



Equal and Exact Justice to all Men, of Whatever State or Persuasion, Religious or Political.—Thomas Jefferson.

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VETERANS of twenty-five years or more in the Russian service, under the Emperors Nicholas and Alexander II., are entitled, by virtue of their military service, to live anywhere they choose within the confines of the Russian Empire, and this privilege applies to Jewish veterans as well as to others. In order to evade this, and lay the heavy hand of expulsion upon this class of Jews also, the Russian Government has, unmindful of the public services of these old soldiers, deprived them of the right of worship, by closing their synagogues, and, as it is a grave penal offense to even read Jewish prayers in any place other than a regularly licensed synagogue, the denial of the right of worship is complete. Such things as these are evidences of the lengths to which the promoters of national religion will go in striving by its enforcement to make theirs a "Christian Nation."

In the published report of his campaign, for Sunday observance at the World's Fair, in Iowa, M. A. Gault says: "We must be careful to avoid the Union of Church and State, but equally careful to prevent the State from antagonizing the Church. To open the Fair on Sabbath would necessarily shut out a large number of Sabbath-keeping Christians. It would be violating their civil liberty by putting them on an unequal footing before the law. The Government would thus put a premium on infidelity and would employ none but Sabbath breakers." The employment in the Fair of those who would seriously interfere with the liberty,

and violate the First Amendment of the National Constitution." Analyze this. Outside of the first phrase there is not a sound statement in the paragraph. If the Church is the exponent of pure religion and the State of civil equity there can not be antagonism between them. If the Fair were open every day in the week no one would be shut out at any time. If closed one day all will be shut out on that day, most of them unwillingly. Absolute non-interference from the Government in this matter will alone bring perfect equality, anything else puts Christian believers on a different footing not only from unbelievers, but even among themselves. The Government would pay no premium, for as it has no proper authority it would have assumed no improper responsibilities. To avoid interference does not interfere; and to obey does not violate. This seems a very superficial way to make the worse appear the better reason, yet it is a fair sample of the methods used by the religious legislationists.

The Situation as It Is To-day.

ANOTHER year has passed, and THE AMERICAN SENTINEL enters upon the seventh year of its publication. The evil work, to which it is THE SENTINEL's business to call attention, has gone steadily and rapidly onward during the whole year. Although the year 1891 has not been one of so much legislative activity as have some of the years before it, yet the progress of the movement to join religion and the State, has been none the less rapid. In fact, as to real material progress, it is safe to say that the movement has gained almost as much in the past year as in any two years before.

In addition to its general strength the movement has made several important accessions. At the beginning of the year the allied organizations stood: The National Reform Association; the Woman's Christian Temperance Union; the Third-Party Prohibition Party; the American

Sabbath Union; and the Catholic Church. There have been gained during the year, the Chautauqua Literary and Scientific Circle; and the Young People's Society of Christian Endeavor. The latter numbering more than eight millions of members, though a large number of them may be, just now, too young to count in a political way, will in a very few years be able and ready to bear a full part in the grand scheme to make the religious element superior to the civil power in this Government. As for the Chautauqua Literary and Scientific Circle, its platform, throughout the whole United States, has furnished the freest channel and the widest open door for the propagation of the National Reform principles that has been found since the Woman's Christian Temperance Union joined the movement in 1886. And the Young Men's Christian Association, which has all along kept itself well aloof from the movement, is now becoming more and more a part of it.

In years past influential members of the legislative department of the national Government have proved themselves anxious to perform a prominent part in the scheme to make religion an essential branch of politics, and in the past year a large number of members have shown themselves willing to do the same. The *Independent*, of this city, attempted a sort of census of the Sunday standing of members of the Fifty-first Congress. There was not a majority of the members who made answer, but a large majority of those who did reply, freely expressed themselves in favor of the government recognition of the sacredness of Sunday by declaring their readiness to support congressional legislation for the World's Fair on Sunday. The second Congress is largely composed of those who are in favor of Sunday, and its attitude is yet to be seen.

Until the past year the only department of the government that had been called upon for an opportunity, to express its opinion on the subject. During 1891, the judicial department of

ernment was called upon to view the question. And so far as the question has yet been discussed, by this department, the very least that can be said of it is that the question has been dealt with in a manner that should thrill with joy the very hearts of the most rabid National Reformers and would-be-persecutors in all the land. If the Supreme Court of the United States should adopt the views and confirm the opinions of the decision referred, then Heaven pity the individual who should ever venture to think or act for himself religiously in this country. As the victim of this particular piece of persecution is now dead, it is hardly likely that the Supreme Court will be called upon to notice the question as soon as was expected. And in view of the result, so far as the case did go, the people may count themselves fortunate that there is this prospective delay.

Of the three departments of the national Government the executive only remains untouched by this specific movement for securing governmental sanction to religion by direct and positive legislation enforcing religious observances. But in view of the record made by the present chief Executive it would seem that even there the way is fully open to the National Reformers as soon as they can succeed in carrying any of their measures that far. For President Harrison, not only, like several of his predecessors, went beyond the Constitution and issued a religious proclamation appointing a day of religious thanksgiving, but went even beyond them, so far as our knowledge goes, and actually assumed the prerogative of deciding what were the "appropriate observances of the day," one of which he declared to be "worship in the public congregation."

So far as our recollection goes, previous proclamation of this character only appointed the day and left the people free to decide for themselves what were the appropriate observances of the day. But President Harrison, not only appoints the day but, actually presumes to decide for the people what observances are "appropriate" and distinctly names "worship" as one of those things which are "appropriate." This is all logical enough it is true; for if it be the prerogative of the President of the United States to appoint a day for religious exercises, it is only proper enough that he should define the religious exercises that are appropriate to the occasion. He who decides that a day should be observed, is, as a matter of course, qualified to decide how it should be observed. And it is but natural, therefore, that those who would recommend the observance of a day of religious exercises should look to the same source for guidance as to how it should be observed. And further will President Harrison or any other President ever have the right to assume entire control over the religious exercises and worship of

the people and proclaim himself Pontifex Maximus at once in full feather?

No, no, such was not the view of the makers of the national Government. Madison, the chief worker in the cause, declared that "executive proclamations of fasts and festivals" are a "deviation from the strict principle of the immunity of religion from civil jurisdiction." And Jefferson, Madison's predecessor in the presidential chair, and his admirable colleague in the battle for religious freedom in Virginia, and in that for the Nation, declared that "No power to prescribe any religious exercise, or to assume authority in religious discipline, has been delegated to the general Government." This ought to be apparent to every person who can read these words of the United States Constitution. "*The powers not delegated to the United States by this Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.*" Yet for more than a quarter of a century this plain provision has been habitually disregarded in this respect; and not only has the precedent distinctly supplanted the Constitution, but it grows more bold and advanced as time goes on. *And the people, religious as well as otherwise, love to have it so.* If not they would remember these weighty words of President Jefferson:—

I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercises, its discipline, or its doctrines; nor of the religious societies, that the general Government should be invested with the power of effecting any uniformity of time or matter among them. Fasting and prayer are religious exercises: the enjoining them an act of discipline. Every religious society has a right to determine for itself the time for these exercises, and the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands, where the Constitution has deposited it.

But instead of respecting the Constitution, which both in its provisions and its intent, has left to the individual this whole matter of religion to be exercised or not as to him seems proper, the chief executives of the Nation, in disregard of their oath to maintain the Constitution, have taken from the people this inalienable right. And the people, instead of jealously guarding this right and being grateful that the Constitution recognizes and guarantees its free exercise, dully submit to it all, and rather caress the hand that is steadily filching from them this inalienable right and inestimable privilege, which have been bought with such torrents of blood and such untold suffering.

In addition to all these things there has been in the past year a more rapid growth than ever before in the country, of the nefarious doctrine that the safety of the State and of Society as a whole is dependent upon the public and official recognition of religion, and that to deny it, is to commit a treason against the State and to strike at the very foundation of organized society. And, as THE SENTINEL has always

pointed out, this point is made to turn entirely upon the Sunday institution. It is religion as signified by Sunday that is essential to the preservation of society and the State. It is the religion represented by Sunday that must be publicly recognized and established in order to preserve the State and save society. It is therefore held that to speak against Sunday, and above all to disregard it, is to commit treason against society and the State. Thus the disregard of Sunday is coming more and more to be recognized and declared to be the supreme offense against society and the State.

Upon this point too, during 1891, the Pope has come to the support of this doctrine, with the renewed proclamation that "It is *we* who are the chief guardian of religion;" and therefore enjoins "the obligation of the cessation of work and labor on Sundays and certain festivals;" declares that this "should be rest from labor consecrated by religion;" and that the Church "acts upon the decided view that . . . recourse should be had, in due measure and degree, to the help of the law and of the State authority."

And even now as we enter upon the New Year everything possible is being done throughout the whole Nation, to secure the official recognition of Sunday and all that is involved in it, by congressional action. One of the very earliest bills introduced in the Fifty-second Congress, now in session, was one by Senator Paddock of Nebraska, to close the World's Fair on Sunday.

In view of all these things THE AMERICAN SENTINEL enters upon its seventh year with its original and abiding convictions deepened that the Government of the United States, as founded by our fathers will be subverted, and will be made subject to a religious power; and that there will be here a union of religion and the State, with all its attendant evils, after the perfect likeness of the Papacy. The accomplishment of this is as certain as that time shall continue. The thing is only a question of time; and the time is short; for all things are now ready. Will the people ever awake? A. T. J.

The Way of the Church with the State.

THE editor of the *Twentieth Century* has found a fifth thing too wonderful for him, that is, the way of a clergyman with the relation of the Church to the State. This is what he says:—

"One can not help wondering at the way some clergymen look at things. For example: In his Thanksgiving sermon as published in full, in the *Mail and Express* of Nov. 28, the Rev. Ezra Tinker, pastor of Park Street Methodist Episcopal Church, New York City, says:—

Another feature of our Government system is the relation of the Church to the State and the influence of the former under

the hearty recognition of the latter. The recognized union between the Church and the State, in many European countries, is the source of continual discord, discontent, and great weakness. When the Church presumes to dictate in secular and governmental matters, as in some eastern countries, she transcends her God given functions. Also when she assumes the garb of a mendicant, to be patronized and fed by the bounties of the State, she degrades herself to the level of purely secular institutions. Thank God for a free Church in a free State. While the spirit of the Christian dispensation seems to be opposed to the union of Church and State, as especially detrimental to the interests of the former, facts go to prove that as a matter of worldly policy it is unwise. Go where you will and wherever you find a church in league with the State there you will find coldness, formality, and spiritual dearth.

"Is it possible that Mr. Tinker does not know that the Church in this country 'presumes to dictate in secular and governmental matters' as much as it can, or that 'she assumes the garb of a mendicant, to be patronized and fed by the bounties of the State' to the extent of millions of dollars in the form of exemption from taxation? It is not possible. The very church of which he is pastor is the willing recipient of State bounty to the extent perhaps of one or two thousand dollars a year and he must know it. How, then, shall we interpret the foregoing remarks? Is Mr. Tinker a fraud? Or does he take the rest of us for simpletons? The true strength of the Church can not be known until it ceases to be legally favored by the State."

John Cotton's Idea of Liberty of Conscience.

THE SENTINEL has again and again asserted the fact, that there is, and can be, no real liberty of conscience unless men are allowed the same civil right to think, and speak, and act wrong religiously, as to think, and speak, and act right religiously, in purely religious matters as distinguished from those purely civil. This is the point that so many honest, well-meaning people fail to see. Why, say they, should I permit my brother to do wrong, when I might restrain him by law? Will he not be punished for the wrong? and will I too, not be guilty? These people forget, that God knew in the beginning that some people would do wrong, and that misery, pain, and death would be the result of that wrong; and that He, while knowing this, still made them *as free to do wrong as to do right*.

God himself refused to use any compulsion, but even after men had sinned, in infinite love, he sent his own Son to win them to the right way. When men therefore attempt to use force in matters of conscience, even to restrain men from the wrong, they at once exalt themselves above God. The fact is no man, ever in any nation, sought to use force in religious matters, without thinking, and perhaps honestly, that he did it to restrain men from the wrong. Why did God make

men free to do wrong in the beginning? Simply on account of this very truth so often stated by THE SENTINEL, because there can be no liberty and freedom *in the choice of the right*, unless that freedom also includes the choice of the wrong. The statement, that men may have perfect liberty of conscience to think and act right religiously, but they shall not have liberty to think and act wrong is contradictory, and self-destructive. It at once implies that some one besides the individual is to decide, with reference to every thought and act, whether it is right or wrong, and then give permission accordingly. But it was for this very purpose *and only for this purpose*, that conscience was given to the individual and if conscience is denied freedom of action in this sphere, and it has no other sphere of action, then the conscience is wholly and completely enslaved. There is no room left for any individual conscience, its duties and privileges being wholly usurped by the decisions of some dominant sect, in alliance with the civil power.

Thus is proven the fact that there can be absolutely no liberty of conscience, unless there is as much liberty to do wrong as to do right. The discussion between Roger Williams and John Cotton turned on this very point.

Failing to see this point John Cotton, perhaps honestly enough, justified the cruel banishment of Mr. Williams, and involved himself in a maze of contradiction. Roger Williams said:—

Mr. Cotton expecteth farre greater light than yet shineth . . . and yet, expecting more light, he must (according to his way of persecution) persecute Christ Jesus if he brings it.

To which John Cotton replies as follows:—

Doth Mr. Williams hold me so farre forsaken of common sense as to frustrate and destroy mine own expectations? If I expect more light, must I, (according to mine own way) needs persecute him that brings it, yea persecute Christ himself, if he brings it? But thus when a man's head runneth round, he thinketh all the house runneth round about him.

But what is my way of persecution, according to which, I expecting more light must needs persecute him that brings it? 1. It is but a few days ago since there came to my hand a book published by Mr. Williams, and entitled "The Bludy Tenets," in which Mr. Williams publishes a letter of mine, and therewith a confutation of it, touching Persecution for cause of Conscience. In my stating of the question, which he relateth on the seventh page of that book, he declareth my judgment to be so farre from persecuting any for cause of conscience, that he layeth it downe for my first conclusion; that it is not lawful to persecute any for conscience sake *rightly informed (that is to say, bringing more and true light)*. 2. For an erroneous and blind conscience (even in fundamental and weighty points) it is not lawful to persecute any, till after admonition once or twice, according to the apostles direction. Titus 3: 10, 11. That so, such a man being convinced of the dangerous error of his way; if he still persist, it may appear that he is not persecuted for cause of conscience, but for sinning against his own conscience. 3. In things of less moment, whether point of doctrine, or worship, if a man hold them forth in a spirit of Christian meekness and love (though with zeal and constancy), he is not to be persecuted but tolerated till God

may be pleased to manifest his truth to him. 4. But if a man hold forth or professe any error, or false way, with a boysterous and arrogant spirit, to the disturbance of civil peace, he may justly be punished according to the measure of the disturbance caused by him.

It is perfectly plain to us that in all of these propositions Mr. Cotton makes himself, or the dominant sect in alliance with the civil power, the absolute judge of conscience, not only as regards the truth of the opinion entertained, but (what is far worse) as regards the sincerity of the person in entertaining it. If he regards the opinion false, or the person insincere, he justifies his persecution and this is all that any persecutor ever did. Mr. Williams saw this, and from these very words proved that Mr. Cotton justified persecution for conscience sake. But Mr. Cotton was so far from seeing it that he proceeds as follows:—

This is the way of persecution which Mr. Williams expreseth to be mine. In all which I durst appeal to Mr. Williams's own conscience (were it not leavened with over deepe prejudice) whether in all this way there can be any crevice opening a dore for the persecution of Christ himself bringing further light?

It may be added right here that the people who persecuted Christ to death for bringing more light, did enter through the very door which John Cotton left open, and which Roger Williams so clearly saw that he left open. They said that Christ's light was darkness, that he was a Samaritan and had a devil, and that he persisted in his blasphemy to the disturbance of the civil peace. Mr Cotton did not see this, however, for he continues with much warmth:—

If extreme prejudice were not predominant in Mr. Williams's mind, I should stand amazed how a man of understanding could, out of such conclusions, make up this inference, which he gives in the title of that chapter, page 7. "*That I do professedly maintain persecution for cause of conscience.*" I that do expressly, professedly, deny persecution of any, even of hereticks, unless it be when they come to persist in heresie after conviction against conscience; how can I be said to maintain persecution for cause of conscience? But oh, the perversity and blindness of a conscience when it is left of God to be so farre transported with prejudice, as to be able to judge a cause of conscience, and a cause against conscience, to be all one.

After this need it be wondered that the National Reformers and others, while they are making themselves the judge of other peoples' consciences, and clamoring for laws to persecute all whose consciences differ from theirs, should so deny the intent to persecute? How near Mr. Cotton came to see that his theory made him the judge of other peoples' consciences, and thus invaded the rights of conscience, will appear from the following:—

Mr. Williams saith, *That I publicly taught that body-killing, soul-killing, and State-killing doctrine of persecuting all other consciences and ways of worship but mine own, in the civill State, and consequently in the whole world, if the power or empire thereof were in mine own hand.* Reply: Were it not that I have learned from the word of truth, that when men are cast out of the Church of

Christ they are delivered up to Satan, and so neither their wits nor their tongues are their own, I could not easily have believed that Mr. Williams would so confidently and openly have avouched such a notorious slander. Since the Lord taught me to know anything, what conscience or the worship of God meant, it hath been my constant judgment, and doctrine, and practice to the contrary. Besides to teach the killing of the bodies of all such consciences and ways of worship as are not mine own (italics his) is to make mine own conscience and way of worship the infallible rule and sovereign standard by which all consciences and ways of worship, throughout the world were to be regulated, yea, and as if this were a light measure of arrogancy and usurpation, I make it a capital crime (a body-killing offense) for any man to swerve from my conscience and ways of worship.

This is good sound truth, even if it comes from the pen of John Cotton, but he immediately contradicts it all, and makes himself, or some one else as human or as weak as he, the infallible judge of other peoples' consciences by saying:—

But I durst appeal even to the conscience of Mr. Williams himself (if it were now in the gracious keeping of Christ, or of himself as in former times) that himself knoweth, I do not thinke it lawful to excommunicate an heretick, much less to persecute him with the civill sword till it may appear, even by just and full conviction, that he sinneth not out of conscience, but against the very light of his own conscience.

From all this the conclusion stated at the beginning is evident. There can be no liberty of conscience unless it includes as much liberty to do wrong as to do right.

These quotations are from the reply of John Cotton to Roger Williams.

G. E. FIFIELD.

Quite Significant and Very Appropriate.

In the *Christian Statesman* of May 14, is given a copy of a petition that was to be presented to the representatives of a political party in convention assembled, which reads as follows:—

As American citizens we respectfully ask you to place in your platform a clear full recognition of these two great truths, namely: that our Lord Jesus Christ is the sovereign Ruler of our Nation, and that the moral law is the rule of all our conduct in civil and political affairs.

We do not ask this as a mere sentiment, or as a religious creed, but as the greatest of political principles.

As the natural application of these principles to present issues in our national life, we ask you to declare also for

1. The American Sabbath.
2. A uniform Christian marriage law.
3. The right of the Bible in the public schools, and to declare against
4. The American saloon.

We ask you to make your nominations and conduct the election in harmony with these great truths.

In His name.

It is stated in the comment accompanying the petition that "There should have been in the above petition after 'religious creed,' this additional statement, 'nor as seeking a union of Church and State, which we abhor.'"

When I had finished reading the above, my eye fell on the following words at the foot of the column: "The devil never

asks anybody to go farther than the next corner to begin with." To me this statement was quite significant, and very appropriate, in connection with such a petition.

The petition asks that the State remove the one great corner-stone upon which depends the whole structure that separates between the Church and the State, by demanding religious legislation, and then fearing lest some cool, practical observer, seeing them thus endeavoring to undermine this God-given barrier that divides them, should think that they were trying to unite the two, they cry out almost indignantly "we abhor a union of Church and State."

The zealous demand for Sunday laws, that the laboring man may have opportunity to attend Church, is the same old trick which Satan played when, during the early centuries, he was working for a union of Church and State. He never asked them then "to go farther than the next corner to begin with." Just to make Sunday laws to stop the theatres, and public shows and games on that day, so that the laboring men could attend to things divine. Is it not the same to-day with the so-called National Reform movement?

R. C. PORTER.

Sunday Papers and Campaign Speeches.

THE *Atlanta Constitution* is authority for the following statement from Mr. Small:—

In a recent speech before the Sabbath Association, in Philadelphia, Rev. Sam Small, alluding to the agencies against the Sabbath, reckoned the press among the first. He thanked God he was out of that.

Following the usual line of argument, he doubtless was led to make the above statement, because the press is quite generally in favor of the Sunday paper. And the Sunday paper gives the advocates of Sunday laws a great deal of trouble. This opposition from the press to the strict observance of Sunday, together with the example of so many editors who publish their papers on Sunday, is strongly denounced by Mr. Small. But how about his own example upon that point? The same paper makes the following mention of a campaign meeting held the Sunday previous to the date of its issue:—

The anti-barroom movement gave a special Sunday matinee at the Edgewood Avenue theatre yesterday afternoon.

Rev. Sam Small and Rev. R. E. Hart were the star performers.

They had a good house, and never played to better advantage.

It was Sunday, but that went for nothing. Two more ardent campaign speeches were never made.

A well filled house faced the speakers, and cheered them frequently and loudly.

It was a pretty scene, that which rested on the back of the stage. Painted in all the glowing colors of forest, field and sun and sky, with all the cunning of an artist's hand, it suggested strongly a stage drama. Then the footlights flared upon the

scene and theatre goes involuntarily looked for the orchestra.

Hart spoke first and delivered himself of a short speech.

He was followed by Rev. Sam Small, who spoke on the usual line.

It was Sunday, a holy calm reigned on the thoroughfares without, men, women, and children had forsaken the every-day duties to observe the day, and some reference to God and Christ and the holy Sabbath day was expected, but it was a campaign speech. Humorous references were made to the candidates on the citizens' ticket and funny mention made of the leaders of the citizens' movement.

Now it is a fact that can not be denied that newspapers devote a large share of their space to the discussion of politics, and during campaign times they do but little else than discuss the political issues of the day. And when they carry this discussion over into a Sunday issue, is it in any sense different from Mr. Small's political speech on Sunday? Men who do not stand on sound principles are sure to make their inconsistencies manifest.

A. O. TAIT.

Should Sabbath Observance be Enforced by Law?

[Conclusion of the negative argument, delivered at the annual contest of the Philomath and Adelpia Literary Societies of Westminster College, New Wilmington, Pennsylvania, June 24, 1891. by A. L. Russell (Philo.), Bulger, Pa.]

SABBATH desecration is the effect of a wayward heart. Christianity says: "The grace of God will cleanse your heart; come to the Fount of love." Advocates of civil enforcement say: "Make men bow. As hypocrites or worshipers, let them bow or suffer." History tells that men can not be bound or racked into, nor out of, Christianity. Much less can they be fined or imprisoned into it. The motive power of Christianity is love, and where force begins love ends. The only strength Christianity ever had, or ever can have, is the strength of Jesus Christ, and that is never made manifest politically.

To enforce Sabbath observance where the heart rebels is to offer to God the essence of hypocrisy. The most scathing denunciation that ever fell from the lips of Christ was his condemnation of this contemptible sin. Two great evils must follow such an attempt:—

First, The world will not believe there is such a thing as the power of the Holy Spirit, since the Church fails to use or value it.

Second, Both world and Church will be plunged more deeply into sin; because, for help against an evil, the Church appeals to the very source of that evil.

The world can not purify the world, nor a worldly Church become sanctified by the aid of the world. Therefore, "let this mind be in you, which was also in Christ Jesus;" and go with the Bible instead of the civil mace in your hand—that Bible which says, "Not by might, nor by power, but by my Spirit, saith the Lord

of hosts." Speed on the work of the Master with half the power expended on the Sabbath-law work, and the world would stand aghast at the revival of the Church.

Therefore, as the use of force is in direct opposition to the method and teaching of Christ, and the fundamental precepts of Christianity, *Christianity repudiates the use of force in the observance of its institutions.*

The institutions of a religion are part of that religion, and to enforce a religious institution is to enforce part of a religion. But such enforcement involves a prior decision of the courts as to what religion is true and what false; and if law enforce what it deems the true religion, it must, as violation of law, suppress what it deems false religion. It would thus declare itself infallible, and its edicts would be the manifestoes of an inquisition. To enforce the observance of the Sabbath is to place a religious dogma in the statute law, and to discriminate against certain sects by establishing a tenet held by an opposing religion. To force the observance of a religious institution on a man whose conscience rebels, is religious persecution, and no sophistry can evade it.

The profound and learned American jurist, Judge Cooley, says; "The law discriminates against the religion of the seventh-day observer by forcing him to keep a second Sabbath in each week, thus unjustly punishing him for his belief. The argument which he may make who has already observed the seventh day of the week is unanswerable." Thus the learned judge declares that such enforcement punishes certain citizens for a religious belief. And such punishment is persecution. All history tells that pagan, Jew, and professed Christian have persecuted other religions because they thought them false. Yet, strong in our prejudice, we seem to think that men have changed; that we may enact such laws, and fan the smouldering embers, yet produce no flame.

But we must admit what evidence proves true. Allow me to read but two of many letters received. The first is from Judge U. M. Rose, a member of the State Bar Association of Arkansas, and one of the leading lawyers of the State:—

Dear Sir: Yours received. The law passed in this State in 1885, requiring all persons to keep Sunday as a day of rest, although they might religiously keep some other day of the week, has since been repealed. The act of 1885 was found to work oppressively on persons believing that Saturday is the Christian as well as the Jewish Sabbath; and hence its repeal. It was manifestly unjust to them as well as to the Jews. You ask me to express my opinion as to the propriety of such legislation as that contained in the repealed act. Nothing can exceed my abhorrence of any kind of legislation that has for its object the restraint of any class of men in the exercise of their religious opinions. It is the fundamental basis of our Government that every man shall be allowed to worship God according to the dictates of his own conscience. It was

certainly not a little singular that while in our churches the command was regularly read at stated times requiring all men to keep the Sabbath, which amongst the Jews, to whom the command was addressed, was the seventh day of the week, men should be prosecuted and convicted in the courts for doing so. As a civil requirement, my opinion is that any legislation that attempts to control the conscience of men as to the discharge of religious duty, can only be the result of that ignorance and fanaticism which for centuries proved to be the worst curse that ever afflicted humanity.

Very respectfully yours,

U. M. ROSE.

To Whom It May Concern:

We, the undersigned, herewith testify that the recent prosecutions against the observers of the seventh-day Sabbath, in our vicinity, have brought to light a religious intolerance and a spirit of persecution, the existence whereof a great many imagined not to exist any more in our time.

J. F. FAIRCHILD, M. D.

E. E. WOODCOCK.

Potash Sulphur Springs, Arkansas.

When religious opinions conflict, compulsory conformity to an institution in which the victim can not believe, it is religious persecution. Therefore, *the institution of the Sabbath enforced by civil law is religious tyranny—religious persecution.*

What Do They Want?

THE first number of a paper entitled, *Political Dissenter*, published at the office of the *Christian Statesman*, is before me. Its first page reveals the object to which it aims. It holds that "consistent followers of Christ must stand aloof from any association which . . . places itself . . . in antagonism to the law of Christ." The writer refers to our Constitution as being antagonistic to the law of Christ; for he immediately adds, "Not until the loyal followers of the King of kings shall faithfully carry out this principle will they control the social and political life of the Nation."

This plainly reveals the fact that the party of which the *Dissenter* is spokesman, are aiming to get the control of the political life of the Nation.

On the same page is a report of a sermon preached by Dr. R. M. Patterson, editor of the *Presbyterian Journal*, of Philadelphia, and indorsed by the editor of the *Dissenter*, in which it is said:—

The preacher's aim was to show that this Nation was designed of God in his providence to be a Protestant Christian nation; and that either secularism on the one hand, and Romanism on the other hand, if carried out in our national life, would revolutionize our political being. In stirring strains of eloquence the preacher called upon all loyal American citizens to resist the encroachments of both the secular and Roman Catholic theories of civil government, which are menacing what is dearest and best in our civil and political institutions.

From this representation it is clear that there are two rival bodies, each professing the Christian religion, who are striving to get the control of our civil Government. We ask, What difference will it make to dissenters which of the two succeeds? The aim of each is the same, to control the civil power for their own ad-

vancement above all rivals. And the history of the past proves what will be the result in either case—the persecution of those who dissent from them. If one is to lose his head for dissent, what odds does it make whether it is a Catholic or "Protestant Christian Nation" that takes it off?

But though the preacher claimed that this Nation was designed of God to be a Protestant Christian Nation, the reporter affirms that according to the written Constitution of the United States, this is not a Christian Nation at all. Why? Because it places "Mohammedanism and infidelity, and even atheism, on a perfect equality at the national councils with Christianity itself." Here is the rub: our Constitution, as well as the immortal Declaration, accords to all men equal rights. Like God it is no respecter of persons or of sects. This principle National Reformers are trying to subvert. They deplore the fact that it places others on a perfect equality at the national councils with themselves. They want the "Protestant Christian" religion elevated above all others in the national councils, and yet they don't want a union of Church and State! Don't they?

R. F. COTTRELL.

Apply the Principles.

A CORRESPONDENT of the *Examiner* writing in reference to the Roman Catholic Church and the State of New Jersey, says:—

The State has no right to inquire into religious belief that it may defend it and propagate it. The State has no right to take public funds that it may teach a church catechism or celebrate the mass. The State has no right, by its strong arm, to make any one remain in the confines of the Romish Church. If the Romish Church should erect buildings, and pay teachers from its own funds, it could not have a more distinctively church reformatory than it has to-day in the New Jersey State reform school. Policies and politics have turned their backs upon fundamental principles. In this little State there is a virtual alliance of Church and State; the Commonwealth has become an annex of the Church. When the various religious bodies of the State entered their formal protest against this public outrage, the statesmen of all grades dwindled into politicians and had no ears. In Pennsylvania, New York, Massachusetts, the same attack has been made, with partial success. . . . Rome, as a political institution, making attack upon the foundation beliefs of the Republic, must be opposed and defeated. The people must be trained up to this high resolve; the public schools shall not be changed into parochial schools, the State institutions shall not be changed into church institutions.

These would be most creditable expressions if only they were given as general principles and not as partisan utterances. They are principles and apply with the same force to the Protestant Church as a whole, or to any denomination of that Church, as they do to the Roman Catholic Church. Those who give such reasons as these for their opposition to Roman Catholic domination must acknowledge them as of universal application, or confess themselves

partisan denominationalists engaged in a contest for temporal success only. This is what they are. Let them confess it! Certainly the State may not rightfully propagate any religious belief, or inquire into it with a view to discriminate either for or against it,—whether it be Roman Catholic or Protestant. The State has no more right to use the public funds to teach the Protestant religion in the New Jersey State reform school, or the Indian schools, or any other schools, than to teach the Roman Catholic religion in the same schools. The State has no more right to enforce the “American Sunday” than the Roman Catholic Sunday, or the Continental Sunday. The State may not be a partisan of any religious belief, or any religious denomination, or any form of religion. Those who undertake a partisanship in religious affairs and attempt to make them questions of political policy show themselves by this to have turned their backs on the fundamental principles of civil justice and religious truth.

W. H. M.

Conflicting Opinions.

THE following letters, both from public men of North Carolina, who profess the Protestant Christian religion, were recently received by the International Tract Society of Chicago. The parties have each received THE AMERICAN SENTINEL, through the Society, and the letters express the opinions of each as to the correctness of the position taken by THE SENTINEL.

I have read THE SENTINEL, with special interest, and I agree with it that the Church and State are separate bodies, and that the State has no right to interfere with the Church or to enact any law to restrain any individual from what he conscientiously believes. I believe it is entirely between the individual and God whether that individual works on Sunday or not. I believe in keeping Sunday, as a sacred holiday, and feel it my duty to teach others the same, but I do not believe that the State should enact any law to restrain others to my religious belief.

Yours of the 13th asking my views on the position taken by your paper, THE AMERICAN SENTINEL, duly to hand. I will unhesitatingly say, after examining your paper, that I have no sympathy whatever for your position on religious liberty, Sabbath observance, etc. I think that the second charge preferred against Socrates (corrupting the morals of the youth) would be very applicable to you. And I will forewarn you now that unless you change your position, sooner or later you will find yourself among the demons of the lower world crying out to Abraham to send Lazarus that he may dip the tip of his finger in water and cool your tongues.

The path of the reformer is strewn with many thorns and a few roses; but the roses, by the way, are not his inspiration nor should the thorns discourage him. Inspired by a love for truth, and urged on by Duty's call, he does not linger to be praised nor does he falter when blamed. It is, however, a sad commentary on the intolerance of the human heart that, Protestant Christian Americans, standing on the threshold of the twentieth century, with all history open before them, under the focused light of the world's civilization, should bring the charge against the advocates of Roger Williams' principles of the entire separation of Church and State, that they are corrupters of the morals of the youth, and promise them a place in an eternal burning hell.

A. F. BALLENGER.

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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A MASS meeting has been called in Chicago for the evening of February 28, under the auspices of the American Secular Union, to protest against closing the World's Fair on Sunday.

A VERMONT court has decided that the holder of an accident insurance policy who is injured while hunting on Sunday can not recover on his policy, because of having received the injury while violating the Sunday laws of the State.

It can immediately be seen how far such a decision as this might be made to carry, in denying legal remedies to those who dissent from religious forms which the civil law may recognize.

THERE is an organization called the “United Christian Commission in the Interest of the Army and Navy.” This organization, which seems in its inception to have been an exceedingly praiseworthy one, met in executive session at Washington, some days ago, to discuss measures to be urged upon Congress in reference to the religious branch of the military and naval service. As an adjunct to this Senator Pepper has introduced a bill to increase the number of chaplains.

THE American Sabbath Union is developing great activity in Michigan; a new paper called the Michigan Sabbath Watchman, has been started in Grand Rapids, and a virulent, as well as active campaign, is in progress. The Religious Liberty Association is issuing large editions of tracts particularly adapted to combating the errors advanced by these mistaken enthusiasts. It is to be hoped that all who can use this literature to advantage will write to the Michigan office of the Association, given at the head of this column, for such as they can distribute to advantage.

DR. EDWARD THOMPSON, the Pacific Coast Secretary of the American Sabbath Union, holds up California as an awful example of a State without a Sunday law. He is reported as saying at the annual convention of the Union just held at Des Moines, Iowa, that “during the nine years since California repealed her Sunday law her population had increased 30 per cent. and her crime 80 per cent. In other words that the repeal of the Sunday law manufactured criminals.”

When Dr. Thompson returns to California he may be asked to substantiate such statements as

these. If they are not true they should not be made. If crime has increased in this proportion it will not assist in remedying it to refer the fact to a fallacious cause.

At a notable gathering recently held in this city for the purpose of furthering the interests of the World's Fair, no reference was made to the question of Sunday closing; but in an interview with a reporter for the *Mail and Express*, in response to the question, “How about opening the Exposition on Sundays?” Thomas W. Palmer, President of the commission, replied, “That depends on the will of the American people. We have received large petitions from various parts of the country asking that the gates be closed on Sunday. We have not received a single petition asking that the gates be opened on the Sabbath.”

It is noticeable that there is in this no suggestion of the question being decided upon principle, and not even upon “the will of the American people” only as expressed.

THE compulsion by which Remenyi, the violinist, was converted to Connecticut Christianity for one Sunday has brought out no little comment from the press. The *Herald* expresses a sound legal view of the matter when it says: “It may be doubted whether any State has a right to interfere with the running of through trains across its borders. The train service from Massachusetts to New York, through Connecticut, is interstate commerce, and the courts have repeatedly held that such commerce is beyond the control of a State. Only Congress has the constitutional right to regulate it.”

THE same course is being taken in Baltimore to evade the enforcement of Sunday laws against liquor selling, which has been used elsewhere,—the organization of “social clubs.” These are liable to become worse sink-holes of corruption than the saloons themselves. The law will never do away with intemperance or lessen its evil, materially, while the attempt is made from the standpoint of a moral or religious reform. If undertaken properly, as a purely civil matter, the manufacture and sale of intoxicating liquors could be stopped within any given time which the law might see fit to set.

ON the Sunday closing of the World's Fair the Chicago *Herald* expresses itself thus forcibly: “If a hint be given from headquarters that the Fair will be closed totally on Sundays there will go off a protest to make all its beams ring. There will also be an eager rush for stock in that waiting syndicate to buy up the Sunday trade of the liquor saloons, if they be declared the chief educational places to be had in Chicago during the World's Fair Sundays.”

IN reference to the *Christian Statesman*, and its editorial management, the Pittsburgh *Times* has the following:—

“The Rev. David McAllister, D. D., left for Philadelphia last night to complete arrangements to again assume control of the *Christian Statesman*, in company with the Rev. T. P. Stevenson. These two Reformed Presbyterian ministers have had charge of the *Statesman* ever since it was founded by Dr. McAllister, twenty-five years ago. About a month ago the Rev. Wilbur F. Crafts secured control of the sheet, and became managing editor.

“The paper has always been the organ of the National Reform Association. There was some doubt expressed among the leaders of that organization about the propriety of making the change in management. A week after it was announced, notices of discontinuances of subscriptions began pouring in. The subscribers were mostly members of the Reform Association. The matter soon took such a shape that it became necessary to do something to

prevent an actual division in the ranks. The old management of the paper was appealed to, and to-day matters will be arranged in Philadelphia, and an attempt made to smooth over the trouble.

"Mr. Crafts, who is about to retire from his brief career as head of the Association organ is well known in western Pennsylvania, where he has done considerable speaking at intervals for the Sabbatarians."

It is worthy of note that among the different insane and devilish things unearthed by the effort to identify the bomb-thrower, whose deadly intentions toward Russell Sage recoiled upon himself, was the asserted existence of a bomb-throwing organization "of a religious character" which, it was declared, "would be in ten years the largest and most influential in the country." That such an element of horror as this may yet become an active factor in the fanatical religious contest now brewing is not impossible.

MISSIONARIES writing from Japan report the question of the Sunday closing of the World's Fair as a subject of discussion there, and urge that the course which is taken will have great influence in that country. Certainly, it will have great influence everywhere, and those who are pressing the agitation have no understanding how world-wide it will be, nor how eternal in its lasting results. They know not what they do.

REV. W. E. PARSONS, chairman of the Board of Visitors to the penal and reformatory institutions of Washington, D. C., according to the *Washington Post*, has expressed himself thus:—

This Congress ought to appoint a commission to oversee all of our correctional and penal institutions. Reforms are badly needed in our police court. Men taken into custody Saturday are confined nearly forty-eight hours with little or nothing to eat, sweltering in the close stench of the police court cells, before they have a hearing. . . . A brief session of court Sunday morning to dispose of unquestioned cases would be in the interests of humanity.

While one set of clergymen and supposed philanthropists are striving to the utmost of their capacity to have all secular occupations, on Sunday done away with by legal enactment, here is another which proposes that the courts shall sit and try cases on Sunday. At first this seems a serious contradiction; but things are not always what they seem, for when this is a Christian Nation, on the lines laid out by the National Reformers, the courts will all be ecclesiastical courts, and then why may they not, according to the tenets of a legal religion, sit for the trial of cases on Sunday at their discretion?

THE authorities of Plainfield, New Jersey, are giving strict attention to the enforcement of laws against the Sunday selling of liquor. Hotel proprietors have been fined one hundred dollars each, for permitting the Sunday sale of liquor on their premises, and the regular saloons and barrooms have been required to remove their screens and window shades, on Sunday, that they may be open to public inspection. As a temperance movement the closing of the saloons one day in seven is inexpressibly futile. But that is not the intent of Sunday closing, it is not an effort for the civil suppression of the liquor traffic, but is an attempt to enforce a moral reform and compel the liquor sellers to respect Sunday; and the general effort is begun with them because of the opportunity against them which their questionable occupation gives.

THE city of Toronto has had a rigid Sunday law, so that not even the street cars are allowed to run on that day; but of late a discussion has arisen as to the propriety of permitting street-car service on Sunday as in other cities.

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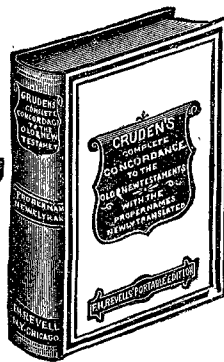
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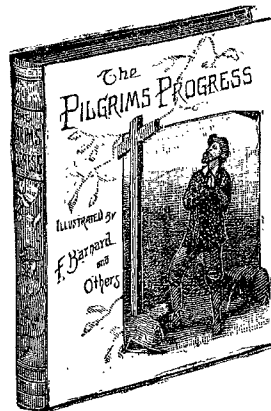
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NEW YORK, JANUARY 7, 1892

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REV. DR. SAWIN, an orthodox minister of Troy, New York, says: "A man who is in the right and is sure of his ground can always afford to be tolerant of the opinions of others. It is only the man who has a secret misgiving that his faith can not stand the investigations of reason who is bigoted and narrow, and who demands that other men shall think as he does or stop thinking altogether."

THE fashion of Sunday funerals, according to the *Washington Post*, is rapidly becoming a thing of the past in Washington, for the reason that, as the undertaker said to the reporter, "The class of persons we serve no longer bury their dead on the Sabbath;" and also because of the fact that "our best cemeteries, the Catholic being excepted, will not permit a burial on Sunday."

To be born, to be married, to die, to be buried, on Sunday will soon be quite "bad form" among the religious "four hundred".

SENATOR GALLINGER, of New Hampshire, the successor of Henry W. Blair, has introduced a bill into the Senate, which, it is said, has been commented on with favor quite generally, to the effect that every person in the employ of the Government who is not native-born, or a completely naturalized citizen of this country, shall be immediately dismissed the service. This is class legislation. It is not the first of its kind, neither will it be the last. But it would be well to look long before leaping in each case. An accumulation of class restrictions means, eventually, paternalism and tyranny, civil and religious.

A LATE number of the *Occident* says:—

It will be an everlasting reproach to this Nation if the Columbian Exposition be thrown open on Sunday. We beg our Christian readers to reflect in advance on what may be their duty in such a case. The evil is seriously threatened; how may we meet it? . . . Can Christian men consistently attend an exposition that, under the circumstances, is flung open on the Lord's day, and made an engine of irreligion?

Upon which the *Signs of the Times* remarks as follows: "On the same principle Christian men ought not to patronize any railway company which runs Sunday trains. There is a wonderful effervescence

of religious zeal every time this entirely unscriptural Sunday question bobs up. We should think that our religious contemporaries would at last come to question as to what is the real basis of all their feelings in this direction. Would it make the people any better if the Columbian Exposition were closed? Does the fact that it might be opened compel any one to disregard the Sunday? The truly loyal would be more loyal at such a time. Is the conscience of the Christian to be governed by act of Congress? Who would reproach the Nation?"

THE *Syracuse Times* has this:—

"The *American Sabbath Union* ('Pearl of Days' Leaflet No. 3) says:—

"The civil power must recognize some day if we are to have any day of rest.

"How many of the following parallel statements will the *American Sabbath Union* also indorse?

"The civil power must recognize some God if we are to have any God to worship. The civil power must recognize some religion if we are to have any religion. The civil power must recognize some form of baptism if we are to have any baptism. The *Union* continues:—

"To permit any one to keep any day he may choose, or no day at all, would soon end in no Sabbath.

"By parity of reasoning, then, to permit any one to recognize some God or no God, some religion or no religion, some form of baptism or no baptism, would soon end in atheism, infidelity and heresy. Are the American Sabbath Unionists ready to swallow the pill? If so, let them explain why the belief and practice of baptism has survived so well without the interposition of civil law. Such is the logic of the advocates of Sunday laws."

UNDER the title "Congress and the World's Fair" the *Mail and Express* says:—

One of the most notable features of the *Congressional Record* of this session, up to the present time, is the very large number of petitions presented in the Senate—the House has done no business as yet—asking that an appropriation of \$5,000,000 be made for the World's Columbian Exposition, on condition that the gates be closed on Sunday. These petitions come from all parts of the Union, from religious bodies, from Societies, from private individuals. There are scores of them, and they represent tens of thousands of citizens. They represent, too, the religious feeling of the whole country, which would be outraged if the managers of the World's Fair should abandon the recognized American policy and keep open the exhibition on Sunday.

This matter it is within the power of the Congress to control. At present the final decision rests with the Commissioners; but if an appropriation of \$5,000,000 should be made, coupled with the condition that the Exposition shall be entirely closed on Sundays, that would settle it.

The different methods which have been devised in the past few years, by which to commit Congress to legislation upon re-

ligious matters, have all been examples of a certain political subtlety; but this last is a peculiar specimen of indirection, by which Congress is asked to interfere with the municipal regulations of the city of Chicago, and stamp upon a religious tenet the governmental sanction of the United States.

SENATOR PEPPER of Kansas, the Farmers' Alliance Senator, has signalized his entrance into congressional life by offering, among others, a bill to increase the number of chaplains in the army. These bills to give more chaplains to the army, under better pay, are almost unnoticed incidents of each congressional session; but they are a part of the great sum total of effort to saddle religious responsibility upon the Government, which, in the aggregate, has become a noticeable factor in political affairs. To such an extent has this become the fact that the phraseology even of the newspaper correspondents bears unconscious testimony to the hold this question of formal religion is taking on public affairs and public thought.

AT a mass-meeting recently held in Washington, D. C., to devise means for promoting the moral welfare of the army and navy, one speaker, who was a military man, is reported as saying that he considered "the preponderance of foreigners in the service a drawback to Christian work." If that be so the Christianity which is preached to the American soldier and sailor by the paid chaplains of the United States can not be the Christianity of the Bible. Can it be that this is a whisper of the development of the watchword "America for Americans" into "The American Sunday and American religion for Americans."? Is the Russian national intolerance becoming epidemic as well as the Russian influenza?

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HE is wise who never attempts to sunder those things which God hath joined, nor to join those things which God hath put asunder; and he who has this wisdom is he who has been taught of God.

It is not man's physical, but his spiritual needs that are to be held in view in the Sabbath commandment. The Sabbath is intended to be a day in which to worship God—a day of holy remembrance of him and of meditation upon his works. The day is to be kept *holy*. If it is not kept holy, it is not kept at all. When the State undertakes to demand the observance of the Sabbath, or Lord's day, it demands of men that which does not belong to it, but which belongs only to God. When the State undertakes to secure the observance of the Sabbath, it undertakes that which, to it, is an impossible task, because holiness is not an attribute of civil government, nor has it even the power or the authority to promote holiness.

THE importance to the American citizen at this time, of definite and correct conceptions of the distinct and separate spheres of civil law and ecclesiastical polity can not be over estimated. And yet, never in the political and religious history of this country has there been a time when such powerful agencies have been so actively engaged in propagating deceptive and erroneous theories upon this question as at the present hour. The weight of the entire body of human precedent is used, and relied upon, to support not only

the propriety but the duty of enforcing religious moralities by legal suasion. This reliance upon precedent has become established until it is no less an idolatry, in fact, than the ancestor worship of China.

The truth is, that the whole assumption upon which they proceed, who are now advocating legal interference, national, State, and municipal, in religious and moral questions, is established upon a purely human basis of blind adherence to the *dictum* of human authority, without, in any way, subjecting it to test in the crucible of principle.

Unalloyed civil freedom in religious affairs is an achievement of religion pure and undefiled, which the unregenerate heart is unable to comprehend. Correct conceptions upon these questions, in their entirety can only come with a regenerate heart. It is not easy then to over estimate the value of proper views upon a problem in the true solution of which lies the secret of the truth of God; while the acceptance of error, in its solution, develops the mystery of iniquity.

Sunday Law Interest in the Masses and the Workingmen.

THE American Sabbath Union exists for no other purpose than to secure the enactment and the enforcement of Sunday laws. This too is solely in the interests of worship, religion and the Church. This is the only method which it employs or knows for the advancement of religion, or for the better observance of Sunday and the forms of worship that belong with it. This is well set forth in their own words, in an editorial in one of their own official organs. The *Michigan Sabbath Watchman* is "A monthly publication in the interest of the work of the American Sabbath Union, by Rev. Francis W. Ware," and in this paper for October, 1891, an editorial runs as follows:—

In sustaining the American Sabbath Union the churches are preparing the way of the churches and making their paths straight. Close out the Sabbath

saloons, and make it impossible to run the theatres, shut up the cigar stands, ice cream saloons, and soda water fountains, and prevent baseball playing, put an end to railroad and other Sabbath excursions, and the masses will the more easily be turned to the house of God. Break down these sacrilegious but fascinating amusements, and the Church will have the right of way to our masses.

This is pretty strong, but in the same paper this zealous editor goes still further in calling for contributions in support of the work of the Union, under the heading "A Good Investment for the Churches," he lays out their designs in the following explicit style:—

If the churches of this State were to contribute \$10,000 this year to assist the American Sabbath Union to push its work, they would in our judgment make for themselves the finest possible investment. Money so invested would soon return to them with fine rates of interest. The money now spent in Sabbath desecration by those who are in large sympathy with the churches, but who are led off to the parks, on excursions, and to other places where money is spent freely, by the enchantments of music and scenery, and persons, would, if our Sunday laws were enforced, return to the churches and contribute to their support, and would find it much cheaper to do so than it now is to support the places and institutions they now do. The churches ought to sustain very liberally the Union out of self-defense and they will doubtless do it.

This shows just what the "civil" Sabbath plea of the American Sabbath Union amounts to; and it also shows just what kind of an *interest* this organization has in the "poor enslaved workingman."

Their interest in the workingman is simply "fine rates of interest" on the money which they invest in securing and enforcing "our Sunday laws."

Their advocacy of the rights of the "toiling masses" is simply the advocacy of the "right of way" of the churches to these same "masses" that "the masses may the more easily be turned to the" houses of the churches, and spend their money there instead of where they now do. And further, in their tender "interest" for the workingmen, they have found that it will be "much cheaper" for them to support the churches "than it now is to support the places and institutions they now do." What verdant and gullible creatures

they must suppose the workingmen of the United States to be!

Nor is the American Sabbath Union alone in this. The National Reform Association is the original organization in the United States, pledged to the enforcement of religious observances by law. This organization even demands the adoption of an amendment to the National Constitution "declaring this to be a Christian Nation;" "placing Christian laws, institutions, and usages on an undeniable legal basis;" and "enforcing upon all the laws of Christian morality." And this Association, in national convention in Pittsburg, Pennsylvania, in 1887, declared that "socialism, and anarchism, and Catholicism, are all trying to catch the workingmen; but National Reform must secure the workingmen, and *they can best be secured through the agitation of the Sabbath*, for workingmen do not want to work on the Sabbath."

The would be head of the Sunday Rest Leagues of the United States, W. F. Crafts, lately published (*Christian Statesman*, Dec. 11, 1891), the statement that "We fear that a majority of the workingmen can not yet wisely use eight hours a day of leisure."

It needs no proof to show that the National Reform Association, the American Sabbath Union, and the Sunday Rest League, are so closely allied as to be but simply different branches of the one grand scheme of the churches to gain control of the civil power to enforce upon all their arbitrary decrees.

Nor do we need to present any further evidence to demonstrate that the "civil" Sabbath plea is a deception and a snare; or that the professed interest of these preachers and organizations in the "poor enslaved workingmen" and "the toiling masses" is a fraud.

The editor-in-chief, of the leading labor journal in the United States, said lately, "We have discovered the hypocrisy in the claim that Sunday laws are only designed to enforce the 'civil' Sabbath." It seems strange how anybody with half an eye could fail to discover it.

The truth of the matter is that the workingmen, of the United States, have intelligence enough to know for themselves when they are oppressed or enslaved, and are abundantly able to apply the needed remedies for relief. The workingmen of the United States are not so ignorant, nor so childish, that the church managers need to assume the office of self-appointed guardians to decide for them when they are oppressed and when they are not; and when they are tired and when they are not; and whether they can safely be trusted with eight hours leisure a day.

Away with such presumptuous arrogance! Let the workingmen arise in their manliness and in the genuine dignity of labor, and denounce, as it deserves, and as the wicked thing that it is, this hypocriti-

cal "mothering," and fraudulent "interest," of the church managers in their evil devised schemes to invade the rights and liberties, not only of the workingmen, but of all the people.

A. T. J.

A State Cannot Be a Theocracy.

A STATE is distinct from a nation in its essential features: While the latter is the product of nature, and may be wholly unpolitical, as in the instance of some aboriginal tribes, the former owes its very existence to political machinery, and is wholly the creature of the people. In the words of another:—

The State emerges from and is upheld by society, and is therefore subservient to its ends. The true office of the State is simply to disembarass the free interaction of the constituents of society; to secure justice and peace; to guard against excess and disorder. It is to keep the road clear for the footsteps of society, not to show the way; to regulate its movements, not to inaugurate them; to secure co-operation and harmony between the social elements, not to generate these elements, or their laws of affinity.

It therefore follows that while a nation might become a theocracy, as in the case of Israel, a State could not possibly have such a form of government, since in that event it would cease to be a political compact.

This will perhaps be more clearly seen by examining the nature of a theocracy. The word "theocracy" in its Greek form is defined "Rule of God." In other words it relates to a past form of government in which God was recognized as supreme Ruler in civil, as well as spiritual affairs. He not only made and proclaimed the law by which his government was administered, but without any voice of the people, expressing their preference, he appointed all officers, through whom the affairs of the nation were to be regulated. Officers thus appointed were but agents of Jehovah, and as such, were amenable only to him for their official acts. Even though the people might be dissatisfied with the course of any official, they had no power to remove him from office. He was appointed to his position by a power infinitely above the people, and could only be removed from it by the same authority which appointed him to the place.

The moral law of Jehovah being adopted as the civil code of the nation, its penalties were enforced by the civil rulers. This statement must of course be taken in a modified sense. None who were punished by the civil ruler under the theocracy, received the full penalty designed to be inflicted upon the incorrigible transgressor of God's law; for the punishment inflicted by the civil ruler, even then, was only temporal. The Judgment of the great day alone is competent to decide what punishment adequately meets the requirement of God's law. The civil ruler of that day did, however, make that law the basis of every outward offense, and

punished accordingly. It mattered not whether the transgressor violated only that portion of the law which regulated his dealings toward his fellow-man, or that which ordered his religious worship; it was all the same. The civil magistrate was duly authorized to administer punishment in either case.

Not a move was made in anything, in fact, without explicit direction from Heaven. During all the wearying marches of Israel from Egypt to Canaan, God talked with Moses through the fiery, cloudy pillar, and from above the mercy-seat, directing and counseling him in all the affairs of the nation. The reasons for this are obvious.

1. Accepting Jehovah as their God, they not only became a distinct people, among the idolatrous nations by whom they were surrounded, but they thus gave their consciences into the keeping of Jehovah, to be regulated by his moral law.

2. By this act they were no longer their own but the peculiar people of God. In other words, they became the subjects of God's Church, or kingdom on the earth. It was therefore his privilege to prescribe the rites and ceremonies of their religious worship.

3. As their acknowledged king, he was absolute sovereign of their body politic; and as such, it was his prerogative to make his own laws, choose his own method of governing, proclaim war, and make peace with surrounding nations.

Therefore in appointing his officers of government, God chose to make them ministers of religious as well as of civil affairs. They not only administered punishment to the uncivil, but it was their duty to declare who were clean, and who were unclean, who were to be shut out from the congregation and who were to be admitted. In all these matters *the people had no voice*; but in everything, both civil and religious, were to inquire of the law at the mouth of those whom God had appointed to teach "all the statutes, which the Lord had spoken unto them." See Lev. 10:11

Though one of the most highly favored of God, Moses had not the privilege even of naming his successor. Joshua was called of God to fill the place soon to be made vacant by the death of Moses; and, although the people had no voice whatever in his selection, yet when Joshua had received his charge in the sight of the people they readily accepted him as their leader under God. J. O. CORLISS.

EARNEST effort in a good cause can not fail. It may not be crowned with the applause of men; it may not seem to touch the goal of immediate worldly success, which is the end and aim of so much in life; but it is not lost.—*Sumner*.

"NOTHING outside of a man can ever make him truly religious."

Separation of Church and State.

THE most sad and tearful history of humanity always had its origin in the Church domination within politics, civil affairs and matters. It was this that deluged Europe in the blood of her children in the dismal centuries of the past and spared not even the babe in its mother's arms. That stifled by Inquisition the tenderer, better and nobler impulses of the heart and ever hewed the way for the enthronement of tyranny and the enslavement of man.

Behold Russia of to-day and learn the diabolism of burning strange fire before the Lord, in the meddling of Church in the affairs of State and its concomitant cruelty, barbarity, tyranny, and sinfulness. What a sorrowful chapter for the nineteenth century, and under our own eyes, is this fearful persecution of the Hebrew race in Russia, and of dissenters from the established church! The holy synod, as a politician, was more concerned with power on earth than life in heaven, and to further rivet the chain of slavery, and cripple and retard the free movement of man, every thought, aspiration and hope, at any cost, must be hammered down to the regulation pattern, though torture, misery, and death ensue to family,—the father, mother, and little ones. The holy synod would not be the slave, no, indeed, but humanity should be the slave.

Let all true Americans heed the dark lessons of by-gone times and cherish the noble founders of this Republic, in renewed and steadfast fealty to the righteous principles that separated Church and State, and secured to the free men of America that religious liberty, without which civil liberty is but an empty dream.—*Elijah Bloom, in Minneapolis Evening Tribune.*

An Interesting Meeting.

WHILE the American Sabbath Union originated in the Methodist Church, all Methodist ministers are not united in endorsing its work. This was apparent at a mass-meeting recently held in the Marshfield Methodist Church of Chicago in the interests of enforced Sunday closing of the World's Fair. The meeting was called and directed by Mr. McLean, Chicago Secretary of the American Sabbath Union. Dr. A. H. Henry, pastor De Kalb St. Methodist Episcopal Church, was requested by the Secretary to deliver the leading address, which he promised to do, after stating that he was not in full sympathy with the movement and being assured that he was at liberty to state his views.

Dr. Henry created a sensation and foreshadowed his position by declaring that he had seen a circular letter issued by the Beer Brewers' Association instructing its agents to work for Sunday closing at the Fair that the opportunity for the sale of

beer might be increased. The speaker next gave the reasons for the present status of Sunday observance, among which were the attitude of Christians themselves who lead in the procession of those who ignore the puritanic Sabbath rigor by patronizing street cars in order to attend down town churches. "Again, our liberal Sunday," said the speaker, "is such for commercial reasons just as some of our churches are operated for commercial reasons." To confirm the last statement he related how a brother pastor, after a revival meeting at which one hundred and fifty persons professed conversion, was told by one of the trustees in reply to an encouraging reference to the number of conversions, that "the whole bunch" was not worth "a hundred dollars." "When the churches," said the speaker, "get as close to the poor man, when they give him as warm a welcome, as the saloon proprietor," it will go far to settle this Sunday-closing question.

"Is there not some danger of our becoming hysterical," continued Dr. Henry, "in demanding that the Fair be closed in order to exhibit the American Sabbath? Let us make a candid examination of our American Sabbath and see if we desire to make an honest exhibit of it." Then followed a graphic description of the so-called American Sabbath, which, while not in the least complimentary to this much extolled institution, was none the less faithful to fact. All seemed convinced that a faithful exhibit of the American Sabbath was not desirable; even Mr. McLean in replying to this point acknowledged that he was ashamed of the American Sabbath, but that it was not the Sabbath of the cities, but of the country, that they proposed to put on exhibition. We shall now expect to hear the term "American Country Sabbath" used in the future, instead of the "American Sabbath" by the American Sabbath Union and kindred organizations.

Dr. Henry declared that this Sunday movement was an attempt to restore the Puritan Sabbath, which manifested itself periodically and that it was to be hoped "that some one would forever down this Puritan ghost. We want no Puritan Sabbath," said the speaker, "with its three hour sermons, accompanied by a deacon with a long pole, with fox-tail attachment to chastise bad boys and tickle the ears of the sleeping victims of the prosy discourse." He then counseled the American Sabbath Union to devote itself to nobler work than crying "no! no!" to propositions to open the Fair. He declared that the work of the Church was to meet the people there with the gospel of Jesus Christ.

Mr. McLean winced under the sturdy blows of truth delivered by his brother minister, but when Dr. Henry concluded, he sallied to the defense of his movement, first by a sarcastic remark, which pro-

duced a smile on Dr. Henry's face, that "all the best people were in favor of closing the Fair on Sunday," and that the opposition was held by "saloonists, infidels and the devil." He said that while not in favor of the restoration of the Puritan Sabbath, he "would a thousand times rather have the Puritan Sabbath, with all its rigor, than the Sabbath that we now have." When we remember that the Puritan Sabbath meant compulsory attendance at church under the penalty of fines, imprisonment and flogging for disobedience, and that "the Sabbath we now have" is one in which a person may attend church, go to the concert, museum, art gallery, or the park as he chooses, this statement from a representative of the American Sabbath Union is very significant. As usual, an expression of the congregation was taken; one fourth voting for an open Fair, with no machinery running,—Dr. Henry's position; one-third, for rigid Sunday closing; the remainder keeping their seats. Dr. Henry's position was not prompted by a disregard for rational Sunday observance, but by a conviction that these compulsory methods now being used to secure it, are contrary to the genius of American liberty and the spirit of the gospel of Christ.

A. F. BALLENGER.

Sunday at Toronto.

TORONTO, Ontario, has enjoyed for some years the perfect cessation of all forms of business on Sunday. The street cars are stopped and every wheel of commerce and industry ceases to move. But this "Sabbath hush" in Toronto, so often dwelt upon by the ardent admirer and advocate of Sunday laws, was destined to a great disturbance. A short time since the Mayor of the city called on the people to vote, on whether or not they would have the street cars run on Sunday. As might be expected, the believers in Sunday laws are up in arms about it, and seem to think that the Mayor has done a very wicked thing in even thinking to submit this question to the people, or in any way stir it up.

G. M. Milligan, "Convener Toronto Ministerial Association Committee," in decanting upon the Mayor's proposition to the people and explaining a petition that his association is circulating, in regard to the proposed Sunday street cars, says in the *Mail*:—

The position of the association is that the proposition now made to run Sunday street cars is an invitation to this city to decide whether it shall or shall not desecrate the Lord's day. It is in short an invitation to debate whether we shall keep or break God's commandments. Such an invitation, when duly meditated upon, is to all right-minded people insulting alike to God and man. It is the duty of the people not to let pass this opportunity of telling the City Council that it went beyond its powers when it asked the people to legislate upon matters that God settled long ago for the good of men, when he enjoined that their secular occupa-

tions should give place to those directly and formally religious one day in seven, and that all activities on his holy day should be made to subserve their spiritual interests.

Judging from the whole tenor of Mr. Milligan's article, it seems that he does not mean what a strict analysis of the above language would convey. Yet nevertheless in his zeal to maintain their existing Sunday laws he has inadvertently uttered an important truth. Does he mean it when he says "It is the duty of the people not to let pass this opportunity of telling the city council that it went beyond its powers when it asked the people to legislate upon matters which God settled long ago for the good of men," etc.? If the principle he states is correct, then when Toronto made her first Sunday law was when the wrong was committed. If God enjoins the observance of a day, nothing is added to it by enforcing it upon men by civil law. This is a cardinal point that should never be lost sight of. In giving man his time, God reserved to himself the seventh day to be devoted to him and his worship. Civil law can only enforce idleness on that day. It can neither put religion or worship in it. Worship can only come from the individual who renders it of his own choice and from will. A man's time is his own, barring the exception of the seventh day, and that is a claim God alone has on him, and to be settled between him and God and not between him and the State. And Mr. Milligan stated a great truth in the above quotation, if he only means what he says.

The Time Is Already Past.

As long ago as 1843 Rev. George B. Cheever, of New York, in a lecture on Bunyan's "Pilgrim's Progress," said:—

Almost every sect in turn, when tempted by the power, has resorted to the practice of religious persecution; . . . Bunyan was the first person in the reign of Charles II. punished for the crime of nonconformity . . . any palliation which could be resorted to, for the purpose of justifying an English hierarchy for shutting up John Bunyan in prison, would justify a Romish hierarchy for burning Latimer and Ridley at the stake. Strange that the lesson of religious toleration should be one of the last and hardest, even for liberal minds, to learn. It cost long time, instruction, and discipline, even for the disciples of Christ to learn it; and they never would have learned it had not the infant Church been cut loose from the State, and deprived of all possibility of girding the secular arm with thunder in its behalf. John had not learned it when he would have called down fire from heaven to destroy the Samaritans; nor John, nor his followers, when they forbade a faithful saint (some John Bunyan of those days), from casting out devils, because he followed not them. And they never would have learned it had the union of Church and State been sanctioned by the Saviour. . . . Who does not see that toleration itself, applied to religion, implies the assumption of a power that ought not to exist, that is in itself tyranny. It implies that you, an earthly authority, an earthly power, say to me so condescendingly, I permit you the exercise of your religion. You permit me? And what authority have you to permit me, any more than I to permit you? God permits me,

God commands me, and do you dare to say that you tolerate me? Who is he that shall come in between me and God, either to say yea or nay? Your toleration itself is tyranny, for you have no right to meddle with the matter. But whenever Church and State are united, then there will be meddling with the matter; and even in this country, if one particular sect were to get the patronage of the State, there would be an end to our perfect religious freedom. . . . If you make nonconformity a crime, you are therefore a persecuting Church, whether your name be Rome, or England, or America.

The Church of America is almost moving the world in its present attempt to fix in the fundamental law of the land, the acknowledged legal decree that that which it declares sin is a civil crime. In the matter of remission of taxes, and appropriations for denominational Indian schools, the Church has obtained the patronage of the State; and in many instances the Church has subsidized the civil law to enforce a penalty upon—what is according to its interpretation—sin. The time is already far passed toward which this clear minded thinker pointed the finger of warning. W. H. M.

The Third Annual Session of the American Sabbath Union.

THE American Sabbath Union held its third annual session at Des Moines, Iowa, December 16 and 17. Delegates were present from several of the States, Col. Elliott F. Shepard, President of the Union, Dr. Herrick Johnson, Rev. J. P. Mills, J. H. Knowles, and President Blanchard, being among the number. Rev. Mr. Crafts, who claims the credit of having originated the organization in the Methodist Church, seems to have been entirely divorced from it and was not present. The attendance was much better than at any previous meeting and a great deal of enthusiasm was manifest throughout, as their favorite themes were discussed. It was very apparent that the main object for which they are working, at the present time, is to secure the closing of the gates of the World's Fair on Sunday. Three-fourths of all the addresses bore directly or indirectly upon this subject. The matter was presented ostensibly from a civil standpoint, yet the moral influence of Sunday closing came in for due consideration.

Dr. Johnson gave the opening address, his subject being "Sunday Opening of the Columbian Exposition." He argued the following points: First, It is contrary to all World's Fair precedents. Second, It would be against the best morals and traditions of our national life. Third, It is against the consciences of 10,000,000 church members. Fourth, It would be a national humiliation for us to put our American Sabbath in the back yard and bring to the front that mongrel, bastard thing, called the European Sunday. Fifth, It would be a fearful menace to social order. Sixth, It would be taking the down grade for labor when Europe is

starting on the up grade. Seventh, It would be the enforcing of labor upon a whole army of Sabbath workers. Eighth, It will prove another strong link in the chain that will turn over the workingman, bound hand and foot, to those who would work them three hundred and sixty-five days a year. Ninth, It would be selling the Lord's Day for a few pieces of silver, not less the Lord himself.

The readers of THE SENTINEL have been shown the fallacy of such positions many times.

Dr. Thompson, of California, followed in an address bearing upon the same subject, but presented no arguments that would be new to the readers of this journal.

"Observations Abroad as Relating to Conditions at Home," was the subject of a paper read by the Hon. J. F. Lamb, of Wisconsin, from which he gave his observations of fifteen continental Sundays while on a visit to the Old World.

Hon. L. S. Coffin, Ex-Railroad Commissioner of Iowa, spoke on the Sabbath and laboring men. Quite a good deal of attention was given to the consideration of laboring men in regard to the Sunday question, and much fervor was manifested in talking about the Sunday slavery of the toiler for his daily bread. Yet, while these advocates for Sunday laws are thus canting in regard to the oppressing of labor on Sunday, the laboring man himself is not raising a single cry along this line; and when he does speak it is generally to say that he wants to have his freedom to work or play or do as he pleases on Sunday, without the interference of any straight-jacket Sunday laws. Some of the standard resolutions were passed, reaffirming the strength of the American Sabbath Union, urging the people to labor for their promulgation, asking the co-operation of all labor organizations, commending the President of the United States for his order that the inspection of the army hereafter be held on secular days, urging that the presidential inauguration be held on the first Wednesday in March instead of the fourth day of March, which sometimes comes on Sunday, demanding that the Exposition at Chicago in '93 be closed on Sunday, etc.

Dr. Knowles spent quite a little time, during one meeting, in telling the Convention how devoted the committee and leading men of the American Sabbath Union were in their supplications to God for divine guidance in all their labors. He said that they never had a committee meeting, even amid the busy scenes of Park Row, New York, where their head office is located, without opening and closing each meeting with prayer, and when they were on their way to Chicago last summer to petition the Commissioners of the World's Fair to close its gates on Sunday, he said they even prayed earnestly while on the train, that the Lord would give them success.

A reporter had the following interview with Colonel Shepard and one or two others of the leaders of this movement:—

Q. What do you hope to secure by this agitation?

A. We hope, by this agitation, to so mold public sentiment that there will be a popular uprising of the people in favor of a more strict observance of Sunday.

Q. But suppose the people do not come up to the desired standard, what then?

A. If they do not yield to the plain conclusive arguments in its favor, then we must resort to law.

Here, another added, "Yes, and I believe we might as well start out in that way at first, as I doubt if moral suasion will ever reach them."

Q. Have you made preparations for an effort in this direction?

A. Yes, sir, we have in contemplation a committee whose chief business it is to look after Sabbath legislation, at the national capital and at all the State legislatures.

Q. Do you still intend to prosecute the introduction of a bill in Congress similar to the Blair bill?

A. Indeed, we do, and we intend to work at it until our desires are met.

Q. But do you not think that the movement you are interested in, if carried to its legitimate result, would end in religious persecution?

A. No, sir; a man who says we are favoring a movement which will persecute any one is one hundred years behind the times.

Q. But already there has been such persecution, at least something that borders on it, in the case of R. M. King, of Tennessee, who was an observer of Saturday but who was imprisoned for Sunday labor.

A. Yes; I remember such a case, and the judge ruled against him on the ground that he had no right to set himself up against the sentiment of any community, and by prosecuting his course, outrage the feelings of a religious people. When a man enters society, there are certain principles and rights that have to be surrendered, and this is one of them.

So it seems from these questions and answers that the American Sabbath Union proposes to prosecute its work with vigor and earnestness; and the fact that the organization is supported by men of wealth and influence is one of the many reasons why every lover of liberty, and especially the precious boon of liberty of conscience, should arouse to action and assist in exposing the sophistry in the arguments which it advances. History can be of no value to us if it does not show that this movement is taking the steps that were taken by the bishops and leaders of the Church in the fourth century, that laid the foundation for the great system of religious despotism, which enslaved the consciences of men and racked them with the most cruel tortures during the long scenes of the Middle Ages.

The statement made in the last answer above, given by Mr. Shepard, should open the eyes of the people to the real animus of this movement. It is clearly seen here that he would take away the rights of an individual to rest on Saturday, if his conscience required it, and would compel him to surrender his conscience to the majority, and obey whatever laws might be imposed on him by religious bigots, no matter how absurd or contrary to every principle of his religious belief. The right to worship God according to the dictates

of our individual consciences was one of the corner-stones laid in the foundation of our Republic; but Colonel Shepard would sweep this all away, and is asking the good people in the various churches to organize with him to assist in this nefarious work.

During the Convention, it was loudly proclaimed, again and again, that the Union proposed to maintain a total separation between Church and State. But what do such asseverations amount to, no matter how emphatically or earnestly stated, when, in their own avowed principles, they say that if a man, though choosing to be in the minority, and desiring to observe another day for the Sabbath, and believing that he is in conscience bound to keep it, must nevertheless surrender this God-given right and obey whatever ecclesiastical laws they may choose to enact? Say what they will, in regard to Sunday being a civil institution, it is religious, and when laws favoring it are enforced, they can be regarded as nothing more nor less than a union, to that extent, of Church and State. When laws that will bind the conscience of an individual and refuse him the privilege of believing in and worshiping God according to his own mind and belief are enacted, it is the worst form of despotic ecclesiasticism, and is laying the foundation for doing all the wicked work that was ever performed by any hierarchy that ever cursed the earth.

A. O. TAIT.

Church and State in Mexico.

A STAY of three weeks in the Republic of Mexico, gave me an opportunity of learning some things concerning the situation of the religious influences of the Church over the State. Mexico is a republic, the same as the United States of America. It has about one-sixth the population of the United States. It has several States; the people elect their President and representatives in Congress, and in many ways their government is similar to ours.

In name, Church and State are separate, as the National Reformers, in the United States would have them there, even with their pet schemes in full working order; but as a matter of fact in Mexico, the Catholic Church is the power behind the throne in all political and governmental affairs, as truly as when the government recognized it as the national religion. The power of the priests over the people is but little less than then, and they dictate in everything.

There are a few men in official positions who are fearless in their denunciations of the work of the priests. I had the privilege of listening, in their national Congress, to a masterly speech, made by the best orator of the nation, Senor Don Juan Mateo, on a bill which he had introduced to provide for a divorce law, which, as yet, the Mexican government does not

have, and the manner in which he denounced some of the work of the priests was severe and unsparing. Evidently, he had many sympathizers in the membership of the house, and in the large audience of spectators, as he was cheered vociferously by a certain portion of those present whenever any allusions of this kind were made. May the day come when the true principles of religious liberty may be better understood in Mexico; while we, who live in what is comparatively religious freedom, should use every effort in our power to hinder the attempts to unite Church and State in our land.

L. C. CHADWICK.

Ruatan, Honduras.

Compulsory Volition.

In the *Methodist Quarterly Review*, in an article entitled "The Freedom of Choice," is the following:—

Any scheme of volitional necessitation, whether of theology, philosophy, or materialistic evolution, must utterly deny the necessary and manifest laws and facts of our rational and moral agency.

Now the National Reform Association and its allies are striving for laws to try and "necessitate a volition" to observe Sunday, the first day of the week, as the Sabbath. But, even, if they succeeded in compelling some to refrain from work and to attend church services; it would be forced, therefore unwilling, attendance and unacceptable before the Lord. You might drive a man into church but you can not make him worship. In fact a church that seeks the aid of the secular power to fill its church buildings, is not the church of Christ—nor is its worship; so called, other than vain worship, for it is not true worship.

Under such circumstances the people, in order to act as free moral agents, and follow the dictates of their own consciences, are compelled to transgress either the law of God or the law of the State; and all because the State legislates upon things that should not come under its jurisdiction.

S. H. CARNAHAN.

George Washington vs. Sunday Laws.

UNDER this head the San Francisco *Examiner* publishes a letter and comment worthy of note:—

"The following letter was written by George Washington, when President of the United States, in answer to a letter from a Seventh-Day Baptist Society, some of the members of which had been fined and imprisoned for laboring on Sunday. They wished to know if he, as President of the convention that framed the Constitution of the United States, understood that instrument to warrant any such interference with their religious freedom and rights of conscience. The letter is dated August 4, 1789, and reads as follows:—

"If I had had the least idea of any difficulty resulting from the Constitution adopted by the con-

vention of which I had the honor to be president, when it was formed, so as to endanger the rights of any religious denomination, then I never should have attached my name to that instrument. If I had any idea that the general Government was so administered that liberty of conscience was endangered, I pray you be assured that no man would be more willing than myself to revise and alter that part of it, so as to avoid religious persecution. You can, without doubt, remember that I have often expressed my opinion that every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience. **GEORGE WASHINGTON.**

"This letter is copied from 'An Appeal to the Friends of Equal Rights and Religious Freedom in the United States,' by the Seventh-day Baptist General Conference, published in 1846, and shows conclusively that 'the Father of his Country' had no sympathy with nor approval of Sunday laws like those on our statute book, which would punish a Jew or a Seventh-Day Baptist or Adventist for not observing as a day of rest a day which, according to his religious belief, is one of those upon which he is commanded to labor and do all his work. It is these oppressive and persecuting Sunday laws which the Democratic party proposes to repeal and which the Republican party pledges itself to retain on the statute book. Let all friends of civil and religious liberty bear this in mind to-day."

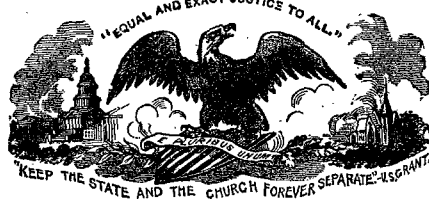
Georgia Methodists and Sunday Closing.

At the recent session of the North Georgia Conference of Southern Methodists, they passed resolutions calling on the managers of the World's Fair to close that exhibition on Sunday, and also pleading that Sunday rest be granted to the railroad men.

Let the Church work for the conversion of men, and leave the Fair to look after itself. And also let it tell the railroad men, and everybody else, that they now have the privilege to rest on Sunday if they wish to, and no one can hinder them. But the North Georgia Conference doubtless means by its vote that it wants the railroad man to be allowed to rest without any danger of losing his job. However a church that wants a man to be allowed to observe a religious institution without making any sacrifices, has certainly overlooked a very essential point in the teachings of Christ. If a man has convictions in the matter he should follow them regardless of business positions or anything of the kind. If he does not have convictions, he should not be compelled, by law, to follow what some one else may regard as right or duty.

MANY and dark have been the crimes committed in the name of liberty, but they are no more numerous, nor of deeper dye than are the abominations practiced in the name of the religion of Him in whose mouth was found no guile, and in whose life there was no sin.

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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THE Ministerial Union of Baltimore has joined the movement in Washington, D. C., to discountenance Sunday funerals.

ALBERT G. SCOTT, member of the World's Fair Commission, from Nebraska, read a paper at the late Sabbath Union Convention at Des Moines, Iowa, arguing that the Fair should be closed on Sunday.

THE Edgerton supplement of the *Gardner Graphic*, Kansas, reports, in a single issue, three arrests for offenses against the Sunday laws of the place, such as selling a whip, a glass of lemonade, etc.

MILWAUKEE does not attempt to enforce its Sunday laws, and a comparison of the proportion of arrests to its population, as compared with sixteen other cities of the United States of over 150,000 inhabitants, shows the proportionate percentage of arrests in Milwaukee to be about one-third that of the average of other cities. Does this mean that two-thirds of the arrests in the large cities of the country are for infraction of Sunday ordinances? Or what is the significance of so peculiar a fact?

Now that the Swine Breeders' Association and the American Short-horn Breeders' Association have put themselves on record as asking for the closing of the World's Fair on Sunday, the Bee-Keepers' Association follows suit by voting, two to one, at its convention in Chicago in favor of closing the Fair on Sunday.

If the little busy bee can, by resolution, be restrained from improving the shining hours of Sunday at the World's Fair, the only thing required further is a World's Fair baking powder that will not rise on Sunday.

THE *Mail and Express* says, "A grave error has been made in the past in permitting religious denominations to control some of the Indian schools. There should be an absolute separation of Church and State, and Indian schools supported by the Government should be nonsectarian in all respects. The public sentiment of American citizens utterly opposes all denominational interference with the public school system, and the Indian schools resemble in their intent and purpose the free institutions in which white children are educated and prepared for lives of usefulness."

This is true; the Government has fallen into a very grave error in this instance, but its error is no less serious in this than in any other case, where it

has permitted the State to assume legislative patronage of religion. Denominational prejudice, jealousy of Roman Catholic influence, has opened the eyes of the *Mail and Express* to the truth in this particular case. The acknowledgement of the application of this principle of non-interference with the public schools by the Church, here made, arises from sectarian selfishness and not from any vision, transitory even, of the principles which should govern the relations of Church and State.

THE *United Presbyterian* is so filled with the idea of the efficacy of the "boycott" as a means of closing the World's Fair on Sunday that it harps upon that thought continually; in a late issue the *Presbyterian* says: "So great are the issues involved that we believe that we should refuse all part in the World's Fair unless the Sabbath is recognized by the closing of the gates on that day. Every State should order its exhibit to be closed, and they who love the Sabbath should refuse to contribute to an exposition that violates it."

THE Law and Order League of Pittsburg secured a conviction in a case against the owners of a river steamer for carrying excursion parties on Sunday. The case was appealed and the conviction by the justice court affirmed on the ground that the steamer was "doing a strictly secular business contrary to law." Suppose the steamer should do "a strictly religious business" on some other day of the week, what would be the penalty?

REPRESENTATIVE MORSE, of Massachusetts has introduced in the House a bill "to prohibit the opening on Sunday of any exposition for which the United States makes appropriations." Such a bill would not only make it impossible for Congress to appropriate anything further to the Chicago Exposition except under the explicit understanding that it shall be closed on Sunday, but would also render it impossible for the United States to make an official exhibit in any exposition of a foreign country, without a previous guarantee from that government that it shall not be opened on Sunday. The United States then becomes the world wide apostle of Sunday.

THE *United Presbyterian* thus chronicles the progress of "Sunday Reform" in Newark, N. J.: "Public sentiment is very much aroused, just now, in regard to Sabbath traffic of all kinds. The butchers of six wards have formed organizations to secure Sabbath closing. On the 5th, the officers of these organizations signed the following circular letter, which was sent to every retail butcher (about 350) in the city:

"Dear Sir: The Sabbath closing of the butchers will be brought up and commended by Rev. Wilbur F. Crafts at the meeting to be held in the Young Men's Christian Association Hall, in Clinton St., on Sabbath, the 6th, at 4 o'clock. The subject is 'The Scientific Basis of the Sabbath. . . . Come, that you may fully understand what we are fighting for. He will also speak at the Catholic Institute on Sabbath evening.

"(Signed) . . .

"The signers are officers of the Butchers' Sabbath Closing Association, and are the committee appointed to wait on the Mayor and Police Commissioners to demand the enforcement of the laws and ordinances forbidding traffic on Sabbath."

THE agitation of the Sunday question still continues in Atlanta, Georgia, as shown by this extract from the *Atlanta Constitution*:

"The following resolution, which was introduced by Alderman Woodward at a recent meeting of the council, and adopted, is causing the railroad employees a great deal of trouble:

"Resolved, That all laws, state and municipal in

regard to railroad work on the Sabbath day, be rigidly enforced.

"Resolved further. That the chief of police is hereby specially instructed to carry out the provisions of the above resolution, and see that cases are made against the officials that issue orders for work to be done on Sunday contrary to law.

"Saturday night Chief Connolly instructed the captains and officers in charge of the force to strictly enforce the provisions of the resolution. Sunday, several engines were held up, and their crews taken in charge by the police. To say that they were indignant is no exaggeration of the fact.

"During the day, several times, the yard supervisors and others in charge were at the police station exhibiting permits and reciting their instructions from headquarters, but they were valueless, as the recent resolution adopted in the council annulled all permits. The orders from headquarters didn't go with the police department.

"The railroad officials declare that the ordinance is an unjust interference with their business, that it obstructs commerce, and is uncalled for."

THE Chicago Daily Times has this interesting editorial note:

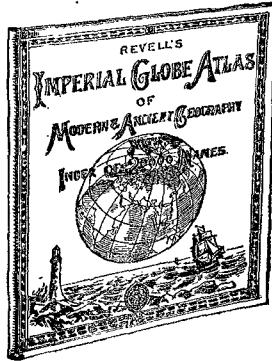
"The act of a Kansas Court in granting an injunction to restrain the issuance of certain school bonds voted on Saturday, the plea of the petitioners being that two-thirds of the qualified voters of the district are Seventh-day Baptists and were virtually disfranchised by the election being held on their holy day, is a notable contribution to judicial precedent. It appears that the school-district trustees intend to accept the decision without appeal, which is unfortunate, as the question is one which should be definitely determined by the decision of a court of last resort. It involves, evidently, not the question at issue alone, but equally, the right of law-making bodies to force the observance of Sunday upon those whose religious faith impels them to refrain from mundane activity on Saturday—the true Sabbath. With the evident tendency of modern life to open wide the gates of pleasure on Sunday, and the increasing activity of the Sabbatarians in opposition to this irresistible tendency, it would be well to have the legal aspect of the question clearly and authoritatively defined."

In the Religious Liberty column of THE SENTINEL for Dec. 17, some criticisms of the Statesman and its new management which appeared in the Christian Nation, were quoted. The Nation feels aggrieved at the reappearance of its own words and puts this estimate upon their force: "The issues, just at hand, of two little papers—the Advocate and Ensign, of Philadelphia, and THE AMERICAN SENTINEL, of New York—in their references to this journal remind us of the old song about the mosquito attacking the elephant. The mosquito got his battering ram smashed, but the elephant wasn't hurt; and from some things which these little papers have said it would seem as though they too, poor misguided things, have suffered by collision with the larger body, and that their buzzing is now of the nature of loquacity without capacity."

THE fining of theatrical managers for giving entertainments on Sunday, still continues in Grand Rapids, Michigan. In many cases, no doubt, these exhibitions might well be dispensed with entirely, but, even if that be the case, Sunday closing only will not perceptibly improve civil order, any more than Monday or Saturday closing. The only way to effect the result desired is that which is said to have been used in Minneapolis; simply not to patronize them.

YPSILANTI, Michigan, is reported as having recently passed a stringent Sunday ordinance and begun the campaign of municipal evangelization by converting the Italian fruit dealers.

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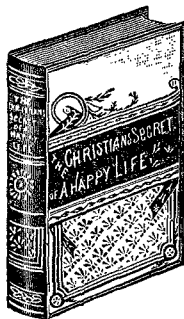
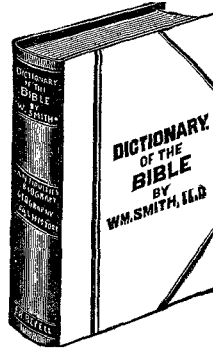


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THE French Senate has, by a vote of four to one, "denounced the Romanists for jeopardizing social peace and the rights of the State;" and the *Mail and Express* comments that, "what is bad for the French Republic is doubly bad for the American." There is more truth in this comment than the *Mail and Express* would acknowledge, because, in America, it is the action of the Protestant Church and its different allied organizations, which is jeopardizing the rights of the State and the citizen.

In the countries to the south of us the questions of the relations of the Church to the State are more pronounced, in the light in which they appeal to the understanding, than in this country. But the reason is that there the strife is an open one between the Roman Catholic Church and the State, while here it is between the State and the survival of Roman Catholic principles hidden in the Protestant Church. In Mexico an open conflict is reported to have broken out between the government and a Romish propaganda of monastic principles among the students of the several educational institutions; while despatches from Rome say that the Pope "will excommunicate President Peixotto, his Cabinet, and the members of the Brazilian Congress, unless measures are taken to renew the former relations between Church and State in Brazil." Italy, France, Russia, and China, are also stirred deeply by questions which are mainly religious in their inception, and will prove purely religious in their progressive development. All these are but various phases of the same religious agitation.

ROBERT BAIRD, of Edinburgh, writing on "Religion in America" in the year 1843, having narrated the story of the discovery and early settlement of North America says:—

He who "hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," had resolved in this manner to prepare a place to which, in ages then drawing near, those who should be persecuted for Christ's sake might flee and find protection, and thus found a Protestant empire.

This is a candid statement of the hope and expectation held by a certain body of

religionists, in reference to this country, nearly fifty years ago; that there might be founded here "a Protestant empire." The expression is without reserve, because at that time, and writing in Scotland, there was no need to veil such a thought behind any wordy sophistry, as now.

The idea that the new world should be a refuge for the persecuted of all nations meant, with them, always, persecuted Protestants; and it never so much as entered their minds that the Lord had opened a refuge for the down-trodden of any sect or denomination, or all; and also equally, for those who know not God or any church.

It is certain that man's ways are not God's ways. He did not direct that those who first took sanctuary in his city of refuge should monopolize its privileges and deny them to others.

THE ministers of Minneapolis, Minnesota, have presented to the common council of that city a draft of an ordinance in reference to Sunday amusements, containing six sections, in the drawing of which they have employed able legal counsel, and which they place before the city fathers with the evident assurance that in consideration of the source from which it originates, and the moral purpose it is to subserve, they must necessarily adopt it and enforce its regulations. Such systematic effort on the part of organized ministerial and religious bodies, with the intent to control or direct municipal government in the interest of their own views of moral and religious "reform," is no longer unique in this country. In fact, cities where such movements have not been inaugurated are now rather the exception than the rule. Over the entire country, from east to west, and from north to south, the delusion has passed that the State and the citizen must be evangelized, undergo moral reformation, by force of law, and that the clergy and the Church bear the responsibility, not only of asserting this as a fact, but of providing the necessary legal remedies, and securing the enforcement of them, with the application of their penalties. This is a remarkable condition of affairs to exist thus early in a country, the Government of which, national, State and municipal, was supposed to have been established on the principle of absolute separation of Church and State.

THE legitimate result of the secularization of religion by means of State paid chaplaincies, is shown in this special despatch to the *World*, from Columbus, Ohio:—

In the meeting of the Pastors' Union of this city to-day there was developed a feeling on the part of the preachers in favor of striking for pay for praying at the opening of the sessions of the Legislature. It has always been customary to invite different clergy-men in the city to officiate in this way, and neither

branch has ever elected a chaplain or paid for such services. The Chair to day in the Pastor's meeting appointed Rev. W. C. Holliday to look after this work, but he declined with very sharp remarks upon the policy of the Legislature in getting its praying done for nothing. Other clergymen joined him . . . finally the work was assigned to an other with no definite action taken by the Union on free prayers in the General Assembly.

If the Legislature should refuse the services of the members of this Pastors' Union, it is not likely that it would lose divine favor by it, for truly the prayer of the cent. per cent. righteous availeth not much. Even the Pharisee prayed for glory, standing on the corners of the streets to be seen of men, but the Pastors' Union of Columbus, Ohio, prays for lucre only.

SINCE the earliest move of the American Sabbath Union, in its efforts to draw all organized bodies of every character into alliance with itself for the purpose of enforcing Sunday observance by law, the most strenuous assertions have been made that the Knights of Labor, and the workingmen in general, were arrayed with it; and the chief weight of argument for legal Sunday closing has been that Sunday rest might be secured for the laboring man. Most especially has this been urged in reference to the World's Fair. An article by T. V. Powderly, Grand Master Workman, in the *Knights of Labor Journal*, is a complete refutation of all the claims heretofore made in behalf of the workingmen, as asking for Sunday closing by law through their organizations. Mr. Powderly says:—

The World's Columbian Exposition should be kept open on Sunday. Those who attend to its operation can have one day in the week for rest, pleasure, recreation, or devotion, just as they please. If suggestions are in order, mine would be to keep the Exposition open seven days in each week; that the employes work but eight hours each day; that it open each day at 7 A. M., and close at 11 P. M. Those who begin work at seven in the morning will have completed the eight hours at three in the afternoon, and on Sunday will have time to attend church in the evening. Let those who begin work at seven one week take the night turn the following week.

The reply to this will probably be that neither Mr. Powderly nor his constituents know what is best or right for them, and so they must be compelled to rest whether they consider it advisable and desirable or not.

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EDITOR, - - - ALONZO T. JONES,

ASSOCIATE EDITORS,

C. P. BOLLMAN,

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CHRISTIANITY fostered and supported by a civil government ceases to be Christianity, and loses its power either to elevate people in the moral scale or to prevent them from sinking to even greater depths of vice than that in which it finds them.

GOVERNMENTS have in past ages assumed to dominate the realm of conscience; the sequel is the history of the Inquisition. The thumbscrew, the rack, and the fagot are inseparable from the theocratic theory of civil government. Men may affirm that they would not carry it so far as that, but it is impossible for them to stop short of it without abandoning their theory. It is for this reason that we oppose all Sunday laws; they are the beginnings of intolerance; they necessarily trench upon the most sacred right of man, namely, the right to worship (which carries with it the right not to worship) just as seemeth him good.

WERE it not so serious a matter, it would be amusing to witness the sangfroid with which the Sunday advocates appeal to the fourth commandment, which, as they must surely know, has not the slightest reference to the first day of the week, but does enjoin the sacred observance of the seventh day. An example of this wresting of the word of God is found in an article on "Sunday Closing of the World's Fair," by Rev. W. C. Wood, in *Our Day* for January: Mr. Wood says:

The God who won Gettysburg for us, a providential battle, is still the Almighty, "in whose

hand our breath is, and whose are all our ways." If we decide this question without supreme reference to his will, he may not win our next Gettysburg for us; He may allow the next Pickett's Charge not only *almost* but *quite* to succeed. He exiled his own Israel to Babylon for seven times ten years because they did not keep his Sabbath day (2 Chron. 36:21; Isa. 68:13, 14; Jer. 17:21-27; Neh. 13:18).

Every scripture cited here applies only to the seventh day, and not one of them has the slightest reference to the first day of the week. How dare men who practice such methods plead for morals, and invoke divine Providence to favor their duplicity?

The first error is in the assumption that civil government has any duty in enforcing the law of God. The attempt to compel Sabbath observance by human enactments would be equally wicked were the effort made in behalf of the true instead of a spurious Sabbath.

A Constitution Divided Against Itself.

THE Constitution of the State of Tennessee, framed by a convention which assembled for that purpose at Nashville, in 1870, and submitted to the people, and ratified in March of the same year, contains, in its Declaration of Rights and following articles, these sections in reference to religion and the relation of religious questions to civil affairs:—

ARTICLE 1, SEC. 3. That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; that no man can, of right, be compelled to attend, erect, or support any place of worship, or to maintain any minister against his consent; that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship.

SECTION 4. That no political or religious test, other than an oath to support the Constitution of the United States and of this State, shall ever be required as a qualification to any office or public trust under this State.

SECTION 6. . . . and no religious or political test shall ever be required as a qualification for jurors.

ARTICLE 9, SEC. 1. Whereas ministers of the gospel are, by their profession, dedicated to God

and the care of souls, and ought not to be diverted from the great duties of their functions; therefore, no minister of the gospel, or priest of any denomination whatever, shall be eligible to a seat in either house of the Legislature.

SECTION 2. No person who denies the being of God, or a future state of rewards and punishments, shall hold any office in the civil department of this State.

ARTICLE 11, SEC. 15. No person shall in time of peace be required to perform any service to the public on any day set apart by his religion as a day of rest.

SECTION 16. The declaration of rights hereto prefixed is declared to be a part of the Constitution of this State, and shall never be violated on any pretense whatever. And to guard against transgression of the high powers we have delegated, we declare that everything in the Bill of Rights contained is excepted out of the general powers of the Government, and shall forever remain inviolate.

The purpose of a bill or declaration of rights in a national or State Constitution is to express therein the fundamental principles of political liberty, and enact them into law. Political liberty can not be universal in a State which denies to its citizens, or any part of them, civil freedom in religious thought, expression, or observance; or that discriminates between individual sects of religionists, or between professed religionists and those who profess no religion at all, or deny its authority entirely. To express this idea in its completeness is the intent of Sections 3 and 4 in the declaration of rights of the State of Tennessee, previously quoted. The sacred absolutism of the principle laid down in this declaration is solemnly enforced with as emphatic language as the English tongue affords, in Sections 15 and 16 of Article 11. The bill of rights is, by special provision, declared to be a part of the Constitution of the State, and never to be violated; and to emphasize this still more, everything contained in the bill of rights is declared to be excepted out of the general powers of the Government, and to remain forever inviolate. Yet, in spite of this solemn assurance, emphasized by repetition, and again and again declared forever inviolable, in a succeeding article, within the very body of the Constitution itself, are found two sections totally at

variance with the principle and the spirit of the principle laid down in the bill of rights as fundamental to the political liberty of the State. The express provision of Section 4 of the bill of rights, that no political or religious test shall ever be required as a qualification to any office or public trust is explicitly violated in Sections 1 and 2 of Article 9, which create a religious test for membership in the Legislature, and for holding civil offices;—discriminating against ministers and *priests of any denomination whatever*, and making their religious profession a test of disqualification for the holding of public office. That this discrimination arises from prejudice is shown by the italicised phrase,—*priests of any denomination*.

The motive for the discrimination arises from religious prejudice against the Roman Catholic denomination, but in order to deprive them of the privilege of holding civil office, it was necessary to make the ineligibility general to all who follow the ministerial calling. But Section 2 is based upon a still broader spirit of intolerance, in that it is declared that no one who denies the existence of God, or disbelieves in a future state of rewards and punishments,—that is, presumably, in the orthodox heaven and hell, can hold any civil office under the State Government.

Such discrepancies as these in fundamental law are fatal. Sooner or later the flaw will develop and disaster result. But out of the extension of this flaw into the growth of statutory law arises a still greater antagonism between Constitution and statutes for the consideration of which the space allotted this article will not suffice.

W. H. M.

A State Can Not Be a Theocracy.

As in the appointment of Joshua so also in the nomination of the judges who governed Israel, the people accepted them as rulers appointed of Heaven, through whom the will of God was to be revealed. In the days of Samuel the prophet, however, the people became restless under that form of government, and asked to have a king and a government like the other nations around them. 1 Sam. 8:4-7. The Lord instructed Samuel to grant their request, if, after telling them what hardships such a change would bring to them, they should still persist in their desire. Accordingly Samuel told them, from God, that a king would rob them of their sons to be his servants in various ways, and that he would take their fields, vineyards, and olive gardens, with a portion of their flocks, and bestow them upon his officers of State. But the people refused to heed the warning, and cried still more ardently: "Nay; but we will have a king over us." Verse 19.

And yet God did not desert that people. He pointed out through his prophet who should be their king. They had no voice

whatever in the selection. Saul rejected the directions of God in governing the people, and was therefore deprived of his kingly office, to give place to another of God's chosen rulers. David was anointed by Samuel to govern Israel in God's name. Solomon succeeded him, and "sat on the throne of the Lord as king instead of David his father." 1 Chron. 29:33. This "throne of the Lord" was occupied by a succession of kings, each commingling his own ideas of government, more or less, with the instructions for this purpose formerly given by Jehovah, until the kingdom of Israel could no longer be recognized of God as the government which he had appointed. He therefore gave up the kingdom to be overturned by other nations, exclaiming: "I will overturn, overturn, overturn it: and it shall be no more until He come whose right it is: and I will give it Him." Eze. 17:16-19 and 21:25-27.

It will be noticed that the theocracy here detailed, which was the only true one ever in existence, was confined to believers in God and his word, and in no sense extended to the other nations of the world. Even though God ruled "over all the kingdoms of the heathen," (2 Chron. 20:6.) he coerced none of these to submit to the form of government he prescribed for his own people. Upon relinquishing the theocracy, God said, "It shall be no more until he come whose right it is; and I will give it him." To whom did this statement refer? When Christ was about to appear as the world's Redeemer, it was said to his mother: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33.

But did Christ receive this kingdom while here on earth? Certainly he did not; for just before his crucifixion he said to Pilate: "My kingdom is not of this world." John 10:36. After his resurrection, and just as he was about to ascend to heaven, his disciples asked him if he would not then restore the kingdom of Israel. Acts 1:6. This question and the Saviour's reply show that he had not then done so. He had, however, before that promised that his disciples should judge the tribes of Israel when he should sit in the throne of his glory. Matt 19:23. But as to the time when he should occupy that position he definitely said: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory." Matt. 25:31. The connection of this text shows that at the coming of Christ the end of earthly governments has come, and all nations are called to stand before Christ in the final judgment, so that a real theocracy can never again exist so

long as the nations of the world continue in their present state.

Even though the Scriptures did not reveal the truth on this point so clearly, a moment's thought would show that this must be the case; for no nation or government can now be found in which all its subjects are loyal to God in the same sense as were the Israelites. They recognized God, not only as king, but as a Father also; His rule over them was, therefore, one of paternal watch care over their moral, as well as over their temporal interests. A true theocracy is, in fact, the blending of civil and religious rule under one head of government. Such a state of things must necessarily include documentary instruction in both of these branches, from the same source and through the same set of officers. But in a mixed polity like all earthly governments, this could not be done with God's sanction; for he has expressly said that his people are to have no part with infidels; no concord with wicked or unprincipled persons; and that in order for him to be a Father unto them, they must come out from among, and be separate from such unclean surroundings. 2 Cor. 6:14-18.

From this it will be seen how utterly impossible it would be to mix the discordant elements of any nation in the matter of religious teaching. In purely civil things all the subjects of a State or nation may be easily governed alike: for it matters not what differences of religious belief may exist there regarding man's duty to God, the common interest of all demands that a uniform law, guarding alike the right and privileges of each should be maintained. But every persistent effort to proceed farther than this in civil government, will not only result in positive injury to more or less of the subjects, but is liable to cause the final overthrow of the government itself.

J. O. CORLISS.

Too Much Leisure.

THE point upon which the batteries of the American Sabbath Union are being concentrated with a view to creating sentiment for the enforcement of existing Sunday laws and the enactment of more rigid statutes, is the so-called "Sunday slavery" of laboring men. Sunday-law orators lash themselves into a frenzy of excitement in describing a condition of things which, they assert, is "worse than African slavery." Meanwhile the workmen pass resolutions asking that the Fair be open on Sundays, and resent that hypocritical pious paternalism, which, as in the case of our lady managers, votes to close the Fair against the workmen "to preserve the sanctity of the Sabbath" and then spends the following Sunday yachting on the lake. This indifference on the part of laboring men to their "enslaved" condition, draws forth numerous

expressions of surprise and disgust from the workingman's self-constituted guardians that workingmen refuse to dance when the Sunday-law advocates so studiously fiddle. But laboring men are wide-awake and have discovered, they think, that this "antagonism to Sunday labor is more theological than humanitarian," and that this mourning for the "slaves of the nineteenth century" partakes largely of the nature of "crocodile tears." That the laboring man is not without reasons for his conclusions is becoming more and more apparent. All are familiar with the Sunday-closing arguments that the laboring man should have an opportunity to "improve his mind," cultivate his spiritual nature, "get acquainted with his family," etc. With this in mind note the following answer of the leading Sunday-law advocate of the country, as published in the *Christian Statesman*, of December 11, to the question of a labor leader, "I suppose the churches are not yet with us on the eight-hour law?" Said the Sunday-law champion in reply, "Many of us believe all the work that needs to be done could be done in the eight-hour day, but we fear that a majority of the working men can not wisely use eight hours a day of leisure." (Meaning the time remaining of the day after eight hours work and eight hours sleep.) When arguing for Sunday closing the workingmen are told that they haven't sufficient leisure to get acquainted with their families, but when it is proposed to give them one hour more leisure morning and evening of each working day the grave fear is expressed that they "can not yet wisely use eight hours a day of leisure."

A. F. BALLENGER.

A Large "If."

THE *Christian Patriot*, a Tennessee paper, publishes a communication on "Sunday laws," in which occur these words:—

In this grasping, greedy age, we need the Sabbath laws to stand between those who "would sell the needy for a pair of shoes," and the day laborer. The body, mind, and soul of the toiler demands the Sabbath rest.

In Tennessee they have a law which fines and imprisons men for common farm labor on Sunday, even after they have kept the previous day, according to the fourth commandment. Can any honest man even attempt to justify such a law by platitudes about the necessity of Sabbath rest? When the "body, mind, and soul" of man demands anything, civil law is not necessary to enable him to obtain it. Those who want to rest upon Sunday will find means to do so; as a good many thousands of people in this and other countries find it very possible to rest regularly upon the seventh day, the Sabbath of the Lord; and this even when trammelled and oppressed by iniquitous Sunday laws, such as the Tennessee statute.

Again, the *Patriot* writer says:—

If law is for the weak as well as the strong, if the object of law is to make it easy to do right and difficult to do wrong, then we need better Sabbath laws and men who have conscience for their oaths to enforce them.

There is a very large "if" in this paragraph. The true object of civil law is not "to make it easy to do right and difficult to do wrong." This definition of the object of law comes to us from one of the Church and State countries of the Old World, and is entirely un-American. The only legitimate object of civil law is to make every man secure in his person, property, and reputation. It deals only with rights and wrongs, which are civil; and has nothing to do with right and wrong, which are moral. "Better Sabbath laws, and men who have conscience for their oath to enforce them," simply means laws that will better enable some men to compel other men to conform to their ideas of religious duty under pains and penalties, in other words, laws authorizing persecution for conscience' sake.

C. P. B.

Abstract Principle Not Personal Interest.

It seems that the lately elected Corresponding Secretary of the American Secular Union has accepted and published the false ideas in reference to the principles of THE AMERICAN SENTINEL, the National Religious Liberty Association, and the Seventh-day Adventists, as regards religious legislation, which Sunday-law workers have so industriously circulated. The inability of those who favor legislation upon religious subjects to understand that they who oppose them do so from love of the abstract principles of religious and civil right and duty, and from no selfish thought or purpose whatever, is phenomenal. So persistent is this misconstruction that it would seem a mental impossibility for them to conceive of any one acting from impersonal motives of abstract right. If they had stood by and heard Christ say, "Father forgive them for they know not what they do," they would have asked what possible advantage he could have expected to gain from such a speech as that.

The Corresponding Secretary of the American Secular Union, in an article in the *Boston Investigator*, gives credence to this mistaken idea as to the ground of opposition to religious laws and makes an unconscious quotation from some Sunday-law advocate in this paragraph:—

Said one to a prominent Adventist who was working against the Sunday law, "But if it were the observance of the old Jewish Sabbath that was to be enforced,—what then?" "Then," he said, "I should feel compelled to work for its enforcement."

The palpable error of any such statement as this is so fully and satisfactorily set forth in the *Investigator* of December 30, by C. B. Reynolds, Secretary, Wash-

ington Secular Union, that the article is here quoted almost entire:—

"This is a gross perversion of things. Every prominent Seventh-day Adventist working against the Sunday law is most thoroughly posted upon the subject. It would, therefore, be utterly impossible for such an one to have made such reply. The connecting paragraphs give evidence that this unprovoked attack upon our most efficient and influential co-workers was a mistake and a misrepresentation of the position of the Adventists.

"The Seventh-day Adventists are, without exception, the opponents of any union between Church and State, and earnest, persistent workers for civil and religious liberty. Their National Religious Liberty Association is a large and powerful organization, with offices in New York City, Washington, D. C., Chicago, Illinois, Oakland, California, and Battle Creek, Michigan. Its mottoes are, 'Equal and exact justice to all'; 'Keep the State and Church forever separate.' Among its published and avowed principles I find: 'We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience,' and, 'we deny the right of any civil government to legislate on religious questions.'

"Its organ is THE AMERICAN SENTINEL, a most fearless, able and consistent opponent of Sunday laws, religious exercises in our public schools, and the exemption of Church property from taxation.

The Seventh-day Adventists have written, printed and distributed more pages of literature advocating the abolition of all Sunday laws, and giving the facts and arguments in favor of the entire and complete divorce of Church and State, in any one week during the past three years, than the American Secular Union, and all its auxiliaries have ever distributed from the day of its first inception up to the present hour.

"So far from 'suppressing free thought,' or 'strangling free speech,' the Seventh-day Adventists are honest, zealous defenders of free speech. Their leading ministers have attended our conventions, and from our rostrum most ably and eloquently advocated and defended the justice of the nine demands.

"The Seventh-day Adventists have a record upon the Sabbath and Sunday observance question that is plain and unmistakable. Their position is a matter of public and national record. The record of the Senate of the United States (see 50th Congress, second session, message and documents, No. 43, pages 75-102).

"On December 13, 1888, the United States Senate Committee on Education and Labor held a hearing upon the bill for a national Sunday law, introduced by Senator Blair, who was chairman of that committee. At that hearing the Seventh-day Adventists were officially represented

by their honored and accredited exponent, Alonzo T. Jones, editor of *THE AMERICAN SENTINEL*. Before that committee this very point was brought out clearly and distinctly, over and over again. I give brief quotation:—

Senator Blair.—Would it answer your objection in that regard if instead of saying "the Lord's day," we should say, "Sunday?"

Mr. Jones.—No, sir. . . . If this bill were framed in behalf of the real Sabbath of the Lord, the seventh day, the day which we observe, if this bill proposed to promote its observance or to compel men to do no work upon that day, we would oppose it just as strongly as we oppose it now.

Senator Blair.—You oppose all Sunday laws of the country, then?

Mr. Jones.—Yes, sir.

Senator Blair.—You are against all Sunday laws?

Mr. Jones.—Yes, sir. We are against every Sunday law that was ever made in this world, from the first enacted by Constantine to this one now proposed; and we would be equally against a Sabbath law if it were proposed; for that would be anti-Christian too.

"And this is the constantly avowed position of every one of their papers, publications, and ministers, and heartily indorsed by every Seventh-day Adventist in good standing.

"This whole argument of Elder Jones was published in pamphlet form and thousands of copies have been distributed.

"Nor is this the only record on the subject. On February 18, 1890, the house committee on the District of Columbia, held a hearing on a Sunday bill, introduced by Hon. W. C. P. Breckenridge. The Seventh-day Adventists were heard before this committee. I quote from the verbatim report of the speeches:—

The Chairman.—We desire to know in whose behalf you appear.

Mr. Corliss.—I speak in behalf of the Seventh-day Adventist church at Washington, of which I am pastor; I appear not as has been affirmed before you, to speak in behalf of a Saturday Sabbath. Far from it, gentlemen of the committee. If this bill No. 3,854 were to have incorporated into it instead of "Sunday," the first day of the week, the words "Saturday, or the seventh day of the week" there is no one who would oppose it stronger than I.

Mr. Jones.— . . . Congress can make no law upon the subject of religion without interfering with the free exercise thereof. Therefore the Seventh-day Adventists while observing Saturday, would most strenuously oppose any legislation proposed to enforce the observance of that day. Gentlemen, it is time for all the people to declare, as the Seventh-day Adventists decidedly do, that this Nation is, and of right ought to be, free and independent of all ecclesiastical or religious influence, connection, or control.

"In the case of 'State of Tennessee vs. King,' Judge Hammond in his decision of the case made false statements akin to those of the Corresponding Secretary of the American Secular Union. A full refutation was published in *THE AMERICAN SENTINEL* of November 19, giving copy of letter from Mr. Jones to Elder O. A. Olsen, President of the General Conference (the highest office in the Seventh-day Adventists' ranks).

"Mr. Jones quoted the statement made by the judge, that 'his (King's) own reli-

gious feelings or fanaticism (is) that the seventh day of the week, instead of the first, should be set apart for the day of public rest and religious practices. This is what he really believes and wishes, he and his sect; and not that each individual shall select his own day of public rest, and his own day of labor,' and asked, 'Is this true?' Elder Olsen replied:—

I have been personally connected with the Seventh-day Adventist denomination for more than thirty years, and I can freely say that no such belief or wish is entertained by this people. Our belief and wish is directly the opposite of that stated by the judge.

"There is no excuse for an avowed exponent of secularism being ignorant of these well known facts.

"The Corresponding Secretary of the American Secular Union has placed herself in the unenviable predicament of having in her first official publication made statements which are not only utterly unfounded, but which public and official records show to be untrue, and which all who have ever briefly conversed with any intelligent Seventh-day Adventist know to be untrue."

A Christian (?) Nation.

AS *THE SENTINEL* has more than once had occasion to remark, Russia should be a country after the heart of all National Reformers. God is recognized there in the government at every turn and at the most unexpected places. The powers that be are thoroughly ordained of God, in the National Reform sense, and consequently, according to some people's way of thinking, Russia should be the first of "Christian nations." The following questions and answers are translated from a Russian "catechism for the use of schools and churches in the Polish provinces of Russia." It is published by order of the government and its study is compulsory:—

Question. How is the authority of the Emperor to be considered in reference to the spirit of Christianity?

Answer. As proceeding immediately from God.

Q. How is this substantiated by the nature of things?

A. It is by the will of God that men live in society, hence the various relations that constitute society, which for its more complete security is divided into parts called nations, the government of which is entrusted to a prince, king, or emperor, or in other words a supreme ruler. [France and the United States are not in it.] We see, then, that as man exists in conformity to the will of God, society emanates from the same divine will, and more especially the supreme power and authority of our lord and master the Czar.

Q. What does religion teach us, the humble subjects of his majesty the Emperor of Russia, to practice towards him?

A. Worship, obedience, fidelity, the payment of taxes, service, love, and prayer, the whole being comprised in the words, worship, obedience, and fidelity.

Q. Wherein does this worship consist, and how should it be manifested?

A. By the most unqualified reverence in words, gestures, and demeanor, thoughts and actions.

Q. What kind of obedience do we owe him?

A. An entire passive and unbounded obedience in every point of view.

Q. In what consists the fidelity we owe to the Emperor?

A. In executing his commands most rigorously without examination, in performing the duties he requires of us, and in doing everything willingly and without murmuring.

Q. Is the service of his Majesty the Emperor obligatory on us?

A. Absolutely so, we should if required, sacrifice ourselves in compliance with his will, both in a civil and military capacity, and in whatever manner he may deem expedient.

Q. How are irreverence and infidelity to the Emperor to be considered in reference to God?

A. As the most heinous sin, the most frightful criminality.

Q. Does religion forbid us then to rebel or overthrow the government of the Emperor?

A. We are interdicted from so doing at all times and under any circumstances.

And so on by the yard. In another place the omnipresence of the Emperor is taught in this most precious document:

Q. Independently of the worship we owe the Emperor, are we called upon to respect the public authorities emanating from him?

A. Yes, because they emanate from him, represent him, and act as his substitutes, so that the Emperor is everywhere.

We have here a good illustration of the logical outcome of the National Reform idea, or a man-made theocracy. It always ends in a Pope of some sort or other, and one, who standing in the place of God, consequently requires to be worshiped. Heaven preserve us from a so-called Christian nation going full blast.

It Was a Religious Meeting.

THE readers of *THE SENTINEL* have been made aware of the conflict just closed in Toronto, Ontario, over the Mayor's proposition to submit the question to the people whether or not they would allow their street cars to commence running on Sunday. In reporting a recent mass-meeting, called to discuss the question, the *Toronto Mail* says:—

The chairman said they were only doing right in looking on this as a religious meeting, and therefore he would call upon all present to join in the doxology. This was done, and then Rev. Dr. Dewart led in prayer.

This discussion relating to Sunday laws seems to be adapting itself to the various shades of sentiment in different places. In the United States, where a State religion would be at a discount, the advocates for Sunday laws tell us in their public meetings, that it is only a civil rest day that they want, leaving the statement, that they will bring out the religious idea as soon as practicable, to be spoken in the ear of supposed friends. But in the Queen's dominions, where the people are accustomed from long practice to endure the hollow farce of submitting to a creed supported by a civil Parliament, the defender of Sunday legislation talks right out, saying that a meeting called to create such sentiment is religious, and opens it accordingly with the doxology and prayer.

History abounds in illustrations of the

horrors of religious persecutions. But of course, in the minds of those who were thus staining the record of human events with their infamous deeds of relentless intolerance, they were doing no wrong! they were not persecutors; oh, no! they were simply doing it all for the good of the poor souls who were not sensible of the errors into which they had fallen. How strange that men of intelligence, with all the facts of the past before them do not see in their efforts and arguments for Sunday laws, the beginning of those same acts of horrible cruelty. Neither the religion of Jesus Christ, nor any of its precepts, needs the support of civil law. And if we seek aid from the civil arm, it should prove to us that we have departed from the simplicity of the Christian faith.

A. O. TAIT.

"We Ask only Obedience to Law."

UNDER the title, "How to Organize Law and Order Leagues," and with the expressed sentiment, "We ask only obedience to the law; both of officials and citizens," A. Wishart, of Newark, N. J., gives in the *Christian Statesman*, the method of organization of Law and Order Leagues. This is worthy of comparison with the methods of formation of "Rest Day Leagues," published not long ago in THE SENTINEL. Further articles in keeping with this are promised by Mr. Wishart, on "The Detective System," and the questions, theoretical and practical, which arise in the working of these voluntary organizations. He says:—

Since the work of the Law and Order League of Pittsburg gave unmistakable signs of success in reducing crime and vice, and especially in procuring a better outward observance of the Sabbath, I have been appealed to, from the Atlantic to the Pacific, for plans of organization, form of Constitution, and methods of work.

The first steps to be taken in the organization of a League are:

To find a number of the best citizens of the place who "*sigh and cry for all the abominations that be done*," Eze. 9.—which is a good chapter to read in connection with the subject—citizens who are willing to pledge "their lives, their fortunes and their sacred honor," as did our fathers, to the attainment of the object of the League, recollecting that no reform can be successful without two things which "the children of this generation" of saloon-keepers and other law-breakers, are careful to provide and perfect. These are *money* without lack, and *thorough organization*.

What costs a man nothing, either of labor or money, as a rule, is but little appreciated, and what men give of their means to support financially is sure of their moral support and best effort. Having made sure of the funds to meet the expense, prepare for your organization; and it would be well to place it on a permanent basis, as is the League which I now have the honor to represent. The plan is as follows:—

CITIZENS' LAW AND ORDER LEAGUE OF.....

PLAN FOR PERMANENT FUND.

1. The amount of capital stock shall be \$....., to be divided into shares of \$..... each.
2. Each share of stock shall be liable to assessments, until paid, not to exceed ten per cent. per annum on its par value, to be paid on the call of the Executive Committee.
3. Certificates of stock shall be issued, which may be divided into *half* and *quarter* shares.
4. In the event of the death of a stockholder, or removal from the city, the certificate, or pledge (form below) shall be surrendered by the League, and all liability to assessment shall cease.
5. No stockholder shall be liable to an assessment until the subscriptions to the capital stock shall reach shares.

..... N.....189..
I hereby agree to take shares at dollars per share, of the capital stock of the Citizens' Law and Order League of, with the understanding that the amounts thus subscribed shall be paid in installments of no more than ten per cent. per annum, and that all liability ceases at my death or removal from the city.

Name.....

Address.....

Make all checks payable to, Treas.

Having the pledges of sufficient funds, proceed with the perfection of the organization, by issuing a call to all lawabiding citizens to meet for that purpose, if the way be clear, at a certain time and place.

The form of constitution is of very little importance. It should, however, declare the object of the League in some such language as this, which is that of the League at Pittsburg and has never been altered or amended:—

CONSTITUTION OF THE LAW AND ORDER LEAGUE OF PITTSBURG.

ART. I. NAME.—By virtue of authority vested in us by a mass meeting of the citizens of Pittsburg, held in Lafayette Hall, May 10th, 1887, we, the undersigned, do hereby organize ourselves into an association to be known as the Law and Order League of Pittsburg.

ART. II. OBJECT.—The object of this association shall be to secure the enforcement of laws for the suppression of *vice* and *immorality*.

ART. III. MEMBERSHIP.—Any person in sympathy with the object of the League, may become a member by sending his or her name and address to the Secretary, or by sending a donation to the Treasurer.

ART. IV. OFFICERS.—The officers of this League shall be a President, Vice President, Secretary, and Treasurer, whose duties shall be the same as those of like officers in other organizations, and who shall annually be elected by ballot by the Executive Committee.

ART. V. EXECUTIVE COMMITTEE.—The work of the League shall be carried on by an Executive Committee of twenty-five (25) members with power to fill vacancies, whose officers shall be *ex officio* those of the general association; said committee shall, whenever in their judgment it is deemed necessary or advisable, call public meetings of the League; they may carry on the work by the employment of an agent, and of subcommittees vested with full power to act, provided, that orders on the Treasurer for funds to prosecute the work shall be approved by the President and Secretary before any expenditure shall be made.

ART. VI. FINANCE COMMITTEE.—A committee of three members of the Executive Committee shall be appointed by the President, whose duty it shall be to solicit and receive funds to carry out the objects of the association; to turn the same over to the Treasurer, and to endeavor to see that the treasury is always supplied with means necessary to carry on the work.

ART. VII. MEETINGS.—Meetings of the Executive Committee may be called for such times and at such places as the President may deem necessary, and subcommittees may fix their own times and places for meeting.

ART. VIII. QUORUM.—Five members shall constitute a quorum of the Executive Committee.

ART. IX. ANNUAL MEETING.—The League shall hold an annual meeting at a date during the month of May, fixed by the Executive Committee, at which the report of the Executive Committee shall be made, and the Committee for the ensuing year shall be appointed.

ART. X. AMENDMENTS.—This Constitution may be altered or amended by a vote of two-thirds of the Executive Committee present at any meeting; provided the number present is a quorum, or more, and provided further that a motion to amend, and action thereon, shall not occur at one and the same meeting.

The next essential is the employment of an agent to carry on the work of prosecution, if the municipal authorities refuse to enforce the law. Of the qualifications of this all important officer, I may some time speak, by permission of the *Statesman*, of which I hope every law and order loving citizen may speedily become a subscriber, and read its law and order department. If it be a Pennsylvania league, the Agent must be licensed as a detective, under the act approved May 23, 1887, P. L. p. 172. In regard to detectives, I quote from the report of the Pittsburg League for the year ending May 10, 1888:—

It was found by repeated and exhaustive efforts, with as many as fifteen witness of that kind in the same case, that it was impossible to convict upon the testimony of unwilling and adverse witnesses, that is, involuntary witnesses and frequenters of saloons and disorderly places. They would either *abscond*, or remain in concealment, or defy a subpoena, or declare themselves too drunk to remember, or conveniently forget what places they were in or what kind of drinks they bought; and if by chance one did testify before an alderman he invariably forgot everything in the months that elapsed before the case was tried in court. *By this laborious and extended experience, the absolute necessity of regularly employed and reliable agents was fully demonstrated.*

"Should the State Protect a Day of Rest?"

THE following affirmative answer to this question is by President Merrill E. Gates, LL.D., in the *American Sabbath*. We quote it only for comment:—

Business men and professional men, stimulated to extreme exertion by rivalry and competition, kept at the highest tension by the telegraph, pursued to their homes and into their hours of sleep by the incessant click of the "ticker" and the imperious bell of the telephone, *must* have a day of rest. Already, after ten years of the telephone, nervous diseases are painfully prevalent. High pressure in business and in social life is followed by depression of spirits and exhaustion of nerve-force and brain-power. Never was the day of rest more imperatively needed, more evidently indispensable to man's welfare, than in these days of railroads, electricity, and ceaseless newspaper reading. Stop the hurry one day in seven! Let the tired brain-worker as well as the weary laborer, cease from his customary tasks. Shut out from your home the Sunday newspaper, which, if you let it enter, will fill the day of peace with the same ceaseless din of strife and turmoil and crime that fills the atmosphere of every-day life. In quietness, and restfully, for body, mind, and soul, let the day be kept as the Lord's Day, as a Christian Sunday, not as a Jewish Sabbath.

The proper spiritual use of the day must of course, be entirely voluntary. Its observance as a day of quiet, of cessation from business, is to be enforced by law only on the ground that men are to be restrained from whatever would disturb or interfere with the worship of others or their due observance of the day. When this has been secured by law and is enforced by public opinion and by faithful officers of the law, all is done which the State can do. Education and Christian influence must do the rest. "The Church is a spiritual body, acting on the State only by the moral and spiritual forces of individual persons." So much as to the State and our duty in this matter as citizens.

As Christians, we find the highest warrant for the observance of the day in the directly revealed command of God enforced by the consciousness of our own need of time for the especial consideration of spiritual truth.

Nothing in all this affords the slightest reason for Sunday laws. "Business and professional" men need not be "pursued to their homes and into their hours of sleep by the incessant click of the 'ticker' and the imperious bell of the telephone," unless, because of greed, they will to have it so. The State has no duty to protect such victims of their own avarice.

The same is true of the Sunday paper; it has no power to force its way into any man's house. The man who does not order or buy the Sunday paper, will not be disturbed by it. Those who do not want the Sunday paper need not have it.

"The proper spiritual use of the day must," indeed, be voluntary, and so should every other use of that or any other day. Every man's time is his own, and the State has no just right to deprive him of any portion of it. Sunday laws, so far as they now exist, fail almost utterly to prohibit the very kinds of work that tend most to disturb those who desire quiet upon that day. And not only so, but numerous cases could, as our readers know, be cited in which quiet farm labor and other quiet private work, which could not possibly disturb anybody, has been severely punished, under the laws which are professedly designed only to protect those who desire to keep the day.

The fact is, as appears in the extract quoted from President Gates, Sunday laws are wholly religious, and are designed to at least foster the religious observance of the day. Were it not for the popular notion that God requires Sunday rest, we would hear nothing of the necessity for enforced Sunday rest. C. E. B.

If conscience is not a realm that human government has no right to invade, then the majority may properly dictate to the minority in matters of religion as it does in matters of finance. But conscience is such a domain, and every individual has a perfect right, as far as human authority is concerned, to choose that religion that suits him best.

RELIGIOUS persecution and bigotry are the worst in the world. They are without consideration or pity.—A. D. Vail, D. D.

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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In Butler, Pa., the clergymen and the Law and Order League are agitating the enforcing of Sunday laws.

In the Senate, on January 12, many petitions in favor of the loan of \$5,000,000 to the World's Fair were presented, conditioned on the Fair being kept closed on Sunday.

The managers of the Brooklyn Sunday School Union have undertaken to secure a monster protest, of all the Sunday schools of the United States, against the opening of the World's Fair on Sunday.

The Board of Education, of Bayonne, New Jersey, has decided to continue the reading of the Bible and the recitation of the Lord's Prayer at the opening exercises of the public schools. The vote upon the question stood seven to five.

The city council of Toronto decided, that, if five thousand tax-payers of the city made the request, the question as to whether the running of street cars should be permitted on Sunday would be submitted to popular vote. It was voted upon at their election on January 4, and lost. Toronto will still continue to be an example to the rest of the world of a "Christian city."

The State Sabbath Association of Illinois, at its annual meeting just held, passed resolutions especially requesting the State of Illinois to close its individual State exhibit at the coming World's Fair, on Sunday, irrespective of what might be the decision of the Commissioners as to the Exposition as a whole.

The following is from the *Star*, of Washington, D. C.:

"Assistant Secretary Nettleton has written a letter to Mrs. S. D. La Fetra and Mrs. Mary E. Catlin, of the Woman's Christian Temperance Union, in regard to closing the Barge Office at New York on Sundays.

"He calls attention to the letter he wrote to the Commissioner of Immigration at that port, in August last, on this subject, showing that it is the wish and purpose of the Treasury Department to suspend Sunday work in the matter of landing immigrants just so far as it can be done without causing discomfort and distress among the immi-

grants, which, he says, no humane citizen would care to produce.

"He says, 'It's my hope that with the co-operation of the steamship companies, Sunday work can be practically abolished, during a large portion of the year.' He assured the ladies that the Department needed no urging in the matter of 'seeing that all of its employes have that Sunday rest which nature so clearly requires and to which the law entitles them, except when labors of necessity or charity prevent.'"

ARCHBISHOP IRELAND has expressed himself in a published paper on the Sunday question, in which he upholds the right of the State to enforce Sunday observance, and urges upon Roman Catholics a stricter fealty to the Sunday. This is natural; it is in fact a logical necessity that Roman Catholic authorities should support Sunday laws and their enforcement. More than this, that they will do so there is the assurance of prophecy.

THE National Young Peoples' Society of Christian Endeavor has appointed a committee on Sunday closing of the World's Fair. This committee has come out with a pamphlet containing the names of the local directory of Chicago; names and addresses of all the Commissioners for the different States and Territories; blank petitions; sample resolutions; and an extended dissertation upon the Sunday closing of the World's Fair.

THE Barge Office is now closed on Sundays, and no immigrants permitted to land on that day, consequent upon imperative orders from the Secretary of the Treasury. It is supposed that the order will be made permanent, and hereafter those passengers arriving too late to disembark on Saturday, will be obliged to remain on shipboard until Monday morning; thirty-six hours more, in some cases, in which to develop ship fever and other diseases incident upon steerage travel in ocean steamers.

Word and Work has this item in reference to the exhibition of legal intolerance in religious matters in Austria: "There is no religious liberty in Russia, and not much in Austria. In Vienna the police have just closed the German Methodist Chapel, and have also prohibited its minister from officiating anywhere in the city. The ground upon which this step is taken is that in the articles of faith professed by the Methodist Church, it is stated that 'the sacrifices of masses are blasphemous fables and dangerous doctrines.'"

Pennsylvania Blue Laws Revived.

A SPECIAL dispatch to the *Evening Post*, from Pittsburg, contains the following in reference to the course of the Law and Order League in that city:

"Informations to the number of one hundred were made before Alderman Rohe yesterday by the Law and Order Society against agents, carriers, and business office clerks of the *Leader*, *Dispatch*, and *Press*, the only Sunday papers here. The informations were made under the Blue Laws of 1794, which the country members of the Legislature refuse to repeal.

"The Law and Order Society is a very unpopular body and the three papers mentioned, are making it hot for the organization by means of editorials and cartoons. The Society has been securing the arrest of poor widows, and invalids of both sexes, for the Sunday sale of candy, ice cream, soda water and cigars.

Alexander Wishart, formerly a captain in the United States regular army, was until recently agent of the Society, and active in these prosecutions. Now he is located in Newark, New Jersey, where he will begin a similar crusade. A constable

from the rural districts has been installed as Wishart's successor.

"If the Sunday papers are pressed too hard they may retaliate by instigating prosecutions against the Monday morning papers, a large portion of their labor being performed on Sunday. Several aldermen in this city have reaped a harvest by law-and-order prosecutions, and now the State, through its local agent, is investigating the disposition of the moneys received for fines."

THE progress of the development of the ideas of governmental paternalism in the Old World, is quite rapid. Emperor William of Germany has projected a grand cathedral, at Berlin, to cost \$2,500,000, to be the tabernacle of the State religion. Having thus provided for the distribution of spiritual food of the prescribed quality to his subjects, the "imperial cooking school" is to be established from which to direct their material diet. In Switzerland, the government has assumed control of the banking system, and proposes to nationalize the water power. Thus it is that the process of papal development goes on in all the different interests of life, both spiritual and material.

FRANCIS HOPE, writing from Hull, England, of the condition of the churches in that country, describes the methods of carrying out the prevailing idea that the people must be amused, and says: "The great idea is to keep the congregation good-tempered and jolly, and to have a good time. It is the incumbent duty of the preacher to amuse them and make them laugh, by uttering ridiculous sayings, in which, as a matter of course, truth is too often sacrificed for wit. It is a pitiful sight to see a man standing in the sacred desk and playing for a laugh as truly and laboriously as any clown in a circus. Yet it is these very people who are most anxious to enforce the old Sunday law of Charles II."

DESPATCHES from Washington say, "The trouble between Indian Commissioner Morgan and the authorities of the Roman Catholic Church has been amicably adjusted, without injury to the dignity of either party. Archbishop Ireland, of St. Paul, has been the principal representative of the Church in bringing about this solution of a difficult problem. . . . The Church has taken a step forward in its willingness to relinquish its strict sectarian discipline, but at the same time it has lost nothing; for there has been established a heartier co-operation than ever existed between the Catholic schools and the Government."

This is quite in line with the statement, which, it will be remembered, Senator Dawes made in the Senate that the Roman Catholic Church, and other denominations as well, had obtained a hold upon the Government in the matter of the Indian schools which it was impossible to shake off.

THE New York Observer has this among its book-notices:

"The Two Republics; or Rome and the United States of America," by Alonzo T. Jones, is a treatise prepared with much care and logical ability, to contrast the principles of the government of the two republics with regard to the place of religion. The principle of Rome in all its phases is that religion and Government are inseparable, while the principle of the United States is that religion is essentially distinct and totally separate from civil government, and exempt from its cognizance. The influence of Christianity in antagonizing Rome's governmental principle, as stated, is admirably illustrated, and in a lucid and convincing way the author also shows how much Christianity had to do in establishing and developing in the United States the separating of religious and civil government. The book will well repay diligent study. Battle Creek, Michigan; Chicago, Illinois. Review and Herald Publishing Company.

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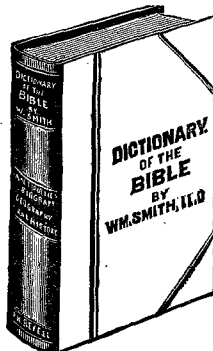
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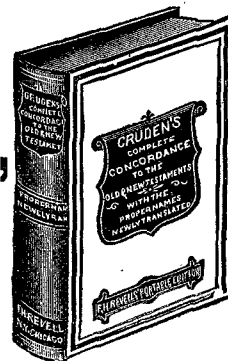
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NEW YORK, JANUARY 21, 1893.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

NOTWITHSTANDING the fulminations of the *Mail and Express*, of this city, the Metropolitan Museum of Art is to remain open to the public Sunday afternoons.

Our Day for January gives twenty-five pages to the Sunday closing of the World's Fair. Fourteen of these pages are devoted to an article by Rev. W. C. Wood, who by his free use of Mr. Crafts' stale arguments and illustrations, shows himself to be a platitudinarian of no mean attainments. The other eleven pages are by the editor, who, like Mr. Wood, has added nothing new to the discussion. The determination to have it so is the only thing that could possibly reconcile intelligent readers to the perusal of such Sunday-law sophistries.

THE Nineteenth Century Club, of this city, was recently enlivened by a discussion of the Sabbath question at one of its meetings, by Col. Elliott F. Shepard and Rev. Dr. A. H. Lewis, of the Seventh-day Baptist Church. Colonel Shepard indulged in the usual Sunday arguments, while Dr. Lewis showed plainly, both from sacred and profane history, that Saturday and not Sunday is the Bible Sabbath. He defended the opening of museums on Sunday, on the ground that as the State requires idleness on Sunday, it should provide places of resort less hurtful than the saloons. He was, however, opposed to any State interference in the matter of Sabbath observance. The doctor was frequently and heartily applauded, and evidently had the sympathy of his audience.

THE Law and Order League of Pittsburgh is undertaking in earnest the championship of the cause of the American Sabbath Union, and begins its campaign for enforced Sunday observance by obtaining warrants for the arrest of all the employees of the newspapers and the Union News Company, of Pittsburgh, not forgetting the news agents and paper carriers who sell and deliver the Sunday papers. The action is brought under the old Pennsylvania Sunday law of 1794, which has been virtually a dead letter for nearly a century. It is understood that it is the intention of the Law and Order League to proceed against the proprietors

of Pittsburgh Sunday papers, also, under the same antiquated act. It is evident that the Sabbath Union intends to use its much vaunted sword arm with deadly effect in Pittsburgh. Those who are noting the rapidly developing events in the progress of religious legislation, will look with interest to see the result of this crusade by which the management of the *Christian Statesman* celebrates the entrance of their paper into its new home. No doubt the papers of Pittsburgh in general will appreciate the courtesy which marks its advent among them.

"THIS is getting to be a sweetly paternal Government," says the *Sun*, and indeed it is. The latest is a bill by Senator Sherman, "to promote and encourage the display of the flag of the United States." Upon this the *Sun* remarks:—

So far as our experience goes, the people of the United States have never shown any need of stimulation by the Government in the patriotic practice of displaying upon all proper occasions their glorious and beloved banner. This bill provides that the Quartermaster-General of the army shall sell for cash, to anybody that applies, flags of the regulation patterns at the contract price at which they were purchased by the Government; and it provides further that anybody who shall sell at a profit any flag thus acquired shall be guilty of a misdemeanor and be subject, upon conviction, to fine or imprisonment, or both. . . . The Sherman bill merely makes the United States Government the agent of certain favored contractors to undersell all other flag makers or dealers. As for the proposal to regulate for all time, by penal enactment, the price at which a private citizen may dispose of his own property, purchased and paid for, we do not believe the constitutional power to do that is in Washington.

The question of constitutional power to regulate such matters does not trouble our law makers very much these days. The people seem to regard Congress as all powerful, and some members of that body seem to think so too. A confirmation of this is found in the fact, that Congressman Morse, of Massachusetts, has introduced a bill to prohibit appropriations by the Government to any exhibition open on Sunday. That is, Mr. Morse proposes, that the present Congress shall dictate to all future Congresses what they shall do. Mr. Morse ought to know that any act passed by one Congress can be repealed, either in whole or in part, by any subsequent Congress. The usual clause, "All acts or parts of acts inconsistent herewith are hereby repealed," would destroy the force of the prohibition which the Sunday zealots propose to put upon Congress for all time.

CAN it be possible that there are many papers in the United States with as inadequate a knowledge of the thought and current news of the day as is betrayed in this extract from the *Spokane Chronicle*?—

THE AMERICAN SENTINEL, a paper published in opposition to the passage of any Sunday laws by civil authority, contending that Church and State must be totally divorced, finds considerable fault with

a recent decision by Judge Hammond of the United States Court. He had before him the case of some extreme believer in the extreme of Sunday license, and it was claimed that the petitioner's exercise of his peculiar Sunday fad, interfered with the exercise of other people's Sunday rights. The details of controversy are not given, but Judge Hammond said:—

The petitioner cannot shelter himself just yet behind the doctrine of religious freedom in defying the existence of a law and its application to him, which is distasteful to his own religious feelings or fanaticism, etc.

This appears to draw the line between liberty and license, and is only an echo of the safe old doctrine that a man can't do just what he pleases in this country because it happens to be a matter of conscience and belief. We believe in liberty of worship, so long as it doesn't openly conflict with personal rights, and yet it is not considered the thing here to let a mother toss her children into the river, or to let a widow sacrifice herself by her dead husband's side, according to the Indian suttee. Our anti-Sunday law friends, in this particular case, have probably run across a gentleman who wanted to keep Sunday in a way that would break up everybody else in his neighborhood, or trample on some vested rights. Judge Hammond was eminently right in putting a curb bit on him.

The course of reasoning on these assumed premises, by which the conclusion is drawn that Judge Hammond did eminently right in giving the decision he did is no less ludicrous than the premises are erroneous and the facts incorrect.

THAT excellent publication, the *Outlook*, a Sabbath quarterly, Rev. A. H. Lewis, D. D., editor, formerly published at Alfred Centre, has been removed to this city, and enters upon its tenth volume as a monthly. It will hereafter be known as the *Sabbath Outlook*. The *Outlook* will continue to educate its many readers along the same lines of truth formerly followed. But as a monthly the articles are shorter and more varied, making it altogether a more readable and popular magazine. For the information of those not acquainted with it we give the following table of contents of the January number:—

Christian Greeting to each Reader; Professor Adolph Harnack on the Paganizing Christianity; Oriental Christianity; Mr. Crafts' "Whole Constellation" Sunday Law; Indifference of Christians Concerning Sunday; Enforcing Sunday Law on a Railroad Company; The Sabbath and Sunday, the Difference Between Them; Compelling Christians to Keep Sunday; "Where Lies the Difficulty?" Holy-day or Holiday? Religion the only Basis of Sabbathism; Book Notices.

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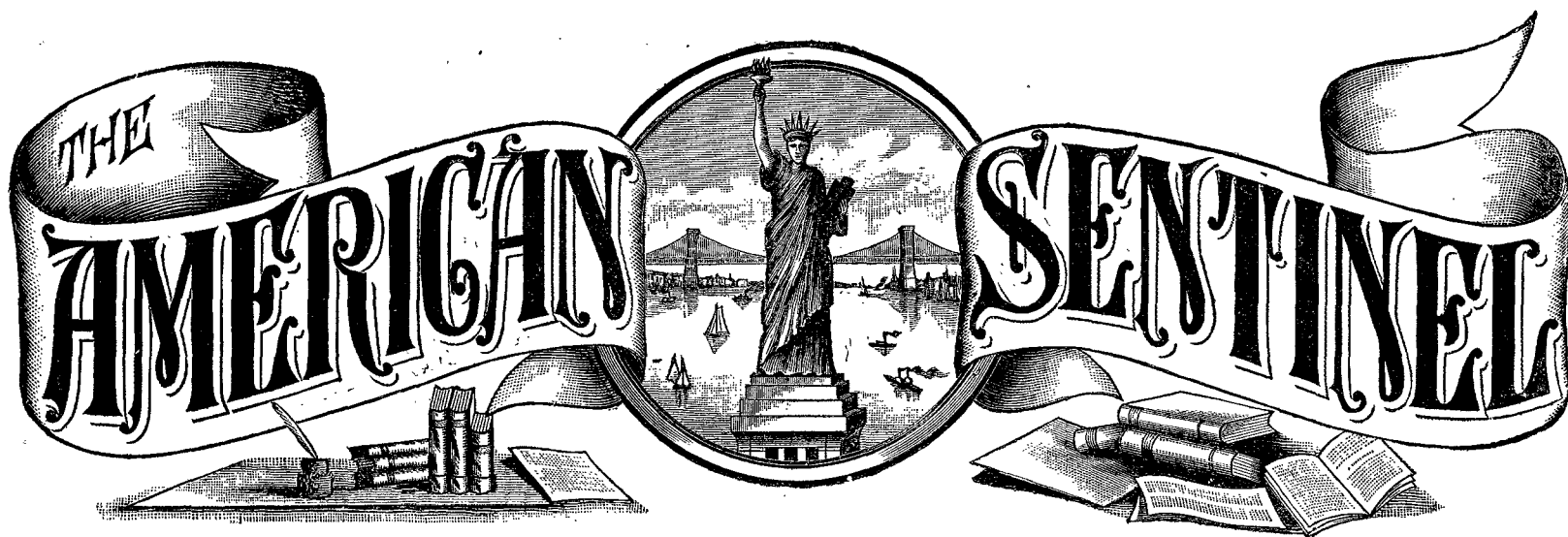
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VOLUME 7.

NEW YORK, JANUARY 28, 1892.

NUMBER 4.

The American Sentinel.

PUBLISHED WEEKLY, BY THE
PACIFIC PRESS PUBLISHING COMPANY,
No. 43 BOND ST., NEW YORK.

Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES,

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. McKEE.

THE State knows no such thing as a real distinction between right and wrong. The State only knows *rights* and *wrongs*, and the distinction between these. Men have rights—in the State they have equal rights. For one to infringe the rights of another is to commit a wrong, and the State deals with it only as this kind of a wrong. The State can not make of it any question of real right or wrong in a moral point of view.

I do not believe it is for the interest of religion to invite the civil magistrates to direct its exercises, its discipline, or its doctrines; nor of the religious societies, that the general Government should be invested with the power of effecting any uniformity of time or matter among them. Fasting and prayer are religious exercises: the enjoining them an act of discipline. Every religious society has a right to determine for itself the time for these exercises, and the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands, where the Constitution has deposited it.—Thomas Jefferson.

THE National Reform theory is that civil government is not a voluntary association, but a divine institution, and that it is clothed with authority and power that transcend all human institutions. Its design, they assert, is not the securing of human rights, but the suppression of wrong and promulgation of good. "Civil government," says Rev. J. M. Foster, one

of the National Reform secretaries, "is the keeper of both tables of the law." But this is most mischievous, for the reason that it makes men judges of that law, and destroys direct individual accountability to God. If God has made the State the custodian of his law, he has also made it the interpreter and expounder of his law, and it is the duty of the people to receive the law from the State. This is substantially the claim made by the Papal Church, a claim which Protestants hold to be blasphemous. But if it be blasphemy when made by a church, is it not even more so when made in behalf of the State?

Constitutional vs. Statutory Law.

In the article entitled "A Constitution Divided Against Itself," in the last issue of this paper it was shown that the fundamental law of the State of Tennessee contained a fatal discrepancy in the antagonism between those sections of the Bill of Rights, treating of freedom of religion and conscience, and sections of a following article which directly contravene these sacred rights which were again, in the sections of a succeeding article, doubly assured by the most solemn legislative reaffirmation known to constitutional form. So serious a flaw as this in the fundamental guaranty of the rights and privileges of the citizens must necessarily extend into that body of statutory law, which is supposed to grow up in complete consonance, in spirit and technical legal agreement, with it. That the statutory law of Tennessee has sections diametrically at variance with Sections 3, 4, and 6 of Article 1, and Sections 15 and 16 of Article 11 of the Constitution of the State, no evidence is needed to prove, other than their quotation. The code of 1884, and the laws of Tennessee 1889, contain the following, bearing upon religious observance:—

Chap. 2, Sec. 2289. If any merchant, artificer, tradesman, farmer, or other person, shall be guilty of doing or exercising any of the common avocations of life, or of causing or permitting the same to be done by his children or servants, acts of real ne-

cessity or charity excepted, on Sunday, he shall on due conviction thereof before any justice of the peace of the county, forfeit and pay \$3.00, one half to the person who will sue for the same, and the other half for the use of the county.

Sec. 2290. Any person who shall hunt, fish, or play at any game of sport, or be drunk on Sunday, as aforesaid, shall be subject to the same proceedings and liable to the same penalties as those who work on the Sabbath.

Sec. 5671. No licensed grocer or other person in this State shall retail spirituous liquors on Sunday. The punishment of this offense shall be fine and imprisonment at the discretion of the court.

Chap. 31, Sec. 1. [Laws of 1889.] *Be it enacted by the General Assembly of the State of Tennessee:* The law of this State prohibiting the sale of liquor on Sunday as compiled in section 5671, of Milliken and Vertree's compilation, be so amended as to prohibit the sale on Sunday of any malt, vinous, fermented or other intoxicating liquors, or to keep open on Sunday any place where such liquors are sold or dispensed, and any person offending shall be punished as provided in said act; provided, that the provisions of this act shall not apply to druggists selling on the prescription of a practicing physician; provided, further, that restaurants and eating-houses where spirituous, vinous, and malt liquors are sold under the license of the law of the State on week days, shall be allowed to conduct their eating department on Sunday, but the barroom shall be closed, and no drinks of any kind sold.

Sec. 3529. Civil process may be issued on the Sabbath, on the application of any party, supported by oath or affirmation, that the defendant is removing, etc.

Sec. 3612. Actions may be abated by plea of the defendant in the following case: Where the process is issued or served on Sunday, except in the cases prescribed in section 2529.

As might be expected, from the constitutional example set, these statutes and laws are not strictly consistent with each other, but while the one forbids the exercising any of the common avocations of life, the other discriminates in favor of law itself and permits the issuance and serving of legal processes in certain specified cases. But this lack of consistency is immaterial, for, in a question of conscience, the interference of civil law is equally an error whether it forbid or enjoin. In this case the statutes do both, and so between the Constitution and the statutory law the entire neutral field is covered, and it has been so contrived that together they have completely nullified that clause of the

Constitution which asserts the freedom of conscience, and the right of the citizen to worship as he wills.

The declaration of rights says, in words which none can mistake, that it is the natural and indefeasible right of all men, and of every man, to worship as they will, while the statute declares that all men shall not worship as they will but as the law wills, and it is the will of the law that they shall render the homage of their weekly rest on Sunday, the first day of the week. If the conscience of the Jew, the Seventh-day Adventist, or the Seventh-day Baptist, dictates to him that he shall worship his God by resting from labor on the seventh day, which is the Sabbath of the Lord his God, the statute law of Tennessee interferes and declares that he shall render homage to the statutes of Tennessee, by refraining from work or amusement on Sunday, the first day of the week, the sacred day of the code of Tennessee. Thus the code does "interfere with the rights of conscience" which the Constitution has said is outside the scope of human authority. Ever since the Sabbatic law was given to Adam in Eden there have been those upon the earth who have observed it. They who follow that custom belong to the most ancient "religious establishment" and follow the most venerable "method of worship" upon earth, and yet in spite of this, and in defiance of its constitutional declaration, the State of Tennessee not only gives preference to another mode of worship, but at the same time by so doing, selecting the distinguishing difference between the two as a subject of legislation, distinctly discriminates against the older form. Not only therefore are the rights of conscience contravened, but a preference is given, by law, to one religious establishment and mode of worship over another.

Under these statutes numerous convictions have been had of those who profess no religion and have no respect for the sacredness of any divinely appointed rest day; of those who acknowledge a nominal fealty to what they understand to be the Christian religion, and recognize Sunday observance to be its distinguishing outward mark, though they themselves have failed in strict obedience to it; of those who, in spirit and truth, are loyal to their religious convictions, and render their worship to God upon the seventh day which He commanded, thus remembering the Sabbath day—and, holding in mind the frequent divine remonstrances against sun worship, refuse homage to the day which is the sign of that idolatry, and has been from all time the "wild solar holiday." Upon these three classes the statute law of Tennessee bears with equal inequity; so far as the civil discrimination is against them, and in favor of that class, which recognizes the power of the State to establish a religious rest day and acquiesces in the selection of the day of the

sun in which to yield that observance. That the framers of the Constitution of the State of Tennessee dimly perceived the injustice, of which they had convicted the statute law, is in evidence through the insertion, in the Constitution of 1870, of a clause which the previous Constitution did not contain.

ARTICLE 11, SEC. 15. No person shall in time of peace be required to perform any service to the public on any day set apart by his religion as a day of rest.

The perceptions of these legislators were obtuse to the abstract truth of the principles expressed in Section 3 of the Bill of Rights, and they were unequal to a comprehension of their breadth, but they did see that under the existing statute law an injustice was liable to be done, therefore they inserted this clause in the fundamental law. While this only multiplied still farther the legal inconsistencies of civil interference in religious matters, it shows conclusively that they realized wrong might be done under existing laws, and desired to cure the error as far as they saw it.

Under this section equal and exact justice to all, would of course require that no one be compelled, by law, to rest on any day not set apart by his religion as a day of rest, for this clause establishes by inference the fact that, to the minds of those who drew it, whatever day a man's religion set apart for a rest day was his legal Sabbath, and in their minds the one stood in the same relation, legally, to his Sabbath as the other to his Sunday. The logical deduction from this then is, that as no preference can be shown to either religious view, therefore, if one party is restricted from labor on the rest day of the other, then the other must be restricted from labor on the rest day of the first. The legal obligation is mutual, and if the restriction applies in one case it must in the other. But the reduction of this, to its necessary resultant, only adds to the maze of inconsistencies and antagonisms.

The Constitution of the State of Tennessee is, consequently, divided against itself and the statute law of the State is in antagonism to a principle declared constitutionally fundamental. Decisions have been had along the line of these legal deflections, and a body of precedent has grown up in the State reports, which is the accepted law of the courts, and is now upheld by the decision of the Supreme Court of the State, and the Circuit Court of the United States, irrespective of the question of whether it is in conflict with constitutional principles or not. The conditions resulting from such a legal and judicial situation must deviate more and more from the normal as they develop. It is a question worthy of the serious consideration of constitutional lawyers and jurists, as to where such a course is leading. The people will find the result of vital importance to them when the error has had its perfect work.

W. H. M.

Christ's Kingdom Not of This World.

IN arguing, as the National Reformers, of various schools do, that Christ is now this world's king, they utterly ignore the teaching of the Scriptures upon the subject, and make utter confusion among the many texts that refer to the subject.

It is true that very many scriptures do speak of Christ as king. He is declared to be "King of kings, and Lord of lords;" but that he is such now in the sense of ruling over the nations of this earth, other than by his divine providence, the word of God does not teach. In fact it does directly avow the contrary, as it is the purpose of this article to show.

Certain texts in the book of Daniel are frequently referred to to prove that Christ is now king of this world, for instance, Dan. 4:17, and yet no book teaches more plainly the contrary. In the second chapter of Daniel is recorded a vision which was given to Nebuchadnezzar, the king of Babylon, by means of a dream, which was subsequently interpreted by Daniel, a prophet of the most high God. In his dream the king saw a great image with head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet part of iron and part of clay.

The different parts of this image, the prophet declared, represented kingdoms. To Nebuchadnezzar he said, "Thou art this head of gold." Not that Nebuchadnezzar as an individual or even as king was the head of gold, but that he stood for the kingdom which was represented by the golden head; for the prophet immediately added (verses 39, 40), "And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, shall bear rule over all the earth. And the fourth kingdom shall be strong as iron," etc.

It is, however, unnecessary for the purpose of this article to take time to identify these kingdoms; they are almost universally held by Protestants to be Babylon, Medo-Persia, Grecia, and Rome. Even the historian Gibbon recognized this fact, and describing Rome uses almost the language of the prophet, thus:—

The arms of the Republic sometimes vanquished in battle, always victorious in war, advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations or their kings, were successively broken by the iron monarchy of Rome.

But it is, as before stated, unnecessary to dwell upon this point. The reader will grant at once that the empires named were the ones symbolized by the image, and probably ask what this has to do with the National Reform theory that Christ is now this world's king. Very much; for in the vision of the image is brought to view also the division of the Roman empire into ten parts, which was not accomplished till more than four hundred years after the first advent of Christ; and it is

declared (Dan. 2:44) that "in the days of these kings [or kingdoms] shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." That is the everlasting kingdom of Christ which is in the Scriptures so often promised to him, but which has not yet been set up in the earth; and which is never to be established by human agency, but by divine power. And until that time comes it is folly to talk of Christ as this world's king. Nothing has occurred this side the breaking up of the Roman empire that could possibly be the setting up of the everlasting kingdom of God, and until that event does take place the dominion of earthly governments must remain in the hands of men, just where God himself has placed it, and declared that it shall remain until he come "whose right it is." Then, and not till then, will Christ be this world's king.

Christ himself, while distinctly avowing his kingship, declared that his kingdom was not of this world (John 18:36). As a priest-king upon his Father's throne, as appears from Heb. 8:1, he rules over a kingdom of grace, a purely spiritual kingdom, the subjects of which are candidates for his future everlasting kingdom, which the Apostle Paul locates at his second coming, when he says, "I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the living and the dead at his appearing and his kingdom, preach the word." 2 Tim. 4:1. As a priest upon his Father's throne, Christ is now gathering out of every kindred and nation, a people who will serve him, whom he will make immortal, that they may be subjects of his eternal kingdom. And it is that they may be left perfectly free that he forbears now to rule over the affairs of men. But National Reformers are impatient of God's methods, and seek, as did some anciently, to take Christ by force and make him king. But to all such he says, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight; . . . but now is my kingdom not from hence."

C. P. B.

Sectarian Politics.

IN the foundation of our Government one of the corner-stones was, that "no religious test shall ever be required as a qualification to any office or public trust under the United States," and while this principle has not as yet been set aside, yet there are some indications of a move in that direction.

The Prohibition Party in Lynn, Mass., has just been deeply agitated over the nomination, in that city, of a Catholic prohibitionist alderman. No fault was found with his prohibition faith and record; he seemed to

be sound along that line. But as soon as it was ascertained that he was a Catholic, then, behold, a split in the party over that matter at once. Now the Catholic faith, from the standpoint of us who are Protestants, is, to say the least, very objectionable. But what has that to do with a political party, and whether or not the Catholic may serve in civil offices?

Have we not taken the position in this country that the Church and State are two entirely separate institutions? And that as long as he conducts himself as a good citizen, it is no person's business what system of religious faith a candidate holds, or whether he believes in any religion at all?

But the prohibitionists in Lynn, in withdrawing their support from a man, simply because he is a Catholic, show that, in their minds at least, Church and State are not separate in this country; and while they object to a union of the State with Catholicism, they would not raise the same objection if the union was only with Protestantism. Whereas the American principle is that the State shall be allied with no religion.

Much is being said in prohibition circles in regard to making it a church party, but happily there are some earnest protests against it. The principles of prohibition are good, and the country would be benefited if they could be enforced. But when the Prohibition Party builds a platform too narrow to contain citizens of all persuasions and beliefs, as far as religion is concerned, it is too narrow to be worthy the name of American politics.

A. O. TAIT.

A State Can Not Be a Theocracy.

THAT injustice to citizens and final governmental destruction arises from ecclesiastical assumption of power in the civil sphere, or vice versa, has been fully demonstrated in the history of the Roman Government. In the fourth century the bishops of that time adopting the theory that the Roman Government was, or could become, a theocracy, brought about a union of the Church with the civil power, in order to receive support from the State in bringing the world to the religious faith held by themselves. In his History of the Christian Religion and Church, vol. 2, sec. 2, part 1, Neander says of that time:

There had in fact arisen in the Church . . . a false theocratical theory, originating not in the essence of the gospel, but in the confusion of the religious constitutions of the Old and New Testaments, which . . . brought along with it an un-Christian opposition of the spiritual to the secular power, and which might easily result in the formation of a sacerdotal State, subordinating the secular to itself in a false and outward way. . . . This theocratical theory was already the prevailing one in the time of Constantine; and . . . the bishops voluntarily made themselves dependent upon him by their disputes, and by their determination to make use of the power of the State for the furtherance of their aims.

It may be readily supposed that when a worldly church thus prostitutes itself to the civil power in order to accomplish its ends, the civil government will in turn, to secure the political influence of the church, yield to its demands, although it may be evident that the granting of such demands will lead to a flagrant abuse of the concessions made.

In this case, it is well known what followed. Decrees were issued by the emperor regulating the conduct of all Roman subjects in matters of religious faith, and that, too, without consulting those outside of the Church with whom the government had made the political compact. Penalties so severe were attached to these edicts, that all feared to disobey who desired to preserve their lives. Hence, nearly all conformed to the decrees, even though at heart they were not in harmony with them. Such a course made hypocrites, from whom were chosen the chief dignitaries of the Church and empire. The result was that the bishops became ambitious, bold, and unscrupulous. But the government having bargained with the Church for its influence, could not well withdraw from the compact, because the political influence for which it had bargained had become the dominating one. To combat it, at that stage in the drama, meant the loss of the empire to the civil power, yet to let matters still go on was sure to bring the same result at some future date.

As the rapidly growing influence of the Church in secular matters was a dangerous thing to oppose, it was allowed to strengthen year by year, till the Church clearly gained the ascendancy in political intrigue. In fact, the emperors, in order to maintain their authority, had themselves recognized as bishops of the Church, in order to administer affairs of the Church as well as those of the State. The result of all this was most natural—men who desired some rich benefice became extremely servile before those from whom they expected favors, and were ready to bestow upon their anticipated benefactors the most flattering titles. This in turn placed the suppliants where they were ready to be used as tools of the bishops to do the vilest work.

Not only were appeals made to the bishops to settle religious controversies, but Rome being the first city in the empire, other bishops appealed to the bishop of Rome to arbitrate their differences. Then Constantine enacted a law "permitting judgment to be passed by the bishops when litigants preferred appealing to them rather than to the secular courts; he enacted that their decree should be valid, and so far superior to that of other judges as if pronounced by the emperor himself; that the governors and subordinate military officers should see to the execution of these decrees; and that sentence when passed by them, should be irreversible."

Sozomen's "Ecclesiastical History," book 1, chap. 9.

Neander says that this furnished to worldly-minded bishops "a welcome occasion for devoting themselves to any foreign and secular affairs, rather than to the appropriate business of their spiritual calling; and the same class might also allow themselves to be governed by impure motives in the settlement of these disputes." Vol. 2, sec. 2.

Thus the way was open for the Church to exalt itself above the civil power, and the dignitaries of the Church were not slow to seize the opportunity. This point gained, the highest offices in the Church were filled by political methods, and through intrigue and bloodshed the worst characters became bishops, sometimes before any formal initiation into the Church. With these, no opposition of whatever kind was tolerated, and any who dared to be out of harmony with a bishop, paid the penalty with his life.

All this naturally grew out of the false notions of theocracy entertained by the Church of that time. If the State was a theocracy all government must be moral, as the government of God. In this way the Church became the State, and the State the Church. This accomplished, the Church of Rome was not long in securing an empire, known as the estates of the Church, and its bishops lived in a style of luxury and pomp rivaling that of the emperor himself. But when the Church thus permitted itself to surrender the power of the gospel for that of regal splendor, it was the stepping-stone of the nation's downfall. Corruption of the most fetid kind permeated the government and enervated the people. This made them an easy prey to the barbarians of the North who dismembered and destroyed the empire.

The Dark Ages followed, and for hundreds of years religious wars, and religious persecutions afflicted the people of Europe. Not one of these were necessary had the great truth been recognized, "that the State has no concern with the opinions of men, and no right to interfere, even in the slightest degree, with the form of worship which they may choose to adopt." Buckle's History of Civilization, vol. 1, page 190.

The theocratical theory has in fact always wrought mischief when introduced into human governments. It could not be otherwise; for that theory undertakes to make the Bible the rule of government, and to administer the rule according to the interpretation placed on the Bible by the officers of the government. This takes away the right of private judgment, extends the authority of law to opinions, as well as to acts, and so invades the individuality of every subject of the government, which always was, and always will be, extremely wrong.

J. O. CORLISS.

Which One?

THERE is a saying that when the nuptial knot is tied and the twain are pronounced one, then the struggle begins to know which one. This is not true when man and woman are truly married, and love ties the knot. The reason this is not true is because God made the woman for the man, out of a part of the man, to be a part of the man. Either one alone is incomplete. God said, "It is not good that man should be alone." If this was said of man before the woman was made, time, and the average experience, and development of ancient maidenhood, has proved it to be, at least equally true of the woman. The two go together, and it takes both to constitute a whole man, capable of fulfilling all the functions, and realizing the ideal for which the race was created.

Now it is by no mere chance that the Church in the Bible is always represented as a woman. The metaphors of the Bible are more subtle and far reaching in their meaning, than our highest comprehension of them. The true Church of Christ, with its longing love, and tender sympathy and gentle ministrations, is in the world as a true woman in a plague stricken hamlet. The sympathetic voice, the tender touch of grateful ministration to the suffering soul, are essentially feminine. The world and its kingdoms are fitly represented in the Bible by the cold metallic image of a man; also by the lion, the bear, the he-goat, and the ram,—all masculine.

Surely why not marry the Church to the world? Because she was not made for the world. Said the Saviour, "Ye are not of the world even as I am not of the world. If ye were of the world the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Again the admonition is, "Love not the world, neither the things of the world. If any man love the world the love of the Father is not in him." It is therefore evident that the Church was not made for the world, as the wife for the husband; on the contrary, the true Church has been won by God's mighty love out of the world, and espoused as a chaste virgin to Christ. 2 Cor. 11:2. She completes man not by uniting *herself* to him to minister to his earthly ambitions and passions, but by lifting him above these, and uniting him to Christ, in whom is all the fullness of the Godhead, and in whom only, we can be complete. To unite the Church to earthly governments is, therefore, not only to rob Christ of his bride, and drag her down through infinite depths of pollution, to the adulterous commerce of the world, but it is to bring about a union where there can be no genuine love.

The world hates the Church, and the true Church can not love the world. She may love the individuals in the world, and

long to lift them up to union with Christ, but she can not love the world. Such a union can only be at the dictation of ambition and passion; and when marriage takes place for these reasons, it is to the lowering, and not to the lifting of both the uniting parties. Moreover, when such a union takes place, the struggle always begins, at once, to know *which* shall be *the one*, for they are not *really* united, not *both one*.

Their aims and objects and ambitions are different, and not only different, but conflicting. The conflict is imminent in the union and it can result in only one of two ways. While the conflict is on, the best that can be is a compromise between the Church and the State,—a compromise which neither party regards as satisfactory and final, and so, with plotting and counterplotting, the struggle goes on. If it is ever settled at all, it is either by the total subjection of the Church to the State, or by the total subjection of the State to the Church. The former is paganism, as in Rome under the emperors, where religion was utterly prostituted to political ends; the latter is the Papacy of the twelfth century, with the so-called vicar of Christ, but the real vicar of the devil, supreme. The world knows what both of these systems are too well to wish either experiment repeated. Either of them if carried out to complete success is the utter destruction of the true Church from the earth. It is either a false State, and no real Church where the soul of man can live the life of God, or it is a false Church, and no State where the bodies of men can be protected from persecution and death. No wonder Roger Williams called this a body-killing, soul-killing, and State-killing doctrine.

G. E. FIFIELD.

The Toronto Baptists and the Sunday Street Cars.

IN the discussions in Toronto, Ontario, over running the street cars on Sunday, the Baptist ministers of that city have dissented from the ministers of the other denominations. As is well known the street cars do not run in Toronto on Sunday. The city council recently said to the people that if they would secure a given number of names to a petition, praying that the cars be run on Sunday, they would submit the question to the vote of the people. To this action of the council the Ministerial Association strongly dissented, saying that the question was not one to be submitted to the people. The Baptist Ministers in the Association took exceptions, as voiced in an editorial in the *Canadian Baptist*, of December 24; of which the following is an extract:—

It must have required not a little courageous loyalty to conviction on the part of the Baptist ministers of this city to take and maintain the stand they did, in opposition to the views of most of their brethren of other denominations, at the recent

meetings of the Ministerial Association. Yet, in view of the important principles involved, no clear-headed Baptist could have done otherwise, even if the danger of being misunderstood had been twice as great.

The question involved was, as we understand the matter, two-fold. First, would it be morally right for the members of the Association to advise and use their influence to induce the members of the city council to violate their distinct promise, given some months since, that in the event of their receiving a petition, signed by a certain number of citizens, asking them to refer the question of running the cars on Sunday to the people, they would do so and abide by the result? It is not necessary to our purpose to inquire whether the members of the council were well-advised in making such a promise under the circumstances, or not. It is not, we believe, denied that the pledge was distinctly given. As honorable men the councillors were surely bound to keep it, and honorable advisers would seem bound to encourage them in doing so.

The other question at issue is fundamental and far-reaching. It involves the germ of the whole question of the union of Church and State. On what ground may a body of Christians, ministers or laymen, properly appeal to the State or municipal authorities to prohibit Sunday labor of any kind? . . . In this case the majority of the ministers and several of the councilmen advocate their resolution on distinctly religious grounds. We are citizens, they say in effect, of a Christian State. The obligation to keep the Sabbath is imposed upon us by a divine command. The running of the street cars on Sunday is a violation of this command and a desecration of the Lord's day, and should not be permitted in a Christian nation.

At first thought it may be a matter of surprise to many of our readers, as it evidently was to many members of the Ministerial Association, that any Christian, minister or layman, could take exception to such an argument or refuse to join in such an appeal. But a little reflection will, we are sure, make it clear that the Baptist ministers present at the meeting were justified on scriptural and on Baptist grounds in doing so.

Let us suppose that the views of the majority of the Ministerial Association had prevailed with the council. What logically follows? The city council of Toronto take it upon themselves in the first place to decide that the particular kind of work involved in running, or in riding in the street cars, is a desecration of the Sabbath, and contrary to Scripture, and therefore to be forbidden without reference to the will of the people. They can not accept this interpretation of Scripture—for such it is, since many good Christian people do not regard the fourth commandment as binding upon the Christian conscience in respect to the first day of the week—upon the authority of the ministers, though it would be easy to show that the thing would be none the less objectionable if they could. But that would be clearly to shirk responsibility and abdicate their own proper functions. The councillors themselves then must first decide for the whole body of citizens what is the requirement of the Bible in the given case, and, in the second place, must enforce by legal pains and penalties their decision or opinion in regard to that requirement. No Baptist could for a moment submit to the usurpation of such authority in religious matters by any civil power. If a government or municipal council may rightly prescribe and enforce this religious observance, why not any other which may seem to them desirable or obligatory?

It will be understood, of course, that the Baptist pastors, and the Baptists of the city generally are as strongly opposed to the running of street cars on Sunday as their pedobaptist brethren can possibly be, and are fully prepared to support their opinions by abundant arguments of the kind which come properly within the purview of the council. The only difference is that they deny that the council has any right to forbid their running, on reli-

gious grounds, or to enforce Sabbath observance as a religious ordinance. The religious aspect of the question is beyond and above their sphere. From this it follows that the Baptists will probably recognize the right of the citizens to decide the question. Happily, there is every reason to believe that the majority will decide in favor of preserving our quiet, Christian Sabbath.

The Baptists have made a good record in the struggle for religious freedom. And every friend of liberty will rejoice to see them on the right track in Toronto, they need to take one step further, however, and see that Sunday is purely and entirely a religious institution, and that any civil legislation whatever in regard to it, whether by the whole people or by a city council, is wholly in the interest of religion. But religion can not be advanced by compelling its observance under the pains and penalties of law, else God would long since have resorted to that method, and not left it a matter of free choice. Hence all Sunday laws, considered from whatever standpoint, are wrong.

More Moral Legislation.

AND NOW Mr. Alexander, of North Carolina, comes forward with another bill, intended to put an end to "gambling" in agricultural products. "Gambling" is defined as the purchase or sale of a contract to deliver or receive at some future time any product of the soil, such as cotton, corn, wheat, oats, rye, etc., the contractor not being at the date of the contract the actual owner of the product in question.

Of course, anything that has been said against any preceding bills of the same kind applies with equal force to Mr. Alexander's bill. The end sought in all or any of them is quite beyond the reach of legislation not actually destructive to commerce. A law really capable of suppressing contracts for the future delivery of cotton would cripple every milling business in the country, and a law capable of achieving the same consummation as regards other agricultural products would render impossible all wholesale transactions in those lines. We would revert to the spinning wheel and the family loom, and our commerce would be done without any agency larger than a peck measure. The whole thing is preposterous and impossible.

Mr. Alexander, however, does not stop at merely prohibiting the traffic in question. He adopts the example already set up in the case of the lotteries, and provides for the exclusion from the mails of all letters, postal-cards, circulars, and other literature relating to this "gambling" in agricultural products, and of all newspapers, prospectuses, pamphlets, etc., containing advertisements of such business and of market reports of quotations and transactions therein. He even orders that a tax of \$2 per word shall be levied on all telegram or telephone messages

used in pursuance of the aforesaid gambling. He does not arrange to take charge of the express companies in the same interest, but that will doubtless be done later in an amendment; unless, indeed, he regards his bill as being comprehensive and stringent enough already, as well he may.

We are not surprised at Mr. Alexander's bill. As the *Post* has had occasion to observe on various occasions hitherto, the country seems to be passing through a paroxysm of foolish and mischievous legislation, or proposed legislation, the object whereof is to make people moral by statute, and the effect whereof is to efface the sovereignty of the States and to destroy the Federal feature of our form of Government. Congress has just as much right to say that newspapers shall not publish "future" quotations as to say that they shall not publish anything else, and it will have the same right later on to say that they shall not advertise liquor houses or horse-races or private banking concerns that deal in stocks and bonds, or life insurance companies where the policy holder gambles on his own death. Upon the whole, we are not sure that it wouldn't be as well to have all these points covered by legislation at once. The sooner the country realizes the folly of it, the sooner we shall return to wholesome and rational methods.—*Washington Post*, January 17, 1892.

God the Moral Governor.

THE State has nothing whatever to do with interpreting and administering the law of God. Every man must answer for himself to God; which would not be the case if the State was permitted to come between the individual and God. In that case men would be responsible to the State, and the State to God; there would be in that case no direct accountability to God; the citizen would inquire, what does the State say, and knowing and doing the will of the State, the individual would be free. But such is not the plan of God. He has ordained civil government to regulate the civil affairs of men, and in civil matters men are responsible to the State; but in morals, men are answerable alone to God. He is the only moral governor, and his law is the only moral law.

THE State can not make laws touching religion on the plea of its own responsibility; and the citizens do not need such laws, because each one is personally responsible to another tribunal infinitely higher than the State, for his standing in morals. Then all that the State can do, is to make laws prohibiting any man, or any set of men, from interrupting others in the enjoyment of their peculiar form of worship. Any law violating this principle, would work gross injustice to the whole people.

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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THE "Bill to prevent persons from being forced to labor on Sunday," in the District of Columbia, reintroduced in this Congress by Representative Breckinridge of Tennessee, is the same as that introduced in the last Congress by the same Congressman.

THE Iowa *Bulletin* quotes an exchange as saying, in its disgust at the endless list of petitions to Congress for the closing of the World's Fair on Sunday, that "the next petition that will be sent to the upper Legislature will be to have heaven closed on Sunday."

A CORRESPONDENT of the *Twentieth Century* finds what he denominates "Two Conflicting Christian Maxims," that is: 1. "Satan finds some mischief still for idle hands to do." 2. "Keep the World's Fair closed on Sundays."

To find the reason for the discrepancy between these two expressions is not an unprofitable mental exercise. It may be found that one of the "maxims" is not Christian.

THE Pittsburg dispatches of January 17 chronicle the progress of the attack on Sunday newspapers by the Law and Order League thus:

"Sunday papers were sold all over Pittsburg and Allegheny, as usual, to-day. Thomas Matthews, who was fined \$25 and costs yesterday, for sales of three weeks ago, has appealed the case, and will have it carried to the Supreme Court. He disposed of all the papers he could get his hands on to-day, people going out of their way to buy from him. New York, Philadelphia, and other eastern papers were handled as usual at the Union News Company's stands. The Company had forty employees at work.

"Superintendent R. R. Burke has returned from New York, and says General Manager Williams advises him to co-operate with the Pittsburg newspapers in fighting the Law and Order Society."

THE following is a despatch from Paris, France:—

"There is a movement on foot here to secure the popular observance of Sunday, and a very strong society has been formed to further this cause. The honorary President of the society, Senator Jules Simon, said to-day, 'We desire that our workmen may have a day's rest once a week, and Sunday is naturally the day we have chosen. But our undertaking is a difficult one, because it runs counter to

numerous customs and interests which do not like to be interfered with. At present our factory hands and shop people work not only during the long hours of every week day, but also on Sundays. We do not wish to forbid people working on Sunday if they wish to do so, but we aim to prevent them from forcing other people to work.'

"M. Leon Say, the eminent political economist and deputy, who is President of the society, said: 'Our society is the result of a congress of social economists, held in Paris during the exhibition of 1889. It was then unanimously recognized that a weekly day of rest is indispensable to the working masses. We do not ask for legislation, but depend entirely for success upon the power of persuasion. And it can not be said that we have hitherto labored in vain. Two years ago our society numbered twenty persons; to-day we count over twenty-five hundred members, made up of Republicans and Monarchists, Catholics and Protestants, bishops and freethinkers. We have already achieved some practical results. In the post-office we have got the hours shortened on Sunday, and we are now laboring with the railroad companies.'"

REPRESENTATIVE SPRINGER, of Illinois, has presented in the House the memorial of the National League for the Protection of American Institutions, and their proposed amendment to the Constitution, which reads as follows:—

No State shall pass any law respecting the establishment of any religion or prohibiting the free exercise thereof, or use its property or credit or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding by appropriation, payment for services, expenses or otherwise, any church, religious denomination, or religious society, or undertaking which is wholly or in part under sectarian or ecclesiastical control.

It seems pertinent to inquire, if this should be incorporated in the Constitution of the United States, what would become of the religious laws already on the statute books of the different States, and what bearing would it have on the different appropriations for the World's Fair, should the many petitions to Congress be heard, and that pass partially under ecclesiastical control?

At the annual meeting of the American Sabbath Union recently held in Springfield, much was said about the pernicious influence of the Sunday paper. It was even argued that the civil law should prohibit a paper intended for Sunday circulation, although the work on the paper was done Saturday, if it was not of a religious character. One of the most objectionable features, in the estimation of the convention, was the advertisements published in Sunday newspapers, which caused the mind to dwell on secular matters, and thus unfitted it for the teachings of the pulpit.

In view of this, it will be interesting to learn that a clergyman, a member of the American Sabbath Union, recently distributed to his Sunday evening audience, a programme of the services, on the back of which were advertisements of a pork-packing and jobbing firm, a laundry, jewelry store, real estate firm, and lastly, an advertisement for more advertisements.

The publishers of Sunday newspapers do not invade the place and hour of worship and thrust a copy of their advertising sheets in the face of each worshiper. "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

THE Washington *Post* gives some condensed information in reference to the "King's Daughters," an organization now in open affiliation with the National Reform Association and the Sabbath Union, which is of interest:—

"The great Order of the King's Daughters is carrying on its work of organization as rapidly as possible in the different States. Something of the phenomenal growth of the order may be gathered

from the reports of these organizations' secretaries. A little more than a year ago the first State Secretary was appointed in Massachusetts, and there are now chronicled in her report the names of 445 circles, with a membership of 6,524. There are twelve denominations represented, working along fifteen lines of work. Connecticut has had a State Secretary for a year and a half and enrolls 1,000 members in 100 circles. It is not yet five years since the first silver cross on its purple ribbon was carried over the border into Canada, and now in the Province of Ontario, circles of King's Sons and Daughters flourish in fifty cities, and contain a membership of 1,800 people. South Carolina has 1,633 members, and Illinois a registry of 3,782. Day nurseries, kindergartens, free employment bureaus, reading rooms, rest cottages, and other lines of work as varied as the ingenuity of the human brain will admit are formulated and carried to successful issue by this Legion of King's Daughters In His Name."

Word and Work, of London, England, has a paragraph showing the progress of the Sunday observance movement in England, as follows:—

"The Working Men's Lord's Day Rest Association has issued a New Year's Address, which shows that after a silence of nine years the House of Commons has once more opposed the Sunday opening of museums, by 166 votes against 89. It goes on to say that the efforts to establish Sunday concerts had elicited important protests from several theatrical artists, who felt the need of Sunday rest. Concerts on Sunday for money payments are illegal, but constant efforts are made to evade the law. Seventy-five Members of Parliament and peers had expressed their disapproval of the proposed visit of the Emperor of Germany to the Naval Exhibition on a Sunday, and the visit took place on a Friday. Improvements as to Sunday opening had taken place at the People's Palace. The most marvellous progress had been made in securing one day's rest in seven on the Continent. Efforts were being made to prevent the Sunday opening of the Chicago Exhibition. The bill for closing public-houses on Sundays had been supported by 4,678 petitions, having 892,253 signatures. Sunday labor in connection with Sunday excursions had increased, and there were six distinct organizations striving to secularize the Sunday in London. Forty illustrated lectures on Sunday observance had been given; 283,000 publications had been issued; about 4,000 letters, etc., had been received, and 52,000 letters, book packets, etc., sent from the office in 1891. The cause of Sunday rest had lost powerful supporters by the decease during the year of the late Right Hon. W. H. Smith, Sir R. N. Fowler, and Sir Thomas Chambers. The committee appeals for more extended support."

FROM the Boston *Herald*:—

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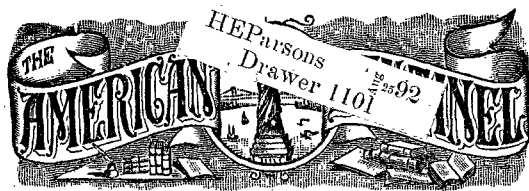
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NEW YORK, JANUARY 28, 1892.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

It is stated that laws against Sunday work for barbers are in force in Tennessee, Minnesota, Colorado, Indiana, Ohio, and Michigan.

AMONG the demands recently formulated by the Socialists of Germany are these: that elections shall be held Sundays or other holidays, the right of free speech and free meetings, the abolition of State subventions to churches, the secularization of the schools, and free education.

A WRITER in the *American Ecclesiastical Review*, for January, states, as a dangerous tendency, that the common current of public opinion in this country "is, taking for granted, as a sort of ethical maxim useful in practical politics, that the universal conscience must supersede the individual conscience, and that when religion comes in contact with the popular will, expressed in the Government and State legislation, it must yield as a private interest to the general good."

THE *Union Signal* remarks that "epidemics of typhus fever and small-pox in various localities are adding to the horrors of famine in Russia; as if this were not enough, officials are misappropriating funds for the relief of the sufferers; government now refuses to grant permission for private distribution of food, or soup houses. Meanwhile the Czar continues his efforts to stamp out all religions except the Greek Church; his latest step in this direction being the closing of certain Catholic churches."

Our contemporary should find no fault with the action of the Czar in opposing what he believes to be false religions. He is simply acting on the principle advocated by the whole National Reform fraternity, of which the Woman's Christian Temperance Union has become only an annex.

THE *Union Signal* item furnishes also an illustration of the fact that State recognition of God and of his law does not make the officers of the State Christian, nor even honest. National Reform, so-called, is advocated in this country as a panacea for all the evils that States are heir to, but it fails to heal in other lands,

as is witnessed by this item of news concerning the speculations of the highly pious(?) officials of that Christian(?) sovereign, the Czar, who rules in the name of God—and by his authority just as truly as would the National Reformers in this country were the power which they seek given into their hands.

THE *Christian Statesman* has always insisted that in order to make this a Christian Nation the Constitution must be so amended as to place all "our Christian laws, institutions, and usages on an undeniable legal basis in the fundamental law of the land;" but now Dr. Herrick Johnston rises up and argues that the World's Fair should be closed on Sunday because "the Nation is Christian, Christianity is embedded in our national laws, and is recognized in our national usages and appointments. We issue proclamations of thanksgiving, appoint chaplains, administer oaths, and open Legislatures and Congresses in the name of the God of the Sabbath." Now if the *Statesman* is correct it destroys the Doctor's argument; and on the other hand, if the Doctor is correct the *Statesman* is without a mission, and has only been fighting wind-mills, lo, these many years.

IN leading in the fight against the publishers of Sunday papers in Pittsburg, Pennsylvania, the *Christian Statesman* says:—

A Sunday newspaper office in this State and most others, is a "speak-easy," a place doing business contrary to law. Let it be remembered that the Law and Order motto is, "We ask only obedience to law." The opposite creed is anarchy.

And this has ever been the motto of intolerance and bigotry. The pagans, in persecuting to the death the early Christians, had no other motto; they simply demanded obedience to the law of Rome. And in every country where Christian blood has been shed and Christian hearts wrung with anguish, because of the inhumanity of man to man, the same plea has been made, "We are only enforcing the law." This was all that was done in Tennessee in the case of the late R. M. King, hounded from court to court and finally to his death, for the offense of quietly plowing in his field upon a day that his neighbors professed to regard as sacred to the worship of God, but which they were not careful to keep holy themselves.

It is a weak cause that fights shy of the merits of the case and pleads that it is only "enforcing the law." If the editors of the *Christian Statesman* will consult an old book known as the "Acts of the Apostles" they will find in the fifth chapter eminent precedent for disobeying an unjust and iniquitous law. In this case the Law and Order League of Jerusalem were only trying to enforce the law,

and certain apostles of our Lord and Saviour Jesus Christ were the "anarchists," who not only violated the law but declared their intention to violate it. We do not say that the case of the Pittsburg papers is equally meritorious, but the example of Peter and John should forever close the mouths of those who call themselves Christians, to the poor plea, they are only "enforcing the law." The law should be justified by an appeal to the principles of right and justice or it should go to the wall.

THE *Observer* of this city comments thus sadly upon the fact that the Metropolitan Museum of Art is to continue open to the public Sunday afternoons:—

The people who now go to the museum on the Sunday could largely attend during the week, and there is no more reason than there ever was for the Sunday opening. That it has come to stay is not at all unlikely. Encroachments on the Sabbath are becoming more and more frequent, and the continental Sunday is not unlikely to be a settled institution of American life ere the present century closes.

Possibly the *Observer* might find some consolation in the facts stated recently in the *Sabbath Outlook* that Sunday was always a holiday rather than a holy day; and that having adopted it, rather than the Sabbath of the Lord, its friends could not reasonably object to its festival character.

Vick's Floral Guide, 1892.

TRUE and tried friends are always welcome, consequently "Vick's Floral Guide" is sure of a warm reception, especially when dressed as daintily as this year. The "Nellie Lewis" Carnation on the front of cover, and "Brilliant Poppies" on the back, are unusually attractive, and the numerous colored plates of flowers and vegetables are certainly works of art and merit. The first twenty-four pages, printed in violet ink, describe novelties and specialties. Send ten cents to James Vick's Sons, Rochester, N. Y., and procure a copy of this attractive and useful catalogue. It costs nothing, as the ten cents can be deducted from the first order.

CHRISTIANITY may be the religion of the people, but it is in no sense the religion of the State.—Judge Appleton.

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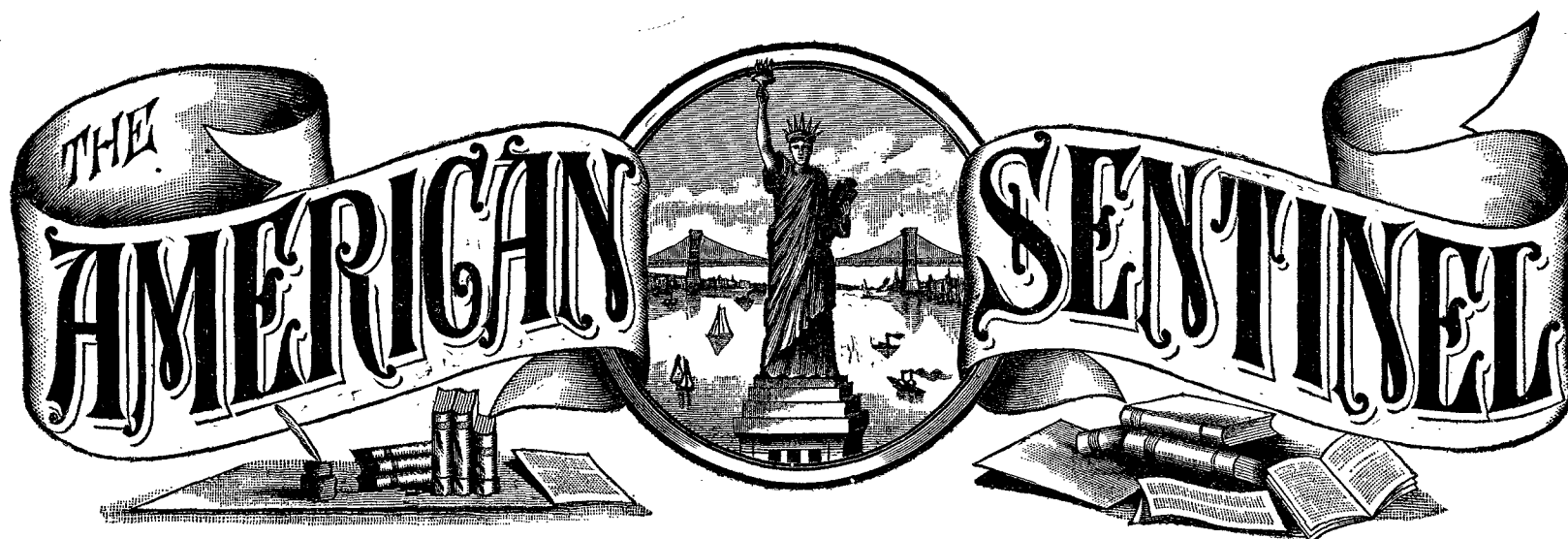
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The American Sentinel.

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EDITOR, - - - ALONZO T. JONES,

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

THE clergy have no more to do with the ethics of law than any other citizens. They are employed to promulgate the particular dogmas of their religious organizations, and have no right to enforce their ideas of morality upon the people by legislative enactment. Religion is a spiritual growth.—*Colorado Graphic*.

RELIGION being a matter of private concern, something between the soul and its God, civil government organized solely for the public good, can not extend its agency to the administration or regulation of religion, without usurping the divine prerogative, and trampling on man's rights at the same time. No human authority can divorce a soul from his obligations to the law of Jehovah, nor properly coerce one into piety, since his reason and conscience are peculiarly his own, and must remain so, as long as he lives. Man's obligations, therefore, which bind him to God, make him free in this respect, from human authority. Yet religious freedom is not freedom from all human authority, but freedom to follow the dictates of conscience without hindrance.

THE *United Presbyterian* tells of the organization in Butler, Pennsylvania, of a "Lord's Day League," the object of which, is "to restrict Sabbath desecration." In other parts of Pennsylvania the same end is sought by means of "purely civil" organizations known as "Law and Order Leagues." The good people of Butler will probably learn ere long that when they wish to invoke the civil law to en-

force religious ordinances, the temper and prejudices of the American people demand that they shall mask their real designs under the cloak of civil order. Barnum's success as a showman is said to have been due to the fact that Americans love to be humbugged, and whatever success attends the "civil Sabbath" movement, must be attributed to the same peculiarity of the American mind.

Principle or Precedent?

THE Government of the United States, upon which the State governments individually depend, and to which they look for their authority, was established upon certain fundamental principles. These were declared in the Declaration of Independence, of which the Constitution is the formal authoritative expression, developed into legislative form, to be the self-evident truths of the equality of all men in the eyes of their Maker, for he is no respecter of persons; and that all, without exception, are endowed by their Creator with certain unalienable rights; that to secure these rights this Government was instituted, deriving its just powers from the consent of the governed,—as fully described in the terse Saxon of that representative American, which no voter can fail to understand, "A government of the people, by the people, and for the people." It is these principles and such as these which make the "fundamental legal basis" upon which this Government is established, and upon the security of which depend the liberties and the consequent welfare and prosperity of the American people. The binding force of these principles has been acknowledged in the Constitution-making of every one of the forty-four States of the Union. That they are fundamental in our national polity, and constitute the safe-guard of every citizen within American boundaries,—even following him as a sort of political halo which makes him a marked man in foreign lands, is the patriotic creed of every American,—his sacred profession

of political faith and belief. And well it might be, for here is the gospel of equal justice to all men, without distinction, first preached on earth by Jesus Christ, and now first formulated into human law. For the first and only time in the history of the world, unadulterated civil justice and equity, without qualification, finds its open expression as the basis of the governmental fabric. These principles are divine. With the same even hand with which Christ himself discriminated between things civil and things religious, human enactment and divine command, this distinction is made in the Declaration of Independence, the Constitution and its amendments, and through them all, is as true to the line as though given by inspiration. These are the principles of a just government, as blessed as the gospel, for they are gospel, and as eternal as God and his justice.

But co-existent with these principles in the fundamental law stands a body of statute law, having its origin in human error and dependent for its maintenance upon judicial and legal respect for its age, as a precedent which has stood in the common law, since when the memory of man runneth not to the contrary, and in English Church and State statute law, since the enactment of the laws of King Athelstan and the Statute 27 Henry VI., of which Blackstone, in his chapter on "Offenses Against God and Religion," says:—

Profanation of the Lord's day, vulgarly (but improperly) called *Sabbath-breaking* is a ninth offense against God and religion, punished by the municipal law of England. For besides the notorious indecency and scandal of permitting any secular business to be publicly transacted on that day, in a country professing Christianity, and the corruption of morals which usually follows its profanation, the keeping of one day in the seven holy, as a time of relaxation and refreshment as well as for public worship, is of admirable service to a State, considered merely as a civil institution. It humanizes, by the help of conversation and society, the manners of the lower classes; which would otherwise degenerate into a sordid ferocity and savage selfishness; it enables the industrious workman to pursue his occupation in the ensuing week with health and cheerfulness; it imprints on the minds of the people that sense of their duty to God, so necessary

to make them good citizens; but which yet would be worn out and defaced by an unremitted continuance of labor, without any stated times of recalling them to the worship of their Maker. And therefore the laws of King Athelstan forbade all merchandizing on the Lord's day, under very severe penalties.

And by the statute 27 Hen. VI., c. 5, no fair or market shall be held on the principal festivals, Good Friday, or any Sunday (except the four Sundays in harvest), on pain of forfeiting the goods exposed to sale. And since by the statute 1 Car. I., c. 1, no person shall assemble out of their own parishes, for any sport whatever upon this day; nor, in their own parishes, shall use any bull or bear-baiting, interludes, plays, or other *unlawful* exercise, or pastimes; on pain that every offender shall pay 3s. 4d. to the poor. This statute does not prohibit, but rather impliedly allows, any innocent recreation or amusement within their respective parishes, even on the Lord's day, after divine service is over. But by statute 29 Car. II., c. 7, no person is allowed to work on the Lord's day or use any boat or barge, or expose any goods to sale; except meat in public houses, milk at certain hours, and works of necessity or charity, on forfeiture of 5s. Nor shall any drover, carrier, or the like, travel upon that day, under pain of twenty shillings.

Judge Cooley's comment upon this in his edition of Blackstone's commentaries is:—

In the United States, generally, by statute, persons are prohibited by law from following their ordinary calling on Sunday, and contracts entered into on that day are made void. These statutes have sometimes been assailed as unconstitutional, because encroaching upon religious liberty; but the courts have sustained them.

In that last clause lies the clue to the cause of the survival of this fatal error which has set at variance the constitutional fabric and the statute law of this Nation.

In 1741, by and with consent of his majesty's council, and General Assembly of North Carolina, his excellency Gabriel Johnson, Esq., Governor of that province, enacted a Sunday law in consonance with the law of King Athelstan, and the statutes of Kings Henry and Charles,—which cites that,—

Whereas, in well regulated governments effectual care is always taken that the day set apart for public worship be observed and kept holy, all and every person or persons whatsoever shall on the Lord's day, commonly called Sunday, carefully apply themselves to the duties of religion and piety, etc.

This was enacted while the province was subject to a State religion, but was retained after the Revolution, and incorporated into the laws of Tennessee, and in 1803, after Tennessee had been admitted to statehood, the Legislature passed an act of similar import in the direct line of descent from the professed religious act of North Carolina. This act, and those, which, by the force of the erroneous precedent, thus established, have grown up around it, constitute to-day the religious laws of Tennessee, and are responsible for the antagonisms which exist now between the constitutional and statute law of that State which have become manifest in the case of the State of Tennessee *vs.* R. M. King, and other cases more or less similar.

In this hasty outline a clue is given to

the origin of the conflicting principles and precedents,—one arising from the divine principle of unalloyed right, the other from the precedents of human error. The principle stands eternal and alone, the precedents multiply continually. There is no question as to which will eventually conquer; but when, how, and through what bitter tribulation? W. H. M.

Prophecy against National Reform.

In an article in these columns last week, it was shown from the second chapter of Daniel, that Christ is not now this world's king, and that the time of the setting up of the everlasting kingdom of God in this world is yet future. It is the purpose of this article to show that the seventh chapter of Daniel teaches the same great truth, still more distinctly than the second chapter.

In the chapter under consideration is recorded a vision given to the prophet Daniel, "in the first year of Belshazzar king of Babylon." In relating this vision the prophet said: "I saw in my vision by night, and, behold, the four winds of heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from the other." Verses 2, 3. Then follows a description of the beasts which it is not necessary to give in this connection; suffice it to say that in verse 17 we are told that these four beasts symbolized four kings, or more accurately, as we learn from verse 23, four kingdoms. This is the view universally taken by commentators. Dr. Albert Barnes, who is recognized as an authority by Protestants generally, enumerates these kingdoms as Babylon, Medo-Persia, Grecia, and Rome. Of the latter power he says: "The fourth kingdom, symbolized by the four beasts is accurately represented by the Roman power." And again, "The fourth beast, so mighty, so terrific, so powerful, so unlike all the others—armed with iron teeth, and with claws of brass—trampling down and stamping on all the earth—well represents the Roman dominion."

But the special point of interest in this prophecy, in this connection, is that presented in verses 23–27. In verse 7 the fourth beast is represented as having ten horns; and in verse 8 the prophet tells us that he "considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." This horn attracted the attention of the prophet, as no other part of the vision did, and he made special inquiry concerning it of one of the angels that "stood near." He said: "I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake

in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

Then the angel answered Daniel: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

This little horn Protestants very generally refer to the Papacy. In common with other commentators, Dr. Barnes takes this view, and asks: "Could any symbol have been better chosen to describe the papal power than this? Could we find any now that would better describe it?" Of the "great words," the same writer remarks: "Can any doubt that this is true of the Papacy?" and of the "wearing out of the saints of the Most High," he says: "The Inquisition, the persecution of the Waldenses, the ravages of the Duke of Alva, the fires of Smithfield, the tortures of Goa—indeed the whole history of the Papacy, may be appealed to in proof of this application to that power." But we need not multiply words on this point; few Protestants will deny this application of the prophecy.

Now to the particular point in all this against the National Reform theory, that Christ is now this world's king. In Daniel 7:25, already quoted, it is said of this blasphemous power which all commentators agree is the Papacy, that he should speak great words against the Most High, and wear out the saints of the Most High, that he should think to change times and laws and that they should be given into his hands "until a time and times and the dividing of time." This many commentators hold to be twelve hundred and sixty years; and certainly

the Papacy held almost unlimited sway for nearly that length of time. Yet it was not established when the Apostle Paul wrote to the Thessalonians (2 Thess. 2:3-8) that the day of the Lord could not come until the wicked power, of which he had told them, had been revealed and had done his work. The marginal references to the second chapter of Second Thessalonians, testify to the fact that this power is by Protestants held to be the same as that described in the seventh of Daniel.

That wicked power has been revealed, and has done the very work that the word of God said it would do; but "that day" has not yet come, for the papal power has not yet been destroyed by the brightness of Christ's second coming; neither has His kingdom been set up in the earth, for the apostle plainly connects the second advent and the kingdom. In his charge to Timothy (2 Tim. 4:1), he says: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick [living] and the dead at his appearing and his kingdom; preach the word." If National Reformers would only heed this admonition we should hear less of the wicked nonsense that Christ is now this world's king; also of the kindred foolishness that he can become such by political action. The dominion of this world is promised to Christ (see second Psalm), but it is to be given to him, not by man, but by the Father; and when it is so given he will come and destroy the wicked powers of earth, restore it to its Eden glory, and reign over it forever, even for ever and ever. "We, according to his promise," "look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. This is the word of God and we confidently rest upon it, being assured that what he has promised he is able to fulfill, without the impious aid of those who like Uzzah, would put forth their hands to steady the ark of God's eternal purpose. C. P. B.

Washington's Views on Religious Liberty.

ALTHOUGH Washington had never as decided views as had Jefferson, Madison, and Monroe on individual liberty, yet being so prominent in our revolutionary history, and subsequently being selected by the American people as their first president, and having well defined religious views, we naturally look to him for the more conservative view of religious liberty,—the views which have been more generally followed in practice by the American Nation. He was more a practical man than a philosopher; and, especially in his youth he followed more in the line of custom and conservatism than in the more advanced ideas of civil and religious liberty of the times. But as time went on and he had more to do with government, as he was brought more in contact with other statesmen, his views be-

came more and more marked in favor of absolute liberty, whether political or religious.

Illustrative of his views early in life, Sparks says that—

In his first military campaigns he was careful to have religious services performed regularly in camp. Even in the midst of active scenes at the Great Meadows this was the daily practice. During the French war, when the Government of Virginia neglected to provide chaplains for the army, he remonstrated against such an impropriety, and urged his request till they were appointed.

Washington was an active church member, and "while in retirement at Mt. Vernon," says Sparks "he took a lively interest in church affairs, regularly attending public worship, and being at different times a vestryman in two parishes." And one entry in his diary is, "Went to church, and fasted all day." Although he had seven miles to go to attend church, Sparks says that "a Sabbath rarely occurs in which it is not recorded [in his diary] that he went to church. If there was an omission it was caused by the weather, or badness of the roads."

So from Washington being a conservative man and always taking a lively interest in church affairs, his ideas on religious liberty will ever be interesting as marking the conservative view on that question; while the views of Jefferson and Madison will be equally interesting as marking the more advanced ideas of the times. The views of both classes are impressed upon the State documents of the times, and represent the ideas which were intended to be inserted in the great fundamental charters of the American political system.

In a reply, August 19, 1789, to an address from the Protestant Episcopal Church, Washington says:—

On this occasion it would ill become me to conceal the joy I have felt in perceiving the fraternal affection which appears to increase every day among the friends of *genuine religion*. It affords edifying prospects, indeed, to see *Christians of every denomination* dwell together in more charity [in the United States, under our secular Government], and conduct themselves in respect to each other with a more Christian-like spirit than ever they have done in any former age, or in any other nation. *Writings of Washington, Vol. 12, page 404.*

Again, in a letter to Sir Edward Newenham (Oct. 20, 1792), while President, he writes:—

Of all the animosities which have existed among mankind, those which are caused by a difference of sentiments in religion appear to be the most inveterate and distressing, and ought most to be deprecated. I was in hopes that the enlightened and liberal policy, which has marked the present age, would at least have reconciled *Christians* of every denomination so far that we should never again see their religious disputes carried to such a pitch as to endanger the peace of society.

In his often quoted reply to the address of the Baptists of Virginia, in May 1789, Washington thus set forth his views on this important question:—

If I could have entertained the slightest apprehension, that the Constitution framed in the convention, when I had the honor to preside, might

possibly endanger the religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and, if I could now conceive that the general Government might be so administered as to render the liberty of conscience insecure, I beg you will be persuaded, that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution. For you doubtless remember, that I have often expressed my sentiments that every man, conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience.

Like Madison, too, he held that this liberty is a *right*, not merely a blessing conferred by the Government. It is the citizen's place to *assert his religious rights*, not to ask for this liberty as a *favor* from the Government. And when Government has guaranteed all these rights—absolute freedom in religious worship—it has done *no more than was its duty to do* and a citizen is under no *special* obligation to the Government on that account. The citizen pays his taxes, to have his rights secured, and the Government is then in duty bound to protect his religious rights just as truly as it is bound to protect his life or property. Washington says:—

Government being, among other purposes, instituted to protect the consciences of men from oppression, it certainly is the duty of rulers, not only to abstain from it themselves, but according to their stations, to prevent it in others.

The liberty enjoyed by the people of these States, of worshiping Almighty God, agreeable to their consciences, is not only among the choicest of their blessings, but also of their *rights* [italics Washington's]. While men perform their social duties faithfully, *they do all that society or the State can with propriety demand or expect*; and remain responsible only to their Maker for the religion, or mode of faith, which they may prefer or profess.—*Reply to Address of the annual Conference of Quakers, October 1789. Writings of Washington, Vol. 12, page 168.*

He wrote a number of other equally emphatic epistles declaring these same views. But probably no document, in reference to religious liberty during his administration, caused so much discussion or settled more authoritatively the American doctrine of the relation of government and religion than did the treaty with Tripoli, made Nov. 4, 1796. Article 11, of that treaty asserted emphatically that "*The Government of the United States of America is not, in any sense, founded on the Christian religion*;" this statement expressing the views of the Constitution that was then taken by all parties—both its friends and its enemies; the former considering this a laudable characteristic, while the latter considered it a fatal defect: but at that time there was no question but that the Constitution completely secularized our political system, and the Tripolitan treaty was merely a statement of the generally accepted idea at home, an idea which the administration wished also to have understood abroad. The Government was not founded on, nor did it favor or establish any religion whatever; but was founded on natural rights—the rights

bestowed by the Creator—and all had an equal claim on governmental protection,—religious belief in no way affecting such a claim either pro or con.

"These views of toleration," says Sparks, "and of the connection between religion and government, are often repeated both in his private and public writings." *Writings of Washington, Vol. 12, appendix, page 404.*

From these views, from a conservative standpoint, we can see how clearly and how thoroughly were the ideas of religious liberty implanted in the minds of American statesmen a century ago. And it is only by standing uncompromisingly upon these American principles that we can successfully oppose the threatened dangers of Sunday laws and religious teaching in public schools. W. A. BLAKELY.

Christian Politics.

THE *Christian Nation*, the organ of the Reformed Presbyterians, the prime movers in the National Reform movement, has a department devoted to "Christian Politics," conducted by Prof. W. J. Coleman, Professor of Political Science, in their denominational college. At the head of this department, in their issue of December 9, is the following:—

God, who is the source of all authority, has appointed our Lord Jesus Christ the ruler of nations. The Bible, God's revealed will, contains law for nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgment of this authority, and obedience to this law, constitute a truly Christian nation.

Where is the Bible warrant for this statement? Christ says very plainly, John 18:36, "My kingdom is not of this world." Then any scripture that would convey the idea that he is king of the nations, must be made to apply to a time in the future beyond "this world." For nothing could be plainer than his statement, "My kingdom is not of this world."

Further, where is there a scripture which teaches us to take the Bible as a standard for "all moral issues in political life"? The Bible is a standard to the Christian in every form of life, and it can be to none other. And for the Christian to undertake to intrude it as a standard of "political life" is simply to compel contempt for the very book the teachings of which he is trying to advance. Have we not had enough of this old idea that we must compel men to believe and think according to some man-made standard? For when the Bible is set up as a standard and the civil power attempts to compel the observance of its teachings, it is not the Bible, but their ideas of it, that are thus being imposed upon the people. And it is a sorry thing for the country that so much of this sixteenth century rubbish is being brought out and ardently advocated.

But how about that "Christian nation"? "National acknowledgment, and obedience to this law constitute a truly Chris-

tian nation," so says the quotation. Has this Nation ever made any such acknowledgment? Most assuredly not. Then according to the above definition, this is not a "Christian Nation." Yet all these National Reformers are constantly urging measures upon us, because, they say, we are a Christian Nation. When it serves their purpose best, they insist that we are a Christian Nation, but at other times they manufacture definitions that show us not to be such at all. While in reality it takes more than simple definitions or assertions to make either Christians or Christian nations. A. O. TAIT.

"Not a Religious Hierarchy."

THE *New York Voice*, the leading organ of the Prohibitionists, has been making some very severe criticisms of the churches and ministers that have not endorsed the Prohibition Party movement. The denunciations have been carried so far as to recommend that Prohibitionists withdraw from "such churches and have nothing to do with them." If the *Voice* correctly represented the sentiment of the Prohibition Party, it could be readily seen that what it proposes to build up is a pure hierarchy. For if a man can do nothing in his church that is out of harmony with the decrees of the political bosses, what is it but a political party domineering over the consciences of men in matters of religious faith? But it is a source of encouragement to know that some Prohibitionists dissent from such theories, as the following editorial, with the heading given above, in the *Lever*, a Prohibitionist paper of Chicago, will show:—

The *Lever* believes that great harm may come to the cause of prohibition by the intolerant attitude of some of its most devout friends who will not brook the contrary opinion of other men or give excuse. The *New York Voice* has of late spoken out against the Church as in league with the saloon, and from all quarters have come the praises of well meaning men. Urged on by such radicalism, this authority sets itself up as a high pope, infallible in judgment, unerring in reason, and excommunicates the whole body of 4,000,000 church voters who do not vote as it dictates.

The Prohibition Party has nothing whatever to do with the Church. Let the Church purge itself. The Prohibition Party is not the Church. It is time men see these things. There is wickedness in the Prohibition Party, there have been wrong actions, and yet no one makes a stronger protest than Prohibitionists when some church or minister attacks our party. The Church has some right to take cognizance of wrong in our party, for the Church is an organization which treats of morals, but the Prohibition Party has no right to take cognizance of evil in the Church. The party was not organized for reforming the individual but to correct the abuses of the State. If moral betterment comes with it, that is but a result. Too long already has the Prohibition Party gone on the line that its mission was reformation of the individual. With that the party has nothing to do.

The party is organized to control government, to fill the offices for the purpose of carrying out certain acts necessary to make what it believes to be the best government. The party in power is the government. In this country Church and State have been declared forever divided. If the party

in power is to prescribe the duty of the Church, then is the State acting for the Church, and the Church is under authority. The Prohibition Party has no right to say what shall constitute the religious belief of any Church. The moment it does that it sets itself up as a religious hierarchy. If the Methodist Church says to license is sin, let the Church attend to its own sinners. The Prohibition Party is not here to punish sinners or lay down a rule of morals. The worst sinner in the United States, if he works and votes for the Prohibition Party, is just as good a Prohibitionist as the saintliest bishop in any church who votes the same ticket. . . . The welfare of the citizen in the future world is not the concern of the Prohibition Party organization. . . .

A political party does not offer spiritual advice; it does not pretend to even favor the Christian religion. A Jew is just as welcome as the Christian; a pagan or an atheist should be also. Even the drunkard, if he votes the Prohibition Party ticket, is a Prohibitionist, and is welcome.

The Church is organized for one purpose, a political party for another. It is not the object of the Church to govern in civil affairs; it is not the object of the party to govern in religious affairs.

This is sober sense. If the principles here expressed had been understood and acted upon from the beginning, the liquor question would be in a fair way to be settled to-day, and the manufacture and sale of all destructive agents soon be under complete control. The Prohibitionists are responsible for their own failure because of their error in attacking a civil question from a religious and moral standpoint.

The National Reform Scheme.

NATIONAL Reformers, so-called, in their energetic and persistent efforts to clothe religious laws and usages with civil power, repudiate the idea of any intention to unite Church and State, but only to enforce such points of religious usages as are of a purely civil character. When off guard, however, the true animus of their scheme comes to the surface. The pilot wheel of this modern Protestant Jugger-naut is the so-called American Sabbath Union, as an organization best calculated to lead the way to obtain general favor among the people. But when once their purpose has been accomplished, they will stand behind the civil power and clamor for the punishment of dissenters as they who before Pontius Pilate called for the crucifixion of the Son of God.

It was the civil power that put Christ to death; but that power would never have shed his blood had it not been for the overwhelming pressure brought to bear upon the Governor by the priests of the popular religion. It has ever been so. The Papacy denies having shed the blood of the victims of its hate, and charges all the responsibility upon the secular power. Upon this principle it defends itself against all charges of complicity in the horrors of the Spanish Inquisition, and the bloody massacre of St. Bartholomew. On this point, Father Weninger, D. D., a Jesuit missionary, bears the following testimony:

Every man who knows anything of Spanish history knows perfectly well that the Spanish Inquisition, so far as it is objectionable, is of purely polit-

ical origin, and has nothing at all to do with the claim of the Catholic Church. Like the Sicilian Vespers, and the massacre of St. Bartholomew, it was a purely political persecution against heretics and unbelievers. While it lasted, the Popes exerted their utmost efforts to control its action and prevent abuse.—*Catholicity, Protestantism, and Infidelity*, page 245.

On which side of this diabolical transaction the Pope exerted his efforts to "control action" and "prevent abuse," appears from the following testimony:—

When the letters of the Pope's legate were read in the assembly of the cardinals, by which he assured the Pope that all was transacted by the express will and command of the king, it was immediately decreed that the Pope should march with his cardinals to the church of St. Mark, and in the most solemn manner give thanks to God for so great a blessing conferred on the See of Rome and the Christian world; and that, on the Monday after, solemn mass should be celebrated in the church of Minerva, at which the Pope, Gregory XIII., and cardinals were present; and that a jubilee should be published throughout the whole Christian world, and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and church in France. In the evening the cannons of St. Angelo were fired to testify the public joy; the whole city illuminated with bonfires; and no one sign of rejoicing omitted that was usually made for the greatest victories obtained in favor of the Roman Church.—*Encyclopedia of Religious Knowledge*, page 926.

The same methods have been used against heretics by idolatrous systems of religion. When Buddhism had so far gained influence in Hindostan as to endanger the popularity of the Brahman system, that sect, "arming themselves with the civil power, so effectually purified Hindostan from the offensive heresy, that scarcely a vestige of the Buddhist superstition is now to be traced in that country."

In so far as any Christian church clamors for civil law to enforce any of its dogmas, or usages, however specious their pretense, they are fallen from the grace of God; and when a civil government accedes to such demands it puts a sword into the hand of the Church wherewith to punish dissenters, and it always results in persecution of God's own people, although others also may be made to suffer with them.

"The injustice of persecution for conscience' sake must appear plain to every one that possesses the least degree of thought or feeling. 'To banish, imprison, plunder, starve, hang, and burn men for religion is not the gospel of Christ; it is the gospel of the devil. Where persecution begins, Christianity ends. Christ never used anything that looked like force or violence, except once; and that was to drive bad men out of the temple, and not to drive them in.'" A. SMITH.

Each man must accept or reject the Bible for himself, and the consequences of his decision he must abide. It is a matter between his own soul and his God, and the State has no right to exert its influence to turn him either this way or that.

Sunday Laws Oppress the Poor.

W. J. ROBINSON, D.D., has, in the *United Presbyterian*, of December 24, 1891, an article, from which the following facts are extracted just as he gave them:—

During the past summer a certain excursion boat, called the *Mayflower*, plying the rivers about Pittsburg, commenced a series of Sabbath day trips from Pittsburg to McKee's Rocks. Large crowds of pleasure loving Sabbath desecrators availed themselves of the opportunity to spend the Sabbath in that suburban retreat. The Law and Order Association of Pittsburg and Allegheny promptly made information against the officers and crew of the *Mayflower*, for violation of the statute of the commonwealth, forbidding worldly employment on the Sabbath. They were duly convicted and fined, according to the statute, by the magistrate. Appeal was taken to the Court of Common Pleas of Allegheny County, on the ground that the defendant boat was used as a ferry, and, therefore, came within the exceptions of the act of 1794. Now, to the joy of every lover of good order and decency in our county, the judgment of the lower court was affirmed by the superior. The decision is especially gratifying in the fact of the manifest heartiness with which his honor, Judge Ewing, makes it, and the assurance which is thus given that the judicial authority vested in him is freely wielded against this demoralizing Sabbath excursion business. . . . He says: "These Sabbath trips of the *Mayflower* were palpably mere pleasure excursions on the part of the passengers, and were mere special excursions given by the boat owners for hire, without the shadow of protection under the proviso to the act. The defendants were clearly performing their ordinary worldly employment, and were not in any sense ferrymen."

Upon the mere question of law the Judge was probably correct. It is very likely that the intention of the law-makers was not to except such excursions. But that only proves that Sunday laws, instead of being in the interests of the "toiling masses," the "poor laboring man," as is so persistently plead for them, if rigidly enforced, make it impossible for tens of thousands in our large cities ever to visit the country and receive the benefits which come from such recreation; and which are so eagerly sought by those who, by their occupations, are necessarily confined within hot offices and dirty shops during the hours of labor, and whose means do not enable them to have bright airy rooms in which to rest and sleep.

The cheap, Sunday excursion is about the only recreation within the reach of multitudes, and while it is not perfect it is decidedly preferable to spending the day in the saloon or even in many so-called "homes" in the tenement districts of our cities. If the State will insist upon the people being idle upon one day in the week, whether they want to or not, instead of making it impossible for them to exchange the city for the country for a few hours, it should encourage something of this kind. The better way, however, would be to leave the individual as free upon Sundays as upon other days to do as he wills, and then, what are now troublesome questions would easily adjust themselves. The readiness of our courts to enforce such laws as the Pennsylvania Sunday statute of 1794 is an

evil omen for the rightful liberty of the individual citizen, and a cause for alarm, rather than congratulation. C. P. B.

Significant Figures.

THE following correct and significant table of appropriations by Congress, for six years, for schools under the control of religious bodies, was secured by the *Independent* and published September 11, 1890. We republish it now for the information of those who have not seen the figures, or have forgotten them:—

	1886.	1887.	1888.	1889.	1890.	1891.
Roman Catholics.....	\$118,343	\$194,635	\$221,169	\$247,672	\$356,957	\$347,689
Presbyterians.....	32,995	37,910	36,500	41,825	47,650	44,856
Congregational.....	16,121	26,696	26,080	29,310	28,459	27,271
Martinsburg, Pa.....	5,400	10,410	7,500	Dropped.		
Alaska Training School.....		4,175	4,175			
Episcopal.....		1,890	3,690	18,700	24,726	29,910
Friends.....		27,845	14,460	23,383	23,383	24,743
Mennonite.....	1,960	3,340	2,500	3,125	4,375	4,375
Midtown, Cal.....		1,523	Dropped.			
Lutheran, Wittenberg, Wis.....			1,350	4,050	7,560	9,180
Unitarian.....		1,350	5,400	5,400	5,400	5,400
Methodist.....				2,725	9,400	6,700
Miss. Howard.....				275	600	1,000
Appropriation for Lincoln Institute.....	33,400	33,400	33,400	33,400	33,400	33,400
Appropriation for Hampton.....	20,040	20,040	20,040	20,040	20,040	20,040
	\$228,259	\$363,214	\$376,264	\$529,905	\$561,950	\$554,558

THE New York *Sun* is authority for the following story, which a Catholic paper remarks, "has a touch of humor in it:" "Officers of the Custom House were suddenly called upon not long since to decide the proper tariff on the Pope's blessing. A New Yorker while abroad bought two rosaries at eight dollars, for his maid servants, and then expended four dollars in having them sent to Rome for the Pope's blessing. On reaching New York the honest importer explained the whole matter to the customs officers, and said he was willing to pay duty on the full value of the articles. Accordingly he was assessed forty per cent. on rosaries as such, and thirty-five per cent. on the Pope's blessing as an article 'not otherwise provided for.'"

THE *Catholic Review* complains that "the Government in Mexico is ruled by masonic lodges." A bad state of affairs, indeed, for the government should be controlled by the people; but since in Mexico it seems to be a choice between secret lodges and a corrupt and scheming priesthood, the Government is probably better off in the hands of the former.

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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THE Duluth Tribune thinks that "the austere souls who are aiming to merit heaven by mending their neighbor's conduct will have to fall back upon inward grace."

THE order prohibiting the landing of immigrants on Sunday, enforced since the Immigrant Bureau removed to Ellis Island, has been revoked, "pending an investigation by the Department," and immigrants are again allowed to land as soon as they arrive, whatever day of the week it may be.

THE Society of Christian Socialists of Boston, Massachusetts, takes a column in the issue of the *Christian Statesman* of January 23, in the department of "Industrial Reform," and publishes its declaration of principles adopted in 1889. Thus gradually, different organizations and influences are combining to one common end; for the realization and legal enforcement of the political theory of Christianity.

AT Fall River, Massachusetts, the Sunday laws were strictly enforced on Sunday, January 24. In order to see that the law was not infringed, patrolmen passed through the suspected districts every hour during the day. This is quite a remarkable example of religio-legal atavism. If there are any centenarians in Fall River, they must have recalled with mingled feelings the village beadle of their childhood's days who patrolled the town to see that all attended meeting on the "first day."

THE newsboys of Pittsburg protest against any interference with their Sunday selling of papers, and have passed a series of characteristically worded resolutions, in which they petition "other labor people who are older and bigger than we are to help us in our fight to keep our rights and liberties." The Paper Carriers Union also condemned the action of the Law and Order League and appealed to labor unions and workingmen generally to assist them in protesting against "an objectionable and obsolete law." The glass-workers have also adopted similar resolutions.

THE Pittsburg Commercial Gazette says that the instigators of the action against the publishing and selling of newspapers in that city on Sunday are a joint committee of the American Sabbath Association and the Law and Order League, and that these societies have a strong support there. A reporter represents Rev. J. T. McCrory, one of the editors

of the *Christian Statesman*, as saying, when asked if the various denominations were in sympathy with the movement, that he believed "it would have the sympathy of all of them. . . . The society has been successful in removing all the most glaring desecrations of the Sabbath, with the exception of the Sunday newspapers; and to be true to its interests and objects it must suppress that. . . . The relation of the religious side of the question to the subject need not be considered as a factor; it is sufficient that the civil Sabbath is broken in this manner, and it is this evil that is sought to be remedied. . . . It may as well be definitely understood that this matter will be pushed home until the evil is suppressed. The law is clear on the subject."

A GENTLEMAN writes from Texas to a subscriber to THE SENTINEL;—

"I rejoice to find that there is such an able organ devoted to maintain or rather to complete the secularizing of the State.

"Danger is threatening both from the Catholic and from the evangelical side. So long as dogmatic zealots are conscious of forming a weak minority, they are loud in their praise of religious toleration and liberty. Whenever they feel, that, under its sheltering influence, they have gathered sufficient strength they treacherously return to their old tricks of using the State, in order to compel others to conform to their exclusive canons. . . .

"It is important to keep the public vigilantly informed of the sly manoeuvrings of those un-American schemers, who are endeavoring to re-enthral human conscience; and on this account I hope THE AMERICAN SENTINEL will be zealously and extensively circulated."

UNDER the title, "Sunday in London," the *Jewish Times* gives a picture of London Sundays which does not comport with the accepted idea of the enforced Sunday quiet of that city. The *Times* says:

"For a large portion of the poorer classes in London, Sunday is the great trading day—a weekly fair, on which they make the bulk of their purchases. From an early hour till noon, and more or less through the day, whole streets and quarters of the metropolis are turned into noisy open markets. All the shops are open, costermongers throng the walks, groceries, bread, meat, clothing, fish, vegetables, crockery ware, cheap jewelry, all sorts of things bought by the lower classes are cried and sold.—The crowd, one half women, is impassable. It is ragged and dirty as well. The noise is deafening. In vain the church bells are ringing; they are not heard nor heeded.

"At one o'clock the public houses are opened, and the thirsty crowd rushes into them for gin and beer. The squares and streets of the fashionable quarters are as quiet as any one could desire. The shops in the better class of streets are all closed, except confectioners and tobacconists—cigars and sugar plums being necessarily sold on Sundays; but just turn out of Holborn in Leather Lane, or visit the new Cut, in Lambeth, and a half dozen other localities, on Sunday morning, and you will hear what no one can describe.

"As to the people who market on Sunday, it is the only day on which they have leisure and money to make their purchases."

THE *Chicago Israelite* says, "What religious freedom the Jews enjoy in this country they are as much entitled to as Catholics, Protestants, or any one else, and there is no need to make special acknowledgment of what is theirs by right. Religious liberty was not discovered and patented in the United States, there have been and are other nations just as free in that respect as we are, and probably a little more so. In fact, it would be well to wait a while before striking off a coin in commemoration of religious liberty in this country. There are statutes in some States still unrepealed which disfranchise a Catholic or Jew; and even in

the grand old State of Tennessee a good Christian can not take his hay in out of the wet on a Sunday without violating the law. The Jew is just as appreciative as anybody else of the rights he enjoys, but being his rights he is under no necessity of making a special spectacle of his gratitude."

THE *Christian Statesman*, in an editorial, voices this threat against the World's Fair management: "Let it also be remembered that the charter of the World's Fair binds it to observe the laws of Illinois, and it will be seen that if petitions fail, prosecutions will be in order."

The same editorial quotes Senator Pettigrew as saying the subject of the Sunday-closing petition was a local issue, and on that account thinks that "evidently the Senator uses his head only for a hat-rack." It is a problem what use for a hat at all they can have who think the United States can properly interfere with the municipal government of Chicago to say that the World's Fair, or anything else within that municipality, shall close on Sunday or any other day.

A PRESBYTERIAN pastor, a reader of THE SENTINEL writes, from a town of Central New York, his approbation of the principles which THE SENTINEL represents, and says further:—

The State, as such, according to our Constitution, must be neutral as to religion; that religious education must be assumed by the Church; and that much of what is said by church writers on the question of religion and the public school, is pure prejudice, and will not stand candid examination. I will add that I believe the real trouble with Protestant Churches is their abominable inertia, laziness let us at once say; and that we have come to find it easy to shout 'keep the Bible in the public schools,' rather than bestir ourselves and give the children of our parishes real religious instruction."

THE Sunday crusade has been begun in earnest in Fall River, Massachusetts. The drug stores on Sunday, January 24, displayed signs upon their counters, "No cigars sold to-day," "No soda sold to-day," in order to avoid even the appearance of infringement of the Sunday law. The New Bedford Standard, of January 25, in a special despatch from Fall River, says:—

"William Griffin and Patrick Connors were each fined twenty-five dollars and expenses in the Second District Court this morning for keeping open shop on the Lord's day. In the shop of Connors the police found him, Samuel Ashworth, and John Griffin, engaged in a social game of "seven up," and each was fined ten dollars and expenses, on a charge of gaming on the Lord's day. These are the first cases that have come to the attention of the court since the new crusade of the police began, but as a great many complaints were lodged by the officers yesterday, there is considerable probability that arrests and raids may be frequent during the week."

AT an entertainment given by the Humboldt Verein, of Columbus, Ohio, in that city, lately, during an address upon the subject, "The Sabbath and the New Testament," Dr. J. B. Schuller said:—"Finally in 304, the council of Laodicea declared the Sunday as the weekly rest day, for those Christians who wished to keep one, and prohibited for the first time the keeping of the Old Testament Sabbath ordained by Jehovah himself. Notwithstanding this decree of the church, the quarrel about the Saturday and Sunday Sabbath never ended in the Christian Church; at present it appears to break out anew. Two great Christian sects, the Seventh-day Adventists, and the Seventh-day Baptists, which keep the Sabbath according to the Decalogue, are persecuted by all Puritan Christian sects, who influence and control our legislative bodies. To our shame it must be said that the Republic has degraded herself to imprison and fine peaceable and industrious citizens because they worship God according to the dictates of their consciences—though our Constitution proclaims freedom of conscience to all. The American Sabbath question is not merely a question of how people spend their weekly rest day, but a great principle, liberty of conscience is involved; the existence of our Republic and her liberties depend on it. If her citizens submit to one of the dictates of the enslaving power of a despotic Puritanism, gradually they will submit to all."

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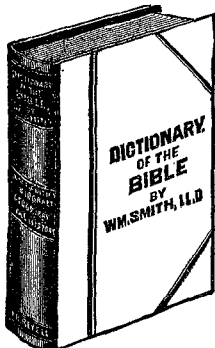
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IV. The Conditions of Woman Throughout the World. Recognizing the fact that the present is the

cycle of woman, *The Arena* for 1892 will contain a brilliant and powerful series of papers on the condition of woman throughout the world. The opening paper appears in the January number, by Prof. A. N. Jannaris, Ph. D., of the National University of Greece. It is on "Women in Mohammedan Lands."

V. Scientific Papers. Popular papers on scientific subjects by the most profound thinkers of the age, will also be a feature of *The Arena* for 1892. The first paper of this series appears in the December *Arena*, by the eminent French astronomer, Camille Flammarion, on "Recent Discoveries in the Heavens." The second is by the great English scientist, Alfred Russel Wallace, on "Human Progress, Past and Future."

VI. Religious and Educational Problems and Social Conditions will be fully and freely presented by the master spirits in each department of thought.

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THE *Busy Bee*, of Cumberland Gap, Tennessee, complains that that town is "going to the devil as fast as any town can go." And yet the Gap is in a State where they are exceedingly zealous in enforcing the Sunday law—against seventh-day observers. What can the matter be?

CATHOLICS are demanding the resignation of Mr. Ben. Butterworth, Secretary of the Executive Committee of the World's Fair, because, forsooth, of alleged "insolence to the Pope," and "offensive allusions to the crucifixes in Italy." But this is no worse than the National Reformers, who would, if they could, disfranchise all who refuse to subscribe to their creed. The spirit is the same, whether in Romanists or so-called Protestants.

THE English Courts have very properly affirmed the right of the Salvation Army to hold out-door meetings in England. The facts are thus stated: The army held meetings on Sundays in the open air, the authorities pronounced them violations of the Improvement act, and by special decree forbade all such meetings under penalty. The decree was disregarded. Arrests followed.

THE amendment to the Constitution of the United States proposed by the National League for the Protection of American Institutions, is good so far as it goes; but it comes very far short of what it ought to be. The proposed amendment is as follows:—

No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control.

If the word "religious" were substituted for the word "sectarian" in the last clause, the amendment would be as nearly perfect as things human generally are; but as it now stands, and as its framers and friends intend it, it leaves an open door for the colorless thing which they please to call "unsectarian Christianity." However, the amendment as pro-

posed is better than nothing, and might be so construed by the courts as to put an end to the relics of Church and State union that have come down to us from colonial days.

THE *United Presbyterian*, of Pittsburg, is authority for the statement that the "Lord's Day League," of Butler, Pennsylvania, is endeavoring to suppress the sale of Sunday papers in that place on the "sacred day of rest." "Those who have the matter in hand," says the *Presbyterian*, "are not to be turned aside by taunts and bluster; too long have Christian people been quiescently permitting 'Sunday' newspapers and saloon-keepers to define what is lawful on the Sabbath." There is no "civil Sabbath" or "American Sunday" nonsense about this. The mask is thrown aside and it is boldly declared that they seek to enforce a religious institution. If this were done everywhere the question would be very much simplified.

IN the *Watchman*, of Sept. 17, 1891, Rev. A. S. Twombly, D. D., in recording the result of "personal observations" in Central Park, this city, on "two unemployed Sunday afternoons," states this conclusion:—

Judging, then, by results at home and abroad, the continental Sunday must be contested and denounced. If in any sense a holiday, it will soon cease to be in all senses a holy day. Secularized in any one direction, however useful in a general way, it will become secularized in all directions and departments. The working classes will be the ones to suffer most, both materially and spiritually, from such a misuse of its supreme privileges and divine appointments.

Upon this the *Sabbath Outlook* comments thus pertinently and pungently:—

Does Dr. Twombly not remember that the "continental Sunday" is the original and primary type of Sunday? It's pagan holidayism was so prominent even in the time of Tertullian, that he called it "a day of indulgence for the flesh." The Puritan movement tried to change it, but the "wild olive" will not bear sweet grapes. Because this is true, we have long acted upon Mr. Twombly's conclusion that it "must be contested and denounced." The swift-coming decline which Dr. Twombly sees is but the return of Sunday to its natural and historical level. It will find that level, quick and sure. If Christians cling to it against God's commands, they will go down with it.

What answer can the Sunday advocates make to this? Sunday, as the *North British Review* puts it, was the "wild solar holiday of all pagan times," and a holiday it will remain in spite of all efforts to clothe it with a sacred character.

THE *Pacific Health Journal and Temperance Advocate*, and the *Sabbath School Worker* both come to us this month greatly improved in appearance and as usual filled with excellent matter. The former journal should be in every home in the land, and the latter ought to be used by every worker in the Sabbath school.

The *Health Journal* is \$1.00 per year; the *Worker*, 50 cents. Both are published at Oakland, California.

THE *Youth's Instructor*, Battle Creek, Michigan, enters upon the new year greatly enlarged and improved, and is now one of the very best youth's and children's papers with which we are acquainted. The very reasonable price, seventy-five cents per single subscription, puts it within the reach of every family; and its fine illustrations and interesting reading matter can not fail to make it very popular. A feature which will commend it to thousands of little folks is the "Children's Department." If you have not seen the *Instructor* write to the publishers, Review and Herald, Battle Creek, Michigan, asking them for a copy.

AN epitome of the present situation of American agriculture forms a prominent and the most practical and valuable feature of the *American Agriculturist* (New York) for January, in which issue this old reliable magazine celebrates its fiftieth anniversary. In this epitome our relation to the world's food supply is given, and an estimate of American production and requirements. It is the first complete presentation of the laborious studies of C. Wood Davis, and apparently justifies his predictions of the brilliant future that awaits the American farmer. Mr. Davis's opinions and data carry great weight in the commercial and agricultural world because of his exhaustive inquiry of production in its relation to population, not only in the United States, but in all the principal importing and exporting countries of the world. He shows that from 1870 to 1880 the bread-eating populations increased 11.4 per cent. and the wheat area 15.6 per cent., while the rye area was unchanged, but during the ten years just closed, the increase in the wheat and rye area was but 1.4 per cent., against an increase in the bread-eating populations of 14 per cent. In other words, consumption increased ten times as fast as production. These studies show that in 1871 the total wheat exports of the United States, Europe, India, and Australia were only 120 million bushels, while the price in India, on the Atlantic Seaboard, at Chicago and in Liverpool averaged \$1.46 per bushel. The price steadily declined to \$1.13 as the average in 1883, when exports had more than doubled, and has since fallen to 88c, as the price for 1889. Hence, the probability of an advance in future.

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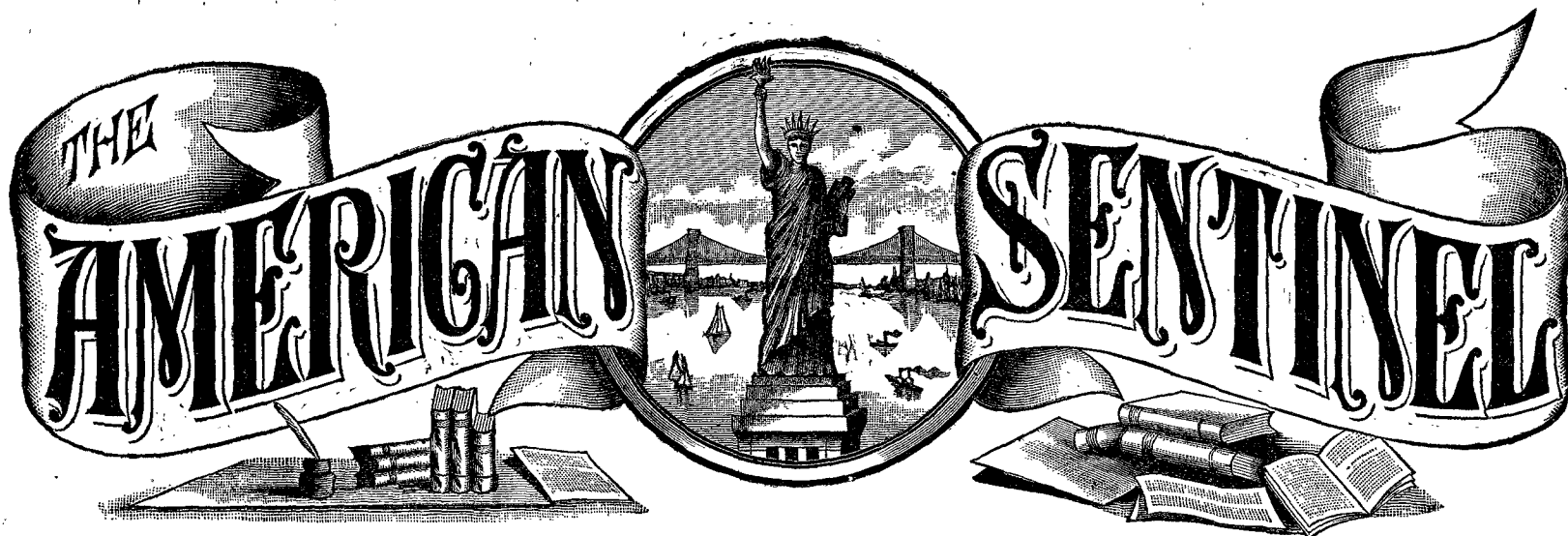
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W. H. MCKEE.

LINCOLN'S immortal declaration expresses the American idea of government, "A government of the people, by the people, and for the people." That is, the people compose the government. It is a government in which the people act. In this government the people govern themselves. They do this by their own authority, by their own will, by their own power of government exerted upon themselves by themselves; and they do it for themselves, for their own good.

THE best instrument for the awakening and nurture of a spiritual nature is the Bible. But the Bible is a spiritual instrument, and can be properly used only by the spiritually-minded. The carnally-minded and the worldly-minded can teach facts and truths about the Bible, and expound intellectually some of the contents of the Bible. But to use the book as a means of spiritual awakening and nurture is possible for the spiritually-minded only. The State is utterly void of this spiritual-mindedness, and hence is utterly unfit to use the Bible for religious instruction.—*Rev. Owen James.*

THE Republic of Brazil, continues, it is stated, in its policy of withdrawing support from the priests of the Roman Catholic Church. When a priest dies or vacates his pastorate, his successor can not succeed to his benefit from the State treasury, but must depend entirely upon the support of the members of his congregation, the same as all Protestant churches are supported. "The Church" protested

at first, but was told that any attempt at retaliation would result in the entire withdrawal of State aid at once and forever. The priests seem now to have accepted the situation, and Brazil has practically no Church question to trouble her.

Morality and Civil Government.

THE SENTINEL has been criticised in the past for the statement that morality is a matter that does not come properly within the scope of civil government. Nevertheless the statement is literally true, and the position entirely tenable. *Morality*, as defined by Webster, is "The relation of conformity or non-conformity to the true moral standard or rule; . . . the conformity of an act of the divine law." The true moral standard is the law of God—the ten commandments. The keeping of the ten commandments is morality; the breaking of any one of them is immorality. The keeping of the ten commandments is righteousness; the breaking of any one of them is sin.

This true moral standard takes cognizance of the thoughts and intents of the heart. To hate is murder; to covet is idolatry; to *think* impurely of a woman is adultery; and these things are immoral. Morality or immorality lies in the heart; it pertains to the thoughts and intents of the heart; and with it the State can have nothing at all to do. The civil government has nothing to do with hatred, nor with covetousness, nor with impure thinking; yet all these things are immoral. A man may hate his neighbor all his life; he may covet everything on earth; he may think impurely of every woman that he sees; he may keep this up all his days, and the State will not touch him, nor has it any right to touch him. It would be difficult to conceive of a more immoral person than such a man would be, yet the State can not punish him. And this demonstrates our proposition that with immorality the State can have nothing at all to do.

But only let the man's hatred lead him

to attempt to do an injury to his neighbor, and the State will punish him. Only let his covetousness lead him to lay hands on what is not his, in an attempt to steal, and the State will punish him. Only let his impure mind lead him to attempt violence to any woman and the State will punish him. Yet, bear in mind, the State does not punish him even then for his *immorality*, but for his *incivility*. The State punishes no man because he is immoral, but because he is *uncivil*. It *can not* punish immorality; it *must* punish incivility. This distinction is shown in the very term by which we designate State or national government. It is called civil government; no person ever thinks of calling it *moral* government. The government of God is the only moral government. God is the only moral Governor. The law of God is the only moral law. To God alone pertains the punishment of immorality, which is the transgression of the moral law. Governments of men are *civil* governments, not moral. Governors of men are *civil* governors, not moral governors. The laws of States and nations are *civil* laws, not moral. To the authorities of civil government it pertains to punish *incivility*, not immorality. Thus again it is demonstrated, that with immorality civil governments can never of right have anything to do.

On the other hand, as God is the only moral Governor; as his is the only moral government; as his law is the only moral law; and as it pertains to him alone to punish immorality; so likewise the *promotion of morality* pertains to him alone. Morality is conformity to the law of God; it is obedience to God. But obedience to God, must spring from the heart in sincerity and truth. This it must do, or it is not obedience; for, as we have proved by the word of God, the law of God takes cognizance of the thoughts and intents of the heart. But "all have sinned and come short of the glory of God." By transgression all men have made themselves immoral. "Therefore by the deeds of the law [by obedience] shall no flesh be justifi-

fied [accounted righteous or made moral] in his sight." Rom. 3:20. As all men have, by transgression of the law of God, made themselves immoral, therefore no man can, by obedience to the law, become moral; because it is that very law which declares him to be immoral. The demands, therefore, of the moral law, must be satisfied, before he can ever be accepted as moral by either the law or its Author. But the demands of the moral law can never be satisfied by an immoral person, and this is just what every person has made himself by transgression. Therefore it is certain that men can never become moral by the moral law.

From this it is equally certain that if ever men shall be made moral, it must be by the Author and Source of all morality. And this is just the provision which God has made. For, "now the righteousness [the morality] of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness [the morality] of God which is *by faith of Jesus Christ* unto all and upon all them that believe: for there is no difference: for all have sinned [made themselves immoral] and come short of the glory of God." Rom. 3:21-23. It is by the morality of Christ alone that men can be made moral. And this morality of Christ is the morality of God, which is imputed to us for Christ's sake; and we receive it by faith in him who is both the Author and Finisher of faith. Then by the Spirit of God the moral law is written anew in the heart and in the mind, sanctifying the soul unto obedience—unto morality. Thus, and thus alone, can men ever attain to morality; and that morality is the morality of God which is by faith of Jesus Christ; *and there is no other in this world*. Therefore, as morality springs from God, and is planted in the heart by the Spirit of God, through faith in the Son of God, it is demonstrated by proofs of Holy Writ itself, that *to God alone pertains the promotion of morality*.

God, then, being the sole promoter of morality, through what instrumentality does he work to promote morality in the world? What body has he made the conservator of morality in the world? The Church or the civil power, which?—The Church and the Church alone. It is "the Church of the living God." It is "the pillar and ground of the truth." It was to the Church that he said, "Go ye into all the world, and preach the gospel to every creature;" "and lo, I am with you alway, even unto the end of the world." It is by the Church, through the preaching of Jesus Christ, that the gospel is "made known to all nations for the obedience of faith." There is no obedience but the obedience of faith; there is no morality but the morality of faith. Therefore it is proved that to the Church and *not* to the State is committed the conservation of morality in the world. This at once settles

the question as to whether the State shall teach morality." The State *can not* teach morality. It has not the credentials for it. The Spirit of God and the gospel of Christ are both essential to the teaching or morality, and neither of these is committed to the State, but both to the Church.

But, though this work be committed to the Church, even then there is not committed to the Church the prerogative either to reward morality or to punish immorality. She beseeches, she entreats, she persuades men to be reconciled to God; she trains them in the principles and the practice of morality. It is hers by moral means or spiritual censures to preserve the purity and *discipline* of her membership. But hers it is not either to reward morality or to punish immorality. This pertains to God alone, because whether it be morality or immorality, it springs from the secret counsels of the heart; and as God alone knows the heart, he alone can measure either the merit or the guilt involved in any question of morals.

By this it is demonstrated that to no man, to no assembly or organization of men, does there belong any right whatever to punish immorality in any way. Whoever attempts it, usurps the prerogative of God. The Inquisition is the inevitable logic of any claim of any assembly of men to punish immorality. Because to punish immorality, it is necessary in some way to get at the thoughts and intents of the heart. The Papacy asserting the right to compel men to be moral, and to punish them for immorality, had the cruel courage to carry the evil principle to its logical consequences. In carrying out the principle, it was found to be essential to get at the secrets of men's hearts; and it was found that the diligent application of torture would ring from men, in many cases, a full confession of the most secret counsels of their hearts. Hence the Inquisition was established as the means best adapted to secure the desired end. So long as men grant the proposition that it is within the province of civil government to enforce morality, it is to very little purpose that they condemn the Inquisition, for that tribunal is only the logical result of the proposition.

By all these evidences is established the plain, common-sense principle that to civil government pertains only that which the term itself implies—that which is *civil*. The purpose of civil government is civil and not moral. Its function is to preserve order in society, and to cause all its subjects to rest in assured safety by guarding them against all incivility. Morality belongs to God; civility, belongs to the State. Morality must be rendered to God; civility to the State. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

A. T. J.

Congress can not re-enact the laws of God.—*Webster*.

Christ's Kingdom.

THE subject of the kingship of Christ is one of the most interesting and at the same time one of the least understood of any in the Bible. The errors of National Reform are due entirely to the confusion that exists upon this subject in the minds of the people. Those who know what the Scriptures teach, concerning Christ's kingdom, are not, and can not become, National Reformers. They may earnestly pray, "Thy kingdom come," but they know that it can never come through human instrumentality, hence they patiently wait for the fulfillment of "the promise made of God unto the fathers." And to this promise the reader's attention is invited.

We learn from a comparison of Gen. 17:1-8, and parallel texts, with Rom. 4:13 that God promised this world to Abraham and to his seed. Gal. 3:16 plainly declares that this seed was Christ. Says the apostle: "Now to Abraham and to his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." These texts taken together make it positive that this world is promised to Christ. But that it has not yet been given to him is just as plainly taught.

The promise made to Abraham and to his seed was renewed from time to time to Abraham's descendants. To Isaac God said: "Sojourn in this land, and I will be with thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father." Gen. 26:3. Likewise to Jacob the Lord said: "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed." Gen. 28:13.

This promise is referred to again in connection with the Exodus (Ex. 6:4-8), and is again renewed unto David. After David had been king for a long time he purposed in his heart to build a house for the Lord, namely, a temple, or sanctuary; but he was forbidden to build it. He was, however, told that his son should build the house, and this promise was made to him: "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness, afflict them any more, as beforetime." 2 Sam. 7:10.

At the time these words were spoken to David the children of Israel had been in Canaan four hundred years, and "the Lord had given him [them] rest round about from all his [their] enemies" (2 Sam. 7:1), and yet the Lord treated the promise as unfulfilled, and at this time identified David with it by this assurance: "And thine house and thy kingdom shall be established forever before thee." 2 Sam. 7:16. How David regarded this is shown by verse 18 and 24: "Who am I Lord God?

and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come." "For thou hast confirmed to thyself thy people Israel to be a people unto thee forever."

This promise to David, like the promise to Abraham, was a promise to Christ (they were in fact the same promise), as we learn from Luke 1:31-33: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." This explains how the house of David was to be established forever, his line was to end in Christ, who will finally take the kingdom and rule over it "forever, even forever and ever."

But what then has become of the throne and kingdom of David? is an inquiry that naturally arises at this point. The Scriptures answer this question also. After the death of Solomon ten tribes revolted against his son Rehoboam. The history is thus recorded in 1 Kings 12:16-20:—

So when all Israel saw that the king hearkened not unto them, the people answered the king saying, What portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel, now see to thine own house, David. So Israel departed unto their tents. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them. . . . So Israel rebelled against the house of David until this day. And it came to pass that when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David but the tribe of Judah only.

The ten tribes made Jeroboam king and he ruled over Israel, but Rehoboam reigned in Jerusalem. The kingdom was never again united, but the two divisions existed with varying fortunes, until 721 B. C., when Israel became subject to Assyria. Judah continued an independent kingdom until 588 B. C., when it became subject to Babylon and was ever after simply a province of some foreign power. And this was in exact accord with the word of the Lord by Ezekiel. Near the last of the reign of Zedekiah the Lord sent to him this word:—

And thou, profane wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God; remove the diadem and take off the crown, this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him. Ezek. 21:25-27.

God would endure their wickedness no longer. The people had rejected the Lord that he should not reign over them (1 Sam. 8:7), and demanded a king; but their kings had only led them into sin; and now the Lord declared that the kingdom should be no more until he come whose

right it is, he to whom the promise was made, and he would give it to him. That this is Christ we have already seen. No believer in the Scriptures will deny this. All then that remains is to ascertain when this promise, of giving the kingdom to Christ, is to be fulfilled. It could not be fulfilled by a spiritual reign or dominion, for the promise was, "The Lord shall give unto him the throne of his father David." David ruled over, not a spiritual but a literal kingdom; it follows that his throne is a literal and not a spiritual throne. And, according to the prophecy the power which that throne represents is to be no more "till he come whose right it is." This forever cuts off the claim of those who rule professedly as vicegerents of Christ, for Christ has not yet come in the sense contemplated in the promise; and until he does come the power of that throne can not be exercised. Christ himself tells us when he will take that throne. He says:—

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to those on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25:31-34.

The kingdom prepared from the foundation of the world, is the dominion given to Adam and by him lost through sin,—the dominion promised to Abraham and to his seed, which the apostle declares is Christ, and renewed from time to time from Abraham till the annunciation. That kingdom, as all men know, has not yet been given to Christ; and when the time comes the promise will be fulfilled, not by political action, not by men assuming to rule by divine right, not by human organizations, with high sounding and highly religious names, but by God the father, whose the promise is; and his alone is the power to fulfill it.

C. P. B.

"Where Lies the Difficulty?"

REV. J. P. MILLS, the Chicago Secretary of the American Sabbath Union, writing to the *Christian Statesman* under date of Oct. 10, 1891, attempts to answer the charge of neglect made by Rev. W. F. Crafts in the matter of petitions against the opening of the World's Fair on Sunday. He insists that the small number of petitions sent in was not due to his neglect in the matter of mailing necessary papers, before a certain date. Mr. Mills's defense and explanation seems to us valid, and he is undoubtedly correct when he says; the "failure to petition must be traced, therefore to some other cause. Mr. Crafts says in a recent article that many of the societies he has organized have not petitioned; he says, 'not more than one-half.' To my

certain knowledge not one in twenty-five of them sent in their petitions; not more than six came, though he twice notified me that about four per week should reach us. Mrs. Bateham's recent letter in the *Statesman* also indicates that there has been a wonderful failure to send in petitions. Where lies the difficulty?"

This failure is perfectly natural. People generally, even religious people, have not regard enough for Sunday, nor faith enough in any efforts that may be made to close the exhibition, nor a sufficiently strong desire to have it closed, to be enthusiastic about the petitions. People believe what they have been taught, that "there is no Sabbath under the gospel," and hence they can not regard Sunday as sacred.—*Sabbath Outlook*.

Are They Birds of a Feather?

WITH the introduction, "The infidel scheme fails,—saloon-keepers in Chicago favor closing the World's Fair on Sunday," the *Mail and Express* thus chronicles openly the alliance of the saloon-keepers and liquor element with the American Sabbath Union, and its coadjutors, to close the World's Fair on Sunday:—

The efforts on the part of the officers of the infidel society known as the American Secular Union, to enlist the aid of the saloon-keepers in the proposed mass-meeting to oppose the Sunday closing of the World's Fair, has failed. Nine-tenths of the saloon-men said they were heartily in sympathy with the movement to close the Fair on Sunday.

It is worthy of consideration, such an alliance as this. It must be a powerful motive which can bring about a coalition between elements supposed to be so antagonistic, and lead them to make common cause in the support of a movement bearing the name of a moral reform. Have the saloon-keepers repented of the evil of their ways? Have they realized the monstrous iniquity of their calling, and come to a tardy realization of the fact that they have really no tenable civil right to continue the manufacture and sale of brain-crazing and body-destroying poisons,—to the destruction of myriads of their fellows, bringing the sufferings of poverty and the pangs of heart-breaking sorrow upon helpless women and little children? Have they made open confession, and signified their intention of withdrawing forever from the business of supplying patients for the insane asylums; inmates for the workhouses, jails, and penitentiaries; subjects for the morgue and the dissecting-table; occupants for the nameless graves of the potter's field; and candidates for the eternal death which is the fate of drunkards and others who "shall not inherit the kingdom of God"? If they have repented, their repentance will be followed by works, and they will cease the manufacture and sale of intoxicating liquors, not only on Sunday and during the World's Fair, but on all days and for all time. They have expressed no such purpose. They have not

even agreed to close their saloons, and distilleries, and breweries, on the Sundays upon which they join with their religious co-workers in asking that the Fair shall be closed. On the contrary, they look forward to the increased sales and larger business which they will do on those days if they and the Sabbath Union succeed in closing the Fair gates one day in the week. It is, then, from motives of personal gain, and not to accomplish a moral reform, that the liquor interest is willing to associate itself with its supposed natural enemy, the Church and its kindred organizations, to secure the closing of the World's Fair on Sunday. They have no intention of even trying to serve both God and Mammon, but only Mammon.

If this is their purpose, what is the motive of those who are willing to ally themselves with them to the accomplishment of a common end? Can one party to an alliance enter into it with the intent of doing good that evil may come, and the other of doing evil that good may come, and an unmixed blessing to humanity be the result? Nine-tenths of the saloonmen are heartily in sympathy with the Sunday closing of the Fair, that those against whom the gates are closed may find their open doors; while those religionists who accept this aid in legal Sunday closing of the Fair are thus acquiescing in the turning of the crowds from their closed gates into the saloonist's open doors.

Here is a party amalgamation. Those things which have no affinity for each other will not amalgamate. There is, then, an affinity between these two. Where is it? "How can two walk together, except they be agreed?"

They are agreed, in that they neither of them serve the God of righteousness, but they both, the one through gross and palpable means, and the other through allegiance to subtle deception, minister to the same Mystery of Iniquity and serve the same ends in the final conflict between the forces of good and evil. W. H. M.

Sunday in Our Large Cities.

WHILE the American Sabbath Union and their allies are planning to keep every body indoors on Sunday, or else compel them to go to church, some, more liberal, are devising means to enable the toiling, tired men and women, and the sickly, pinched, and pale children, to get a breath of fresh air once a week. That these plans are practicable we do not pretend to say; but they do show the utter heartlessness of those who would deprive the tired workers of their weekly outing during the summer season.

In an article in the *Christian Union* of January 23, Lillian W. Betts says:—

"It is unnecessary to speak of the pleasures that are open to the people of the

tenement-house regions on Sunday. The thousands of people who crowd the excursion boats and trains are a proof of how Sunday is passed by those who have from twenty-five cents to a dollar to spend to get away from the stifling surroundings of the tenement-house regions on Sunday, and all this can and should be changed. *Let the Christian philanthropists purchase barges or boats, and send them on trips about New York Harbor, up the Sound and the Hudson River, on Sunday.* Let the boats leave the dock about nine o'clock in the morning and return at nine o'clock at night, care being taken that the tickets are distributed to the entire family. Each family might take its own lunch; but it would be infinitely better to provide a dinner on the barge that could be sold and eaten by the family in groups, or by groups of friends. With the "Atkinson Cooker" it would be a perfectly possible thing to prepare such dinners and serve them hot. It would also be quite possible to control islands or groves within easy reach of New York; and take the people in the early morning to these places, bringing them back at night. There should be a shelter for the babies, swings for the little children, baby-carriages, quiet games, and with this the opportunity for good music and the companionship of men and women who are living the spirit of Christ. The effort should be, not to get the individual alone, but to get the entire family together.

"These excursions should always be charged for except where there is positive knowledge that even the combined income of the family will not justify such an expense; in that case it should be a free-will offering. Anything to get these families together under conditions that make it possible for them to become acquainted, so that the mothers may know the children their children play with, and the mothers of the children; that the fathers may see the children under conditions that they never can see them in when at home. It would do more to revive family life, to give family life to these people, than sermons preached on the love of God, when the people do not know what the sensation of love is, so crushed, so downtrodden are their lives with the mere effort to gain food and shelter and a covering for their bodies. Let the experiment be made of taking groups of families away, beginning early in the spring, and see if the effort to get them to go to church would be as great when the winter comes, when once they have learned the pleasure of working to do a thing together, of being together for the common good.

"The pity of the lives in these regions is that they are so individualized, that they hold so little relation to each other except in the mere matter of 'treating,' or where they belong to the same trade union, and this does not include the women and children. It is somewhat startling to hear

that there are women living in these regions who do not know where their husbands work; they do know what at, but not where, and some actually will have daughters at work only fifteen years old and not know where they are working; and yet these women would be called good wives and good mothers, as goodness is understood there, which means an effort to keep clean and sober.

"It is possible now to secure change and recreation for these people with the expenditure of very little money by the philanthropists. . . . Jew and Gentile could enjoy the Sunday together, and would gather, as has been proven where the experiment has been made, about a piano or organ and sing hymns for an hour at a time with positive enjoyment. . . .

"Think what it would be, on a bright, clear, sunshiny Sunday in winter, to take a group of boys out of our tenement-house streets, where they spend the whole day pelting each other and passers-by with slush, to where the snow would be white and clean, as it would be in either of the parks, and let them live the whole day out-of-doors, calling them in to a dinner, simple but hearty and well cooked, for which every one of them could pay at least five cents, and then take them home at night! There are young men enough, men in our city colleges and the Seminary, and others, who would be glad to spend a Sunday in this way, or a part of one."

The Powers of a Commonwealth.

THE word "commonwealth" signifies, strictly, *common good or happiness*, and is applied, for that reason, to a State, or body politic. As a governmental title, it was first employed in England during the protectorate of Oliver Cromwell, and his son Richard, and was so retained until the restoration of Charles II. in 1660. It was adopted on the death of Charles I. 1649, as signifying that the government was from that time to be administered in behalf of the common good of the people, and as adverse to a monarchical form of government, which was thought to be more in the interest of the ruler, than for the public good.

The primary purpose of human government is to secure to the people their natural rights,—*"life liberty, and the pursuit of happiness"*—for the common good. If, therefore, any government should grant a certain portion of its citizens advantages which it denied to another portion of equally loyal citizens, simply because they were greatly in the minority, it could not be truthfully said that such a government was administered for the *common* good, or happiness of the people. Happiness is an agreeable state of feeling which arises from the reception, or expectation of some supposed good. Social organizations are effected in almost every community as a means of happiness. The State does not

interfere with them so long as their members are loyal to the government, and do not by their local organization endanger the rights or privileges of others. Religious organizations stand on the same footing, so far as their relation to the State is concerned. All who wish to pursue happiness through that particular method, have a perfect right to do so without molestation from the government of which they are citizens. They have, moreover, the right under the government to transact their own affairs, which societies of every other shade possess. By denying this to any class of loyal citizens in a government, happiness is refused them, the privation of which is oppression.

Had man, like the brute, no moral sense, he would have no human responsibility, here nor hereafter, and therefore, no necessity for rights peculiarly his own. But in view of his nature, and the necessity for moral development, he has rights which must be exercised according to the dictates of his own moral sense. This can not be otherwise, since man has a personal accountability to the Author of his being, which no one else can in any way assume. Since, then, each one is responsible to God alone for the use of these powers, it follows that no one else can properly interfere in the exercise of them, neither can they be regulated by legislative enactments.

The reason for this is obvious. Human rights entail moral obligations which are absolute, the neglect of which is sin, and only he on whom the duty devolves can determine what action must be taken under the circumstances. This follows from the fact that strictly *moral* claims can only be validly acknowledged in the realm of conscience. They can not, therefore, properly become subject to human enactments. For instance: It may be the absolute duty of one who is able, to assist a poor neighbor. Not to do so may be a sin, because the neglect is prompted by sordid meanness and heartlessness. But for all that, no human law can reach such a case and compel a performance of duty, which springs alone from an enlightened and active conscience.

There are, however, duties of a negative character, the performance of which may be enforced by law. It is a duty every one owes his neighbor, not to injure his reputation person or property. Should this breach of duty occur, the law may interfere, and punish the offender, because the very province of human government is to protect its subjects against injury from one another. The extract which follows from Macaulay's writings sets this matter forth very clearly:—

An orange-woman stops up the pavement with her wheelbarrow; and a policeman takes her into custody. A miser who has amassed a million suffers an old friend and benefactor to die in a work-house, and can not be questioned before any tri-

bunal for his baseness and ingratitude. Is this because legislators think the orange-woman's conduct worse than the miser's? Not at all. It is because the stopping up of the pathway is one of the evils against which it is the business of the public authorities to protect society, and heartlessness is not one of those evils. It would be the height of folly to say that the miser ought, indeed, to be punished, but that he ought to be punished less severely than the orange-woman.

It is therefore plain that governments can not deal with sin as such, though some have maintained the contrary. Their ground of opinion has been ably stated by Charles Spencer M. Phillips in his work on Jurisprudence, page 274, and is as follows:—

They lay down the principle that the world is God's world, and that all who inhabit it are bound by God's laws, and from this they infer that human justice ought, so far as human fallibility will allow, to be a precise counterpart of God's justice. They do not advert to the obvious possibility that there may be some of God's laws which it is not his will to communicate to human administration, and which human beings would, therefore, be guilty of a sin by attempting to enforce.—Quoted in *Bible in Public Schools*, page 266.

The law of ten commandments is defined as "the will of God, as the supreme moral Ruler concerning the character and conduct of all responsible beings; the rule of action as obligatory on the conscience or moral nature." From this it will be seen at once, that the foregoing method of reasoning would make the civil ruler the minister of God's will over the conscience of every citizen under his jurisdiction, and arm him with the authority of Heaven, with which to enforce his decrees. As the agent, or vicegerent of God, to resist him would be to resist God. Moreover, in that case there would be no necessity for human legislation; for, having God's law as a standard of civil government, to revise that or add to it in the least, would be an impeachment of the wisdom which gave it; to say nothing of the complete folly of an attempt to administer the same penalty for the violation of petty civil laws, which is demanded by the law of Jehovah. The only logical way to conduct the affairs of such a concern, would be to proclaim the "divine right of kings," and then let the incumbent of official power announce all his decrees as the voice of God. J. O. CORLISS.

THE Newark Methodist Ministers' Society met in St. Paul's Methodist Episcopal Church, Newark, N. J., Monday, January 4, and listened to an address from Colonel Wishart, the detective employed by the Newark Law and Order League to aid in the enforcement of the Jersey Sunday laws, on the subject, "The Law and Order League the Ally of the Church." It has long been seen that the Law and Order League was fitting itself to be the willing and efficient swordsman, ready to use the blade of the law at the behest of the Church, but the fact has not been publicly acknowledged before.

"Sabbath" and "Sunday."

In this country the words Sabbath and Sunday are frequently used as synonymous terms, both referring to one and the same day. It is well known, however, by almost every speaker and writer who uses these words interchangeably that whenever the word Sabbath is found in either the Old or the New Testament it never means the first day of the week, but always the last, when a specific day is meant. The writers of the New Testament show us that at the times when they wrote—some of them many years after the resurrection of Christ—the Sabbath preceded the first day. Matt. (28:1) says, "In the end of the Sabbath as it began to dawn toward the first day of the week." Luke says, "And they returned and prepared spices and ointments and rested the Sabbath day according to the commandment. But on the first day of the week, very early in the morning, they came to the sepulchre bringing the spices which they had prepared." Luke 23:56; 24:1.

The application of the word Sabbath to the first day of the week is of comparatively recent date. No writer can be found in any language previous to the sixteenth century who so uses the word, and but few can be found at the present time, in any language but the English, who so use it.

The official records of the Parliament of Great Britain when reporting the transaction of business done on the seventh day of the week, have ever, until the year 1865, used the words *dies Sabbati*, the Sabbath day, to express the date of the transaction; and the House of Lords still continues the use of the same words. When the highest authority in the British Government makes the word Sabbath applicable only to the seventh day of the week, and when the word of God uses it only in this sense, there seems to be something wrong and very ambiguous and even contradictory when the word Sabbath is used to mean Sunday as is so often done by certain speakers and writers of our times.

If we study any of the languages of Southern Europe, or Western Asia, we shall find, even at the present day as well as in the past, that the word Sabbath, or its cognate in those languages, means only the seventh, or last day of the week, and never the first day. If we take any dictionary printed in France, Spain, Portugal, Italy, Greece, Turkey, Arabia, Mexico, South America, and many other countries, we find that they invariably give, as the first definition of the equivalent of our word Sabbath, "The seventh or last day of the week."

The foreigners who come to us from these countries deem it very strange indeed to hear the word Sabbath used for the first day of the week, when with them it always means the seventh day. Members

of the Roman Catholic Church, who have ever claimed that Sunday was but a festival established by the church, like dozens of other festival days, refrain from calling Sunday the Sabbath, because they have always claimed that the Sabbath was only a Jewish institution, and should not be observed by Christians.

There are also many thousands of people in our country who observe the seventh day of the week as the Sabbath, and in accordance with Bible language and the usage of all former historians, as well as many of those people who speak a foreign language, always call this day the Sabbath, and much confusion must exist when both the seventh and the first days of the week are called by this name.

When the older writers speak of people of other countries observing the Sabbath, it is very difficult for some to understand which day of the week is meant, and most people little think that those spoken of observe the seventh day; and many instances of misrepresentations have occurred by translating such words by Sunday or Lord's day. So long as the word Sunday, or its cognate in other languages, has been in use, so long has it meant only the first day of the week. So long as the word Sabbath, or its cognate, has been used, it has ever meant the seventh day of the week, except during the last three hundred years, when used by some English speaking people to mean the first day. It is a great mistake, and a great wrong, to so confound the meaning of the Sabbath. When the word of God always uses the word Sabbath to mean the seventh day of the week, it is not only a wrong but a great sin, to teach children or adults that it means Sunday. It is robbing God of that which belongs to him. "My holy day," are his oft-repeated words, and these are never used by him to mean Sunday.—C. D. Potter, M. D., in *Sabbath Outlook*.

It is announced that the matter of the Sunday opening of the Metropolitan Museum, in this city, has not been finally settled, "although," as the *Christian Union* remarks, "the experiment of the last eight months has proved a success, and the public is as interested in the subject as before." The same paper thus explains the difficulty: "There is no money with which to keep the Museum open on that day and the two evenings a week. The city has been asked to assume the entire charge of the expenses of the Museum and then open it free every day, but it has no power to do so. Resort, therefore, must be had to the Legislature, or the Sunday opening be stopped. The cost for this extra day is about \$12,000; the class of people who come then is a very quiet and orderly one, so that no damage is done by them to the collections. Until the meeting of the Trustees in February, when the matter will be settled in one way or another, the Museum will continue open as usual."

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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A SUNDAY bill is before the Ohio Legislature, and a hearing upon the questions involved was held February 4.

In Costa Rica, Central America, a new political party has been formed, called the *Partido Nacional*, for the purpose of resisting the encroachments of the Church party, which has, of late, assumed the right to dictate in all matters, through the Bishop and the Church party organ. The Priests have forbidden their parishioners to read the secular papers which have discussed the matter. Many of the Costa Ricans are opposed to compulsion in religion, and a political contest over the question is expected.

THE *Washington Post* has this item in its column of Congressional paragraphs:—

"Said Congressman Belknap, of Michigan, yesterday: 'I have received a bushel of petitions from churches and temperance societies, asking that the World's Fair be closed on Sunday. I am considering them. What I would like is an expression from the vast army of working men and women, who cannot go at any other time. I would like to know what they think of closing the Fair on Sunday.'"

H. P. HOLSER writes from Russia, as quoted by the *Signs of the Times*: "There are seven brethren in this church, and six of them are in prison, condemned to five years' banishment. Two Germans share the same fate. One of them is a Sabbath-keeper and the other a Lutheran. The Lutheran was taken by mistake, instead of his son, who is a Sabbath-keeper; and although he protested that he was not the man, and his pastor sent two telegrams, all availed nothing. This illustrates how much justice is obtained in the courts in cases of religious persecution."

THAT the Michigan *Sabbath Watchman* has succeeded in arousing an active interest in different methods of Sunday observance at Grand Rapids, Mich., is shown by the following from that city, dated Feb. 1:—

"The Messiah" was rendered last night by the local Oratorio Society, whose members include the wealthiest and most exclusive society people here. Much opposition had been made by the ministers of the city against the Sunday-night feature of the entertainment, and Bishop Gillespie of the Episcopal diocese published a vehement protest against it.

"Hours before the time came for opening the doors a crowd extending two blocks filled the street in front of the hall. The doors were not opened

until after the close of the regular services in the churches, and by that time it was impossible to go within 300 feet of the hall entrance.

"The Messiah" was given with introductory prayer and other religious exercises by a magnificent chorus, the best soloists in this part of the country, and a grand orchestra, before an audience of between 5,000 and 6,000, while thousands stood outside the hall."

At the Des Moines Sabbath Union Convention it was acknowledged that the term "Civil Sabbath" was deceptive. The same acknowledgment was virtually made at the Washington Convention of the National Reform Association held in December, 1890, where it was voted to discontinue the use of the term "Civil Sabbath." Under the present management it would seem that the American Sabbath Union contemplates throwing off the disguise of the citizen's cloak and appearing in its real distinctive attire, the priestly garb of the ecclesiastic.

STATE Representative Kean has introduced the following in the Ohio Legislature:—

"Be it enacted by the General Assembly of the State of Ohio, that the Board of Managers of the Fair to be held in the City of Chicago in the year A.D. 1893, be and they are hereby earnestly petitioned to exercise the authority in them vested in closing the gates of the Fair on the first day of the week, commonly called Sunday, in accordance with the law of God, the rights of man, and the precedents of our American history.

"Resolved, That the Governor be requested to transmit to the proper officers of said Board a copy of this resolution."

A SPECIAL dispatch from St. Paul, Minnesota reads:—

"The Roman Catholic-Protestant row over the Minnesota schools culminated yesterday, when Attorney-General Clapp gave the Committee of Protestant ministers his decision that in order to prevent the parochial schools, lately made part of the public school system, from securing a part of the State school money, suits should be brought against the County Auditors restraining them from apportioning any portion of the State fund in their hands to the schools which recently were parochial schools. Test suits will at once be brought against the Auditors of Rice and Washington counties to prevent them from applying the State school money for the maintenance of parochial schools at Faribault and Stillwater."

Now let these Protestants who are so determined that the Romanists shall have no portion of the State's money show as much activity in excluding the hand of the Protestant Church from the pocket of the State and the United States, and they will begin to command the respect due to just and consistent citizens.

A BILL "to define and punish blackmailing," in which it is provided that any person within the exclusive jurisdiction of the United States who shall make any disclosure, either oral, written, or printed, to the injury of personal character, "or for the purpose of ridicule or revenge," shall be guilty of a misdemeanor, and liable to a penalty of not exceeding one thousand dollars fine, and imprisonment not to exceed one year, has just been passed by the House of Representatives, having been recommended for passage, without dissent, by the House Committee on the Judiciary.

The bill has met with more than general disapproval. The *Sun* characterizes it as "An awful blunder of legislation," and quoting from the first amendment to the Constitution the clause "Congress shall make no law abridging the freedom of speech or of the press," says, "the bill as it passed the House is simply the extraordinary result of incomprehensible heedlessness." It is well to note the precedent for heedlessness here established; for, if unwatched, the same kind of legislation is liable at any time to give this Nation a United States Sunday law.

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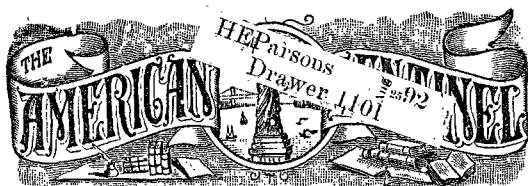
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THE *Mail and Express* notes the fact that work has been done in the interior of the new Second Congregational Church, at Rockford, Illinois, on Sunday and says it has caused quite a stir in religious circles.

"MONTHLY Document," No. 11, of the American Sabbath Union asks the question, "How shall we obey the fourth commandment in a way acceptable to God?" From the standpoint of the organization that asks the question, we must say frankly that we do not know.

THE *Catholic Review* does not like the proposed amendment to the national Constitution because it contains more than general principles. It is not strange that Catholics object to this measure since it is undoubtedly designed to shut off some of the public pap which that church has been feeding on for some years.

THE *Denver News* very pertinently says: "The man who is made honest in business, pure in his social relations and faithful in his friendships only by an act of Congress is unworthy of consideration. . . . Law is only useful to restrain the lawless tendencies in our natures. It can never become an active agent in the actual creation of character."

REV. DAVID ANDERSON, a correspondent of the *United Presbyterian* (Dec. 31, 1891), calls the "omnibus petition" in question because it asks for too many things, and also, as he puts it, because "there may be a question as to the multiple of personage on petitions." He explains his meaning as follows:—

In a congregation, A may vote and petition as a member of the congregation, again in the Sabbath school; then in the Christian Endeavor or Young People; then in the missionary society; then in the several conventions of these, or larger assembly, etc.

This is an honest confession, and would doubtless benefit the soul of him who made it, had he not immediately nullified it by adding this defense of petition "stuffing" and "repeating":—

While this appears objectionable on its face, yet, when we consider these petitions are not personal, but organizational, A has the right of being repre-

sented in proportion to his or her working powers in each of these, as these organizations may be affected by the action petitioned for.

The defense is entirely worthy of the whole "civil Sunday" cause. The advice of its leaders in the matter of petitions is substantially the same as that which a dying miser is said to have given his son: "John, get money! Get it honestly if you can; but get money!"

THE *Times*, of Oakland, California, announces that the Society of Christian Endeavor, of that city, has entered upon a campaign for the manufacture of public opinion in favor of closing the World's Fair on Sunday. "They will," says the *Times*, "try to compel the observance of their Sabbath at an Exposition to which the whole world is invited, in spite of the fact that this Sabbath is recognized only by a minority of the world's inhabitants and religions."

In Washington, D. C., Sunday evening, January 31, Rev. Dr. Corey, of the Metropolitan Methodist Episcopal Church, preached a sermon on "Pilate the Man of Expediency," in the course of which he is reported by the *Post* to have said:—

How many are willing to commit sins against nature, sins that touch the very marrow of right or wrong, while they are more scrupulous in regard to things which are forbidden by the laws of society, but which have no moral character? How many will indulge in iniquitous selfishness, but will not shave on Sunday; will allow themselves to be governed by the fiercest avarice, but will not ride to church on Sunday?

Whether this was so intended or not, it is a confession that Sunday shaving, travel, etc., is forbidden only by "the laws of society." It would be interesting to know whether or not the Doctor thinks that such laws are justifiable from the standpoint of civil justice.

THAT there is no end to the division and sectionalism which may arise on religious questions when they are once fairly inducted into politics, is shown by this paragraph from the *Northwestern Christian Advocate*:—

We hold that our national houses of legislation will see the point and decline to assail God's day even by implication. It has been stated that "there is more danger in the House than in the Senate, because it is so largely democratic." We do not share that belief. The South as a part of the Republic is truer to the Sabbath than is the North. Party leaders in the South have not been twisted out of loyalty to some correct American traditions, by supposed proper regard for the "ideas of foreigners," and demagogic concessions to large bodies of voters. As between the two geographical sections we look for such sturdy support from Southern members that Northern democrats will be less willing to vote for a bill that permits the desecration of the Sabbath at the World's Fair.

An analysis of this paragraph shows a remarkable multiplicity of sectionalism, division, and partisanship, in religion, accepted by this writer as a matter of course. A division between the Senate and the

House; a division on party lines, between Democrats and Republicans; a sectional division between the South and the North; antagonism between native and foreign elements; political animosity between the minority and the majority, in "demagogic concessions to large bodies of voters," and closing with an appeal to the "geographical" sympathies of the Southern members to help close the World's Fair on Sunday. It would be impossible to condense any larger sum of dangerous politics into the same number of sentences.

THE *Union Signal* says that "the United States consul in Sierra Leone, in a private letter to a friend in this country, recently wrote:—

I am not a missionary, nor the son of one, but I judge the present by the past. The Christian nations of the earth must set a better example than flooding this country with rum and gin, and landing it on the Sabbath day at the wharf within fifty yards of the church. I stood on the wharf last Sabbath and saw steamers come into the harbor from Germany and England, and they commenced to land rum and gin. There were over one hundred men employed all day and the customs officers had to be on duty. The native kings are petitioning the government to stop the liquor traffic. It is ruining their people. One king says if they continue, it will cause him to leave his country and go where the white man's rum can't reach his people."

This illustrates the folly of calling nations Christian. The heathen, both at home and in foreign lands, should be taught that that only is Christian that is Christlike.

THAT Sunday laws are and always were religious is shown by a mere glance at the British system, as set forth by Blackstone in his chapter on "Offenses against God and Religion." There "profanation of the Lord's day" is classed with such things as "apostasy," "heresy," "reviling the ordinances of the church," "non-conformity to the worship of the church," "witchcraft," "conjurament," "enchantment," "sorcery," "religious imposture, such as falsely pretending an extraordinary commission from Heaven," adultery as an ecclesiastical offense cognizable by the spiritual court, and such confusion of civil and religious ideas as the punishment of drunkenness as an offense against God and religion. This is the company with which Sunday laws belong. The penalty for apostasy was, first, burning to death; this fell into disuse after a while. Then the penalty was that "for the first offense the offender should be rendered incapable to hold any office or place of trust."

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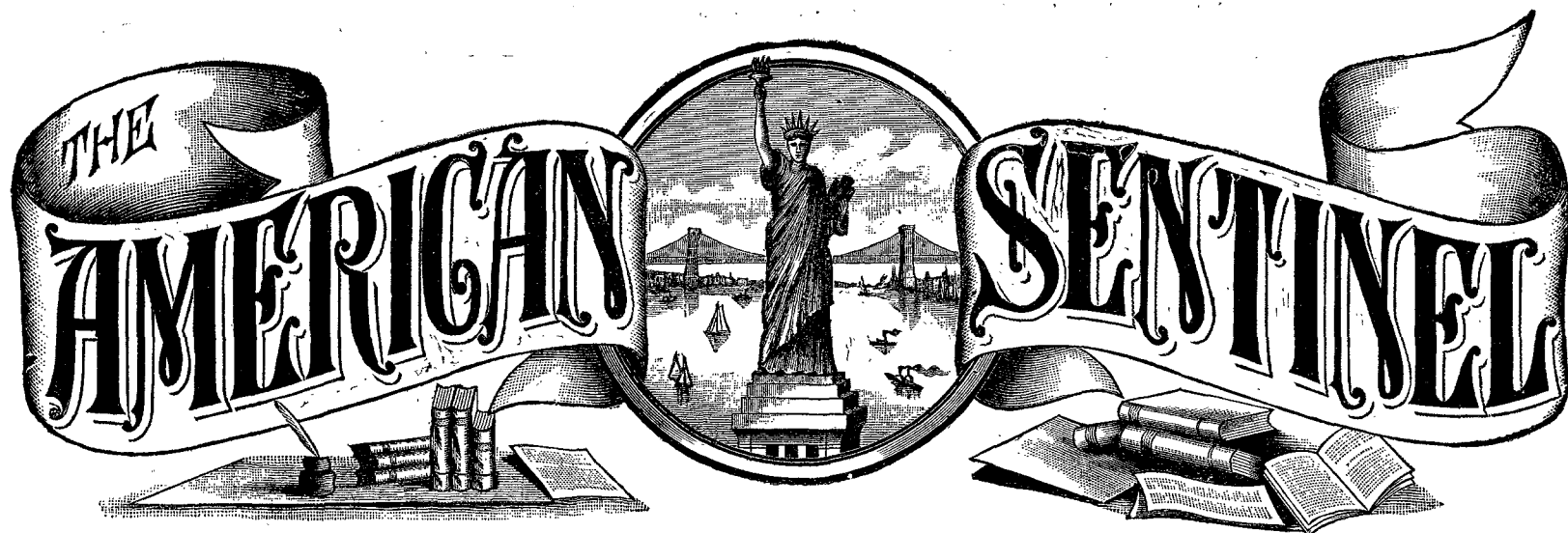
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THE phrase "a Christian nation" is absurd. If every man, woman, and child in the State were a Christian, we should then not be a Christian Nation, but a Nation of Christians. Christianity is not a national characteristic; it does not run in the blood. No one is a Christian in virtue of his birth, of a certain race, or of citizenship in a certain State. Christianity is a personal and an acquired characteristic, and is not essential to nationality or to citizenship.—*National Baptist.*

THE State does not know religion. It does not know dependence on God, obligation, responsibility, duty, love, or obedience to God. These all are personal cognitions and experiences. Persons having them may, and frequently do, organize on them as a basis and for their cultivation. The Church is such an organization. But such a society the State is not. It is based on cognitions and experiences entirely different and for entirely other purposes. Persons who do not have these cognitions and experiences, and who deny the possibility of having them, belong to the State, hence a religious character is impossible for a nation.—*Rev. Owen James.*

CIVIL liberty is the legitimate and necessary outgrowth of true religion. In just the proportion that false religion occupies the hearts and influences the minds of those who make and enforce the laws of a country, will legislative and judicial religion infringe upon the right of the citizen to worship and hold such religious belief as he will. God exacts heart-service

of his followers, as little children,—not political support, as of party adherents. The failure to appreciate this fact and be governed accordingly is to give unmistakable evidence of the fact that true religion, as expressed in the gospel of Jesus Christ, has failed to find lodgment in the heart. To those who appeal to the decree of the judge, the club of the policeman, or the sword of the soldier, to uphold and enforce their views of religion, that is a sealed book in which it is written, "Whatsoever ye would that others should do unto you do ye even so unto them."

Another Tennessee Case.

A CASE almost coincident with that of R. M. King, of Tennessee, is that of W. H. Parker vs. the State of Tennessee. Parker lived at Springville, Tennessee, and was convicted, in the Circuit Court of Henry County, of following his common avocation, that of blacksmith, publicly, upon Sunday, in the month of April 1885, and upon other Sundays previous to that,—in fact that it was his usual habit to work in his shop on the first day of the week; and to this accusation no demur was made. Conviction followed in the lower courts and the case was taken to the Supreme Court of the State, on an appeal in error from the Circuit Court of Henry County. There, although the statute of the State does not make Sunday labor an indictable offense, but only finable in the sum of three dollars, to be recovered before a justice of the peace, it was held that the repetition of the acts of Sunday labor constituted a nuisance and thus became indictable. The decision of the lower court was sustained, and Parker subjected to fine and costs amounting to sixty-nine dollars and eighty-one cents. This fine he refused to pay, in the belief that the payment of the penal sum would be, on his part, a virtual acknowledgment of the justice of the conviction, and submission of his conscientious religious belief to the decree of the court. The only alternative left him was to serve out the amount in the com-

mon jail, to which he accordingly went under a sentence of two hundred and eighty days. After having served fifty-nine days he was taken with malarial fever and was released from confinement, on his bond to return upon his recovery; after the lapse of two months he returned to the jail and worked out the remainder of his sentence. However, the malarial poison there absorbed remained in his system and he finally died, as has been claimed by some, from the lingering effects of the imprisonment. The case of Parker was used as a precedent, under the ruling in which it was assumed that the court must find a similar verdict in the case of King, in which the precedent case was imitated by bringing an indictment upon the plea that King's farm labor, on Sunday, amounted to a public nuisance.

The case is reported on page 476 of volume 16 of Reports of cases argued and determined in the Supreme Court of Tennessee, reported by Benjamin J. Lea, Attorney General and reporter, in which it is said of Parker's labor that—

The indictment avers said work was a disturbance and nuisance to the good citizens of said county, and it was averred that such work was not necessary, or a matter of charity.

Another count charges that Parker was guilty of a public nuisance by such work on Sunday, to the prejudice of the public morals and contrary to the statutes, etc.

The proof upon the trial was, that defendant was a blacksmith, having a shop near Springville, in said county, and numerous witnesses testify to having seen him at work at his trade in his shop upon different Sundays within twelve months before the finding of the indictment. One witness said that he knew the defendant worked at his business every Sunday. The defendant's counsel insists that although it is proved that the defendant worked at his trade on Sunday, there is no evidence to show that he disturbed or damaged any person thereby so as to constitute a nuisance, and unless it does appear by proof that some person or persons were disturbed or annoyed, the offense might be punishable under section 2289, of New Code, but is not indictable.

It is held in 1 Lea, 129, 130, that hunting, or fishing on Sunday may be punished by indictment, and these offenses are declared punishable by the same penalties as those prescribed in Section 2289, New Code. See section 2290. So that the working at

one's trade, under such circumstances, and to such an extent as to amount to a nuisance, is indictable.

Judge McKinney says, in a case where a defendant had been indicted and convicted for the utterance of obscene words in public, and quoting from Blackstone's Commentaries, page 42, that the municipal law looks to more than the protection of the lives, liberty, and property of the people. Regarding Christianity as a part of the law of the land, it respects and protects its institutions, and assumes, likewise, to regulate the public morals and decency of the community. The same enlightened author distinguishes between the absolute and relative duties of individuals as members of society. He shows that, while human laws can not be expected to enforce the former, their proper concern is with social and relative duties; hence, however abandoned in principle, or vicious in practice a man may be, if he keeps his wickedness to himself, and does not offend against the rules of public decency, he is out of the reach of the law, but if he makes his vices public, they then become, by the bad example they set, of pernicious effect to society, and are punishable by the law; 1 Swan, 42, citing 1 Blackstone's Commentaries 124; 4 Swan, 41, 42.

In an indictment for profanity, which is punishable under the statute by pecuniary penalty, like this case, it was held that when the vicious acts are public, they will be dealt with as crimes, because of their tendency to disturb and annoy others, and exert a baneful influence upon the morals and habits of the community. Generally any practice tending to disturb the peace and quiet of communities, or corrupt the morals of the people, are indictable as public offenses by the common law: 3 Sneed (Cooper's edition) 133, and cases there cited.

In 7 Lea, 410, it is held that profanity, when it becomes a public nuisance, is indictable, but in that case it was held the case was not made out, but a single act being proved.

In 1 Bishop's Criminal Law, section 946, it is said, public profane swearing and blasphemy have been held in this country to be indictable at the common law, yet less, according to some of the judges, as tending to sap the foundations of Christianity, than as disturbing the peace, and corrupting the morals of the community. In the next section it is said, but however uncertain may be the precise extent to which the common law protects Christianity, there is no question that it practically and fully cherishes the public morals, and it punishes, as a crime, every act which it deems sufficiently evil, and directly tending to impair the public morals, and while a single act of the class forbidden by the statute may be punished by a specific fine, as described by the statute, yet if repeated and continued, it becomes punishable by indictment at common law: 1 Bishop's Criminal Law, section 1055. See also section 939, 2 Bishop's Criminal Law where it is said that the doctrine has been laid down, in Pennsylvania, that though a single act of Sabbath-breaking is punishable by a fine, there may be such a succession of acts of the same sort as will amount to an indictable offense.

The statute makes it unlawful for any one of the enumerated classes to follow his ordinary secular avocation on the Sabbath day, because it is immoral and is of pernicious effect, and, though it may be conceded a single offense may be liable only to the penalty prescribed by the statute, yet a succession of such acts becomes a nuisance and is indictable, such a succession and repetition of the acts are shown in this case, as one witness says, that defendant did work at his trade, as blacksmith, in his shop near Springville, every Sunday, and others testify to similar acts on many Sundays, within twelve months before the finding of the indictment. Nor is it necessary to a conviction that the proof should show that any person was disturbed thereby. It is sufficient that the acts, which the law holds as illegal and forbidden, have been done in such public manner as to have been open to the observation of the public. Their tendency is to corrupt public morals, and the example is pernicious and contrary to law, and the well-being and good order of society.

The defendant offered to prove that he belonged to a "Christian sect," who kept the seventh, instead of the first day of the week as Sunday. "A general prohibition against doing worldly business on the Lord's day, extends to persons who conscientiously observe the seventh day of the week as the Christian Sabbath:" 1 Bishop, Criminal Law, section 268.

There was therefore no error in excluding the offered testimony, nor in refusing to charge as requested. There is no error in the record for which the judgment should be reversed, and it will be affirmed.

The opinion of the court in this case is thus quoted at length in order that the lines of thought along which it runs may be fully seen. The first authority presented by the Judge is a precedent of his own making in a previous case, 1 Lea 129, where he had held that hunting, and fishing, on Sunday, were indictable offenses; and therefore working at one's trade, on that day, is also indictable. In support of the principle upon which he would base the right to thus judicially legislate and make that indictable which the Legislature only made finable before a justice, he quotes Judge McKinney, who makes his own the theory of Blackstone, that the municipal law has a broader sphere than the protection of life, liberty, and property; and that it must protect Christianity as part of itself, and so being itself Christianity it must protect itself and regulate the public morals of the community. The word *regulate*, here used, has had judicial interpretation in a very notable Tennessee case that of the Mayor and City Council of Nashville *vs.* Linck, 12 Lea 499, in which was considered the constitutional right of the Legislature to confer upon municipalities the right to compel cessation from secular pursuits on "the Sabbath day" and the "power to enforce observance of the Sabbath day." Here was another example of judicial legislation in which the legislative grant of power to the municipality to *regulate* by ordinance the carrying on of business within its limits, was construed to authorize ordinances *prohibiting* business on Sunday or "Sabbath-breaking." In the opinion in this case it is said:—

The word *regulate* inevitably involves all that is meant by restraint, and more, as it carries with it the affirmative element somewhat of continued action in a defined direction. But this is restraint, so as to prevent other action than that desired.

The municipal law, therefore, having absorbed Christianity into itself must protect its Christian self by such municipal regulations as will prevent all other action than that it desires. Beyond this religious legislation or decree never went, neither does it need to, for the attainment of all its ends.

In the case in 3 Sneed 133, where profanity is held to be indictable, although punishable under the statute only by pecuniary penalty, and quoted to sustain the similar position taken in the case of Parker, the Judge says of profane swearing,—

It is in violation of the second commandment,

and the general injunctions and precepts of religion; it generates a contempt for holy things, tends to the corruption of morals, and the debasement of humanity. In all this the public have a deep interest, and may well enforce penalties to avert such consequences.

These are but examples, every case quoted, without exception, teaches the same lesson,—of a strained construction to permit the following of religio-legal precedents introduced into Tennessee law, through the provincial Church and State laws of North Carolina and derived from the Church and State theories of Blackstone, and ancient religious statutes of England. To follow the different authorities cited would only be cumulative on the same point, and there is not here sufficient space.

The quotation from Bishop's criminal law made by the Judge, in the next to the last paragraph of the opinion reprinted here, is well offset by another citation from the same source made by this Judge in his previous decision of the case against Gunter,—“Mr. Bishop says, ‘unnecessarily to perform secular labor on Sunday, in such a way as to disturb the worship of others on Sunday,’ is indictable.” To disturb worship at any time is punishable. But this does not necessarily make Sunday labor in a shop indictable. A citation from Mr. Bishop, which is more apt to these cases would have been found in Section 344, Volume 1, where it is said:—

And a court that felt itself bound by a statute, could not permit a defendant to show that he deemed it in conflict with God's law; because this would be equivalent to receiving from him a plea of ignorance of the law of the land, which we have seen is not permitted. Therefore a man can not make the defense in court, that there is a higher law than the one there administered forbidding him to obey the law of the court, further than it may tend to shake the legal validity of the latter. Upon this point Baron Hume observes, “the practice of all countries is agreed.” The rule lies necessarily at the foundation of all jurisprudence; yet, necessary though it is, it has shed the innocent blood of almost all the host of martyrs who have laid down their lives for conscience' sake.

Accept this doctrine and human error will be found to have so entrenched itself behind legal precedent that there is no appeal, except to the final adjudication before the court of God. W. H. M.

Has Morality a Legal Place in Politics?

CARDINAL ARCHBISHOP HENRY EDWARD has said, in his article entitled “Without God No Commonwealth,” that “without a higher sanction, and the cohesion of a moral law, the whole political order would be disintegrated, the whole social order would be dissolved, and the whole domestic life would be confusion.” Without questioning the truth of this statement, let us ask the question, Is it true that the genius of civil government requires a moral law to keep it from dissolution? If it is, there must be infinite advances for political science before us; if not, we ought at least to recognize the

principle by which the moral code is barred from our political institutions.

Ideal government has for its end the protection of individual rights, and the promotion of national welfare. The highest attainment of civil law can never be the morality of a nation, nor of the individual; for morality is purely a personal matter, and the civil law has nothing to do with the individual as such, but only as he is associated with others. It has nothing to do with the man who makes an attempt on his own life, but only as he is found effecting his criminal intentions on another. The moral law lies farther back, recognizing the motive which has inspired the crime, and that alone.

Again, the civil law can not be said even to enforce good citizenship, except so far as good citizenship is coincident with justice. It is not good citizenship for one man to defraud another in a one-sided bargain, and yet the civil law demands the fulfillment of that bargain. In the same way it insures fidelity to an inconvenient promise. Another fact which has an important bearing on the relation which the moral law should sustain to civil government is, that the civil law is not, nor can it be, a prophylactic agency. In other words, it can have nothing to do with the criminal until his crime either has been actually committed or is believed to have been. The reason is obvious. It is manifestly unjust to argue that because malice in one person has led to crime, it will lead to crime in another. Neither can we always argue from what a man believes, to the good or evil in which that belief will terminate. We say that the practice of polygamy is injurious to the best interests of the State. So it is. Here then is the point where civil law can deal with this evil. The fact that a man is a Mormon, and that Mormons have always practiced polygamy, is no reason why Mormons should be considered criminal in the eyes of the civil law.

It was charged that the Russian Jews, as a sect, were injurious to the best interests of the Russian State; that they were a nation of usurers who exacted unjust returns, corrupted morals, and had a hundred other unlawful customs, and yet, Christendom regards their expulsion from the Russian Empire as no less than religious persecution, because, no matter how many crimes may have been committed by Hebrew individuals, it does not follow that all who profess their creed would have committed the same or like offenses. To the neglect of this obvious truth may be traced all the great religious and civil persecutions of history. Civil government finds its province only in meting out punishment for the actual offense; and when it has fulfilled its threats civil law has done its work.

Whether the man who steals the loaf from the baker's window be a hardened criminal of lifelong experience or the un-

fortunate father of a starving child, there can be no discrimination in the eyes of the civil law. There may be a moral distinction between the man who kills his neighbour in cold blood in hope of gain, and the one who desires by that act to relieve society of a dangerous fellow, and yet if there is such a distinction, civil law is blind to it, and justly so. It can not judge of the motives which have led to the crime, except when they are evidenced by action. And never, until our legislative bodies shall possess that wisdom, whereby, with the Almighty, they can read and judge the consciences of men; never, until with an infinite foresight, looking into an unknown future, they can predict unfailingly to what results the different temperaments of men and their diverse environments will lead them, can they throw away the evidences of guilt found in the injury itself, and on the principles of morality, convict the criminal before he has committed his offense.

There are two points of view from which we naturally regard a criminal offense,—the evil with which we associate it, and the personal injury which follows as its result. Obviously the former constitutes the sin of the action, and the latter we call the crime. In other words, the motive which would influence one to commit an offense, and the resultant act which that motive, right or wrong, will lead the individual to commit are two very different matters, which from a legislative standpoint may be considered the respective provinces of Divine and human wisdom. To illustrate this, take the case of a familiar instrument, the stereopticon. The simplest observer is able to judge the merits or defects of the picture which is cast upon the screen. With his sense of harmony he will detect its blemishes or recognize a perfect representation. But it requires a much higher wisdom to judge of the conditions under which the negative will produce a perfect or deficient picture; to tell what results will be obtained by the relative light and shade, or the distance of the negative from the lens through which the representation is to be cast. Thus between the thoughts and visible acts of man the lens of his disposition and environment may differ with every individual. The motive which in one case would result in a praiseworthy action, might under other circumstances, known only to the individual and his Maker, lead to a criminal offense; and when man presumes to regulate his penal code to condemn the moral side of life, his actions will find its terminus in nothing short of intolerance and religious persecution.

The moral law defines the duties of men to God. It regards the offense from the standpoint of the transgressor, and not from that of the one against whom the wrong has been committed. In other words, it is everywhere consistent with

the words of the great apostle, "SIN is the transgression of the [divine] law."

Profanity is a sin, but who will presume to punish profanity except as it reflects a positive injury on a second individual? Sabbath desecration is a sin. Covetousness is a sin, but it has nothing to do with criminal law until this sin, cast upon the screen of action, results in the crime of actually taking what is not one's own.

Whatever place morality ought to have in molding the minds and opinions of men and statesmen, we can come to no other conclusion than, that, in politics and in the execution of civil law, morality and the law which governs it can have no legal place.

W. E. SANDERSON.

The Powers of a Commonwealth.

WHEN the Roman Church, in the Middle Ages, united with the State and took charge of the conscience of the world, it announced its decrees as the voice of God. But who can now wish for such a condition of things? Yet he who would advocate that the State ought thus to punish whatever its representatives think to be sin, certainly never could, with propriety, censure the Papal Church for the bloody work it did during the Dark Ages. For it was through the proclamation of this very theory by which she was enabled to gain control of the civil power, and cause it to put to death all whom the Church counted incorrigible sinners; and every heretic was counted such. The New England Puritans manifested the same spirit; and so would every class of religionists, of like belief, upon whom might be thrust a like opportunity. The writer does not take this position because he lacks faith in God, or the power of his grace to help men to do right; but he has no faith in the power of men to control their passions or prejudices, when left to themselves. Besides, history has demonstrated, over and over again, the truthfulness of this statement, and also shown conclusively that the civil power has no right to legislate, in any degree, in the interest of religion and the Church. The truth on this point is very concisely stated by Faustin Helie, in the "Cyclopedia of Political Science," under the title "Law":—

Is it true that moral justice and human justice have a common origin? Is it true they both have the same mission to fulfill, although using different means and acting in different spheres? No; for what moral justice exacts is the expiation of the fault, that is to say, retribution made for the fault committed by the evil inflicted. Is this the mission of social justice? Has it been delegated by eternal justice to enforce its laws? Has it the power to exact the expiation of crime? It has not even the means of proving that expiation has been made; for its vision is short, and its means of ascertaining truth are limited. It can not enter the conscience of the guilty party; it can not see his motives or his remorse; it can measure neither the degree of the fault nor the degree of expiation; it apprehends the external facts alone. How, then, since it can not determine absolute criminality, can it act the part of divine justice? It proceeds against material

acts, with the aid of material means; the exalted but mystic view of expiation does not belong to it; this view is that of the human soul; it can not be that of society. The principle of action which should govern society is to be found in the law of self-preservation inherent in it. This law, which is the first of all human laws, obliges the social power to maintain order, that is, to secure respect for the rights of the State, and the rights of its members. Penal justice exists because society exists; because it is one of the attributes, one of the conditions, of its life. It needs no other title; its legitimacy rests entirely on social law. . . . Its mission is not to give a sanction to this divine law, and enforce the observance of its precepts. It concerns itself, and can only concern itself, with public order and social interests; it can have no other object than to maintain this order, and protect its interests. Chastisement, as has been very truly said, has no right except against crime; but to constitute crime in the eyes of human justice, does not suffice that moral order is disturbed; it is necessary that there should be a grievous attack upon social order, a serious breach of external peace.

The transgression of God's law is sin (1 John 3:4), and the penalty for sin is death (Rom. 6:23). To carry out this principle of justice in human government would, as before stated, be an assumption of divine prerogatives by an earthly power. But God reserves to himself the right of punishing infractions of his moral law. The nature of man itself asserts this. It is believed by all, who support the Bible, that man's passage to the grave does not settle his account for sin committed. They are well assured that after death comes the judgment (Heb. 9:27), when all men, without respect of persons, will have the thoughts of their hearts made manifest, and will receive from God the due punishment for every sin (1 Cor. 4:5; Rom. 2:3-11). No one ever supposed that civil punishment for crime would end the responsibility of the culprit. So, the murderer, who is punished with death, does not, in that, pay the penalty for the sin of murder. His sentence to death is not for sin against God, but for crime against his fellow-creature. To admit the principle of inflicting punishment by the State as retribution for moral evil, is to oblige the State to greatly enlarge its list of offenses. In other words, if it punishes for violence or fraud as a sin against God, rather than a crime against man, it obliges itself to punish for everything that is counted sin, whether it be a crime against man or not. This would be assuming infallibility, to that degree, at least, which would admit the divining of the thoughts; for even "the thought of foolishness is sin" (Prov. 24:9). Since all sin is reprehensible, it would follow that, under such a regime, one would be held answerable to an earthly tribunal for every passing thought. In short, there would be no end to the absurdities that would follow in such a train. One of the most abominable of the brood would be the establishment, in some form, of an inquisition. For how else could one human being learn of what another is thinking? It was done that way by the Papal Church when it controlled the State in the interest of its religious dogmas, and

why would not the same result follow now, under the same circumstances? In past ages, when an inquisitor wished to know the thoughts of a suspect regarding the Church, all he had to do was to put his victim on the rack and torture him till, in his agony, he revealed everything. It was, of course, then legitimate to punish him for his thoughts. The Inquisition is but the natural outgrowth of such a theory.

Some, however, may be inclined to contend that to simply make God's law a basis of civil government need not cause such extremes. But that is just what it would lead to. The moral law extends prohibitions to the very thoughts and intentions of individuals. The law says, "Thou shalt not covet." This forbids immoderate desire,—an improper operation of the mind. It further says, "Thou shalt not commit adultery." In enforcing this precept, Christ said: "I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28). Again: "Thou shalt not kill" is a part of the divine law, yet the inspired apostle, referring to it, says: "Whosoever hateth his brother is a murderer" (1 John 3:15).

It is plain, from these references, that conformity to the moral law requires purity of thought. Anything short of this is sin. Now, if the civil power were to attempt to make that law the basis of punishment to be inflicted on offenders, it must punish for every improper operation of the mind, whether overt wrong actions follow or not. True, God can punish for these things, and will, if the offender does not avail himself of the means of grace offered to expiate them; for God's authority over men extends beyond this life, even to the eternal judgment. But human law must stop far short of this, inasmuch as all the conditions upon which it operates are greatly modified. It has only the power that human force can give it, and can therefore only view the outward actions. It knows nothing of the state of the mind, because that is only understood by the inner consciousness of the individual. A man may, therefore, hate his neighbor, wickedly desire his friend's possessions, or think impurely of a woman, but so long as these matters are confined to the thoughts, the State can not punish him, sinner though he be, in the sight of God, for the reason that the State has no means of detecting the sin.

But if one is led to attempt injury to the subject of his hatred, either in person or reputation, the State properly punishes that. Let his covetousness betray him into theft, and the result is the same. Or if, failing to restrain his impure thoughts, he offers insult to a woman, the State justly applies the penalty. And yet, for none of these offenses is the sentence rendered because of immorality, but for incivility,—not for sin, but for crime.

J. O. CORLISS.

Queer Resolutions for Christians.

At a recent State meeting of the Indiana division of the American Sabbath Union, among others the following resolutions were passed:—

Resolved, That we view with alarm the growing tendency to eliminate from the first day of the week all that is sacred and to make it a day of common labor and amusement, and especially do we deprecate the secularizing of the day by members of the church.

Resolved, That we earnestly recommend to all workingmen that they co-operate with all proper efforts to secure for themselves and their families, the Lord's day, as a day of freedom from unnecessary toil.

Resolved, That Christian ministers and laymen should not be entangled with Sabbath-breaking corporations (such as railways, street-car companies, newspapers, etc.) by owning stock in the same, thus reaping a harvest from the Sunday toil of the laboring classes.

One of the strong points set forth by many of the leaders of the American Sabbath Union, is the necessity of securing a "civil Sabbath." It is hard to conceive just how anything that is a purely religious institution can, also, at the same time be quite as fully civil. But our Sunday-law friends tell us that we must have a "civil Sabbath" enforced by civil law. Now if they make a "civil Sunday" by law, will not that very act secularize the day? For are not civil things secular? Then why deplore the "secularizing" of the day when the very leaders of the movement are trying to secure a "civil" rest day, which could not be anything but secular?

But note the fact that it is the members of churches who are complained against as casting their influence toward secularizing the day. And again, the last resolution quoted charges even "Christian ministers," as well as laymen, with accepting profits from Sunday toil. Since the various auxiliaries of the American Sabbath Union, in so many of their meetings, find it necessary to speak and resolve against ministers and church members for failing to observe Sunday, it must be that they find much that they consider wrong in this respect. And where is the consistency of asking a civil law to compel Sunday observance, when those who profess to believe it do not keep it themselves? If the ministers and people who are thus laboring to secure the compulsory observance of Sunday, would only study their Bibles more closely they would find that law does not make men better. We may have the best laws that can be devised, and hope thereby to make men moral, but the power of Christ alone is able to give ability to the individual to conform to moral precepts; and laws looking toward the enforcing of morals, only furnish an opportunity for malicious men, under the guise of Christianity, to oppose their fellow-men who do not believe with them. The records of the centuries attest this fact, and there is no evading it. The State should make and

enforce laws, compelling men to be civil, but when it comes to making laws for the observance of Sunday, or any other religious institution, Christians above all others, should be the very first to call a halt.

A. O. TAIT.

An Eloquent Monument.

THE Mansion House of London, the official residence of the Lord Mayor, is one of the finest buildings in the city, and is known throughout the world. But that the magnificent structure is a shameful monument of a shameful period is known to but few, even of Londoners themselves. It also stands as an eloquent protest against the folly of giving religious men full control of civil affairs to the disqualification of all others whose religious tenets do not harmonize with theirs. In 1740 the Corporation of London passed a by-law inflicting a fine of four hundred pounds and twenty marks (\$2,000) on every person declining to stand for the office of Sheriff after he had been nominated, and of six hundred pounds (\$3,000) on every one refusing to serve after being elected, making the fine \$5,000 in all. The reason of this by-law was evident. The Corporation consisted of members of the Church of England and they knew that all Dissenters would refuse to act on account of the Test Act which had been passed years before in the profligate time of Charles II. This iniquitous act was a masterpiece of National Reform principles and provided that all persons filling public offices of whatever kind should not only take the oath of allegiance and supremacy, but also should take the sacrament according to the usages of the Church of England. Of course no conscientious Dissenter could hold office under such conditions. Then these dear "Christians" who composed the Corporation of London, knowing this, proceeded to elect Dissenter after Dissenter to the office of Sheriff. All these unfortunate men had to do was to pay up the \$5,000 fines, which were devoted to the erection of the said Mansion House.

This went on for six years until the fines amounted to £15,000 (\$75,000). At length the courts of law were appealed to for protection, and after years of litigation the House of Lords gave judgment against the "Christian" Corporation. It was then that Lord Mansfield delivered one of those judicial decisions which live in history. In scathing terms he denounced the attempt of the Corporation to make two laws—one to prevent men from serving, the other to punish them for not serving. "If," said he, "they accept, punish them; if they refuse, punish them. If they say 'Yes,' punish them; if they say 'No,' punish them. My lords, this is a most exquisite dilemma, from which there is no escaping. It is a trap a man can not get out of. It is as bad a persecution as that of Procrustes: if they are too

short, stretch them; if they are too long lop them!" "Persecution," he added, "is against natural religion, revealed religion, and sound policy."

This little incident is of interest to lovers of religious liberty as it shows the actual working of the National Reform idea when logically applied. It is what religious men have always done under such circumstances, and always will do.

FRANCIS HOPE.

The Church as Mediator between the Classes.

THE Mediæval Church dreamed of being a universal peacemaker, when the Pope would settle in his court questions between kings or nations. The churches of to-day are haunted by the same dream. Each little flock hopes to inherit the kingdom, and its ministers aspire to settle questions between labor and capital. Things in dreams are not as they seem, but dreams now as in old times have their interpretations, and are sometimes guides to truth. The churches may, perhaps, help to solve the labor problems, but not by putting up their ministers to hear evidence and to give judgment. Their part is rather to teach than to judge, and to give than to take evidence.

The public is the only potentate who can fill the place at which the Pope grasped, and from its opinion there is no appeal. It is for the churches so to inspire the public that its judgment will be sound, and then to offer the evidence on which it may exercise that judgment.

The chief duty of the churches to the world is to set forward an ideal of life, and to draw out admiration for noble, generous and honest conduct, and to show the penalties which surely follow all forms of lying and selfishness. This duty has special applications according as different subjects arise for the judgment of the public.

The labor problems, the rate of wages, the length of the working day, the rights of trades unions, the treatment of the unskilled, the weak, and the old, press for settlement. A man once came to Christ saying, "Command my brother that he divide the inheritance with me." If labor and capital come to the churches urging that they command a different division of profits, the answer of the churches must be the answer of Christ: "Who made me a judge or a divider over you? Beware of covetousness." It is covetousness on both sides which hinders the solution of the labor problems, and the special duty of the churches at the present juncture is to convince both capitalists and laborers of the covetousness which, like the proverbial mote in the eye, prevents fair judgment of others. David could not believe that he was the man who had taken a poor neighbor's one ewe lamb, and there are thousands of upright capitalists who

would not believe that they are spoilers, and thousands of well-disposed laborers whom covetousness has so blinded that they say of every capitalist, as Satan said of Job, "Doth he serve God for naught?"

The public whose opinion has ultimately to settle the labor problems is made up of capitalists and laborers. To the public, therefore, the churches must repeat Christ's message. Their ministers must show the failure of covetousness, the havoc it works in character, the misery, the poverty it brings in its train. But, chiefly, they must hold up for admiration the human life, which makes every one who is human turn from greed as from something foreign to his humanity. . . .

The churches have done much, but they have not educated public opinion in this direction. They have rather been ambitious, sometimes for the triumph of the doctrine they represent, sometimes for their ministers. They have seemed to the people to be anxious only to make proselytes, or to get the reputation of being peacemakers or arbitrators, "advertising parsons or peripatetic philanthropists," which are the titles their ministers have earned. . . . The churches have not educated public opinion to beware of covetousness or to understand the facts of life. They have often rather themselves illustrated the force of covetousness. They have introduced class into places of worship, and have made charity a barrier and not a bond. They still, however, hold the field as educators, and with them it largely rests to solve the labor problems. They are still supreme in many departments of life, and each church can show a record of work which must command attention. They are still the outward expression of the small voice which speaks in every man, and they still bear in them the marks of the Lord Jesus Christ.

The churches (or as I would rather say, the Church) are, therefore, powerful; and when they make their buildings meeting-houses of rich and poor, their highest services a communion, and their chief doctrine the preaching of Christ, they may so educate public opinion as to forever settle on a stronger foundation than on a decision of an arbitrator, or even on a law, the rate of wages and the hours of labor.—*The Warden of Toynbee Hall, in N. Y. Independent.*

To those who threaten to boycott the World's Fair:—

"There was also a method of conversion used by our forefathers, consisting of two little pieces of iron attached at both ends by a screw.

"The man who to-day says, 'I will not trade with that man because his religion is different from mine,' has the same spirit that possessed the one who used the thumb-screw; all the wretch lacks is the power."

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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In the Iowa Legislature the house committee on the judiciary has reported a resolution cutting off the Sunday pay of employees.

It is said that a particular brand of postage-stamps is used in Belgium by those who wish that their mail should not be handled on Sunday.

THE Fourteenth Ward Improvement Association, of Newark, New Jersey, under the lead of detective Wishart, is moving to "secure the purity of the Sabbath" in Newark. The Newark Times ridicules the movement as an attempt to regulate the morals of the city.

In the New York Legislature, Senator Hunter has introduced a joint resolution urging the Representatives of the State in Congress to use their influence with the World's Fair Commissioners to close the Fair on Sunday; and asking that they favor no measure in further aid of said enterprise, except it be coupled with a condition that the Fair be closed to visitors and suspended as an Exposition on the Sabbath day.

THE Pittsburgh Dispatch, of Monday, February 8, records that at the Sunday morning hearing, February 7, in that city, Judge Gripp disposed of fifteen cases; Magistrate Succop, twenty cases; Magistrate McKenna, twenty-seven cases; Magistrate Hyndman, six cases; Magistrate Leslie, one case. Here is an opportunity for the Pittsburgh Law and Order League to secure an indictment of these magistrates for pursuing their common avocation on Sunday, on the plea that this hearing of cases on Sunday has by repetition become a common nuisance.

ON the evening of Sunday, February 7, after the burning of the Hotel Royal, where, under such frightful circumstances, so many human lives were lost, Rev. W. W. Atterbury, President of the New York Sabbath Committee, spoke at the old Scotch Church in Fourteenth Street. The World characterizes his address thus:—

"The speaker said that on his way to church his ears had been pained with shouts which he had never heard before on the streets of New York on Sunday. Everybody leaned forward in their pews eager to hear what had shocked the minister. Something like a look of disappointment passed over the faces of the audience when Mr. Atterbury said that what 'pained his ears' had been the 'cries

of newsboys selling papers containing reports of the big fire.' Such things were against the law, he said, and should be stamped out. If boys are allowed to sell papers on Sunday, he declared, they will some day develop into troublesome criminals. Mr. Atterbury expressed no sympathy for the victims of the fire. The fact that newsboys were selling papers seemed to have impressed him more than the terrible loss of life."

THE daily papers contain a dispatch in regard to a Seventh-day Adventist of Houston County, Ga., who has resigned his position as school commissioner, rather than violate the Sabbath. He shows in this that he does not need a civil law to compel everybody to rest on the day he wants to keep, in order that he may observe it himself. Would not the same rule hold good in regard to those who really desire to keep Sunday? If a man has a conscience in the matter, he will find a way to keep the day, and a situation or job of work will not long stand in the way.

THE Wisconsin Sunday Rest Association in its late meeting at Madison, Wisconsin, reorganized as a branch of the American Sabbath Union, and adopted lengthy resolutions in regard to the Sunday closing of the World's Fair, and Sunday observance in general. This Association at its inception, attempted to confine itself solely to the "civil" side of the question, and prove the possibility of the enforcement of a civil Sunday as something separate and distinct from a religious Sabbath observed on the same day. The "civil" disguise will no doubt soon be dropped altogether by all the promoters of legal religion.

A LIQUOR traffic and Sunday labor Prohibitionist says in the *Christian Patriot*, that the Prohibition Party is not a temperance society, but a political party which seeks for political success that it may suppress the liquor traffic, and that one way by which to secure the "good will and votes of a majority, is to urge diligently Sabbath reform." "A plank in a platform is not enough. The Prohibition papers must make the matter prominent. And in no other way can they make as many votes. . . . The Sabbath plank of the Prohibition Party is good for at least five hundred thousand additional votes if it is made prominent." This is a frank statement of the alliance of the Prohibition Party with the religious legislationists.

THE bibliography of the relation of the National Swine Breeders' Association to the Sunday closing of the World's Fair is becoming quite large. One of the most exquisitely comical things yet said is from *Farm, Field, and Stockman*, where, with innocent unconsciousness of its ludicrousness, the statement is made that, "The hog is the American farm-mortgage lifter, and should be recognized as an important feature in the Exposition designed to illustrate the advance of civilization. He has rooted many a poor man into a comfortable home, and those who have given him this power should have some influence in the matter whether he shall be put upon show on Sunday." Will this Christian Nation ride "pig-a-back" into the kingdom of heaven?

In regard to the Prussian education bill, which the *Examiner* says "embodies the Emperor's solution of the burning educational problem, and aims to reorganize education in Prussia on a denominational basis, as denominationalism is understood by the Prussian State; that is to say, as embracing the Catholic and Protestant religions. The bill, accordingly, has been described by the Emperor as one to abolish atheism. Under it education is compulsory, and Christianity is so too. It allows a choice of denomination, and makes it possible for Protestant and Catholic children to be instructed in schools where their particular denominational truths are

taught, except in the cases of the children of Jews, Mohammedans, freethinkers, and atheists, who must, under severe penalties, receive instruction in the orthodox Christian faith." The Emperor's educational bill seems, in one respect, to be more liberal than Mr. Blair's historic educational amendment to the Constitution, in that he puts Protestants and Roman Catholics on an equal civil footing, whereas the Blair amendment recognized only Protestants; otherwise the German bill is the same, only translated into the methods of monarchism.

If correctly reported, the Supreme Court of Pennsylvania has certainly expressed itself on the enforcement of Sunday laws. At the hearing of an appealed case, where the Law and Order Society of Allegheny County obtained the conviction of an oil well owner for pumping oil on Sunday, according to the *United Presbyterian*, the Judge, "in respect to the habit of taking appeals for infractions of the Sabbath law, said with some impatience: 'It is idle, and a great waste of time to bring such questions up here upon a certiorari. There is no appeal, and, as we have said at least a hundred times, we can not review the evidence.'" Upon this the Sunday-law promoters consider themselves strongly intrenched in Pennsylvania.

REV. JAMES P. MILLS, Field Secretary of the American Sabbath Union, is conducting a campaign for his Association in Milwaukee,—the *Sentinel* of that city has this in reference to the peroration of his first discourse.

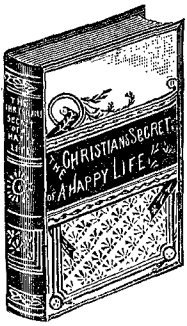
In conclusion the speaker said that the questions he had outlined were those that the Sabbath Union proposed to agitate to a settlement, until the real status of the Sabbath should be fixed. The agitation was not confined to the United States. Some twelve foreign countries were discussing it. Among them were France, Germany, Austria, Holland, and Hungary.

The extent of this agitation, its purpose, and its result are distinctly pointed out in prophecy, and there is no more important subject presented to the attention of the world at the present time. It will not be found that the true solution of the Sabbath question lies in the enforcement of Sunday observance by law.

THE Galesburg, Illinois, *Press and People* has the following appreciative note on "American State Papers":—

"In these days, when the agitation of the question of compulsory Sunday observance, compulsory reading of the Bible in public schools, State appropriations for sectarian institutions, untaxed church property, and kindred questions, are agitating the public mind, an organization like the National Religious Liberty Association becomes a necessity. . . . The society has already compiled and published in elegant typography, a comprehensive volume of three hundred and sixty pages, entitled "American State Papers Bearing on Religious Legislation," with a thorough historical review and resume of the whole Sunday question. The volume ought to be in the hands of every free American citizen."

THE Washington correspondent of the Sioux City *Journal* chronicles the presentation in the House, of a memorial against the closing of the World's Fair on Sunday by Representative Hayes of Iowa, and reports that it is the second document of the kind protesting against Sunday closing presented in Congress this session, while every member of both houses has probably offered from one to twenty memorials asking that the gates of the Fair be closed on Sunday. Congress has no power to open or close the World's Fair on Sunday, and no doubt the majority of those who are opposed to legislative interference in religious matters know this. If Congress should attempt to assume any such authority intelligent Christian voters everywhere would make their protest known against any such usurpation of authority.



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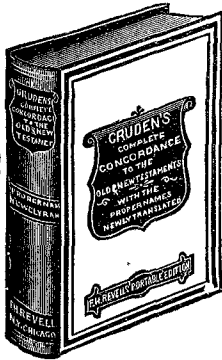
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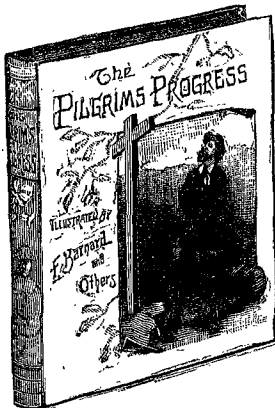
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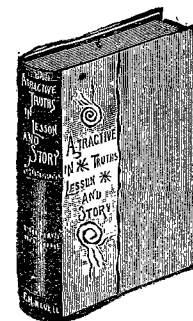
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NEW YORK, FEBRUARY 18, 1892.

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THE *Denver Times* very truly says that "no educational system has ever been devised, or ever will be devised, to obliterate crime, and no legislation can ever make men moral."

THE *Nelson Miner* (British Columbia) remarks that the new Sunday law, which went into effect January 1st, "is not strictly observed, neither will it be as long as people are constituted as they are."

A FRENCH court has decided that the Pope is a sovereign, and is entitled to inherit property in France. Upon this, the *Catholic Review* remarks: "From this decision it seems that after all the day is not so far off when the Pope will regain his former rights and possessions."

A LONDON paper has this bit of Sunday history which is not without interest in these days of agitation for more strict observance of the day:—

The old English Sunday in the north of England appears, from Mr. William Andrews' curious work on "Old Church Lore," to have been characterized by some strange practices. Sunday announcements of forth-coming auction sales and other equally secular matters were in some instances made by the parish clerk in the church-yard, or even in the church itself. It seems moreover that at Wigton, in Cumberland, during the reign of Charles II., a Sunday meat-market was held. Butchers put their carcasses of meat at the church door, and customers actually took the joints they had bought inside the building and hung them on the backs of the seats till service was finished. The clergyman was, we are told, so disturbed by this irreverent custom that he made a journey to London, on foot, and secured the change of market-day to Tuesday.

This sounds odd to modern ears, but when we remember that the Sabbath idea of Sunday is of comparatively recent origin, it is not at all strange that even pious people made meetings held upon that day, occasions of traffic.

THE German nation is very much agitated over the matter of primary education. Chancellor Caprivi says that the elementary schools in the empire have been in a chaotic condition. "We feel," he says, "that we are living in very serious times, amid forces against which we must rally all our resources of defense. We are developing within the State one of the most important means to this end. As-

surely the school must aid us in this. It is equally certain that we can not dispense with religion in this work. *It is beyond dispute that most schools need Christianity. The school, however, can not possess this without creeds; it must, therefore, be connected with the churches whence creeds emanate.*

THE italics in the preceding paragraph are introduced for the purpose of calling attention to an important thought, namely, that *the schools can not have religion without creeds*. This is evident, for the simplest definition of "creed" is, "That which is believed;" it is simply an expression in words of the faith of one or more persons, and it is utterly impossible to teach religion without teaching a creed, for it is impossible to teach religion without teaching that which some body believes.

WE hear in this country a great deal about unsectarian religious instruction in the fundamental doctrines of the Christian religion. But there is no such thing as unsectarian Christianity. If Christianity is to be taught in the public schools at all it can be done only as the Emperor proposes to have it taught in Germany, namely, by the churches. Caprivi is right, the schools can not possess Christianity without creeds. What then is more natural than that having determined that Christianity shall be taught in the public schools the State should turn to the churches whence come the creeds?

REFERRING to a recent infidel lecture in Brooklyn, Dr. Talmage said:—

Is there any such thing as blasphemy? If there be, is there no law against it? These are tremendous questions which I ask of the legal fraternity, the judges of our courts and through them the Legislature of the State of New York. There is such a thing as blasphemy. Let the law against blasphemy be erased from the statute book or let it be executed. . . . It would have been the grandest drama that Brooklyn had ever seen if last Sabbath my friend Patrick Campbell, the Chief of the Police, who believes in God—in Jesus Christ—had walked on the platform, followed by a platoon of police officers, and had put his hand on the shoulder of the blasphemous lecturer and said to him: "In the name of the common law, in the name of the State of New York, and in the name of the city of Brooklyn, this infamy must stop—must stop here and must stop now."

Yes, there is such a thing as blasphemy, and the time was when Dr. Talmage, had he lived and preached as he now preaches, would have been adjudged guilty of it.

"Blasphemy," says Bouvier, "is to attribute to God that which is contrary to his nature, and does not belong to him, and to deny what does." It follows that every man who has a different conception of God from that which his neighbor has, blasphemes, in the estimation of that neighbor, if he gives expression to that conception. Thus, in the eyes of the Trinitarian, the Unitarian blasphemes

when he denies the divinity of Christ and the personality of the Holy Spirit. Civil laws against blasphemy are dangerous things.

THE *Chicago Times* has the following:—

A Port Townsend doctor of divinity, according to the *Spokane Spokesman*, recently convened his Sunday school half an hour earlier than usual so that it might adjourn in time for the Sunday baseball game. The good doctor has precedents for his course in the action of the fathers of the church, who adopted the customs of the heathen and their festal days, and made them the customs, and the holy days of the Church. If Port Townsend will play ball Sunday the doctor is determined that Sunday ball-playing shall be made a part of the church service.

"The doctor," remarks the *Sabbath Recorder*, "would have good precedent for using a portion, at least, of Sunday for secular labor, if he were disposed so to use it. The edict which made Sunday in any sense a holy day gave permission to country people to work in their fields; and a bishop of the church, which established the Sunday festival, dismissed his congregation from the Sunday service to their several occupations. We have seen, in our day, devout adherents of the same church go to mass on Sunday morning, and thence to their potato fields and wash-tubs. The conduct of the doctor above mentioned is entirely consistent with the whole history and tradition of the church which gave us the Sunday festival."

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VOLUME 7.

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C. P. BOLLMAN,

W. H. McKEE.

CHRISTIANITY is a most benign thing. Christ ever rebuked the spirit that would call down fire from heaven to devour his enemies, and it is only when his followers have departed from him that they have invoked the sword of civil power to coerce men in spiritual things.

KNOWLEDGE of good and evil affords no assurance of a greater love of the one or of a greater hatred of the other than would exist in ignorance. Our first parents no doubt found the devil well enough informed. The archangel Michael and the arch-devil Lucifer may have the same intellectual ability and the same intellectual attainments, but the fidelity of the one and the disobedience of the other make heaven and hell. Unless knowledge ripens into moral force it becomes the tool of selfishness and sin.—Rev. E. P. Marvin.

ACCORDING to the word of Christ, the civil power has nothing to do with either God or religion, or with offenses against God or religion. Religion is defined by Webster as "the recognition of God as an object of worship, love and obedience." Another definition, given by the National Reform Association itself, is "man's personal relation of faith and obedience to God." If he has no faith at all, and makes no pretensions to obedience to God, that is nothing to the civil government, so long as the man conducts himself civilly. Neither has civil government anything to do with offenses against God; the Lord himself can attend to that. A

man is responsible alone to God for the offenses which he commits against God. Civil government has no business to establish a religion, and then make offenses against it criminal; nor has it any business to put itself in the place of God, and presume to declare that an offense against the governmental idea of God is an offense against God. How is the civil government to know whether an act offends God or not? The fact of the matter is, that just as soon as Sunday laws are investigated at all in the light of truth, or justice, or law, it is found that they are inseparable from an established religion—inseparable from a union of Church and State.

Derivation of Tennessee Sunday Laws

FROM evidence adduced in previous articles on discrepancies in the Constitution of the State of Tennessee, and inconsistencies between its Constitution and code, it is clear that the Constitution of that State is divided against itself, and that statutory precedents have there positively antagonized constitutional principles.

Natural justice is eternal and invariable, its expression will be found in abstract principles, axiomatic in form and unvarying in application. These principles are not the development of a native sense of equity natural to the human mind and heart. Except for the gospel of Jesus Christ the concept "All men are created equal," and its necessary correlative of natural justice, could never have developed into a potent force in human affairs, but would only have existed, if at all, as a dormant philosophic abstraction. Through the gospel came the first ray of hope to the downtrodden, oppressed, and persecuted. It was the gospel which first forced upon the minds of the ruling classes the comprehension of the fact, that liberty was something else than the privilege of the strong to oppress the weak, and compelled them to realize the universal application of the principle of natural justice.

But the first advent of Christ and the

preaching of his gospel did not usher in the reign of equal rights for all men, neither has it yet eradicated from the human heart the proud arrogance of dominion over his fellows in which man most nearly emulates that Satanic characteristic through which the angels fell; neither will it have done this until that day when His will shall be done upon earth as it is in heaven.

The doctrine of the enforcement of the precepts of religion, by human enactment, has been one of the subtlest deceptions of that hypocritical Spirit of all evil, and by which he has "shed the innocent blood of almost all the host of martyrs who have laid down their lives for conscience' sake." Not this doctrine but its antithesis will be found in the fundamental law of this land of prophecy, the latest born of the nations, and the last. If then the State of Tennessee has embodied in its statutory law the doctrine of the enforcement of religious precepts by the police power of the State, under authority of civil enactment, it has not derived this doctrine from that bill of rights in which the eternal principles of natural justice are expressed, in language so complete that nothing need be added to it and nothing can be taken from it. If then Tennessee did not derive its religious laws from the gospel principle of governmental law which forms the nucleus of the Constitution of the United States, and with which every one of the children of that Constitution has been endowed, in their bills of rights,—so stated in every case as to be unequivocal in meaning,—then from whence did they arise? These religious laws are of foreign birth; the unmingled equity and justice of American institutions were a later birth and indigenous to American soil. Tennessee derives the treason to God, to human justice, and to native land, which poisons her statutes, by direct inheritance, through the charter of 1584, which marked the initial step in the colonization of America, by which "Elizabeth, by the Grace of God of England, France and Ireland Queen, defender of the faith etc.," granted to Sir

Walter Raleigh land and countries "not actually possessed of any Christian Prince, nor inhabited by Christian people." Thus in the first paragraph of the first governmental expression in reference to North Carolina and this Continent is found that old error of the assumption of divine authority by human dignities, and by virtue of that authority assuming the right to ignore the principles of universal justice and discriminate against the "heathen and barbarous" as having no rights which a "Christian" is bound to respect. Under this document it was also granted to Sir Walter Raleigh, to make all necessary laws for the governing of this territory, always excepting that "they be not against the true Christian faith, now professed in the Church of England." Although under this grant no permanent settlement was made, it fixes the precedent and marks the spirit which inspired the adventurers who came to possess the land, and those from whom they claimed to derive their authority. The grant to Sir Robert Heath, in 1630, by Charles I., was similar in character, as is also the Charter of Carolina, given in 1663 by Charles II., wherein he grants to several of his courtiers who are "excited with a laudable and pious zeal for the propagation of the Christian faith" that certain country "only inhabited by some barbarous people, who have no knowledge of Almighty God." And that he may, in a still greater degree, further the pious purposes of these noble adventurers he grants to them, also, "the patronage and advowsons of all the churches and chapels, which, as Christian religion shall increase within the country, isles, islets and limits aforesaid, shall happen hereafter to be erected, together with license and power to build and found churches, chapels, and oratories, in convenient and fit places, within the said bounds and limits, and to cause them to be dedicated and consecrated according to the ecclesiastical laws of our kingdom of England, together with all and singular the like, and as ample rights, jurisdictions, privileges, prerogatives, royalties, liberties, immunities and franchises, of what kind soever, within the countries, isles islets, and limits aforesaid. To have, use, exercise and enjoy, and in as ample manner as any bishop of Durham, in our kingdom of England, ever heretofore have held," etc. This charter contains also a toleration clause graciously yielding "indulgencies and dispensations" to dissenters from the doctrines and formalities of the established church but couched in such language as to show conclusively that such an unwelcome element could be but barely "tolerated" and that such could not expect to stand upon an equal civil footing with those who conformed to the established ecclesiasticism. The unbeliever and the heathen are ignored entirely as not necessarily having any civil rights whatever.

The charter of 1665, granted again by

Charles II., to other of his courtiers embodies the same principles in words quite similar. In 1669 the so called "Fundamental Constitutions," were framed by John Locke (author of the essay on the human understanding), and adopted for the time as the law of Carolina. This Constitution contains fifteen sections devoted to the regulation of religion and religious questions in Carolina, beginning with this:—

No man shall be permitted to be a freeman of Carolina, or to have any estate or habitation within it, that doth not acknowledge a God; and that God is publicly and solemnly to be worshipped.

As the country comes to be sufficiently planted and distributed into fit divisions, it shall belong to the Parliament to take care for the building of churches, and the public maintenance of divines, to be employed in the exercise of religion according to the Church of England; which being the only true and orthodox, and the national religion of all the king's dominions, is so also of Carolina; and, therefore, it alone shall be allowed to receive public maintenance, by grant of Parliament.

After laying down the rules and regulations of admittance to church communion, and defining the terms of profession which should constitute a church, under a toleration clause, the following broadly stated conditions of outlawry are laid down:—

No person above seventeen years of age shall have any benefit or protection of the law, or be capable of any place of profit or honor, who is not a member of some church or profession, having his name recorded in some one, and but one, religious record at once.

The next step in the governmental progress of Carolina was the Mecklenburgh Resolutions of independence in 1775, and the Constitution of 1776, but the code of civil practice developed under such regulations as these, which have been quoted, was retained in spirit, and in some cases to the letter, although directly opposed to the principle of universal equity, which, with the Declaration of Independence and adoption of the Constitution of the United States, became the fundamental law of the land.

Although in 1790 Carolina ceded to the United States the Territory of Tennessee, yet it retained its heritage of religious statutes passed under Church and State rule, and applied in the cases of King, and Parker, and others quoted, the statute, contrary to which the indictment charges that the offense of the accused was committed, which is to be found in the act of 1741 enacted by His Excellency Gabriel Johnson Esq. Governor—and after the Revolution retained among the Statutes of North Carolina and incorporated in the laws of Tennessee. In this statute it is asserted that "in well regulated governments effectual care is always taken that the day set apart for public worship be observed and kept holy, all and every person or persons whatsoever shall, on the Lord's day, commonly called Sunday, carefully apply themselves to the duties of religion and piety," etc., therefore all labor, hunting etc., is prohibited on that day.

In 1803, after Tennessee was admitted

to statehood, the legislature passed "an act more effectually to prevent the profanation of the Lord's day, commonly called Sabbath." This act was not different from its predecessor, except in the omission of some compromising verbiage and the addition of a clause intended to effectuate the intent of the act, in that one half the fine levied upon the culprit should go to the informer bringing the action. These statutes are to be found in the laws of Tennessee, Scotts edition, Vol. 1, p. 55, and p. 795.

This marks clearly the line of inheritance by which Tennessee comes into possession of her religious laws. The history of their derivation is at hand, and the documentary evidence is sure and unimpeachable.

W. H. M.

The Kingdom of Christ.

AS THE SENTINEL has repeatedly shown, the error of the National Reform theory is due to a misapprehension of the teaching of the Scriptures of truth concerning the kingdom of Christ. But there should be no confusion or misapprehension upon this point, for the Scriptures are very plain upon the subject.

The Scriptures speak of two thrones, and consequently of two kingdoms (for a throne necessarily implies a kingdom), namely, the throne of grace and the throne of glory. Says the apostle: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. 4:16.

This throne of grace is the throne from which grace, or favor is dispensed. Says the Scriptures: "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8:1.

Christ is now a priest-king, not upon his own, but upon his Father's throne. He himself makes a clear distinction between the throne he now occupies and that which he will one day take. He says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. 3:21.

Christ also tells when he will take this throne; it is "when the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31.

The kingdom of grace, over which Christ now reigns, and the kingdom of glory, which according to the word of God is still future, are of course very closely related. The purpose of the kingdom of grace is to prepare subjects for the kingdom of glory. There is, however, this important difference, that while the kingdom of grace is temporary, spanning only time from the fall of man to the close of human probation, the kingdom of glory is coincident with the future eternity. The

promise to Christ is, "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33.

But it will not be so of the throne of mercy; the time will come when Christ will leave that throne, and then will go forth the decree: "He that is unjust let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy let him be holy still." Rev. 22:11.

Then follow the events so graphically foretold in the word of God. Christ will then appear having "on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19:16. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31. "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." Matt. 8:11. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. 7:27.

But what then will become of the nations of this earth, and of their wicked rulers and people? Let the word of God answer. To the Son the Father says: "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel." Ps. 2:8, 9.

The Revelator thus describes this destruction:—

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. Rev. 19:19, 20.

Describing the scenes that come in connection with the destruction of all things earthly and temporal, the Apostle Peter says:—

The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and

a new earth, wherein dwelleth righteousness. 2 Peter 3:10-13.

The promise to which the apostle refers is recorded in Isa. 65:17-19:—

For, behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

The glory of that new earth, that everlasting kingdom prepared for the people of God "from the foundation of the world," is thus described by the prophet:—

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isa. 35.

In Rev. 21:1-8 we read:—

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Such is the description which the Bible gives of Christ's everlasting kingdom, and of the time and manner of the setting up of that kingdom; and yet National Reformers propose to usher in that kingdom by political action; they would bring Christ to his throne by act of Congress; they would take him by force and make him king! Could folly be greater, or presumption more pronounced? In the very presence of eternal realities, and in view of the plain testimony of the Scriptures of truth, should not men the rather "stand still and see the salvation of the Lord"? C. P. B.

Shall Man Enforce God's Law?

DURING the discussion in Atlanta, Georgia, for the past few months, on the Sunday closing of all business in that city, the Rev. W. P. Smith is reported in the *Atlanta Constitution* to have made use of the following language:—

It was a part of the public political law of the only people of whom Almighty God ever made himself Head and Ruler, to observe and keep the Sabbath as a day of "holy convocation." Reducing this example of the Creator to the last analysis we find that it is a reasonable hypothesis upon which strong laws should be enforced by the State and Federal Government touching the seventh day.

The Sabbath was set apart at the creation for holy purposes for man, for all men for all time, individually and collectively, personally and nationally, a positive law connected with moral principles exacting the public, undisturbed worship of God.

The law of God is clear and positive; the law of the State is clear and strong—altogether sufficient—but a vitiated public sentiment tends to set aside the moral and legal obligation of appropriating one day in seven to the worship of God. This sentiment has grown to an alarming extent, until an institution which is prominent in the epitome of religious duties, and as sacred as life, and as old as the world, is in danger and may become of no force, unless the officers of the law and the preacher in the pulpit and the press combine to retrieve from thralldom this sacred institution.

The reference to the "only people of whom Almighty God ever made himself Head and Ruler," of course means the Jewish nation, while God was the recognized head of both their State and Church; and since they are the "only" people over whom God has ruled directly in civil matters, by what system of logic is it possible to conclude that a nation that is not so ruled should, in like manner, enforce the observance of the Sabbath? The fact that God did a certain thing during the theocracy of the old dispensation, is no warrant to man for attempting something similar in a different dispensation and under another form of government entirely. The Jewish nation, during the old dispensation, was identical with the recognized Church of Jehovah. And it must be evident to any candid mind, that God would regulate the affairs of a nation which was also a Church, in a different manner from what he would a nation in which his Church existed as only a small fraction of the whole number of people.

There is no evidence in the Bible that the new dispensation will produce a "Christian Nation;" but rather are we told that he sent his followers forth as "sheep in the midst of wolves." And the Master has further said to us, "Beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles," and "Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death, and ye shall be hated of all men for my name's sake." This

language would never convey to any one the idea that a time would come when Christians would dominate and compel their observances and beliefs by civil statutes.

A. O. TAIT.

Badly Mixed.

REV. JUSTIN D. FULTON, D.D., author of "A Fight with Rome," "Why Priests Should Wed," "Washington in the Lap of Rome," and numerous other works of like nature, is perhaps regarded by the public, as one of the most firm and fearless enemies to the aggressive and ambitious designs of Rome in this country. As one listens to, or reads his burning words, he can but be convinced of his earnestness, and perhaps of his sincerity; but the question may often arise in one's mind, What is all this fuss about? What is the Doctor fighting so fiercely? Is it *Romanism* or is it *Romanists*? Romanism is, and always has been, and by its very nature, must always remain, the enemy of civil and religious liberty; and hence of intellectual and spiritual development. Romanists are the poor unfortunate children of this false, paternal system.

To fight Romanism for the purpose of liberating the Romanist, is a noble work; but to fight the Romanist is to attack those who are already spiritually and intellectually down, and who, therefore, are the very ones who most need our sympathetic help. It must never be forgotten that Zwingli in Switzerland, Calvin in Geneva, Henry VIII. in England, and Knox in Scotland, all made the great mistake of espousing the very principles of Romanism with which to fight the Romanist; and thus, in their respective lands, they ruined or retarded the real Reformation. Romanism is a union of Church and State—a spiritual despotism. All the black record of the Papacy, is simply the logical, and unavoidable result of that union. To fight Romanism successfully, the Romanist must be taught this fact, by precept and example. The United States is the only nation that has ever, even in theory, totally separated Church and State. The people of the United States are the only people who, as a people, have ever professed to depend upon the power of God only in the fight with the Papacy, and with all iniquity. It follows that the true Christian American stands on a vantage ground in this conflict with the prince of darkness. He needs only to be strong in his faith toward God, and ever true to the principles of American liberty. He must not become a Romanist to fight Rome, for this is to fail.

Dr. Fulton has seemed to realize these facts at times, but in his attempt to carry them out he has become *badly mixed*. From pages 219 and 220 of "Washington in the Lap of Rome," I quote the following:—

THE STATE HAS NO RIGHT TO RECOGNIZE THE CHURCH. If the Court of Special Sessions can commit to a Roman Catholic institution, children between seven and fourteen years of age, as idle, truant, and vicious or homeless, then the State can put its neck into the yoke Rome has been framing for many years. . . . The law says NO CONNECTION BETWEEN CHURCH AND STATE. The free exercise and enjoyment of religious profession and worship, *without discrimination or preference*, shall forever be allowed in this State for all mankind. The Constitution of the United States, in providing for religious liberty, expressly declares that no restraint should be exercised, that Congress should make no laws respecting an establishment of religion or prohibiting the free exercise thereof; but recognizing the principle introduced to the notice of mankind by Roger Williams, who repudiated toleration, because the right to tolerate implied the right to persecute; and who would not accept as a favor from man what had been given him as a right by God.

This is Americanism not, Romanism. It is not only Americanism, but it is good religion, and good politics. But strange as it may seem, on the next two pages of this same book, and written by the same pen, I find the following:—

Put the Bible back where it belongs. Let it become a text-book for the children of America. . . . The Bible ought to be made a text-book in every institution helped by the State, because of what the Bible does for the State. *If the Romanists do not like it let them dislike it.*

Speaking of the idle, and vicious, and homeless, he says, "They are children of the State. Give them religious instructions by giving them access to the word of God."

In all this, of course, as the context plainly shows, the Doctor means the Protestant Bible, to be read by Protestant teachers to all, Catholic and Protestant alike, in the State schools. He means also, Protestant "religious instruction" to be given by Protestants to all, especially to the children of Catholics, in the State schools. And yet, it was only two pages back that the Doctor informed us with much enthusiasm and apparent sincerity, putting his words in large capitals, that, "the State has no right to recognize the Church," and again, that all worship shall ever be free, and "*without discrimination or preference.*" This same Doctor is now arguing his preference for the Protestant religion, and the Protestant Bible, and that these, instead of being left "free" for the choice of every one, shall be forcibly taught in the State schools, and every tax-paying Catholic shall thus be forced to support what he does not believe, and worse yet, shall have his children taught it. Verily, Dr. Fulton's ideas of liberty, and of preference, and of freedom from all discrimination, must be *badly mixed*. And the argument in support of all this is the old pagan idea that religion is a benefit to the State. True, religion, supported only by the power of God, and taught only by the warm willing-hearted of his people, is a benefit to the State. But any religion that has to be taught compulsorily by the State, and that depends for its support

upon taxes extorted from those who do not believe it, is a curse to the State and the people.

Again Dr. Fulton says on page 227:—

Resist this devil of Romanism and it will flee. Put the Bible back where it belongs. . . . See to it that the children of the State are given *religious instruction*, so that they shall know the chief doctrines of the Bible. *Let there be no sectarianism taught and no antagonism engendered.*

One can but smile to see this positive contradiction in almost the same sentence. Every one knows that there is not one of the "chief doctrines of the Bible," that is not a basis of sectarian division, and that different sects understand them differently. The Bible itself is a basis of sectarian division between Catholics and Protestants, and between all Christians and the Jews and agnostics. Viewed in the light of past history, the idea of teaching these doctrines to all, and compelling all alike to support their teaching in the State schools, and doing all this *without engendering any antagonism*, is supremely ridiculous and absurd. The very attempt to do such a thing, would, as in the fourth century, engender such an antagonism of sect with sect, that council after council would be demanded to settle the controversy; and these councils could only result, as then, in compromise after compromise between the contending factions, till if anything could precipitate a religious war upon this Nation, that would.

The fact is that all this advocated by Dr. Fulton is *Romanism*. It is precisely the same principle that evolved all the marvelous mechanism of the Romish hierarchy, and so cursed the world for centuries.

After this it will not seem surprising that in the same book on page 49, Dr. Fulton quotes the Blair Joint Resolution to amend the Constitution of the United States, and indorses its principles. Every reader of THE SENTINEL knows that that resolution is, in principle, Romanism; and that, if passed, it would build a new Papacy out of the Protestant churches of the United States, even if there was not a papist in the Nation, in precisely the same way that the Papacy was built out of the Christianity of the fourth century. Now, however, as the Papacy is a far greater political power in this land, than any other professedly religious organization, for a Protestant to advocate the putting of religion into the control of the State, as Mr. Blair and Dr. Fulton certainly do, is simply to advise Protestantism to strengthen the hands of the Papacy. When the teaching of the Christian(?) religion is made compulsory in the State schools, the State will then claim and exercise the right to decide what is the Christian religion. What will then be called Christianity, will not be a matter for the discussion of each individual conscience, guided in its search after truth by the Spirit of God; but it will be a matter for the dictation of the strongest political power

in the Nation. The strongest political power, so far as religious organizations are concerned, is the Papacy and the Papacy would very largely dictate such creeds, and control such schools. Thus Dr. Fulton is convicted of blindly espousing the cause of Romanism, while still remaining the champion in the fight against Romanists. Separation of Church and State means, to him, merely separation of the Roman Church and the State. That "the State has no right to recognize the Church," means only that it has no right to recognize the Roman Catholic Church; and the "free exercise of religious profession and worship, *without discrimination or preference*," means the free exercise of the Protestant religion by Protestants, with the right and the power to force that religion upon the children of Catholics, and then compel the Catholics to pay for it. What wonderful ignorance of the Golden Rule!

Who needs to be told that this is the spirit of Romanism, and that this spirit clothed with the power of the State would persecute all who oppose it, as much as the Papacy would? G. E. FIFIELD.

That Steamboat.

LAST summer a little pleasure steamer, capable of carrying perhaps fifteen or twenty persons, passed through Fulton, New York, in the canal, on Sundays, on its way to picnic grounds up the river. This became a shocking affair to some of the members of the Auxiliary American Sabbath Union of that place. Therefore the Union was called together, and the subject introduced in the form of a question:—

Did any one see or hear that steamboat yesterday?

No one had seen or heard it. In fact, any one to see or hear it must needs be down at the canal; for, six rods away no one would know that it was passing. This is but one more evidence of how easily some people are disturbed and shocked on Sunday, and what forms the basis of some pleas for Sunday laws.

But the secret is that that boat had been known to take from the village, and the church, some professors of religion, and others, who, of course, would not have gone from the church or village had it not been for that unsanctified, pleasure-seeking steamboat. Hence the boat must be dealt with. What for?—Presumably to keep these otherwise good people from being forced to go on excursions, and thereby lose the sermons and church privileges on the "American Sabbath."

I believe that these American Sabbath Union clergymen could do more real good for their church and their country in one week of real earnest, Christ-like work with the hearts of these individuals, who have not religion enough to lead them to church, or keep them away from the pleasure

steamboat on Sunday, than they can in a lifetime of trying to legislate away the *civil rights* of American citizens. The Church to-day needs more of the power of God and less of the power of the State; and then she would have more power with the people, and the little steamboat down in the canal would not disturb the church on the hill.

A. E. PLACE.

The Stundists of Russia.

FOR two hundred years and more Russia has been the breeding-place of a host of sects, large and small. Notwithstanding the policy of uniformity which, according to the ideal of Czar Nicholas, aims to establish "one Czar, one tongue, and one church for all the Russians," the "Rascol," or religious schism has prospered and grown. The history of this dissent can be understood only as the outcome of a number of peculiar social and religious factors and forces. It is the peasantry who in nearly each and every case constitute these schismatic congregations. In reality there is no middle class in Russia. Society is divided between the nobility and the peasants. The trades and businesses are recruited from the ranks of the peasants. In harmony with this state of affairs is the further fact that the organization of religious dissent has never been on the basis of doctrinal difference. The present growth of religious schisms, especially the development of the Stundist movement, can be rationally explained only when the social effect of the emancipation of the serfs is taken into consideration. By this act several million servants, practically slaves, became freedmen, who, when delivered from the oppression of superiors, were also at the same time compelled to do their own thinking, provide for their own support, and manage their own affairs. Of the movements, more or less directly resulting from this social revolution, that of the Stundists is the most important. Their name points to a German origin, and the outward impetus to the organization of the communion came from the German colonists of Southern Russia, although the Stundists, to a man, are Russians. These colonists of the Southern Steppes were accustomed to hold meetings called "*Stunden*" or "hours" for Bible study, devotion, and prayer. To them first the name Stundists was given as a term of reproach. But these Germans were industrious and sober, and it was this material prosperity, and not their piety, that was the first and leading impulse given for the Stundist agitation among the Russian farmers. The more sober-minded recognized the necessity of a reformation in principles and morals as an absolute prerequisite to success and prosperity. And in this historic origin of the movement lies the explanation of its character. The Stundists' agitation is, to all intents and purposes, a movement aim-

ing at a betterment of the morals and life of the Russian peasant. It has assumed a religious phase in so far as this reformation of life must proceed from the regeneration of the heart. As a result the Stundists are a sober, industrious, honest people, and are thus distinguished from the common mass of Russian peasants. The object was originally anything rather than a rupture with the State church. It was to be a moral reformation within the Orthodox Church; but in recent years the Stundists have been compelled, chiefly by the persecution of the Czar and the Holy Synod, to break with the State church.

Testimony as to the high moral character of the Stundists can be secured from unprejudiced sources. A representative witness recently wrote: "All who know the Stundists regard them as sober, respectable, honest, industrious people, the very pick among the peasantry. They are work-loving people, do not steal, do not become intoxicated, do not lie, do not slander, and in general conduct themselves as true Christians. Their family life is unblamable. They use intoxicants only for medical purposes." The bearing of this last sentence can be seen when it is remembered that the intemperance of the Russian peasants is beyond description. The late Archbishop of Odessa, Nicanor, a few months ago, was compelled to issue a public manifesto against the drink-devil of the Russian peasants, and, in it, called attention to the sober lives of the hated Stundists. A prominent medical journal published in St. Petersburg, lately stated that it was the habit of many Russian peasants to get drunk on *Vodka*, and remain so for weeks without sobering up even for an hour. "The curse of this intoxicant," it states in conclusion, "is more terrible than the dire results of syphilis." Against this general intemperance of the Russian peasantry the Stundist movement is a popular protest. Even the public press, notwithstanding the strict censorship, can not but praise these simple-hearted but noble people. After reporting a Stundist trial, a prominent Russian journal added: "These people who read the Scriptures and endeavor to conform to their precepts; these people who seek for the truth and are not satisfied with the formalism of religious ceremonies; these honest, sober, diligent folks who perform all their duties to the State and to society—these are held charged with being culprits! Indeed, hearing the testimony from the lips of those accused is like leaving a foul atmosphere and entering the air of the sweet-scented and aroma filled Southern Steppe."

The Stundist movement originated in the village of Osnowa, near Kief. The exact date is not settled, but the first Stundist trial took place in 1867, and Stundist meetings were reported in 1865. The two leading men were Onistshenks and Michail Ratushiuj, both common day laborers.

The movement has spread with wonderful rapidity. The Russian papers of 1877 reported then a membership of 300,000, and in 1881 a membership of 400,000. A careful estimate can claim fully one million adherents at present. Pastor Dalton, who has been a Protestant preacher in St. Petersburg for many years, in a work on the "Church of Russia," just published, claims two millions for the Stundists. The Established Church has regularly appointed missionaries to work among the Stundists and bring back the "heretics" to the Mother Church. The result has been a dismal failure, and that for no other reason than that the Stundists are morally, intellectually, and religiously by far the superiors of their oppressors. These methods having failed, blind brute force is being applied at the demand of the ecclesiastical authorities. One of the clearest lessons of history is that the blood of the martyr has been the seed of the Church. The same is proving to be true in the case of the Stundists also. Reliable reports state that the movement is spreading as never before.—*Christliche Welt, Leipzig, December.*

WE are sorry that a *Christian At Work* should hold that Christianity is not a part of the common law of the land. Fie! Fie! Change your name or your position.—*Presbyterian Journal, Philadelphia.*

"Fie, fie" may carry the strength of an argument with our neighbor to the south, but not with the *Christian at Work*. But passing that, we have just this to say on the subject, and in the briefest manner. Christianity is part of the common law of some States, but not of the Nation, and so is not part of the common law of the land. It is part of the common law of the States of Massachusetts, Connecticut, Pennsylvania, but even here only in a very limited sense, as when the privileges of others are assailed, or there is a tendency to disturb the peace. On the other hand, the Supreme Court of Ohio has expressly declared that "neither Christianity nor any other system of religion is a part of the law of the State." This decision was reaffirmed afterwards; and still later the same Court said, "If Christianity is a law of the State, like every law it must have a sanction; adequate penalties must be provided. . . . No one seriously contends for any such doctrine in this country, or I might almost say, in this age of the world." 23 Ohio State Reports. And other States have reached like decisions. Obviously that can not pertain to the common law of the land which is expressly repudiated by a part. And when we come to the Federal Constitution we find no mention of God in it—not even in the oath. Furthermore, the eleventh article of the treaty with Tripoli contains the declaration—"As the Government of the United States is not in any sense founded on the Christian religion . . . it has no enmity against Muslims," etc. As we have said, we are a Christian people; we are not a Christian Nation with Christianity inwrought in its common law. So we return the *Presbyterian Journal's* "fie, fie" for use elsewhere, and concluding with the *Journal's* permission to retain our name and maintain our position, we wish it a very good morning.—*Christian at Work.*

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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ON February 17 the State Senate of New York passed a bill "exempting the Brooklyn Tabernacle from taxation."

THE Woman's Christian Temperance Union is petitioning the Legislature at Albany quite persistently and industriously, in reference to the closing of the World's Fair at Chicago.

STATE SENATOR PLUNKITT has introduced a bill in the Legislature for the appropriation of money to keep open the American Museum of Natural History, in this city, on Sunday afternoons and two evenings in the week, in addition to its present hours.

THE manager of Redmond's Opera House, Grand Rapids, Michigan, who has been drawn through the courts several times for Sunday night performances, has again been arrested and found "guilty of attending an entertainment on Sunday evening." The case is to be appealed.

A RESOLUTION has been introduced in the House of Representatives, by Mr. Otis, of Kansas, which proposes to close the World's Fair one day in seven, without making any reference to Sunday. Perhaps the framer of this resolution thought in this manner to shift the onus of discrimination in favor of a day of religious observance upon the World's Fair Commissioners.

UNDER the title "Rights of Sabbath-keepers," the Iowa *Workers' Bulletin* has the following:—

"Near Nortonville, Kansas, is a large colony of Seventh-day Baptists. A few months ago, the trustees of a school district near that place undertook to bond their district for the erection of a new school building; and in order to carry a bond election, set the day of election for Saturday. Thus the Seventh-day Baptists were practically disfranchised. This led to a suit, of which the Nortonville *News* says the following:—

"The case of S. H. Stillman et al. vs. J. H. Freeland et al. involving the legality of a bond election held in school district No. 73, in Atchison County, on Sept. 5, 1891, was on trial in the Atchison District Court this week. Two main points were involved in the case: one whether the Board has the right to call an election to be held on Saturday in a district where a majority—nearly two-thirds in this instance—observe that day as the Sabbath; and the other, whether the affirmative vote must be a majority of the electors residing in the district. Questions as to the sufficiency of the petition for an

election and the notices thereof were also in the case.

"The *Sabbath Recorder* gives the result thus:—

"Later it was announced that the case was decided in favor of the plaintiffs, the election being declared illegal. If, therefore, this was a case in any sense designed to compel the Seventh-day people to violate the Sabbath, or lose their franchise in a matter of public interest, it was a signal failure, as it deserved to be."

THE Church Temperance Society, the Society for Improving the Condition of the Poor, Charity Organization Society, New York Sabbath Committee, American Sabbath Union, Society for the Suppression of Crime, Society for the Suppression of Vice, West End Protective League, West End Excise Reform, City Reform Club, Municipal League, and City Missions, have all banded together to defeat the excise bill now before the Legislature, and have issued a call for prompt financial aid. This is a remarkable array of organized forces. If they were honestly directed for the extirpation of the saloon and liquor evil, they would command respect; but they leave the actual issue, and rise up to tilt at a shadow and not to accomplish any reform.

DETECTIVE WISHART, of the Newark Law and Order League, has, it seems, been in very close attendance upon the saloons of that city, of late, during the hours of Saturday night and Sunday. He has communicated the result of this intimate acquaintance with their doings, in detail, to the Mayor, Chief of Police, Excise Commissioner, City Attorney, &c.

Mayor Haynes, of Newark, when interviewed by a reporter for the New York *Sun*, said:—

I am astonished to find that a man who comes here to the city of Newark from Pittsburgh spends his time on Sunday in saloons as he has. He is not yet entitled to vote in this city. He could not have got his information in any other way except from a personal examination of the saloons. I am sorry to find that he spends his Sundays in that way instead of going to church.

The Police and Excise Boards have "placed the communication on file."

THE *Mail and Express* publishes a "special" from Chicago as follows:—

A despatch received at the World's Fair headquarters from Louisville says that unless a provision is added to the bill before the Legislature for an appropriation of \$100,000 for the Kentucky exhibit at the Exposition, urging the closing of the exhibit on Sunday, and permitting liquor to be sold on the ground, money would not be voted by the various Kentucky counties. There is a strong religious element throughout the State.

There certainly must be a peculiarly strong religious element to make so determined and united a stand for Kentucky Bourbon and the Kentucky Sunday. The commissioners have already granted one-half the prayer of these exemplary Kentucky Christians and admitted their whiskey; and as the latter half of the petition is found on investigation not to be inconsistent with the first, it may yet be that that will be granted also.

Darkest Russia publishes the following letter from Mr. Spurgeon on the persecutions in Russia:—

"MENTONE, Dec. 24th, 1891.

"Dear Sir,—I am not well; but if I had all the health and strength that could fall to the lot of man I should be quite unable to express my feelings when I read of Russian intolerance towards the Jews and Dissenters. That this conduct should be sanctioned by a Church bearing the name of Christian and Orthodox is as sad as it is strange. The genius of the religion of Jesus is love, not harshness and oppression. Surely there must be thousands of Greek churchmen to whom the persecution of other religionists must appear to be shocking. Cannot their consciences be reached? The Czar is generally injuring his own country by driving out those of God's ancient people who have found rest in his land. No country can trample upon Israel with impunity. Jehovah is patient; but as there came a day for Pharaoh, so will there be a set time for every oppressor. In that coming day, when

Jew and Gentile will be one in our Lord, may none of us have to confess that we were cruel to each other. Yours truly,
C. H. SPURGEON."

This earnest expression of the genius of true religion from England's greatest preacher, just dead, is universal in its application. Why cannot the consciences of churchmen everywhere be reached, when they would persecute other religionists, or enforce upon them the acceptance or observance of their view of the requirements of religion?

At the annual convention of the American Sabbath Union held at Des Moines, Iowa, some time ago, this resolution was adopted:—

Realizing that the Sabbath was ordained for man, and that the proper observance of the day would secure to labor the one day of rest in seven, so much needed and so much prized by intelligent labor throughout the entire land: therefore, be it

Resolved, That the president of this American Sabbath Union be authorized and requested to appoint a committee of one or three whose duty it shall be to visit as far as practicable, all local State and national conventions of labor organizations, and lay before them the aims and work of this Union, extending to them the right hand of fellowship, and secure, as far as possible, their co-operation with us in the work of preserving the Christian Sabbath and all its benign influences to our Nation and the world.

To meet the intent of this resolution Hon. L. S. Coffin, of Iowa, a member of the Board of Managers of the Sabbath Union and of the Brotherhood of Trainmen of America, has been selected to confer with all the different labor organizations of the country, and secure their co-operation.

The following is the text of a joint resolution introduced in the Legislature at Albany by Senator Hunter:—

"*Resolved*, If Assembly concur that our representatives in Congress be and they are hereby requested to use their influence with the Commissioners of the World's Fair, to be held in the city of Chicago, to the end that on each and every Sabbath day during the continuance thereof, it shall be closed to the public, and that as an exposition it shall be suspended until the succeeding secular day.

"*Resolved*, That we view with no little concern any hesitation on the part of officials having charge of this great enterprise, to provide amply against a national desecration of the Lord's day in defiance of a command to 'remember the Sabbath day to keep it holy.' And that we as a people may not incur the displeasure of the Supreme Ruler by encouraging their disregard of this sacred command in that respect, do earnestly urge our representative in Congress to favor no measure in further aid of such enterprise, except it be coupled with condition that the Fair be closed to visitors, and suspended as an exposition on the Sabbath day."

The following is an editorial in the Chicago Tribune of February 2:—

The American Secular Union, of this city, is endeavoring to have the World's Fair kept open on Sunday. Seeing the saloon keepers working on that day it imagined foolishly their sympathies would be with it in its labors, and hence appealed to them for aid. Much to their surprise the saloon men said that they were heartily in accord with the movement to close the Fair Sunday, which so many clergymen have been conspicuous in advocating, because if it were open their business would suffer.

The sellers of beer and whiskey are keener sighted than those ministers who have said that the opening of the World's Fair to visitors Sunday—the machinery being still—would make that day one of riot and drunken revelry. The saloon keepers know that if visitors and citizens did not have a chance to go to the Fair the consumption of liquor would be increased enormously and that those who otherwise would look at pictures and delicate fabrics and the fine work of the jewelers would haunt the bar-rooms.

The preachers who want others kept away from the Fair because they do not wish to go are to be congratulated on their new allies. It is to be hoped that when they see the saloon keepers rallying to their side so enthusiastically they will begin to ask themselves whether the policy which secures them such friends must not be a mistaken one.

It has been strongly stated, by those who would secure Sunday closing, that it is not true that saloon men are in favor of it. Here is a good opportunity to find out the truth in the matter. The Tribune is a leading daily and it must have some ground for such statements when it ventures to put them in its editorial columns.

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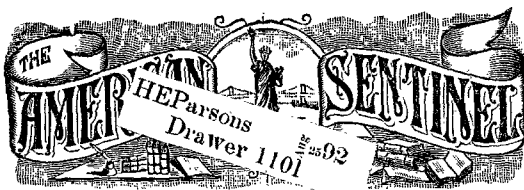
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AN unanswerable argument against the National Reform theory that Christ is now this world's king, or that he can become such by political action, is found in the fact that his kingdom is an everlasting kingdom (Luke 1:32, 33); and that the subjects of the kingdom will all be immortal. Luke 20:35, 36. Man can not bring this to pass, but "the zeal of the Lord of hosts will perform this."

A STATEMENT that is quite often made, and which seems to be considered of much weight, by the workers for religious legislation is that "your rights end where mine begin." This statement has not a particle of truth in it. It is simply another form of expressing their arrogant assumption of all rights. For if your rights end where mine begin, then it is for me to decide where mine do begin, and wherever that may be, there your rights must end. The truth of the matter is that rights are perfectly equal. Your rights begin where mine begin; and end only where mine end.

"CERTAIN clergymen of Keyport New Jersey," says the New York *World* of the 16th inst., "have banded themselves together for the revival and enforcement of certain exceedingly blue laws that linger in the New Jersey statute book. They have decided to prevent the sale of newspapers on Sunday, to stop the delivery of milk and meat, to shut up the barber-shops and cigar-stores and to lay an embargo upon the running of street cars on that day. Further than this, they have decided to compel all the people of Keyport to attend church every Sunday upon pain of imprisonment in their own houses, under an old provision of law which forbids men to leave their houses on Sunday except to attend church or a funeral."

IN view of the facts stated in the foregoing paragraph, the *World* makes these observations: "The sensible citizens of Keyport should see to it that the remainder of the law is enforced. They should secure the arrest of every carriage driver who is brought out to convey his employer to church. They should close the drug-stores. They should notify the doctors not to attend patients on the first day of the week. A little practical logic of that

kind will quickly bring bigotry to its senses and remind it that we live in a free, secular country, in the latter part of the nineteenth century, and not in a Puritan Colony of the early seventeenth century."

THE fact that we live in the latter part of "the nineteenth century, and not in a Puritan Colony of the early seventeenth century," does not prove that the Puritan spirit does not survive, or rather that it has not *revived*. Indeed the facts stated by the *World* are proof positive that intolerance still lives. Moreover the existence of laws which make such manifestations of bigotry possible, show that the Puritan spirit not only lives but that it is strongly intrenched in the conservatism of the people, and their representatives.

THE suggestion of the *World* that "the enlightened men of New Jersey and of every other State in which intolerant and un-American Sunday laws survive should unite to secure their repeal," is a good one; but this is more easily suggested than accomplished. There is a large and aggressive minority opposed to the repeal of Sunday laws and other religious statutes, and because of the indifference of the majority they are able to defeat all attempts to wipe out the Blue-Law inheritance which all the older States received from Colonial times. "The American State is secular," as the *World* says. "It has nothing to do with religion except to protect every man in his religious liberty. It has no business to make Sunday laws," but all this goes for naught; and not only are Sunday laws sustained, but herculean efforts are being made to secure in both State and Nation still more stringent religious laws, and a more rigid enforcement of existing laws. It is high time that the secular press ceases to pooh-pooh these efforts to enforce religious observance by civil statute. A generation has grown up who know not the meaning of liberty of conscience, nor the truth of the adage that "eternal vigilance is the price of liberty." The people must be educated along these lines, and this is the work which THE SENTINEL is endeavoring to do.

THE Silver Creek, Nebraska, *Times* says:—

What right has the State to interfere with any man's religion, either for or against? And what right, in good sense, has the State to say on what day or days I shall work or not work? All these things belong to the individual to determine for himself alone. Let others mind their own business and keep hands off. The trouble all is in a natural itching that most people have to lord it over somebody else or to stick their nose into other people's affairs. If some people, instead of trying to reform society from the outside, would try to reform themselves from the inside, they would do better.

This is good, sound sense. All religious laws whether relating to Sunday-keeping or to some other subject, have their origin in the natural desire of the natural man

to compel others to conform to his ideas. There is nothing in this world any more wicked than intolerance.

THE *World* of the 16th inst. remarks, editorially, that "the Minneapolis decision to permit open bars on Sunday seems to be very imperfectly understood in the East. It is in fact a war measure, an act of defense in the struggle between the Twin Cities for supremacy." The facts are thus stated:—

Minneapolis has a large and costly hotel "plant." So has St. Paul. The St. Paul saloons are open on Sunday, while those of Minneapolis have hitherto been closed. The observed consequence has been that the whole army of commercial travelers have regularly retreated from Minneapolis to St. Paul every Saturday night, to the enrichment of St. Paul hosteleries and the financial embarrassment of those of Minneapolis. Minneapolis wants its big West Hotel to prosper by the entertainment of its due share of the commercial traveler business, and hence it has decided to offer to sojourners the inducement of open saloons.

This is the explanation, and to it the *World* adds this: "The change signifies nothing beyond business 'enterprise.'" But this fact does not make matters one whit better. If the city council had come to the conclusion that it was not proper to prohibit on Sunday any business permitted on other days, there would have been hope that they would in time come to see that the "business" of making drunkards ought not to be permitted on any day. But as "the change signifies nothing but business enterprise" there is no correct principle in it. It is a significant fact that when Sunday laws interfere seriously with business, they generally "go the wall," but where they only interfere with the rights of conscience they are enforced and sustained.

THOSE who demand prohibition for religious reasons, because the liquor traffic is sin, and because it hinders religious work, necessarily stand committed to the suppression of everything that in their view is morally wrong, that is, everything that is in violation of the divine law; for it can not be denied that if it were the duty of the State to prohibit the liquor traffic because it is sin against God, it would be equally its duty to prohibit all sin. A good many people are beginning to see this, and the religious attitude of the Prohibition Party is likely to cause its leaders no little trouble in the near future.

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W. H. MCKEE.

"ETERNAL vigilance is the price of liberty;" power is ever stealing from the many to the few. The manna of popular liberty must be gathered each day or it is rotten. . . . Only by unintermitted agitation can a people be kept sufficiently awake to principle not to let liberty be smothered in material prosperity.—*Wendell Phillips.*

TOLERATION denotes neither the freedom of religion from State control, nor the equality of all religions before the law. On the contrary, it implies either a preference by the State for some one form of faith or worship, though other forms are permitted; or the right of the State to regulate the administration of ecclesiastical affairs by the civil law. In the etymological sense, toleration is the permitting of that which is not fully approved. In the ecclesiastical sense, it means definitely the allowance of religious opinions, and modes of worship, in a State when contrary to or different from those of the established church or belief. Toleration is a concession, in part, of that control over religion which the State assumes to exercise, but which it so far permits to fall into abeyance.

THIS is not the condition of things in the ideal American State. The religious liberty, guaranteed by the ideal American State, is absolute freedom of religious opinion and worship, a vested right of conscience, not derived through any grant of the civil power. All that the ideal American State can do is to protect her

citizens in the enjoyment of these vested rights. Liberty of opinion, liberty of worship, liberty in all matters pertaining to religion, is not a privilege created, or conceded, by the State, but is a right inherent in the personality of the individual conscience; and the ideal American State is pledged not only not to interfere with that right, but to protect it.—*Rev. T. De Witt Peake, Methodist.*

Some More Tennessee Cases.

THE sin of blasphemy and profanity is one which those who have undertaken the defense of the faith by the sword of the civil law have ever visited with severe punishment. The code of Tennessee has presumed to place profanity within the jurisdiction of the courts of that State, and has left the discrimination as to what is profanity with the court. The Tennessee code of 1884 has these sections:—

2291. Any person who shall profanely swear or curse in the hearing of any justice of the peace, or shall be convicted of profanely swearing and cursing before a justice, shall forfeit and pay fifty cents for every oath or curse.

2292. Any person executing any public office who shall be convicted of profanely swearing and cursing, shall forfeit one dollar for each oath or curse.

2293. Any person who shall profanely swear or curse in the presence of any court of record, may be fined at the discretion of the court, and imprisoned not exceeding twenty-four hours.

The internal evidence contained in the opinions of the judges given in some of the cases reported will be sufficient to show the animus of this law, and prove whether it be civil or religious in character. Profanity was first held to be indictable, in Tennessee, by Judge Caruthers in the case of *State vs. Graham* at the September term of Court held at Knoxville, in 1855. 3 Sneed 134. In this case the judge adopted the inherited principle of North Carolina cases, and in support of his course referred to the Carolina law of 1741, enacted by Governor Gabriel Johnson, under a Church and State rule, in which a graduated series of fines is established for the punishment of the offense, according to

the condition of the offender and the place in which the profane speech was spoken. The sections here quoted are manifestly, from their similar form, patterned after the English law of 1741, with the exception that the Tennessee law omits the penalty of three hours in the stocks which Governor Johnson affixed to his act, in addition to the fine. This act of 1741, as has been previously seen, is, without possibility of denial, a religious law in form and intent. It makes no pretense of being anything else. Yet from it this statute is copied, and to it Judge Caruthers refers as authority. The Judge carries the derivation of this law still further and cites the old English statute of 19 Geo. 2 ch. 21, which is constructed in precisely similar lines,—of a graduated series of fines for persons of different rank, etc., in different situations,—as is its provincial Carolina child, and its United States Tennessee grandchild. The authority he quotes for this is "Blackstone's Commentaries," from the chapter on "Offenses Against God and Religion." Thus this law traced to its source is found to be religious there, and religious in its character throughout its whole course. But Judge Caruthers saw that these authorities would only uphold the punishment of single offenses by fine before a justice of the peace, therefore to justify the indictment of such an offender he cites as authority two Carolina precedents wherein the original English enactments of the English law were improved upon for their own purposes by the Carolina courts, and the judges legislated that "several oaths" constituted a nuisance which was liable to indictment, and that the charge "Did in the public street curse and swear and take the name of God in vain," was good, and under it the culprit might be indicted as a common nuisance. Having quoted thus from the Church and State laws of the English province of Carolina, and the laws of England itself, of professedly religious purpose, with the intent to make his position still more impregnable he goes back to the fountain head and says, "It is in violation of the

second commandment, and the general injunctions and precepts of religion; it generates a contempt for holy things,"—therefore he follows the Carolina precedent, being convinced, as he says, that "it is difficult to conceive how profane cursing and swearing in public could fall short of what the law denominates a nuisance."

In holding thus the Judge seems entirely unconscious of the fact that he is ignoring the explicit wording of the statute of the State, as well as that of the different laws from which it has been transmitted. The language of the statute is, in one section, "shall forfeit and pay fifty cents for every oath or curse," and in another section, "shall forfeit one dollar for each oath or curse," showing that it was the clear intent of the statute to provide for a repetition of oaths by affixing a certain penalty to each and every profane expression. Nevertheless, Judge Caruthers follows the precedent in which the Carolina judge not only went beyond the limit of his jurisdiction, but directly contrary to the expressed language of the statute of his State.

The next reported case of this character came before the March term of court, 1871, having been appealed from an arrest of judgment in the Circuit Court in 1867. The presentment charges the defendant with uttering "profane and blasphemous language as therein stated to the great scandal and nuisance of all good citizens, etc." The opinion of the court was delivered by Judge Nelson, and after succinctly stating the case, he decides the question in two concise sentences, thus:—

The offense was held to be indictable, in an able and exhaustive opinion by Judge Caruthers, in the *State vs. Graham*, 3 Sneed 134, and no other citation of authorities is necessary. Reverse the judgment, let the defendant be fined five dollars, with costs, and remand the cause under the code.

Thus easily does error multiply itself and become a fixed habit in human practice. A North Carolina judge in 1809 decides that as the act of 1741 makes a single expression of profane swearing a finable offense under the law of Carolina, therefore he does not see why its repetition may not become a nuisance and be indictable,—therefore it is a nuisance and indictable,—and, forty-four years after, Judge Caruthers, by decision of the Supreme Court of Tennessee, puts in the fixed and settled law of that State, the same double error, of attempting to mete out a punishment by human law for that which is solely an offense against God and his law, and extending the scope of the action, from a petty offense under the jurisdiction of a justice, to an indictable crime referred to a higher court. The erroneous precedent is established, and as appears from the next case reported it is followed thereafter, without question or comment; and the only reason that the Judge thinks necessary to give in sup-

port of such a course is the citation of the single precedent.

It is noticeable that the two cases thus far cited have served to give the highest judicial authority in the State to the transfer of the Carolina law against blasphemy and profanity into the Tennessee law, and to sanction its extension into an indictable offense when repetition might give color to the claim that the language was a nuisance. These two cases, that of *State vs. Graham*, 3 Sneed 134, decided by Judge Caruthers, and that of *State vs. Steele*, 3 Heiskell 135, decided by Judge Nelson, have gone thus far and no farther. In the September term, 1887, comes the case of *State vs. Gaines*, 7 Lea 410, in which Judge Cooper, after having quoted these two cases, continued:—

And it was said by the eminent judge who delivered the opinion of this court in the *State vs. Graham* that an isolated act of profanity was only punishable under the act of 1741 brought into the code, section 1735, which imposes a small pecuniary penalty for each oath, recoverable before a justice of the peace. *It is possible, however, to conceive of cases where even a single oath, either by its terms, its tone, or manner, might under the peculiar circumstances, be held to be a nuisance.*

In the case under his consideration the Judge held that the prisoner was only finable, not indictable, because the profanity was not in public, and although two oaths were proved against him it was only by the testimony of two separate witnesses, yet it is well worthy of note that in the italicised sentence Judge Cooper has given sanction to an enlargement of the sphere of possible indictment in these cases not before contemplated. In the very next reported case, *State vs. Young*, 10 Lea 165, Judge Cooper himself takes advantage of this extension of indictment to certain single cases of profanity, which he has himself suggested, to make a decision, upon his own previous decision as authority, to fix that doctrine as a precedent to be followed in succeeding cases. The matter was brought before the Supreme Court on an appeal in error from the Circuit Court of Wilson County. In the Circuit Court it was moved to quash the indictment on the ground that but one offense was charged, and, according to the statute, was therefore only to be proceeded upon before a justice of the peace. The Court overruled this motion and Young was convicted. He then appealed in error from that judgment.

In delivering his opinion Judge Cooper said:—

A single act of profanity would not, ordinarily, be sufficient to convict a defendant. *But, as we have said, even a single oath, either by its terms, its tone or manner, or the circumstances under which it was uttered, might be a nuisance.* *Gaines vs. State*, 7 Lea 110. Whether it was or not would be a question for the jury under a proper charge. The question, therefore, upon the second ground of the motion to quash, is whether the indictment should expressly charge that the oath was repeated more than once, or set out the circumstances by reason of which the single oath would have become a nuisance.

But it would be difficult to embody in an indictment the tone and manner of utterance, or the variety of circumstances which would go to make a single oath a nuisance. . . . Affirm the judgment.

Thus by an accretion of precedent, so remarkably gained, has the severity of the provincial law in the case of profanity and blasphemy, been increased from simple fine by a justice of the peace to indictment by grand jury and arraignment before the higher court. For this there is not the slightest shadow of legislative authority. It is judicial legislation entirely. Under it he who is guilty of a single word of profanity is liable to indictment under which he will be subject to a heavy fine, and to increased costs in any event, as well as greater publicity given to the case and consequently wider disgrace; and this too notwithstanding that the statute takes into consideration just such cases, and provides for them a stated penalty for each oath, so that the enlargement of the application of the statute is extra judicial entirely, and without shadow of excuse to be found in the language of the statute itself or its evident intent.

This steady growth of error by subtle and almost imperceptible additions along judicial lines marks a great danger of the time. The assumption by the judiciary of power outside and beyond its legitimate sphere,—encroaching upon legislative prerogatives,—has ever been productive of the direst results. The most terrible events narrated in English and French history witness to this. Where a statute is an error to begin with its growth is nothing but the continuance of disease which must result in a monstrosity. And nothing has ever produced such monstrous forms of legalized injustice and barbarity as the unnatural graft of legal enactment upon religious prejudice.

If the reign of precedent is allowed to continue, and increase in the future as it has in the past, that in itself will be sufficient to eventually place this country entirely under religious rule, without any further legislation whatever.

W. H. M.

THE State can not teach morality, because it does not know morality. It does not know absolute right and wrong; it knows rights and wrongs. It does not know absolute goodness and badness; it knows the efficient and the detrimental. It does not know the holy and the sinful; it knows the loyal and the criminal. It does not know theft and murder and adultery and slander as wrong; it knows them as wrongs, as infractions of the rights of others, and as hurtful to the body politic. Thus not having a cognition of morality, it is impossible for the State to teach morality.—*Rev. Owen James.*

SUNDAY laws are always and everywhere religious.

Is It the Sabbath?

AS THE SENTINEL has repeatedly demonstrated, by the most indubitable arguments, the State has no right to decide religious questions, nor to pass upon the truth or falsity of religious doctrines. It follows that the State has no right to examine the claims of Sunday, or of any other day, and decide either that it is, or that it is not, the Sabbath. Inasmuch, however, as State recognition of Sunday sacredness is demanded on the ground that that day is the Sabbath, enjoined by the law of God, and binding alike upon nations and individuals, the question, "Is it the Sabbath?" becomes a pertinent and interesting subject of personal inquiry; though, as before intimated, the result of the examination can not affect in any way the right of the State to legislate upon the question. The State can have no such right in any event. With this proposition in mind, the reader's attention is invited to an examination of the claim that Sunday is the Sabbath.

That Sunday is by many regarded as the Sabbath, and that it is actually kept by some as such, does not affect the question, Is Sunday the Sabbath in a Bible sense, or by divine authority? This is the claim made for Sunday by those who demand that its observance shall be enforced by civil law. What then say the Scriptures of truth on this subject?

The first mention of the Sabbath in the Bible is found in Gen. 2:2, 3: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." In this text there is no command to keep the Sabbath, neither indeed is it called by that name; but we are told that it was sanctified, which means set apart for a holy use; and in Mark 2:27 we have the assurance of the Saviour that "the Sabbath was made for man." It seems evident, therefore, that at the very dawn of human history God gave man the Sabbath. But be that as it may, there is in Ex. 20:8-11 a positive command given to "remember the Sabbath day to keep it holy;" and it is explicitly stated that "the seventh day is the Sabbath." "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

This identifies the Sabbath of the fourth commandment with the seventh day of creation week; not with an indefinite seventh part of time, nor with a seventh day after six days of work, but with the seventh day, the memorial of the finished creation.

This day was especially pointed out to the children of Israel before the giving of the law by the absence of manna upon it, and

by the fact that that gathered upon the sixth day would keep over the Sabbath, while "it bred worms, and stank," when an effort was made to keep it at any other time. The record is thus briefly given in Ex. 16:—

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." "And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents. And the children of Israel did so, and gathered, some more, some less." "And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it bred worms, and stank: and Moses was wroth with them. And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted. And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe: and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none." "So the people rested on the seventh day."

From Josh. 5:12 we learn that the manna continued until they had entered the land of Canaan, forty years after they left Egypt. Thus fifty-two times every year for forty years, or a total of 2,080 times, was the definite seventh day, the Sabbath, pointed out to the children of Israel by the double miracle of the manna keeping over the seventh day and none falling upon that day. That this was the day which the fourth commandment required the people of God to keep, anciently, is beyond question; and that that day was still kept at the time of the crucifixion, not only by the Jews, but by the followers of Christ also, is expressly stated in Luke 23:56, and 24:1, where we read of certain women that "they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared."

From the text just quoted we learn two things, first, that at the time of the crucifixion of our Lord, the fourth commandment required the observance of the Sabbath; for the women kept it "according to the commandment;" and second, that that day was the day just preceding the

first day of the week, which must necessarily have been the seventh day of the week. The unavoidable conclusion is that the fourth commandment requires, not the observance of a seventh day, that is of any seventh day after six days of labor, but of the seventh day of the week.

That the week is a definite and well-known division of time, and that consequently the seventh day of the week is likewise a well-defined portion of time, is attested by all history. Indeed few other facts are so well attested, and no other division of time is so ancient as is the weekly cycle. Moreover, the week is at once an unimpeachable witness to the truth of the Mosaic account of creation, and an imperishable monument to the original Sabbath, the seventh day of the week.

Aside from the Bible, history furnishes no clue to the origin of the weekly cycle. Some have thought that it might have been suggested by the changes of the moon; but very unfortunately for that theory the moon does not change once in seven days but once in seven days and nine hours, as nearly as may be, hence its phases do not synchronize with the week. There is absolutely nothing in nature to suggest the septenary cycle; and so patent is this fact that the "Encyclopedia Britannica," article "Calendar," says:—

As the week forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Delambre remarks, to assign to it an origin having much semblance of probability.

The same authority, article, "Babylonia," says:—

The week of seven days was in use from an early period, indeed, the names which we still give to the days can be traced to Ancient Babylonia; and the seventh day was one of *sulum*, or rest.

This fact constitutes the week an unimpeachable witness to the truth of Genesis. But the question may be asked, How is it also an imperishable monument to the original Sabbath? The answer is easy. As the Sabbath of the fourth commandment is the seventh day of the week it can not be lost as long as the weekly cycle endures; and that it never has been lost, is attested by the fact that the week has always been known among almost all nations.

Rev. Thos. Hamilton, A. M., of Belfast, in his prize essay, "Our Rest," published by the Sabbath Alliance of Scotland, testifies that even the Chinese formerly had, not only the septenary division of days, but that they knew and to some extent observed the original Sabbath. Seventy-five out of one hundred and seven ancient languages, reveal a knowledge not only of the weekly cycle but of the Sabbath, the last day of that cycle. On this subject Rev. Dr. Lewis has eloquently said:—

The nations that spoke many of these languages have long since gone from the earth. But the words of their mother tongue embalm their thoughts and practices as ineffaceable and unmistakable monuments showing the identity of the week and

of the Sabbath. Tides of emigration have swept hither and thither over the earth. Empires have risen, flourished, and fallen, but the *week* has endured, amid all convulsions and changes. . . . Philology has done for the truth concerning God's eternal Sabbath, what cuneiform inscriptions, and mummy pits, are doing for general and national history.

All of which facts support the statement, that the week is an imperishable monument to the true Sabbath.

That the week has not been lost this side of the Christian era need not even be asserted, in view of the facts already given. Even the tyro in history knows that such a thing would have been impossible. It follows, that unless we find in the Bible authority for keeping as the Sabbath a day other than the seventh day of the week, as we now have it, the claim that Sunday is the Sabbath enjoined by the fourth commandment, utterly fails for want of even an excuse for ever having had an existence. And that the Bible affords no such evidence will be shown next week.

C. P. B.

Method in Their Madness.

"If the Russian policy of persecution towards the Jews is deemed madness," remarks the *Observer*, "there is apparently some method in the madness. According to the Vienna correspondent of the *London Standard*, M. Pobedonostzeff was asked by M. Poliakov, a well known Russian Jewish banker in St. Petersburg, whether it was true that the recent expulsion of Russian Jews was due to his initiative. Minister Pobedonostzeff replied that it was, and then went on to say: 'I addressed a memorandum to the Czar, and that was the origin of the orders you refer to. In that memorandum it was pointed out how useful it would be to Russia if a considerable number, at least some thousands, of Jewish families could be converted to the Orthodox faith, and thereby assimilated to or absorbed in the Russian race. The best way to this end, it was urged would be to enforce the old decrees against the Jews, because the classes most wanted, like landed proprietors, manufacturers, first-class merchants, doctors, lawyers, and so forth, would rather be converted than to be driven out of their homes, and forced to reside within the Jewish pale. We Russians want new blood in our race, and none better could be found than that of the Jews, whose thrift, industry, soberness, domestic tastes, thirst for learning, and self-culture, whose instinct for trade, money making and money saving are just the qualities which we require, and which would come into our race by the infusion of Jewish blood. We can not amalgamate with the lower classes of Jews. But I can not observe any bad qualities in the better class of Jews, like you, M. Poliakov, and we hope to retain them by conversion, if we only leave them expulsion as an alternative.

All this was in my memorandum, and in an audience I had of the Czar, his Majesty directly expressed the hope that tens of thousands of the better class of Jews would embrace the Orthodox faith, and thereby become Russians.' The scheme is certainly a bold one and the statesman who would thus boldly announce it is almost an anomaly. The views of M. Poliakov on the subject would be interesting."

The Powers of a Commonwealth.

THE distinctions between sin and crime are many, but to make the discrimination it is necessary to mention but a few.

1. Sin is "a breach of the law of holiness, a lapse out of the likeness to the divine form," while crime is any act in violation of civil law. 2. Sin is defined by the moral law, crime by the civil statutes. 3. The penalty for sin is always the same, while penalty for crime varies according to time and circumstances. It is true that sin, in some forms, may be crime, and crime may be identical with sin, but not necessarily so. For instance, civil laws permit the acquisition of property. But when one labors to that end, the State does not question whether covetous motives induced the effort or not. Property is disposed of, and handsome profits realized, but the civil law does not demand a portion of the proceeds for charity. In his greedy desire to accumulate money, one may withhold from a prospective customer the knowledge of an existing flaw in that which he is selling and thereby secure the best of a bargain. It is dishonest to take such a course, in fact it is a sin, yet the law does not oblige such an one to give the purchaser an equivalent, because that method of dealing is not counted a crime. Again a man's covetousness may lead him to marry for money. He has violated a plain command of God, and so committed sin, yet the marriage is regarded lawful by the State. On the other hand, it is possible for one to be convicted of crime by the civil law, when he has violated no precept of the moral law. In their zeal to protect what they call their own interests, some governments make laws of an oppressive nature, for which those on whom they operate harshly can see no good reason. To illustrate: The United States has exclusion laws which forbid certain persons, from other countries, to land on its shores. But suppose one of these unfortunates, in defiance of the law, pursues happiness by quietly seeking to better his fortunes on forbidden territory, what precept of morality has he violated? Yet such an one is apprehended by the civil law, and his liberty restrained, just the same as the most pronounced criminal.

As another illustration on this point, the following fact, relative to American slavery, may be cited. Prior to the civil strife which resulted in the freedom of 4,000,000 slaves, it was held to be a criminal

offense to aid one of those bondmen to escape to English soil, or to harbor one while thus running the gauntlet for liberty. All along the northern borders of the slave States, benevolent Quakers, and others, operated what was then known as "under-ground railways," for the purpose of secretly helping the unfortunate blacks into freedom. But in every case they exposed themselves to the penalty of six months' imprisonment, a fine of \$1,000, and civil damages to the same amount. To thus befriend a fellow-creature, held in forced bondage, and for no fault of his own, was then considered a crime worthy of severe penalties, yet who can say that the self-sacrificing acts of those men, in defying the rigors of the civil law, were sin before the law of Jehovah?

Another, and a very substantial reason why a civil government can not treat crime as sin is that, the attempt to do so would completely overthrow the social fabric. While the moral law calls for an extreme penalty upon its transgressor—even death itself, no one need suffer the punishment prescribed, however great his sin, provided he accepts certain conditions of amnesty freely offered to all. The conditions are, that any one convicted of sin by the moral law may, upon genuine sorrow and repentance, attested by humble confession in the name of Christ, have instant pardon. See Ps. 32:1-5; 1 John 1:9. This done, the sinner is free from the penalty of the moral law.

But suppose the State should regard crime as sin, and attempt to punish it as such,—as a representative of God's government,—what could it do in the case of one who, on being apprehended for crime, and brought before the judge, should declare, with acceptable evidence, that he had already been absolved from the offense by the Court of Heaven? If the State, in its judicial work, acts as the agent of Jehovah, would it not be legally bound to recognize the validity of the prisoner's plea, and discharge him? Carry the matter a step farther. Suppose the prisoner has not, up to the time of his conviction by the civil court, acknowledged his guilt. But upon the verdict to that effect being rendered by the jury, he immediately, with tears, makes open and hearty confession of his sin, and then declares that by faith he has received full forgiveness of God for the same. Could the court then, if in session for the purpose of discovering moral guilt, refuse the prisoner his liberty? It certainly could not, for when God makes one free he is "free indeed."

That would never do, one may say; such a course would destroy the power of the State to bring any one to justice. It certainly would, and that without remedy. But still it would be the only logical outcome of an attempt to make the civil law punish crime as sin against God; and all because the State, which is at best but a human power, assumes to exercise the attributes and authority of Jehovah.

Does any one suppose for a moment that because a set of fallible men are chosen by their fellows to represent their will in the management of a civil government, that therefore God really confers upon them divine power to be used at their discretion, as ministers of the divine will? If so, then it follows that all the wickedness of civil rulers is committed by God's authority. Who does not know that many of the rulers of this world have been the worst of tyrants, and that they unstintingly perpetrated cruelty and wrong upon their defenseless subjects? To make God responsible for this, is to impeach his character and blaspheme his name.

If it be said that civil governments represent the authority of God only when they do right, that is virtually saying that they have just as much divine authority as a banking establishment when it does right. It certainly could mean no more; for in the words of Samuel T. Spear, D. D.: "All moral beings, whether kings on thrones, or peasants in cottages, have a divine warrant for doing right, in the sense of being obligated thereto by the law of God. This warrant includes the civil ruler; but he has no special application that distinguishes him from other men. Justice rendered by the private citizen is as really divine as justice rendered by the magistrate."

"To say that governments, established by iniquity and perpetuating the iniquity in which they originated, are the executives and representatives of the divine will in any other sense than that of existing in the providence of God, is to place his authoritative sanction upon the most horrible abominations found on the pages of history. The divine right of civil rulers would be a mere assumption without proof even if all rulers had been wise and pure; but when we put the Alexanders, the Neros, the Caligulas, and all the bloody tyrants of history into the catalogue of civil rulers, then the doctrine is rendered impossible by the attributes and moral character of God." J. O. CORLISS.

Where Will It End?

Most people are familiar with the old story of the man who neglected to have a nail driven in the shoe of the horse he was riding, and how, "for want of a nail the shoe was lost, for want of a shoe the horse was lost, for want of a horse the rider was lost, and all for the want of a horse-shoe nail." A very small beginning, true enough, but most disastrous in its ending.

This lesson comes home to us to-day with striking force in view of the indifference with which so many regard the present Sunday movement. "It is only a little temporary craze which will soon die out," they say, and so dismiss it from their minds. The time was, perhaps, when

such an opinion might have been advanced with some degree of plausibility, but in view of the rapid developments of recent years, it can readily be seen that a conflict of stupendous magnitude lies before us in regard to this question. This becomes doubly apparent when we stop to consider that some of the very ones who, at the first, pooch-pooched at the "idle fears," so-called, of those who opposed it, have turned in with the very movement that they declared would amount to nothing, and are now using their utmost endeavors to make it effective. And this tendency becomes more marked, almost with each successive day, in political circles. The average politician, generally speaking, has an eye to the "main chance," and as he sees petitions being circulated, public meetings being held, and all manner of expedients being used to bring Sunday prominently before the public, he soon reaches the conclusion that if he expects to maintain his hold upon public opinion, it will be about the correct thing for him to express his belief in the universal sacredness of the "American" Sunday, however little religious regard he may have for the day, or for the sacredness of anything else.

And it is this very political agitation which furnishes such grave cause for apprehension. If the advocates of Sunday sacredness simply desired to observe the day themselves, or even if they only wished to call the attention of others to the need of a better observance of the day, no reasonable objection could be urged. This would be nothing more than their lawful right. But when they endeavor to secure legal sanction of the sacredness of that day or of any other, they not only go contrary to the most vital principles of Christianity, but they attempt something, which, if carried out, will subvert the very foundation of our national greatness, and transform the "best Government the sun ever shone on," into a despotism more tyrannical than that of the Russian Empire.

Any such attempt is contrary to Christianity because the teaching of Christ was, and is, to do unto others as we would have them do unto us. This gives the fullest possible liberty of religious thought and action; unless, indeed, our Sunday-law friends are prepared to admit that they would like to be compelled to acquiesce in some religious observance which was utterly contrary to their own desires,—a conclusion whose self-contradiction is so evident that it needs no refutation.

Our national greatness arises not so much from our favored position and immense resources as from the just and equal protection which our laws offer to all who come within our boundaries. Here the oppressed of all the earth have found a welcome, and the very name America has almost become a synonym for civil and religious freedom. But to seek legislative aid in behalf of any religious institution,

is not only a confession of weakness, but is also an attempt to coerce the religious opinions of men, and to stifle all the convictions of conscience, thus despotically depriving them of the liberty of individual thought, and making mere machines of them, or at the best, making them *act* as though they believed something which they do not believe; which is nothing less, in fact, than making hypocrites out of otherwise honest men.

It may be said by way of objection to the foregoing that this movement is not a religious but a civil one. But if so, why is so much enthusiasm manifested by the Church over the question? and why is it that the prime movers are found chiefly among the ministry and membership of the great religious bodies of the land? There are reforms which would properly come within the jurisdiction of civil law. Why do they not take more interest in these things if it is from motives of pure patriotism that they are working? The fact simply is that the prominent agitators of this Sunday-law movement have time and again acknowledged that it was the *religious* character of the day that they desired to have recognized. In proof of this it is only necessary to cite the reader to any of the attempts made of late years to secure congressional action upon this very matter. It is the religious and sacred phase of the subject that continually crops out, and it is the religious, not civil, aspect to which they are looking in the future, and which they hope to eventually succeed in enforcing upon the public.

But, if it is within the province of this government to dictate what day shall be observed, it is also its privilege to specify *how* it shall be kept; and as the great complaint against Sunday violation, at present, seems to be on account of people staying away from church, the only logical conclusion that can be drawn is, that if a national Sunday law is once secured, the next step will be enforced attendance upon religious services. And, of course, if individuals can be lawfully compelled to attend church it is nothing unlawful if they shall be obliged to financially keep up and support the various church establishments of the land. Not only so, but it follows, as naturally as night follows day, that the civil power shall have the right to dictate what church each individual shall support, what congregation he shall unite with, and what particular form of belief or profession of faith shall be required of him. Thus the civil power will be but a tool in the hands of the religious element, to execute its autocratic behests, and the two will be as completely united as they ever were in the palmiest days of the Roman hierarchy. By parity of reasoning, the State will then have power to declare what shall *not* be believed, so that what is now simply a difference of religious opinion will then be heresy, and will be punishable as a

crime under the laws of the State, the same as murder, felony, etc.

Let no one say the picture is overdrawn; for instead of being exaggerated, it is not fully filled out. Let the precedent once be established for the Church to dictate to the civil power, and the tyranny of religious persecution will just as surely throttle liberty of conscience as it did during the Dark Ages.

The boon of religious liberty and freedom of thought is too priceless a heritage to be squandered for a mess of political pottage. The advocates of the present movement in favor of Sunday legislation had better ponder deeply upon these questions. The measures contemplated by them will lead onto dangerous ground, and their inevitable end, if carried into effect will be to revive the bigotry, cruelty and religious persecutions of the past.

When the United States shall have prostituted her law-making powers to such base ends, "Ichabod" may well be written over the portals of her legislative temples, for her glory will have departed. *Let the people beware of the first step.*

J. W. SCOLES.

THE lower house of the Prussian Landtag has been excitedly debating a new Educational Bill, which is practically a measure to make a State religion of which the German Emperor should be the Pope. The avowed object of the measure is to put the Prussian schools into the hands of the clergy, to make what is called religious instruction obligatory, and to exact from all students a full measure of conformity. In the language of the Imperial Chancellor, who is the chief advocate of the measure, "it is a bill against atheism." It would force doctrinal teaching upon children whose parents are opposed to such teaching; it would force Jews to accept Christianity,—such Christianity as the priests of the State religion might choose to teach. It sets up as supreme what is called in Prussia the "Confessions." The Emperor and his Lord Chancellor appear to believe that matters of faith can be easily regulated by statute, and that the people of Prussia are quite ready to put their consciences and their relations to God in the hands of the king. The opposition to the measure declares that it is an attempt to set up a political religion, which would practically result in the domination of an organized priesthood. The promoters of the bill admit the truth of the criticism, and attempt to justify it on the express ground that the real, vital question is whether Prussians are to be Christians or atheists. The discussion has been very warm, not a few of the government party being in the opposition. The Minister of Finance sees in it a menace to some of his plans for managing the monetary affairs of the empire, and has resigned. This is a singular comment upon the practical working of a religion made by law. We suggest that the advocates of legislation in behalf of religion and religious institutions in our own country make a study of this extraordinary Prussian movement.—*Sabbath Recorder.*

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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THE *Pittsburg Dispatch* again chronicles the results of the Sunday sessions of the police courts of that city,—fifty-six cases in all, before five magistrates. It seems the Law and Order League of Pittsburg has its own machinery oiled to run seven days in the week.

AN act was introduced in the Missouri Legislature, February 3, to prohibit the sale of any vinous or spirituous liquors within two and one-half miles of the Methodist and Christian churches at Marietta, Prentiss County, Mississippi. Why favor these two denominations above all others?

A CABLE dispatch reports that a Chinese General, Toheu Kitong, has been executed for treason in having become a Christian and for having furthered the cause of missions. It seems that they are practical "National Reformers" in China and logically follow the doctrine to its ultimate conclusions.

AN association, to be known as the "Milwaukee Sabbath League," has been lately established in Milwaukee, Wisconsin. In the resolutions adopted at its organization the aid of all citizens is invoked to secure the enforcement of Sunday laws, and it is "demanded" that the Wisconsin exhibit at the World's Fair be closed on Sunday.

THE petition list of the New Jersey Legislature, for one day, protesting against the opening of the World's Fair, on Sunday according to the record, was quite large,—petitions being presented by Senators Rue, McMickle, Rogers, Perkins, Adrain, Miller, Cornish, and Hinckliffe, signed by "numerous of their constituents." The New Jersey Sabbath Union is making every effort to have the Legislature, commit itself on the question of Sunday closing of the Fair.

THE *Christian Advocate* notes the approach of the centennial anniversary of the constitutional establishment of religious freedom in this country, and says: "The Executive Committee of the American Baptist Home Mission Society has decided to call a celebration of the centennial of the incorporation into the Constitution of the United States of the clause forbidding Congress to make any law establishing or forbidding the free exercise of religion, as a triumph of Baptist principles. The ratification of the amendment was declared

during the congressional session of 1791-92, so that we are now in its centennial year. Arrangements are on foot to make the celebration a marked feature of the Baptist anniversaries, in May next, in Philadelphia." At the same time they would do well to consider whether, in attending this anniversary, they are celebrating the birthday of a living principle in this Government, or have gathered to measure how much more than a word and a name that same amendment is after the lapse of one hundred years.

AN evidence of how rapidly the idea of establishing national feast days, fast days, and religious and semi-religious holidays, is gaining ground, is the presentation in the Legislature of Minnesota, of a memorial asking for the passage of a law appointing October 12, the anniversary of the discovery of America, by Columbus, as "a day of national thanksgiving." Of this the *Christian at Work* says: "We, together with the *Lutheran Observer*, have recommended the observance of Discovery Day for years."

IN Minneapolis, "Mayor Winston has signed the amended liquor ordinance giving only the police of the city authority to make complaints against saloon keepers. It is stated that Superintendent Henderson has ordered the police to keep their hands off, and that saloons will open Sunday, beginning February 21. The whole matter will be carried to the Supreme Court, by a citizens' committee, on the plea that a person has the right to file information against another who is alleged to be breaking the laws of the State."

THE World's Fair bill, appropriating \$300,000 for the exhibit of the State of New York, has been amended in the Assembly by the addition of a provision that the State exhibit should be kept closed on Sunday. The amendment was adopted by a vote of forty-nine to forty-seven. On motion of Mr. Bush the resolution was then laid aside, in order as the mover said, "to give the Republicans, who were trying to make political capital out of a religious question, time to think over the matter." The bill can be called up at any time, and if passed in this form by the Assembly will necessarily return to the Senate for its concurrence upon the amendment.

THE "Pearl of Days," says "the security or disaster of our American institutions depends upon the issue of this Sabbatic contest and the proper enforcement by civil enactment of all divine law that inures to the well being of the State."

To determine what portion of divine law inures to the well being of the State, and then to construe that portion and decide as to its application to the State, the proper terms by which to enact it into civil law, and fix the methods of its enforcement, has always involved those legislators who have attempted it in such a maze of evident error, contradiction, inconsistency and injustice, as ought in itself to prove to any intelligent being the impropriety of attempting to enforce the divine law by the civil.

AN exchange reports Rev. J. H. Willey, of Syracuse, New York, as teaching in a sermon, lately delivered in that city, that in order to preserve the religious observance of Sunday the Government must legislate to that effect, and then enforce its laws,—and saying, "When the law is made then I appeal to you as a church; I appeal to you as Christians, stand by the ship of State and if any one dares to desecrate the day—over the rail with the wretch!"

To have carried out the nautical figure of speech to an exactitude he should have said, "Let him walk the plank!" It has been evident for some time that there are pirates on board this ship of State, who intend to mutiny, capture the ship, and do their best to send all who oppose them to Davy Jones' locker. They must be very sure of success to appeal so openly to their co-conspirators.

"McMASTER'S History of the United States" says of the code under which the French and Spanish city of New Orleans was governed before the cession of Louisiana to the United States in 1803,—"Wretched indeed was the plight of the friendless offender, or even an accused person, who was brought before one of these perambulatory judges. If he had reviled the Saviour or the Blessed Virgin, his property was confiscated and his tongue cut out." Although such penalties would not now be imposed because of being "cruel and unusual," neither would the reviling of the "Blessed Virgin" be treated as a penal offense, yet the spirit of this very criminal procedure is still retained, only modified out of respect to public feeling and to correspond with Protestant instead of Catholic creed.

THE *Citrograph*, Redlands, California, publishes this, credited to the *Grocer and Country Merchant*, and heads it, "Absurd Laws."

"Commercial travelers, or others who carry accident insurance policies, should be careful when business or pleasure takes them to some of the eastern States, having Sunday laws, that they do not go shooting or fishing on the first day of the week. By a recent decision of the Vermont Supreme Court it was held in the case of *Duran vs. Standard Life and Accident Insurance Company*, that a person who walked from one town to another on Sunday for the purpose of hunting violated the laws of Vermont, which forbid hunting on Sunday, or traveling on that day, except from necessity or charity; that an injury occasioned by his slipping on frozen ground while returning home from hunting on Sunday was not covered by an accident insurance policy exempting the company from liability where a 'violation of law' was the act, cause, or condition, 'wholly or partly, directly or indirectly, producing the injury, or where the injury was affected by any such act, cause, or condition, or under its influence.' Residents on this coast, where the law is indifferent as to whether one attends church or goes fishing on Sunday, will find it hard to realize that such enactments as the Vermont Sunday law exist in any American commonwealth. It may be perhaps that to the existence of the narrow views, as expressed in the Vermont statute, is to some extent due the steady decline in the population of a State which has produced so many men of distinguished ability."

In Pittsburg, where the Law and Order League is very active in trying to put down the Sunday paper as well as all forms of Sunday work, the Printers' Assembly, a branch of the Knights of Labor, has passed the following resolutions:—

WHEREAS, There are many laws on the statute books of Pennsylvania, notably the conspiracy and Blue Laws, which militate against the rights and liberties of the laboring class, and

WHEREAS, An association styled the Law and Order League, mainly composed of disreputable persons, not citizens of the United States, has taken it on itself to enforce the obnoxious Blue Laws of 1794 to the detriment of workmen and their families, in an attempt to deprive them of their Sunday papers, thus denying them the only means they have to educate themselves; therefore, be it

Resolved, That Printers' Assembly 1630, Knights of Labor, hereby emphatically denounces the conspiracy and Blue Laws as blots upon the statute books of the State, and insists upon the repeal of laws which permit foreigners to levy blackmail upon American citizens and allow capital to grind down workmen through the medium of the courts; and further, be it

Resolved, That we call upon all citizens who have the interest of labor at heart, and also on all workmen, to cast their ballots for only those candidates for the Legislature who will pledge themselves to vote for the repeal of the conspiracy and Blue Laws and all other acts on the statute books of Pennsylvania which are to the detriment of labor and the benefit of capital.

It may be an extravagance to style the members of the Law and Order League "disreputable characters" yet at the same time all such leagues are a menace to civil freedom. However one can but see, from these resolutions, that the laboring men are not as anxious for Sunday-laws as the American Sabbath Union and other Sunday-law advocates would have it thought.

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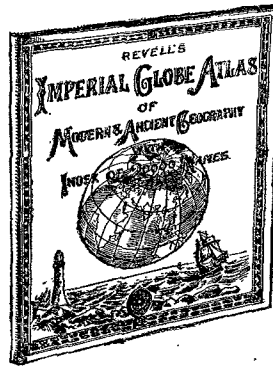
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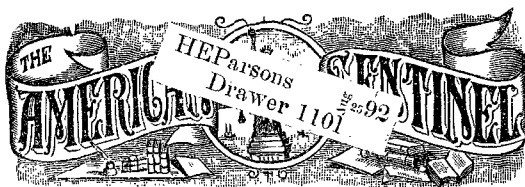
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NEW YORK, MARCH 3, 1892

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SIXTY-NINE professors of the University of Berlin, including two of the theological faculty, have, it is stated, petitioned the Prussian Diet not to pass the Primary Education Bill, on the ground that the bill restricts the right of the State. It should be opposed on the ground that it restricts the right of the individual.

THE *Catholic Review* claims that the Roman Catholic population of the United States is at least 20,000,000. Of these, 8,000,000 are "good Catholics," and the remainder, persons who believe the doctrines of the Catholic Church but who neglect confession and communion; the *Review* calls them "bad" or "indifferent" Catholics.

A WESTERN paper says that "at a recent special meeting of the Burlington, Iowa, branch of the Sunday Observance Union, resolutions were adopted strongly urging all persons interested in the proposed organization of a baseball club in Burlington, for the coming season, to insure that no games be played on Sunday, and pledging the Union to the enforcement of the Sunday observance law."

THE *World* expresses itself upon the Sunday law of the State of New York thus:—

It is time for the Legislature to sweep away this relic of Puritanical intolerance. Its existence is not only a violation of the principle of our American system of government, and therefore a wrong to the individual; it is a direct incentive to evil.

Certainly, all religious laws in the State statutes are not only incentives to evil, but they are in themselves evil and only evil; they should be repealed; and if this "Nation" were only sufficiently "Christian" to understand the Bible and practice its teachings, they would be repealed before this present session of the Legislature closes.

THERE are in use in Belgium special postage stamps for those who do not wish their mail handled on Sunday. The object of the Government is to ascertain what proportion of the people of that country are practically opposed to Sunday mails. Remarking upon this fact an obscure National Reform organ, published in this city, says:—

Why not agitate for such stamps in this country?

Why not write letters to Hon. John Wanamaker, P. O. Department, Washington, D. C., requesting that such stamps be prepared and put on sale? Surely the Superintendent of Bethany Sabbath school will do as much to give letter writers a chance to express their convictions as the Belgian Government.

Certainly; why not let those who want their letters delayed over Sunday have it so? The number however would be small, especially of those who are consumed by a desire to dictate to others what they shall and shall not do on that day. National Reform is not like charity; it does not begin at home: it seeks to reform the other fellow.

In Switzerland, as well as in Belgium, "Sunday postage stamps" are advertised for sale, that thus, by their use, the authorities may obtain an expression as to the sentiment of the people in reference to Sunday mails. In comment upon this the *Northwestern Christian Advocate*, remarks:—

It seems that the Government has not the courage to meet that question in a square and manly way. Oh, for more moral courage!

By this the *Northwestern* means, why did not the Swiss Government act despotically upon this question and do away with Sunday mails without consulting the wishes of the people in any manner. It would seem that in the eyes of that paper a religious despotism is the only moral and manly government.

ATTENTION has been called recently, perhaps more emphatically than ever before, to some of the defects in the United States postal laws, by the exclusion of *Printers' Ink*, published in this city, from the privileges of second-class mail matter. That the decision is unjust and arbitrary must be clear to the average American mind; and that the law should be repealed or amended, which places such power in the hands of a single man, from whose decision it permits no appeal, is equally clear. On what principle the Post-office Department holds that *Printers' Ink* is third-class matter while it admits *Book News* as second-class, is hard to understand, unless indeed it is that the publisher of the latter publication is the Postmaster General. Mr. Wanamaker should spare time enough from political wire-pulling, or if needs be, from his Sunday school, to see that his subordinates deal a little more justly with the people.

CERTAIN clergymen of Buffalo have requested the Superintendent of the public schools, of that city, to furnish for publication in the daily press the names, together with the religious belief, of all of the teachers employed. The request was doubtless due to the charge that a number of Catholic teachers had been appointed by the superintendent. The superintendent's reply is respectful, as it should be, but it contains nevertheless a well-merited rebuke. He reminds the preachers that

the laws and regulations governing the public schools of Buffalo do not require him to examine into the religious creeds of those who are employed, and further that for him to have attempted such an examination would have been impertinent and detrimental to the cause of education.

COMMENTING upon these facts, the *Washington Post* well says that "the school teachers of Buffalo are employed for the same reason that school teachers are engaged in other cities, and for this reason Superintendent Crooker's reply will interest the whole country. If any teacher is incompetent, he or she, as the case may be, should be promptly removed. But if one religious denomination is to be denied the privileges of the common school system it would be unjust to expect those of that belief to contribute to the support of the schools. This is an old question; the people are opposed to sectarianism in the schools, and the inquiring ministers of Buffalo are not altogether wise."

IN 1890 the friends of the "poor laboring man" in New Jersey made an effort to prevent his being "compelled" to work on Sunday; and this is what the *New Jersey Agriculturist* for July of that year said of it:—

An attempt was made to prevent berry-picking on Sunday in certain districts of New Jersey, but fortunately failed. The loss of a single day means the loss of thousands of dollars in the berry business. If the Lord saw fit to ripen berries on Sunday it is a crime against common sense and the goodness of the Giver to allow the berries to perish. A work of necessity done on Sunday need not fear censure from sensible Christian people.

THE SENTINEL does not believe that berry-picking is a work of necessity in any such sense as that claimed by the *Agriculturist*; nevertheless the note shows that Sunday-keeping is not insisted upon in the interests of the toiling masses, but in the interests of those who regard Sunday as a sacred day.

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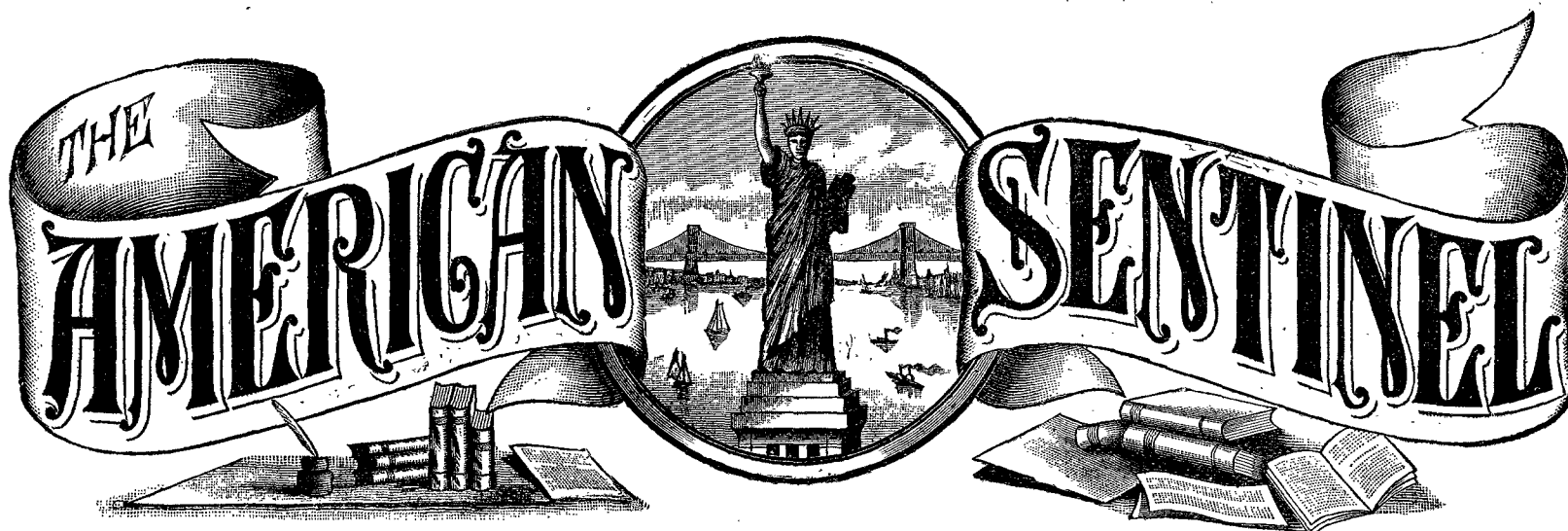
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EDITOR, - - - ALONZO T. JONES,

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

GOD gives manhood but one clew to success—equal and exact justice; that he guarantees shall be always expediency. Deviate one hair's breadth—plant only the tiniest seed of concession—you know not how "many branches of mischief" shall grow therefrom.—*Wendell Phillips.*

WE must remember that if we would maintain our free institutions, we must protect the rights of minorities, and insure to them every privilege and immunity that is accorded the majority, and that every man's rights must be protected whether he stands alone or with the Nation. We must remember, too, the tendency of mankind to enforce upon others *their* opinions and *their* customs.—*W. A. Blakely.*

THE morality as derived from religion which the State needs will be best supplied by the confinement of its agency to things temporal and the entire omission on its part of any attempt to administer things spiritual. The State can do religion no favor so great as to have nothing to do with it, and itself no favor so great as to let religion alone. The moment the two are put in alliance with each other both are injured.—*Samuel T. Spear, D.D.*

GOD is the great moral Governor; to him every soul is responsible; to him every free moral agent must give account. To permit any power whatever to come between the individual and God, would destroy this individual responsibility to

God. If it were the province of the State to enforce the law of God, the individual would naturally seek to know, not the will of God, but the will of the State. And the effect would be to put the State in the place of God, just as the Papacy puts the Pope in the place of God, "so that he as God sitteth in the temple of God, showing himself that he is God." But God has no vicegerent upon earth.

More Judicial Legislation in Tennessee.

THE question of the competency of witnesses is a vital matter in the trial of any case or in the discussion of any subject wherein parties differ. If by any means a witness, whose testimony is necessary to establish a certain line of evidence, can be excluded from giving that testimony, as incompetent to be heard in the witness chair, then from lack of proof of essential facts an unjust cause may be won and a good cause may be lost.

Upon the subject of competency of witnesses the code of Tennessee, 1884, says:—

4560. Every person of sufficient capacity to understand the obligation of an oath, is competent to be a witness.

The succeeding sections of the Article specify certain exceptions wherein persons are or may be held incompetent to testify,—when guilty of certain heinous crimes, and when incapacitated by reason of special family or legal relations to the parties to the suit. But it is not once hinted that religious belief or unbelief enters into the question of competency in any degree. It would therefore naturally be supposed that it would be entirely unnecessary to go any farther in this investigation, so far as the jurisprudence and judicial decisions of the State of Tennessee are concerned,—particularly as the Constitution of the State expressly lays down the broad principle, that no religious test shall ever be required as a qualification for holding office in the State, nor as a qualification for jury service. It would, therefore, be most natural to suppose the same princi-

ple must continue of force throughout; and in a court where neither the judge who sits on the bench nor the jury upon whose verdict the life, liberty, or property of the party at bar may depend,—if *they* can not be required to be of any specified religious creed, or to have any religious belief at all,—then, certainly, it would not be expected that any such discrimination would hold in the case of witnesses who appear before such a court. It would seem that the incongruity of such a distinction would make this impossible, and the evident deduction from such a situation,—that the professedly Christian or atheist prisoner would, in asserting his privilege to be tried by his peers, have the right to call for a Christian or atheist judge and jury by whom his case might be tried without prejudice,—would cause the ludicrousness of subjecting the witness to a religious test, which the Constitution prohibited applying to judge and jury, to appear so clearly that the possibility of its application to a witness would not be thought of.

But the compilers of the code have attached a foot-note to section 4560, in which certain references are given thus:—

As to incompetency on account of want of religious belief, see 2 Tenn. 96; 1 Head, 125; 1 Swan, 411; 2 Heis., 653.

Before acquitting the State of Tennessee on this count it might be well to consult these cases. The first (2 Tenn. 96) is that of *State vs. Cooper*, tried in the Superior Court of last resort, at Knoxville, in September 1807. This case must speak for itself. After what has been seen of the spirit of the Constitution of the State on such a question as this and the broad statement of the code that, every person capable of comprehending the obligation of an oath is competent to act as a witness, no other testimony could be believed, which should say as does the caption of this case, "No person can be a witness who does not believe in a future state of rewards and punishments." The case is reported thus:—

In this case, a witness, Captain Buller, was pro-

duced as to the credibility of Samuel Finley, and asked if he had not heard Finley say that he did not believe that there was either God or devil, that the Old and New Testament was no more than any other history. The Attorney-General argued that by the laws of England every rational creature, whatever his belief might be, could be a witness. There was no instance in any of the law books that any man's religious opinions ever were excepted to. No question can occur as to these things, with respect to a citizen.—It is true, as to savages it may.

Campbell J. thought that no man who did not believe in a future state of existence, rewards, and punishments, could be a witness. The question is proper.

Overton J. considered this question of importance and therefore took a view of the English authorities. *Prima facie*, every person of a country where a belief in a future state of rewards and punishments commonly exist, let his religion be what it may, is competent. With respect to such persons no slight or casual sayings can be given in evidence for the purpose of rendering them incompetent. Evidence of a settled belief should be produced. The same question may be asked in this case, as in others which relate to reputation, viz., what is his general reputation, not particular questions, unless the ground is first laid in the general reputation of the person offered, and then particular questions as to the creed of the witness.

Thus Judge Campbell, in this case, unhesitatingly excludes from the witness stand every person who does not "believe in a future state of existence, rewards, and punishments." And Judge Overton concurs with him, only marking out the course of examination by which it is necessary to ascertain whether or no the *creed* of the witness is such as will render him competent to testify. And this, although counsel had shown, and it had not been denied, that there was no authority for such a holding. But this case was tried in 1807, and perhaps it is referred to merely as ancient history. The next citation, possibly, will be in consonance with the language and spirit of the section of the code under consideration. It is the case of *Bennett vs. the State*, 1 Swan 411, heard at the April term of the Supreme Court at Jackson, Tennessee, 1852. A portion of this case reads thus:—

An objection was made to the competency of the prosecutor, John Edgar, to testify as a witness. It appears that he was sworn on the *Voir dire*, and on being interrogated by the defendant's counsel, as to his religious belief stated, "that he did not believe in a state of future rewards and punishments after death; and that the only punishment inflicted for wrongs in this life, was the pangs of conscience; but he believed in the existence of a God, he also believed the Bible." The court held him to be a competent witness; and in this there is no error. The statement of the witness as respects a future state of rewards and punishments is neither very intelligible nor consistent. As we understand it, however, he means not to disavow, but on the contrary, distinctly to affirm his belief in such a future state; but entertains an opinion different from many persons as to the *nature* of the punishment—an opinion in which he is by no means singular.

It seems that the view of the ancient judges is, notwithstanding the lapse of time, still that of Judge McKinney, in this case. He evidently considers it necessary that to be a competent witness a man must believe in a future state of rewards and punishments, although he would not neces-

sarily hold that those beliefs must be either intelligible or consistent. A very fortunate holding perhaps, for if perfectly consistent and intelligible views were requisite even those holding the so-called orthodox ideas as to the future state might be excluded from testifying in court.

Both of these decisions are contrary to the spirit of the Constitutions of the State in force at their rendering; the first to the Constitution of 1796, in which the bill of rights declares that no human authority can control or interfere with the rights of conscience and no religious test be required of any one upon whom is placed a public trust. The Constitution of 1834, reiterates these principles, and to this the case of *Bennett vs. the State* is in antagonism.

The next decision, that of *Harrel vs. the State*, 1 Head 125, was delivered by the same judge at the September term of the Supreme Court, at Knoxville, six years later, under the code of 1858, then just adopted. This code is similar in its provisions, as to the competency of witnesses in this regard, to that quoted at the beginning of the article. In this case *Harrel* was convicted of receiving stolen goods and sentenced to the penitentiary. The principal witness, upon whose testimony this conviction was secured, had affirmed his disbelief in the accepted views of religion. The action of the lower court on this point is thus narrated:—

For the purpose of excluding said witness on the ground of incompetency, from want of religious belief; it was proposed, on behalf of the defendant, to prove, that, within less than four months from the time of the trial, said Stephens "had solemnly declared that he did not believe the Bible was true; that he did not believe in the existence of a God; that he did not believe that man had a soul; that he was like the beasts; that his breath was his soul, when you stopped that his soul was destroyed, and that was the end of man."

The Court would not admit this evidence although it held that the defendant might produce evidence as to the "general religious reputation" of Stephens or might question the witness himself as to his religious belief. This the defendant's counsel would not do, and the case went on to a conviction under Stephens' testimony. In his decision upon appeal Judge McKinney says:—

It is admitted that the sentiments imputed to Stephens, if really entertained, rendered him incompetent to testify as a witness; and the only question is as to the mode of proof. Upon this point a difference prevails in practice. Mr. Greenleaf states that the ordinary mode of showing this objection to the competency of a witness is, "by evidence of his declarations, previously made to others." Vol. 1, sec. 370, and note 2. And according to some of the authorities referred to in the note, it is not admissible to enquire of the witness as to his religious belief. On the other hand Mr. Starkie lays it down (Vol. 1, p. 121) that, "before a witness takes the oath, he may be asked whether he believes in the existence of a God, in the obligation of an oath, and in a future state of rewards and punishments; and if he does not he can not be admitted to give evidence." We have held recently, in a case not reported, that the party seeking to exclude a witness on this ground, may adopt either mode of proof; and we adhere to this determina-

tion as the better practice. If the witness really disregards the obligation of an oath, it would seem to be neither safe, nor consistent to resort to his examination. If he has voluntarily avowed his disbelief, we perceive no reason why this should not be proved in the same manner as any other fact. The question, whether his declarations in regard to his faith have been correctly understood, as represented; as also the question whether his opinion has undergone a change, will be open to proof of alike character. In this view, his honor erred in excluding the evidence offered. But in the instructions to the jury we think there is no error. Judgment reversed.

Thus, in establishing the incompetency of a material witness, an opportunity was made for a receiver of stolen goods to go free. The authorities referred to here, it will be noticed, are *Greenleaf*, and *Starkie*, on Evidence, nothing more.

The next case is that of *Anderson vs. Maberry*, heard in the Supreme Court by Judge Nicholson, in 1871. In the questions involved, in reference to the competency of the witness, the case is almost precisely similar to that just given, and the judge says, "This exact question arises in the case of *Harrel vs. the State*, 1 Head 125." He then quotes from Judge McKinney's decision in that case, and renders his own decision:—

Upon this authority, which we adopt as the best rule of practice, the Circuit Judge erred in not permitting plaintiff's counsel to call witnesses to prove the declarations of Drury Smith, as to his disbelief in a God, and in a future state of rewards and punishments, and in requiring him to resort to the examination of the witness himself. The record shows the evidence of Drury Smith to have been material on the issue before the jury. For this error the judgment is reversed, and the cause remanded for another trial.

Again a witness is excluded whose testimony is "material to the issue." This case is decided under the same absence of code provisions as the previous cases, but under the Constitution of 1870, in which there was added to the bill of rights, in reference to jurors, "and no religious or political test shall ever be required as a qualification for jurors." Thus the constitutional theory and the judicial practice draw farther apart; the one retrogrades as the other advances.

One of the authorities upon which Judge McKinney bases his opinion is the "Law of Evidence," by Thomas Starkie, Esq., of the Inner Temple, one of Her Majesty's Counsel. This, then, is an English authority, and Her Majesty's Counsel says:—

Before a witness takes the oath, he may be asked whether he believes in the existence of a God, in the obligation of an oath, and in a future state of rewards and punishments; and if he does he may be admitted to give evidence. And it seems that he ought to be admitted if he believes in the existence of a God who will reward or punish him in this world, although he does not believe in a future state. *But it is not sufficient that he believes himself bound to speak the truth, merely for a regard to character, or the interests of society, or fear of punishment by the temporal law.*

To this, Sharswood's American edition has this note, "The weight of authority in the United States is very decidedly with the text on this point." Again, on

page 30 of the same edition, this authority says that all "who do not believe in the existence of a Deity; or in a state where that Deity will punish perjury, can not be admitted as witnesses." To this Mr. Sharswood appends this note, in reference to the "decisions of various courts in the United States. There is entire unanimity in holding that the witness must believe in the existence of a God who will punish falsehood." Greenleaf deals with the question much more at length, but reiterates the same thoughts and repeats the same facts.

According to the unqualified testimony of all the Tennessee cases bearing upon this issue, the English Church and State precedent has been implicitly followed in the United States upon the question of the competency of witnesses, solely upon a religious basis, without the slightest thought having ever been given as to whether it was or was not in keeping with constitutional principles. W. H. M.

Is It the Sabbath?

(Concluded.)

THE advocates of Sunday sacredness claim no positive command or instruction as their warrant for keeping the day, but seek to make it appear from certain texts in the New Testament that Sunday was by the apostles and their immediate successors regarded as the Sabbath. It is proper, therefore, that we examine briefly the several texts in the Bible that speak of Sunday, or rather the first day of the week, for Sunday is a name unknown to holy writ.

The first day of the week is mentioned in the Scriptures only eight times. In not one instance is it called *the Sabbath* or even *a Sabbath*; and twice is it plainly distinguished from the Sabbath. The first of these texts is Matt. 28:1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." The other text which makes this clear distinction between the Sabbath and the first day of week is Luke 23:56; 24:1: "And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them."

The distinction made in these texts is very significant, especially in view of the fact that both Matthew and Luke, recorded, not their own words, but the words of the Spirit of God; and wrote some thirty-one to thirty-three years after the resurrection of Christ, at which time the change in the Sabbath is said to have been made. It is inconceivable that they should have used such language unless they were profoundly ignorant of

any change, and still regarded the seventh day as the Sabbath. But such ignorance on their part is *prima facie* evidence that no such change had been made; at least not by divine authority.

The first day of the week mentioned by Matthew and Luke, is also mentioned by Mark and John (Mark 16:2, John 21:1, 19); but neither of them give any intimation of any change in the Sabbath, nor of any sacred character attached to Sunday. Sunday is with them simply, "the first day of the week," while in both their narratives (though not in as close connection as in Matthew and Luke), another day is called "the Sabbath."

The next mention of the first day of the week occurs in Acts 20:7, where we find an account of a night meeting held upon that day. The record runs thus:—

And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long time preaching, he sank down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive and were not a little comforted.

And we went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene.

It is assumed by many that this meeting was upon Sunday evening; but that such was the case is by no means clear. In the first place, in the Scriptures the day begins not at midnight, as with us, but in the evening, at the setting of the sun. In Lev. 23:32, we read, "From even unto even, shall ye celebrate your Sabbath;" and from Mark 1:32 we learn that "even" was at the setting of the sun. In Neh. 13:19 we have this testimony on the subject: "And it came to pass that when the gates of Jerusalem began to be dark before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the Sabbath day." This agrees too with the expression, "And the evening and the morning were the first day," etc., in the first chapter of Genesis. In religious festivals the Jews still reckon the day from sunset to sunset, as do also those Christians who observe the Sabbath of the fourth commandment. It is evident, therefore, that this meeting was held on what we call Saturday night; that is upon the first or dark part of the first day of the week, Bible time. And it

is certain that the disciples did not at that time regard that day as the Sabbath, for we read that after Paul had broken bread, he departed afoot for Assos, a distance of about sixteen miles; for which place the ship, having a greater distance to go, had sailed, as we learn from Acts 20:13, before the apostle started, probably soon after the close of the Sabbath, or about the time of the beginning of the meeting at which Paul remained to preach. But even if it were shown that this was what we now call a Sunday evening meeting, it is certain that the disciples did not regard the day as the Sabbath. Moreover, this is the only meeting in the Bible said to have occurred on the first day of the week. We have the record of many Sabbath meetings, but only one Sunday meeting.

The last statement is, however, supposed by some to contradict 1 Cor. 16:1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The contention with regard to this verse is that it refers to collections taken at meetings on Sunday, as is now the almost universal custom in churches. On this subject Rev. J. W. Morton, formerly a Reformed Presbyterian missionary to Hayti, says:—

The whole question turns upon the meaning of the expression, "by him," and I marvel greatly how you can imagine that it means "in the collection-box of the congregation." Greenfield, in his Lexicon, translates the Greek term, "*by one's self, i. e., at home.*" Two Latin versions, the Vulgate and that of Castellio, render it, "*apud se,*" with one's self, at home. Three French translations those of Martin, Osterwald, and De Sacy, "*chez soi,*" at his own house, at home. The German of Luther, "*bei sich selbst,*" by himself, at home. The Dutch, "*by hemselven,*" same as the German. The Italian of Diodati, "*appresso di se,*" in his own presence, at home. The Spanish of Felipe Scio, "*en su casa,*" in his own house. The Portuguese of Ferreira, "*para isso,*" with himself. The Swedish, "*nar sig sjelf,*" near himself. I know not how much this list of authorities might be swelled, for I have not examined one translation that differs from those quoted above.

In the light of these translations it is positive that this text has no reference whatever to meetings regularly held upon the first day of the week, but rather to a weekly accounting, or summing up of the gains of the previous week to see how much each one could lay aside for the relief of the poor brethren at Jerusalem.

In addition to these references to the first day of the week, there are two other texts supposed by some to refer to that day; they are John 20:26 and Rev. 1:10. It is necessary only to read the first of these texts to see that the incident recorded could not possibly have occurred on the first day of the week; for it was "after eight days," counting from the day of the resurrection. "After eight days" is an indefinite expression meaning

not just a week, as some assume, but a period of more than eight days, as will appear from a comparison of Matt. 17:1, 2, with Luke 9:28, 29. In the first of these texts we read that "after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light." Luke says: "And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening." Now if "after six days" is "about eight days," it is manifestly absurd to insist that "after eight days" is just a week, and that John 20:26 is an account of a religious meeting on the first day of the week at which our Lord was present. But to such straits are they driven who would find Bible sanction for the Sunday-Sabbath.

The remaining text supposed to refer to the first day of the week, and frequently appealed to to prove its sacred character, is Rev. 1:10: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." This text does not say that John was in the Spirit on the first day of the week, or upon Sunday, but that he "was in the Spirit on the Lord's day." To assume, therefore, that the Lord's day is Sunday, is to assume the very point in dispute. The text does show that the Lord has in this dispensation a day which he claims as his; a day sacred to his worship; but it does not tell us what day that is. Other scriptures must settle that question.

In a former article was quoted a portion of the fourth commandment (Ex. 20:3-11), in which occur these words: "The seventh day is the Sabbath of the Lord thy God." According to the fourth commandment then, which is the Lord's day?—Not the first, but the seventh. But we have other evidence upon this point. In Isa. 58:13, 14, we have this testimony: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Here the Lord expressly claims the Sabbath as his day.

But it is said that "Lord's day" means the Lord Jesus Christ's day. Be it so; the result is the same; for our Saviour declares (Mark 2:28) that he is Lord "of the Sabbath day," so that whether we refer the expression "Lord's day" to the

Father or to the Son, makes not the slightest difference; the Scriptures testify that the Sabbath, the seventh day, is the Lord's day.

As THE SENTINEL has so often said, the truth or falsity of the claims of the Sunday-Sabbath can not affect the right of the State to require its observance; the State has no such right in any event; but in view of the fact that it is without a shadow of divine authority, the bigotry that clamors for civil law to compel all men to keep it, stands out all the more clearly, and is shown to be positively without excuse.

C. P. B.

Specious Reasoning.

THE *Christian Statesman*, of February 20, 1892, has the following argument to justify Sunday laws:—

A republic can not exist without morality, nor morality without religion, nor religion without the Sabbath, nor the Sabbath without law.

Allowing that the Sabbath is an important element in religion, it is not, however, all that is essential to true religion. Prayer is essential. Let us try the same logic with reference to this: A republic can not exist without morality, nor morality without religion, nor religion without prayer, nor prayer without law, therefore the Government must make a law requiring all to pray. This is as logical as the other, for those who call not upon God are as truly irreligious as those who do not keep his Sabbath. And this is the logic of National Reformers, who know of no other way to advance religion than by law. With them law is the last resort and final appeal in religious matters.

Such reasoning makes human law (for that is the sort of law that is meant), the ultimate source of religion. Religion can not exist without the Sabbath, nor the Sabbath without law; therefore, in order to have religion, the Government must legislate,—must pass a Sabbath law! That is to say that religion can not exist without the aid and support of the Government, or, in other words, without Church and State being united. But who does not know better? Who does not know that it has existed not only without the aid of law but in spite of it? Witness the rise and progress of Christianity during the first two centuries.

If the *Statesman* had said, a republic can not exist without morality, nor morality without religion, nor genuine religion without conversion and a change of heart, which can be affected by no human law, but by the preaching of the gospel and the influence of the Spirit of God only, it would have come nearer the truth. A purified heart is the only place where genuine religion can dwell. But the heart can be purified only by God, and that by faith. Acts 15:9. Repentance must precede conversion, but it is the goodness of God, not civil laws, that leads to repent-

ance. Rom. 2:4. As well might we expect to gather grapes from thorns, or figs from thistles, as to expect the fruits of religion from those who are unconverted. It is only the good man out of the good treasure of his heart that brings forth good fruit. That religion which expects Sabbath-keeping, religion, and morality, which will be acceptable to God, to come from unregenerated hearts, is not the religion of Jesus Christ, but the doctrine of antichrist. All the religion that can ever come from laws enacted by civil governments can at best be only in form. This is the religion of the National Reform party, the American Sabbath Union, and all the other Sunday-law parties and Sunday Rest Leagues now in existence or that ever will be. Those holding it are well described by the Apostle Paul in 2 Tim. 3:5 as those "having a form of godliness but denying the power thereof." What can be a greater denial of the power of God to transform the heart, renew the life, and perpetuate religion, than to assert that religion is dependent for its existence upon the legislative enactments of puny men, and wicked men at that?

It is true that the true Sabbath has law for its foundation and maintenance; but it is the law of Him who made the Sabbath, and not of him for whom it was made. This Sabbath is no more dependent for its existence upon human laws than are the returning seasons.

Wherever men are found who know their Creator and honor him, there will be found those who keep, to the best of their enlightenment, the Sabbath of the Lord, in memory of whose works and in honor of whom it was instituted. The law referred to reads: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," etc. Here is the all-sufficient Sabbath law. He who has this law for the foundation of his Sabbath observance needs no other. But the fact that this refers to another Sabbath than the one the *Statesman* and its allies are observing, is doubtless the reason they are seeking elsewhere for "law" to keep in existence the Sabbath of their choice. The Sabbath of the Lord needs no such support, and those who observe it ask for none; they will observe it without such law, and in spite of law.

W. A. COLCORD.

"THE law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness. God desires from all his creatures the service of love,—service that springs from an appreciation of his character. He takes no pleasure in a forced obedience; and to all he grants freedom of will, that they may render him voluntary service."

Sunday at the World's Fair.

PETITIONS are going up to Washington from all parts of the country asking Congress to vote no aid to the World's Fair at Chicago unless it is coupled with the restrictive proviso that it shall close up on Sundays. Tennesseans, whose State absolutely refused to contribute a solitary cent to this glorious exhibit of the world, gallantly join the army of petitioners. Church and State in this country—religion and politics—have never been permitted to clash by governmental interference. At this late day Congress can not afford to legislate upon conflicting religious matters, and this attempt to interfere with the municipal regulations of Chicago will fall to the ground, after the right of petition has been received with all due courtesy. The best and brightest works of the accumulated centuries of the world will be on exhibition at this Columbian Fair, and we can not find it in our heart to exclude those whose only chance will be on Sunday. Certainly, we all should remember the Sabbath day to keep it holy—but, by legislation, whose Sabbath? An interesting article in the current *Century* tells us that in New York City alone, there are two hundred and fifty thousand Jews, whose Sabbath begins on Friday. These American citizens own real estate there valued at \$200,000,000, while they have invested in business \$207,388,000 more, and this in New York alone. Just think of the others scattered over the United States! Yet, they are not asking that the exhibit be closed on *their* Sabbath, which they very devoutly believe is the Sabbath of the Bible. It will not do to sneer at these citizens as "foreigners," for a large proportion of them are native and to the manner born.

Again, there is another religious sect in our country, coming up to the full standard of good citizenship, with all that this phrase implies. They own printing offices and are publishing papers, books, and magazines advocating their sincere conviction that Saturday is the orthodox Sabbath. Their churches and school-houses are beginning to dot free America, and are now heard from through an educated ministry and diplomated professors. These be native born American citizens, and yet you do not hear of the Seventh-day Adventists petitioning Congress to close the World's Fair against the world on *their* Sabbath. Indeed, this is a great, big world. Narrow gauge roads were all years ago widened into the standard broad gauge, and now, if a person expects to reach his destination in good shape and on time, he must travel on the broad gauge. It's so in religion, politics, and business. Then, there are in this country legions of quite respectable people, representing largely the wealth, refinement, enterprise, and morality of their various localities, though they belong to no church and may doubt the chronology that fixes the Sab-

bath of the Bible on Sunday. Are they or their views entitled to no respect or consideration by these worthy petitioners? But, we speak more especially in behalf of that vast and meritorious body of bread-winners to whom Sunday is their only day of rest, devotion and recreation with wife and children. The arts and sciences—the concentrated beauty and glory of all civilized countries—will be to them as nothing if they are excluded on Sunday from this, the grandest and most magnificent exhibit of civilization ever dreamed of by man and carried to perfection by his genius and liberality. It is grand enough for the rich and well-to-do—those who can make any day of the week a season of rest, recreation, and devotion—to join those petitioners who would restrain their less fortunate countrymen from their God-given rights. But to the workingman, to whom the loss of a day represents from one to five dollars, it means utter exclusion for himself and family. In and around Chicago there are hundreds of thousands of respectable, intelligent, clerks and mechanics idle on Sunday. Many of these would, if they could, take their little ones and wives to visit the museums of art and natural history at the World's Fair—the agricultural and mechanical halls, botanical gardens, etc. But the portals of this great institution of education, enjoyment, and recreation, are sought to be barred on the only day when the workers could make use of the opportunities afforded. Plenty of side doors into questionable resorts will be open. But the wide halls in which the wonders of the floral and animal world are displayed—the spacious galleries that hold treasures of art that would linger as a dream of delight in the thoughts of the tired woman whose monotonous life is passed within the narrow limits of the brick walls of a cheap tenement—are now urged to be closed. Public opinion should not allow a privileged class to grow up to curtail the scant privileges of the intelligent, respectable poor. God bless the triune Sabbath of the poor man!—rest, devotion, and recreation. The civil Sabbath of free America has nothing to gain by pushing it to the extreme of personal oppression. —*State Gazette, Dyersburg, Tennessee.*

"Pagan or Christian."

THE *Elmira Telegram* has opened its columns to a discussion as to whether the civilization of the present time is Pagan or Christian, and as to the comparative values of what might be called Pagan, or Christian distinctively considered. Among the many articles published the one here quoted, alone, shows an intelligent discrimination between *civilizing* and *christianizing* a people,—between Christianity and civilization. The article is reprinted in full:—

I, with many others, no doubt, have

read with interest, and may I say amusement, the discussion of "civilization," under the above heading, and have waited patiently, hoping that some contributor would rise and inquire what the thing was over which the argument was being held, so that we laymen could have some chance of judging the merits of the various assertions being made. The original question, as I understand it, seems to be, "Is our civilization Pagan or Christian?" As I can not conceive how a "civilization," or any other thing can be either one or the other, I venture to call your attention to a few facts that may ease the controversy of much that is immaterial and unsound. Both Paganism and Christianity are religious—one "the worship of idols," the other "the religion of Jesus Christ." A Pagan is "a worshiper of idols," a Christian, "a believer in Jesus Christ." A "civilization" being without life, without mind, and without volition, can neither worship believe, nor render religious service, hence a civilization can not be religious, therefore can not be either Pagan or Christian.

We hear to-day, on every hand, our country called a "Christian Nation," these worthy souls making a similar mistake with your correspondents. A nation, is a thing, an appellation, and practically a synonym for confederacy or union, and even if every individual in the nation was a Christian, the nation would be simply a nation, or confederacy, of Christians, and not a Christian nation. A nation is the result of a civil compact between individuals, without reference to religion, even though all may be of one religion, hence the religion of the people of a nation forms no part of their civilization though it may make all the difference as to the character, quality or degree of civilization a people may enjoy. The proper question then to ask, seems to me to be something like this: "To which are we most indebted for the development of our civilization—Paganism or Christianity?"

To properly consider this question we need, on the start, to understand fully what is meant by "civilization." Lexicographers define the word as "the act of civilizing," and to civilize as "to reclaim from savage life." A savage is "a barbarian or rude" person, while a civilized being is "polite, polished, and cultivated." "Civil," is defined as "pertaining to society," and "society" as "a union of many in one interest," while a "civilian" is said to be "one engaged in the ordinary pursuits of life." If now, we put all this together we will obtain a comprehensive, as well as intelligent conception of the meaning of the appellation "civilization." A civilized being, then, "is one who has been reclaimed from a savage, or rude State, to dwell in union and harmony with his fellows who have associated or confederated together for the common purpose or interest of protection and advancement, that all may engage in the ordinary pur-

suits of life without fear or molestation." If this definition be substantially correct, and the two religions be submitted to its test, the palm of victory must, of necessity, be given to Christianity. If we trace the record of civilization from the incipient tribal relations to the gathering into a monarchy in Assyria, and so on down through the succeeding kingdoms until we reach Rome, we notice a constant development in culture and refinement, under Paganism, but a lamentable disregard by the reigning power of the life and liberty of individuals.

With the coming of Christ, a new era dawned upon the world. Up to that time civilization to the individual had been a partial failure. He had become, it is true, both cultivated and refined, and, so far, civilized, but the union for individual protection had not resulted from the civilization, for while the history of Rome, for instance, shows that the State protected its subjects to the best of its ability from common foes from without, it absorbed the individual's liberty and made him a mere machine for the advancement to, and maintenance in, power. Such a thing as personal liberty was unknown, the individual existed simply for the State.

Jesus Christ taught the value of a soul and thrilled the world with the doctrine of true liberty—"Render, therefore, unto Cæsar [earthly rulers] the things that are Cæsar's, and unto God the things that are God's." The individualism that then had its birth has come to fruition in our own country, where civilization has resulted in a confederation and government "of the people, by the people and for the people," and where all men have [in theory] a right "to worship God according to the dictates of their own conscience;" where they are protected in their life and pursuit of happiness; where woman has been elevated to her proper sphere as the equal of man, and where the value of an individual life is fully appreciated. To Christianity, then, belongs the palm of victory, as having developed the highest and true standard of civilization, and to our country the proud distinction of selection as the field for its development.—*W. S. C., Decker-town, N. J.*

THE minister of religion should inculcate correct principles, should insist upon honesty in every walk of life, but when he attempts to coerce voters by threats of the Divine wrath, or even to influence them in a certain direction by threatening them with his own or the church's displeasure, he abuses his sacred office and arrays himself on the side of religious despotism. It matters not even if, in a given case, the minister's views are correct as to the better political course to pursue, the principle remains unchanged; and it should be insisted upon by free people everywhere that ecclesiastics, as such, shall keep out of politics.

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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It is reported that petitions are being industriously circulated in Canada, asking that the Canadian Government order its exhibit at the World's Fair closed on Sunday.

THE "Pearl of Days" reports that "the Legislature of Ohio by a decided vote—fifty-four in the affirmative and twenty in the negative—has requested the Commissioners of the Columbian Exposition, in Chicago, to keep the gates closed on Sunday."

THE question of teaching religion in the public schools is one that will not down. The advocates of a national religion are of course logical and consistent in attempting to use State and national means for its promulgation. That California is feeling the premonitions of a coming agitation of this subject is shown by the following editorial item from the *Grass Valley Union*:—

"A controversy appears to be raging in the State Normal School at San Jose as to whether or not the Bible should be read in the school. Any dispute of this kind is to be greatly regretted. The public schools and the public school system of the State are well managed, and religious questions have nothing to do with them. This is one of the cases in which it is proper to let well enough alone. In this connection there is a rumor throughout the State that during the last few months religious exercises of some nature have been conducted on Sunday in the university buildings at Berkeley by professors of the institution. This is probably untrue, but were it correct it would show bad taste and wrong judgment. The buildings have never been open on Sunday during the twenty years of their existence, and should be used for the purposes for which they are built, and for which every class of people pays taxes."

THIS extract from the proceedings of the Ohio Legislature published in the *State Journal*, Columbus, February 25, shows how little the legislative mind comprehends the true principle at issue in these bills involving religious questions:—

"The gay barber was the subject of legislative consideration yesterday afternoon in the house. Mr. McConnell, by request of the Journeyman Barber's Association, had introduced a bill prohibiting barbering on Sunday.

"There was some opposition to it coming from the rural districts but it passed by a good majority. Mr. McConnell, the author of the bill, championed his measure and claimed it was demanded by 'advan-

cing civilization and was in the interest of humanity.'

"Mr. Beard opposed the bill on the ground that it would inconvenience the traveling public. Before this reform was instituted he would suggest that saloons be closed on Sunday. Though demanded by the union of barbers it was not made in the interest of the laboring class, many of whom had no opportunity to be shaved on Saturday. There were ten votes against the bill, which provides that any person found engaged in the business of barbering on Sunday shall be deemed guilty of a misdemeanor, and upon conviction shall be fined not less than twenty-five or more than fifty dollars, or imprisoned in the county jail for a period of not less than fifteen nor more than thirty days."

ON Wednesday, March 2, the Committee on Corporations, of the New Jersey Legislature, to which questions in reference to the World's Fair had been referred, gave a hearing upon the closing of the World's Fair on Sunday. There were present about twenty-five persons, mostly clergymen and members of the Woman's Christian Temperance Union. Three members of the Legislature attended the hearing. The purpose of the gathering was to ask that a resolution be presented to the Legislature, and passed, expressing it as the opinion of the Legislature of New Jersey that the World's Fair should be closed on Sundays. Rev. Geo. S. Mott led the delegation and gave a detailed history of the practice of previous expositions, in this and other countries, and upon the precedents quoted based his request for legislative action in the case of the Exposition at Chicago. Mr. Mott attempted to put his plea entirely upon a civil basis, but Jas. S. Ford, and Mr. Taylor, of Belvidere, who followed him, being less instructed in the sophistries of the subject, made a religious plea that the Legislature should voice the views of the churches and the Woman's Christian Temperance Union in regard to Sunday closing.

The action taken by the Legislatures of Massachusetts, Ohio, Kentucky, and Virginia, and the Assembly in New York in voting their State Expositions closed, or passing resolutions recommending the closing of the Fair, was quoted as a strong incentive to similar action by this and other legislatures.

A DIFFERENCE of opinion seems to have arisen in Minneapolis, Minnesota, between the city council and the Sabbath Union and the Law and Order League. The life of the Sunday-closing ordinance there has been short. The committee to whom the matter was referred in the council made this report:—

"Your standing Committee on Ordinances, to whom was referred an ordinance to close Sunday theaters, respectfully report that they have given the matter careful consideration and find that some people work seven days in the week, some six days and rest one. Some work one day and rest six. Your committee regard it as a self-evident proposition that those who merit the greatest consideration from the State are those who work the most, other things being equal.

"Your committee further finds that 'one man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind.' And again, 'He that regardeth the day regardeth it unto the Lord; and he that regardeth not the day to the Lord doth not regard it.'

"Your committee respectfully recommends that said ordinance be laid on the table."

Alderman Bradish supplemented this report with a speech after the same fashion. It seemed to him that the preachers and Sunday-closing agitators were a little out of their latitude; they were trying to improve on the word as God made it. He said further:—

"This council has always been harassed by people representing the two extremes in the community—the Puritans and the im-Puritans. The first

class has the idea that the sole purpose of the council is to prepare men for heaven, while the other class want unlimited license for men to make a hell on earth. The Puritans would have a new code of Blue Laws to regulate the institution of the Sabbath, and prohibiting everything but Sunday preaching. The im-Puritans want all the world wide open. Some people will hear of no distinction between the saloon and the theater. The same people would be unable to distinguish between a blizzard and a mocking-bird."

SUCH communications as this, published in the "Pearl of Days," show the progress of the popular movement for the recognition of Sunday throughout the world. The French Popular League is wiser in its generation than the American Sabbath Union and avoids committing itself in so many words to the civil enforcement of Sunday regulations, nevertheless they are affiliated organizations with the same general purpose in view:—

POPULAR LEAGUE FOR SABBATH REST IN FRANCE.

174 Boulevard St. Germain,
Paris, France, Feb. 10, 1892.

Sir and Dear Colleague: I have had the pleasure of receiving your telegram and of communicating it last evening, to the general assembly of our Popular League. The reading of it was received with overwhelming applause.

The cause of Sabbath rest interests the whole of humanity, and it is pleasant and encouraging for the combatants of every nation to feel themselves side by side with those of another nation. The sentiment of this community of ideas and efforts is doubled in value, when it concerns nations living under the same form of government.

I thank you, therefore, with all my heart, sir and dear colleague, for your manifestation of sympathy, and I beg you will accept my very sincere acknowledgment.

The President of the Popular League,
LEON SAY.

To Col. Elliott F. Shepard, President of the American Sabbath Union.

UNDER the title "Mass Meeting of the Wicked," the *Mail and Express*, of February 27, publishes a "special" from Chicago, as follows:—

Under the auspices of the American Secular Union, an organization which opposes the reading of the Bible in the public schools, favors the repeal of all laws on Sabbath observance, the abolition of the oath in courts of justice, and the substitution of a simple affirmation, the discontinuance of the observance of religious festivals and feasts, and the abolition of paid preachers in prisons, hospitals and other similar institutions, a mass meeting is to be held in Central Music Hall to-night for the purpose of demanding that the World's Fair be kept open on Sundays. The movement has received the support of all the Socialistic and Anarchistic organizations of the city, as well as of the foreign-speaking atheistic element.

It is said that, in addition to demanding that the gates shall be opened, the machinery kept in motion and ordinary trading be carried on on the Lord's day, the resolutions will also declare in favor of the unrestricted sale of liquors of all kinds on the Fair grounds.

It is given out that this is but the first of a series of gatherings that will be continued so long as the religious element of the country continues to petition and hold meetings in favor of the proper observance of the Sabbath by the Fair authorities.

It is a remarkable fact, worthy of notice in this item, that, outside of the claim that the unrestricted sale of liquors is to be asked, the position attributed to this "mass meeting of the wicked," is in the interest of Christianity, pure and undefiled. The statement that the running of machinery and general trading be carried on Sunday does not mean that Sunday labor and Sunday selling should be compulsory at the Fair. This form of putting the matter is quite common among those who favor compulsory Sunday closing. The golden rule of the orthodox in reference to the World's Fair is, "Whatsoever I would that others should do, that shall they be compelled to do." The Secular Union denies the authority of the Bible, and then acts upon its precept, "Whatsoever ye would that others should do unto you, do ye even so unto them."

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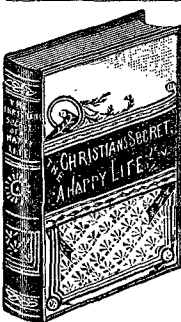
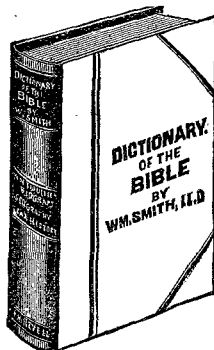
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NEW YORK, MARCH 10, 1892.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE bill to authorize an appropriation of seventy thousand dollars a year to maintain the Metropolitan Museum of Art and keep it open on Sundays, has passed our State Senate. "It ought soon to become law," says the *World*, "and there is little doubt that it will."

NEVER before were the advocates of religious legislation so active or so aggressive as now. Both Congress and the several State Legislatures are being fairly deluged with petitions asking for legislation of a religious character. The most of these petitions are concerning Sunday.

As might have been expected, disestablishment of the Church of Wales has been defeated in Parliament. In that country the Established Church is greatly in the minority, but it has the advantage of being entrenched in the law, and so by brute force, holds the whole country under tribute to it. However, with the election of a new Parliament, which can not be long delayed, disestablishment may come.

In commenting upon the proposed Sixteenth Amendment to the Constitution of the United States, the *Christian at Work* says: "This amendment forbids any appropriation of public moneys to sectarian purposes. . . . Its adoption would at once solve the vexed public-school question in every State in the Union. It would also render the introduction or passage of such measures as the Freedom-of-Worship Bill impossible."

THE Freedom-of-Worship Bill is a measure now before the Legislature of New York which provides that no institution in this State shall receive any State aid unless it is free and open for any denomination to hold religious services for the benefit of such inmates as desire the services of that particular sect. Of course the object of the bill is to secure the admission of Romish priests to certain institutions supported by the State, but under Protestant control so far as the religious instruction given is concerned.

THE religious instruction now given in the institutions, which would be opened to

the priests by this Freedom-of-Worship Bill, is what is known as "unsectarian religious instruction." However, such religious instruction is "unsectarian" only as to Protestants. From a Roman Catholic standpoint this so-called "unsectarian" instruction is intensely sectarian, for it is anti-papal.

THE papal theory of religion is that all religions, except the Roman Catholic, are either entirely false or else insufficient for the moral uplifting of man, and for the salvation of the soul, and that the church, that is the Papal Church, is alone authorized to teach religion. It follows that the teaching of any other religion is itself a denial of the doctrines and claims of Romanism; in short, such religious instruction is essentially Protestant; and in the very nature of the case it can not be otherwise.

THE SENTINEL has not the least sympathy with the assumption, that Romanism is the only true religion, and that therefore all other religious instruction is insufficient; but it is the right of that church to so hold, and to so teach; and it is manifestly unjust to require Catholics to contribute to the support of schools, and other institutions, in which the falsity of the papal claim is taught. Protestants ought to deny the Roman assumption; and as far as possible, by proper means fortify the minds of the rising generation against papal superstitions; but they ought to be at the expense themselves, and not ask the Catholics to help foot the bills.

THE American State is, or at least professes to be, purely secular. This is the American theory of civil government, and it is the correct theory. The proposed Sixteenth Amendment is not, however, designed to correct such abuses as this; it provides, it is true, that no State shall "use its property or credit, or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking which is wholly, or in part, under sectarian or ecclesiastical control;" but the well-known views of the promoters of this measure forbid the hope that they intend anything more than to cut off State appropriations to Roman Catholic institutions.

AS THE SENTINEL has previously remarked, concerning this amendment, it might be so construed as to cut off all appropriations for religious purposes. The effect of the amendment, should it be adopted, will all depend upon the turn given to the terms, "sectarian" and "ecclesiastical." As these terms are now used by many, the amendment would cut off all

State aid to Catholics but leave the doors wide open for the indirect support of that colorless thing called "unsectarian religious instruction."

A GOOD deal is being said by both press and pulpit on the subject of marriage and divorce, and the religious press especially is deploring the great increase in the number of divorces granted. The remedy is supposed to be in the direction of a national divorce law, or at least in the amendment of the divorce laws of the several States. But this never can correct the real difficulty. The fault is not in the laws but in the morals of the people. A change in the laws might make fewer divorces but it would not remove the immorality which gives rise to divorces. It is well to have good marriage and divorce laws; it is better to have good morals. Legislatures can make the laws: individuals alone can cultivate the morals.

A READER asks to be advised as to the propriety of signing the following pledge, which is being circulated very extensively at the instance of the *Voice*, of this city:—

We, the undersigned, being profoundly impressed with the aggressive power of the liquor traffic, and the overwhelming evils, political, industrial, and moral, growing out of it, believe that a strong influence would be exerted upon public sentiment and a long step taken toward the eradication of those evils if the enemies of the liquor traffic would present as united a front as the liquor dealers present when their business is attacked. We therefore agree to vote, at the Presidential election in 1892, for the candidates of the Prohibition Party for President and Vice-President, provided that the signatures of one million voters be secured to this agreement.

THE SENTINEL can not better answer this than in the words of holy writ: "He that answereth a matter before he heareth it, it is folly and shame unto him." Prov. 18:13. As yet, nobody knows what the platform of the Prohibition Party will be, nor who will be its candidates. The man who signs such a pledge is guilty of treason to his own manhood, for he abdicates the right to exercise his private judgment.

COLERIDGE defines morality thus: "Morality is the body, of which the faith in Christ is the soul." What folly then to talk of enforcing morality by civil law.

It is a contradiction to let a man be free, and force him to do right.—*F. W. Robertson*.

THE AMERICAN SENTINEL.

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The defense of American institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

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ALL that civil law can properly do toward religion and be just, is to respect every form of religion, and favor none; to be neither hostile nor friendly to any, but simply be silent on the subject, as a matter lying outside of its jurisdiction.

THERE is no parallel whatever between Sunday laws and the laws specifying how many hours shall constitute a day's work. There is not a law in any State which prescribes what particular hours of the day shall constitute a day's work. There is no law that prohibits adult persons from working more hours than are prescribed as a legal day's work. If the legal day's work be eight hours, there is no law which prevents an adult person from working two such days every twenty-four hours, if the proprietor of the work be willing.

DR. BONAR has well said that "a false zeal in religion is always, in some respect or other, misdirected zeal, or a zeal not according to knowledge—a zeal seeking some false end, or, while proposing to itself a good end, seeking its promotion in some unauthorized way." This describes National Reform exactly. "Jehu," continues the same writer, "had a zeal, which he called zeal for the Lord of Hosts. His fault was, not that he was too zealous, but that his zeal was really directed to his own advancement. The Jews, in the days of Christ, had a zeal for God, but it was so misdirected as to fire them with a frenzy to destroy the Son of God and extinguish the Light of the world. There are countless

forms of false zeal now at work; but in all cases they sin not by excess, but by misdirection. Some are planning with zeal to spread some of the corruptions of Christianity, and to carry men away from its great and cardinal truths."

These words were not written of National Reform, but they are just as applicable as though they had been penned with special reference to it.

Sunday Laws Religious.

In an article in *Our Day* for January, 1891, Rev. W. F. Crafts said:—

It is significant that the American Secular Union, instead of condemning all Sabbath laws, asks only for the "repeal and prevention of all laws enforcing the observance of Sunday as a religious institution, rather than an economic one justified by physiological and other secular reasons." As *there are no Sunday laws that enforce its religious observance*, this "plank" "nailed on the fog," is waste timber.

The words, "There are no Sunday laws that enforce its religious observance," which we have italicised, are not in form a denial that there are "laws enforcing Sunday as a religious institution;" but we will not charge Mr. Crafts with making a show of denying a thing, while designedly not doing so. Though not saying it in so many words, he must be understood from the connection as intending to deny that there are in this country "laws enforcing the observance of Sunday as a religious institution." A denial, however, is one thing; and the proof, quite another. And in this case, the proof in support of Mr. Crafts' denial is not only not forthcoming, but the facts prove exactly the contrary.

To enforce "the observance of Sunday as a religious institution," can mean neither more nor less than enforcing the observance of it *because it is a religious institution*; and further, that the observance required must in some degree be in keeping with the supposed character of the day. That all this is true of the Sunday laws now upon the statute books of the several States is the object of this article to show.

That the Sunday laws of the older States are derived largely from English statutes, will not be denied; and that the newer States have modeled their Sunday laws after the Sunday laws of the older States is equally true. It follows, that to learn the real character of Sunday legislation, we must go to the source whence it is derived. We have at hand, however, only a single English case (*Bloxsome vs. Williams*, 5 D. & R. 82), decided in 1824, in which the judge said: "The object of the statute is to prevent persons keeping open shop and disregarding the decency of the *Lord's Day*." In New York in 1811, Judge Kent said of the requirement to keep Sunday, that "the statute has for over a century recognized the *sanctity* of the obligation, and punished its violators." In 1834, another New York judge (*Boynnton vs. Page*, 12 Wend. N. Y. 57), referred to "the public order and *solemnity* of the day." In 1859, we are assured (*Campbell vs. International Soc.*, 4 Bos. N. Y. 298) that the statute of New York "explicitly recognizes the first day of the week as *holy time*; and thus it has brought us back to the full, enlarged and absolute rule of interdiction which we find prevailed in the earliest laws of Christian States." Even as recently as 1882 (12 Abb. N. C. 455 N. Y.) we find this significant question: "Is it not obvious that by reason of keeping a store open for business, a temptation is presented to those who have no regard for Sunday, as *holy time*, to violate the law?"

The Pennsylvania Reports furnish numerous similar cases; for instance, we find (*Jean-delle's case*, 3 Phil. 509) a judge declaring that "the day is clothed with *peculiar sanctity*;" while another jurist in the same State (*Eyre's case*, 1 S. & R. 347) declares that "Sabbath-breaking is a violation of a *divine* as well as a human law." In still another case (*Johnston's*, 22 Pa. 102) the judge said: "The learned counsel for the plaintiff has entered largely into the question of the origin and sanction of the *Christian Sabbath*. It may not be essential, but it is far from being irrelevant, to

the decision of the present case, to sustain the *divine authority* of its institution." "It is set apart by *divine command* and human legislation as a day of rest." "We have no right to give up this institution. It has come down to us with the most *solemn sanctions*, both of *God* and man, and if we do not appreciate it, we are at least bound to preserve it."

Concerning two Kentucky statutes it is observed (*Moore vs. Hagan*, 2 Duv. 437) that "one applied exclusively to Sunday as *sacred*, and the other to holidays as secular;" while in the same case the object of the Sunday law is declared to be "to aid in securing it [Sunday] against *desecration*."

In Iowa, one of the newer States, it has been held (*Davis vs. Fish*, 1 Green 40) that Sunday is "*sacred*, set apart for rest." In North Carolina it is declared (*Ricketts' case*, 74 N. C. 184) that "all *religious and moral* codes permit works of necessity and mercy on their *sacred* days;" and in Georgia, it is held (*Weldon's case*, 62 Ga. 449) that in that State, "as in England, Sunday is a *holy day*. The code denominates it the *Lord's day*, and as the *Lord's day* all courts and magistrates are to consider it." This list might be greatly extended, but it is not necessary; the proposition under discussion is that "we have no laws enforcing the observance of Sunday as a religious institution." The supreme courts of several of the States themselves being the judges, we have such laws.

But one question remains to be settled, namely, have we laws which require an observance of Sunday in keeping with the supposed sacred character of the day? Again let the courts answer. In Georgia it has been held (44 Ga. 204) that the power to legislate in regard to Sunday "is a very high prerogative, and is supported by the principle involved in the *preservation of morals and duties of the citizens upon the Lord's day*;" while in Ohio it is said (*Wright*, Ohio 754) in the case of a deed executed upon Sunday, that "both parties partook of the *sin of violating the Sabbath*."

Ringgold, author of "Legal Aspects of the First Day of the Week," cites a comparatively recent English case in which it was said "the statute, in express terms, provides that every person shall apply himself to the *observation of the Lord's day publicly and privately*; so that *private*, as well as public conduct, was expressly within its contemplation." Upon this, Mr. Ringgold remarks that "there is no lack of American authorities which recognize the legal consistency of the English view, and adopt the same reasoning. In support of this he cites cases in Massachusetts, Rhode Island, New Hampshire, and New York. In Massachusetts it has been held that "all arguments drawn from the Jewish law respecting the Sabbath are out of place, *except so far as any provisions of*

that law may have been recognized and promulgated by our Saviour, or by legislative authority of our own commonwealth." "We are," says the Court, "far from questioning the *religious obligation* which all Christians are under to separate to *religious* uses the first day of the week, since the legislative power has exacted the observance of it *as such*." In Pennsylvania (*Waf's case*, 3 S. & R. 48), it is declared that "it is of the utmost importance that they [the people] be reminded of their religious duties at stated intervals;" and in Tennessee we have this opinion (2 Yerg. 31): "It is correct, as advanced by the defendant's counsel, that no *worldly* labor or business ought to be carried on on the Sabbath day. It is, at least, unseemly, subversive of *good morals*, and as it appears to me, not in union with the *principles of our holy religion*." And again; "The object of the law . . . was to prevent the *desecration* of the day, which by our law is dedicated to the *duties of religion*." 1 Swan 413.

Have we indeed no laws enforcing the observance of Sunday as a religious institution? What answer must honest men give to the question? C. P. B.

Sunday Contracts in Tennessee.

It has been seen that in extending the sphere of indictment to offenses against religion by Sunday labor and profanity, and in importing into the practice of the courts the principle of the exclusion of witnesses for lack of religious belief, the progress of judicial legislation on religious questions in Tennessee has been quite rapid, and apparently without any impediment whatever to its advancement. On the subject of Sunday contracts, however, the courts have hesitated, unwillingly, yet compelled from lack of precedent and definite authority, either ancient or modern. The opinions of the judges in the cases reported show that they have in each case regretted the absence of such shadow of precedent as might have enabled them to have still further strengthened and extended religious law in Tennessee, by adding to it the decree that all contracts made on Sunday are void. It would have required no wider latitude of interpretation than has been indulged in through the desire to make profanity and Sunday labor indictable, but the judges, to whom the cases in reference to Sunday contracts have fallen, have lacked the boldness necessary to establish such an innovation in the law, however desirable it may have seemed to them, and this dishonor is left to some religiously irreligious enthusiast who is yet to come.

The cases reported are of interest as showing the manifest desire to declare Sunday contracts void, and a disappointment amounting almost to chagrin, that a sufficient color of law or precedent could not be found to support such a decision.

The first recorded case appears to be that of *Amis vs. Kyle*, 2 Yerg. 31, May, 1820, which was an action upon a written agreement, under seal, to deliver and pay for a number of horses six months after date, time being an essential element of the contract. It happened that the fixed date of delivery fell on Sunday and tender of the horses was made on the Monday following. The tender was refused and action brought. The plea was made that as Sunday was not a day for the transaction of worldly business, therefore the day next following, or next preceding, must in law be considered proper days for the fulfillment of the contract. Upon this the judge says:—

It is correct, as was advanced by the defendant's counsel, that no worldly labor or business ought to be carried on on the Sabbath day. It is at the least unseemly, subversive of good morals, and as it appears to me, not in union with the principles of our holy religion. But however reprehensible such conduct may be in the general estimation, however injurious to the social state, by inducing a laxity of manners, and thereby lessening the weight of religious obligation, yet the only question in this court can be, could this payment and delivery of horses, from the facts appearing on this record, be legally made on the Sabbath day by the defendant to the plaintiff.

In support of the negative of this proposition, the maxim, *dies dominus non est dies juridica*, was cited and relied upon. And it was inferred that from the spirit of this rule of the common law, the payment and delivery of the horses on Sunday, were within its prohibition. The application of that maxim upon the present occasion, would be giving it too wide a field of operation. It is properly applicable to the ordinary proceedings of courts of justice. Lord Mansfield in the case of *Swann vs. Broome* has given a history of the law on the point. He says that anciently, courts of justice did sit on Sundays; the ancient Christians using all times alike. This was for two reasons, *first in opposition to the Heathens, who were superstitious about the observance of days and times, conceiving some to be lucky, and others to be unlucky; secondly, to prevent Christian suitors from resorting to the Heathen courts*. But these canons were made, one in the year 517, another in 895, and a third in 932, prohibiting the holding pleas and adjudging causes on the Lord's day. These canons were received and adopted by the Saxon kings, were confirmed by William the Conqueror and Henry the Second, and so became part of the common law of England. . . . Lord Mansfield in the case above cited, observes that fairs, markets, sports, and pastimes, were not unlawful to be holden and used on Sunday at common law, and therefore it was requisite to enact particular statutes to prohibit the use and exercise of them upon Sundays, as there was nothing else that could hinder their being continued in use.

The judge then quotes Lord Coke, who, in his comment on the Statute of Westminster, said that the ancient English law prohibiting legal proceedings on Sunday extended also to the making of contracts; but also cites a decision of Lord Coke himself, and a number of other English decisions in which contracts made on Sunday were held good. From these he draws a conclusion that—

These adjudged cases prove, that at the common law, acts not expressly prohibited, might be done on a Sunday; and that contracts made on that day were not, on that account, ever considered by it as illegal.

This brings us to our act of 1741, ch. 14. sec. 2.

It says, "that all and every person and persons whatsoever, shall on the Lord's day, commonly called Sunday, carefully apply themselves to the duties of religion and piety, and that no tradesman, artificer, planter, laborer, or other person whatsoever, shall, upon the land or water, do or exercise any labor, business or work of their ordinary callings (works of necessity and charity only excepted), nor employ themselves in hunting, etc., nor use any game, sport, or play, on the Lord's day, aforesaid, upon pain, etc., . . . to forfeit ten shillings, etc."

The professed object of this statute, was to further the observance of the Sabbath day, pursuant to the spirit of its original institution. This object is fully and forcibly expressed in its words, "that all persons whatsoever, shall apply themselves to the duties of religion and piety," and certainly the actions disclosed upon this record, comport not with its injunction, but are directly contrary to the tenor of conduct contemplated by it. It would therefore seem to have been the intention of the framers of this statute, to have totally interdicted all worldly labor whatsoever. Yet the rules of construction adopted and constantly adhered to by the courts, in the case of penal statutes, will narrow down this intention so far as not to render all acts illegal and void, it having been decided, that to do so, there must be an express prohibitory clause. Now, in our act, the expressed prohibition is against work and labor of one's ordinary calling and extends not to all kinds of labor indiscriminately, under any circumstances.

The case of *Drury vs. Defontaine*, in Taunton's Reports, shows the construction of the English judges upon their statute of 29 Ch. II ch. 7; an act similar to ours, having substantially the same enactment and in nearly the same words.

An English case is then cited which is almost parallel in all its attendant facts, wherein the court held that as the sale of horses was not the ordinary calling of either party to the case, therefore, the case did not fall within the statute and the contract was consequently good. Upon this, the judge in the Tennessee case concludes his opinion:—

So in the case before the court, there is nothing to show that the work and labor and business stated in the record was of the ordinary calling of either of the parties, but in the nature of the transaction, quite the reverse—a private matter. However much, therefore, it is to be regretted, yet the act covenanted to be done on Sunday, might have been lawfully performed on that day, and not being done, the plea is no answer to excuse the non-performance.

The next case which appears in the reports is that of *Berry vs. the Planters' Bank*, brought in 1875; in this it is held that where a contract on Sunday is executed, each party is in equal fault, and relief cannot be granted on the plea that the contract was made by one of the parties in exercise of his ordinary calling. The petitioner in this case had deposits, of the issue of the Planters' Bank, in the Bank of Tennessee at Nashville, held at par, and when, on February 16, 1862, the news of the fall of Fort Donelson reached him, it being Sunday, he went immediately to the bank to withdraw his deposits. In the language of the report,—

He went to the bank to make inquiry about his deposit, and arrived there in the afternoon, and found—Sunday as it was—all the bank officers at their post, attending to their usual avocations, with the bank doors open, and paying off the depositors in Confederate treasury notes.

The Confederate notes he accepted under protest and afterward brought suit for indemnity. The position was taken by the petitioner that the transaction took place on Sunday and was void. Of this, the judge says, in considering the grounds relied on for relief—

One of these grounds is that the payment to the petitioner of his deposit was made to him on Sunday, in the exercise, by the bank, of its "common avocation," and therefore void. Code sec. 1723. . . . But the contract was clearly executed, and each party in *pari delicto*, and no relief can on this ground be granted to either.

The plea is consequently good in itself, but the parties in this case were not in a position to take advantage of it, not being able to come before the court with "clean hands."

Again at December term 1880 occurred the case of *Mosely vs. Vanhooser*, 6 Lea 286, where it was attempted to break a contract because it was made, as claimed, on Sunday. But it was shown that the agreement was not fully complete on Sunday, only negotiations entered into, and the judge said:—

If a contract is to be held void because made on Sunday, it certainly should be technically complete on that day. If it had been technically complete on that day, a question of great gravity would have been presented to the court. That is not, however, pretended, and we think it not proper, upon a hypothetical case, to decide a matter of so much importance.

In these cases the gradual progress of judicial sentiment towards a decision that all contracts entered into on Sunday are void, is manifest. In the first case the judge, although he deplored the necessity of such a decision, was still very certain that Sunday contracts were valid, while in the last the judicial feeling is that it is a question of "great gravity" and of "much importance," not yet satisfactorily decided. The inference from this is that in Tennessee the judicial mind is still open to conviction that all Sunday contracts are invalid.

It has proved upon other similar questions that the wish has brought forth the desired decision, and the evident teaching of the spirit of the reported cases is that the same thing is not impossible in the matter of Sunday contracts whenever another case shall come up for adjudication.

W. H. M.

The Charter of Religious Liberty,

AS ASSURED BY HER MAJESTY'S ROYAL
PROCLAMATION OF 1858.

PROCLAMATION.—Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal will and pleasure that none be in anywise favored, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

How often in the history of nations

have the peace and good order of society been disturbed by some real or fancied injustice or oppression, until the agitation that followed has led to armed resistance, open revolt, and bloodshed; while the governing power has been called upon first to quell the rebellion, and then to investigate the cause that led to it. Thus it was in the older provinces of Canada a little over half a century ago, under the inequitable rule of Church and State, until Lord Durham's report brought to light such an array of facts as led to the removal of the grievance, and the supposed guarantee of equal rights to her Majesty's subjects in the provinces. And thus it was again in India about twenty years later, when the Sepoy soldiers remonstrated in vain against the military requirement respecting the cartridges greased with pork. As believers in the Koran, how could they submit, at every loading of their rifles, to bring in contact with their lips, tongues and teeth, that which their Prophet had so solemnly forbidden? Hence their revolt was only the result of that inward revolt of their consciences against an act which their religion taught them was an abomination and a sin against God. And when the investigation which followed the suppression of the rebellion, showed in its true light how their religious convictions had been trampled upon,—how seasonable and appropriate was Her Majesty's Royal Proclamation of Religious Liberty, which has since won from their hearts a right loyal allegiance to the "Empress of India."

And we, her Canadian subjects, have an equal claim to all that is assured in that proclamation. In declaring her "Royal will and pleasure that none be in anywise favored, none molested or disquieted . . . but that all shall alike enjoy the . . . protection of the law," it is obvious that the gracious assurance is to all within the limits of her jurisdiction, and to the exclusion of none within those limits. Here is the necessary limitation and extent of the terms used in the proclamation.

The opening of the proclamation assures us that her Majesty professes to be a Christian sovereign, and yet she freely disclaims the desire to impose her convictions on any of her subjects. This was surely good news to her Mohammedan subjects whose religious convictions had been disregarded. But the jubilee trump of emancipation has the clear ring in the words: "We disclaim the right . . . thus to treat . . . any of our subjects." And if Queen Victoria has no such right over any of her subjects, and is thus free to declare it, by what inherent or derived right are those actuated who seek to oppress the loyal subjects of their sovereign in their conscientious convictions, even those who profess the same religious faith as her Majesty?

Who then are they, whether ecclesiastics or laity, who are rushing to the front on the platform and through the press, and seeking to enlist the higher powers of Parliament, that they may be specially "favored . . . by reason of their religious faith and observance," which her Majesty has expressly declared to be contrary to her "royal will and pleasure?" And against the same declaration a systematic combination has been going on, especially for the last two years, to secure such power to the aspiring majority through parliamentary enactments, that others, who are only a small minority, "by reason of their religious faith and

observance," might not only be "disquieted or molested," but even fined and imprisoned, for the same reason. What RIGHTS—which her Majesty emphatically disclaims—have those individuals or combinations to the exercise of power over the consciences or religious convictions of any, to whom the above proclamation pledges "the equal and impartial protection of the law?"

And how solemn is the charge in the closing sentence, to "all those who may be in authority under" her, not to interfere with "the religious belief or worship of any of her subjects!" The dignitaries here addressed must include both Houses of the Imperial Parliament, as well as all Colonial Parliaments and Legislatures throughout her wide dominions,—all of whom have taken the solemn oath of allegiance to Her Majesty,—and the several executive officers of every rank, who are without exception charged and enjoined, "on pain of her highest displeasure," not to violate this solemn interdict! The assertion that any have violated it would be a fearful charge for any subject to make. For thirty-four years, since that proclamation was issued, it is not claimed that the Imperial Parliament has been disloyal to the throne; nor is our Canadian Parliament to this day charged with any such oppressive religious enactment [for which the B. N. A. Act gives no authority], although hosts of misguided zealots have combined to secure such legislation.

May Her Majesty's Royal Proclamation ever remain—second only to the Bible—the charter and bulwark of our religious liberties in Canada!

G. W. MCCREADY,
President Religious Liberty Association
of Canada.

The Throne of David.

It has heretofore been shown in THE SENTINEL that Christ is to possess, at different times, two distinct forms of kingship: one a priestly kingship after the order of Melchisedek; the other a national or civil kingship, after the order of David, or, more properly, as the successor of David on his throne. The radical defect in all the professed arguments of the professed National Reformers is, that they make no distinction between these reigns, either as to time or nature. They liberally quote those prophecies which refer to Christ's reign on the throne of David, and apply them to his present reign on the throne of his Father in Heaven, as priest after the order of Melchisedek.

In the Old Testament Christ was represented by these two kingly personages, Melchisedek and David. Melchisedek was both king and priest. Paul, in his letter to the Hebrews, abundantly proves that Christ is now fulfilling the kingly priesthood in Heaven. *And that is the only kingship he now has.*

Let it be borne in mind that *David had no priesthood*. No one ever acted as priest that sat on his throne. One, Uzziah, essayed to act as priest, but was smitten with leprosy for his presumption. And Christ will not be a priest on the throne of David, for no priesthood belongs to that

throne. The question then arises, Is Christ to occupy two distinct thrones at different times? Yes, that is exactly what the Scriptures teach. The proof is found in his own words, as follows: "To him that overcometh will I grant to sit with me *in my throne*, even as I also overcame, and am set down with my Father *in his throne*." Rev. 3:21.

There is no question or difference of opinion as to the present position of Christ; he is acting as priest on the throne of his Father. And if the people were not "slow of heart to believe all that the prophets have spoken;" if they gave ready heed to "all scripture," as they should, there would be no question about Christ yet occupying his own throne—the throne of David to which he was born heir. In regard to this throne, and its occupancy, we will listen to the Scriptures.

The angel, in foretelling to Mary the birth of Jesus, said: "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:32, 33. Peter, speaking of the resurrection of Christ, shows that it was in the fulfillment of the promise to David. Of David he said: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ that his soul was not left in hell, neither his flesh did see corruption." Acts 2:30, 31

To this throne Christ was born heir. When David died, the throne descended to his son; and each son, in turn, lost his right by death. Jesus also died, and would have lost his right had he remained dead. But the Father "raised up Christ" to sit on David's throne. There is significance in the expression, "The Lord God shall give unto him the throne of his father David." It was his by birth; it was resigned in death; and it was restored to him in the resurrection. And now, as long as Jesus lives, no other can claim that throne. It is his by heirship, and it is the one upon which the faithful overcomers will sit with him, after he resigns his position on the throne of his Father in Heaven.

In Rev. 11:15 is a declaration often quoted by the National Reformers, and always by them misapplied. We will examine its terms: "The seventh angel sounded; and there were great voices in Heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." Immediately following (verses 17, 18,) are words which the reformers never quote in this connection. They are the words of the four and twenty elders: "We give thee thanks, O Lord God Almighty, which art and wast, and art to come; because thou hast taken to

thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

1. "The seventh angel sounded." There are seven trumpets in the book of Revelation, bringing to view facts concerning the nations, covering the entire period of the Christian dispensation. The seventh is the last, and closes up the dispensation. This is an undisputed truth. It is confirmed in the following:—

2. "Thy wrath is come, and the time of the dead, that they should be judged." Paul at Athens said that God had "appointed a day in the which he will judge the world." The seventh trumpet opens this appointed day. The error of the National Reformers is, their *misapplication* of the prophecies. They press them into the service of their cause without any regard to their connection or relation. This is an error, and the source of error; it is perverting the Scriptures. So Satan quoted Scripture to the Saviour; but all who read Ps. 91 will readily see that he misapplied it. That psalm did not refer to the Saviour, but it does refer to the saints in the coming time of trouble, during the pouring out of the plagues of God's wrath. See Rev. 16. We have no doubt that if the Reformers were asked if they believed the appointed day of judgment has arrived, if the time of the judgment of the dead has come, they would give a negative answer. All these things come under the seventh trumpet, under which dominion over the nations will be given to Christ; but not while he is priest, not during human probation.

3. "And that thou shouldst give reward unto thy servants the prophets," etc. This can refer to nothing less than the resurrection of the prophets when they, with all the saints, will receive the full blessing of immortality. See 1 Cor. 15:50-54. Jesus said to his disciples, "Thou shalt be recompensed at the resurrection of the just." Luke 14:14. And again, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 17:27.

"The kingdoms of this world have become the kingdoms of our Lord, and of his Christ." This declaration needs a more extended examination. It will be observed that the kingdoms of this world become the kingdoms of *our Lord*, as well as of *his Christ*. The elders praise and thank God because he *has taken to himself his great power and has reigned*. This our model reformers entirely overlook. They see nothing but Christ taking power over the nations, by a popular political vote! But, in the fulfillment of this proph-

ecy, they see no relation to the Father taking his power to himself; no relation to the sounding of the seventh trumpet, to the judgment of the dead, or the time of giving reward to the prophets. It is their reckless method of quoting Scripture that leads them into their grievous errors; and that is the source of most of the religious errors and schisms of the day.

In what sense may it be said that the God and Father of our Lord Jesus Christ takes to himself his power? In what sense do the kingdoms become his under the seventh trumpet? To determine this question we must inquire into the origin and examine the changes of earthly dominion.

It is not a doctrine of the Bible, nor of the Church, that God is directly the Creator of every man. He created man the father of the race, and established the laws of generation, by which the race is multiplied and perpetuated. And, though men become sinners, even desperately wicked, their lives must be respected because life is the highest gift of the Creator. In like manner God established a dominion of man upon the earth in the beginning; and though the dominion has passed into the hands of the wicked, "the powers that be" must be honored, out of respect for their origin—for the ordinance of God. "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." Gen. 1:26. Here is the origin. But where is the succession? We can not imagine that God ever resigned to anybody the right to our proprietorship of the earth. Only a certain extent of power, a limited dominion was conferred upon man. But Adam did not long retain his rule. Beguiled by Satan, he turned away from his Creator and benefactor, took another for his master and threw away his life. All other blessings, all privileges and rights are comprised in this. When Adam lost his life he had no more to lose. His dominion had passed away.

Now the question arises, Did Adam, by his sin, by his transfer of allegiance, resign his dominion to Satan? The Scriptures show that he did. God did not take it back to himself, but put it under a curse. Christ calls Satan "the prince of this world;" Paul styles him "The god of this world;" and John said, "The whole world lieth in the evil one." (Rev. Ver.) Most decisive of all is the evidence afforded by the temptation of Christ. When Satan showed him all the kingdoms of the world, he said, "All this power will I give thee, and the glory of them, for that is delivered unto me; and to whomsoever I will, I give it. Luke 4:6. Jesus had undertaken to destroy the works of the devil; to redeem man and his inheritance from the curse. Eph. 1:13, 14; Ps. 37:11. To accomplish this object he knew he must lay down his life. But Satan tempts him to take the dominion

which Adam lost, without passing through death. The honor and wealth of this world have been the bait with which he has lured the sons of Adam to destruction. When Christ took "upon him the seed of Abraham"—the nature of Adam,—Satan thought to overthrow him by the same means.

It is generally considered that Satan's words were false; that it was not in his power to bestow the kingdoms and glory of this world. But, if not, how is he the prince and god of this world? how is it that the world lieth in the evil one? and why is it that to love the world, and the things of the world, is to be the enemy of God? But if Satan's words were false; if he had not become possessed of the dominion given to Adam, the Saviour certainly knew it, he then knew it was a false pretense. How, then, was it a temptation? Surely there can be no temptation in a promise which we know is impossible of fulfillment. In this, and in this only, can we find a solution of Rev. 11:17. This is the rule which the Lord God Almighty takes back to himself; this is the power which he rescues from the great usurper, and confers upon "the second Adam." Then Satan is bound, and Christ redeems the inheritance and bestows it upon his faithful ones. But what do the National Reformers propose to do? They propose to take this work into their own hands; to vote the power out of the hands of Satan, and to vote Christ into his kingdom. And anything else? Ah, yes; to vote to themselves all the honor, the power, and the glory of the kingdom, and to disfranchise all who will not acknowledge their right! Never was a greater effort made to turn sacred things into a farce. But, to the minority, the farce will end in a tragedy.

All the Scriptures show that the history of this present world will end in war and carnage. The kingdoms of this world are the enemies which the Father will give to the Son. See again Ps. 2:7-9; 110:1; Heb. 1:13; 10:12, 13. When the kingdoms are given to Christ, the nations are angry, and the wrath of God is upon them. Rev. 11:14, 15, 18. When the God of heaven sets up a kingdom—which setting up consists in conferring the dominion upon his Son, and thus restoring the throne of David—"it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. The same is shown in Jer. 25, where "all the kingdoms of the world, which are upon the face of the earth," are caused to drink the wine cup of God's fury. We know that this refers to the consummation, because it is said they shall drink, "and fall, and rise no more." All the kingdoms of this world shall be utterly destroyed, for they are all the enemies of the pure gospel and reign of Christ. And the same is found in Rev. 15 and 16, where the plagues of God's wrath are poured

upon the kings and nations of the earth, which are gathered "to the battle of that great day of God Almighty."

The conclusions of the National Reformers are based upon wrong interpretations and misapplications of the prophecies, which amount to perversion of the Scriptures. But their theories are pleasing to the ambition of bigoted professors, who find it more congenial to their spirits to forcibly compel their neighbors to conform to their opinions, than to conform themselves to the gospel of peace, and use only "the sword of the Spirit which is the word of God."

Individual Service to God.

THERE are many who seem to believe that the keeping of the Sabbath is not simply an individual obligation. They seem to think a man is unable to meet the requirements of the fourth commandment of God's law unless his neighbor assists him to keep the Sabbath, by himself refraining from all unnecessary work on that day. The great plea made for the enforcement of Sunday laws is that those who desire to keep that day holy are hindered from so doing by the unnecessary work done by those who do not regard the day as the Sabbath.

But this claim is not true in the least degree; because if it were true, God would be unjust in his requirements; God requires a man to keep the Sabbath holy unto him. The command, "Remember the Sabbath day to keep it holy," means much more than simply refraining from secular employment on that day. The cessation of labor is only the outward sign of an inward regard for the holy ordinance of the Sabbath day.

Now if the Sabbath can not be kept holy by one man while his neighbor disregards its sacredness, and profanes the holy day by following his ordinary vocation, and at the same time God does require a man to keep it holy; does not God require of a man a thing he can not do unless his neighbor assists him by himself refraining from labor on that day? If God did require such a thing of a man without guaranteeing to him that his neighbor would do his part by refraining from work on that day, the Almighty would be requiring that which is unjust. On the other hand, if God had made provision that he who has no regard for the Sabbath should be compelled to conform to an outward observance of that day that he who does reverence the day might be able to keep it holy, then God would compel an outward conformity to his requirement, without inward reverence for the day. Such a thing God never does, it is not his character to coerce; and those who would circumscribe the freedom of others, do not work the works of God.

The Almighty is not unjust. "Justice and judgment are the habitation of his

throne." He requires nothing of a man that he can not do even though the whole world is opposed to him. It is not true that one man can disturb his neighbor in such a way as to interfere with his acceptance with God in the observance of his holy day.

God requires the best and holiest regard for his day we can give under the circumstances which surround us, and over which we can have no control. The commandment says that a man and all he controls—his animals, his servants, and the stranger that abides with him—shall rest on that day, and when a man conforms to that requirement, sincerely and heartily, his service is acceptable to his Maker, whether his neighbor observes the day or not.

What one man can do and be accepted of God another can do and be accepted; because God is no respecter of persons. I know that I can serve God by resting on his Sabbath even though thousands of busy men are toiling all around me regardless of the sacred claims of God's holy day. My conscience could not be troubled because they are at work. I know this because I have kept the day under just such circumstances, and felt not the slightest compunction of conscience because others did not choose to observe the Sabbath day with me. God accepted my service because I kept the day according to the commandment made to me individually and to every other individual human being on the earth.

A great political lecturer was once addressing a large audience. During his speech he made a very bold statement. A man in the audience arose and stated a little personal experience which completely contradicted the bold statement of the lecturer. "This," says the man, "I know to be a fact by my own personal experience; and how do you harmonize it with your statement." "But," replied the lecturer, "I know nothing of this fact you state, I never heard of it before." The man in the audience then replied, "But my knowledge of this fact, no matter how limited, is not to be offset by your ignorance of it however extensive that may be."

So with Sabbath observance, if one man knows he can render acceptable service to God by keeping his Sabbath, even though thousands are working on that day, it makes no difference how many may say they know nothing of his experience. There is not only one but there are thousands who can testify to a sense of acceptance with God in resting on his Sabbath, when the world around them was engaged in its usual secular business, bustle, and wickedness.

There is only one way in which a man can disturb his neighbor's conscience by working on the day his neighbor observes as the Sabbath. He can not disturb his conscience in the least if that conscience is first right between himself and his God. If it is not right, it can be very easily dis-

turbed by the course of some one whose conscience is "void of offense toward God and men."

To illustrate: Railroads and steamboats have run, and factories have been operated all over this country on Sunday, and they have been comparatively unmolested, in their disregard of the day. But who has been prosecuted for Sunday work? A typical case is that of a *quiet farmer* in the State of Tennessee, who was arrested for working in his back fields, where he was out of sight or hearing of any religious gathering, and where he could disturb no one by his work. What was there about this man that he should be prosecuted for quietly working where he could disturb no one, while at the same time thousands of busy hands were running railroads, steamboats, telegraph lines, and following almost every vocation under the sun?—Because that man had conscientiously rested on another day, and had performed his duty to his Maker, and felt in his heart not the slightest regard for Sunday as a sacred day. This case and a few similar ones show where the efforts of those who favor Sunday legislation are tending.

It is not so much those who work on Sunday who offend, as it is those who deny the sacredness of the day by resting on some other day, which is sacred to them, and which answers the demands of the conscience. In the Salem witchcraft fanaticism men and women were condemned, not for being witches and wizards but for denying the reality of witchcraft, and if a man confessed himself a wizard or a woman confessed herself a witch, it was almost sure to release them from the death to which they had been condemned. The parallel between the insane fanaticism of that time and the movement in our day which seeks to put a popular belief in the fundamental law of the land on an *undeniable legal basis* is very significant. Persecution has never been directed so much against those who denied God, as against those who departed from the popular forms of worshiping God.

SANFORD O. LANE.

It is not sufficiently emphasized that the Jew is left absolutely free to observe the seventh day. He can close his shop; he can refuse to work.—*W. F. Crafts, 1884.*

The liberty of rest for each demands the law of rest for all. *W. F. Crafts, 1892.*

What has wrought the change? If in 1884 the Jew was "left absolutely free to observe the seventh day" without a law compelling others to observe it also, how is it that in 1892 the Christian is not free to keep Sunday without a "law of rest for all"?

THE greatest praise government can win is, that its citizens know their rights and dare maintain them.—*Wendell Phillips.*

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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A PRIVATE letter gives information that five Seventh-day Adventists, Brethren Ward, John Dortch, Moon, Lowry, and Stem, of Springville, Tenn., have been indicted for Sunday labor.

ABOUT one hundred and fifty informations have been lodged against newsdealers and others in Pittsburg, for violation of the Sunday law, up to the present time; and in nearly every case a fine of twenty-five dollars has been imposed, with costs added. These cases have all been appealed, and March 11 fixed for their final hearing.

SENATOR PETTIGREW, of South Dakota, chairman of the Select Senate Committee on the quadro-centennial, is quoted in the Washington *Evening Star* as having said to a reporter,—

"I have read about everything that has been published on this matter, and I fail to see why the Fair should be open on Sundays. This is a Christian Nation and so long as it remains so the sanctity of the Sabbath must be preserved; when we legislate in opposition to one of the commandments our title to the possession of Christianity will be difficult of maintenance. . . . If the Fair was opened on Sunday the railroads would bring from surrounding towns immense crowds of people; the day would be a holiday, and we, as a Christian Nation, would be a party to the abandonment of the Sabbath as a day of rest and meditation—reminder of the obligations of man to man.

"The economical point of view must not be overlooked. Since the issue has been raised, and the question debated, I am satisfied that more people—two to one—will stay away from the Fair, if it is opened on Sunday, than the additional people who would attend on Sunday only. A Sunday Fair means decreased gate receipts."

It will be noticed that although the Senator claims to have read about everything on the subject, he has absorbed nothing but National Reform theories. Not much can be said for the depth of thought shown by such a man, whose business is to understand the highest legislative questions that can come before the country, and yet who can see no distinction between "legislating in opposition to one of the commandments" and the pursuance of the proper neutral course of the civil authority in religious questions.

THE question of closing the World's Fair on Sunday has been avoided by the Senate of the New York Legislature. This is the account given by the *Sun*.—

Senator Hunter's resolution to ask Congress to appropriate no money to the World's Fair unless it is closed on Sunday, came up in the Senate and caused one of the religious debates which is a regular thing in one house or the other almost every day. Senator Roesch moved to refer the resolution to the World's Fair Commissioners from New York. He made a speech commenting on the Puritan fathers, and saying that this country should not follow them in their bigotry and narrowness.

The Rev. Senator Edwards said that no one wanted the World's Fair to be open on Sunday, and that there were more than ten millions of Christian people who were strongly opposed to any desecration of Sunday. There was no reason why the World's Fair at Chicago should not follow the example of the Centennial Exhibition in Philadelphia.

Senator O'Connor said that there are others in this country than the descendants of the Puritan fathers. The Christian religion is no part of the fundamental law of this country, and the Legislature has no right to discriminate in the passage of this resolution against people of other religions, who observe some other day than Sunday for their Sabbath.

"I believe in religion," said Senator Brown, "but I do not think that an observance of the Sabbath day best consists in staying indoors and praying twenty-four hours. Sunday should be a day of rest and not of bondage."

Senator McClelland said that they might as well close up Coney Island as the World's Fair, for Coney Island is much wickeder than the World's Fair would be.

Senator Roesch's motion to refer Senator Hunter's resolution to the World's Fair Commissioners was carried by a vote of sixteen to fourteen.

The *Mail and Express* taunts the Democrats with having "dodged a vote," and of having been afraid to face the question. These daily "religious debates" have taken a political color entirely, and furnish a sure forecast of the national religion of the National Reformers.

THE *Sun* reports the proceedings of the Legislature, in passing the appropriation bill for the Metropolitan Museum of Art, thus:—

"Sunday and religion were discussed in the Senate, and there was one of the most earnest debates of the session. The occasion was the bill to have New York City appropriate seventy thousand a year to the Metropolitan Museum of Art, on condition that the Museum be kept open every day of the week, Sundays included. The bill had passed the Assembly without discussion.

"Senator Hunter moved to strike out the Sunday clause. He said that the bill offered a bribe to the Museum authorities to desecrate the Sabbath day.

"Senator O'Connor said that milk wagons ran on Sunday, and that it was as good for the people to see pictures on Sunday as to get milk and newspapers.

"This is a bid for money at the expense of morality," said Senator Smith. "It's bad enough in Central Park now without making it worse by passing this bill. People now on Sunday look at the animals, eat sandwiches, drink beer, and see snakes. It's not right for the State to put a premium on breaking the Sabbath day."

"The Rev. Senator Edwards made the principal speech in opposition to the bill. 'Why break the Sabbath,' he said, 'and why make an appropriation of seventy thousand dollars for breaking down the American Sabbath? Degradation in morals will surely follow. Stand by the old faith. Those who go to the Museum on Sundays are not the poor people and the working people who could not go on some other day, but loungers who might go as well on a week day.'

"The bill passed by a vote of seventeen to eight. The negative votes were cast by moral Republicans and the Rev. Senator Edwards."

THE following from the *Pittsburg Dispatch* is a telling commentary on the value and propriety of Government chaplaincies:—

"Mr. Milburn, the blind chaplain of the House, has made quite a reputation for the originality of his prayers. Few clergymen are more confidential and intimate in the language with which they hold what is here called an executive session with the Deity; and few are more liberal with advice to man, and claiming to have their inspiration direct from Heaven. Mr. Milburn has often incensed members by his criticism of the conduct of the House and even of individual members, in the guise of a prayer; and many of them have seriously canvassed the propriety of abolishing what is, at best, in both House and Senate, a hypocritical, hollow, and contemptible show of piety. There is no greater bur-

lesque of religion, and the solemnity which should attend its public practice, than these prayers and their surroundings.

"I have often listened to the very eloquent prayer of the Senate Chaplain when there were but two or three senators present, and once when only one bowed his head in mock reverence to the performance. I use the adjective advisedly, for the senator is well known to be an agnostic.

"In the House, though, of course, the number present at prayer is larger, the burlesque is even more evident. The sum and purpose of the employment of a chaplain is to have the fact go to the religious element of the country to show how pious and reverent the congressmen are, in that they can not proceed to business without a prayer. Of course, the religious element is not expected to discover that both senators and representatives carefully remain away from prayers, unless it is more convenient to be present. But if they must have prayers for the effect upon the religious element they don't want to be scolded by the chaplain. He is not employed for that. He is not paid to give congressmen any moral or other advice whatever, but merely to play the part of a pious lay figure in the show windows of the capitol, to suggest the splendid character of the goods within, the Simon Pure religious stuff, and no shoddy or fustian. They can stand a little scolding as a sort of novelty, a bit of prayerful comedy, but that sort of thing every morning, following upon the liberal congressional breakfast, becomes irritating and conducive to dyspepsia. Therefore, Mr. Milburn has been quietly informed that if he does not want to start a movement for the abolition of his office it would be well for him to confine himself simply to an invocation of divine Providence to give as much of his favor as is fair and deserving to the American House of Representatives, and there let the matter rest.

"On the other hand, Hon. Joseph J. Little, of the Twelfth New York district, elected to fill out the unexpired term of Hon. Roswell P. Flower, comes in with a joint resolution providing that the prayers of the chaplains shall be printed in the *Record* as a part of the congressional proceedings. This is an innovation that will hardly obtain while Chaplain Milburn continues his moral lectures to the House in his voluminous prayers."

THE real meaning of the general alliance to close the World's Fair on Sunday is understood by some, as is shown by this note from the *Eye*, Snohomish, Wash.:—

It is seldom that the so-called representatives of God and the devil shake hands over the smoking chasm, so to speak, and co-operate in the interests of a few selfish bigots who want special legislation from Congress to drive "trade" to their doors; but such a picture is presented in Chicago, where the saloon keepers and the breweries, under instruction from their associations, are co-operating with the different church denominations in an attempt to have the World's Fair closed on Sunday. "It is calculated that from one hundred thousand to two hundred thousand people will visit the exhibition on Sundays, and that would take away the saloon patronage on that day," is the reason given by liquor manufacturing and selling organizations for their action. With the saloons, as it seems to be with the churches, the closing of the Fair on Sunday is a strictly business proposition; in each case it will drive patronage to their doors because there would be no other resorts open. If the church organizations desire to work in the real interests of morality, let them concentrate their efforts in securing the closing of the Chicago saloons on Sunday and stop their opposition to the opening of the Fair on that day!

This is twitting on facts, but the last sentence embodies an error. To attempt to close the saloons on Sunday, or any one day, and thus legalize them for the remainder of the week, is not working in the real interests of morality. The church which concentrates its efforts on the closing of saloons, and the stoppage of the liquor traffic on Sunday is striving to serve both God and Bacchus. God will not have his Church serve him but one seventh of the time. The principles of righteousness are the same for all days of the week so far as concerns the questions of temperate living.

THE February issue of *The Quarterly Register of Current History* (Detroit, Mich., \$1.00 a year), is a model one. Without beating about the bush, it strikes right at the very heart of its subject-matter. From a clear and interesting treatment of international affairs, it proceeds to a series of splendid articles on "Affairs in Europe," "Affairs in Africa," "Affairs in Asia," and, last but not least, "Affairs in America." Under this last heading is included, the presidential discussion, the proceedings of Congress and the Legislatures, the state of trade, finance, and general politics. An elaborate treatise on the latest developments in Canada is an interesting feature of the number.

THE undersigned, being a regularly appointed transportation agent, will take pleasure in giving information concerning ships and arranging for a voyage for any one desiring such services. Berths on steamers should be secured as far in advance of date of sailing as possible in order to get the best available position. Write for list of proposed sailings, rates of passage, etc.

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THE *Catholic Review* says: "There is but one United States, and that means there is but one spot on the face of the earth where a man can hold up his head and say, 'I am allowed to practice the religion I think is the right one.' Let us pray that this grand religious liberty will last forever." And that would in effect be to pray that Romanism may never become dominant here.

At first thought it seems strange that people reared in a land of comparative freedom should have no just appreciation of individual liberty; and yet such is certainly the case. The principle is illustrated by the fact, that generally speaking, only those who labor properly appreciate the fruits of toil. The fortune carefully hoarded by the father, by whose industry and self-denial it was accumulated, is frequently squandered by the son, reared in ease and luxury. It is indeed true, as Wendell Phillips has said, "The manna of popular liberty must be gathered each day or it is rotten."

THE utter lack of any proper sense of the meaning or value of the sacred rights of the individual, is well illustrated by a recent article in the *Boston Traveler*, by one Charles Eaton, of Memphis, Tennessee. In the outset of his article Mr. Eaton says:—

The supreme law of the land (Article 6, paragraph 2, United States Constitution) is that made by the people, whether in their Federal or State organizations; or, the supreme law may be that which is expressed by the people through the press, the platform, and the pulpit—called public sentiment. This fact is stated in a variety of forms in the several State Constitutions. In Pennsylvania's Constitution of 1838 this language is used: "That the general, great, and essential principles of liberty and free government may be recognized and unalterably established, we declare: . . . That all power is inherent in the people, and all free governments are founded on their authority, and instituted for their peace, safety, and happiness."

THIS paragraph contains a great truth, and a fatal error. The truth is that "the Constitution is the supreme law of the land;" the fallacy, that the will of the people, aside from the Constitution, is supreme; or that it ought to be supreme. That which should be supreme in civil government, and that which political Con-

stitutions should guarantee, is inalienable human rights. But that Mr. Eaton does not at all appreciate these facts is evident from these propositions which he lays down in the course of his article:—

The people, the State, are sovereign in all things whatsoever, as between man and man.

The people and the people alone decide where my rights end and yours begin.

BUT the people have of right no such powers as those claimed for them by Mr. Eaton. Nothing whatever can justify the majority in meddling with the inalienable rights of the individual. John Stuart Mill never wrote a truer thing than when he said that such—

power itself is illegitimate. The best government has no more title to it than the worst. It is as noxious, or more noxious, when exerted in accordance with public opinion, than when in opposition to it.

The idea that whatever the majority decrees is right is no more true now than it was when the majority demanded the crucifixion of Christ, or when the majority demanded the hanging of witches in Massachusetts, or when, as in our own day, the commune of a Russian village decrees the exiling of innocent men and women to Siberia. It is possible for majority rule to be just as tyrannical and just as wicked as the rule of a single man.

THE Declaration of Independence sets forth this: "That all men are created equal, that they are by their Creator endowed with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights governments are instituted among men." The difference between this declaration and the propositions laid down by Mr. Eaton, is as great as the difference between night and day.

GOVERNMENTS are not instituted to define rights, "to decide where my rights end and yours begin." My rights begin where yours begin, and end only where yours end; and no majority, however large, can of right make it otherwise. Governments are instituted, not to create, but to defend rights; to guarantee to the individual the untrammelled exercise of his rights; and when "public sentiment" forbids this, the will of the people becomes as tyrannical as the will of a single man. And it is for this very reason that Constitutions are made—to restrict or hold in check the majority from trampling upon the rights of the minority, no less than to protect the majority against the usurpations of the few, or of one.

CONSTITUTIONS are usually the fruit of agitation, and are framed by men jealous for their rights. They are designed to be the conservators of the inalienable rights of the individual citizen; the citadel of defense alike against the usurpations of one, of the few, or of the many. Constitutions

are supposed to be, and should be stable; the will of the majority is fickle, and liable to sudden and unreasonable changes; hence, Constitutions are just as essential in popular governments like our own as in any other.

AND not only are Constitutions necessary, but the people must be constantly reminded of their rights as individuals. As Wendell Phillips has so aptly said: "Some men suppose that in order to the people's governing themselves, it is only necessary that the rights of men be printed, and that every citizen have a copy; as the Epicureans two thousand years ago imagined God a being who arranged this marvelous machinery, set it going, and then sunk to sleep. Republics exist only by being constantly agitated. . . . Never to our latest posterity, can we do without prophets . . . to trouble the waters, that there may be health in their flow." Mr. Eaton's article proves the truth of these words, for it demonstrates the present need of such prophets.

A CORRESPONDENT of the *Examiner*, writing from Jackson, Mississippi, says:

Our State Legislature is now in session at the capital, and is said to be an unusually fine body of men, many of them Christians and in favor of reform measures. The Baptists have a liberal representation in the body.

How a denomination comes to have representatives in a State Legislature is not easy to see. Even in Mississippi the members of the Legislature are supposed to be chosen to represent the citizens of the districts in which they severally reside. Possibly some prove recreant to their trust and represent not the people but certain religious organizations among the people. Baptists most of all should blush to confess that this is true of members of that communion. But if "many" of the members of the Legislature of Mississippi are in favor of reform, they should at once sweep from the statute book of that State the religious laws which at present disfigure it. Christian men and reformers ought to be just. However, if the statement is correct that they represent not their districts, but their churches, nothing in the line of real reform can be expected of them.

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THE original Sabbath is a memorial of the creation. It was instituted for that purpose, and its intelligent observance is a recognition of God as the Creator of the heavens and the earth. It does not pertain to our duties to our fellow-men, but solely to our recognition of God; and a failure to observe it imposes no financial burden upon the State. Likewise, Sunday, the day now generally kept, is observed as a memorial of the resurrection of Christ. Its significance is, therefore, wholly religious. Thus, look at it either from the standpoint of the seventh or the first day, the keeping of a weekly rest, has reference to the recognition of God as the proper object of worship. Therefore, to require such observance under any pretext whatever, is to require the observance of a religious institution.

THE only ground on which restrictions on Sunday amusements can be defended must be that they are religiously wrong; a motive of legislation which can not be too earnestly protested against. It remains to be proved that society or any of its officers holds a commission from Heaven to avenge any supposed offense to Omnipotence which is not also a wrong to our fellow-creatures. The notion that it is one man's duty that another should be religious was the foundation of all the religious persecutions that have ever been perpetrated, and if admitted, would fully justify them. Though the feeling which breaks out in the repeated attempts to stop railway traveling on Sunday, and the resistance to the opening of museums, etc.,

has not the cruelty of the old persecutions, the state of mind indicated by it is fundamentally the same. It is a determination not to tolerate others in doing what is permitted by their religion, because it is not permitted by the persecutor's religion.—*John Stuart Mill.*

An Unconstitutional Measure.

IN the House of Representatives on January 5, of this year, Mr. Morse, of Massachusetts, introduced a bill entitled "A Bill to Prohibit the Opening of any Exhibition or Exposition where Appropriations of the United States are Expended," and reading as follows:—

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no exhibition or exposition for which appropriation is made by Congress shall be opened on Sunday.

SECTION 2. That any violation of this act shall be punishable by a fine of not less than one hundred dollars nor more than one thousand dollars for every violation of the foregoing act.

This bill, expressed in precisely the same language, was introduced in the previous Congress by the same Representative, on December 19, 1890. It has been reintroduced and referred to the Select Committee on the Quadro-Centennial.

The resolution thus insistently brought before Congress and to the attention of this committee, is but one of a series, which, from different points of view, are intended to serve the same purpose,—that of committing Congress to unconstitutional legislation upon religious subjects. The passage of this resolution would commit Congress to the establishment of a religious test by which its advocates would hope forever after to govern the Congress of the United States in making similar appropriations, and would establish a precedent, which, in order to maintain consistency and remain in conformity with itself, would make it necessary for Congress to require Sunday closing and Sunday keeping as a prerequisite in many other cases not specified in the bill.

This measure is stated in concise terms;

there is no unnecessary verbiage. It is as arbitrary in its business-like brevity as it is in purpose. What is its purpose? The statement is clear,—“That no exhibition or exposition, for which appropriation is made by Congress, shall be opened on Sunday.” But this very conciseness of expression, where no particulars are specified, necessarily becomes, in interpretation, of the very broadest application, and of the very widest significance. What is the breadth of application of this bill, and what the width of its significance? That no *exhibition* shall be opened on Sunday for which Congress has appropriated money will cover every individual exhibit of the United States Government both in this and in foreign countries. It will also pertain to every exhibit in this country or elsewhere, to which the United States shall contribute in any measure, making it necessary in all such cases, where the United States may be a partner, either active or silent, for Congress to require all others interested to enter into a contract, and give bonds at least to the amount of the appropriation made, that the exhibit shall not be opened on Sunday, or accept simply one hundred to one thousand dollars fine in lieu of the broken contract. And this assumption of authority by Congress as to the matter of Sunday closing is irrespective of whether it holds the majority of the stock in the enterprise or but a minor share. Whatever its interest or however small its appropriation or insignificant its exhibit, still, by virtue of its governmental authority it arbitrarily requires, in defiance it may be of the vote of its fellow-stockholders or associate contributors, that such exhibition shall be closed on Sunday.

That no *exposition*, for which Congress appropriates money, shall be opened on Sunday, would mean that no exposition such as the Centennial Exposition, at Philadelphia, or the Columbian Exposition, at Chicago, toward defraying the expenses of which Congress makes appropriation, or which it assists in any degree with the money of the United States, can

be opened on Sunday. No reason is given. No cause for such action assigned. The fact is simply stated that all such enterprises and all the people connected with them and in attendance upon them, shall yield to the Government of the United States this portion of time. When Jehovah required of men that they should render to him the seventh day he gave a sufficient reason; but this bill would have the citizens of the United States, and incidentally the whole world, as it may be related to these expositions, render to it the first day of the week, a tribute of one-seventh of their time, without deigning to state any reason other than its own arbitrary will. In these cases this measure would be an indirect assumption of the right of exclusive legislation over one day in the week, in territory within the limits of a State and under the control of a municipality for which the Constitution gives no warrant. The powers of Congress are specified and that of direct legislative or municipal control restricted to the District of Columbia and "places purchased by the consent of the Legislature of the State in which the same shall be." In order then to exercise this right of local control it would be necessary for Congress to purchase the site of all expositions in which it took part, subject to the permission of State Legislatures, therefore this indirect method of attaining the same end is undertaken, and by it Congress is enabled to exercise exclusive authority for one day of the week in territory outside of that over which the Constitution gives it control. The application of this bill is certainly broad.

But what is the purpose of this measure? A bill so forcibly arbitrary and with such a breadth of application must have been inspired by an intent to use the power that might be obtained by it for a purpose. Its purpose is the same as that of all other bills relating to Sunday, now, or at any other time, before Congress, and that is, that the Congress of the United States shall give its legislative sanction to the dogma of the sacredness of Sunday, the "American Sabbath." And however many other interpretations this measure might be subject to the religious question would be so inextricably commingled with them as to utterly vitiate its propriety as a matter of adjudication by the Congress of the United States. What would be said of a similar bill which should specify, instead of Sunday, Christmas day, Easter, or any or all the holy days upon the church calendar? No suggestion that Congress, or any civil authority, should so legislate would be listened to for a moment. It would be immediately seen that its purpose was to secure the enforcement of a man-made religious formality. But suppose the other horn of the dilemma is taken and its sanction is based upon the divine authority of the immutable moral law delivered from Sinai. It

then becomes confessedly without the pale of constitutionality. More, it becomes a blasphemous assumption of authority to change, interpret, and enforce a divine edict.

There is still another point of, apparently, intentional unconstitutionality involved in this measure. The very reference of this bill to the committee which has it in charge shows the general understanding that it is intended to have effect upon the coming World's Fair in Chicago. Legislation, however, has been had upon that, and appropriations made. Has any one then presumed to present for the consideration of Congress, a measure intended to be an *ex post facto* law,—one retroactive in character and impairing obligations previously entered into? Vitiating the value of previous contracts, after second and third parties have acted in good faith upon them? It is charitable to consider that this bill was presented without due forethought and without counsel, and yet its reintroduction in a second Congress, couched in precisely identical words would seem to preclude any such charitable construction.

This measure is hopelessly and doubly unconstitutional; its intent is to ask for the unconstitutional application of a law which would be in itself unconstitutional.

To require the observance of Sunday is to require obedience to a religious dogma, which is the distinguishing mark of a certain ecclesiastical hierarchy. It is to assert, by the authority of the Government, that that form of Christianity is part of the law of the land, which is the precept of an established church and religion, and inapplicable under the Constitution of the United States. There can not constitutionally be any United States statute for the purpose of enforcing Sunday keeping, or any other religious observance. This bill would enforce it by a discrimination and a penalty. It has no place upon the United States statute books.

Truly, the application of this bill is not limited, neither is it without significance.

W. H. M.

Dangerous Assumption.

A RECENTLY contributed article in the *Boston Traveller*, referred to in these columns last week, contains these two startling propositions:—

When the Bible was put into the hands of the people, they became the earthly sovereigns and executors of all it contains. Therefore, whether we consider morals and religion as within the jurisdiction of the Church or the State, the people are supreme in that jurisdiction.

The people, the State, are the final interpreters of all laws, religious or non-religious, in or out of the Bible.

The assumption that the people are the executors of all that the Bible contains is a most dangerous one, and fully justifies all the persecution for conscience' sake that the world has ever seen. Mr. Eaton probably

made the statement having in mind only a republic; but the proposition is not true even then. However, its fallacy is more apparent when we apply it to a government in which the power is in the hands of a few, or of a single man.

It can not be disputed that whatever powers the people, in their aggregate capacity, have of right, may, by them, be delegated to those whom they select as their rulers. It follows that if the people are the executors of all that the Bible contains, a single man might properly exercise that power, for it might be delegated to him by the people. Indeed, it is unquestionably the case that generally in the past a vast majority of the people have chosen to be ruled by a single man. It is evident that when such a choice is made by a majority of the people, the one whom they choose to reign over them has properly all the power that belongs of right to those who gave it to him.

THE people can not, in the very nature of the case be, in their aggregate capacity, the final interpreters of the divine law as Mr. Eaton asserts. Only as individuals are the people interpreters of the divine law; and even then the interpretation given by the individual is binding only on himself; he has no right to force it upon anybody else. Were this not true there could be no such thing as individual conscience or individual responsibility to God. The people, or rather a majority of the people, or those able to command the most votes, would decide what was right and what wrong, and all would be bound to abide the decision. And not only so, but if such were the divine plan, a thing would be right or wrong according to the number of votes in its favor!

SOME questions do belong absolutely to the people; in many cases their will is, and of right ought to be, final. For instance, it is the right of the people to decide, in their aggregate capacity, what shall be their form of government; what their system of money; their laws of trade; whether they will build macadamized turnpikes or only dirt roads; whether they will grant to private corporations charters to build railways and canals, or whether they will build and own these public highways themselves. But when it comes to the matter of individual moral duty, the whole people have no more right to decide for one than one has to decide for the whole people. In morals the individual is responsible to God and he must be left free to discharge that responsibility according to his own conscience. Any attempt, whether by one or by many, to do otherwise is a usurpation of divine prerogatives. C. P. B.

"You can not bring Utopia by force."

How, and by Whom, Was the Sabbath Changed?

IN its issue of the 27th ult., the *Christian Statesman* has an article, written in the usual contemptuous style of the editor, in which is ridiculed the claim of seventh-day observers that the Sabbath was "changed" by the Roman Catholic Church, and not by the apostolic Church. The question is by no means vital, nor is it even pertinent, to the discussion of the right of the civil power to require cessation of all secular business on Sunday, or any other day; but inasmuch as the *Statesman's* denial is made in the interests of a State-bolstered religious institution, it may not be amiss to examine briefly the question, "How, and by Whom, Was the Sabbath 'Changed'?"

That the Sabbath was ever really changed, in the proper sense of that word, will be asserted only by those who believe that Sunday is now the true Sabbath; for God made the Sabbath, by resting upon, and by blessing and sanctifying the seventh day, and he alone could really change it. But that a change has been attempted, and that so far as the practice of a vast majority of the Christian world is concerned, it has been successful, is patent to all. That the Bible gives no hint of this change, and consequently no sanction to it, has been shown in a previous number of this paper. Therefore, the only remaining question is, "How, and by Whom, Was the Sabbath 'Changed'?"

That neither Christ nor his apostles changed the Sabbath is admitted by many who regard the day as sacred. Thus the *Christian at Work*, of February 18, 1886, said:—

We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest is woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance.

Just how Sunday observance was introduced is thus explained by the same paper, January 8, 1885:—

The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian Church; and on this basis, and on none other, does the Christian Sabbath, the first day of the week rest.

Neander, who "McClintock and Strong's Cyclopædia" says, is "universally conceded to be by far the greatest of ecclesiastical historians," gives this pointed and candid testimony in the first edition of his history:—

The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect; far from them and from the apostolic Church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered working on Sunday a sin.—*Rose's Neander, page 186.*

Representative Sunday keepers would not make such statements if the facts of history did not compel them to do so. The truth is, that self-respecting men, unless blinded by bigotry, do not care to hazard their reputation on utterances which can be so easily discredited as can the statement that the apostolic Church regarded Sunday as the Sabbath; and so all, except those polemic divines who care more for their particular creeds than for the truth, refuse to longer peddle the pious frauds by which Sunday sanctity has so long been sustained.

But who did "transfer the laws of the Sabbath to Sunday"? The *Christian at Work* says that it was done "by the gradual concurrence of the early Christian Church," in "later than apostolic times." But what right had the "early Christian Church" to concur in setting aside the divinely appointed Sabbath and substituting another in its stead? Evidently none whatever. And if such concurrence could give sanctity to an institution and make it binding upon anybody, how comes it that the same concurrence did not give equal sanctity to other institutions of the "early Christian Church"? The truth is that the Church never had at any period any such authority; and the assumption was nothing short of blasphemy. By whatever name it may be called, whether the "early Christian Church," or the "Roman Catholic Church," the Sabbath could have been "changed" only by a church that had departed not a little from the simplicity of the gospel of Jesus Christ.

It may be technically inaccurate to assert, as some do, that "the Roman Catholic Church changed the Sabbath," or that "the Pope changed it;" but it is absolutely true, "as it is admitted," that the change was made by the Church after, as all Church history shows, numerous corruptions and abuses had crept into the Church. And it is also true that these corruptions and abuses continued to increase in number and influence until the apostasy which had begun even in Paul's day, developed into the full-grown man of sin. As well might we deny the identity of the boy and the man, or of the thirteen Colonies and the thirteen original States of the Union, as to deny that the apostasy of which the Roman Catholic Church is the embodiment is simply the perfect development of that to which the apostle referred in his second letter to the Thessalonians.

Like the apostasy which finally developed into the full-grown "man of sin," the change of the Sabbath was a growth. It is impossible for either friend or foe of Sunday keeping to say definitely just when it was introduced. As well might we attempt to locate definitely the origin of saint worship, prayers for the dead, etc., as to say just when Sunday began to be regarded as sacred; but like the other inheritances from paganism now found in

the bosom of the Roman Catholic Church, it should be enough for Protestants to know that it is without a shadow of divine authority; and that the very best that can be said truthfully for it, is that the observance of Sunday was "brought about by the gradual concurrence of the early Christian Church," in "later than apostolic times."

In his "History of Romanism," book 2, chap. 1, sec. 3, Dowling has well said:—

Protestantism, as opposed to Popery, has been defined by Isaac Taylor, in his *Ancient Christianity*, as "A REFUSAL TO ACKNOWLEDGE INNOVATIONS BEARING AN ASCERTAINED DATE," and to this definition we have no particular objection, inasmuch as the date of most, if not all of the Popish innovations, both doctrinal and ritual, can be ascertained with considerable accuracy. Still we must be allowed to add, that should innovations be discovered, either in that or any other communion the date of the admission of which is entirely unknown, if they are contrary to the doctrine and spirit of the Bible, if they are not found in God's word—that is to say, if they are innovations at all—then true Protestantism requires their unqualified rejection, just as much as if their date were as clearly ascertained as is the date of the Papal supremacy, or the absurd dogma of transubstantiation. "THE BIBLE I SAY, THE BIBLE ONLY, IS THE RELIGION OF PROTESTANTS!" Nor is it of any account in the estimation of the genuine Protestant, how early a doctrine originated, if it is not found in the Bible. He learns from the New Testament itself, that there were errors in the time of the apostles, and that their pens were frequently employed in combating those errors. Hence, if a doctrine be propounded for his acceptance, he asks, Is it to be found in the inspired word? was it taught by the Lord Jesus Christ and his apostles?

Concerning the introduction of some of the Romish practices, Dowling says:—

There is scarcely anything which strikes the mind of the careful student of ancient ecclesiastical history with greater surprise, than the comparatively early period at which many of the corruptions of Christianity, which are embodied in the Romish system, took their rise; yet it is not to be supposed that when the first originators of many of these unscriptural notions and practices, planted those germs of corruption, they anticipated or even imagined that they would grow into such a vast and hideous system of superstition and error, as is that of Popery. Thus remarks a learned and sagacious writer: "Each of the great corruptions of later ages took its rise in a manner which it would be harsh to say was deserving of strong reprehension. . . . The worship of images, the invocation of saints, and the superstition of relics, were but the expansions of the natural feelings of veneration and affection cherished toward the memory of those who had suffered and died for the truth. . . . The very abuses which make the twelfth century abhorrent on the page of history, were, in the fourth, fragrant with the practice and suffrage of a blessed company of primitive confessors. The remembered saints who had given their bodies to the flames had also lent their voice and example to those unwise excesses which at length drove true religion from the earth. Untaught by experience the ancient Church surmised not of the occult tendencies of the course it pursued, nor should it be loaded with consequences which human sagacity could not well have foreseen."—*Id., book 2, chap. 1, sec. 1.*

The same might be said of the observance of Sunday, that it was but natural that those who had before regarded it as a day sacred to the sun, should, upon becoming Christians, retain some of that reverence; nor is it strange that they

should seek to connect the observance of the first day, with their new religion, especially as the fact of the resurrection of Christ on that day afforded them an excellent pretext for so doing. And that is just what they did; and it is significant that the practice of keeping Sunday as a Christian festival originated among Gentile Christians—those who had as pagans worshiped the sun upon that day. Recognizing this fact, the *North British Review*, Vol. 13, p. 409, thus defends the change:—

That very day was the Sunday of their heathen neighbors and respective countrymen; and patriotism gladly united with expediency in making it their Lord's day and their Sabbath. . . . The primitive Church, in fact, was shut up to the adoption of Sunday, until it became established and supreme, when it was too late to make another alteration; and it was no irreverent or undelightful thing to adopt it, inasmuch as the first day of the week was their own high day at any rate.

It can not be claimed that this paragraph was written by an enemy to the first day, for it is a defense of the Sunday institution; and it is evident that had the writer known any better argument for the practice of Sunday-keeping than "expediency," or any higher authority for it than the practice and decree of a corrupt and time-serving church, he would never have made such humiliating and damaging admissions. And this lack of scriptural authority for Sunday-keeping, together with the plea of "expediency" marks it as a child of the Papacy; not that it was begotten by the man of sin, for, as we have seen, it was a heathen festival long before there was such a thing as the Papacy; but that it was early adopted by the mystery of iniquity, and given a place in the Christian Church which rightfully belonged to another day, namely, the seventh, the one specified in the fourth commandment.

But what especially marks the Sunday Sabbath as the child of the Roman Church, is the fact that it was a Roman Catholic Council that first decreed that it should be kept instead of the ancient Sabbath. Upon this point Rev. Mr. James, in addressing the University at Oxford, said:—

When the practice of keeping Saturday Sabbaths, which had become so general at the close of this [the third] century, was evidently gaining ground in the Eastern church, a decree was passed in the council held at Laodicea [A. D. 364] "that members of the church should not rest from work on the Sabbath, like Jews, but should labor on that day, and preferring in honor the Lord's day, then if it be in their power should rest from work as Christians."

William Prynne, famous in the history of English Puritanism, also says:—

It is certain that Christ himself, his apostles, and the primitive Christians, for some good space of time, did constantly observe the seventh-day Sabbath, . . . the evangelists and St. Luke in the Acts ever styling it the Sabbath day, . . . and making mention of its . . . solemnization by the apostles and other Christians, . . . it being still solemnized by many Christians after the apostles' times, even till the Council of Laodicea [A. D. 364], as ecclesiastical writers and the twenty-ninth canon of that council testify, which runs

thus: "Because Christians ought not to Judaize, and to rest in the Sabbath, but to work in that day [which many did refuse at that time to do]. But preferring in honor the Lord's day [there being then a great controversy among Christians which of these two days . . . should have precedence]; if they desired to rest they should do this as Christians. Wherefore if they shall be found to Judaize, let them be accursed from Christ."

The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did in a manner quite abolish the observation of it. . . . The Council of Laodicea . . . first settled the observation of the Lord's day, and prohibited . . . the keeping of the Jewish Sabbath under an anathema.

Of the effects of the decree of this council, John Ley, another old English writer, speaks thus:—

From the apostles' time to the Council of Laodicea, which was about the year 364, the holy observation of the Jews' Sabbath continued, as may be proved out of many authors; yea, notwithstanding the decree of that council against it.

About the year 468 or 469 A. D., Pope Leo issued the following decree:—

WE ORDAIN, according to the true meaning of the Holy Ghost, and of the apostles as thereby directed, that on the sacred day [Sunday] wherein our own integrity was restored, all do rest and cease from labor.

It was thus that the voluntary custom of a *portion* of the Church was made universal and enforced upon the whole Church; and thus it was that what Neander calls a "transfer of the laws of the Sabbath to Sunday" was made, and a "divine command" for its observance established. So far, then, as giving it the authority of the Church, and by it displacing the seventh day, the man of sin, the Papacy, the Roman Catholic Church, while yet in its nonage, or minority, did change the Sabbath; and to assert this is no greater inaccuracy of language, even, than to say that the "Father of his country," while yet a child ruined his father's cherry tree. At the time of that occurrence he was not the "Father of his country," but his identity never changed; the incident was true of the individual and no change of name or title could separate the fact from him.

C. P. B.

Put None too Strong.

THE fourth section of the pronouncement of the Society of Christian Endeavor of Oakland, California, is thus quoted by the *Times* of that city:—

The largest liberty that we can have is a product of personal restraint along certain lines. The State is an organic community, whose mission is wrought out under the moral Governor of the universe. It is responsible to him in the same sense as is the individual. God established the Sabbath day. The Nation as such, being responsible to him, must recognize that day. License is not liberty. True liberty gives us protection and the privilege of working out a moral mission. The Sabbath day is fundamental to the conditions which are essential to the highest citizenship. To do away with the Sabbath day does away with a sense of moral responsibility. To do away with moral responsibility does away with any consideration of the rights of others. And when our fellow-men no longer consider our rights we are surrounded by barbarism

and anarchy. Remember France and her Revolution.

Upon this our contemporary comments thus pertinently, and withal pungently:—

Herein is contained an excellent exposition of the Puritanical spirit that allowed the "largest liberty" to the witches, Quakers, and Baptists of Salem by compelling "personal restraint" by means of the gibbet, the pillory, and the ducking-stool. The bigots, who, when they landed at Plymouth Rock "first fell upon their knees and then upon the aborigines," also believed that "the State (as organized by themselves) is an organic community, whose mission is wrought under the moral Governor of the universe." Acting upon this idea they proceeded to the building of a jail in which to imprison all who did not acknowledge their "responsibility" to the particular God worshiped by the jail builders. Then these refugees from the persecutions of another sort of bigotry, built a church in which they preached that "God established the Sabbath day." Whereupon those who, searching for the truth, made inquiry, "Which God—which Sabbath?" were promptly landed in the jail, exposed in the pillory, ducked in the horse pond, or hanged by the neck. The same spirit prevails in the effort to close the gates of the World's Fair on Sunday, but the power to inflict injury upon those who oppose the "true liberty" which "gives us protection and the privilege of working out a moral mission" and which has never, when opportunity afforded, had "any consideration for the rights of others," is lacking. Their "fellow-men no longer consider their right" to jail, pillory, duck, and hang. They are surrounded by the "barbarism" of common sense and the "anarchy" which emanates from the principle that every man shall be allowed to worship his own god, in the way that best pleases him, on the day he sees fit to set apart for this purpose.

Intolerance and persecution are the necessary and legitimate fruit of the assumption that political parties and civil governments are charged with the responsibility of enforcing any part of the divine law. The *Times* has put it in none too strong a light.

Prayer and Petitions.

MRS. J. C. BATEHAM, National Superintendent of the Sabbath Observance Department of the Woman's Christian Temperance Union, sends out the following:—

The week of prayer for Sabbath observance from April 4 to 11, should receive special attention, as it comes about the time the Exposition question is to be settled, and the World's Sabbath Prayer Union of all lands will join with us in putting this as the foremost topic. Make it as much a point to secure the church prayer meetings as the sermons. Get both in every church, if possible, and also introduce our leaflets in the Sabbath schools. Public meetings, prayer meetings in the Unions, private prayers, and a large use of literature should also emphasize the week.

In line with the same work the President of the Indiana Woman's Christian Temperance Union advises the local unions in that State thus:—

The circulation of petitions will be a very important part of our work, and I hope that every Union in the State will see to the circulation of the petitions in regard to the Sunday closing of the Columbian Exposition. Be sure to get the indorsement of every public assembly, if possible; and the names of all persons in your locality. As the question whether the Exposition is to be closed will be decided next April, we have no time to lose.

As these good women pray and petition,

it may be that God will open the eyes of some of them to see the great error of trying to secure the legal enforcement of Sunday, or any other religious observance.

A. O. TAIT.

Sunday at the World's Fair.

WHAT is the duty of the State in this matter? Clearly, to do whatever conserves the welfare of the majority of the people. The minority have the right to stay away from the Exposition on Sunday, but they have no right to throw obstacles in the way of a majority by influencing popular sentiment or securing legislative enactments to prevent them from enjoying that day in whatever way they may see fit, provided they do not infringe on the rights of the minority."—*Elizabeth Cady Stanton, in North American Review.*

The Exposition and Ideal Christianity.

It is claimed that there are over thirteen million Protestant church members in this country; and, professedly in their interest, National Reformers demand with the emphasis of a threatened boycott that the World's Exposition at Chicago be closed on Sundays. Such a threat unmasks the selfish persecuting spirit of this "civil Sabbath" fraud. It is a fraud because the spirit that animates it is, though professedly religious, antagonistic to the spirit of the gospel of Christ. It does not propose to "persuade men . . . by the meekness and gentleness of Christ" to obey what they believe to be a precept of the laws of God, but, by the lash of civil penalty to force the unwilling into a semblance of obedience. These zealots only lack the power of Nebuchadnezzar to resort to the stringent measures of that heathen ruler. See Dan. 3:19, 20.

Should the gates of the Exposition be closed on Sunday as the result of ecclesiastical interposition what will be gained to the cause of Christianity? Manifestly nothing; but, rather, an irreparable loss to the popular churches at least, for the multitudes of all nationalities gathered there will not be long in learning *why* the gates are closed against them, and *by whom*. Will such a consideration attract them to the churches to hear the gospel? Will it not rather create in them a hatred toward the churches and a determined purpose to avoid them? Such is human nature.

Turned away from the Exposition, and into the streets of the great city, the saloons and beer gardens will be filled to overflowing in spite of an army of police, and the city will soon be glad to open the Exposition and welcome excursion trains and boats on Sunday to absorb its surplus population and drain off its pent up social miasm. On the other hand, were the churches to adopt God's plan of winning by moral suasion and the power of example, how different the result might be.

In imagination I see a Hindu, a Chinaman, a Persian, and a Turk, walking through the Exposition buildings on Sunday, in company with an interpreter, when the following dialogue takes place:

Hindu.—"Why is it that we see less people here to-day than on other days, and many of the stalls closed?"

Interpreter.—"It is because there are millions of people in this country, and thousands of them in this city, who keep Sunday, thinking it to be the Sabbath, or holy time, and therefore not one of them is here to-day."

Turk.—"Allah is great! But what kind of people are they?"

Interpreter.—"They are a very good people. They are every one of them honest; they pay their meat bills, their grocery bills, their milk bills, their rent bills, and all other debts; and if one of their number is too poor to do it, his more fortunate brethren help him."

Chinaman.—"How much like the great Confucius. Tell some more."

Interpreter.—"Yes, I can tell you more. They do not smoke nor chew tobacco nor opium, nor take snuff. They do not drink whiskey, nor use intoxicating wine even at the communion table. Their women dress plainly, do not 'bang' their hair, nor wear earrings or finger rings. I can tell you they are a marvel of sweetness, of grace, and of beauty. When you go into their mosques, or Joss houses, which they call churches, you will observe that 'the rich and the poor meet together,' and no caste is observable."

Persian.—"And where do they learn all these excellent things? They must have a sacred book, more excellent than the zend."

Interpreter.—"Yes, they have; it is called the Bible."

All.—"We remember to have seen it offered to the people in our own country and in our own languages, but we spurned it. Now, however, we are resolved as soon as we reach home to procure a copy of the wonderful book and read it. But are these Christian people the same that send missionaries into our countries?"

Interpreter.—"Yes, the very same."

All.—"Please conduct us at once to one of their temples where we can learn more of this wonderful people."

But I have drawn a pen picture of an ideal Christianity in the popular churches. Ministers and people committed to the scheme of National Reform, so-called, do not, in a general sense, possess the power of a godly example, the fruit of a holy life, as their practices and confessions show, of sufficient potency to win the respect of intelligent observers, or to attract the masses to the sanctuary; and they must needs arm themselves with civil power to supply the deficiency, and to silence the reprobator.

The closing of the Exposition is only a means to such an end. The animus of the scheme is too poorly concealed to deceive the observing.

A. SMITH.

Grandville, Mich.

Wrongly Educated.

THE German Emperor is credited with using these words in a recent speech:—

The people need not care for party squabbling and chattering; I go my way, and that is the right way. We are in a state of transition and destined for great things. I'll conduct you into splendid times; and those who will not help me may as well shake German dust from their feet. I ask you to confide in me and help me.

"That," comments the *Catholic Review*, is the land where compulsory education has been in force for more than a century, where every man and woman can read and write, and where very many thousands—more thousands than there are hundreds in other lands—have taken degrees at the universities. And yet the sum and substance of all this is a system of government in which a comparatively young man without much political experience of the world other than that gained in the officers' quarters of a German military post, is able to tell the German people that they must confide in him, and follow him, or else quit their fatherland and go into exile.

The trouble is not that the people of Germany are educated, but that they are educated upon wrong principles. The religion in which they are instructed is State made and State taught. The result is a generation of practical infidels. The German Emperor should make men of his subjects by throwing them upon their own resources, instead of teaching them to look to the State for everything, including their religion, State made, and ready to be put on like a coat or a pair of gloves.

Emulate Only Their Virtues.

THE venerable Dr. Cuyler has this to say for the Puritans:—

"In these degenerate days, when many a church member commences God's day by wading through twenty pages of politics and sporting news and scandals from the 'Satanic press,' and goes to church to grumble if a sermon is over twenty-five minutes, and if the quartette music is not up to opera pitch, and then comes home to his big dinner and his sofa; in these days of self-indulgence and luxury, we are tempted to cry out, Oh, for a revival of the grand old spirit of the Puritans! With all its rigors, life to them was full of honest enjoyment. Their simple tastes were easily gratified. Their stern virtues were sweetened by domestic love. Their grace grew by hard toil and close companionship with God, and on the rugged, storm-swept hills of New England was produced the most significant manhood our country has ever seen."

Certainly there was much to be admired in Puritan character, and it would be well if there were in the world to-day more of the sturdy Puritan spirit so far as a recognition of personal obligation to God is concerned; but spare us the Puritan disposition to coerce others in matters of religious faith and practice. The more religion a man has for himself the better; but the less he attempts to compel others to have, the greater will the influence of his own be. Let us emulate the virtues but avoid the errors of the Puritans.

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We believe in the religion taught by Jesus Christ. We believe in temperance, and regard the liquor traffic as a curse to society.

We believe in supporting the civil government, and submitting to its authority.

We deny the right of any civil government to legislate on religious questions.

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WHAT is the meaning of a bill in the Legislature, at Albany, to make "Good Friday" a legal holiday?

LAW and Order Agent McClure, of Pittsburg is still busy filing informations against news dealers and news agents for the Sunday selling of newspapers in Pittsburg. His list for Sunday, March 13, contained twelve names.

THE New Jersey State Legislature has passed a concurrent resolution asking the World's Fair Commissioners to close the Fair on Sunday. Senator Hinchcliffe of Passaic seemed to be the only New Jersey legislator who appreciated the impropriety of any such legislative expression.

MARY T. LATHRAP, President, and Emma A. Wheeler, Secretary, of the Woman's Christian Temperance Union of Michigan, have addressed Mrs. Palmer, Superintendent of the Woman's Department at the World's Fair, "in behalf of twelve thousand white-ribbon women of Michigan," urging that the Exposition should be closed on Sunday. The petition was referred to the Director General of the Exposition with Mrs. Palmer's "official indorsement;" which means, of course, that the head of the Woman's department expresses her official approval of Sunday closing by authority.

IN the New York Legislature Senator O'Connor, who is a Roman Catholic, and the only one on the Republican side of the Senate, took part in the discussion of the resolution for the Sunday closing of the World's Fair, and expressed just and unprejudiced views in showing that it was inconsistent to demand that the Fair should be kept closed on Sunday, while no respect was shown to Saturday which was to some the sacred day of the week. He thought the Hebrews of this country were as much entitled to be considered in this question as the Christians. To pass the resolution would be to inject religion into legislation and to this he strongly objected. The day seems to have come when the Protestants are more pronounced Papists than the Roman Catholics themselves.

AN incident in Burlington, New Jersey, lately reported to the *Union Signal*, marks the progress of ecclesiastical influence in municipal affairs. The correspondent says:—

The acting mayor gave permission to hold a Sun-

day concert in the opera house. The ministers, by telegram ordered the mayor-elect home, and entered their protest. The mayor after looking up the law, found such concerts to be a "willful misdemeanor," and consequently prohibited the sale of tickets. This is a point we should "make note of," that, law can be enforced if there is power behind the law to enforce it.

The calm way in which it is said the ministers by telegram "ordered" the actual mayor home, shows an assumption of authority over municipal officers and municipal affairs as a ministerial prerogative which is quite startling.

IN reference to the Pittsburg Law and Order suits the evening *Leader* of that city says:—

Judge Porter this morning rendered a decision affirming the finding of Alderman Rohe in the law and Order suits against Sunday newspapers, and thereby laying down the law that the Sunday press is not even a "reasonable necessity," as counsel for the appellants ably sought to demonstrate.

We presume that Judge Porter has acted according to his lights, such as they are, and we have no criticism to offer concerning the type of judicial acumen that can recognize the limited enactment of 1794 as totally obliterating the reasonable privileges of half a million of citizens in 1892.

Suffice it to say that the Sunday newspapers, relying on the justice of their cause, will appeal to the Supreme Court of the State for a decision that will be conclusive. If it should appear from the fiat of that tribunal that the application of the Blue Laws has expanded on the principle of progressive harassment so as to include the needs of later generations in the same category with the things which were not necessities a hundred years ago, it will then remain only to apply to the Legislature and prove by the repeal of the act of 1794 the folly of its oppressive enforcement.

The courts of Pennsylvania have so far held strictly to the spirit of the colonial church and State laws on these questions. It will be a laying aside of precedent, out of respect to principle, scarcely to be expected, if the Supreme Court of the State should declare the law of 1794 unconstitutional, as it is, in that it gives preference by law to certain religious establishments and modes of worship.

WHILE the appropriation bill for the District of Columbia was being discussed in the House on March 2, and the item of five hundred dollars towards the support of St. Joseph's Asylum was under consideration, Mr. Cate, of Arkansas, expressed these convictions:—

In my political and religious education I have been taught to believe that the Church and the State should be kept entirely apart. I do not know that this particular institution belongs to any church, nor do I care, but I am told that in this bill there are numerous institutions provided for, which are under the care of different religious denominations and are here asking aid of the Government under the guise of charity. Now, Mr. Chairman, my idea is that we ought to have charitable institutions. No gentleman goes beyond me in a disposition to provide for the poor and needy and the suffering, but if the Government must do that work, let it do it through the instrumentality of government officers, and not through the agency of the churches. For that reason, sir, I oppose not only this item, but every provision in this bill which recognizes any church or seeks to aid any institution that is not under the control of the Government. . . . Charity does not and should not percolate through the walls of the public treasury. Then let the churches and the private charitable institutions of the country go on in their noble work, blessing those that give and those that receive, while the Government, aiding none, protecting all, should return to its primitive and proper mission of extending "equal and exact justice to all and special privileges to none."

Such views as these are wholesome, they are satisfactory evidence that the political salt of this country has not yet entirely lost its savor. The continued introduction of religious questions into congressional debates, shows, however, a greater need for its saving qualities than ever before.

DURING the discussion upon the item in the Indian Appropriation bill of an allowance to Captain R. H. Pratt, for services as Superintendent of the Carlisle Indian school, in the House of Representatives, Mr. Mansur, of Missouri, said:—

I think, sir, the Catholic Church can not do anything better, in the way of exercising its great political power in this Nation, than to demand the absolute removal of Captain Pratt. The insult is greater to that church than it is to myself.

This refers to a published interview in the *Washington Post*, in which Captain Pratt was made to say of the attacks in the House upon the Indian appropriations that,—

They were made through the Catholic Church, in paying congressmen to attack the national schools, because they are detrimental to their parochial schools, which are given three times the amount by the Government that other denominations receive.

Mr. Mansur's estimate of the comparative worth of congressional and Catholic honor is too modest. To say that a congressman has received bribes from the Catholic Church is not a less insult to him than to that church in which Jesuitical methods have always been practiced. But the item of interest in this is the unqualified statement by a representative in Congress that the Catholic Church has "great political power in this Nation," and his advice to that church to use it "to demand the absolute removal" of a Government officer of acknowledged ability from a responsible position. The reading between the lines of this discussion is that ecclesiasticism is already the power behind the congressman's chair in the halls of Government, and that to maintain its place there it does not need to use a money bribe.

AGAIN upon the following day the discussion of the statements made by Captain Pratt was resumed. Telegrams were read from Captain Pratt, disclaiming any personal attack upon Congressmen, but reiterating the charges as to political manipulation by the lobby of the Catholic Church. Mr. Beltzhoover, of Pennsylvania, said in reference to the reply received by himself to telegraphic questions put to the Captain,—

It expressly disclaims all intention of impeaching the integrity of any member of Congress or attributing to him any improper motives for his conduct. It states as a fact that the Catholics receive a disproportionate share of public school appropriations, and that they maintain a powerful lobby at the national capitol, and manipulate politics to accomplish their purposes. . . . I can see very plainly that as a matter of expediency, and also, perhaps, of propriety, Captain Pratt was unwise and unfortunate in indulging in such public and emphatic expressions of these opinions on a question that must of necessity excite bitter feeling and discussion. *This country guarantees freedom of speech, but it is unprofitable for a public servant to indulge in the luxury.*

I have known Captain Pratt for many years as an earnest, enthusiastic, and scholarly gentleman, who has given a large portion of his life to the education and civilization of the Indians. He is an ardent, honest, and untiring official, and has been largely instrumental in building up the school at Carlisle.

Mr. Dickerson.—But does not the gentleman think that he ought to be turned out for his aspersions on the church without regard to what he may have said as to any individual?

The appropriation of one thousand dollars for the Superintendent of the Indian school at Carlisle was stricken from the bill; and that is what it cost Captain Pratt to say what might have been verified by every member of the House by referring to the records, and consulting any unprejudiced person conversant with the congressional lobbies. Certainly the exercise of his right of freedom of speech was unprofitable to this public servant. Why?

UNDER the head "Abolition of Sunday Shaving," the *Sun*, of March 16, has the following editorial item:—

"There is a man in the Legislature of this State named Listman—Adam C. Listman, of Syracuse—a Republican Assemblyman of the Third Assembly district of Onondaga County. This gentleman has introduced a bill which has been sent to us from Albany in its printed form, and we copy it exactly as it is printed:—

"An act making it a misdemeanor for any person to carry on the business of barbering on Sunday in the State of New York.

"The People of the State of New York, represented in Senate and Assembly, do enact as follows:

"SECTION 1. Enacted by Senate and Assembly of New York, making it a misdemeanor for any person to carry on the business of barbering in New York State.

"SEC. 2. That any one found guilty of violating this act shall be fined not less than twenty-five dollars or imprisonment in the county jail not less than fifteen days or more than thirty days, or both, in discretion of court.

"SEC. 3. This act to take effect on June one, eighteen hundred and ninety-two.

"The title would indicate that Mr. Listman means to have it made a crime for any person to carry on the business of a barber in this State on the first day of the week, commonly called Sunday. The critical reader will observe, however, that there is not a word about Sunday in the body of the act itself. The first section, if it provides anything at all, which is extremely doubtful, indicates an attempt to prohibit the "barbering" business in New York altogether, not only on Sunday but on week days as well.

"This may do for the city of Syracuse, but it will hardly answer for New York. We would respectfully suggest an amendment. Let it be made a misdemeanor for such a man as Adam C. Listman to attempt to engage in the business of legislation for the State of New York."

THE reign of the anonymous complaint and the moral censorship of the detective has begun in New York. The following local item from the *Sun* reads like an adaptation from Colonial days:—

Complaints were sent to Police Headquarters last week by citizens, who didn't append their names to their letters, that Sunday concerts recently given at the city theaters were very little different from those given upon the stage every day, and that the theatrical managers were trying to evade the law prohibiting theatrical performances on Sunday.

Superintendent Murray sent out orders that the law should be enforced, with specific directions that the police should stop any attempt to introduce these specific theatrical and dramatic performances:

"Any interlude, tragedy, comedy, opera, ballet, play, farce, negro minstrelsy, negro or other dancing, equestrian, circus or dramatic performance, jugglers, acrobats, or rope dancing."

Attention was also called to the fact that it was a misdemeanor for any manager to let his theater on Sunday for entertainments having any of these features.

The result of the order from headquarters was that Detectives Kemp, Brett, and McConnell, were made censors last night of the performances at Worth's Museum, the Standard Theater, Koster and Bial's, and the Broadway Theater. Col. Bob Ingersoll's lecture at the Broadway was passed without question. He talked on "Myths and Miracles." At Koster and Bial's and the Standard the actors were introduced to the detectives when about to go on, and police criticism was passed upon them. Yank Hoe's jugglery act was eliminated from the entertainment at the Standard, and the use of all wigs and theatrical wardrobe was prohibited. The actors and actresses who sang or talked or played on the piano had to do it in evening dress or walking dress. Captain Reilly said:

"If theatrical managers do not like this police censorship they must go to the Legislature and have the law amended."

He had refused requests to permit certain acts to be performed. Last week Miss Lydia Yeamans was upset by the refusal of the authorities to permit her to appear in sailor costume at the Broadway Theatre. Detective Hays had said she would be arrested if she wore the sailor suit. She thought it was unfair interference. Superintendent Murray's order was provoked by this, and by the wearing by an actor at the Standard Theater of a red wig which a detective hadn't chanced to detect as a wig and which was worn after the police prohibitory order. Some of the actors submitted with very bad grace to the orders of the police censors.

It is but one step farther to a police censorship of the Sunday wigs and costumes of the general public.

THE result of the threat of Dr. Parkhurst, to turn the city upside down and sift out its unworthy municipal authorities, has appeared in the arrest of four or five bartenders for selling liquor on Sunday. The mountain has been in tremendous eruption for several Sundays past, and the usual church mouse has been brought before Justice McMahon to be christened.



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Vol 1 JANUARY 1892 No 1

THE YOUNG MAN

"QUIT YOU LIKE MEN BE STRONG"

A MONTHLY JOURNAL AND REVIEW

EDITED BY W. J. DAWSON AND F. A. ATKINS



W. E. GLADSTONE

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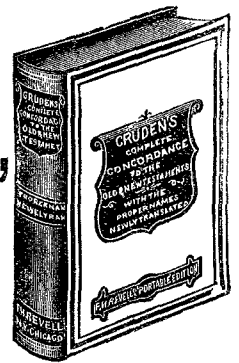
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THE Russian Government seems to hesitate to go to absolute extremes in its warfare on the Protestants of the Baltic provinces. In the matter of reducing the theological school at Dorpot to a mere academy, or of transferring it to some smaller town, the ministry committee has advised delay.

"THE time has come," says the *Christian Nation*, "when the people of this land can bear to have loyalty to Christ preached to them, even to the point of being urged to protest against, and dissent from, a Constitution that does not own Christ's authority and law. That is a sign that it is now time for us to preach the principle with its practical application."

How the National Reformers, who have always refused to own allegiance to this Government, can make their "protest against, and their dissent from," the Constitution any more practical than it has been in the past is hard to imagine, unless they appeal to the bullets which they long ago threatened; or possibly, they propose voluntary exile. They have in the past suggested that course to all atheists—including Seventh-day Baptists. But it seems improbable that the National Reformers have come to the point of being willing to take their own medicine. They want more room; but their instincts lead them to seek it not by getting out, but by crowding out. Therefore, in all probability, God will suffer National Reformers to dwell in the land until sin and sinners are together blotted out by his almighty power, to make way for the everlasting kingdom of Christ, which the Lord, and not men, will establish.

THE plea that Sunday laws are not religious, and that they are designed only to preserve the "Civil Sabbath," that is to guarantee to all men the right to rest one day in seven, is disproved not only by the decision of courts, as shown in these columns last week, but by their practical workings as well.

THE cases of the five men recently indicted in Henry County, Tennessee, whose names we published last week, corroborate

the evidence of the Supreme Courts of several of the States that Sunday laws are religious and that such is their purpose.

THE writer is personally acquainted with all of these men and knows them to be not only honest, industrious citizens but pious men, members of a Christian Church; whose lives are above reproach where they are known, except as concerning the law of God, which they understand differently from the majority of their neighbors.

THE men referred to are members of the Springville Seventh-day Adventist Church. Three of them hold official positions in the church, two being elders and one a deacon; and each of the five is a man whose "word is as good as his bond." The writer has it directly from a member of the Presbyterian Church, a business man who knows all these men, that any of them would be trusted by any merchant who knows them to any amount that they might ask; for they are known to be scrupulously honest.

ANOTHER circumstance which has a bearing upon the merits of this case is that these men are all farmers, all living where they could not possibly disturb anybody by their Sunday work, except mentally; and all but one living where such work would not be likely to be observed, unless people went out of their way to note it and be annoyed by it.

THE indictment against these men is for maintaining a nuisance by their Sunday work. The facts stated show that this could not be true in any proper or reasonable sense of that term. If the work complained of had been done in a village and had been of a noisy character, such as to really disturb people who desired quiet, there might be some excuse for calling it a nuisance; but in this case there is none. The only possible annoyance is a disturbed state of mind such as might be occasioned in a Protestant by seeing his Catholic neighbor going to mass or confession; or to a pedo-baptist by hearing a Baptist deny the validity of sprinkling. These indictments are clearly inspired only by religious intolerance. So far as known the men indicted are without personal enemies; they are hated only because of their religion; and their prosecution is simply persecution for conscience' sake.

C. P. B.

APPROPOS of the article on another page on the change of the Sabbath, is the following letter from Cardinal Gibbons, kindly furnished to us by a friend:—

Cardinal's Residence.
Baltimore.

Feb. 25, 1892.

JNO. R. ASHLEY, ESQ.—Dear Sir: In answer to your first question, directed by the Cardinal to reply to your letter, I will say—"Who Changed the

Sabbath?" Answer—The Holy Catholic Church. 2nd. "Are Protestants following the Bible or the Holy Catholic Church, in keeping Sunday?" Answer—The Protestants are following the custom introduced by the Holy Catholic Church. 3rd. The Protestants do contradict themselves by keeping the Sunday and at the same time professing to be guided by the Bible only. I am,

Faithfully yours,

C. F. THOMAS, Chancellor.

This letter from the Cardinal, which, however, contains nothing new, is simply a plea of "guilty" to the prophetic charge made in Dan. 7:25:—

And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws.

Prophecy foretold that the Papacy would do these things; history testifies that it has done them; and now that power pleads guilty to that part of the charge that relates to thinking to change the law of God. What is yet lacking to secure a conviction in any candid mind?

THE *Voice* complains that copies of that paper, paid for from a fund provided for that purpose, and sent to farmers who are desirous of receiving it, are not delivered but are held by the postmasters who send the publishers the usual notification cards, marked, "fail to receive it," "do not want it," "refuse to take it out of the office," etc, and that consequently the paper remains "dead" in the offices. The *Voice* claims to have letters from over one hundred different men whom postmasters have reported as refusing the paper, saying that they never refused it, but on the contrary, wish it continued. These letters are from twenty-five different offices, thus involving twenty-five postmasters in serious difficulty if justice is done. Such a censorship of the mails ought not to be tolerated in this country.

THE Archbishop of Canterbury has introduced a bill into the House of Lords authorizing Church courts to dismiss from their livings clergymen who are convicted of drunkenness, felony, or other immoralities. What a commentary is such a bill on a Church and State system!

I CONSIDER the Government of the United States as interdicted by the Constitution from intermeddling with religious institutions.—*Thomas Jefferson*.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

DEVOTED TO

The defense of American institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

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Equal and Exact Justice to all Men, of Whatever State or Persuasion, Religious or Political.—Thomas Jefferson.

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THE cry of "anarchy" raised in Pittsburgh, referred to elsewhere in this paper, is an ominous sign of the times. It indicates that we are entering upon an era in this country when, as never before in our history, the inquiry will not be, what is right? but, what is the law?

ANARCHY is defined to be "political confusion" and an anarchist is "one who seeks to overturn by violence all constituted forms and institutions of society and government, all law and order, and all rights of property, with no purpose of establishing any other system of order in the place of that destroyed." It is evident, therefore, that opposition to unjust laws is not anarchy, nor are those who disobey such laws anarchists in any proper sense of the word.

DANIEL and his three companions refused obedience to unjust and tyrannical laws; but they were not anarchists. Peter and John disobeyed the magistrates when commanded not to speak any more in the name of Jesus; but they were not anarchists. Time would fail even to mention the prominent martyrs that disobeyed law that they might obey God, and not one of them was an anarchist. John Bunyan resolutely refused to obey the law of England which required him to attend the services of the established Church; but he was not an anarchist. Neither were the Baptists and Quakers of New England anarchists though they persistently disobeyed-law and suffered the most shameful indignities rather than surrender even to the civil law their God-given rights.

Bigotry and intolerance, intrenched in iniquitous laws, may shout, "anarchy," and talk loftily about the sacredness of law, and the duty to obey magistrates, but inalienable right justifies resistance when laws trespass upon the sacred domain of conscience, or exact recognition of those things which in their very nature and design are outside the jurisdiction of human government.

The Breckinridge Sunday Bill.

As previously noted in these columns, the Breckinridge Sunday Bill for the District of Columbia, introduced in the Fifty-first Congress, by Representative W. C. P. Breckinridge, of Kentucky, has been, by the same gentleman, re-introduced in the Fifty-second Congress. The bill is as follows:—

A BILL

TO PREVENT PERSONS FROM BEING FORCED TO LABOR ON SUNDAY.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That it shall be unlawful for any person or corporation, or employe of any person or corporation, in the District of Columbia, to perform any secular labor or business, or to cause the same to be performed by any person in their employment on Sunday, except works of necessity or mercy; nor shall it be lawful for any person or corporation to receive pay for labor or services performed or rendered in violation of this act.

Any person or corporation, or employe of any person or corporation, in the District of Columbia, who shall violate the provisions of this act, shall, upon conviction thereof, be punished by a fine of not more than one hundred dollars for every such offense: *Provided, however,* That the provisions of this act shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday as a day of rest.

It will be observed that the title of this bill is misleading. It is styled, "A bill to prevent persons from being forced to labor on Sunday in the District of Columbia," the body of the bill, however, says nothing on that subject, but only proposes to fine any one who labors on Sunday whether he wants to do so or not. It would be equally as appropriate to frame

"a bill to prevent kidnapping" and then provide, not for punishing the kidnappers, but, for fining any one who should be kidnapped.

The design of this bill is not to "prevent persons from being forced to labor on Sunday" but to prevent them from laboring on that day when they want to. At the hearing on this bill before the House Committee on the District of Columbia Feb. 18, 1890, an effort was made to show that it was demanded by organized labor; but one, Mr. Hobbs, Chief Officer of the Knights of Labor in the District of Columbia, appeared before the committee and said:—

I want to deny that the Knights of Labor have authorized anybody to speak for them in this particular matter. Mr. Crafts came before the Federation of Labor and argued this bill, and that body refused to indorse the bill. He came before the District Assembly of the Knights of Labor (which is made up of all the Knights of Labor of the Assemblies of the District of Columbia), and that body has refused to indorse it. There are parties in that body who believe in the bill as it is; others believe in a certain portion of it, and others are wholly opposed to it; and the Knights of Labor, as a whole, have thought best not to have anything to do with it. Every Knight of Labor is in favor of a day of rest—some of them believe that they ought to have two days of rest. . . . They do not believe in working on Sunday, but as for the other feature of the bill, they think it best not to appear here in favor of it; and I believe there is quite a lot of the members of the Order who believe that if they want rest on Sunday—or any other day—they can get it through their labor organizations, and that it is best not to try to get it through Congress by a sort of a church movement.

Nobody in the District of Columbia is forced to labor on a day that he regards as sacred—to be kept holy unto the Lord—any more than he is forced to steal, or do any other wrong act, that at the time might appear to be for his financial benefit. Men may lose employment* by refusing to work on Sunday, but they may also lose

*Rev. W. F. Crafts, the author of the "Sabbath for Man," "Addresses on the Civil Sabbath," etc., in the latter work says: "I have searched the world over in vain for an affirmative answer to the question, Did you ever know a man financially ruined by refusing to do Sunday work? I have found scores of instances where courageous conscientiousness in this matter led to promotion, none where it led to poverty." Thus, Mr. Crafts himself being the witness, it appears that no man is compelled even by circumstances to work on Sunday.

money by not helping themselves to it when they have an opportunity.

But nobody thinks of entitling a bill to punish theft, "A bill to prevent persons from being forced to steal." And why not?—Simply because it is perfectly proper to forbid and punish stealing, and it is not necessary to cover up the real design of a law for that purpose; but the doubt in the American mind, as to the propriety of bolstering up religious institutions by civil law, makes it necessary to disguise a law the purpose of which is to require of every individual, within its jurisdiction, a measure of religious observance.

Sunday is by many regarded as a holy day, and that is why laws are demanded forbidding secular labor and business upon it. This is stated as a truism by Hon. J. T. Ringgold of the Baltimore Bar in "Law of Sunday." He says:—

1. Sunday is a holy day. 2. The holiness of Sunday is to be recognized by remaining idle on that day; and not so to remain is to be immoral. 3. Sunday idleness is enforced as a religious [Christian] duty in the individual.

And to a belief of these propositions is properly attributable every Sunday law that ever was enacted with the exception of that by Constantine, in 321 A. D., which edict seems to have been solely in honor of the sun god. Mr. Breckinridge's bill ought to be entitled, "A bill to require everybody to manifest some regard for Sunday as a religious institution whether they so regard it or not."

The original Sabbath is a memorial of the creation. Its intelligent observance is a recognition of God as the Creator of the heavens and the earth. It pertains solely to our recognition of God. Likewise, Sunday, the day now generally kept, is observed as a memorial of the resurrection of Christ. Its significance is, therefore, wholly religious. Thus, look at it either from the standpoint of the seventh or the first day, the keeping of a weekly rest, has reference to the recognition of God as the proper object of worship. Therefore to require such observance under any pretext whatever, is, as Mr. Ringgold confesses, to require the observance of a religious institution. This, Congress has no right to do in the District of Columbia or anywhere else.

The First Amendment to the Constitution of the United States provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." To make any law whatever requiring any measure of religious observance would abridge the free exercise of religion, for one is not free to do that which he must do. To be free to do, one must be equally free not to do. That conception of religious liberty which defines it as "freedom to worship God according to the dictates of a right conscience" is misleading and dangerous. The original American doctrine is, that in all matters of religion the individual

should be left absolutely free in the sense of being equally at liberty either to worship or to neglect to worship. This freedom is taken away when men are required to observe, in any measure, a religious institution. The Breckinridge Sunday bill would, therefore, be entirely out of place upon our statute books. C. P. B.

Are Tennessee Sunday Laws Religious?

In his "Law of Sunday," on page 84, Mr. Ringgold says:—

The historical fact is, of course, just as well known to the pundits of the bench as to other scholars, that the Sunday laws were intended by those who passed them as the assertion of a religious dogma, and designed to force an external compliance with a portion of their ritual upon those who did not believe in the dogma or approve the ceremonial; that the men who concocted such laws were religious enthusiasts, and not physiologists.

The original act of 1741, upon which the present Sunday law of Tennessee is based is, then, the assertion of a religious dogma and designed to enforce a compliance with some requirement of an ecclesiastical ritual upon those who protest against submitting to such requirement. This is well borne out by the language of the statute which says that "all and every person and persons whatsoever, shall on the Lord's day, commonly called Sunday, carefully apply themselves to the duties of religion and piety."

The evident religious intent of this statute is also upheld by judicial opinion in one of the early recorded Tennessee cases brought under it, where the judge said, "*The professed object of this statute was to further the observance of the Sabbath day, pursuant to the spirit of its original institution.*"

The dogma to be enforced upon all, irrespective of difference of belief, or entire unbelief, is, then, that the day "commonly called Sunday" is the Lord's day, or "the Sabbath of the Lord thy God," and the portion of the ritual to which compulsory observance is to be had is that of cessation from all labor and amusement upon that day, that it may be remembered "pursuant to the spirit of its original institution," which is, according to the statute, by application to the duties of religion and piety. In conformity with this Judge Green said, in the case of the *State vs. Eskridge*, in 1852, "The object of the Legislature was to prevent the *desecration* of a day, which, by our law, is *dedicated* to the duties of religion." Again, in 1857, Judge McKinney quoted the same expression as authority for a decision made by him. In 1872 Judge Nicholson says, in *Williams vs. the State*, "The statute under which the indictment was framed, was intended to prevent the *desecration* of the Sabbath. . . . It is intended to punish those who sell, . . . those who *desecrate* the Sabbath." In 1878 Judge Deaderick says that "flagrant vio-

lations of the Sabbath day do tend to debauch public morals." The same Judge in another decision in 1886 says further, "The statute makes it unlawful for any one of the enumerated classes to follow his ordinary secular avocation on the Sabbath day, because it is immoral."

All these judicial expressions are unimpeachable witnesses to the truth of Mr. Ringgold's statement that Sunday laws were intended to be an assertion of a religious dogma and were framed for the purpose of enforcing an external compliance with the dogma and ceremonial of Sunday observance upon those who do not believe in it. More than this, they prove that the judicial expressions and decisions of the present time are inspired by the same spirit which dictated the ancient statute. Indeed, it is nowhere denied in any of these decisions that their purpose is to enforce a religious tenet, but rather affirmed. They go upon the assumption that cessation from all labor or amusement, unmitigated idleness in fact, must be enforced on Sunday. Why? Because idleness on Sunday is a tenet of Christianity, and Christianity is a part of the common law, which has been absorbed into our law, and being thus incorporated this part of the common law antedates the constitutional guarantees of religious liberty in these United States, and these guarantees must therefore be construed with reference to the more ancient principles of English law. Therefore, putting this construction upon the relation of the theory that Christianity was part of the law of England, and the constitutional limitations imposed in this country, the legislatures of the different States, and for that matter, the Congress of the United States, are not restrained from making all the laws any religionist desires for the enforcement of any religion which may make apparent to them its right to the title of Christianity, or which may commonly pass by that name.

The case of R. M. King, of Tennessee, with which the readers of THE SENTINEL are familiar, adds to this unanswerable evidence that the Sunday laws of Tennessee are religious laws, and never were intended for anything else than to enforce the observance of a religious dogma and ceremonial upon those who were unwilling to yield this obedience. Five more men of similar character and faith with R. M. King have been indicted in Henry County, Tennessee, upon a like charge. In none of these cases is there a shadow of reason for the course taken against them except that of difference of religious belief as to which day of the week should be observed as holy time. In view of these prosecutions, as well as those which are yet to come, the discussion of the religious laws of Tennessee, which has been running through these columns for some weeks, will be found particularly pertinent.

W. H. M.

Constantine's Sunday Law.

AN interesting question is raised in the *Christian Statesman*, of March 19, in reference to the nature of Constantine's Sunday edict of March 7, A. D. 321, which runs thus:—

Let all judges, inhabitants of the cities, and artificers, rest on the venerable day of the sun. But husbandmen may freely and at their pleasure apply to the business of agriculture, since it often happens that the sowing of grain and the planting of vines can not be so advantageously performed on any other day; lest, by neglecting the opportunity, they should lose the benefits which the divine bounty bestows upon us.

It will be observed that the term used to designate the day is, "The venerable day of the sun," a heathen title. It is said by some that Constantine issued the edict "to please the Church." It is positive, however, that the law itself furnishes no evidence of this. Indeed, it is very doubtful if at that time the day had come to be regarded as sacred in any higher sense than Christmas, Good Friday, and other days are now regarded. Many Christians at that time probably attached to it some such reverence, but making it a Sabbath, to say nothing of *the Sabbath*, was an afterthought.

It is assumption, pure and simple, that Constantine had in his edict any reference whatever to the regard entertained for the day by Christians. Bingham, in his "Antiquities of the Christian Church," book 20, chapter 2, testifies that "the old Roman laws exempted the festivals of the heathen from all judicial business." In his "History of Christianity," book 3, chapter 1, Millman says:—

The rescript, indeed, for the religious observance of the Sunday, which enjoined the suspension of all public business and private labor, except that of agriculture, was enacted, according to the apparent terms of the decree, for the whole Roman Empire. Yet, unless we had *direct proof* that the decree set forth the Christian reason of the sanctity of the day, it may be doubted whether the act would not be received by the greater part of the empire as merely *adding one more festival* to the festi of the empire, as proceeding entirely from the will of the emperor, or even grounded on his authority as supreme pontiff, by which he had the plenary power of appointing holy days. In fact, as we have before observed, the day of the sun would be willingly hallowed by almost all the pagan world, especially that part which had admitted any tendency toward the oriental theology.

To the same intent Edward V. Neal, in "Feasts and Fasts," page 6, says: "Before the age of Augustus the number of days upon which, out of reverence to the gods to whom they were consecrated, no trials could take place at Rome, had become a source upon which the wealthy criminal could speculate as a means of evading justice." This being true it is certainly not necessary to suppose that Constantine's edict had any reference whatever to anything except the fact that Sunday was dedicated to his protector, his tutelar deity, the sun. Of Constantine's devotion to the sun god, Gibbon says:—

The devotion of Constantine was more peculiarly

directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. . . . The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted to behold with mortal eyes the visible majesty of their tutelar deity. . . . The sun was universally celebrated as the invincible guide and protector of Constantine.

Again, the manner of observing days sacred to heathen deities was so very similar to that enjoined by Constantine's Sunday law that no one can fail to see that the edict was purely pagan. On this point Mr. Neal says:—

The practice of abstaining from various sorts of labor upon days consecrated by religious observance, like that of suspending at such seasons judicial proceedings, was familiar to the Roman world before the introduction of Christian ideas. Virgil enumerates the rural labors, which might on festal days be carried on, without trenching upon the prohibitions of religion and right; and the enumeration shows that many works were considered as forbidden. Thus it appears that it was permitted to clean out the channels of an old water course, but not to make a new one; to wash the herd or flock, if such washing was needful for their health, but not otherwise; to guard the crop from injury by setting snares for birds, or fencing in the grain; and to burn unproductive thorns.

This likeness between these heathen regulations and our modern Sunday laws, with their numerous exceptions, is so striking as to be very suggestive of their derivation.

That Constantine was at the time of issuing his Sunday edict a pagan, pure and simple, there is little doubt. His law forbidding certain kinds of labor on the "venerable day of the sun," was issued on the 7th of March; on the following day, namely, the 8th of March, was issued his edict directing that in case of any public calamity the *haruspices* should be consulted. These were abominable fortune-tellers who professed to read in the entrails of beasts future events. The idea that any *Christian* emperor ever made such a law is absurd.

That arch flatterer and sycophant, Eusebius of Cæsarea, is almost wholly responsible for the false impression which obtains to a considerable extent that Constantine ever was a Christian. The facts are that he made no profession of Christianity until on his death bed, and that throughout his reign he was only a moral leper. Of Constantine's character Philip Schaff says:—

He was far from being so pure and so venerable as Eusebius, blinded by his favor of the Church, depicts him in his bombastic and almost dishonestly eulogistic biography, with the evident intention of setting him up as a model for all future Christian princes. It must with all regret be conceded that his progress in the knowledge of Christianity was not a progress in the practice of its virtues. His love of display and his prodigality, his suspiciousness and his despotism, increased with his power. The very brightest period of his reign is stained with gross crimes, which even the spirit of the age, and the policy of an absolute monarch, can not excuse. After having reached, upon the bloody path of war, the goal of his ambition, the sole possession of the

empire; yea, in the very year in which he summoned the great council of Nicæa, he ordered the execution of his conquered rival and brother-in-law, Licinius, in breach of solemn promise of mercy. (324) Not satisfied with this, he caused, soon afterward, on political suspicion, the death of young Licinius, his nephew, a boy of hardly eleven years. But the worst of all is the murder of his eldest son, Crispus, in 326, who had incurred suspicion of political conspiracy, and of adulterous and incestuous purposes toward his step-mother, Fausta, but is generally regarded as innocent.

Such was the character of the author of the first Sunday law known to history. In the face of these facts let those who wish regard it as a *Christian* edict issued in behalf of the sacred observance of a Christian institution. It is true that the edict was afterwards turned to account by the bishops to restrict the actions of the people upon the first day of the week; but that the law was made in honor of Sunday as a Christian institution is, to say the least, extremely doubtful. Just what influence this law had on the so-called change of the Sabbath it is impossible to say. As we have seen, it is probable that the emperor had no thought of effecting any change in any Christian institution by this law, so that whatever effect it may have had on the change was because of the use subsequently made of it by those who as pagans had formerly regarded Sunday as sacred, and who probably saw no harm in transferring it to another and more noble purpose.

C. P. B.

ACCORDING to the *Christian Statesman*, Rev. Dr. A. A. Miner asks this question concerning the Sunday newspaper:—

Why must we know on Sunday morning that such and such middle-weight whipped another?

THE SENTINEL gives it up. The Doctor's "we," like the editorial "we," must be plural only in form, at least it does not include all readers of Sunday newspapers. It may be necessary for Dr. Miner to read the sporting news in the Sunday paper, but it is not necessary for everybody to do so. "Rude fellows of the baser sort" can of course find some things adapted to their taste in the average Sunday paper, but others will pass such things by. Only those who wish to will read the sporting column. Indeed, reading the Sunday paper at all is only a matter of choice. Nobody is compelled either to buy or to read it. If the Doctor would only curb his own curiosity until Monday morning his difficulty with the Sunday paper would end at once.

BUT if Doctor Miner means to ask why anybody wants the Sunday paper, it should be sufficient to say that that is their business. Others have just as much right to demand why he wants certain articles for breakfast, or why he wants his Sunday dinner served in a certain way.

NOR does it follow that a thing to be

proper on Sunday must be necessary. The old Puritans may have demanded to know why it was necessary for a man to kiss his wife on the first day of the week, and as nobody could tell, or prove to a demonstration that the kissing could not be done just as well and effectively on Monday, made a law prohibiting kissing on Sunday. The same principle is involved in laws against Sunday newspapers.

The Golden Rule as Applied to the Question of Sunday and the World's Fair.

[This article is a synopsis of a sermon by Rev. G. W. Ballenger, Pastor of the First Evangelical Church, South Chicago, published in the *South Chicago Daily Republican*, of March 7.]

In discussing the question of Sunday closing at the World's Fair, I shall take for my text the Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them." In this statement of Christ's is the embodiment of the principle which should govern all the relations of man to his fellow-men: for he immediately adds, "For this the law and the prophets." Believing this to be the basis of Christian action, I am led to consider the following petition, which is being quite generally circulated by those who favor Sunday closing:—

The United States Senate and House of Representatives, the Columbian Directory and Commission, the Commissioners and Lady Managers and their alternates: We earnestly petition you to do your part to close the World's Fair on the Sabbath, in accordance with the law of God, the rights of men, and the precedents of American history.

The Christian citizens of this country would universally oppose this petition, and rightly, too, if it asked that the Fair be closed on Saturday and was signed by Hebrew citizens. Has the Christian any more right to close the Fair against the Jew in the interests of the Christian religion than has the Jew to close it against the Christian in the interests of his religion?

The first basis given in the petition for Congress to act upon in closing the Fair on Sunday is the "law of God." Of the three reasons given in the petition, this is the one around which the contending forces in this discussion mass their arguments. On the one hand we have a class, full of religious fervor and zeal, demanding that the Fair be closed in accordance with their faith and practice. While on the other hand we have another class equally as numerous and fully as fervent, but differing in sentiment, asking that the Fair be opened according to their views and convictions.

Both classes are equal before the civil law; because as a Government we recognize neither sect nor creed, but maintain a total separation of Church and State. Hence, asking the Government to close the Fair in accordance with the law of God (or the petitioners' interpretation of the law), is asking the Government to

lend its aid in favor of one interpretation of the moral law. Asking Congress therefore to close the Fair on Sunday in accordance with the law of God, is asking it to do something which it is forbidden to do by the Constitution, the First Amendment of which reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The petitioners seem to have lost sight of the fact that it is not in the province or jurisdiction of the Government to legislate upon the law of God. That the petitioners are departing from the fundamental principles upon which our Government is based, in thus asking governmental aid in support of their views of the law of God is evident from the following: "We are teaching the world," said James Madison, "that religion flourishes in greater purity without than with the aid of Government."—*Letter of James Madison to Edward Livingston, July 10, 1822.*

Again he says: "Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both."

The United States Senate as early as 1829 was called upon to take action in a case similar to this. They were petitioned to discontinue Sunday mails, and the following are quotations from the Senate report on the petitions, which was submitted to the Senate and indorsed Jan. 19, 1829:—

We are aware that a variety of sentiment exists among the good citizens of this country on the subject of the Sabbath day, and our Government is designed for the protection of one as much as another. . . . With these views Congress can not interfere. It is not the legitimate sphere of the Legislature to determine what religion is true and what is false. Our Government is a civil and not a religious institution.

Among all the religious persecutions with which modern history is stained, no victim has ever suffered but for violation of what government denominated the law of God. To prevent a similar train of evils in this country the Constitution has wisely withheld from our Government the power of defining the law of God.

One year later, 1830, the House of Representatives was petitioned to take action with a view to discontinue the transportation and the opening of mails on the Sabbath. The following quotations are taken from the committee's report, communicated to the House of Representatives, March 4 and 5, 1830:—

Congress acts under a Constitution of delegated and limited power. The committee look in vain to that instrument for a delegation of power, authorizing this body to inquire and determine what part of time, or whether any, has been set apart by the Almighty for religious exercises.

Speaking of the dangers involved in legislative action, looking to the enforcement of any part of the law of God, the report further says:—

The line can not be too strongly drawn between Church and State. If a solemn act of legislation shall, in one point, define the law of God, or point out to the citizens one religious duty, it may, with

equal propriety, proceed to define every part of the divine revelation and enforce every religious obligation, even to the forms and ceremonies of worship, the endowment of the Church and the support of the clergy.

The second and, in the minds of the authors of the petition, the secondary reason given for Congress and the Commissioners to act upon the closing of the Fair on Sunday, is "the rights of men." This is interpreted both by speakers and writers in favor of the petition, to refer particularly to workingmen. Touching this point, I believe that the workingmen themselves are as well able to determine what are their rights in this matter as are their self-constituted guardians. Thus far labor organizations have been almost unanimous in asking that the Fair be open on Sunday. The American Federation of Labor, in annual convention of 1891, and the Knights of Labor, in 1890, passed resolutions in favor of Sunday opening. These two organizations represent eight hundred thousand workingmen.

I pass this point by saying that it looks a little inconsistent for clergymen to place their interpretation upon the rights of workingmen, and then ask Congress, State legislatures, and World's Fair Commissioners to force that interpretation upon workingmen by legislative enactments.

The last reason given in the petition, which, in the minds of the petitioners, furnishes a sufficient cause of action for Congress and the Commission, is, "the precedent of American history." Precedents are of value only so far as they are based on correct principles. Our Government, now the wonder and pride of the world, was founded on principles, one of which is the entire separation of Church and State, and at a period when time-honored and Church-cherished precedents were almost unanimously opposed to this principle. No reform is ever accomplished except at the cost of some long-standing precedent. Had all the "precedents of American history" been followed up to the present time, we would still be flogging non-attendants at church, banishing Baptists, and hanging Quakers.

That my position may not be misunderstood, let me say in closing that, personally, I wish there were no opposition to closing the Fair on Sunday, but the fact remains that there is, and also that my wishes in the matter count no more than those of men who wish there were no opposition to an open Fair. Since I am left free to remain away from the Fair on Sunday, I do not consider that my rights are invaded, and I shall not invade the rights of others by asking that Congress, State legislatures, or national commissioners compel them to act in harmony with my view of Sabbath sacredness.

Personally, I wish that all men were consistent Christians and that the Sabbath were universally observed; but all are not Christians and all do not observe the Sabbath. Under these circumstances it is the

duty of the Church to use the God-appointed means to accomplish these reforms. When these fail, the responsibility rests with the individual. Christians have no right to appeal to civil law to compel men to conform to their ideas of worship.

The following recommendation, found in the report of Sunday mails referred to, points out to my mind the only legitimate power with which Christianity is clothed in dealing with this Sunday observance question:—

If the Almighty has set apart the first day of the week as a time that man is bound to keep holy, and devote exclusively to his worship would it not be more congenial to the precepts of Christianity to appeal exclusively to the Lawgiver of the universe to aid them in making men better—in correcting their practices by purifying their hearts? Government will protect them in their efforts. When they shall have so instructed the public mind and awakened the consciences of individuals as to make them believe that it is a violation of God's law to carry the mail, open post-offices, or receive letters on Sunday, [and I will add attend the World's Fair on Sunday], the evil of which they complain will cease of itself, without any exertion of the strong arm of civil power.

The German Emperor and Public Schools.

At the beginning of his reign William II. declared that he would overmaster the Social Democrats. In May, 1889, he issued an edict accordingly, and laid bare therein one of his ideas as to what means should be made use of to achieve this:—

That the school may be made serviceable, throughout its various grades, in working against the spread of socialistic and communistic doctrines, is a thought with which I have been long occupied. . . . The school must endeavor to impress the conviction on young minds that the teachings of Social Democracy are not only contrary to the law of God and Christian principle, but are impractical, and dangerous in the sequences to which they lead, both as regards the individual and society.

The year after, in 1890, he spoke again to the members of the school conference, in the spirit of this edict; expressing his belief that teachers find their way into the public schools who are secret Democrats, and gave utterance to his royal expectation that "the fear of God" would be ordered more insisted upon in the public training of youth.

The Minister of Public Worship, therefore, has only fulfilled the orders of the sovereign in bringing in his bill granting the Church a powerful influence over the school. Hitherto in Prussia, schools have been sectarian, and both the Church and the school have been united under the control of the State, having one and the same minister in the King's Cabinet. But sectarianism was a principle more or less loosely adhered to; and 66 per cent. of all schools, 19,627 in number, were one class, with one teacher for pupils of various religious denominations, save in Catholic—this branch was given over to Catholic priests in Lutheran schools; while in

districts where Catholics abound, Protestant clergymen were privileged to instruct the children of Lutheran parents.

Yet even this looser connection between Church and school, and this minor insistence upon sectarian differences, proved none too adequate for the task of freeing the minds of young citizens from the old infirmity, prejudice. Prussia, on the contrary, has been the scene of intolerant persecution against Jews and Catholics, and is still, against Jews. Nor has the union between Church and school, even in its slacker form, been conclusively beneficial. Manners and morals are no better than they are in countries where no such a union exists; faith is not more ingrained in citizens' hearts, nor church-going more in their habits. The truth is rather that Germans are comparatively infrequent church-goers (government officials are obliged to attend service), and the reason for the fact has been found more than once in the custom of mixing school instruction and church instruction into a single discipline during youth, within the same secular walls and with the same associations. Nearly all those pupils who find their school lessons irksome, find their religious lessons irksome also, for these are a part of the routine of the school. When freed from the compulsory attendance at the one, they feel freed from further attendance at religious instruction likewise; and religious instruction is the chief thing that evangelical pulpits offer; officially, indeed, it is the only thing. . . .

Whatever success has been achieved by re-enforcing the authority of the school with that of the Church, has been a success strictly and purely political. Neither religion nor morality has been conclusively advanced by the plan. Morality is no higher than in countries where the Church is independent of the State; and all lay interest in Church affairs is even sunk below that which is found in States with secularized schools.

But the government is modest, and is satisfied with political success. Its eye is single, and being bent on one certain aim—the political extinction of a party—all else is treated as accessory. Sectarian strifes, such as the Xanthian outbreaks against Jews, the Berlin outbreaks against Catholics, the Pozen outbreaks against Lutherans, are of subordinate import, if only a Democratic outbreak can be prevented against monarchy! Hence, the . . . sections of the new law, which make sectarianism in public schools compulsory; which force every child to receive religious instruction, so far as practicable, from a teacher of his own denomination; and which cede the right of deciding which teachers are fit for instructing children in religion to the clergy. Normal schools, in which teachers are trained, are directed to be established upon a sectarian basis; and Section 110 allows priests and clergymen to inspect such seminaries at any

time, as functionaries of their religious orders, without any other restriction than a notice sent beforehand of their proposed visitation. Such clerical functionaries are granted the privilege of attending the religious lessons in public schools, and of commenting upon them to the teacher, when the pupils leave the schoolroom. Children of "dissenters" (non-Lutherans, non-Catholics, or non-Hebrews), if few in number (less than fifteen), shall be detailed to hear instruction in one or the other schools of the "recognized sects," at the discretion of the superior magistrate.

The idea is to enforce the injunctions of His Majesty, to purify the school of unacceptable teachers, and to impress upon every child born in the kingdom the fear of God (*Gottes furcht*; "fear," mind you; these military statesmen say nothing of love). And if we keep in mind the fact that there are 66 per cent. of schools in the State with only one teacher, and set to it the new right of priests and clergymen of withholding from teachers the privilege of giving religious instruction, remembering, at the same time, that a teacher publicly branded as unfit for giving such instruction becomes "done for;" then we see that the ministry has, indeed, created an efficient instrument for the king's will.

The influence and power which is lent to the two chief churches of the country is lent upon the assumption that both are inimical to Democratism. . . . Prussia calculates that Evangelicals and Catholics will march divided, but strike united. The Emperor, a pupil of Moltke, views them as two army corps made mobile by this Public Schools law, and sent on different routes to heave a single blow for monarchy against Socialism.—*The Countess Von Krockow, in the Independent.*

Georgia Sunday Laws and Sunday Advertising.

"A BILL for Sunday advertising against the Walter Taylor Drug Company brought by the advertising firm of George P. Rowell & Co., of No. 10 Spruce Street, New York," says the *Mail and Express*, "has been disallowed by Judge Clark, of Atlanta, on the ground that advertising on that day was not legal and could not be sued for." It is further stated that "the attorney for Rowell & Co., said that he had not met with a similar case in any other State, and regarded the case as a particularly nice one, that might be pertinent in several States where the Sunday laws were drastic."

"DRASTIC," in its worst sense, is a good word to describe Sunday laws in general, and the Georgia Sunday law in particular. The nature and design of the Georgia Sunday law may be judged from the fact that it provides that "all money arising from

finer imposed for offenses, the gist of which consists in their being committed on the Sabbath day shall be paid to the Ordinary of the county, to be by him distributed for the purpose of establishing and promoting Sabbath schools in the country." Even Mr. Crafts would scarcely have the hardihood to claim that such a law is designed merely for the protection of the "civil Sabbath."

THE *Mail and Express* is so delighted with the Georgia decision that a man need not be honest, that he need not pay bills contracted for Sunday service, that it says:—

In New York State, unfortunately, no such laws are on the statute books, but the increasing nuisance of the sensational Sunday papers may arouse in time a sufficiently widespread public protest as to make such a law possible. With Sunday advertising made illegal, the issue of newspapers on that day would be made financially impossible.

Very "unfortunately" indeed—for bigotry and intolerance? Is the *Mail and Express* troubled by the competition of the Sunday papers? It looks like it.

THE Legislature of Massachusetts is asked by the ministers of Boston to pass a law providing that on Sunday the number of trains on any railroad, or cars on any street railway, shall not exceed one-seventh of the daily average run on other days of the week, and prohibiting entirely excursion trains and boats. The reason for this request is not far to seek; compelled to remain in the city on Sunday and with every other variety of entertainment prohibited the people will naturally gravitate toward the churches. The same scheme was worked early in the fifth century, when the Emperor Honorius was petitioned, by the Council of Carthage "that the public shows might be transferred from the Christian Sunday, and from feast days, to some other days of the week," because "the people congregate more to the circus than to the church."

"THAT was a funny compromise with righteousness," remarks the *Republican Standard*, of Bedford, Massachusetts, which was proposed by a clergyman before a legislative committee at Boston the other day. "It was that street railway cars shall not run on Sundays more than one-seventh the number of trips they do on week days. We do not recollect anything in the fourth commandment which says six days thou shalt labor and shall rest six-sevenths of the seventh day. If that commandment is literally binding at the present day, it is binding for the whole of the seventh day."

And the "funniest" thing about it all is that anybody who has given it the second thought should suppose that the fourth commandment has anything to do with Sunday.

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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THE New York State exhibit at the World's Fair is to be kept closed on Sunday. The vote in the Senate on the House amendment, providing for Sunday closing, was twenty-two to four. The American Sabbath Union claims the "credit" for this action.

THE reckless and extravagant religio-political enthusiasm of the editor of the *Christian Statesman*, is shown most characteristically in a first page editorial item in that paper, of the issue of March 19. Every college, every community, every person, all the people, are urged to form themselves into a "Government of the People League," to write personal letters to congressmen, resolve, petition, protest, in reference to a mixed series of measures, all bearing the stamp, "For the protection of the public morals," and many of which can properly have no civil standing whatever.

UNDER an impartial application of the same regulations by which those who take part in "Sunday concerts" are forbidden to wear costumes or wigs, why would not the priests and pastors and choir boys of the different churches be restricted from wearing their robes, and all the paraphernalia of ceremonial be done away with in the churches? There may be some clergymen who even wear wigs while in their pulpits; let them direct their ushers to seat all suspicious looking strangers in the rear of the church, or some zealous detective may discover the fact and bring them to trial.

A PHILADELPHIA lawyer has found a circumscribed district within the State of Pennsylvania, where, as he claims, the old religious laws of 1794 are inoperative. If true, and the position can be maintained, the population of this district, described as being "all north of the Cohocksink Creek to Gunner's Run, and all east of Sixth Street to the Delaware River," is likely to become very dense within a few years, as the ancient statute of 1794 is more and more strictly enforced elsewhere. This remarkable alleged discovery of a sanctuary for the persecuted, was brought about through opposition to a general order to close all business on Sunday, issued by the authorities in response to a notification to them by the Retail Grocers' Association, "that nearly all the stores along South Street were kept open on Sunday, and business carried on the same as during the week." The authorities made an exception, however, in favor of cigar stores, because, as the "Director of Public Safety" said,

"cigar stores have always been open and I see no reason why they should be closed." When the attention of this public official, having in charge the safety of Philadelphia, was called to the case which was claimed as an exemption of this especial district he said: "If there is such a law the store keepers may continue their business on Sunday the same as any other day, and we can not close their places." The maze of ludicrous religious and legal situations and inconsistencies is such that to enumerate and comment on them would fill a pamphlet.

THE Secretary of the International Law and Order League has seen fit to publish a pamphlet defending "the use of detectives." This espionage upon the moral and religious life of the community which the Law and Order League has begun can not be successfully defended, although it will, no doubt, continue to be practiced. Both the purpose and the methods of this League are dangerous in the extreme. It is the civil arm of the Sabbath Union, and the sword arm too, of which the Sabbath Union organ says, in reference to "detectives," "It is a good thing to have a sharp sword at hand, ready for use."

A PROPOSAL was lately made in the House of Representatives to hold Sunday sessions of Congress for the purpose of delivering eulogies to the memory of deceased members. A short discussion ensued upon its introduction, in which it was stated that in the Fifty-first Congress the time occupied for this purpose amounted to twenty-four days; and in opposition, the measure was characterized as an "effort to invade the sacredness of Sunday" in which "the people of this country are much interested," as shown by the fact that "we are all constantly receiving petitions that this body should, by its enactments, respect the day." The resolution was lost by a vote of one hundred and sixty to eighty-one.

THE recent legislative course in France in reference to religious questions draws out widely different editorial comment from various sources. The *Mail and Express* and *Christian Union* seem to see great advancement to the cause of religion in that religion is coming to the front in French politics; while the *St. Paul Dispatch* says, "Perhaps the most remarkable incident in the recent life of the French republic is the introduction of the measure looking toward the regulation of religious associations. Never before was the utter absence of popular liberty, as Americans understand the term, so plainly manifested under a republican form of government."

It may be that to the *Mail and Express* and *Christian Union* the "absence of popular liberty" and the advancement of religion are not incompatible, but rather are necessary concomitants. That certainly is true of the political religion professed and advanced by the *Mail and Express*, but the time is scarcely ripe to acknowledge it as yet.

UNDER the title, "Pennsylvania's Peril," the *Christian Statesman* says, "Through one of the newsdealers we learn that \$50,000 has been raised which will be increased to \$100,000, to carry the appeal of the Sunday papers of Pittsburg, first to the Supreme Court and then to the Legislature. There is not the shadow of a chance that Judge Porter's decision that Sunday papers are a 'convenience,' not a 'necessity,' will be reversed by the Supreme Court, which has invariably sustained the Sabbath laws. But the Legislature, which is even now being selected, is not so sure to be right. What can friends of the Sabbath do to prevent the Sabbath law from being nullified by unjust 'special legislation' in the interests of newspaper proprietors and their readers?"

"1. Let the right men be selected for the Legislature, and, to avoid any doubt, let them be pledged before election to defend the law."

10

BY

Mrs. E. G. White.

—○—

MRS. G. E. MORTON.

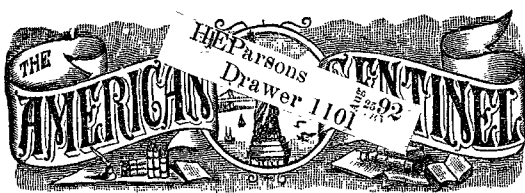
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NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE editor of the *Christian Statesman* reports that even in the United Presbyterian city of Monmouth, Illinois, he found open, on Sunday, "an ice-cream saloon, butcher shop, bakery, news room, grocery, tobacco shop, gent's furnishing store, fruit store, etc." What wicked Presbyterians, to be sure! Why did not Mr. Crafts prosecute them under the Illinois Sunday law?

"NEARLY every Sabbath for three years and a quarter," says the *Christian Statesman*, "the editor has investigated some town and made a tally of Sunday work." If the editor of the *Statesman* believes that Sunday is a sacred day, the strict observance of which is enjoined by the fourth commandment, what right has he to spend it in any such manner? Has he a special dispensation from the Author of that law permitting him to disregard it—to do evil that good may come? to act the wholesale spy and informer?

BUT what has the editor of the *Statesman* learned in three years and a quarter by what in others he would call Sunday desecration? First, in farming districts Sunday "observance has fallen below their former standard, partly because of the Sunday newspaper the cities send out to them, partly because of the milk and fruits the cities ask to have sent in, but chiefly because the farmers themselves, many of them, have been brought up on the continental Sunday." In the West he "heard" of Sunday harvesting. In Centralia, Illinois, the Sunday schools "are depleted in strawberry time to send Sunday picked strawberries on Sunday trains to the Chicago market." In Ohio cheese factories are in operation on Sunday.

In California Mr. Crafts saw a saw-mill in operation, and in San Francisco men were at work on buildings. "At Cheyenne, Sunday work was done shamelessly on the roof of the capitol." In Des Moines he saw Sunday work on a dam; in Allegheny City, just across the river from the home of the *Statesman*, men were at work on rail-road tracks—and it does not appear that anybody was shocked; but of Atlanta he remarks, "street-car corporations shocked the citizens by laying track on

the Sabbath, and in New York by similar work on Broadway." Pittsburg, the editor remarks, is the only considerable city which prohibits the Sunday sale of tobacco, confectionary, and soda water. As Mr. Crafts lives in Pittsburg, he probably boils his Allegheny River water on Saturday for his Sunday drinking—but no, he is not at home on Sunday; he is out at work gathering material for the columns of his paper, and points for his twenty-dollar Sunday evening lectures on "Sabbath reform"—for other people.

MARCH 3, Judge Porter, of Pittsburg, rendered his decision in the appealed newspaper cases sustaining the Pennsylvania Sunday law of 1794, and holding that the sale of newspapers upon the first day of the week is not a work of necessity.

BUT notwithstanding this adverse decision, Henry A. Schafer of the Paper Carriers' Union, says: "Although Judge Porter's ruling states that selling or delivering a Sunday newspaper on Sunday is an open violation of the law, we will deliver papers just the same." According to the *Christian Statesman*, the Mayor of the city, who is opposed to the law, responds, "Them's my sentiments;" while the *Leader*, *Dispatch*, and *Press* exclaim, "We, too;" this disregard of the law the *Statesman* characterizes as "anarchy."

Anarchy is not, however, opposition to unjust law; but opposition to all law. It was not anarchy when our forefathers threw the tea overboard in Boston harbor, nor was it anarchy when they refused to use the stamped paper prescribed for deeds and other legal documents. The British Government had no right to tax the Colonies, and resistance was in the interest of wholesome laws and good government.

ASIDE from the merits of this particular case, in Pittsburg, it is certain that the cry of "anarchy" always marks a morally weak cause. "It is the law," has in the past excused in the minds of the mass of the people the commission of most horrid cruelties inflicted in the name of justice. The Christian martyrs, of both pagan and papal times, all suffered according to law, and for violation of law. These were to a man "anarchists," in that they refused obedience to unjust laws.

SUPPOSE the Legislature of Pennsylvania were to pass a law, identical with the Sunday law of 1794, only substituting, "the seventeenth of March, commonly called St. Patrick's day," for "the Lord's day, commonly called Sunday;" and suppose the courts and "public sentiment" sustained the law, would the editor of the *Christian Statesman* obey it? And if not, why not? Would a refusal to obey be anarchy?

UNJUST laws have been the bulwark of

oppression in every age. Witness the "Fugitive Slave law" in our own land, resisted to the bitter end by a law abiding but outraged people. Was that anarchy? It was "theft" in law for a slave to "steal" himself, that is to assert his God-given right to freedom by running away; but was it morally wrong? Was it anarchy?

SUPPOSE the law of Pennsylvania required all business houses and offices to be open all or a part of Sunday, would it be anarchy for the *Statesman* to close its office on that day? Certainly not; and for the reason that such a law would be an unjust interference with the inalienable rights of individuals. But is it any better for a law to require part of the community to suspend all labor and business on one day of the week because of the religious ideas of the other part of the people? Certainly not. The law, under which the Roman emperors required Christians to offer incense to Jupiter was no more unjust than is the law of Pennsylvania, which requires all men to pay a like tribute to Sunday by resting upon it. The cry of "anarchy" is the refuge of the tyrant and of the moral coward.

THE *Independent* quotes Bishop Henry W. Warren as saying:—

Freedom in religion must not mean freedom from religion.

In like manner Cardinal Gibbons defines religious liberty thus:—

A man enjoys religious liberty when he possesses the free right to worship God according to the dictates of a right conscience, and of practicing a form of religion most in accordance with his duties to God.

And this is as much as very many people mean by religious liberty and freedom of conscience; they mean simply liberty for themselves and for those who measurably agree with them; more than this is in their view destructive of social order, and not to be admitted for a moment. Such utterances show that the spirit of intolerance formerly supposed to be dead has lost none of its vitality. Warmed into new life by numerous proposed measures of religious legislation, it is already giving evidence of its old time venom. Human nature has not changed, nor is it likely to change sufficiently to make it safe to trust men with the consciences of their fellow-men.

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SECULARISM in government is not, as some have supposed, akin to infidelity, but is, on the contrary, perfectly in harmony with the gospel of Christ.

GOD in the beginning created man a free moral agent; as it has been beautifully expressed:—

"God doth ne'er compel our spirits

All may choose the good or ill.

'Tis the willing heart he loveth, but

He never chained the will."

Neither has he commissioned men, either in their individual or aggregate capacity to compel by physical force obedience to the divine law. His word is, "Choose ye whom ye will serve."

IN the very nature of the case man can not administer the divine law, for he "judgeth by the outward appearance;" while "God looketh upon the heart." The divine law is a "discerner of the thoughts and intents of the heart," and the Judge who administers it must be able to read the most secret thoughts of the soul and weigh in the scales of perfect justice the motives, which are the mainspring of action. The folly of man in attempting to administer the law of God is equalled only by his wickedness in usurping a prerogative of the Author of that law.

As man was in the beginning left free to choose or to refuse the service of God, so now God would have him to be free. The Lord orders no drafts for his army. His soldiers are not slaves, but the Lord's free men. They serve not from fear, but love; not from constraint, but of a willing

mind; and to make it otherwise, if that were possible, would be to thwart the purpose of God and defeat his plan, which is to people this sphere with created intelligencies, every individual of whom has, of his own free will, chosen the service of the King of kings. National Reformers should beware of presuming to stay the ark of God's immutable purpose.

HOWEVER pure and disinterested the motives of National Reformers, and others who are demanding religious legislation may be, the fact can not be denied that in all the past the union of Church and State has resulted most disastrously to both. Such a union is contrary to nature. The contracting parties are of different species.

BUT it is denied that anybody seeks a union of Church and State; we demand, they say, only a union of religion and the State. This is, however, only a distinction without a difference. Churches, or sects, crystallize around certain articles of faith; and the Church, that is the whole body of believers, is simply a larger crystallization around those articles of faith held in common by the various sects of Christians. To unite the State with the whole body is not less, but rather more, a union of Church and State than to unite it with a part of that body, a sect, or denomination, merely.

WHEN Constantine made Christianity the religion of the Roman Empire, he only united religion and the State; but out of it grew naturally and necessarily a State Church. When Christianity had been made the religion of the empire it became necessary to secure an authoritative definition, or statement, of what constituted Christianity; hence the council of Nicæa and the Nicene creed. Christianity, or religion, as a sentiment locked in the bosom of individuals, can not be united with the State; it must and will, sooner or later, if fostered by the State, resolve itself into a creed, and a State

Church will crystallize around that creed. It has been so in the past, and history repeats itself.

OF the Baptists, Rev. Dr. McArthur, of this city, himself a Baptist, says:—

They affirmed that only when a man personally made a profession of faith, did he become rightfully a member of the church; and they stoutly affirmed the separation between the ecclesiastical body and the civil community. They have ever stood for the separation between Church and State. When this doctrine is denied, and baptismal regeneration is affirmed, it is logical for the civil power to attempt to make men Christian. If baptizing a person would change his spiritual nature and his relations to God, all that is necessary to make a nation Christian is to compel the people to be baptized.

This doctrine led to the thumb-screw and the fagot. But Baptists have ever affirmed that a man could become a Christian only by the voluntary action of his own spiritual nature, that religion was a matter between the man and his God, and that the civil magistrate, because he could not reach the heart, had no duty to perform in making men Christians by outward observances. Baptists did not abstain from persecution simply because of pity for the persecuted, nor for lack of religious zeal, but they were restrained by logical deductions, because they affirmed that becoming a Christian was a spiritual act, and not one which outward force could compel.

'Tis passing strange that a man can state so clearly such sound principles and not be able to apply them to current events. Dr. McArthur is a vice-president of the American Sabbath Union, and in favor of enforced Sunday observance. How can he fail to see his own inconsistency?

PROBABLY Dr. McArthur would answer that he favors Sunday laws only in the interests of good morals (morals in the common acceptance of the word) and social order. But that is the same argument (?) precisely that has in all the past been used to justify the very measures against which the Doctor inveighs. The apostles, and even Christ himself, were accused of creating social disorder, raising an uproar, forbidding to give tribute unto Cæsar, etc.; and similar charges have been brought against "heretics" from that

day to this. Religious laws have always been justified (?) by civil reasons. Unless Baptists are prepared to abandon the principles for which they have stood in the past, they must separate from such organizations as the American Sabbath Union. It is opposed to that liberty for which Baptists have died.

That Breckinridge Sunday Bill Again.

In the Breckinridge Sunday bill, now before Congress for the second time, the use of any designation, or name, for Sunday, that could mark the measure as religious, is studiously avoided; but such a character is indelibly stamped upon the bill by the use of the word "secular," which is of necessity contrasted with spiritual or holy. The bill provides—

that it shall be unlawful for any person or corporation, or employe of any person or corporation in the District of Columbia, to perform any *secular* labor or business, or to cause the same to be performed by any person in their employment on Sunday, except works of necessity or mercy.

"Secular" is defined thus by Webster: "Of or pertaining to this present world, or to things not spiritual or holy; relating to temporal as distinguished from eternal interests; not immediately or primarily respecting the soul, but the body; worldly." The bill would mean precisely the same thing if, instead of prohibiting "secular labor or business," on Sunday, it prohibited all labor or business "of, or pertaining to this present world, or to things not spiritual or holy." That is just what it means as it reads, but it is not so plain to be seen as it would be were the definition of the word "secular" made a part of the bill itself.

Were this bill to become a law, it would give the civil courts of the District of Columbia jurisdiction to decide what does pertain to "eternal interests;" for by prohibiting the pursuit of secular affairs on Sunday, it just as distinctly enjoins spiritual pursuits, for it is impossible for human beings to be absolutely idle. Indeed, by excluding everything secular, this bill proposes to give spiritual things a monopoly of Sunday. Hence, should the bill become a law, the courts would of necessity have to adjudicate between secular and spiritual things; which is only another way of saying that men would, by the passage of the Breckinridge Sunday bill, be made judges of the consciences of their fellow-men.

This is true also of another feature of this bill, namely, of the clause which says—

that the provisions of this act shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday as a day of rest.

Why specify those who "*conscientiously* believe in and observe another day of the week than Sunday as a day of rest"? If *rest* is all that is aimed at in the bill, why

not exempt from its operation all who rest upon any other day of the week than Sunday, whether they conscientiously believe in it or not? Why introduce this element of conscientious belief at all? Simply because that while a law, such as this bill would be if the words "conscientiously believe in" were omitted, would secure to every man, if enforced, a purely civil rest day, it would not secure general and uniform suspension of all secular labor and business on *Sunday*; and that is what the bill is for. It singles out that particular day, and requires all to rest upon it, *except the few who "conscientiously believe in and keep" another day*. If, then, any question arises as to who are entitled to the exemption, the courts must sit in judgment upon the conscientious convictions of those who claim the exemption. How they are to determine the secret thoughts of the heart (without knowing which they can know nothing of the conscience), is left for the friends of the bill to explain. Under the Inquisition such information was extorted by the rack and the thumb-screw; and it is doubtful if even the nineteenth century could devise anything much more effective for that purpose.

The fact of the exemption of "those who conscientiously believe in and observe any other day of the week than Sunday," marks this bill as a religious measure. Men conscientiously believe in and practice moral or religious duties. Apart from religious obligation, a man would have no more conscience in resting regularly, than in bathing at stated intervals, or in taking just so many hours' sleep each night. He would, in fact, make the taking of his weekly rest somewhat a matter of personal convenience, just as people do eating, sleeping, bathing, etc. But this proposed law for the District of Columbia, contemplates more than this; it proposes to require of all men either the conscientious observance of some day other than Sunday, or such an outward observance of Sunday as, in the absence of counter evidence, would indicate conscientious regard for that day. The bill is wholly and designedly in the interests of Sunday as a sacred day, and would never have been thought of had it not been for the regard in which that day is held by many. It should be defeated as a much-needed and fitting rebuke to those misguided religionists who imagine that men can be spiritually regenerated and made moral by act of Congress.

C. P. B.

Reform.

THE desire to "reform" something or somebody seems to be one of the predominating features of this generation. The *Journal of Education*, in its issue of February 11, contains an article, entitled "Reforms," from which I clip the following:—

Reform has become a "fad." It is the rankest kind

of a "fad" educationally. . . . And yet the reform craze has not fairly begun. It is in its infancy. Wait, just wait until it gets its growth, and see what will come. Why, it will take a Gatling gun to rattle off the reforms as fast as they are invented!

And the beauty of it is that every man can not only have a reform all his own, but he can have a whole set of reforms for himself. There will be enough to go round with several left over. America is a great country. . . . It is a great thing to live in this day and be a part of the "age," which future geologists will style the "Period of Reforms, Reforming Reformations." In ancient times it required ages to make fossils, now a fossil is made in twenty-four hours if he refrains so long from reforming something.

If the idea of "reform" has become a "fad" in educational matters, it certainly has in religious.

From the pulpit and the religious press aided by numerous associations throughout the land, comes a mighty cry for reform. And no doubt it is needed. But the trouble with many of these would-be-reformers is that they are not content with a "whole set of reforms" for themselves, but seem impregnated with an intense desire to rein everybody else up to their standard of thinking and acting.

MAY WAKEHAM.

Fremont, Nebr.

Political Religion.

"RELIGION is politics," says Colonel Shepard in the *Mail and Express*. It is true of a great many, that politics is a religion to them; it is also true of some that their religion is mainly political. This seems to be the case with Colonel Shepard—that his religion is political, or, at least, that he has no higher intellectual conception of religion than that it is "politics." He quotes the statement of the Hon. Solomon Hirsch, American Minister to Constantinople, that of all the capitolis throughout the world, that city is the most religious, and on that account "the most political,"—that the religion of the moving party in any measure is there the key to the political purpose underlying the measure, and is an unerring evidence as to who will oppose it and who favor. "European politics, as centered on the Bosphorus, is simply a battle of the churches." The Colonel then innocently says, "This is an illustration, on a grand scale, of the truth of our general proposition that religion is politics." The religion of Colonel Shepard and the American Sabbath Union, and the rest of the National Reform party, is politics, there is no doubt of that,—but that religion is not the religion of Jesus Christ. Neither is either European or American politics the religion of Jesus Christ, nor will they ever be. It would not be possible to concentrate into three words a greater misconception of true religion than is embodied in this editorial expression from the millionaire writer of religious editorials,—the President of the American Sabbath Union.

THE discussion of the educational

measures before the German Parliament shows that in that country the accepted religion of the State is politics. The late differences between France and the Vatican show, also, by the manner in which the questions in dispute have been taken up, that not only is "the religious question rapidly coming to the front in French politics," but also that religion is politics in France. This has always been true, only in varying degree; and in proportion to the degree in which it has been true "has the history of France been filled with events seemingly Satanic in their inhumanity and bloody terror. The religion of politics has not been the religion of Jesus Christ in France.

THE religion of the Vatican is the religion of politics, and there it is even more true than any where else in the world, not even excepting Constantinople or the mind of the editor of the *Mail and Express*, that religion is politics. From out the Vatican political religion has poured for generations, like burning lava from unearthly fires scorching its devious paths throughout the whole earth. There is no country or people of the world which has not felt its searing influence. The very names, "Rome," and "The Vatican," have become synonymous with political religion. The religion of the Vatican is not the religion of Jesus Christ.

COLONEL SHEPARD'S editorial says of the religion of the Vatican in this country, "It has allied itself with the Democratic Party until it now rules that party in New England, the Middle, the Western, and the North Western States. . . . It has taken possession of the city governments of Boston, New York, Baltimore, New Orleans, Troy, Detroit, Buffalo, and many another. It keeps just enough of its adherents in the Republican Party to weaken their counsels and mask their designs. But it is noticeable that whenever the interests of the Roman Catholic Church clash with those of the Republican Party, those Roman Republicans always vote for their own church, and let the interests of the country slide. . . . It is time that every patriot should leave the Democratic Party and unite against the Romans. They are still in a minority. The majority can stop giving them money and property, stop their alteration of our school books to suit and advocate their superstitions, stop their holding public office, stop their subjecting the State to their Church, stop their growth, and preserve our liberties. *Roma delenda est.*"

YES, "Rome must be destroyed," but that *must* is in the eternal purpose of God, and not in the political majority here called upon to destroy it by stopping the appropriation of money in its behalf, depriving Roman Catholics of the right to hold public office, and stopping the growth

of the Church by an edict of the majority. Destruction must come upon Rome, but it must come also upon all political religions. Those who cry that the majority must stop the Roman Catholics "subjecting the State to *their* church" in order that the majority may subject it instead to *their* church, will in the end meet with the same destruction, for the same reasons, and by the same divine hand, as part of the same mystery of iniquity.

W. H. M.

Liberty, Indeed!

"CHRISTIANITY and Patriotism," is the title of an impassioned article in the *Christian Statesman*, of March 12, in which the question is asked: "Who were the Puritans and Pilgrim fathers that their names should be cherished and held sacred?" The answer given is: "They were the seed of truth, sifted out from superstition by bitter persecution, with which Almighty God planted the New World to preserve civil and religious liberty among men."

And how did the Puritans preserve civil and religious liberty? What are the facts concerning them?—No sooner was the Government of the Colony of Massachusetts organized than a church was established after the Congregational order, and everybody was required to conform to that mode of worship. Two men, however, Samuel and John Browne, adhered to the worship of the Church of England, and argued that the worship of the Colony ought to be according to the ritual of that Church. The Puritans replied: "We came away from the common prayer and ceremonies in our native land, where we suffered much for non-conformity; in this place of liberty we can not, we will not, use them." And not only so, but they were determined that nobody else in Massachusetts should use them, and so the Brownes were banished from that "place of liberty," and sent back to England. Massachusetts was a place of liberty for Puritans only.

But the banishment of the Brownes was only the beginning; in 1631 a law was enacted as follows:—

To the end this body of the commons may be preserved of honest and good men, it is ordered and agreed that, for the time to come, no man shall be admitted to the freedom of this body politic but such as are members of some of the churches within the limits of the same.

"Some of the churches within the limits of the same," meant simply, some of the congregations of the Congregational order, for that was the established church of the Colony and none other was tolerated.

A. D. 1631 witnessed the arrival of Roger Williams in Boston. He was at once called to the pastorate of the church at Salem, left vacant by the death of Francis Higginson; but Governor Winthrop objected and Williams went to Plymouth. Subsequently, however, he accepted the

pastorate of the Salem church, and then began a contest which ended in 1635 by a decree of the general court banishing him from the Colony. It was the purpose of his enemies to send him back to England, but being apprised of their design he fled in the dead of winter to Rhode Island, and found refuge among the Indians.

Late in 1637, John Wheelright, a Boston preacher, was banished for saying that it maketh no matter how seemingly holy men be according to the law, if . . . they are such as trust to their own righteousness they shall die, saith the Lord. Do ye not after their works; for they say and do not. "They make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi." But believe on the Lord Jesus Christ, and ye shall be saved, for being justified by faith we have peace with God through our Lord Jesus Christ.

As in the case of Roger Williams, Wheelright was driven out in the rigors of a New England winter.

In 1637 Mrs. Anne Hutchinson was banished for the heinous offense of agreeing with Wheelright. The court which "tried" Mrs. Hutchinson was a miniature Inquisition, before which she was repeatedly dragged for examination. "All this time," says Adams in "Charters and Constitutions," "she had been alone; her friends were far away. That no circumstance of horror might be lost, she and one of her most devoted followers, Mary Dyer, were nearing their confinements during this time of misery. Both cases ended in misfortune over whose sickening details Thomas Welde and his reverend brethren gloated with a savage joy, declaring that 'God himself was pleased to step in with his casting vote . . . as clearly as if he had pointed with his finger.' Let posterity draw a veil over the shocking scene." This persecuted woman also found an asylum in Rhode Island, where she and friends were given a home by the Indians.

These outrages against both civil and religious liberty, were followed shortly by bitter persecution of Baptists. In 1644, the general court of the Colony of Massachusetts

ordered and agreed that if any person or persons, within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, and shall appear to the court willfully and obstinately to continue therein, after due time and means of conviction, every such person or persons shall be sentenced to banishment.

It will be observed that the penalty provided by this law was banishment, but in 1646, a Baptist named Painter was sentenced under it to be whipped for refusing to have his child sprinkled. The sentence was carried out to the letter. A few years later, namely, in 1651, three Baptist ministers from Rhode Island, temporarily in Massachusetts visiting an aged Baptist were arrested while holding a private service on Sunday, and were com-

pelled to attend worship at the parish church. They were subsequently tried, and were sentenced to pay fines varying from five to thirty pounds. One of these men, Elder Holmes, refused to pay his fine and was most brutally whipped. Two men who witnessed the whipping shook hands with Holmes, for which they were sentenced to pay a fine of forty shillings each or else receive a whipping. The fines were paid by friends.

As might be supposed, cases of persecution for conscience' sake increased in number until it finally culminated in the brutal whipping of women, and the hanging of Quakers and witches. These facts give us some faint idea of the National Reform conception of "liberty;" and should warn the American people not to trust their liberties in the hands of men who are so blinded by bigotry as to imagine that the Puritans were "the seeds of truth" "with which Almighty God planted the New World to preserve civil and religious liberty." The only thing that can equal this in absurdity is the claim sometimes put forth by Papists, that the Roman Catholic Church is the bulwark of liberty. Instead of the name and memory of the Puritans being "cherished and held sacred," Americans should blush for their wicked deeds of intolerance; and warned by the evil which they did in the name of religion, should see to it that such power be forever kept out of the hands of those who, like the editor of the *Statesman*, sigh for "a breath of the Puritans." C. P. B.

Christianity and the Nation.

NOTHING is more difficult at times than to successfully project the truth against preconceived error, so that the wrong will give way. And where the error is the offspring of the feelings rather than of reason, the task becomes well-nigh impossible. And the difficulty is not at all lessened but is greatly increased when the party in error, unable to controvert the proof brought against him, persistently adheres to his own opinion, not always through sheer obstinacy, but because, and naturally so, he trusts his intuitions more than his reason. In purely religious and distinctively devotional matters—as in the realm of faith—there is much to justify such an attitude. But in the domain where reason and history determine fact and furnish the solution to problems, to depend upon the intuitions,—a something akin to, "I want it so, and I feel it must be so,"—is to subvert reason and oftentimes to pervert history.

We make these remarks preliminary to a consideration of a subject upon which we have recently had something to say and concerning which erroneous views are held in various quarters;—we allude to the relation of Christianity to the Nation. It has been affirmed, (1) that Christianity

is the common law of the land, and (2) we have recently, and for the first time, met with the proposition that Christianity is part of the constitutional law of the land. Let us consider these propositions.

1. In support of the proposition that Christianity is the common law of the land, it is said (a) that Webster took this position in the famous Girard will case; and (b) that the country was settled and founded by Christian men whose religion became the common law. In reply to this we have to say:—

(a) Webster's deliverance was that of an attorney for the contestants of the will; and he claimed that the clause prohibiting clergymen from entering the college buildings was unconstitutional. The United States Supreme Court held the clause to be constitutional and sustained the will. Webster's tentative position, therefore, fell to the ground. There is nothing in all Webster's speeches and pleas, as a jurist familiar with them tells us, where the position is ever advanced a second time.

(b) It is claimed that the country was settled and founded by Christian men whose religion became the common law of the land. To this the reply is (1) that the States were settled separately and by different nationalities, each supreme in its own sphere, and that there was no law common to them all, nor from the nature of the case could be; that Massachusetts and Connecticut made Congregationalism the established law of those States; that Virginia made Episcopacy the law of the State; that New York made no law on the subject; evidently the practices of the States differed; and not only so, but they differed as to the meaning of the term "Christian"; for the Baptists and Friends were driven out of one State; what kind of Christianity was that, and how could it to-day be the common law of the land, which denied recognition to two branches of the Church of Christ?

Again, (2) to the claim that Christianity is the common law of the land, we reply that the courts have decided otherwise, *e. g.*, the Supreme Court of Ohio has expressly declared that "neither Christianity nor any other system of religion is a part of the law of the State." This decision was reaffirmed afterwards; and still later the same Court said, "If Christianity is a law of the State, like every law, it must have a sanction; adequate penalties must be provided. . . . No one seriously contends for any such doctrine in this country, or I might almost say in this age of the world." (23 Ohio State Reports.) Again, Judge Welch, of the Ohio Supreme Court, said that the teaching of the Christian religion in the public schools "violates the spirit of our constitutional guarantees"; that "if we have no right to tax the citizen to support worship, we have no right to tax him to support religious instruction." (Granger O. S. R. 250, *Board of Education vs. Miner et al.*)

And Chief Justice Cooley, of Michigan, declares, "all support of religious instruction must be entirely *voluntary*." What kind of common law is that which can only be enforced by voluntary agreement and not at all by process of law?

Still further, the Supreme Court of Maine, as we mentioned recently, has decided that "Christianity as a system is unknown to our laws." (Maine R. 38 p. 379.) To this we could add decisions from other States, but these must suffice. And here the question naturally arises, how can Christianity be the *common* law of the land when some States distinctly repudiate it? To this the reply is made that "a State can not nullify or prescribe matters within the domain of the whole Nation." The obvious rejoinder to this is the Xth Article of the Constitution, which declares that "the powers not delegated to the United States by the Constitution nor prohibited by it to the States are reserved to the States respectively or to the people." Now the Constitution not only has not delegated to Congress the power to enforce Christianity as a national religion based on common law, but in the First Amendment it explicitly prohibits Congress from making any law "respecting an establishment of religion." The matter, therefore, under the Xth Article of the Constitution, already cited, is relegated to the States, who may declare, as States have authoritatively declared themselves upon the matter, some making the Christian religion part of the common law of the State,—as Pennsylvania, Massachusetts, and Connecticut,—others declaring Christianity to be no part of the law of the State,—as Maine and Ohio. Obviously, that which is not common law of all the States is not common law of the whole country.

2. To the proposition that Christianity is part of the constitutional law of the land, we reply, *the Constitution is directly against the proposition*. First, we have the declaration of the Constitution itself in the First Amendment, denying to Congress the right "to make any law respecting the establishment of religion." Think of Congress being prohibited from enforcing the common law of the land! Yet such would be the absurd situation were Christianity part of the common law. Again, the negative evidence points to the same conclusion; for we find no mention of God in the Constitution—not even in the oath required of the President.

Does this make the Constitution atheistic? Not at all. To be an atheist is to explicitly deny the existence of God, as to be a theist is to affirm his existence. The Constitution neither affirms nor denies the existence of God, and is consequently neither theistic nor atheistic; it is a purely secular instrument.

Lastly, the *historical* evidence sustains the proposition that Christianity is not the law of the land. In support of this

we reproduce one citation from the Xith Article of the treaty with Tripoli, which contains the declaration, "As the Government of the United States is not in any sense founded on the Christian religion . . . it has no enmity against Mussulmans," etc. This affirmation was made by Washington, then President, and his Cabinet—in which were Jefferson and Hamilton—and by the United States Senate, many of whose members assisted in founding the Government and participated in formulating its Constitution. And is it conceivable that such a declaration if false would have passed that illustrious body, our first United States Senate, unchallenged, if it asserted what was not true?—or are we to suppose that Washington and Jefferson, and Hamilton, and Madison, and Adams, and Lee, and Morris, and Ellsworth, and the other illustrious men of those days, did not know whether or not the Government they were instrumental in establishing was founded on the Christian religion?

To sum up the whole matter; against the proposition that Christianity is the common law of the whole country, we have cited the decision of the Supreme Court on the Girard will case; the history of the formation of the States; the decision of the Supreme Courts of Ohio and Maine, and the opinion of Chief Justice Cooley, of Michigan. And lastly, we have drawn testimony from the Constitution itself to show that under its terms no religion can be the common law of the land, while both positively and negatively the evidence is conclusive that Christianity is no part of that which affirms itself to be "the supreme law of the land," and hence can not be part of our constitutional law. This brings us back to the position announced in a recent issue of this journal—that we are not a Christian Nation; that we are a Christian people. And we add that so long as Christianity is inwrought in the hearts and consciences of the people, it is of no concern whether it be in our statutory or common law or not. Putting it there would make us no better; because it is not there, we are none the worse; for it still holds true that error may well be given full liberty where truth is left free to combat it.—*Christian at Work.*

Censorship of the Press.

CONGRESSMAN HENDERSON, of Iowa, is one of the considerable number of well-meaning people in this country who grow impatient at the apparently tardy results of attempts at making the world better, and finding the laws indifferently enforced, hurry off to seek a remedy in more laws. The particular evil which troubles Mr. Henderson is the illegal use of the mails for the circulation of improper literature. He seems to overlook the fact that such use is already illegal and the laws can be and probably are en-

forced as strictly as it is possible for any law not aimed at the direct preservation of life and property to be. He thinks the remedy is to be found in creating a censorship and has introduced a bill which in effect gives the Postmaster General authority to suppress a newspaper or other periodical altogether by denying it the use of the mails. The bill will hardly become a law, and certainly ought not to. It is not enough to urge in its support that the Postmaster General would probably use his power with moderation and discretion. The objection lies in the principle of the thing, which is wrong altogether. The proper place to settle questions of violation of law is in the courts, and the inquiry should be conducted under fixed rules of procedure, to the end that impartial justice may be the result. Short cuts in attempts to enforce the laws by clothing some man or body of men with dictatorial powers are sure to result disastrously in the end, and are directly contrary to the spirit of our institutions as established by the founders. There are publications, undoubtedly, which should be suppressed in the interest of good morals, but they should be restrained by the punishment of the offenders as provided by law rather than by a censorship such as is permitted in no civilized country outside of Russia.—*Manchester (N. H.) Union.*

Presbyterian Elders Who Break Sunday.

J. M. FOSTER, Secretary of the National Reform Association, writing from Richmond, Indiana, draws a dark picture of the disregard of Christians for Sunday, and of "Presbyterian Elders" who travel with "Masonic excursions" on that day. To correct these evils and make these Christians better, Mr. Foster declares that there is need of a strict Sunday law, the aim of which shall be—

to protect the employer against himself. He is often so covetous that he will sin against his own conscience to gain the time of the Sabbath. The superintendent of a leading house in Cincinnati, in order to have his goods arranged for their opening day in a new house, said to those under his direction: "I am a member of the church. I respect any one's scruples. But those who have no conscientious objection to working on the Sabbath will come and help me to-morrow. The rest must work Saturday night." That man needs a Sabbath law to protect himself. He has not conscience enough to do it.

What a proposition; create religious conscience for Presbyterian elders, and other church members, by civil law! Think of this scene at the Judgment Seat of Christ: *DIALOGUE. Judge.*—Why did you disregard Sunday while on earth? *Culprit.*—Because the civil law of Indiana did not compel me, and create in me a heart clean enough to keep the "Lord's-day holy."—What a travesty!—*Sabbath Outlook.*

SUNDAY laws are antichristian.

Iowa Hearing on Sunday-Closing.

IN harmony with the concerted effort put forth in every State Legislature in session this season, the friends of Sunday-closing began almost on the opening day to influence the Iowa Legislature to place itself on record, in some way, as in sympathy with the effort to secure the closing of the World's Fair on Sunday.

As a result the following was offered by Representative Wilson:—

WHEREAS, It has been proposed to open the doors of the Columbian Exposition, in 1893, upon the Sabbath day, contrary to the honorable custom of our Nation and in direct violation of the statutes of the State of Illinois, within the borders of which it is held, and also in violation of the laws of almost every other State in the Union, and

WHEREAS, The preservation of the Sabbath, as a day of rest, is necessary, not only for the well-being of the church, which gives us our prized name of a Christian Nation; but also for the stability of the State, for the physical welfare of the people, and for the preservation of the rights and interests of the workingmen, and

WHEREAS, The proposed action would be a long step toward permanent disregard of the Sabbath as a day of rest, therefore,

Be it resolved by the General Assembly of the State of Iowa.

SECTION 1, That we respectfully petition the Commissioners of the Exposition to keep the doors closed upon the first day of the week, commonly called the Sabbath.

SEC. 2, That a copy of these resolutions be sent to the commissioners.

These resolutions and accompanying petitions were referred to a committee of nine members of the Legislature, appointed to consider them.

A hearing was appointed for March 22. The committee were all present. Quite a little time was taken up in transacting routine work before the hearing was reached. A half hour was allotted to A. T. Jones, representing the National Religious Liberty Association, in which time he showed conclusively that the proposed action was wholly beyond the jurisdiction of the Legislature; as according to the first article of the State Constitution, the Iowa Legislature had no right to pass any laws or take any steps that would favor, or in any way interfere with religion; that this same reason applied with equal force to similar action by any State Legislature, for every State Constitution had a like clause, all of which were derived from that clause in the National Constitution, prohibiting Congress from making any law respecting the establishment of religion or prohibiting the free exercise thereof. Then to make the statements more clear the speaker reviewed the history of that clause, showed how it happened to be placed in the National Constitution and what was the real intent of its framers.

The hearing was cut short before the full development of the points which the speaker designed to get before the committee, but the speech was listened to with apparently much interest and elicited frequent questions, so much so that at one time the chairman rapped on the table and said, "Here, gentlemen, we gave this man a half hour, but we are taking all the time," whereupon one of the members immediately spoke up, "We'll give him more time, then,—we want to know about this matter."

One member asked the question whether he did not think that the interests of the Church demanded legislative action in closing the gates of the Exposition on Sunday? "No, said the speaker, Christ says the gates of hell shall not prevail against the Church, how then can the

gates of the *Columbian Exposition* effect it?" The question was asked whether the commissioners had any right to shut away those who want to go to the Fair on Sunday in response to a petition from those who did not want to go, and the answer was, "Assuredly not." That those who did not care to go could stay away, and those who wanted to go might do so without any interference with those who didn't want to go, for the going or remaining away was wholly an individual matter. Then it was suggested, by one of the committee, that in view of the fact that the Exposition was an international affair not a State or even a national thing, it would certainly be unjust to foreign exhibitors, who do not regard the day as they would thus be required to do, as long as they were in part, at least, contributory to its success.

Another query was raised as to whether or not the seventh-day people were petitioning for the opening of the gates and was replied to that they were not; but that their opposition was to the gates being closed by legislative action, which was wholly on religious grounds; that that was wholly outside the jurisdiction of civil law, as it was contrary to the Constitution of the United States and of every State in the Union. The idea was also developed that to close the gates on Sunday and compel the people to remain away, would not advance the interests of Sabbath-keeping, for if the day was not regarded to the Lord, it was not regarded at all.

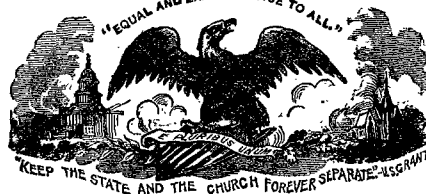
A friend of the bill soberly enquired whether it was not right to have laws to compel people to keep the Sabbath, and the answer was that it was not right in any sense; that it was simply to compel religious observance, and the State has no right to enact laws with respect to religion and the enforcement of religious observances. Upon this it was observed by certain of the committee that if the State could not legislate upon religion, then we might as well abolish all our moral laws. Quite a number of other interesting points were brought out, but these are sufficient to show the drift of the minds of the committee.

After the hearing was over several of the members remained to talk further concerning the question. One of them purchased a copy of "Two Republics," and promised to bring it to the notice of other members. Another one said, as we were leaving the room, "That committee has something to think over now that they have never had before." Another one said, "I don't believe that this question of Sunday-closing of the World's Fair will be called up at all at this session now." And in further conversation he said: "The facts are, we have been besieged by the religious element of our constituency to close the capitol building on Sunday, to shut off the Sunday pay of the employes, and to take action against Sunday newspapers, until life is pretty near a burden."

The question of the State appropriation to the World's Fair was called up the following Friday, and passed, but the Sunday clause was left entirely out, and we are also told that the Sunday-rest resolutions and petitions are forever killed; so take it all in all the friends of the National Religious Liberty Association feel that the hearing had its effect and are glad for the effort.

W. E. CORNELL.

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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R. C. PORTER PRESIDENT.
A. F. BALLENGER SECRETARY.

ON March 22, in the New York Legislature, the Senate passed the bill appropriating three hundred thousand dollars for the World's Fair, with a clause prohibiting the opening of the State exhibit on Sunday, just as it came from the Assembly. The text of this clause of the bill reads: "The exhibit of the State of New York at such exhibition shall not be opened to the public on Sunday, and the general managers herein provided for shall take such steps as may be necessary to carry this provision into effect."

A CORRESPONDENT says that a leading lawyer of Cincinnati recently stated to him that, if the World's Fair is opened on Sunday, the church to which he belonged would go armed and prevent the opening by force. If this is the proper thing for Christians to do, why did not Christ tell Peter to fight away, rather than to put up his sword, with the statement that they who take the sword must perish with the sword? Christians must persuade, but where is the authority from the great Author of Christianity for them to take up arms to fight for their principles?

THE *Syracuse Sunday Times* not long ago conceived the idea of publishing an article which should present complete statistics of the growth and progress of all the churches of different denominations in the city of Syracuse. To assist in this a circular letter, with blanks to be filled out and returned, was mailed to every minister having a charge in the city. About two thirds of the ministers refused to fill out the blank, and give the information requested, on the ground that they would not contribute to an article to be published in a Sunday newspaper. If it had been a Monday morning newspaper, which made the request, no doubt they would have been ready to furnish any amount of copy, for the editor to spend his Sunday afternoon over, and the compositors to set up on Sunday night.

THE *St. Louis Globe-Democrat*, of March 21, contains the following special dispatch from Lexington, Missouri:—

In the report of the Grand Jury it was stated that the jurors had agreed individually, and as a body, to notify violators of the Sunday law in their respective towns and neighborhoods, that if they did not desist it would be the duty of the jurors to report them to the next Grand Jury. To-day, for the first Sunday in years, business was almost entirely suspended; drug stores were opened, but the

sales were confined to medicines. The restaurants refused to sell cigars, and the lobby of the post-office, which is occupied as a news stand, was not opened until the regular hour for opening the delivery window. Heretofore, clothing and tobacco stores have been opened, but to-day closing was the rule. Speaking of the violation of the Sunday and liquor laws, the Grand Jury says:

"In an official capacity we have been shocked at the corruption of the morality of youth, and heard of the want and misery of the home circles, caused by the use of intoxicating liquors. This crime is appalling, and points with anxious finger to the responsibility of citizenship. In only two instances out of a very large number were we satisfied in indicting. We concluded such crime can only be abated by the citizens combining with the officers of the law to obtain positive evidence to present to grand jurors."

The enforcement of Sunday laws is coming to be the supposed panacea for all social and political ills. But is it true that the cause and cure of these troubles lie no deeper than a mere failure to enforce a religious holiday once a week by civil law?

THE World's Fair is to have a "Department of Religion" as a portion of The World's Congress Auxiliary of the World's Exposition of 1893. C. C. Bonney, who is President of the International Law and Order League, is President also of this World's Congress Auxiliary. Mr. Bonney has sent out a circular in reference to this Department of Religion at the World's Fair, which says that its purpose is "To unite all religion against all irreligion; to make the Golden Rule the basis of union; to present to the world in the religious congresses to be held in connection with the *Columbian Exposition* of 1893, the substantial unity of many religions in the good deeds of the religious life; to provide for a World's Parliament of Religions, in which their common aims and common ground of unity may be set forth, and the marvelous religious progress of the nineteenth century be reviewed; and to facilitate separate and independent congresses of different religious denominations and organizations, under their own officers, in which their business may be transacted, their achievements presented, and their work for the future presented." To plan the work for this Department of Religion a committee has been appointed representing sixteen different religious denominations among which is the Roman Catholic, the Jewish, and the Unitarian. The Congress is to be held from August 25 to September 28, 1893. If this movement towards the unification of popular religion is in any measure successful it will be a long stride towards making, not "the Golden Rule the basis of this union," but the tenets of the Law and Order League and the American Sabbath Union the basis of a union for the enforcement of religious law throughout the world. The possible outcome of this may be a world-wide propagation of the gospel of legal force.

A SUNDAY bill has again been submitted to the Canadian Parliament. The present bill differs from that of last year in that there are not more than half as many provisions as in the previous bill. Although the word "Sabbath" is carefully omitted the preamble distinctly declares the measure to be in the "interests of religion." It will be noticed that where penalties are affixed one half goes to the informant, also that the exemption clause extends only to "the people called Indians."

The following is the text of the bill:—

AN ACT

TO SECURE THE BETTER OBSERVANCE OF THE LORD'S DAY, COMMONLY CALLED SUNDAY.

WHEREAS it is desirable, in the interests of religion, morality, and the public welfare, that better provision be made for securing the observance of the first day of the week, hereinafter called the Lord's day, as a day of rest; Therefore, Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:

1. Whoever shall on the Lord's day, either as proprietor, publisher, or manager, engage in the printing, publication, or delivery of a newspaper,

journal, or periodical, and whoever shall on the Lord's day engage in the sale, distribution, or circulation of any newspaper, journal, or periodical printing published on that day, shall be deemed to be guilty of a misdemeanor; provided, however, that necessary office work may be performed after nine o'clock in the evening of the Lord's day, for the purpose of facilitating the publication of the Monday morning issue of any daily newspaper.

2. No canal belonging to Canada shall be open for traffic or business on the Lord's day, between the hours of six in the morning and ten in the evening; but this provision may be set aside by Order in Council after the fifteenth day of October in each year.

3. Any railway superintendent, traffic manager, or person, by virtue of whose authority and command railway cars or trains are on the Lord's day loaded at any railway station in Canada, or despatched from such station when loaded, or permitted to continue a journey (except in the case of live stock and perishable goods) with Canadian local freight,—or any person, as aforesaid, who directs local passenger trains to be run on the Lord's day (except one milk train on each road, and such special trains as are necessary for the purpose of conveying medical aid and means of relief in cases of accident, or to persons injured or afflicted with sickness, or of conveying persons to visit dying relations, or for the purpose of conveying the means for extinguishing fire to places requiring such assistance, or for other acts of necessity and mercy), or directs empty cars to be moved from station to station within the territory of Canada,—shall be deemed to be guilty of a misdemeanor; but through passenger trains each way, with their necessary connections, shall be permitted on any trunk line of Canada.

At such time as the laws of the United States shall make corresponding provision, no through freight in transit from one point on the frontier of the United States to some other point on the said frontier, shall be allowed to pass over Canadian roads on the Lord's day, except live stock and perishable goods.

4. Excursions on the Lord's day by steamboats plying for hire, or by railway, or in part by steamboat and in part by railway, and having for their only or principal object the carriage of passengers for amusement or pleasure, and to go and return the same day by the same steamboat or railway or any other owned by the same person or company, shall not be deemed a lawful conveying of passengers within the meaning of this Act; and the owner, superintendent, or person, by virtue of whose authority and direction such excursion is permitted or ordered on the Lord's day, shall be deemed to be guilty of a misdemeanor; *Providing* that nothing in this section shall be deemed to prohibit the ordinary carriage of passengers authorized by provincial statute.

5. Any person guilty of any offense declared in section one of this Act to be a misdemeanor, shall, on summary conviction, be liable to a fine not exceeding fifty dollars for the first offense, and not exceeding one hundred dollars for each subsequent offense, together with the costs,—and in default of immediate payment of such fine and costs, to imprisonment for a term not exceeding—months.

6. Any person guilty of any offense declared in sections three and four of this Act to be a misdemeanor, shall, on summary conviction, be liable to a fine not exceeding one hundred dollars for the first offense, and not exceeding two hundred dollars for each subsequent offense, together with the costs,—and in default of immediate payment of such fine and costs, to imprisonment for a term not exceeding—months.

7. All sums of money awarded or imposed as fines or penalties by virtue of this Act shall be paid as follows, that is to say: one moiety thereof shall be paid to the party charging and prosecuting the offense, and the other moiety to the treasurer of the county or city wherein the offense was committed, to be by him accounted for in the same manner as other moneys deposited with, or paid over to him.

8. No prosecution under this Act shall be commenced unless within one month after the commission of the offense charged.

9. This Act shall not extend to the people called Indians, when it conflicts with their tribal customs or rights.

REV. BISHOP NEWMAN, vice-president of the American Sabbath Union, has made arrangements for a grand mass meeting under the auspices of the Union, on May 15, at Omaha, Nebraska, during the session of the annual conference of the Methodist Episcopal Church in that city.

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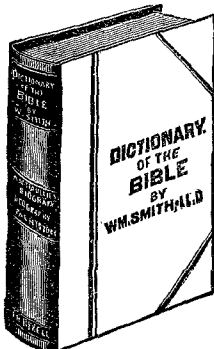
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NEW YORK, APRIL 7, 1892.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE SENTINEL cheerfully awards to the *Christian Statesman*, under its new management, the palm for scurrility. Calling people liars, and swindlers, does not make them so; but it does show an evil mind and an unchristian spirit in the one who does it. THE SENTINEL declines to enter the field to which the *Statesman* invites it.

THE Pope is said to be about to make Archbishop Ireland a Cardinal, in token of approval of the scheme "whereby parochial schools in Minnesota are turned into public schools for certain hours of the day." That which commends this plan to the Catholic heart especially, is, that by means of it the Church school is supported by State funds. The scheme is also in operation to some extent in this State.

THE Western Pennsylvania Sabbath Association, so-called, held its second annual session in Pittsburg, on the 29 ult. The attendance was not large, being confined chiefly to delegates; but the spirit of determination to conquer which pervaded the convention was ominous of results far beyond, and of a very different character from, the seeming possibilities of only the recent past. One of the editors of this paper was present at the meeting, and will make some report of it, and give some of his impressions concerning it, next week.

A SENTINEL reader, in Maine, writes:—

I enjoy reading THE SENTINEL very much, and think the arguments in it are good enough to convince almost everybody. Nevertheless it must be confessed that this movement to secure religious legislation is gaining ground rapidly in all parts of the world. The Woman's Christian Temperance Union is doing as much in this direction as any other association in the United States. Recently they tried to organize at Shawmut, Maine. They are making their influence felt even in the backwood villages of this State. A "boss" of a crew of men in the woods, at Dead River, wrote to his employer recently that one of his "tote" teams had been arrested (at the instigation of the Woman's Christian Temperance Union), for getting supplies on Sunday; and he wanted to know what to do about it. His employer's reply was: "Go ahead on Sunday just the same as you have always done." Only think of it, tampering with the lumbermen up in the backwoods of Maine!

The movement is indeed widespread and comprehensive. The warning against it should be just as widely disseminated.

THE *Christian Statesman* has discovered what it is pleased to term "a pious fraud, indeed." The following "ad" which has appeared in several of the leading religious papers is that which has excited its ire:—

The *Sabbath Outlook*; a 16-page monthly, devoted to Sabbath Reform. Price fifty cents a year. Send for specimen copy, and examine valuable list of premiums. Free to all Reading Rooms. Room 100, Bible House, New York City.

"This notice," says the *Statesman*, "is a clear case of getting money, and space, and readers through false pretenses."

The trouble is that the *Outlook* is a Seventh-day Baptist publication, devoted to the advocacy of the Bible Sabbath, the seventh day of the week, the day, which even the *Statesman* must admit, is in the Scriptures called "the Sabbath."

THE editor of the *Statesman* knows that Sunday is in the Bible never called "the Sabbath;" and that it was not by the early Church called by that name; but that for centuries of the Christian era, the term, "the Sabbath" was always and everywhere understood to mean the seventh day, the day now commonly called Saturday. Then how is it that it is a fraud for Seventh-day Baptists, who are laboring to bring all men, or at least all Christians, to again observe the seventh day, to call their work, "Sabbath reform"?

THERE can be but one answer to the question raised in the preceding paragraph, namely, that the editor of the *Statesman* has dubbed his efforts to force all men to keep Sunday, "Sabbath reform," and that for a purpose; and he wants a monopoly of the name. Wonderful transformation, that while the Bible always and everywhere calls the seventh day "the Sabbath," it is now a fraud to so use the term! There is no possible reason why Seventh-day Baptists should abandon the use of the name Sabbath when speaking of the seventh day, or qualify it in any way whatever. The "fraud, indeed," is all in applying that name to the first day of the week.

FURTHERMORE, the "ad" referred to says, "Send for specimen copy." It seeks to gain subscribers only on its merits, and its premiums. Certainly this is legitimate; and only an evil mind would discover evil in it.

It is neither necessary nor right for one believing that he has truth to present to do it in a manner that will close people's hearts and ears against it before they even know what it is. The Saviour exhorted his disciples to be wise as serpents and as harmless as doves; and the apostle wrote to certain of his converts that he had caught them with guile. That is he used wisdom in dealing with them; he gave them truth as they were able to bear it; and the principle is recognized and acted

upon by Christians in Christian work everywhere.

WHEN Nathan came to David to rebuke him for his sin against Uriah, he did it by means of a parable which secured the king's attention and brought home to his mind the full force of the principle involved. Had he at once said, "David, I am come to rebuke you for a very grave sin, and I warn you not to commit yourself by any expression of opinion until you fully understand all that I am going to say," he would have taken the course which the *Statesman* seems to think Seventh-day observers should pursue; and the course which Mr. Crafts, the editor of the *Statesman*, does not pursue.

As one who is constantly endeavoring to influence men, Mr. Crafts necessarily prepares the way for his conclusions by preparing the minds of his hearers for those conclusions. His "arguments" for Sunday laws are adapted to his audience. Before a congregation of church people, he urges religious "reasons" for Sunday legislation; while before a convention of laboring men, who are probably largely non-professors, he urges his "civil" "reasons."

THE method indicated in the preceding paragraph would be legitimate, were all the "arguments" legitimate and consistent; but unfortunately they are not. For instance when Mr. Crafts exhibits his oriental saw, saying, as he has many times said, that it "was such a saw that Christ used to lay down at the close of his week's work on Saturday evening," he is perpetrating upon his audience not a "pious," but an impious fraud, and he knows it. Therefore the present editor of the *Christian Statesman* is the last man that should talk about pious frauds. The *Sabbath Outlook* is not guilty of such frauds, while its accuser is.

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EDITOR, - - - ALONZO T. JONES,

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. McKEE.

THE history of the Salem Witchcraft which has just been retold in the *New England Magazine* by W. S. Nevins, contains an impressive lesson for our times. The progress of National Reform theories in this country has been wonderfully rapid during the past few years; startlingly so we might say; and yet few are alive to the dangers that lurk in the theocratic sophistries of misguided religionists and threaten our most sacred rights.

Pious and well-intentioned people argue that as civil government is ordained of God, his law ought to be the standard of all law, and that civil government, which is his creature, ought not to suffer any preventable violations of his law: hence, our Sunday laws, which are designed primarily to guard a day popularly supposed to be divinely set apart for rest and worship; and it is gravely argued that by failing to guard that day by law, the State itself becomes guilty of flagrant violation of the divine law.

THE Puritans, two hundred years ago, argued in regard to witchcraft much as many now do in justification of Sunday laws. They said, There is a divine law which reads, "Thou shalt not suffer a witch to live." Ex. 22:18. And again: "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death." Lev. 20:27. And believing it to be the duty of the State to enforce the divine law as given for the regulation of civil relations, they had no choice but to put to death persons adjudged guilty of witchcraft. To be con-

sistent our modern reformers who sigh for "a breath of the Puritans" would have to follow the logic of the Puritans to its legitimate conclusion.

LIKE all religious persecutions, when they are in the past, the hanging of witches in Massachusetts had no sooner ceased than it was seen to be wholly without justification. Mr. Nevins attributes "the whole of the unfortunate affair to a species of neighborhood insanity, a wholesale delusion. It was like a cyclone that sweeps over the land, or a conflagration that wipes out of existence whole sections of a city. We do not realize the awful drama which is being enacted around us. Only when the storm has passed and we awake to a thorough comprehension of the calamity, do we appreciate its force; then the hour of its raging seems like a dream. Such, I judge, was substantially the case with our ancestors two centuries ago. They did not realize, during the summer of 1692, the awfulness of the tragedy they were enacting."

AND why did not the Puritans realize the awfulness of their acts? The writer already quoted answers: "They believed that they were casting out devils, and that any measures, however severe, were justifiable. Their language after the storm was passed and a calm had settled over the land, implies as much, and more,—that the full realization of what they had been doing dawned on them only after all was over." "We of the present generation," concludes Mr. Nevins, "shudder at the intolerant persecutions and superstitions of our ancestors. Let us do nothing in politics or religion that will cause our descendants to blush for us. It is well to review the unwise or unjust acts of our ancestors sometimes, as we would place a beacon on some shoal or reef where a ship has been wrecked, to warn others of the danger."

BUT it is one thing to "shudder at the intolerant persecutions and superstitions"

of others, and quite another to avoid everything of the kind ourselves. The Puritans were not worse than other men; they had many sterling qualities; and doubtless the mass of them felt in duty bound to do just as they did do. There was the divine law against witchcraft, and there was the civil law making it the duty of the Colony to enforce the divine law. It was the law that put to death the "witches." When a murderer is executed to-day no individual feels personally responsible for it; it is the law that does it. And so the Puritans reasoned; they only enforced the law. But why did they not change the law? Simply because when the occasion arose they were in no mood for it. And this points a moral, namely, that laws which may result in persecution ought never to be made; and if made, ought to be repealed when people are in a calm frame of mind and amenable to reason.

NOR all the Puritans were honest; not all acted conscientiously. The most reputable writers do not hesitate to charge that the first accusations of witchcraft were made maliciously, and for personal reasons. Thus the law, supposed to be good, or at least harmless, became the instrument of personal malice and revenge. The same thing is true of our Sunday laws to-day. In several of the States they have been made, not as they were designed to be, the conservators of "public morals," but the engines of religious persecution. The sacred rights of citizens ought not to be thus dependent upon the whim, the prejudice, or the superstition of their fellows. Civil governments are instituted to secure to the citizen his inalienable rights; and whatever may be the state of mind of his neighbors, the individual ought to find in the laws of the commonwealth a Gibraltar of defense against oppression. If prejudice defeats justice in the lower courts, if the law is right, the higher courts can correct the wrong; but when the law is wrong the case is hopeless; hence the supreme importance of just laws.

The Supreme Court and a National Religion.

A MOST remarkable and unlooked for evidence of the timeliness of the articles which have lately appeared in THE SENTINEL, on the derivation and growth of religious law, has been given in a late decision delivered by Justice Brewer of the Supreme Court of the United States. This decision also bears proof positive that the principles educed in those articles, from the facts which were taken as premises, are sound. The accuracy of the statement of fact is corroborated in the decision. And that, in logically following the leading of these facts, a conclusion as to the unity of the State and religion,—or of Church and State, which is but another wording for the same thing,—has been reached by the Supreme Court, is incontrovertible evidence that the same conclusion arrived at in these columns was just and warranted.

THE SENTINEL has asserted that the weight of judicial precedent establishes a union of religious ecclesiasticism and the State in this country. Justice Brewer affirms the same thing. THE SENTINEL denies the jurisdiction of the court or Legislature in religious things. Justice Brewer accepts their authority in religion, and is willing to be an instrument for the further enforcement of the legal precedents favoring and establishing accepted religion.

The Supreme Court of the United States has then concurred in the arraignment of the State of Tennessee (representing the States in general) here previously made, and has hastened to give testimony that it is itself *particeps criminis*.

The case in which the Supreme Court has done this is that of the Rector etc., of the Church of the Holy Trinity vs. the United States. An English clergyman came to New York under contract to serve this religious body. The foreign contract labor law of the United States was invoked, and it was held that the law had been violated. An appeal was taken to the United States Supreme Court. On Feb. 29, Mr. Justice Brewer delivered the opinion, from which there seems to have been no dissent.

In view of the language, intent, and spirit, of the First Amendment to the Constitution, it is patent enough that matters pertaining to religion or the ecclesiastical business of religious bodies are not within the jurisdiction of the United States Courts, neither are they within the sphere of congressional legislation; and had the bill, under which this action was brought, been passed with the intent to cover within its provisions ministers of religion it would, to that extent, have been unconstitutional and void. Thus simple would have been the decision of the case upon correct principles. But to these the Justice of the Supreme Court has not referred, except, casually, to use the constitutional clause, which prohibits the United States from making any law respecting an establishment of religion, to show that this country has, and already had, an establishment of religion.

He first shows that the statute, as worded, covers the broadest possible ground; then argues that there is sufficient precedent to justify the court in giving it a restricted interpretation and exempting this class of laborers, together with others specifically mentioned in another clause; further, that the framers

of the measure could not have intended to include ministers; but still beyond these considerations, and above them all, is the controlling fact that "it is historically true" that "this is a religious people;" that the precedents affirm and reaffirm that "this is a religious Nation;" that "we are a Christian people," and "the morality of the country is deeply ingrafted upon Christianity;" because "it is also said, and truly, that the Christian religion is part of the common law of Pennsylvania;" "that there might be gathered a volume of unofficial declaration, in addition to the mass of organic utterances, that this is a *Christian Nation*." Thus by the easy gradation through the expressions "religious people," "religious Nation," "Christian people," "*Christian Nation*," the series culminates in the National Reform shibboleth, and the capsheaf has been put to the theory that the Christian religion is part of the common law of the individual States, by declaring, by fiat of the Supreme Court, the United States to be a Christian Nation.

For the purpose of upholding these views two classes of historical and judicial precedents are cited, both of which are indiscriminately used to uphold the theory of the union of religion with the State. The one set of precedents does establish the position taken, while the very precedents are in themselves the strongest arguments possible that the laws for which they stand should be abrogated; the other set is diametrically opposed to these in thought and purpose, they are antipodal. No one who looked beyond the fact that the titles of the Deity or moral truths, are expressed in both could fail to see that they are in complete antagonism to each other. Yet Justice Brewer has massed them together as common evidence to the same point. His line of precedent runs back to the discovery of the New World by Christopher Columbus, commissioned from "Ferdinand and Isabella, by the grace of God, King and Queen of Castile," to explore and discover "by God's assistance." There was the germ, and every seed will produce after its kind. The next was the Colonial grant to Sir Walter Raleigh from "Elizabeth, by the grace of God, Queen, *defender of the faith*," etc., in which he was authorized to establish laws in the Colonies if only "they be not against the true Christian faith now professed in the Church of England." The first seed was Roman Catholic, the second the State Church of England. Again, in the first charter of Virginia, given in 1606, King James I. makes the grant that it may "tend to the glory of his divine Majesty, in propagating of Christian religion," etc. Justice Brewer supports these citations further by saying:—

Language of similar import may be found in the subsequent charters of that Colony, from the same king, in 1609 and 1611; and the same is true of the various charters granted to the other Colonies. In language more or less emphatic is the establishment of the Christian religion declared to be one of the purposes of the grant.

In Connecticut the declaration upon, which the provisional government was instituted, affirmed that they did "enter into combination and confederation, together, to maintain and preserve the liberty and purity of the gospel of our Lord Jesus which we now profess, as also the discipline of the churches, which, according to the truth of the said gospel, is now practiced among us."

The charter of privileges of the province of Pennsylvania recites:—

Because no people can be truly happy, though under the greatest enjoyment of civil liberties, if abridged of the freedom of their consciences, as to their religious profession and worship; and Almighty God being the only Lord of consciences, Father of lights and spirits; and the author as well as object of all divine knowledge, faith and worship, who only doth enlighten the minds, and persuade and convince the understandings of people, I do hereby grant and declare, etc.

In order to express the full thought and intent of this clause the Justice should have quoted farther and have shown that the declaration made is:—

That no person or persons, inhabiting in this province or territories, who shall confess and acknowledge one Almighty God, . . . shall be in any case molested or prejudiced, in his or their person or estate, because of his or their conscientious persuasion or practice. . . . And that all persons who also profess to believe in *Jesus Christ*, the Saviour of the world, shall be capable (notwithstanding their other persuasions and practices in point of conscience and religion) to serve this Government in any capacity, both legislatively and executively, etc.

Up to this point the quotations made are open and consistent expressions of the union of Church and State. The Justice then turns to the Constitutions of the United States and of different States, and quoting the references made in them to the Divinity or to moral duty,—whether they are recognitions of the truth that that which is God's must be rendered unto God, or whether they are the survival of Church and State doctrine, and demand that the things which are God's should be rendered unto the Government,—indiscriminately uses them all to show the continuance, without break, of the union of religion and the State. To him the expressions in the Declaration of Independence that all men "are endowed by their Creator with certain unalienable rights," "appealing to the Supreme Judge of the world for the rectitude of our intentions," and "with a firm reliance on the protection of Divine Providence, we mutually pledge to each other," etc.,—these impersonal words and the assurance in the First Amendment to the Constitution that Congress may not establish any religion, and similar expressions in State Constitutions are classed in the same category with such utterances as these from the Constitution of Maryland: "It is the duty of every man to worship God, . . . nor shall any person, otherwise competent, be deemed incompetent as a witness or juror, . . . *Provided* he believes in the existence of a God," etc. "That no religious test ought ever to be required . . . other than a declaration of belief in the existence of God;" or the provision in the Constitution of Massachusetts, 1780, in which it is declared that the Legislature has a right to require the institution of the public worship of God and the support of public Protestant teachers of piety, religion, and morality, in cases where this is not done voluntarily; or the Constitution of Delaware, 1776, by which all public officers were required to subscribe to this declaration: "I, A. B., do profess faith in God the Father, and in Jesus Christ his only Son, and in the Holy Ghost, one God blessed forevermore, and I do acknowledge the Holy Scriptures of the Old and New Testament to be given by divine inspiration."

In these conflicting provisions of religious liberty and of religious bondage Justice Brewer sees no dissonance. He says:—

Even the Constitution of the United States, which

is supposed to have little touch upon the private life of the individual, contains in the First Amendment a declaration, common to the Constitutions of all the States, as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," etc. And also provides in Article 1, section 7 (a provision common to many Constitutions), that the Executive shall have ten days (Sundays excepted) within which to determine whether he will approve or veto a bill. There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and reaffirm that this is a religious Nation. These are not individual sayings, declarations of private persons; they are organic utterances; they speak the voice of the entire people.

Is there no dissonance here? There is as much dissonance as between the Mystery of Iniquity which had already begun to work in Paul's time, and continues its precedents to the present hour, and the gospel of Jesus Christ; as much dissonance as between the civil freedom which the Saviour preached, and the religious despotism of which the Pope of Rome is the exponent; as much dissonance as between God and Satan, for one line of thought represents the principles of one, and the other of the other.

This opinion quotes further legal decisions and opinions to the effect that Christianity is part of the common law, and also the Supreme Court decision in the Girard will case, when the court observed: "It is also said, and truly, that the Christian religion is a part of the common law of Pennsylvania," and emphasizes this by saying:—

If we pass beyond these matters to a view of American life as expressed by its laws, its business, its customs and its society, we find everywhere a clear recognition of the same truth. . . . These, and many other matters which might be noticed, add a volume of unofficial declarations, to the mass of organic utterances that *this is a Christian Nation*.

So the Supreme Court of the United States champions an establishment of religion. What next? W. H. M.

The Animus of the Sunday-Law Movement.

THE *Christian Statesman* of March 26, 1892, gives vent to its malice in this manner:—

The New York *World* of Feb. 16, published the following absurd lie: "Certain clergymen of Keyport, N. J., have banded themselves together for the revival and enforcement of certain exceedingly Blue Laws that linger in the New Jersey statute book. They have decided to prevent the sale of newspapers on Sunday, to stop the delivery of milk and meat, to shut up the barbers shops and cigar stores, and to lay an embargo on the running of street-cars on that day. Further than this, they have decided to compel all the people of Keyport to attend church every Sunday on pain of imprisonment in their own houses, under an old provision of law which forbids men to leave their own houses on Sunday except to attend church or a funeral."

Now the editor knew, or should have known, that there was no law in New Jersey against the sale of milk (which is always considered as included in the excepted "works of necessity and mercy"), nor any law forbidding a man to leave his own house for other reasons than to attend a church or funeral. The editor would have a funeral of his own on hand if lying was punished as swiftly as in the days of Ananias.

This self-evident lie was repeated by the liquor-dealers *Sentinel*, and by the Seventh-day Adventist *Sentinel*, which have stood together once before maintaining equally absurd misrepresentations of Sabbath laws at the hearing on the "Blair Sunday Rest bill," in Washington.

This is only a fair sample of the way in which Seventh-day Adventists break the ninth commandment (they break the eighth also by selling their books through deception), in their zeal for their own mistaken interpretation of the fourth.

The writer is not aware of just what all certain clergymen of Keyport, N. J., have banded themselves together to do, but he has a copy of the New Jersey

Sunday law, which, by the way, exceeds three thousand words in length, and is aware that the editor-in-chief of the *Christian Statesman* is doing what he can to prevail upon ministers and others, in every city and hamlet in the country, to form themselves into "Rest Day Leagues" for the prosecution of violators of Sunday laws. In a lecture which said editor delivered at Hillsdale, Mich., not long since, he boasted of the "League" organized there being his 166th.

If any one will take the time to read the provisions on the statute books of New Jersey, regulating Sunday observance, he will readily see that they are not far removed in nature and kind from the so-called Blue Laws. Section one provides "That no traveling, worldly employment, or business, or ordinary or servile work, either upon land or water (works of necessity and charity excepted), . . . shall be done, performed, used or practiced by any person or persons within the State, on the Christian Sabbath, or first day of the week, commonly called Sunday" under liability of fine or imprisonment. The provisions of this same section are so magnanimous and liberal as to provide that "no person going to or returning from any church or place of worship, within the distance of twenty miles, or going to call a physician, surgeon, or midwife, . . . shall be considered as traveling within the meaning of this act"! It even goes further and assures the people of New Jersey that it will not meddle with *all* of their domestic and private affairs, by providing also "that nothing in this act contained shall be construed to prohibit the dressing of victuals in private families, or in lodging houses"!

Section four declares that "no wagoner, carrier, drayman, drover, butcher, or any of his or their servants, shall ply or travel with his or their wagons, carts, or drays" on Sunday under a penalty of two dollars.

Section three of the supplement to the New Jersey revised statutes of 1886, touching transportation on water, provides that certain trustees, directors, and managers shall have power "to regulate and restrain the landing on said premises, by either public or private conveyance, of any person on the first day of the week, commonly called Sunday, *except on errands of mercy, sickness, or death*."

It is left to the judgment of the candid reader if the New York *World* greatly overdrew the picture, in classing such provisions under the head of "exceedingly Blue Laws," or seriously indulged in either absurdity or falsehood, in its statements concerning certain clergymen of Keyport, N. J., provided they are doing nothing more than to review and enforce the Sunday law of their State, which the *Statesman* did not deny.

The most interesting and noteworthy feature of the article above quoted is the peculiar turn which the writer gives to it in his concluding comments. The "absurd lie" which he quotes is from the *World*, for which the editor of the *World* is made responsible, but the reader will notice that the *Statesman*, by some process of transformation makes this a pretext to strike a blow at the Seventh-day Adventists, and calls them liars and thieves. He starts out with an alleged falsehood, upon the part of the editor of the *World*, and winds up with a venomous fling at Seventh-day Adventists.

Referring to the quotation from the *World*, the *Statesman* says: "This is a fair sample of the way Seventh-day Adventists break the ninth commandment . . . in their zeal for their own mistaken interpretation of the fourth." Samples are usually supposed to be taken from the same class or kind which they are set forth to represent. But we have not yet learned that the editor of the *World* has become a Seventh-day Adventist; and consequently how anything performed on his part can be taken as a "fair sample" of the doings of Seventh-day Adventists is not clear.

This peculiar wind-up is only another index to the fact that the whole Sunday-law movement is simply a religious one, prompted by religious bigotry and intolerance. It would smite everybody as dead as did the Holy Ghost Ananias and Sapphira, who dares to dissent from the wicked thing, and especially so those who differ with it upon religious observances and institutions.

The *Statesman* speaks of the Seventh-day Adventists' "mistaken interpretation" of the fourth commandment. The difference of opinion and practice, and the real cause of enmity in the case, is therefore a matter of interpretation of the Bible. But that civil government has no business whatever with Sabbath or other religious legislation, is evident from the fact that Seventh-day Adventists have the same right to interpret the fourth commandment and the Bible that any other people have. But we know we speak the sentiment of this people, as well as state a fact, when we say that Seventh-day Adventists do not interpret the fourth commandment. It needs no interpretation. They simply take it as it reads. It says, "The seventh day is the Sabbath," and that is the day they observe. It is only by "interpreting" it, and making it mean something it does not say, that it can be made to read or mean anything else. The *Statesman* interprets "the seventh day" to mean "the first day," the day upon which God rested and which he blessed and sanctified, to mean a day upon which he worked, and one he never blessed or sanctified. And because Seventh-day Adventists take the commandment as it reads, and are not willing to accept the *Statesman's* "interpretation" of it, they have a "mistaken interpretation" (!) and the *Statesman* proposes, by means of Sunday laws, inquisitors, and Sunday Rest Leagues, to bring their practice to conform to its interpretation of the commandment. Evidently it sees in the little company of Sabbath-keepers a Mordecai in the gate. Read the third chapter of Esther.

W. A. COLCORD.

Uniting with Rome.

In the *Christian Statesman*, of March 26, I find the following statement taken from the *Catholic Universe*:—

Rev. Wilbur F. Crafts, the senior editor of the *Christian Statesman*, Pittsburg, evidently does all within his power to establish lines of common action in which Catholics and Protestants as Christians and Americans can join. It is a worthy programme, and our best wishes to our good friend in it.

What are the "lines of common action in which Catholics and Protestants as Christians and Americans can join," as presented by Mr. Crafts through the columns of the *Christian Statesman*? It will be readily observed by the readers of

the *Statesman* that the most prominent line followed by the editor is a demand for religious legislation, especially compulsory Sunday observance.

How have Protestants come to observe Sunday as the Sabbath? Let our Catholic friends answer:—

It is worth its while to remember that this observance of the Sabbath—in which, after all, the only Protestant worship consists,—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church.—*Plain Talk about the Protestantism of To-day*, page 213.

In the light of these facts it is easy to see why Catholics can unite with Protestants to enforce Sunday observance. It is also plain that it is not because the Catholic Church is changing her faith and adopting the Protestant principles of the Bible and the Bible alone as her rule of faith, but because on this line Protestants are adopting Catholic principles. I am not surprised that a Catholic editor should give expression to such words of commendation of the course being pursued by Protestants on this line; but that a Protestant editor can regard such remarks as complimentary is passing strange. Surely the time has come to inquire what is the character of this professedly Christian system with which Protestantism is about forming a coalition to advance the religion of Jesus of Nazareth.

It is a system of self-exaltation seeking worldly wealth and honor and power. "A system which, pretending to be that of Christ, suppressed the Bible, extinguished knowledge, locked up the human mind, amused it with the most ludicrous baubles, and granted official licenses to commit all species of crime and impurity." A system that, having departed from the plain word of God and adopted tradition in many of its observances, formed a creed and called upon the State to enforce it upon all its subjects under penalty of death. Under this system millions of Christians were put to death in the most cruel manner that it was possible to invent.

Such is the system that now praises a Protestant editor for doing "all within his power to establish lines of common action in which Catholics and Protestants as Christians and Americans can join." And this is not strange since these "lines" contain the very principles that have made this system the iniquitous thing that it is. To those who think that the religion of Christ would be advanced by forming a union with such a system on the lines of compulsory religious observance, I would submit the following facts concerning the character of the religion of Christ:—

Unlike all other founders of a religious faith, Christ had no selfishness, no desire of dominance; and his system, unlike all other systems of worship, was bloodless, boundlessly beneficent, inexpressibly pure, and, most marvelous of all, went to break all bonds of body and soul; and to cast down every temporal and spiritual tyranny. It was a system calculated for the whole wide universe; adapted to embrace men of all climes, all ages, all ranks of life, or intellect; for the rich and for the poor; for the savage and the civilized; for the fool and the philosopher; for man, woman, and child; which, recognizing the grand doctrine, that "God made of one blood all the nations of the earth, represented the Almighty as the Father, and all men as brethren born to one universal love, to the same inalienable rights, to the same eternal hope.

He himself was the living personification of his principles. Demolishing the most inveterate prejudices of men, by appearing a poor man among the poor; by tearing away from aristocratic pride and

priestly insolence their masks of most orthodox assurance; by proclaiming that the truth which he taught should make all men free; by declaring that the Gentiles lorded it over and oppressed one another, but that it should not be so with his followers; by pulling down with indignation spiritual pride in high places, and calling the poor and the afflicted his brethren, and the objects of his tenderest regard, he laid the foundation of civil and religious freedom, of mental power growing out of unrestrained mental energies, and of love and knowledge co-equal in extension with the world. This perfect freedom of universal man he guarded by great everlasting principles, intelligible to the mind and the conscience of the whole human race; and on which men in all countries might found institutions most consonant to their wants. By declaring that wherever two or three were met together in his name, he would be in the midst of them, he cut off forever every claim, the most specious, of priestly dominance; and by expressing his unqualified and indignant abhorrence of every desire of his disciples to call down fire from heaven upon his enemies, or to forbid those to preach and work miracles in his name who did not immediately follow him, and conform to their notion, he left to his Church a light more resplendent than that of the sun, on the subject of non-interference with the sacred liberty and prerogatives of conscience.

God forbid that the Protestant Church should ever step aside from these pure principles of the gospel of Christ, and following the traditions of Rome, unite with her in demanding legislation in support of her holy days. The religion of love brought to the world through Jesus Christ, seeks no enactment of human legislators to give it success. Its power is from above. Trusting in that power though walking the narrow way in humility, under difficulties, every day's march is a march of victory, and her steady advance is the advance of a conqueror.

Entering the political arena, she separates from this power, lays aside her robes of victory, and like Samson who when shorn of his locks fell weak and helpless into the hands of his enemies, the Philistines, so the Church of Christ, thus separated from the source of her power, falls powerless into the hands of her great foe antichrist.

Let every true Protestant still protest against the traditions of the Church of Rome, and in harmony with the teachings of Christ still plead that the Church and the State be kept forever separate.

R. C. PORTER.

Legislative Religion at Washington.

PROFITING by the success gained from sharp legislative practice in the Legislature of New York, where the Sunday-closing clause to the World's Fair appropriation bill was carried through the Senate as a rider to the appropriation, those who are advocating the bill to prohibit the Sunday opening of exhibitions, where Congress has appropriated money, have forced the consideration of this measure upon the Senate Committee on the Quadro-Centennial. The committee has been compelled to give its time, to this Sunday closing discussion, in order to forestall the use of the question as an obstructive measure to prevent or hinder appropriations, necessary for the highest success of the Exposition, unless conditioned on Sunday closing. This bill, the enacting clause of which reads, "That no exhibition or exposition for which appropriation is made by Congress shall be opened on Sunday" was introduced in the House by Mr. Morse, of Massachusetts, and in the Senate by Mr. Colquitt, of Georgia. In the Senate the bill was first referred to the Committee on Education and Labor,—evidently from the force of habit, as Mr. Blair, formerly chairman of that com-

mittee, has heretofore been the father of, and sponsor for, all bills of this religio-legal character in the Senate. It has since been transferred to the Committee on the Quadro-Centennial, of which Mr. Pettigrew, of South Dakota, is chairman. It is said that the Senate Committee on Appropriations has determined to refer all questions of appropriations for the World's Fair to this committee, and give it absolute jurisdiction over all bills and resolutions in reference to governmental aid to the Columbian Exposition.

On March 24, the Senate Committee on the Quadro-Centennial gave a hearing upon this Colquitt bill, which would enact that the funds of the United States should rest from profit-making on Sunday, where they are appropriated for exhibitions and expositions. Those who addressed the committee were Rev. H. H. George, for the American Sabbath Union; Rev. T. P. Stevenson, for the National Reform Association; and L. S. Coffin, of Iowa, representing the Brotherhood of Railway Men. Mr. George presented religious and legal reasons for the Sunday-closing of the World's Fair, at Chicago, taking it for granted, evidently, as something beyond question, that this bill to close all exhibitions, for which the United States appropriates money, might be passed and affect retroactively the Columbian Exposition. Mr. Stevenson told the committee that the Christian people of this country made the Centennial Exposition, at Philadelphia, a success financially; and claimed that there were 18,000,000 of church communicants, and, with those under their influence, about 54,000,000 of people in the United States who demand the Sunday-closing of the Exposition, at Chicago. Mr. Coffin asked for congressional action as a moral support to the railway brakemen, whom he represented, and to assist them in making terms with their employers. He also said that the organization he represented proposed asking Congress to prohibit the Sunday running of interstate mail trains. Some questions elicited from Mr. Stevenson the information that he had reason to believe the Local Board was not in favor of closing the Exposition on Sunday, and on that account he came to ask congressional interference. One of the private reasons which he made public was that, as he said, P. D. Widner, delegate at large on the Exposition Board, from Pennsylvania, had declared that he would spend 50,000 to prevent the Sunday-closing of the Fair, and this because he was a large stockholder in a Chicago street railway company.

The committee is to give further hearing upon this subject, and have expressed a desire for an impartial discussion of the question and a presentation of different views.

THE hearing upon the Sunday-closing question before the Senate Committee drew quite a number of Sabbath Unionists and National Reformers to Washington, and among them was Col. Elliott F. Shepard, President of the American Sabbath Union. A reporter for the *Post* interviewed Mr. Shepard, and after giving a personal description, in which he seems to have been surprised that a man who is so many kinds of a crank could be at the same time so courteous and graceful a gentleman, reports him as saying:—

A good many of the States that have made appropriations for the Exposition have provided that

their exhibits shall not be open to the public on the first day of the week. Christian sentiment all over this Nation is against running the Fair seven days in succession. Did not the United States Supreme Court decide but a few days since that this was a Christian country? In the case of the minister who came to New York under an agreement with a congregation to act as their pastor, and was fined for violation of the law against contracts for alien labor, Justice Brewer very properly asserted from the Supreme bench that ours was a Christian land, and that such a construction of the law was contrary to public policy.

The President of the Sabbath Union and all other religious legislationists may well plume themselves upon this decision from Justice Brewer; in it he has given expression to opinions which as coming from the Supreme Bench will have no small bearing upon the enforcement of religious law in this country.

As has always been the case with the yearly agitation of the different phases of the Sunday question before congressional committees, so this year the desire to concentrate upon congressmen the multiplied force of ministerial eloquence has brought to the committee rooms and the corridors of the Capitol, a contingent of visiting clergymen. Opportunity is thus made for their voices to be heard, upon the subject of religious law and its enforcement, in the different churches of the city. At the present time, Rev. Mr. Stevenson and Rev. Mr. George have both spoken with a certain voice. Mr. Stevenson makes a noble and eloquent appeal for the Sabbath of the Bible, shows its inviolability, and that it is an eternal sign between God and his people, his memorial, and then descending to pathos,—and to Sunday,—says:—

My State, Pennsylvania, is in danger of losing her Sabbath this present session of Legislature. Shall we as a Nation have a Sabbath? It is the living issue in every State. We are asked to say before the world,—before fifty-eight nations,—“We have no Sabbath.” It is the duty of Government to preserve the Sabbath, it is made to protect Sabbath rights.

Mr. George says that the question whether we shall have a Sabbath is to be settled in 1893; the alternative, in his mind, being that the opening of the Fair on Sunday will do away with the Sabbath. It is evidently part of the general programme that Washington pulpits shall be occupied from time to time by different clergymen of prominence in the Sunday-law movement.

The District Commissioners, in order to keep in sympathy with a Presbyterian administration and the rapidly growing political influence of the National Reform Association, have openly favored the rigid application of the Sunday laws for the District of Columbia, now in force, and the addition of others which may be more readily enforced. The various bills presented by recommendation of the Commissioners for the regulation of the liquor traffic in the District have always contained a close Sunday clause though with wide open privileges for the rest of the week. Their last order is to compel all proprietors of billiard tables, pool tables, bagatelle tables, Jenny Lind tables, or other like tables, shuffle boards and bowling alleys for public hire, in the District of Columbia, to remain closed during the twenty-four hours of Sunday.

THE political strength which the party of religious legislation is gathering, is well exemplified by the position on the Sunday-closing of the Fair, with which Senator Matt. Quay, of Pennsylvania, is credited.

According to the newspapers the name of Quay has for years been synonymous with utter lack of political conscience; but now a conscience has been found for him in reference to Sunday at the World's Fair. He is reported as being much shocked at the idea of opening the Fair on Sunday, and as saying, “No I am not in favor of it; no possible good could be accomplished by keeping the Fair open on Sunday, other than increase of revenue, and the opinions of those who are opposed to such a course should be respected. I am personally opposed to keeping the Fair open on Sundays.”

Mr. Quay is a politician from Pennsylvania, and the law and the politics of that State is now very largely religious. The Pennsylvania politician who should array himself against religious laws at the present time would commit a grave error of judgment, politically speaking. The era of religion in politics is now well under way.

W. H. M.

Washington, D. C.

Does the End Justify the Means?

ONE argument advanced in support of Sunday laws is that—

the Nation can not be preserved without religion, nor religion without the Sabbath, nor the Sabbath without laws; therefore, Sabbath laws are enacted by the right of self-preservation; not in violation of liberty, but for its protection.

This is plausible, but none the less fallacious. A like argument might be made to justify State support, or patronage, of religion; for instance: “The Nation can not be preserved without religion, nor religion without general Christian education; nor can such education be given to all unless the State does it; therefore, the State should teach religion for its own preservation. The State teaches religion by the right of self-preservation, not in violation of liberty, but for its protection.” This is substantially the argument used by Emperor William I., in 1878, when in writing to the Marquis of Roan, he said:—

This denial of God goes hand in hand with social-democracy, and here in the midst of peace we have arrived at a condition which the French Revolution reached at its most horrible stage, *i. e.*, the abolition of God.

A few months later, alluding to the revival of faith in God which he conceived to be politically essential, the Emperor wrote:—

A beginning has been made through the new law, but the shattered foundations of the Church must now be strengthened.

With William I. the question of religious education of the people was purely political; it was for the preservation of the State; and why was not the argument just as good and just as valid when applied to the matter of religious education as when applied to Sunday laws?

The same reasoning is in Russia used against that most exemplary of Russian sects, the Stundists. In the *Finsk Tidsskrift* for February, B. Estlander says:—

The situation of the Stundists became very much embarrassed in the seventies, when the nihilistic propaganda was on the increase. In 1884 the Bishop of Mohileff reported to the Synod that “the influence of the Stundists is very injurious to the people's religious faith.” “They create discontent among the people against the existing authorities of the State.”

Of course the State had to defend itself against a people that threatened its very existence; hence, the repressive measures adopted against those very pious and in-offensive people.

Self-preservation of the State also is

urged by William II. in justification of his Educational bill.* In May, 1889, the Emperor said:—

That the school may be made serviceable throughout its various grades, in working against the spread of socialistic and communistic doctrines, is a thought with which I have been long occupied.

The school must endeavor to impress the conviction on young minds that the teachings of Social Democracy are not only contrary to the law of God and Christian principle, but are unpractical, and dangerous in the sequences to which they lead, both as regards the individual and society.

For these reasons the Emperor has been lending his influence and power to bring about a closer union between the Church and the school. His object is not religious but civil; for while the authority of the Church over the school is largely increased, it is only for political purposes, and with political results. Says the Countess Von Krockow, in the *Independence*:—

Whatever success has been achieved by reinforcing the authority of the school with that of the Church, has been a success strictly and purely political. Neither religion nor morality has been conclusively advanced by the plan. Morality is no higher than in countries where the Church is independent of the State; and all lay interest in Church affairs is even sunk below that which is found in States with secularized schools.

And again, the same writer says that

the idea is to enforce the injunctions of His Majesty, to purify the school of unacceptable teachers, and to impress upon every child born in the kingdom the fear of God (*Gottes furcht*; “fear,” mind you; these military statesmen say nothing of love). . . . The influence and power which is lent to the two chief churches of the country is lent upon the assumption that both are inimical to Democracy. . . . Prussia calculates that Evangelicals and Catholics will march divided, but strike united.

The scheme is to give the churches, Protestant and Catholic, control of the schools; the churches in return to give the empire the full weight of their influence in opposition to Socialism, which in the Emperor's view would mean nothing short of social anarchy; hence, to his mind, the measure is one of self-preservation for the empire, and so, fully justified in the very nature of things.

Something of the extent of the power given to the Protestant and Catholic churches, may be estimated from the fact that there are 66 per cent. of schools with only one teacher, and the Emperor proposes to give the priests and clergymen the right of withholding from teachers the privilege of giving religious instruction, that is to say, the right to be teachers at all, for a “teacher publicly branded as unfit for giving such instruction becomes done for,” as a German writer has expressed it.

Thus the power of the Church over the school is to be made absolute for civil purposes; the Church and the State in Germany are to be more firmly united than before, but only for political reasons. Is it, however, any the less a union of Church and State because the State, and not the Church, is to be the chief beneficiary?

Another point of interest in this matter is the fact that in this more perfect union of Church and State, the school being the connecting link, the point of contact, the union of the State is not with a single sect, but with several. But does that make it

* Since this article was put in type the Educational bill has been withdrawn, but only because of the strength of the opposition to it. The conflict between Monarchy and Socialism goes on just the same; and the principle remains unchanged. For the present that particular measure has been defeated, but as long as the principle that civil government may, for political purposes, champion religious institutions and enforce religious dogmas and observances, is admitted, the danger will remain. The contest is probably only begun in Germany. A truce has been declared; the real battle may come later.

less a union of Church and State? In this country those who demand what they call a union, not of Church and State, but of religion and the State, are wont to define a union of Church and State as a union of a sect and the State; but is it any less a union when the whole body of believers, as nearly as may be, are made one of the parties to the union?—Certainly not; on the contrary it adds to what is at best an adulterous union, the wickedness of polygamy.

The history of the first union of Christianity and the State, in the Roman Empire under Constantine, is simply repeating itself in Germany. William II., like Constantine I., is seeking to strengthen his empire by uniting, for a common purpose and a common cause, all the discordant elements of religion. The result will be that he will either bind the German Church as a whole, Catholic and Protestant, to his chariot wheels, or else the churches, having learned their united strength will use it to enslave the civil power as did the Papacy in the Dark Ages. Will this country learn wisdom from the history of the past, and from the living object lessons of the present, and instead of uniting Church and State under the misleading name of a union of religion and the State, make still wider the separation which has hitherto been maintained between them by our national Constitution? C. P. B.

That Pittsburg Convention.

THE Western Pennsylvania Sabbath Association, so-called, the second annual meeting of which, in Pittsburg, on the 29th ult, was referred to in these columns last week, is an auxiliary of the American Sabbath Union, and of course indorses the principles of the parent association, and adopts its methods, but with a good deal of energy added.

THE Pittsburg meeting was not large, but its morale was, from a National Reform standpoint, excellent; and the spirit that pervaded it could but impress the observer with the fact that the men who are pushing the Sunday movement in the western part of the Keystone State, though very much mistaken as to the nature of their work, are very much in earnest.

Presbyterian influence is strong in Western Pennsylvania; and, so far as the writer could judge, it is strong in the so-called Sabbath Association. Presbyterians are, for the most part, theoretically very loyal to the Decalogue, and especially is this true of the United, and the Reformed Presbyterians. For this reason they say less than some others about the "civil Sabbath," and base their demand for Sunday laws squarely upon the divine law, as they understand it. This was very noticeable in the Pittsburg meeting.

ALMOST the whole burden of the Convention was the enforcement of the "Sabbath" laws of the State, and the closing of the World's Fair on Sunday. Only one speaker seemed to discern the real difficulty, and suggest the only effective remedy. His words are quoted on another page.

In his statement of the work done by the Association during the year, the chairman, Rev. Dr. Robinson, of Allegheny City, said that an attempt had been made

to repeal the "Sabbath" laws of the State, but that it had failed. The Association, he stated, had caused "1,500 letters to be written to the members of the Legislature asking that our Sabbath laws be not repealed, for they are most excellent." How excellent they are may be judged from the fact that even conscientious observers of the seventh day have been fined and imprisoned under them; and the same thing is liable to occur again, and certainly will occur if Mr. Robinson and his co-workers are successful in maintaining the law.

A good deal of stress was laid upon the fact that they only asked that men be required to obey the law, and that the law had come down from Penn's time. But both of these pleas have been put forth in justification of persecution in every age. The Papists only demanded that the heretics whom they burned should obey the laws, some of which were even more venerable than is the Sunday law of Pennsylvania; and yet these very men, who in Pennsylvania are insisting upon obedience to an oppressive Sunday law, as they say because it is a law, honor the memories of men who died by the fagot and the rack for disobeying law. Can they not see that a law must stand, not upon its age, nor upon the fact of its existence, but upon its merits?

MR. CRAFTS is an important person in so-called "Sabbath Reform," in Pittsburg. When the American Sabbath Union virtually dropped him because of his "jingo" methods, he took Mr. Greeley's advice and went West. There he gathered around him a goodly number of better men than himself whom he has been able to use to good advantage in furthering his purposes.

MR. CRAFTS is fertile in expedients, and though after organizing the American Sabbath Union, the control of it was wrested from him, and he himself systematically snubbed at the annual meeting of the Union, in Philadelphia, December 1890, in less than a year he had gathered around him a following larger than before, and had by a *coup d'etat* captured the *Christian Statesman* and removed it to Pittsburg. The energy of the individual accounts in no small measure for the activity of the Western Pennsylvania Sabbath Association, as does also Mr. Crafts' intolerant and inquisitorial disposition account very largely for the spirit of intolerance that pervaded the Pittsburg Convention. "Sabbath Reform," so-called, as it exists in Pittsburg to-day, is a creation of the present editor of the *Statesman*, and it is so like its creator that there is no mistaking either its origin or its purpose.

THE purpose of the Western Pennsylvania Sabbath Association is clearly to secure a more general and rigid observance of Sunday; not by educating the individual, not by appealing to the conscience, but by enforcing the law of the State, and by means of fines appealing to the pockets of those who refuse to observe the day set apart, not by divine authority, but by human custom.

THE methods of work adopted, not only by the Pittsburg Sunday boomers, but by the National Reform cohorts of whatever name everywhere in this country, are both easy and effective. Formerly they circulated petitions for individual signatures.

Now Mr. Crafts urges all to adopt the "new method of petitioning," namely, by vote and indorsement. Churches, Sunday schools, Young Men's Christian Associations, Woman's Christian Temperance Unions, Young Woman's Christian Temperance Unions, Young Peoples Christian Endeavor Societies, etc., etc., indorse the petition by vote, then the officers send it in as the voice of the entire membership. In this way very many are counted who would not take interest enough to sign a petition, and equally as many are counted more than once, for in these days of multiplied associations there are few who do not belong to more than one organization. This method is entirely worthy of its author, whether it is understood as originating with the editor of the *Statesman*, or with the father of all deception and double dealing.

ANOTHER method of petitioning, highly recommended by the *Statesman*, is by personal letters to members of Congress and of Legislatures. Our law makers are to be given no rest until because of weariness if for no other reason they yield to the demands made upon them in behalf of the Sunday Sabbath. Truly, those who are engineering the Sunday-law campaign are an exemplification of the correctness of the conclusion of the wise man: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." And in it all they think that they are doing God service. What a terrible mistake!

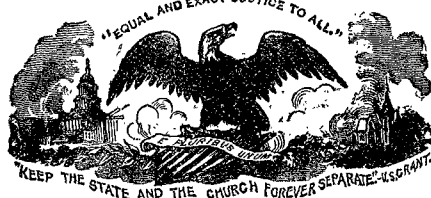
C. P. B.

APROPPOS of our article of last week, on "Liberty Indeed," is a paragraph from the *Sun*, of March 27, concerning President Eliot's Salt Lake speech, in which he likened the Mormons to the Puritans, and for which he has been roundly berated by the Gentiles of Utah. The *Sun* says:—

We are not at all sure that his comparison of the Mormons with the Pilgrims is not fair. Neither the Mormons nor the people of Plymouth and Massachusetts Bay had the slightest idea of religious liberty. The immigrants to Massachusetts came to a new country for the purpose of worshipping God in their own manner, and raising thunder with any other form of worship. . . . Indignation created by the polygamous practices among the Mormons, drove the colony westward, and there a theocracy was founded just as a theocracy had been founded in Massachusetts two hundred years before. . . . The fatal weakness was in assuming that it was in illustration of religious liberty. Both the Mormons and the founders of New England were exemplars of religious despotism.

And such must be the verdict of every unprejudiced person who familiarizes himself with the history of these peoples—the Puritans, and the Mormons. It is high time that we cease to hear either of them extolled as defenders of liberty of any kind; nothing could be farther from the truth. That both the Puritans and the early Mormon emigrants had certain sterling qualities, can not be denied; but those qualities when controlled by a false and misdirected religious zeal, only made them the more relentless persecutors. Let us have done with the sickly sentiment, that clothes the Puritans with a sanctity they never possessed, just because they settled New England two hundred and seventy years ago. As for the Mormons, it is not likely that anybody outside their own ranks, excepting always, of course, the President of Harvard College, which has several Mormon students, will see in them defenders of religious liberty; there are too many living witnesses of their intolerance.

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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CONGRESSMAN CAMPBELL, of this city, on the 4th inst., introduced a bill into Congress which provides for the cancellation of all taxes and assessment of any kind or nature, now or heretofore levied by the District upon the building and ground actually occupied and used by the House of the Good Shepherd of the City of Washington.

ACCORDING to the *Mail and Express* the street-car companies of Chicago will not take any part in the agitation of the Sunday-closing of the World's Fair, either for or against. This destroys a sensational point made by Rev. Mr. Stevenson, in a late hearing before the Senate Committee on the Quadro-Centennial, in which he declared that a representative of the Chicago street railroads had said that fifty thousand dollars would be spent, if need be, to compass Sunday opening.

AMONG those "under conviction" at Algona as a result of the revival in that city, is a barber who has informed the church of his choice, that if they will close the other barber shops of the place on Sunday, he will join their church and close his shop. His proposition has been accepted, and action has been taken in due form. But the other barbers have employed the usual tactics of retaliation and seek to close the butcher shops, restaurants, livery stables, and news stands. We await results with interest.—*Workers' Bulletin, Des Moines, Iowa.*

THE following extract is from the proceedings of a recent session of the city council of Atlanta, Georgia.

"I have here a petition touching the switching of cars on Sunday, and an ordinance on the same subject," said Mr. Turner, chairman of the electric light committee.

"The ordinance permits railroads to switch trains arriving in the city after midnight Saturday from that hour up to 8 o'clock Sunday morning, and again after 10 o'clock Sunday night, when the cars are loaded with live stock or perishable stuff."

"Isn't that against the State laws?" asked Mr. Woodward.

"No," answered Mr. Turner, "this is in conformity with the State law. By our city laws all switching of freight trains must stop at midnight Saturday, and remain standing until midnight Sunday. This new ordinance permits roads to switch live stock and perishable stuff up to 8 o'clock Sunday morning, and again after 10 o'clock Sunday night. That in no way affects the men and still gives them an opportunity to go to church."

The ordinance was adopted.

For sometime past the railroads have been prohibited from doing any switching or other work in

Atlanta, on Sunday; but because of the difficulty of enforcing this restriction the Common Council now passes an ordinance permitting switchmen and other railroad employes to desecrate a portion of the day, and then have "an opportunity to go to church" for confession. If the day can be desecrated have they not violated its sanctity just as much as if they had worked the entire twenty-four hours? Such ordinances as this should convince thinking people that this whole Sunday-law movement is gotten up by a set of religionists that have lost their faith in God and his power to act upon the minds and consciences of men, and so they go about to establish laws to compel men to appear to be religious, and construct these laws to suit the various kinds of hypocrites that they create.

Elsewhere in the same State a similar course has been taken by the "city fathers," as is shown by this special from Savannah:—

Nothing could be bought openly in Savannah today except drugs. Everybody closed up. Even the barbers, despite the city ordinance giving them the right to keep open in the morning, thought it best to shut up their shops. The news stands followed the example of the others, and one newsboy was arrested for selling papers on the street. It is the first time, at least since the war, that business has been so generally suspended on Sunday.

The South is proving a good field for religious law. It has ever been that the climatic indolence induced by a southern sun has bred that moral inertia which leads people to formulate their conscience into a civil law, and file it away in the proceedings of a city council, as a handy weapon to have ready for use in a moment of hot blood.

THE Freedom of Worship bill before the New York Legislature was "killed" in the House on the 6th inst. by a close vote. Mr. Connolly stated that the object of the bill was to permit the observance of the ceremonies of the Catholic Church in the House of Refuge on Randall's Island. The Catholic Church demanded this "as a right."

General Husted said that he was opposed to the bill under any circumstances. "It is an un-American bill," he said. "It's not the State's business to enforce any form of worship on anybody. I believe the Church and the State should be kept apart, and that religious bills should be kept out of the Legislature. State interference with religion never did any good."

Progress of Religious Legislation at Washington.

THE city of Washington has been for some weeks, and still is, besieged by "National Reformers." The committees which have in charge the religious measures,—the bill to forbid expositions opening on Sunday, to which the Government has made appropriations; and the Sunday law for the District of Columbia,—have had these measures made more prominent to them than any other matter presented for the consideration of Congress. Every senator and representative has been sounded as to their individual opinion on these questions by the *New York Mail and Express* and *Independent*, and the result has been followed up by persistent personal interview, until now the advocates of legislative religion are beginning to know their political friends; those whom they can use, whom cajole, whom intimidate; and now the progress of political religion is marked by all the organized form of a regular political campaign, and accompanied by all its accessories of wire-pulling, shrewd legislative methods, and appeal to personal interest and reputation. It is the fixed purpose of those who are attempting to close the World's Fair on Sunday, by congressional action, to block legislation upon the World's Fair, if possible, unless their requests are complied with. Their fervor upon the question is rising almost to the height of a mania. Hundreds of thousands of petitions are being sent in to congressmen asking that no appropriation be made

unless the Sunday-closing provision be inserted, so that every issue of the *Congressional Record* shows a large proportion of the petitions presented to be for that purpose. So many are they that even the *Christian Statesman* is satisfied, and cries that at last the petitions are coming. The committeemen are overwhelmed with them and are asking, Are there none on the other side? None which show that a few at least of our constituents understand that this is not a matter which properly calls for congressional legislation?

When congressmen yield to the insistency of these mistaken religionists it will be against their own private convictions, in the majority of cases.

THE churches are, of course, being used to their utmost in the effort to mold public opinion, and reach the ears, also, of the church-going congressmen. On Sunday, April 3, at the First Congregational Church, Rev. H. H. George, Mrs. M. E. Catlin, and the lady secretary of the petition branch of the Sunday-closing department of the Woman's Christian Temperance Union, spoke on the subject of the Sunday closing of the World's Fair and the efforts to attain it by the help of the Congress of the United States. Mr. George repeated the usual appeal for the laboring man, and for respect to the demands of this Christian Nation, of which three-quarters, as he claimed, were professing Christians. He inveighed against those who oppose legal and legislative action on these questions most bitterly and intensely, saying that the time was coming when that small minority which is dissatisfied with the present Sunday laws will have to leave this country and go where there is no Sabbath, and there live with a continental Sunday, and die there, and go to the place where they belong.

The place where they belonged seemed so definite in his own mind that it apparently did not occur to him to elaborate any further, so his hearers filled that out according to their individual tastes.

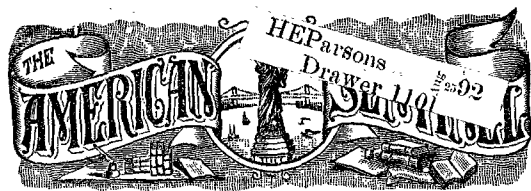
Mr. George had evidently read Justice Brewer's presentation from the Supreme Bench, of the history of the establishment of religion in this country, for he coincided with him as to the religious significance of the discovery of this continent, and said that Columbus took the New World not only in the name of the Queen of Spain, but also set up the cross and took it in the name of Jesus Christ as well.

Mrs. Catlin told of the petitions which she had received and transmitted to Congress during the month of March, amounting to one hundred and eighty-six thousand, asking that Congress take measures to close the World's Fair on Sunday. The lady secretary gave complete statistics of their whole petition work.

It is remarkable how every bill to license the liquor traffic always has the sop of a Sunday-closing clause thrown in. Every session of Congress sees three or more of these offered for the District of Columbia. The last one is a high license, calculated to make whisky selling a gilt-edged business, and highly moral, because in the hands of a select class of Sunday-keeping Christian saloon-keepers. When Satan makes his final visit to this world and announces himself a strict Sunday observer, what a cry there will be that he is not so black as he was painted! W. H. M.

THE *Michigan Sabbath Watchman* says it "feels called upon to say that the time has arrived when every Ministerial Association, Conference, General Conference, Synod, and Assembly, Sabbath School Convention, Epworth League Chapter, Christian Endeavor Society, Young Men's Christian Association, the Good Templars, Sons of Temperance, the Woman's Christian Temperance Union, the American Sabbath Union, and all other organizations effected for Sabbath observance should resolve and declare that if it is ultimately decided to open the gates of the Exposition on Sabbath, or to permit the sale of intoxicating liquors on the grounds, that the Exposition is absolutely unworthy of their respect, and that they will not patronize the Exposition in any way whatever."

Look at the list! What an array of religious organizations! And yet we are told that this movement for enforced Sunday observance is not for religious ends, and Sunday laws are not religious laws!



NEW YORK, APRIL, 14 1892.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

COMMENTING upon a recent sermon by Dr. Parkhurst of this city, an editorial writer for the *Sabbath Recorder* says that—Dr. Parkhurst believes that the government of the city of New York is one of the matters which concerns the kingdom of God on the earth as much as a revival of religion in his church does, and the displacement of a ring of bad men belongs as truly to the advancement of righteousness, which is a part of the kingdom of God, as does the conversion of a man to Christ.

And it seems from the connection that the editorial writer, who is also a minister, agrees with the Doctor.

How any minister can entertain such views is beyond our ken. The kingdom of God on earth is simply, as the apostle declares, "to take out of" the nations "a people for his name." How, then, "the government of the city of New York," or any other city or nation, even, can be "one of the matters which concerns the kingdom of God on earth as much as a revival of religion," is quite beyond the understanding of any body except National Reformers. One of two things is true, either the estimate placed upon the government of the city of New York is entirely too high, or that placed on the nature and value of the kingdom of God is infinitely below what it ought to be.

"THE displacement of a ring of bad men" is always desirable, and civilly it is highly commendable; and so is the displacement of dishonest and inefficient employes by private corporations; but to assert that it "belongs as truly to the advancement of righteousness as does the conversion of a man to Christ," is in effect to assert that temporal and civil things are of equal importance with eternal salvation.

THE question was once asked, "What shall a man give in exchange for his soul?" Hitherto it has remained unanswered, but in the new light which now shines from the pulpit of the Doctor and the pen of the editorial writer, the answer is easy—get right politically. The Creator himself could devise no means for the advancement of righteousness in the earth except by giving his Son, that through faith in him men might become righteous; but now it is discovered; and the "displacement of bad men" from

office stands on a par with the gospel of the Lord Jesus Christ! What may we not look for next?

THE Aldermen of this city do not propose to be left behind in the mad rush to do honor to Sunday if they can help it; and so on the 5th inst., the Board gravely determined to do no business "on any Monday that falls on Sunday." The action was on this wise: The Consolidation act sets forth that the assessment rolls must be received by the Board on the first Monday of July. This year the Fourth falls on this particular first Monday. In order to get around the difficulty the following resolution was offered and soberly (in the sense of gravely) adopted:—

Resolved, That the State Legislature be and is hereby respectfully requested to pass an amendment to said act enabling the Board of Aldermen, whenever the first Monday of July shall fall upon a Sunday or legal holiday, to meet at noon on the following day for the purpose of receiving said assessment rolls.

And thus another "safeguard" has been thrown around "our American Sabbath."

At the so-called Sabbath Convention in Pittsburg, on the 29th ult., Rev. S. M. Bell, of Butler, said:—

We have not so much to fear from foe as from friend. The great foe of the Sabbath is the corruption and apathy of the individual conscience. It has come upon us little by little. We have gone through the years until the individual conscience—I will not say the public conscience, for the public has no conscience—has become weak. Very largely the individual has committed his conscience to his party or to his church. We have formed a sort of conscience trust. We pool our consciences and pay for the relief by our votes. We do about the same thing in the church. I want to say that the great peril of the Sabbath is the corruption and the apathy of the individual conscience. There are some that can not get along without the Sunday paper; some think it no violation of the old law to pump the oil or the salt well. This thing has not come from without but from within. I would have no fear for the Sabbath if the individual conscience were right. I have no hope of saving the Sabbath except as we revive the individual conscience.

And the Convention said "Amen," and went right on clamoring for civil laws to compel Sunday observance. But civil law can never reach and revitalize the individual conscience. The people can never by law make themselves better than they are.

THE Methodist *Record*, of Grand Rapids, Michigan, advises this Nation, through the President, to withhold its money from the management of the Exposition, if the gates of the Fair are not "closed on the Sabbath." The *Michigan Sabbath Watchman*, the American Sabbath Union organ for the State of Michigan, is more ardent, and says:—

The *Watchman* advises more than this. It asks this Nation to withhold from this Exposition, its Christian, moral, and patriotic manhood, with what money such persons would otherwise carry to the Fair, if the gates are not closed on Sabbaths.

This is simply advising Sunday keepers, by a system of boycotting, to coerce this Nation into the observance of Sunday. Who can not see that this spirit which thus seeks to carry its measures by threats and intimidations, will ere long say that

no man can buy or sell, save he who keeps Sunday, and is a pretender to religious piety, however hollow the pretension? Read Rev. 13:16, 17.

A Valuable Book.

THE most valuable book which has recently come to the notice of the writer is "The Two Republics," by Alonzo T. Jones. Of course, the book deals with Rome and the United States. There have been other republics, but these are pre-eminently the two republics of all history—Rome in ancient times, the United States in modern; Rome in the Old World, the United States in the new; Rome, a republic in name, a despotism in fact, the United States, "a Government of the people, for the people, and by the people," in its inception, but with its history only partially made, and its story not yet fully told. What the finale of that story is likely to be is not stated in Mr. Jones' book, and yet the reader is scarcely left in doubt upon the subject.

The book contains nearly nine hundred pages, and is divided into twenty-eight chapters; and the reader will naturally divide it into three parts, first that treating of Rome, second that devoted to the great apostasy of the Christian Church resulting in the Papacy, and third the influences now at work having a tendency to produce a like result in our own country, and in the not distant future.

From the first chapter to the last paragraph, "The Two Republics" is not only readable, but it is intensely interesting, presenting, as it does, not disconnected historical facts, but a connected story of the development of the Papacy, with the moral of every step so plainly pointed out that every one can see just the bearing that it had upon the final overthrow of liberty of conscience. And not only so, but the principles are made to stand out in such bold relief that one wonders why it is that they have been so imperfectly understood, and so little appreciated.

The persistent efforts to bring about what some are pleased to call a union of religion and the State in this Republic, gives an added interest and point to this book that it could not otherwise have. Indeed, it is safe to say that but for so-called National Reform the book never would have been written. But it has been written none too soon; and now that it has been published, it should be given the widest possible circulation. No one can carefully and candidly read "Two Republics" and not be convinced that a very grave danger threatens civil and religious liberty in this country. The book ought to be placed in the hands of hundreds of thousands of thinking men and women, and it ought to be done speedily.

C. P. B.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

DEVOTED TO

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It will ever be uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact

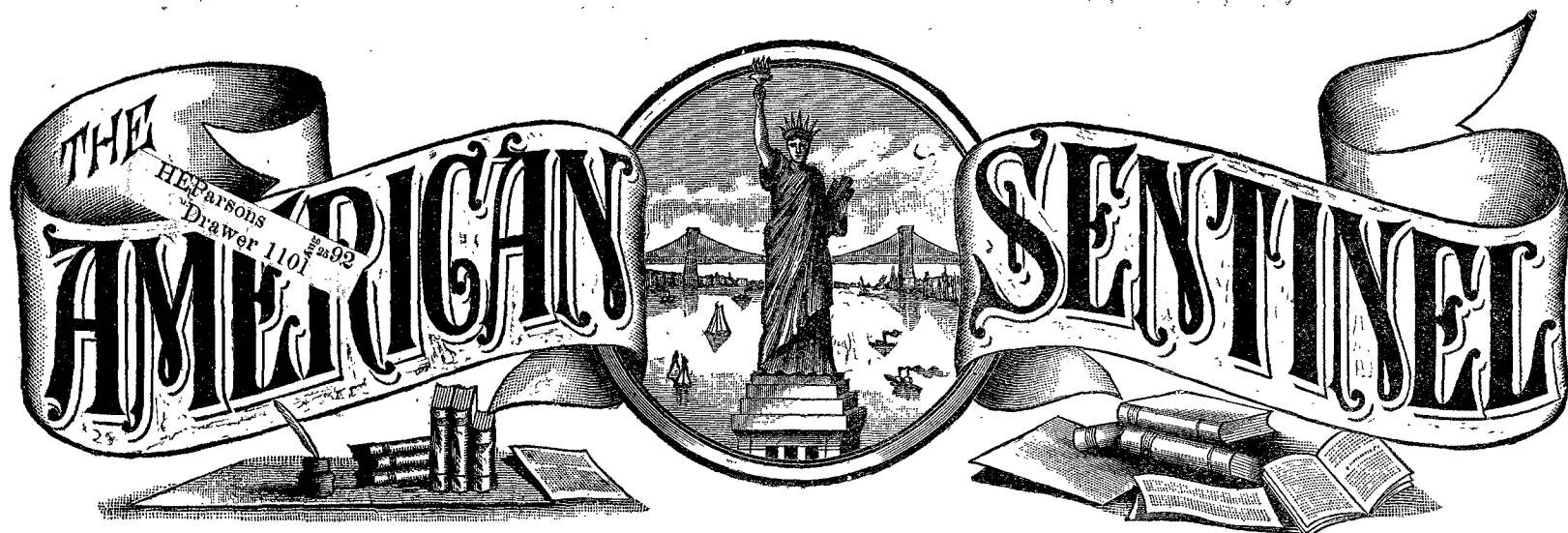
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EDITOR, - - - ALONZO T. JONES,

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

THE Washington correspondent of the *Examiner* (Baptist), takes occasion, in noticing the late hearing on the Sunday closing of the World's Fair, to say, "On a former occasion, when the Sunday observance law was before our Commissioners and urged by many of our local pastors, the strongest kind of a protest against such legislation was made by men styling themselves Baptists."

And why should not Baptists protest against all such legislation? Why should a people who have for centuries resisted even to the death every encroachment of the civil power upon the domain of conscience, now that they have become powerful and popular, depart from their ancient principles and yield their consciences into the hands of the Government? Why should they now acknowledge that which for centuries they have denied, namely, that the civil power has a right to require of them any measure of religious observance whatever?

IN their early history Baptists were persecuted on precisely the same grounds that seventh-day observers are now punished for refusing obedience to Sunday laws. Pedobaptist practices were entrenched in the civil laws, and it was not only heresy to practice otherwise but it was held to be destructive of social order as well, and so, not to be tolerated. The Baptists of those days were "anarchists" and "rebels" just as are those who now refuse to bow to the Sunday laws, which some Baptists advocate, and even help to make.

At the late Pittsburg Sunday Convention a good deal of capital was attempted to be made out of a statement that the so-called "Blue Laws" of Connecticut never had any existence except in the imagination of a "renegade preacher," who being forced to leave the Colony returned to England, and there wrote a caricature of the colonial laws, styling them "Blue Laws." There is probably some truth in this statement; yet it does not alter the case materially.

THE significant phrase, "Blue Laws," like "siren song," and other expressions derived from mythology, stands, not for an historical fact, but for an idea. And so far as the moral is concerned, it would make no difference if Connecticut, as well as the laws said to have governed it, were mythical. The term, "Blue Laws," stands for ultra paternalism in government, for unwarranted interference with personal liberty, and for laws having a Church and State cast of countenance; and hateful as the expression may be to the whole Sunday-law fraternity, they can not break its force by explaining that the story of the Blue Laws was overdrawn.

THE term, "Blue Laws," is very properly applied to statutes which interfere with the rights of conscience, and with legitimate personal liberty, whether in matters of conscience or not. All countries formerly had many such laws, and the American Colonies were no exception. The Colony of New Haven adopted the Scriptures as their code of law and government, and this was the basis of the "Blue Laws." When we come to consider the numerous regulations and restrictions which grew up among the Jews under a similar system, it is not strange that New Haven soon had interpretations and decisions regulating the most commonplace affairs of every day life.

WHETHER men were actually forbidden by the "Blue Laws" to kiss their wives on Sunday or not, does not affect the princi-

ple. Possibly they never had even in New Haven any regulation so silly as that, but they certainly had many just as unwarranted. They did banish Quakers under pain of death; they did forbid running or walking on Sunday except reverently to and from meeting; they did forbid the use of the Book of Common Prayer; they did prohibit hair cutting and shaving on Sunday; they did make church membership prerequisite to residence in the Colony; they did forbid the giving of food or lodging to a Quaker or other heretic; and these things were even more wicked, though as before intimated, less silly, than any of the fabled "Blue Laws" of which we have ever heard.

THE National Reformers may well wish to divert attention from their principles to a discussion of unimportant facts; but as shown in the preceding notes, in this case the facts do not affect the principle. The idea of extreme paternalism is expressed in the term, "Blue Laws;" and it is likewise inseparable from National Reform and Sunday-law theories. The Sunday-law forces may pooh-pooh "Blue Laws," but they can not escape from the fact that they are wedded to the principles so aptly caricatured by the "Blue Laws of Connecticut."

THE *Christian Inquirer*, a local Baptist paper, published in this city, says: "The time has come when it must be affirmed that no public moneys can be used for sectarian purposes." But why does the *Inquirer* use the term, "sectarian," rather than the word, "religious"? Would it be willing to see public money used in the promulgation of what is popularly known as, "unsectarian religious instruction"?—It certainly looks that way. But does it not know that from the standpoint of Roman Catholics and Jews, this so-called "unsectarian" religious instruction is most intensely sectarian? It is all well enough to denounce the efforts of Romanists to secure a share of the public funds to pay for teaching Romanism, but they

are no more to blame for it than are Protestants for doing the same thing in the interests of Protestantism, and that is just what this "unsectarian" religious instruction is. The only consistent and tenable position is, that no public funds shall be used either directly or indirectly for giving any kind of religious instruction.

To Prevent Involuntary Servitude.

THE title of the Sunday bill for the District of Columbia, "A bill to prevent persons from being forced to labor on Sunday," now before the House Committee on the District, is evidence of a remarkable state of affairs in the District of Columbia. If it means anything, it means that, under the direct jurisdiction of the Congress of the United States, and immediately within the view of the congressmen and senators there gathered, the Fifteenth Amendment to the Constitution is inoperative, and human slavery exists which this bill proposes to mitigate for one day in the week only. The proposition is preposterous, and the whole bill is no less preposterous than the *reductio ad absurdum* to which its title tends.

The title is a misnomer; it should read, "A bill to secure and enforce by law the religious observance of Sunday." The purpose of the measure is to secure idleness on Sunday, and there are judicial decisions which define idleness as the requisite religious observance of Sunday required by the law. That, then, is the title which the bill should carry as an expression of its intent, and also that the title and the body of the bill may be consistent with each other. For, in the bill itself, there is no suggestion that any person or corporation is forced to labor on Sunday, and the heinousness of the offense does not consist in the compulsion exercised by which some fellow-being or corporation is enslaved and compelled to labor, but the criminality rests in the act of performing labor on that day, as well as, and to the same extent with, the employment of labor. The purpose of the act, then, is not to free the slave, and punish the slave-master, but to punish the slave for being a slave. The title of the bill virtually recites that there are persons in the District of Columbia who are slaves, "forced to labor," and the bill fixes a penalty of not more than one hundred dollars to be laid upon the slave because of his slavery, and upon due conviction of such a condition of servitude. The bill, then, is inconsistent with its title, and it is not its purpose to free any person or corporation from a condition of servitude. The title is a pretense, unworthy the professed character of those who framed the bill and are doing their best to promote its passage, and a slur upon the intelligence of the representative who introduced it. More than that, what can be the views of human justice held by those who can propose to the highest legislative body in the land a measure by which Jewish or Mohammedan slave-masters shall be empowered to enslave men and corporations within the District of Columbia. For any person, in fact, whether he professes the creed of the Jew, the Mohammedan, the Presbyterian, the Methodist, the Congregationalist, the Unitarian, or any denomination or religious sect, or none whatever,—only so long as he professes and practices the observance of some other day of the week than Sun-

day as a day of rest,—may, legally, without let or hindrance, enforce upon his fellow-men and corporations this condition of servitude which exists in the District of Columbia, and go scot free; because the bill recites "that the provisions of this act shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday as a day of rest."

It is not human slavery which this act proposes to do away with. The enslavement of man by his fellow-man is criminal. It is not criminality which it is proposed shall be dealt with in this measure. For if it were, would it be sound legislation to decree that one class of people may commit a certain crime, for the commission of which another class shall be mulcted in a heavy fine? That which is a crime as between A and B is also a crime as between B and A. If not, it is not a crime at all. And that is the solution of this whole bill, it deals with no crime whatever.

What, then, does it propose to deal with? It proposes to deal with an act which some religionists consider to be a sin against God, an infraction of his moral law, in laboring upon the first day of the week. Such being the case, by what right does any one ask the Congress of the United States to give its sanction to any individual interpretation of the law of God? And that being answered, it is not necessary to ask by what right the Congress of the United States shall attempt the enforcement of any interpretation of the moral law of God.

W. H. M.

What Is Proper Sabbath Observance?

SAYS the *Michigan Sabbath Watchman*:—

The Sabbath rightly observed would prove a source of great good to the people of this Nation.

Granted; and a blessing to the people of all other nations as well. But what is proper Sabbath observance? This statement of the *Watchman* can be of no practical value unless we can ascertain what proper observance of the Sabbath is. How must the Sabbath be kept in order to be "rightly observed," and thus prove a blessing to him who observes it? Only he who made it and gave character to the Sabbath day is competent to answer this question; and this he has done. God says, "Remember the Sabbath day to keep it holy." Only when the Sabbath is thus kept, only when it is observed as a day which is "sacred; reserved from profane or common use;" as a day "set apart to the service or worship of God,"—as the term holy is defined to mean,—is it rightly observed. The right observance of the day is, therefore, to devote it to God and to his worship. This and this only, is either proper or profitable Sabbath observance.

But this stamps both the institution and its proper observance as religious, and religious wholly; for religion is "the recognition of God as an object of worship, love, and obedience." Any law, therefore, looking toward the proper observance of the Sabbath is a religious law, and the enforcement of it is the enforcement of a religious observance. Sabbath laws are, therefore, religious laws, and nothing else; and the enforcement of them is simply an attempt to make men religious by law. These conclusions are unavoidable, allow-

ing, God to say what the right observance of the Sabbath is, and words to have their common and accepted meaning.

But, although the attempt can be made men can not be made religious by law, and the attempt is not only futile but wicked. The most that law can do toward making men religious is, in view of certain pains and penalties, to exact an outward conformity to certain religious rights and ceremonies. And this is all that any Sunday law, or any effort to secure Sunday laws, and enforce Sunday observance by law can ever accomplish.

The friends of such laws bear witness to the truthfulness of this fact themselves. A writer in the *Christian Statesman* of Dec. 25, 1891, refers to the work of the Pittsburg Law and Order League as having given "unmistakable signs of success in reducing crime and vice, and especially in procuring a better *outward observance* of the Sabbath." (Italics mine.)

And this is as good Sabbath observance as any Sunday law, or Law and Order League, can ever secure; simply an outward observance. But this without the inward grace is hypocrisy. Said Jesus, "God is a spirit and they that worship him must worship him in spirit and in truth." No other kind of worship is acceptable to God, and no other form of Sabbath keeping than that holy, spiritual, religious observance of the day is Sabbath keeping in his sight. Therefore all such Sabbath observance as comes from the Pennsylvania Sunday law, backed up by the Pittsburg Law and Order League, makes the one who renders it no better, nor any more a Sabbath-keeper, in God's sight. In fact it would be better for him not to render it, for there is some reason for believing that God has more respect for an honest sinner than for a hypocritical saint.

The whole Sunday-law movement is therefore nothing more nor less than an effort to make men hypocrites, and persecute all who will not act the hypocrite and worship God after its hypocritical fashion. The promoters of it may secure millions of convictions under Sunday laws, but they can never by such means convert a soul. Away with the wicked and hypocritical thing!

W. A. COLCORD.

Getting Very Strict in Atlanta.

A CORRESPONDENT from Marietta, Ga., writes that some trainmen on the Georgia Division of the East Tennessee, Virginia, and Georgia Railroad, were delayed, owing to a break-down on their train, and did not reach Atlanta until 8 A. M., Sunday morning. The great zeal in Atlanta for Sunday that is now becoming quite famous, could not countenance break-downs that would delay trains and cause them to come into their city on Sunday, and so the men were arrested, and the case is decided against them. The railroad officials are talking of carrying the case to the Supreme Court, to see if the decision will be sustained.

Some will say that such things as this can not be general; but arrests for the violation of Sunday laws quite as ridiculous are being made right along in Pennsylvania, and are being strongly urged in other portions of the country. These facts should open the eyes of those who are favoring legislation that makes it possible for such arrests to be made. A person

does not need much discernment to see in this a repetition of what was seen in Scotland, and in the New England States in the early history of this country, when men were compelled to attend church and appear very religious on Sunday. People have the right to attend church and to observe Sunday strictly if they desire, and they should be protected in that right, but there the matter should end. They should not be allowed to compel others to submit to their ideas of religion, and observe their tenets of faith, whether they have any conviction in the matter or not. The history of the past should be sufficient to prove to every candid individual that the interests of religion and morality can not be advanced by such legislation that will thus enable a few hypocritical bigots to annoy citizens who do not agree with them in all of their ideas.

A. O. TAIT.

Congressional Hearings.

THE World's Fair Committee of the House has lately granted three different hearings on the question of closing the World's Fair on Sunday. At the first hearing, on April 5, there were present eight members of the Committee; a delegation, representing the American Sabbath Union and National Reform Association, which desired to be heard in advocacy of some congressional action to secure the Sunday closing of the Exposition; and representatives of the National Religious Liberty Association, and THE AMERICAN SENTINEL, who asked the privilege of opposing any action by Congress looking to that end. The advocates of Sunday closing had a grievance to begin with in the presence of any opponents, and Elliott F. Shepard, who led the delegation, strenuously opposed the granting of any of the time of the Committee to the hearing of other views than those of himself and coadjutors. But, as Allen Moon, representing the National Religious Liberty Association, had previously arranged with the chairman of the Committee for an opportunity for the Association to be heard, Mr. Shepard's objection was overruled and the time was allotted to four speakers, three in favor of Sunday closing of the Exposition by some act of Congress, and one to oppose the recommendation of any such measure to Congress; fifteen minutes time was granted each speaker.

Mr. Shepard was displeased at the absence of some of the Committee, and so expressed himself, but Mr. Durborow, the chairman, reminded him that he was "addressing the whole country," and requested him to proceed. After introducing himself as representing the American Sabbath Union and dwelling upon the numbers and influence of that and kindred organizations, Mr. Shepard made a plea for Sunday observance in general, and its enforcement at the World's Fair in particular, on the ground that this is a "Christian Nation," and making extensive citations in support of this from the opinion of Mr. Justice Brewer, given in the case of the Rector, etc., of the Church of the Holy Trinity, New York, vs. the United States. Before Mr. Shepard seemed to have fairly begun, however, much to his apparent chagrin, time was called on him and he was obliged to give way to the next speaker.

Rev. Dr. Knowles, of New York City, followed, and while he disclaimed the intention of making a religious plea, and

expressed himself as desiring to ask legislation upon civil grounds entirely, the only civil basis upon which he relied was the many precedents, which he quoted, of religious legislation by the civil authorities in different States, and the expression of a wish by so many petitioners that the same course should be continued by the Congress of the United States. He said that while Mr. Shepard had been emphasizing the religious side of the question it still had the side of the citizen, and that what they wanted was the maintenance of the American Sabbath as the enforcement of its observance is provided for in the laws of the country. He asked the Committee to favor such measures as would tend to the closing of the World's Fair on Sunday, because Sunday closing would be in harmony with the history in that regard of all previous expositions; also in harmony with our Sunday laws, and what he thought was the spirit of our Government from the beginning; also, because it would be in harmony with the world-wide movement now in progress to secure the enforcement of a rest day; and finally because it was in harmony with God's law.

Mr. Knowles spoke of having spent three weeks at Albany, in attendance upon the Legislature, and quoted the action taken there. In response to a query from Mr. Caruth, a member of the Committee, as to whether New York alone had directed the closing of its exhibit on Sunday, Mr. Knowles replied that while that was so, New Jersey, Massachusetts, Kentucky, and Ohio had passed resolutions favoring Sunday closing by the management. Out of seven Legislatures to which the question had been presented the past winter but one, that of Iowa, had refused to recommend Sunday closing. Mr. Knowles was asked if he thought the attaching of a provision conditioning an appropriation on Sunday-closing would be sufficient to attain this end; he answered that he thought any expression from Congress favoring closing on Sunday would cause the gates to be closed.

G. E. Fifield, of Massachusetts, then addressed the Committee in behalf of the National Religious Liberty Association, and said that he did not appear before them either to affirm or to deny that exhibits at the World's Fair should be closed on Sunday, but to deny the right of Congress to touch this as a religious question. He then showed from the statements of Mr. Shepard and Mr. Knowles that it was a question of religion, and being so he claimed that it was outside the jurisdiction of Congress. The measure was uncivil and unchristian as well.

Rev. H. H. George followed in behalf of the American Sabbath Union. He reasoned that this country can not exist without a rest day, and as no petitions have been presented against the closing of the World's Fair on Sunday, therefore Congress must undertake to shut its gates on that day.

As the representatives of the American Sabbath Union felt that they had been unable to present their case, the Committee agreed to continue the hearing the following day. After the adjournment of the Committee meeting the American Sabbath Union held an impromptu executive session right there, and determined that they would not tolerate the presentation of any opposing views at the hearing of the next day.

At the assembling of the Committee, at

the appointed hour on the following day, Mr. Shepard made a positive demand for the entire time. Mr. Moon, in behalf of the representatives of the National Religious Liberty Association, and THE AMERICAN SENTINEL, present, and wishing to be heard, said that he merely desired to insist upon an equal right to a hearing, but that when that should be granted was entirely at the discretion and convenience of the Committee. It was decided that still another hearing should be had on the following day, at which the views of those who opposed congressional action on this subject might be presented.

Rev. Mr. Ramsdell, of the District of Columbia, then continued for the Sabbath Union, and presented the following provision for insertion in the appropriating clause of the World's Fair Appropriation bill:—

Provided, however, that no part of the sum appropriated by this section shall be paid until the corporation organized under the laws of the State of Illinois, known as "The World's Exposition of Eighteen Hundred and Ninety-two," and said World's Columbian Commission, shall stipulate in writing that the said Exposition shall not be opened to the public on Sundays.

Mr. Ramsdell took the position that he, and some others, demanded that any exposition supported in the slightest degree from money taken from them by taxation should be closed on Sundays, forgetting that on no other plea than a religious conviction could such a stand as that be taken, and that therefore his own plea took the matter out of the jurisdiction of Congress.

The only other point presented by this gentleman was all that was asked in the case was the insertion of "Sundays excepted;" no more, no less, than in the Constitution. Forgetting again that "Sundays excepted" in the Constitution is a simple recognition of an inherent right of an individual, while the provision asked for is a positive prohibition of the exercise of inherent rights by many millions of individuals.

Rev. A. W. Pitzer, of Washington City, then poured the oil of a peaceful disposition on the troubled sea of discussion. He thought that controversy should be avoided. Whether the measure proposed was good or bad legislation, and whether it was constitutional the Committee could decide. But the petitions of of ten millions of people ought to be respected.

Rev. T. A. Fernley, of Philadelphia, followed. He thought this the greatest question ever brought before the American people, for in it rested the protection of American institutions. He assured the Committee that they, as congressmen, were sent to represent Christianity in the councils of the Nation.

Rev. Dr. Atherton continued the presentation of similar views, as a representative of the Presbytery of Philadelphia, containing seventy-two churches, with a membership of thirty-two thousand communicants. Elliott F. Shepard, of New York, then occupied the remainder of the time in the reading of a brief, with occasional comment. Mr. Shepard's brief began with the statement that "The Christian sentiment of the country desires to have introduced into H. R. Bill No. 6593, or any bill which may take its place, the proviso that the Columbian Exhibition shall not be opened to the public on Sundays." The different points offered were "1. Such a proviso is constitutional. 2. It is expedient for Con-

gress to adopt it. 3. It will contribute to the orderly conduct of the whole Exhibition, and to the health and morals of those attending. 4. It will aid to its financial success and bless the working-man. 5. It is demanded by the Christian and the patriotic sentiment of the country. 6. It will honor God and preserve the faith of the Nation. 7. It will teach visiting nations the way of happiness." These different positions were supported by quotations, mainly of religious precedents, opinions, and statistics.

AGAIN, the next day, the Committee came together to hear the views of those who denied the propriety of any legislation which should have for its purpose the closing of the World's Fair on Sunday. The committee room was filled, though but one of the representatives of the affirmative was present. A larger number of congressmen were in attendance than on either of the previous days. Those who addressed the Committee were Allen Moon, of Chicago; W. H. McKee, of New York; G. E. Fifield, of Massachusetts, and Lewis Abrahams, a lawyer of the city of Washington. The points made, and the positions taken, either have been, or will be, so fully presented in THE SENTINEL that it is not necessary to make any statement of them here; it would be unavoidably imperfect because of the required brevity.

At the same hour in which this hearing was held, the same matter was under discussion in the meeting of the World's Columbian Commission, in session in the city of Chicago. At this meeting it was determined to lay aside the discussion and decision of this question until the second day of the next session of the National Commission, in October. The number of separate petitions received for Sunday closing was given as two thousand, seven hundred and twenty-five, but the number of individual petitioners was not stated. They came from every State in the Union. The Secretary was instructed to have printed, for distribution at the next session of the Commission, a list of the petitions, both for and against Sunday closing, with a statement of the number of petitions on each separate list, and the name of the organization from which the petition comes.

The evidences are that the settlement of this question will be left with the local management, where it properly belongs.

W. H. M.

Another Congressional Hearing.

ON Tuesday, April 12, the House Committee on the Judiciary granted a hearing to representatives of the National League for the Preservation of American Institutions upon petitions and a memorial presented, in behalf of the League, in the House, by Mr. Springer of Illinois. The petitions pray "for the passage of a constitutional amendment forbidding the use of public money, or credit, for the purpose of founding, maintaining, or aiding any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly or in part under sectarian or ecclesiastical control." The constitutional amendment offered proposes to extend to each State the terms of restriction as to laws respecting an establishment of religion or prohibiting the

free exercise thereof, in the First Amendment to the Constitution of the United States and applicable to Congress, coupling with that the specifications of the petition.

Rev. J. M. King, Secretary of the League, first addressed the Committee. Mr. King discussed the standing of the League as comprising within its membership the intellect, wealth, and influence of the country, and said that it had already two hundred local secretaries throughout the United States. Twenty-one States, Mr. King said, have already clauses in their Constitutions forbidding appropriations for sectarian purposes. It was claimed that the purpose of the League, was to eliminate religious questions from politics; and secure the complete separation of Church and State; that it was neither anti-Roman Catholic, anti-Protestant, nor anti-Judaic, but that these all were with them; yet a question from Mr. Oates, of Alabama, drew out that the great danger feared was apparent only in the encroachments of the Roman Catholics in New York and Minnesota.

Wm. Allen Butler, of the law committee of the League, followed Mr. King; he said that what was asked was but a logical expression of the First Amendment to the Constitution applied to the States. The division between Church and State is one of the first and fundamental principles of this American Government. Yet he defended the exemption of ministers, churches, and religious charities from taxation. Mr. Culberson asked if Congress did not make appropriations every year for church charities in the District of Columbia, and for church schools among the Indians. Mr. Butler replied that if they did it was contrary to the First Amendment to the Constitution. Several questions were then asked tending to show that members of the Committee looked upon the amendment, asked for, as being calculated to inaugurate a restrictive constitutional policy instead of leaving each State to be governed only by the general principles of the Constitution and free to establish its own special restrictions.

After the close of the hearing Mr. King was asked that if the intent of the restriction of the First Amendment upon the Congress of the United States was extended to the different States why the principle embodied would not require the repeal of all laws bearing on religion, such as the requirement of the belief in a God as a qualification to testify as a witness, laws against blasphemy, and laws requiring Sunday observance. He replied that it would not do that because it was specialized entirely upon the matter of the appropriation of money for sectarian purposes.

The purpose of this League is then not the separation of Church and State but the concentration of the forces of a religion into a more complete union with the centralized power of the State and an elimination of disturbing elements.

W. H. M.

Wherein Is the Difference?

THE Ohio Legislature has passed a law prohibiting shaving on Sunday, and the penalty for its violation is very severe. During the debate on the bill, according to the correspondent of the *Commercial Gazette*:

Mr. Marshall excited much laughter by offering

an amendment proposing to make it unlawful to shine shoes on Sunday. This, of course, was lost.

Why, "of course"? Shaving requires manual labor done for a consideration, and so does the work of the bootblack. A shave is as necessary to comfort and decency as polished shoes. Verily, let Legislatures be commended for fine spun distinctions where there is no difference! *Kentucky Journal*.

They Are "Instructed" to Close the Fair.

It begins to look as though the work of no association, convention or general public gathering of any sort was considered complete without a resolution favoring the closing of the World's Fair on Sunday. About every possible reason that the mind of man could invent has been assigned as an excuse for the proposed step, even to the fact that the hogs on exhibition should have one day of rest in seven so that they may show to better advantage. It can hardly be believed that a resolution of this nature would be seriously entertained by any body of men. Yet such an one was actually passed by the American Swine Breeders' Association, and a similar one finds itself in company with others passed by a stock breeders' meeting in Illinois.

The latest comes from the Southeast Nebraska Teachers' Association, held at Tecumseh, Neb., a week since, and reads as follows:—

WHEREAS, We as educators should represent and reflect the highest moral sentiment of the country, and

WHEREAS, There exists a discussion relating to the Sunday-closing of the World's Fair in 1893; therefore, be it

Resolved, That we instruct the Commissioners to close the World's Fair on Sunday.

Why is it that these would-be legal guardians of Sunday sacredness do not know that what they ask is wholly outside the jurisdiction of the Columbian Commission and contrary to the spirit of the National Constitution? So also are the memorials from the various State Legislatures to the Commission to close the gates of the Exposition on Sunday, without jurisdiction. So clearly was this point brought out in the late hearing by Mr. Jones, before the Iowa Legislative Committee, that several who had been avowedly in favor of the memorial confessed their change of sentiment. But aside from the authority vested in the commission to act according to the various instructions, wherein is the Southeast Nebraska Teachers' Association clothed with power to "instruct the Commissioners to close the World's Fair on Sunday?" To say the least, the resolution displays a monumental exhibition of ignorance—an ignorance that clearly demonstrates that the "power behind the throne" is not the teachers themselves, but an outside influence that has led them to commit themselves to a question whose real nature they do not understand.

The question of closing the gates of the Fair on Sunday is a religious question. It is confessedly in the interests of religion; was first introduced by religionists, and its agitation is backed by religious people, who in their blind zeal can see nothing before our Republic but utter ruin unless it incorporates in the body of its Constitution a recognition of Christ as the ruler of nations.

W. E. CORNELL.

Des Moines, Iowa.

The Christian Religion Not a Part of the Common Law of the Land.

THE Sunday closing of the Kentucky exhibit at the World's Fair, by the Legislature, seems to have become an accepted fact, and it does not seem to have occurred to the honorable legislators that this matter is one not within their province.

The writer would respectfully suggest that the Legislature of Kentucky can not, constitutionally, make any law upon any religious matter whatever, the Constitution of the State declaring that "no preference shall ever be given by law to any religious societies or modes of worship." Now, the keeping of Sunday as the Christian Sabbath is a part of the mode of worship of Christians, in contradistinction to the modes of worship of the Jews, of the Seventh-day Baptists and Adventists, of the Mohammedans, and of the Chinese, who worship their God in Chinese fashion. Any law, therefore, made to enforce the observance of the Christian Sabbath, is a law made to "give preference" to the Christian mode of worship, and must of necessity be unconstitutional.

"But," some may say, "the Christian religion is a part of the common law of the land. Learned judges have so decided; and by their decision we must abide."

If this were so, of course, the Legislature could properly pass any laws it pleased in regard to religion. But if the learned judges had taken the trouble to look a little beyond the narrow groove of their statute books, they would have found this idea all a mistake, and that it grew out of the fact that the old English laws were engrafted upon her Colonies, and the old common law of England remained the common law of most of the States after their independence had been achieved. And Blackstone says that "the Christian religion is part of the common law of England." But America is not England. We do not live under a monarchy, nor have we an established church; but on the contrary we repudiated kings, queens, and nobility, and founded our Republic distinctly on the idea of the total separation of Church and State.

The first impulse given to the American Revolution was by the electric eloquence of Patrick Henry in his defense of the people of Virginia against the payment of the tax to support the clergy of the Church of England. And not only Henry, but Washington, Jefferson, Madison, Adams, Franklin, and every other true American concerned in the formation of the American Government, advocated total separation of Church and State; and many of them have left on record, in their writings, evidence of the same. In the Federal Constitution, the instrument of their making, they say:

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

And, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

And nearly every State in the Union has the same provision against religious legislation as has the State of Kentucky, their Constitutions all being in accord with the Federal Constitution, in that matter.

Doubtless the reason the States failed to erase the old laws from their statute books, was, simply, that all laws in conflict with the Constitutions of the several

States and of the United States became null and void and of no effect, and it was never dreamed that they could, a century later, be revived, and used as an engine of oppression for a free people. So dear, then, was Liberty, it was supposed the American people would always cherish her and adore her very footprints.

If the learned judges aforesaid had looked into the history of their country, they would have found in the treaty of Tripoli, made in 1796, when General Washington was President, and signed by him, this declaration:—

THE GOVERNMENT OF THE UNITED STATES IS NOT IN ANY SENSE FOUNDED ON THE CHRISTIAN RELIGION.

This shows plainly that the Christian religion was not then "a part of the common law of the land." And by what process it has since become so would be difficult to define.

If the learned judges had looked into the writings of Madison they would have found ample proof of repudiation of anything looking to the establishment of it by law in the remotest manner. Space forbids quotations, but this one sentence is so striking it will be its own excuse:—

Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects?

And the ideas of Madison, of Washington, of Jefferson, and of all good and true men, prevailed over the few relics of monarchy left in the country, and the new dispensation abolished the old laws of tyranny and proclaimed freedom to man everywhere in this broad land—freedom of speech, freedom of thought, freedom of action—entire freedom so long as he did not trespass on his neighbor's rights.

Now, which shall prevail? which is most valid? the separation of Church and State, as decreed by the our American lawgivers, or the union of Church and State derived from the English monarchy where the Christian religion was "a part of the common law of the land"—handed down through the ages from Constantine, who first forced the early Christians into the giving up of their rightful Sabbath, and who first corrupted the early Church by uniting it to the State—making religion a part of the law of the land and forsaking the teachings of Jesus Christ, the first great expounder of separation of that which is God's from that which is Caesar's?

Shall General Washington or Constantine be our prototype? Shall Washington, Jefferson, Madison, and the Constitution remain our authorities in this matter, or must we bow down to the verdict of the "learned judges," and meekly accept their antiquated opinions derived from musty old English monarchical laws as our rule of action?

The truth is, religion is a matter of faith, law a matter of reason; religion is between man and his God, law is between man and man; religion is purely spiritual, and belongs to the individual; law is actual and belongs to the community; religion looks to the preservation of man's happiness in the next world, law looks to the protection of his rights in this world. They are entirely separate and should be kept so, in the interest of the purity of each.

The Legislature has no right to make any law in respect to any religious observance. It is a matter of comparatively

small importance whether the exhibit be open or closed on Sunday; that might well be left to the Commissioners to decide; but it is of paramount and vital importance that there should be no legislation at all upon such a subject—that the Constitution be not violated, oaths of office not broken, a dangerous precedent not established.

Those men who disregard, or are ignorant of, the plain teachings of the history of their own country, are taking upon themselves a fearful responsibility in acting as lawgivers and advisers, and would best pause lest they aid in casting the most precious jewel of liberty, freedom of opinion, out upon the raging waves of passion and prejudice never to be again restored. For there is no tyranny like religious tyranny, and once admit that religion can be controlled by law, or that it can control law, and freedom is gone—freedom of religion is gone if law can control it, and freedom of the citizen is gone if religion is to control the law.—"Kaintuckee," in Henderson (Ky.) Sun day Reporter.

How Many Things Can Be the Chief Cause of the Evils of Our Day?

In listening to the lectures and reading the statements of reformers, and those who would have us believe that they are reformers, we are often told of certain things that they positively affirm are the causes of all the evils in the land. For instance, the temperance reformer says that intemperance is at the bottom of every evil, and that if the whiskey curse were blotted from the land, sin and wickedness would be reduced to a minimum. For this statement there is a large amount of evidence, and the writer is not disposed to doubt it in the least. In fact the history of our race shows that the first sin ever committed was upon the point of intemperance, or what is the same, indulging the appetite in things that were forbidden, and wrong. And statistics are not wanting to show that much of the misery recorded on the pages of this world's history can be traced, either directly or indirectly, to intemperance.

But another, who would have us believe that he has an important reform movement to look after, tells us that all the crime and misery in the world is because men do not observe the Sabbath, and therefore we should have strict Sunday laws, compelling them to observe it. In a recent lecture upon this point, Rev. C. S. Royse, Field Secretary of the American Sabbath Union, in Minnesota, stated that the large number of divorces in Iowa was because the men didn't keep the Sabbath, and hence were not at home with their wives a sufficient amount of time to get acquainted with them to rightly love them and remain loyal to their marriage contract. He said that in Paris, men die very young because they don't keep the Sabbath.

Now, it would seem that before men make such statements they should fortify themselves with statistics that would show conclusively that such is the case. Missionaries tell us that the marriage contract is observed more sacredly among heathens who know nothing about Christianity, or the observance of any day as a Sabbath, than it is in the most refined community of Christian society. Now if the heathen adheres to the marriage vow without any Sabbath at all, why is it that a disregard of the Sabbath in more

enlightened countries would cause the men to seek divorces from their wives? And again, many of these heathen nations that observe no day as the Sabbath, are among the strongest men physically, and live to a good old age. Then why is it that men in France who, like the heathens, observe no Sabbath, should be short-lived, and physically weak, when the heathens, under the same conditions with respect to Sabbath rest, are physically strong?

The writer would not be understood, to argue that Sabbath rest is not beneficial. I believe in observing the Sabbath, and have carefully regarded it all through life, and have found it an incalculable blessing. But the fact that it is such a blessing to those who observe it religiously, is no reason why it should be enforced upon those who do not wish to regard it, and the evidence is still wanting to show that the individual who works seven days in the week will not live as long, and be as healthy as the man who only works six days, provided the individual who works all the week does not abuse himself by any form of dissipation, such as is quite common in France, and will take the amount of rest that nature requires every night. Night is the time which God gave men in which to rest, and while wrapped in slumber, the tissues of the body are built up and strengthened for the labors of the following day.

But it is a noticeable fact that when a man has a theory to uphold, and especially when that theory is one not well grounded in principle, what he lacks in argument, he endeavors to make up in strong assertions which, however, do not bear close scrutiny.

A. O. TAIT.

Which the Dying Cause?

MR. F. W. WARE, Secretary of the American Sabbath Union for the State of Michigan, in his paper for February and March, says:—

The Seventh-day Adventist papers are guilty of shamelessly and continuously insulting public intelligence by saying that those who are laboring to enforce laws enacted for the protection of the Sabbath from ordinary labor and noisy sports are trying to make men religious by law. . . . The Seventh-day Adventists ought to be ashamed of their course in this matter. . . . It is a poor and dying cause that is compelled to resort to such things.

One of two things must be true: this religious organization known as the American Sabbath Union, in its efforts to secure and enforce Sunday laws is either trying to make men religious by law, or it is not trying to make them religious at all, for this is its sole work, aim, and object, the enforcement of Sunday observance by law. If it, a religious organization, is not trying to make men religious, we would advise it to turn its attention to its legitimate and consistent line of work. There is little question, however, as to what it is trying to do. The *modus operandi* is the questionable feature in the case. It may be observed further that it must be a poor and dying Sabbath that is compelled to resort to law for protection and existence. In a lecture delivered in Battle Creek, Michigan, March 6, 1892, Mr. Ware attested this fact by saying:—

It was recognized about twenty-five or thirty years ago by the church that the American Sabbath was very fast passing out of our hands. . . . The churches which generally take the lead in moral reforms . . . saw as far back as that time that unless something was done more than ordinary, the American Sabbath, our Christian

Sabbath, would soon with us be a thing of the past.

The "dying cause" is on the other side of the question from that which Mr. Ware would endeavor to make it appear.

W. A. COLCORD.

They Mistake It for Christianity.

THE *Sun* has received copies of the Chinese cartoons, ridiculing Europeans and Christian missionaries, which are now circulated in great quantities throughout China. Of these it is said:—

They are distributed freely among the people, as religious tracts are distributed with us, and the money for the purpose is furnished by individuals and associations, animated by a spirit of patriotism as they regard it. . . . The movement is a veritable Chinese propaganda with the purpose of preserving the native religion and customs and protecting them against the invasion of Christianity and all European influences. . . . A totally vicious character is ascribed throughout to the Christians. They are represented as guilty of the grossest immorality and the most horrible and revolting crimes, gouging out eyes and inflicting the most cruel tortures. . . . This atrocious assault upon Christianity is the more remarkable because it is made by the representatives of everything that stands for civilization and high intellectual cultivation in China. It is the work of men of letters, men of a really lofty scholarship, measured by any standard we may apply. That such men, whose ordinary concern in life is with philosophical speculations, high political economy, statesmanship, should stoop to expedients not only absolutely depraved but of childlike imbecility, is something that does not readily explain itself.

On the contrary it does quite readily explain itself. These educated Chinamen know Christianity from the same point of view from which such men as Thomas Paine, Robert Ingersoll and the scores of writers for various infidel, atheistic, and "free thought" journals know it. Much of the published thought of these men of intellect and learning is as grossly repugnant to the religious sense of the experimental Christian, in proportion to the civilization from which it emanates, as the vulgarities of these Chinamen. Not only is this not surprising, but on the contrary it would indeed be surprising if just this use were not made of the terrible facts in the history of professed Christianity. The history of Christianity as it is now written, read, and understood throughout the world, is not the history of the gospel of Jesus Christ, but quite the contrary. The saddest, bitterest, most utterly hopeless fact, that the true Christian has to deal with in this world, is, that Christianity, so-called, as, led by the great deception, it has made itself known to men, is in reality the most deadly enemy and dangerous foe of the Christianity of the gospel pure and undefiled.

W. H. M.

A Greater (?) than Joshua.

THE *Mail and Express*, of April 9, contains a sermon by Rev. David Gregg, of the Lafayette Avenue Presbyterian Church, Brooklyn, from Ex. 23:12: "Six days thou shalt do all thy work, and on the seventh day thou shalt rest," etc. In its personal comment the *Mail and Express* says of Dr. Gregg, "His sermons always show that scholarship which is so prominent a characteristic of the man," and in the course of the sermon quotes him as saying:—

We have spoken of the abolition of the Sabbath in California. One reason for its abolition there is the wrong views which are scattered broadcast in California. The Seventh-day Adventists have their stronghold there. They insist that the seventh day must be observed, or no day, and so are hand in glove with the infidel in destroying the Sabbath.

This is an illustration of the power of wrong views, and of the church defeating itself because of wrong views. There is no proof, and, consequently, no certainty, that the seventh day of creation, which Adventists claim, and the seventh day of our almanac are one and the same day. Besides this, the whole controversy about the seventh and the first day can be settled in a simple way. Here is a man who believes in the first day of the week as the Sabbath, and here is a man who believes in the seventh day of the week as the Sabbath; let them turn themselves back to back and start around the world. When they meet at the point opposite the starting point on the other side of the world, they will find that one has lost half a day, and the other has gained half a day and that they are keeping precisely the same Sabbath. Let them turn around and come back the same way and they will have the same Sabbath when they get home. Simply crossing over what is known by navigators as the Sunday line at 180 degrees changes the day, either backward or forward.

Certainly there is a greater than Joshua among us, for while at his behest the sun stood still, it yet continued to be the measure of the day, but Dr. Gregg is able to ignore the office of the sun in day-making entirely.

In the whole paragraph there is not a single correct statement, as applied to the Sabbath or Seventh-day Adventists, and on every point mentioned any intelligent man could set himself right with a moment's thought, or a few moment's investigation. Such "scholarship" as this reminds one of the wise remark of the humorist, that he would rather not know so much, than know so many things that weren't so.

Which Side?

THE *Voice* "straddles the fence" on the question of Sunday newspapers in the following ingenious but not wholly uninteresting manner:—

The Sunday newspaper might be put to considerable inconvenience if the ruling of Judge Clark, of Atlanta, Ga., holds good throughout the courts. The decision was that advertising in a Sunday newspaper is not legal and contracts for it can not be enforced. The Sunday newspaper lives on its advertising. Bereft of an income from this source, it would be snuffed out of existence too quick to preach its funeral sermon, or sing its requiem. But we don't believe that it is predestined to die that way. A ruling of this kind, if it prevails in the higher courts, would cause some inconvenience, and probably some loss, but newspaper publishers would probably meet the case by requiring cash in advance for all future advertising. It has always been a marvel to us, by the way, to see the enemies of the Sunday newspaper trying to starve it out by refusing to buy copies of it. The only way to starve it out would be by refusing to trade with those who advertise in Sunday newspapers. It would be an interesting thing to find out how many pillars of the Church such a boycott would hit! But if carried out on an extensive scale, how it would set the fires of indignation and apprehension to glowing in the offices of the daily newspapers!

It would be interesting to know just what the *Voice* thinks about laws that countenance dishonesty in the interests of Sunday sacredness; but the foregoing is all that it has to say upon the subject.

SUNDAY reformers are accustomed to say, that the keeping of any day in seven meets the demands of the divine law. Those who observe the seventh day meet all God's demands according to this logic. But these same Sunday reformers add that "the civil law can not recognize two days," and hence it must compel the minority to refrain from work on Sunday, and it can not protect them in observing the Sabbath. Such a position is inconsistent and un-Christlike. It measures the duty of the State by the choice of the majority.—*Sabbath Outlook*.

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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THE *Christian Statesman* has discovered that Wyoming has a Sunday law. This leaves only Idaho and California without such statutes.

THE Des Moines, Iowa, Conference of the Evangelical Church, at its session just closed, passed a strong resolution against opening the World's Fair on Sunday.

THE *Mail and Express* remarks that "all the States will undoubtedly sooner or later direct that their exhibits at the World's Fair be closed on Sunday in obedience to the Christian and law-abiding sentiment of the country.

BAKERS' Union No. 90 has reported to the New York Federation of Labor that the bakers in one of Dennett's coffee and cake saloons were compelled to attend prayers or pay fifty cents fine for each omission. Such things as this are but a natural outgrowth of the fast growing determination to enforce religious observance.

THE Idaho World says: "The preachers of Idaho have formed a combination and will circulate their petitions asking that the World's Fair be closed on Sundays." The *World* adds: "No true American citizen who has any conception of what kind of a link for a proposed long and strong chain he will be helping to forge by signing it, will put his name to such an un-American and unpatriotic request."

THE pertinacity with which the advocates of enforced Sunday closing of the Exposition mean to continue their efforts is shown by this from the *Christian Statesman*: "It would not be too late even if Congress or the Commission should decide adversely, for the decision might be reversed. It would not be too late even if the Fair had begun with Sunday opening, for a sufficient protest would close the gates."

There will be no truce offered by these people, and by and by no quarter given.

SAM SMALL has been expressing himself, in Chicago, on the Sunday-closing of the World's Fair. He threatens it with bankruptcy if it opens on Sunday. He also said: "In 1888 the Republican Party, in its first convention in Chicago, placed in the first paragraph of its platform a recognition of Almighty God, by thanking him for what he had done for the country in general, and for the

Republican Party in particular, and the 5,000,000 of people who voted that ticket voted for that clause as well as the rest. Submit the question whether or no this is a Christian people to a general vote and it will carry by an immense and overwhelming majority. At the Paris Exposition America, England, and Canada had their exhibits closed on Sunday, and had marines stationed to enforce the national respect to God's law."

What can be expected from one who holds as superficial a view of religious life and truth as this?

LONG ISLAND CITY has opened its baseball season with a police raid on the players who had gathered to the number of several hundred, Sunday April 11, in the vacant lots between Astoria and Hunter's Point. Sunday baseball is to receive special attention from the authorities of Long Island City this summer. It will soon be found throughout the whole country that zealous police attention to Sunday desecration is an easy way to gain approbation and conceal the lack of enforcement of legitimate law.

THE Directors of the World's Fair have been memorialized on the Sunday-closing question by the International Federation for the Observance of Sunday. The document begins:—

To the Directors of the World's Exposition at Chicago:

Mr. President and Gentlemen: Permit us, Continental Europeans, to address you in the name of the Association which we represent and their numerous adherents, in favor of closing, on Sunday, the great Exposition which you are preparing for next year.

The memorial is quite long and takes the remarkable religious ground that enforced freedom from labor on Sunday is religious liberty.

THE *Christian Statesman* thus welcomes an assistant in the advocacy of religion. "Do our subscribers think it square dealing for the former editor of the *Christian Statesman*, after signing a promise not to issue a rival paper, to bring one out, of almost the same name, in the same place, through his son? One of our mailing lists, a most valuable part of our property, was not turned over to us, being "among the missing" when the transfer was made. If our subscribers are generally getting samples of the above or any other paper we ought to be so informed. The new paper is not authorized by the National Reform Association."

The management of the *Christian Statesman* seems to find it true, that uneasy lies the head that wears the editorial quill behind its ear.

At the Methodist Conference recently held at Chillicothe the following was passed regarding the World's Fair:—

Should said Exposition be opened on the Sabbath day, contrary to the solemn protest of the Christian citizens of this country, we pledge each other that we will not attend said Exposition on any day of the week, and will induce our people to follow our example in this regard.

That is to say if we can't have things our own way, we will resort to boycott. We wonder if Christ ever used any such methods in his work while upon earth? If not, then, is the boycott a method that it is proper for Christians to use? Of course it is the privilege of any one to stay away from the Fair, but why should Christians resolve so much about it? Why not depend on winning the world to Christ, relying upon his power for aid, and let the United States run its Fair to suit itself?

AN additional \$50,000 has been appropriated for the American Museum of Natural History on condition that it be open to the public Sunday afternoons and two evenings each week. The *Mail and Express* thus bewails this action:—

"The condition requiring the Museum to be kept open on Sunday afternoons is pernicious in tendency and the offspring of an unwise and unsound

public policy. The Sabbath of Continental Europe, with its fetes, its theaters and operas, its parades and concerts, its public galleries and varied places of general entertainment, is a very different day from the Sabbath contemplated and preserved under American institutions. Here it is a day of consecrated rest and worship. There it is a day devoted to frivolity and hilarity, to say nothing of the baser forms of vice which its customs generate and foster. Any step which tends to change the sacred character of the day with us is a step in the wrong direction. This condition of the additional appropriation does this very thing; it tends to secularize the Christian Sabbath, and it is to be deplored that it has received legislative sanction. It would have been practicable to get the appropriation without this wretched selling of Sunday. Has it got to this, that Christian institutions will be obliterated for money?"

As a sequel to the hearings before the World's Fair committees, in the House and Senate, on the Sunday-closing of the Chicago Exposition, some account of which is given in another column, there appeared among the church notices of the Washington *Evening Star* an advertisement of the presence of Rev. Dr. Herrick Johnson, of Chicago, in the city, and that he would preach in two different churches on the following Sunday. The notice continued, "Dr. Johnson visits Washington by the request of the American Sabbath Union, to urge the importance of united effort for the sanctity of the Sabbath, especially in view of its threatened desecration at the Columbian Exposition."

THE story will be remembered of the careful father who flogged his son severely for profanity, but the son afterwards proved that he had actually said nothing at all, whereupon the father assured him that it didn't make any difference for he thought damn anyway and he ought to be whipped for that. This has found its parallel in the decision of a Washington Judge, as reported in the *Post*, Washington, D. C.:—

You haven't any right, even in conversation, to repeat profanity. It is just as much an offense against your Maker and the law as if you originated the oath, said Judge Kimball yesterday in passing sentence upon William Lyddane. Mr. Lyddane endeavored to excuse himself for using certain words of profane nature on the ground that he was engaged in a religious discussion and had simply quoted them. He was fined \$5.

Beyond this it is not more than half a step to that paternal oversight which would discern the thoughts and intents of the heart.

A CORRESPONDENT in Vermont sends us the following:—

Rev. Mr. Bates, pastor of the Congregationalist church at Randolph, Vermont, after preaching a sermon on the "Sabbath question," April 3, 1892, made the following remarks in substance:—

"I have spoken upon this subject because I have been requested to, as also have the other ministers of our denomination throughout the land.

The object of bringing up the subject is to put before the people the importance of a day of rest, and the need of our exerting our influence in favor of closing the World's Fair on Sunday. I am inclined to think that this is a needless precaution, as I do not believe that the people of this enlightened land will allow such an outrage. But if it is decided against us, next summer will witness one of the greatest revolutions which our country ever saw. We will have a new set of congressmen, and if need be, a ruler over them, as in ancient times, who will order and compel them to enact such laws as are for the interest of the people."

And this minister only expresses the general sentiment of the ministers of the leading churches. They are determined to rule or ruin. Possibly they will yet do both.

WHEN the Italian troops took possession of Rome the percentage of illiteracy in the papal city was ninety per cent. Now it is forty-five.



NEW YORK, APRIL 21, 1892.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE Anti-Poverty Society of this city, about which so much was said and written three or four years ago, still holds its meetings on Sunday evenings at Cooper Union.

A FEE of ten cents is charged for admittance to the Anti-Poverty meetings, and to secure a really good seat requires an additional fifteen cents. In this the Anti-Poverty Society is not singular; the entirely unique feature of these meetings is, that, notwithstanding the charge made at the door, a collection is regularly taken up in connection with the opening exercises.

DR. EDWARD MCGLYNN, the excommunicated priest, stands at the head of the Anti-Poverty Society, and at the regular meeting Sunday evening, April 10, seeming to see the incongruity of taking a collection after charging for admittance, he remarked that the collection was the "one feature of the meetings which entitles them to the character of semi-religious gatherings, and justifies the holding of them on the holy day."

DR. MCGLYNN's subject on the occasion of the meeting referred to, was the proposed Sixteenth Amendment to the national Constitution, which provides that no State shall—

use its property or credit, or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking which is wholly, or in part, under sectarian or ecclesiastical control.

The speaker did not confine himself very closely to his subject; but enough was said to make it clear that he was opposed to the proposed amendment, as it now stands; but only, he said, because it was not broad enough.

DR. MCGLYNN said that he would propose an amendment to the amendment making it provide that no State shall "use its property or credit, or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses or otherwise, any insti-

tution or undertaking not wholly under governmental control."

THIS wording would accomplish all, and more, the Doctor thought, than was claimed for the amendment as it has been proposed by the Association for the Protection of American Institutions. As it now reads, the speaker suggested, it has the appearance of hostility to all religion, while at the same time it leaves a loophole for so-called "unsectarian religious instruction," under Government patronage and support; and in the latter suggestion Mr. McGlynn was clearly right. It is certainly not the design of the promoters of this proposed amendment to make any wider separation between Church and State than now exists. On the contrary, their amendment is aimed at Roman Catholics, and is designed to exclude from the public crib all the institutions of that church, without in the least interfering with the giving of "unsectarian religious instruction" at Government expense.

UPON this matter of "unsectarian religious instruction," the *Catholic Review* of the 10th inst., says:—

Indian Commissioner Morgan has purchased Protestant hymn-books and copies of the Protestant version of the Bible for the "non-sectarian" public schools which he has established for the Indians. Rev. Father Van Gorp, S. J., of Spokane, was in Washington, D. C., a few days ago, and he is reported to have said: "The Indians in the Northwest are better cared for, so far as rations are concerned, since the late uprising which cost the Government so much money. The cause of Indian education is not so bright as could be wished for, owing to the many difficulties the missionaries are compelled to encounter. Even the Indian Bureau, in spite of its advocacy of non-sectarian schools, seems to realize the necessity of some kind of religious education as among the articles purchased for what are called "non-sectarian" Indian schools are Bibles and hymn-books. The purchase of the latter justifies the conclusion that religious services form a part of the curriculum of the Government schools, especially as the superintendents are generally ex-Protestant preachers." Morgan's "non-sectarianism" is of the sort that would satisfy John Jay, Elliott F. Shepard and the other bigots of the proposed Sixteenth Amendment to the Constitution.

The fact is, there is and can be no such thing as unsectarian religious instruction. When Commissioner Morgan puts Protestant Bibles and Protestant hymn-books into the hands of the Indians, and instructs them in accordance therewith, he is, from a Roman Catholic standpoint, giving them sectarian instruction. The proper course for the Government to pursue would be for it to give the Indians a purely secular education, and leave the rest to be done by missionary enterprise, and by anybody who would do it, putting no obstacles in the way and offering no inducements to the work, simply affording equal protection to all from violence. The only real service that civil government can render the religion of the Lord Jesus Christ is to let it alone, merely affording those who profess and teach it

the same protection that it affords to other citizens. When civil government does less than this it comes short of the purpose of its institution, namely, the protection of the natural rights of the individual; when it attempts to do more, it invades the sacred domain of conscience and corrupts the religion which it fosters. To be pure the religion of Christ must be absolutely separate from, and independent of, civil government.

In the recent Pittsburg Sunday Convention, Mr. Crafts dramatized quite effectively, and greatly to the disadvantage of the butt of his ridicule, the boast that "the Sunday paper has come to stay." The incident suggested to the writer, who was present, another drama, in two scenes, thus:—

SCENE I.

Mr. Crafts on the "reform" lecture platform exhibiting an oriental saw, and saying: "It was such a saw as this that Christ laid down at the close of his week's work on Saturday evening, saying, 'The Sabbath was made for man.'"

SCENE II.

Mr. Crafts in the editorial chair of the *Christian Statesman*: "Reformers should be accurate."

Accurate in what? In statements of fact? or in counting the cash received for Sunday evening "reform" lectures? The editor of the *Statesman* has quite a reputation for accuracy in the latter particular. Scene I. is a sample of his performances in the other matter. This great apostle of compulsory Sunday-keeping would gladly have the people think that Christ worked on Saturday, the seventh day of the week, and rested on Sunday, the first day of the week, but he himself knows better; and, unfortunately for his cause, the people also know better. The oriental saw and the designedly careless statement are to that extent a failure. They are, however, valuable as a sample of "reform" methods as exemplified by the founder of the American Sabbath Union, its whilom Field Secretary, and now boomer-in-general of "the whole circle of reforms."

It is stated that Rev. G. W. Todd, of Topeka, Kansas, has taken the initiatory steps for the organization of what he calls a People's church. It is said to be Mr. Todd's idea to organize, in the large towns, People's churches, at which laboring men can assemble and discuss what he terms, "moral and political questions."

THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

DEVOTED TO

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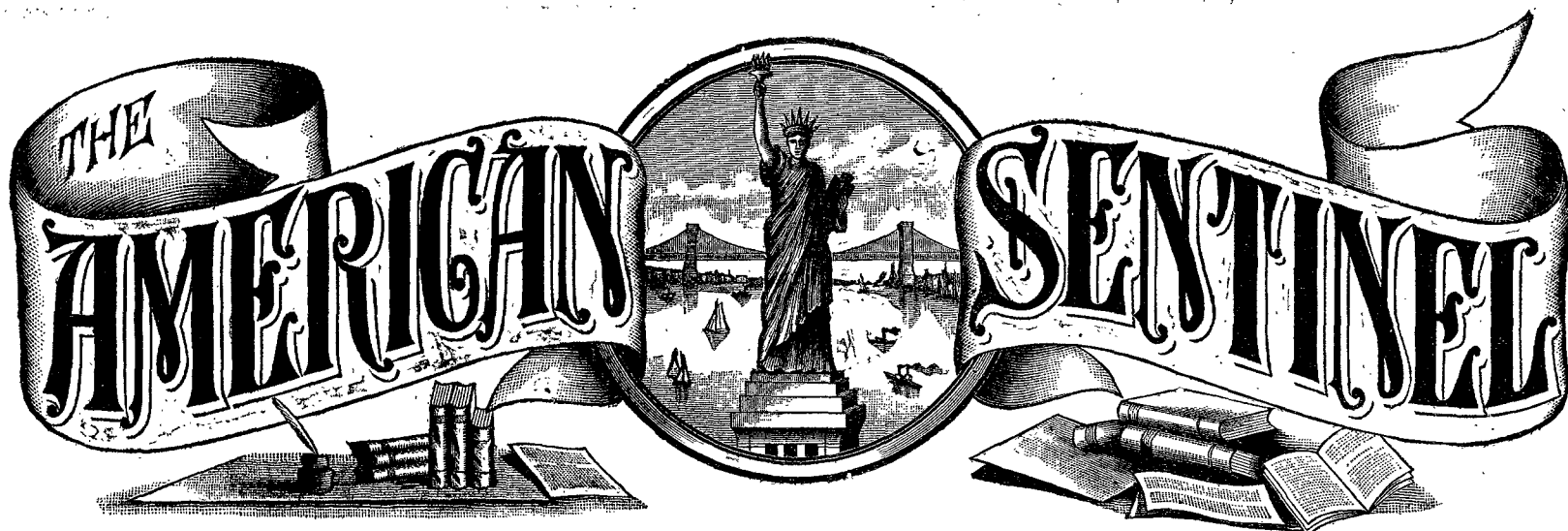
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ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

THE Mayor of Newville, Pennsylvania, has taken advantage of the "Blue Laws" of 1794 to enforce upon that town his ideas of Sunday sacredness, by prohibiting the sale of Sunday papers.

THE *Christian Statesman* is in favor of boycotting all papers publishing Sunday editions. Why does it not boycott railroads running Sunday trains? It not only fails to do this, but it actually advertises Sunday trains. Possibly there is money, or at least, transportation, in it. Would the *Statesman* advertise Sunday papers on the same terms?

IN answer to the question, "How can the Sunday paper be suppressed?" Rev. J. S. McKee said in the Pittsburg Sunday Convention:—

By the Christian people of this community combining together in the resolve not to advertise in or purchase a copy of a paper publishing a Sunday edition.

That is, by boycott. Has this diabolical thing become "a means of grace"?

REV. DR. PARKHURST, pastor of the Madison Square Presbyterian Church, in this city, has gained an unenviable notoriety, recently, by certain sensational methods which he has adopted "for the suppression of vice."

DR. PARKHURST is President of the Society for the Suppression of Crime, and doubtless acted in good faith in all that he did, using the best judgment that he had as to methods. He was, however,

certainly unfortunate in his choice of methods, and has probably succeeded in doing more harm than good.

It is very doubtful if a minister of the gospel has any duty in the direction of personally undertaking the enforcement of the civil law. His sole work should be that of ambassador and teacher. For that work he has a commission, and the divine promise of Christ's spiritual presence; but when the minister of the gospel becomes a detective and enters dens of vice, and drinks beer with lewd women, he not only does that for which he has no commission, but he goes where he has no promise of Christ's presence and blessing. To say the least that can be said, and say anything, Dr. Parkhurst committed a fearful blunder in going where he did and as he did. Thousands of young men will take license from this minister's example and become acquainted with depths of vice, of which, otherwise, they might never have known, even by the hearing of the ear.

THERE are in this city thousands of depraved women, and still more thousands of evil men. Many of the women are in a sense driven to the life they lead. If Dr. Parkhurst and his wealthy congregation want to suppress vice they can do it no more effectively than by undertaking patient and systematic missionary work among the fallen of both sexes. Had Dr. Parkhurst gone where he did, not as a detective to obtain evidence to secure conviction in the civil courts, but as a minister of Christ, gone to labor, even as the Master did, for the fallen, gone in proper company, conducting himself properly, he might have accomplished some good, but as it is nothing but evil can come of it.

REV. LUTHER T. TOWNSEND, a prominent Methodist minister, created a decided sensation recently in that communion by charges of wire-pulling, bribery, and general chicanery in the management of the

denomination. April 4, Professor Townsend spoke for two hours before the Methodist ministers of Boston, giving facts, reading letters, etc., in support of his charges.

ACCORDING to the New York *Sun's* Boston correspondent,—

One writer spoke of having seen money passed to buy votes to send a person to the General Conference. Another knew of mercenary barterings to secure soft seats for members of a church or district ring. Almost all the letters had to do with "combines" between the elders, and providing for them the easiest and most honorable offices in the ecclesiastical government. Others had noted the improper struggle for episcopacies. All had some bit of proof to put on record, and all professed themselves willing to come forward and testify to these things in order to purge the Church."

It would seem that the "Church" needs purging. Nor is this state of affairs confined to the Methodist Church in the North. The *Tennessee Methodist*, in its issue of March 31, has an article on the Presiding Eldership, in which this statement is made:—

A time limit ought to be put to the Presiding Eldership. Everything in the history of the office and the men who fill it sustains this statement. . . . The mind of the church would be greatly eased if they knew that the office would not become the sinecure of fossils. They have an abhorrence of a professional Presiding Elder. They soon come to the conclusion that the man loves power, and uses his influence to perpetuate it. . . . The longer some men stay in the office, if natural born tricksters and politicians, the greater hardship they work upon those who fill places under them, in order to maintain their places in the cabinet. Lust for power hurled angels from heaven. It may send some, not angels, elsewhere.

SIMILAR things were said some months ago in a Western conference, we do not now recall positively which one. All this goes to show that human nature is about the same inside the Church that it is outside of it, and that whether in the Church or out of it it lusts for power just the same. It does not prove that the churches are wholly corrupt, nor does it prove that Christianity does not make men honest and unselfish; but it does prove that a

profession of Christianity does not make men honest, and that the powerful and popular churches, which are so much concerned for the morals of our city, State, and general governments, have more than enough to do to purge themselves of debasing political methods without spending so much time in fruitless endeavors to secure complimentary votes and meaningless resolutions that "we are a Christian people," that "this is a Christian Nation," and that the "American Sabbath must be preserved." The Church has fallen upon evil times, and about the worst feature of the whole business is, that leaders in the Church are looking to about everything but the power of the gospel to purify both the Church and the world.

A Specious Plea.

At the hearings before the House Committee on the World's Fair, in which those who advocated the Sunday closing of the Exposition, by act of Congress, presented their views, no arguments were offered. The reasons given why Congress should be asked to do this were based solely on religious sentiment and precedent. The field of religious precedent in law, was swept, from the commission to Columbus from the king and queen of Spain, through the colonial charters and their Church and State wordings, and the fragmentary survival of the union of religion and the State found in State Constitutions, statutes, and judicial decisions, down to the last opinion of Mr. Justice Brewer, that this is a "Christian Nation." This most extensive array of erroneous precedent backed up by petitioners, said to be several millions in number, and the claim that there were at least eighteen millions of professed Christians in this country whose "wishes were entitled to respect," seemed to be wholly relied upon as sufficient to carry the day with the Committee and Congress. Either of these claims ought to be sufficient to excite the suspicion of every thoughtful, clear-minded legislator. The error of religious precedent in our law has already become colossal. That the time has again come when this error begins to claim the fact of its existence as proof sufficient that it exists by divine right and is therefore of superior authority in civil affairs, certainly should rouse the attention of the American people, much more those to whom is entrusted the care of the legislative and judicial interests of the Nation, to the impending possibilities of this religious movement to still farther increase the force and authority of precedent by which it already claims to rule.

The very precedents quoted are themselves the strongest evidences possible that this line of legislation and decree should be followed no farther. The fact that subservience to the wishes of a religious aristocracy is asked so boldly, and with such insistence, is sufficient cause for alarm. That all who profess even the forms of Christianity, and that however hypocritically, are counted in to swell the ranks of the aristocracy of religion is in itself enough to excite suspicion. That among those they enumerate are many thoughtful men and women, whose hearts and minds are the abode of religion pure and undefiled, who disagree wholly with this course which their Bible tells them is the spiritual adultery of the Church with the world, and still they are counted as

favoring that with which they are at total variance, this, if there were no more, must raise a grave doubt as to the safety of listening to the demands of a minority so constituted, and which bases its requirements upon the arrogant assumption that it is the moral and spiritual "400" of this country.

In perfect consonance with these claims, but still more specious was the plea made at one of these hearings before the committee, that "this Government has no right to use the money of the people to support an Exposition which opens its doors on Sunday contrary to the wishes of so many of the people who pay the taxes from which that money is taken." There is a difficulty with this proposition. Is it a proposition in pure civics? If it is it will apply universally. Because there are so many citizens so strenuously opposed to the tariff laws as they now exist, money drawn from them in taxes, if they object, must not be appropriated for the enforcement of the tariff and the collection of duties under it. Because so many American citizens are politically such earnest Republicans, if they should object, no money drawn from them by taxation could be appropriated for the expenditures of a Democratic House of Representatives. On the same principle precisely, because there are so many Sunday-keepers in this country the money drawn from the people by taxation cannot be appropriated for the use of an Exposition which may keep open on Sunday. If these are all purely civil questions they are all on the same footing, and the same principle will apply to all. But the absurdity is self-evident. The plea is specious, it contains a factor which is extra-civil, and that is that this is a "Christian Nation." The objection is made because of religious conviction. But that destroys the civil plea entirely. It is not a question in pure civics, and so Congress cannot decide it. Those to whom the paying of taxes is contrary to conscience have but one recourse, that is to follow the Bible injunction and distribute their wealth among the poor; then having lent their substance to the Lord it will be beyond the reach of the tax-collector.

W. H. M.

For the Institution and Not the People.

THAT the demand for the Sunday closing of the World's Fair, like the demand for Sunday closing and Sunday legislation in general, springs from a determination to perpetuate a religious institution and enforce it upon the people "gently or otherwise," the following from leaflet No. 42 of the Sabbath Observance Department of the Women's Christian Temperance Union clearly shows:—

That the Sabbath might be protected and honored, it was unanimously decided that we must stand as a unit for closed gates.

It is for the protection and honoring of "the Sabbath," then, the demand for closed gates is made, and not for the protection and security of the people.

Likewise the first topic suggested by the World's Sabbath Observance Union for prayers and praise during the week (April 5-12) last appointed, as a "week of prayer for the Sabbath," was,—

A large outpouring of the Holy Spirit on divine ordinances, especially on the Lord's day.

In the past the Lord has usually poured out his Spirit upon the people rather than upon ordinances; but in this case it seems

that it is the "divine ordinances," especially Sunday, that seem to be in need of a blessing. There is one day in the week which the sacred word says God blessed, but that was Saturday, the seventh day, and not Sunday. The advocates of Sunday laws expect to corral the first day, and hold it for the Lord to pour out his Spirit upon that and bless that also. From the earliest days of the worshipers of the sun down to the mingling of heathen ordinances with Christian rites and ceremonies, and even until now it seems to have gone without a blessing. Without a divine command for its observance or a divine blessing for its sanctification, why should it be thought strange that those who still persist in observing it should demand law for its protection, and still be praying for a "large outpouring of the Holy Spirit upon it?" But for all this it is the *people* and not the *institution* that need the Holy Spirit. If they had sufficient of this, divine ordinances (those set apart by God) would not suffer, for "when he, the Spirit of truth is come," said Christ, "he will guide you into all truth."

W. A. COLCORD.

Shall Congress Adopt This Proviso?

At the hearing, lately held before the House Committee on the World's Fair, this proviso was offered for insertion in the bill to further appropriate five millions of dollars to assist in defraying the expense of preparation for the World's Fair at Chicago:—

Provided, however, That no part of the sum appropriated by this section shall be paid until the corporation organized under the laws of the State of Illinois, known as "The World's Exposition of Eighteen Hundred and Ninety-two," and said World's Columbian Commission, shall stipulate in writing that the said Exposition shall not be opened to the public on Sundays.

It has been claimed by those who offer the proviso that it was drawn by Justice Strong, retired Justice of the Supreme Court of the United States; and Elliott F. Shepard said, in his printed brief, that Justice Strong had declared that "the proposed clause would not be obnoxious to the national Constitution;" and, as thus it was certain that it had passed under his supervision at least, the impression was conveyed that it had met with his approval. If this is so it is certainly probable that the superficial, legal requirements of the case will certainly be met in the clause and the statement of the legal status of the matter found in it will be accurate. It is well then to look at the proviso and find what that is. It is found in the unreserved acknowledgment of the full authority of the "Corporation organized under the laws of the State of Illinois" over the Exposition as a business and financial matter. This is further shown by the fact that the proviso requires that the corporation and its advisory commission shall *stipulate in writing* their compliance with a certain condition precedent. This in itself shows that in the mind of the writer of the clause Congress had no authority over the corporation to require compliance, otherwise it would not be necessary that the corporation should enter into any written contract binding itself to the performance of this particular act. It is acknowledged then by this proviso that the World's Fair is a business enterprise, the control of which is vested in a stock company under the laws of the State of Illinois. Nowhere in this clause

nor in the bill itself does the United States assume to be a stockholder or business partner in this corporation. If it were possible for the Government to hold such a position as that it would become subject to the laws under which the corporation is organized and would have the voice in the management represented by its shares of stock and no more. But this money represents no stock; it represents no voice in the management; it is solely a governmental appropriation for aid, with certain provisions made for its possible repayment. And then the addition of a proviso is proposed which makes that repayment less probable, and reduces also the probability of the shareholders' making good their own investments. Is it then a business proposition? It certainly is not. The proviso acknowledges that Congress has no authority. Why then should it inject an unbusinesslike proposition into an appropriation, for the sake of throwing its influence, and the power of the money of the people toward the accomplishment of that which will render it unlikely that it will ever receive back the money of the people again? It is not a business proposition. Some other element enters into it. In the sphere of that other element the Congress of the United States as a civil legislative body has no jurisdiction. It having been acknowledged in the wording of the proviso that the local management has full control of the affairs of the Exposition, this is an attempt to assume a business control by indirect means, outside of legislative authority, and use that control to compel a sacrifice on the part of shareholders and taxpayers to secure—what?—The observance of a religious tenet.

THIS proviso proposes that Congress, in passing it, shall indirectly legislate to close the World's Fair on Sunday. Is that a sound legal proposition? It is not. The regulation of Sunday closing, or Sunday selling, as the law stands, is a matter of the law of the place where the business is transacted. The United States does not own the World's Fair site, and it cannot, consequently exercise any municipal control over the World's Fair in general. The question of the special restrictions and regulations to be placed upon the exhibitors of this Exposition belongs solely with the local management, under the municipal and State laws of the city of Chicago and the State of Illinois. With the law of the place in this matter the Congress of the United States cannot tamper, to add to it, in any manner, or to undertake the enforcement of it in any degree. There is a State law upon this subject. To that is the sole recourse. There is the place to find whether the people of Illinois will uphold the State in enforcing that statute during the continuance of the World's Fair.

But here is a State law which is obsolete. This proviso offers a congressional bonus of five millions of dollars, conditioned on the resurrection and enforcement of that statute. Is it a proper thing for any congressional committee to enter into an inquiry as to whether a certain statute of any State is enforced, or to be enforced in the contingency of the holding of a World's Fair within its limits, and then recommend Congress to promise that State money if it will enforce that statute? Is it commensurate with the dignity of the World's Fair Committee of the House of Representatives to present such a propo-

sition as that? Ought Congress to accept with equanimity a proposition that it bribe Illinois to enforce its own statutes? In what spirit ought Illinois to take such a suggestion? Such questions as those are pertinent. But if it is not a bribe is it a purchase? It would be a peculiar thing, certainly, for an economical Congress to expend five millions of dollars to buy the control of twenty-six Sundays in the city of Chicago, only in order to hold them entirely unproductive. That would surely be something entirely unique in the way of congressional appropriations.

As a business proposition solely this proposed proviso has no standing; as a purely legal and legislative proposition it is unsound. It is a religious proposition; and as such the Congress of the United States cannot enact it.

W. H. M.

Who Gave It Its Seat?

WHETHER a religion or a religious institution be true or false does not effect the propriety of legislation upon it on the part of civil government; for all such legislation, whether the religion it concerns be true or false, is without the jurisdiction and lawful domain of civil government. But the demand for such legislation very naturally raises the question whether the religion or the religious institution thus sought to be enforced is genuine or not; in fact the demand for it is quite generally made, as the history of such legislation shows, in consequence of an agitation upon this question already in existence, and usually to uphold the wrong and put down the right.

Thus, in connection with the efforts to secure legislation for the enforcement of Sunday observance the question is raised as to which day is the Sabbath. Upon this there is a difference of opinion and practice even among believers in the Bible, some observing Saturday, the seventh day, and others Sunday, the first day. Which is the true Bible Sabbath is a matter of controversy.

Were the Bible allowed to speak upon this question, and its plain, unequivocal utterance to stand for just what it says, the controversy would soon cease, for that says, "The seventh day is the Sabbath." But all are not ready to yield even to so plain a statement. Various and conflicting methods of reasoning and interpretation are resorted to in order to make the divine answer to the question,—Which day is the Sabbath?—of no force, or to fit at will. It will be observed, however, that those who claim that the Sabbath commandment enjoins simply the observance of one day in seven, but no particular day, are as tenacious that the day observed shall be a particular day as are those who hold to a more fixed and definite application of the commandment.

The determination of some who hold to this one-day-in-seven and no-day-in-particular theory, to cling to the Sunday Sabbath at all hazards whether they know it to be right or wrong, is well foreshadowed in the following from an editorial in the *Christian Statesman*, of Feb. 27, 1892:—

The Saturday-keepers should be required to establish their Genesis claims before they are allowed to battle with us in the gospels. Before they debate "the change of day," let them show what day of our modern week corresponds to the original Sabbath of God and man, not to keep which, they say, is as bad as theft or murder. The Lord's day Sabbath has the contested seat. The burden of proof is on them. Let this never be forgotten.

The reader will notice how the editor of

the *Statesman* seeks to evade a defense of the Sabbath he observes, and to intrench himself behind an established custom, rather than to fortify himself with the word of God which he professes to believe. Though he observes a day as truly as do the "Saturday-keepers," of which he speaks, he would have his readers believe that the burden of proof rests altogether upon the observers of the seventh day. How he relieves himself from the responsibility of proving anything is by asserting that "the Lord's day Sabbath [by which he means Sunday] has the contested seat." Evidently possession is nine points in law with him on this question.

By Sunday's having the contested seat the editor of the *Statesman* means that this day has come to be regarded as the Sabbath by the majority of professed Christians, though how and when he does not here pretend to say; it is sufficient for his purpose that it is so regarded. But how much proof of its genuineness and rightful title to the seat is there in this? He who rests his Sabbath case here adopts a principle which he must repudiate in everything else, or be compelled to accept of the worst religions that have ever cursed the world. In point of numbers of adherents the heathen form of worship has the contested seat. Of professed Christians Catholics far outnumber Protestants. As to the number of communicants and customs generally practiced and dogmas established their form of worship has the contested seat. For six thousand years the conflict between truth and error has been going on, and in every instance error has sought to gain "the contested seat," and we are sorry to say that so far as numbers are concerned it has almost invariably succeeded in obtaining it. Truth has been on the side of the few. Of all the inhabitants of the antediluvian world at the time of the flood, Noah and his family only were found righteous. Not ten righteous persons could be found in Sodom and Gomorrah. The broad road has been the road to destruction. And the fact that the Sunday Sabbath is seeking to defend itself by asserting that it has established itself with the masses is strong presumptive proof that it is not the Sabbath of the Bible. And the further fact that those who observe it are unwilling to undertake to prove its claim as such from the Bible, is still further evidence that it has surreptitiously obtained its seat.

True, Sunday has the contested seat of the Sabbath so far as numbers are concerned. But how did it get it? Who gave it this seat? Did God put it there, or is it an interloper and squatter? These are fair questions, and unless those who contend for it as the Sabbath can "prove up," and show a clear title of the day to the claim, its right and title to the seat may well be challenged. The burden of proof here rests upon the one who makes the claim. To establish Sunday as the Bible Sabbath the editor of the *Statesman*, as a professed Protestant, must prove from the Bible that it is the Sabbath. That he is unwilling to rest his case upon the Bible, the following from advanced sheets of his enlarged "Sabbath for Man," printed in the *Statesman* of April 9, 1892, will show:—

It is not true that the name "Sabbath" was never applied to the Lord's day by early Christians. The New Testament words translated on "the first day of the week," mean literally, "the first of the Sabbaths," as of a new series. Acts 13:42 literally means "the between Sabbath," as of a Sabbath between the Saturday Sabbaths.

Not to rest upon these disputed passages, the literature of the early church recognizes the Decalogue—the fourth commandment and all—as in full force, while condemning Saturday observance, and applies to the Lord's day its rules of worship and rest, and in some cases gives to the Lord's day, the very name "Sabbath."

If the editor of the *Statesman* and author of the "Sabbath for Man" had thought he had proved his point by the texts referred to he would have been willing to have rested his case there; but, conscious of his inability to maintain the claim upon scriptural grounds, he thought best "not to rest upon these disputed passages," but go rather, not to some other passages of Scripture, but to "the literature of the early church." In this he abandoned the Scriptures as being insufficient to prove the Sabbatical name and character which he ascribes to the first day of the week. A man does not usually abandon disputed passages if he thinks he has the strong side of the argument in the dispute. Dwight's *Theology*, Vol. IV, page 401, flatly contradicts all the editor of the *Statesman* attempts to prove from the Scriptures and the apostolic Church. Dwight says:—

The Christian Sabbath [Sunday] is not in the Scripture, and was not by the primitive Church called the Sabbath.

How then, we ask again, did Sunday get the contested seat? The editor of the *Statesman*, in the proof sheets printed in the issue of his paper last referred to, has answered this himself. He says:—

Augustine (fifth century) writes: "The holy doctors of the church enjoined that all the glory of the Jewish Sabbath should be transferred to the Lord's day."

And Alcuin at the close of the eighth century (796 A. D.), no doubt sums up the thought of the church when he says: "The observance of the former Sabbath has been transferred very fitly to the Lord's day by the custom and consent of the Christian people."

This is plain enough. The "holy doctors of the church," "by the custom and consent of the Christian people," made the transfer, and put Sunday in the seat of the Sabbath of the Lord. In this way, and not by any command of God, Christ, or the apostles, was the change made, and Sunday given its seat.

W. A. COLCORD.

That Hearing Again.

At the recent hearing before the House Committee on the World's Columbian Exposition, on the question of Sunday closing, one gentleman, Dr. Pitzer, informed the Committee that the question was not in any sense religious. Every other speaker in favor of Sunday closing, made it a religious question. The religious beliefs and prejudices of the Committee were appealed to, and they were exhorted to do their religious duty in the matter in view of both present honors and future rewards.

Who were these gentlemen who spoke in favor of Sunday closing? With one exception they were ministers. Who did they represent in that hearing? They boldly said that they represented the Methodist Episcopal Conference, and certain presbyteries of Pennsylvania, and the American Sabbath Union, which they said represented the combined Christian sentiment of the country. If the question were purely civil, having no religious bearings, why were these gentlemen so intensely interested in it?

Supposing the proposition had been to close the World's Fair on Wednesdays,

and open it on Sundays. The civil basis of the question, if it has one, would be unchanged. No one will deny that the seventy thousand employes of the Fair, could rest as well physically on Wednesday, as on Sunday; and the opening of the Fair on Sunday, would accommodate many that the opening of it on Wednesday would not. What would be the difference? Every one of these reverend gentlemen instead of being at Washington in support of the measure, would be there to emphatically oppose it. What magic works this change? Simply this: "They do not believe that Wednesday is a sacred day that should be kept holy. They do believe this of Sunday, and they are working in this to get a national recognition of their religious belief on this point. And yet, these gentlemen say that it is not a religious question, and as Shakespeare says, "Brutus is an honorable man," "these are all honorable men."

The question of the closing or the opening of the World's Fair, on Sunday, when considered by itself, is comparatively a small question. There have been other expositions before this, some of them closed, and some of them open on Sunday, and yet the world revolves, and the planetary systems are not shattered or seriously disarranged. It is only when this question is considered in connection with all the religious politicians intend to accomplish by it, that it is seen to be of colossal importance.

The very Constitutions of the various organizations that these gentlemen represented in that hearing, are pledges of the fact that they intend this national recognition of Sunday sacredness as precedent to national Sunday laws, and that they intend these as a precedent for putting "all religious laws and usages on an undeniable legal basis in the fundamental law of the land." One of the speakers, Rev. H. H. George, plainly told a few days before in a public speech in Washington, just what they do intend to accomplish. In speaking of the closing of the World's Fair on Sunday, and of other Sunday laws to follow, he said: "We will soon have these laws, and then the people who are now opposing them, and opposing our Sunday, will be invited to leave this country, bag and baggage, and go to a country of a continental Sunday, or of no Sunday at all, and stay there till they die, and be buried there, and then go where they belong!" And yet these gentlemen say this is not a question in any way threatening religious liberty, and "these are all honorable gentlemen."

By the edict of Milan, A. D., 313, for the first time in the history of the world, full and free liberty was given to all religious beliefs. During the next two hundred years, a religious despotism was built up which cursed the world, and held the human mind bound by fetters of fear, for more than a thousand years. How did it all come about? The whole monstrous system was built upon little precedents, not one of which, considered alone, was of more importance than this question of the closing of the World's Fair on Sunday, by Congress.

In fact, the very first step in the direction of this despotism, was the securing and enforcing of Sunday laws. After giving an account of three different Sunday laws, each following the other, and each a little more strict than the preceding one, Neander says, "In this way the Church received help from the State for the

furtherance of her ends." This is Neander's account of the beginnings in the fourth century of the union of Church and State.

More remarkable still, one of these laws was for the purpose of closing the circus on Sunday. The reasons given were: "Because the people collect more to the circus than to the church," and because the exhibition "proved a great hindrance to the devotion of Christians." They also said, "Nor ought any Christian to be compelled to attend these games on Sunday." Of course no one was compelled to attend the games; this referred entirely to those who of their own free will hired out to work for the managers of the exhibition. It is identical with the argument that seventy thousand employes will be compelled to work on Sunday if the Fair is open.

Soon after this, they got laws enforcing the observance of baptism and of the Lord's Supper, then of all the observances of the church. Nor can these men to-day give any reason why if they enforce one of these religious observances by law, they should not proceed to the enforcement of all others.

The object for which the religious politicians worked in the recent hearing, was to so amend the Appropriation bill, as to have it provide that the "treasurer shall not pay one dollar of the appropriation, till the local commission in Chicago shall stipulate in writing that the Fair shall be closed on Sundays during the six months of the Exhibition." Congress could take no step, it could pass no bill, that would more fully commit this Nation, as a Nation, to the recognition of the religious dogma of Sunday sacredness.

A man may say that he believes that Sunday is a holy day, and that he shall keep it sacredly; but to say that he will have no business relations with any one who does not keep Sunday strictly, is going much farther. It is to this extent, however, that this proposed amendment would carry Congress in the recognition of Sunday sacredness.

The question whether Sunday is or is not a sacred day, is purely a religious question. It is not a question for courts and legislatures, but for each man to decide between his own soul and his Maker. Moreover, there is no religious question more under dispute to-day than this. Some profess to believe that Christ and the apostles changed the Sabbath to Sunday. All students of history know that the observance of Sunday in the Christian Church did not begin for some centuries after the time of Christ and the apostles. Many Christians do not believe that there is any Sabbath in this dispensation. Many other Christians believe that the seventh day, or Saturday, is the true Sabbath. The Jews believe this also. Still others, who, under the Constitution of the United States are accounted good citizens, with equal rights, believe that Friday is the only religious day in the week. What right has Congress to take up this religious controversy and throw its influence in favor of any party? This is class legislation. When Congress shall throw its influence in favor of any religious party, it will then, as did the State in the fourth century, have lost its power to keep the peace. Then will begin a struggle among the various religious denominations for precedence and State preferment, and it should be remembered that in the fourth century that struggle ended only in the

dissolution of the empire and the establishment of a perfect despotism.

The National Religious Liberty Association does not advocate either the opening or the closing of the Fair on Sunday. It simply argues that it is a religious question, and that as such it is not within the purview of civil government. The Constitution says, "Congress shall make no laws respecting the establishment of religion or prohibiting the free exercise thereof." In 1796 a treaty was made with Tripoli which said, "The Government of the United States is not in any sense founded on the Christian religion, and is therefore, not hostile to the Mussulmans, as such." By the Constitution, this, with all other treaties, is made a part of the fundamental law of the land. It simply means that here, by constitutional right, as well as by inherent right, all religions are equal before the law, and none are either favored or suppressed.

That this equality of all religions before the law extended to the various days of the week that are regarded as sacred by the different religions, was decided by the Senate of the United States in 1829. The Government was petitioned to stop the mail service on Sunday by law. The reply of the Senate Committee was:—

It is not the legitimate province of the Legislature to determine what religion is true or what is false, or to determine for any whether they shall esteem one day above another, or esteem all days alike holy. The legislator is chosen to represent the political and not the religious views of the people; to guard the rights of man, not to restrict the rights of conscience.

There is a natural law that will do all that is needed in such cases as this, if it is only left to act. The trouble with all nations is that they have legislated too much, and interfered with the working of this natural law. The law of supply and demand will either open or close those gates on Sunday, according as the public demand; and then there will be no legal action, and no unsafe precedents. The people who go to Chicago in 1893 will be representative citizens. There will be many from other lands it is true, but they will be only of the best classes, and they come by national invitation, and should have equal rights with American citizens while here.

Colonel Shepard said that there were fifty million Christians in this country. He also argued that Christians would not attend the Fair on Sunday, and that they would not patronize the Fair on any day, if it was open on Sunday. Now if this is so, suppose the Fair is opened the first Sunday, all those people will stay away, and the Fair will be so slimly patronized that it would never open its gates on Sunday again. Every one knows that as a testimonial to the regard of the people for Sunday, this would be worth a thousand-fold more than the mere closing of the gates by law. It is not to be expected that any one will have so much respect for the "American conscience," if it requires a national law as a sort of moral stimulant.

G. E. FIFIELD.

It is a matter of comparatively small importance whether the World's Fair be open or closed on Sunday; that might well be left to the Commissioners to decide; but it is of paramount and vital importance that there should be no legislation at all upon such a subject—that the Constitution be not violated, oaths of office not broken, a dangerous precedent not established.—*Mrs. Susan Bullitt Dixon.*

The Sunday Propaganda in Allegheny.

THE public schools of Pennsylvania are being utilized in the Sunday-Sabbath propaganda, under the auspices of the Law and Order League. "The pioneer in this movement," says the *Pittsburg Leader*, "is the principal of the Fifth Ward school, Allegheny. The *Leader* tells the whole story thus:—

Recently the principal in question, John L. Smith, took occasion during a late examination to lecture against the wickedness of selling Sunday newspapers, and wanted to exact a promise from the scholars engaged in the business that they would discontinue it. There are some fifty boys in the school who are selling Sunday papers, and to say that the action of the principal has raised a howl of indignation on the part of the parents, is expressing it mildly. The story as it reached the *Leader* was that the principal had suspended several scholars for refusing to comply with his request. An investigation of the matter developed the fact that while the principal had not taken such an arbitrary step in the enforcement of his unreasonable order, he has, according to his own admission, been going through the several classrooms of the school and exacting promises from the scholars to give up the business. One boy refused to make the promise and was practically suspended, until his mother interfered, and had her son restored to his studies. The matter has stirred up considerable indignation on the part of the parents and taxpayers in general, who propose to take steps in the matter. Several of the parents of the boys attending the school were seen in reference to the matter, but the story told by all was substantially that learned from Mrs. Maggie McCarroll, of Grant Alley. Her husband is a conductor on the Port Wayne road. They have three children, two boys and a girl, attending the school. The boys, Solomon, aged thirteen years, and Andrew, aged ten years, each have a newspaper route and sell the Sunday papers. Mrs. McCarroll, in relating the circumstance, said:

"Last week my boys came home from school and told their father that the principal of the school had wanted them to stop selling papers. We told the boys to tell the principal for us that for what they did out of school we were responsible, and that as long as their father allowed them to sell papers, it was none of the principal's business what they did out of school hours. The principal has kept up this work, going, as I am informed by my boys, from the fifth grade to the highest, trying to exact this promise. He has devoted a certain time each day for several days lecturing the scholars about the wickedness of selling on Sunday. He has gone even so far as to say that parents who would allow their children to sell on Sunday were not decent. This matter has been kept up by Mr. Smith to such an extent that the scholars who do sell papers are made to feel very uncomfortable, and certainly something should be done to have a stop put to it. While he has not suspended our boys, I understand he did suspend Mrs. Conklin's son for refusing to make the promise."

The reporter then called on Mrs. Conklin. She has one son, Samuel, sixteen years of age, the boy in question who is attending the school. She was averse to saying anything on the matter, but finally substantiated Mrs. McCarroll's statement. In explaining the occurrence of the suspension of her son, she said: "While the boy was not suspended, it was practically the same thing. After Mr. Smith had delivered his lecture against the selling of papers on Sunday, he asked the boys who were selling them to hold up their hands. He then asked them to promise that they would stop it. My boy refused to make the promise, and he was informed by Mr. Smith to call and see him after school. The boy didn't do it, but came home and reported the occurrence to me; I told him when he went to school in the morning to tell Mr. Smith he had our permission to sell, and that we did not consider it the business of the principal to interfere in the matter. My son went to school in the morning, but was refused admission to his class by the teacher until he brought a note from the principal, she claiming that that was her orders from the principal. He then went to the hall outside Mr. Smith's door and waited there until the noon hour, when he came home without reporting to Mr. Smith. When I asked why he didn't do as I told him, he told me he was afraid to tell Mr. Smith that. I then went myself with the boy to the school and saw Mr. Smith. He commenced by lecturing me regarding allowing my son to break the Sabbath, when I cut the matter short and told him such interference was outside the jurisdiction of a public school teacher, and demanded that my son be allowed to go to his class without any such promise. Mr. Smith finally gave him a note to his teacher, and he has since attended the school. But

I understand Mr. Smith still continues his tirade against the boys' selling Sunday papers."

The reporter then wended his way to the school. Mr. Smith was encountered at the doorway. When made acquainted with the reportorial visit he inquired what paper the scribe represented. He finally introduced himself. He stated that he had not suspended any scholars, nor did he intend to. "The circumstance occurred this wise," he said. "One day in grade six, I put a sum on the blackboard for the scholars to do. It was this purely accidental circumstance without any forethought of mine: A newsboy has fifty customers, and receives a profit of three-fifths of a cent on each paper: what does he profit on this entire sale? A little girl put up her hand, and remarked: 'Does he sell Sunday papers?' The remark caused me to think it would be a good idea to speak against the sale of Sunday papers, and I did. I asked the scholars if it was wrong to sell papers on Sunday, and was answered by them all that it was. Both by the law of God and the laws of the State. I then lectured them against the willfulness of breaking a law of this kind and its consequences, and asked those engaged in selling papers to give it up."

"Well, did you not continue this admonition through the various classes, and continue it for several succeeding days?" was asked.

"Yes, I did, and strange to say in the entire school all those engaged in the business admitted they were doing wrong, and promised to quit it with but one exception."

"Do you not think you are overstepping your authority in introducing such questions in the school?"

"No, I do not. I feel that the public school, being an institution of the State, it is the duty of the teachers not only to instruct them in the rudiments of an education, but to make the scholars law-abiding and honorable citizens. Where there is a State law regarding Sabbath observance, I consider it my duty to so instruct the scholars under my charge in the full observance of these laws."

Sunday laws, we are told, are purely civil. But it seems a little strange that civil law is made the occasion and justification for the giving of religious instruction in the public schools. This occurrence in Allegheny is very significant of the possibilities wrapped up in Sunday laws. The State can of course teach its own laws, and the reason for them; it follows that it may soon come to this, that Jews, Seventh-day Baptists, and Seventh-day Adventists may be compelled either to take their children out of the public schools, or else submit to having them taught that Sunday is the Sabbath.

Christianity in the First and Nineteenth Centuries.

IN the first century of the Christian era Christianity was able from a very small beginning to push its conquests against the prejudices of Judaism and Paganism into all the known world, gathering into its membership thousands of converts from the religious bodies of that day, and from the world, not by the aid of civil law—not by the sword and fagot—but opposed by them, and in spite of them. Christ had said to his followers: "They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. . . . And ye shall be betrayed both by parents and brethren, and kinsfolks and friends; and some of you shall they cause to be put to death."

In fulfillment of this prediction the apostles and early Christians were often imprisoned, suffered the loss of their property, and many of them of life itself.

The conflict of the ages has been between Christ and the devil; and although the Son of God declares, concerning his followers: "The devil shall cast some of you into prison," in no instance is it recorded that Christ ever did, or ever proposed to cast into prison by the agency of

civil laws, or any other human agency, the followers of the devil, much less that his own professed followers should fine and imprison each other on account of differences in faith and practice.

No true religious usage needs any stronger support than the authority of God. When human civil law is framed to enforce religious tenets by civil penalties it is at once a confession of the weakness of the doctrine in the interests of which it is enacted, and an indication of its Satanic origin.

What dire change has come over the Christianity of the nineteenth century, rendering the methods of Christ and his apostles in carrying the gospel of so little effect, and making it expedient to appeal for aid to civil law that everywhere so used, has enthralled the followers of Christ? What, unless the Christian Church has fallen and corrupted her ways before God so that she is about to take the place of the Pharisees and Saducees who put Christ and the apostles to death, and the mother of harlots whose robes are stained with the blood of the martyrs of Jesus.

These modern would-be reformers are very zealous, thinking that they are doing noble service for the cause of God and humanity. So did Saul, the agent of the Pharisee sect, when, by the authority of the church clothed with civil law, he haled "men and women to prison," because they believed in Jesus. Christ was "despised and rejected of men;" his followers were accounted "as the filth of the world, and the offscouring of all things;" the sect of Christians was "everywhere spoken against;" and the apostles and brethren were accused as being men that had "turned the world upside down;" and yet they were the true people of God, although persecuted even unto death.

Modern popular religionists are falling into a like error, and it would be very unsafe to so frame civil law as to make it possible for them to punish dissenters in whose persons it may prove at last they have persecuted Jesus. If they have got the Bible and the Holy Spirit on their side as an everlasting help and defense they do not need the aid of civil law; but if they have not such a defense, for humanity's sake let not freemen entrust them with civil power.

A. SMITH.

THE Executive Committee of the Republican County Committee, of New York City, has stated in a resolution that Elliott F. Shepard has no authority to speak for the Republicans of the county on religious questions. So practically has the Colonel applied his theory that "politics is religion" that it has called out some interesting correspondence on the subject. This is what Senator Sherman writes to the editor of the *Sunday Democrat*:—

Senate Chamber, Washington, April 12, 1892.

DR. MICHAEL WALSH—Dear Sir: Yours of the 11th. is received. I have read the extracts you refer to from Colonel Shepard's paper, and have no hesitation in saying that he does not represent the feeling of Republicans, but only his own. I think that no Republican desires to interfere in any way in a man's religious convictions, nor should this question enter in any respect into the domain of party politics.

Colonel Shepard's theory that politics is religion does not seem to meet with full favor from the political party to which he belongs. He will have to change his aphorism a little and make it read, "Politics is the religion profitable to the Republican Party." The change will not alter the meaning of the phrase much, if it ever had any, but will make it more capable of a definite application, under otherwise doubtful conditions.

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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THE law of the State of New York has been so amended as to permit fishing on Sunday in Jamaica Bay.

It is stated that a merchant of Frankfort, Germany, has been fined one hundred marks for beginning an advertisement with a quotation from the Bible.

A RESOLUTION was passed in the Lower House of the Legislature of Massachusetts favoring the closing of the World's Fair on Sunday, but the Senate has refused to concur.

SAM SMALL demands that the World's Fair be closed on Sunday, and incidentally predicts that it will wind up in bankruptcy. The *Colorado Graphic* thinks that "he ought to have explained that the two results are not necessarily allied."

THE Maryland Methodist Protestant Conference, recently in session, adopted strenuous resolutions against the opening of the World's Fair on Sunday, and deplored the failure of Congress to enact strict Sunday laws for the District of Columbia.

THE Iowa Legislature struck out the Sunday-closing clause from its World's Fair appropriation bill. The *Christian Statesman* attributes this action to Seventh-day Adventist influence. We prefer to attribute it to a revival of common sense.

THE New York Legislature has passed a bill appropriating seventy thousand dollars a year to the Metropolitan Museum of Art, in order that it may be open to the public two evenings each week and on Sunday. This is for the benefit of those who have no time to visit the Museum on working days.

It seems that the Young People's Society of Christian Endeavor has appointed an international committee, the duty of which is to promote the Sunday closing of the World's Fair. The committee has very wisely decided that to attempt to boycott would be injudicious; the efforts of the society will, therefore, be directed to petitioning and the issuing of manifestoes.

THE statement of the number of petitions received by the World's Fair Commissioners asking that the gates be closed on Sundays is as follows: Alabama, 8; California, 22; Delaware, 3; District of Columbia, 9; Georgia, 7; Indiana, 184; Kansas, 59; Louis-

iana, 2; Maryland, 13; Michigan, 86; Mississippi, 8; Montana, 3; New Hampshire, 11; Arkansas, 10; Colorado, 14; Florida, 24; Illinois, 296; Iowa, 257; Kentucky, 23; Maine, 13; Massachusetts, 160; Minnesota, 47; Missouri, 56; Nebraska, 21; New Jersey, 169; New Mexico, 1; North Carolina, 8; North Dakota, 6; Oregon, 30; Pennsylvania, 440; Rhode Island, 7; South Dakota, 17; Texas, 8; Virginia, 14; West Virginia, 7; Wyoming, 2; New York, 244; Oklahoma, 1; Ohio, 221; South Carolina, 5; Tennessee, 21; Vermont, 13; Washington, 17; Wisconsin, 122; Miscellaneous, 17. The number of individual signatures has not been stated. The probability is that most of them are "representative" petitions of churches and other religious bodies, which, although they will make a very large count in the aggregate, show but comparatively few separate signatures. The number of separate petitions, as given, is 2,745.

THE Czar of Russia has issued an ukase prohibiting foreigners from selling in his dominions, outside the limits of Volhynia, or even of acquiring real estate within those limits, without first embracing the religion of the orthodox Greek Church. Such action as this has led the State Department at Washington to inquire of the Russian Government as to the status of American citizens who may be sojourning, or for the time being, resident, in Russia, and are not members of the Greek Church.

CONTINUED evidence appears in the public prints, from day to day, that religion in this country is fast becoming political. The latest is contained in a special dispatch from New Orleans, which says: "The political situation in this city and State grows each day more complicated. . . . In several of the south-western portions of the State prayers will be offered on Sunday next for deliverance from Republican rule." So it seems that they have a Democratic religion in Southern Louisiana, while Elliott F. Shepard and the *Mail and Express* profess a Republican religion. The practical difficulties in the way of a political religion will soon be exemplified among its exponents themselves.

A COMMITTEE, appointed for that purpose, has waited upon the business men of Keyport, New Jersey, and secured their signatures to an agreement to close their shops and stores on Sunday. The *Enterprise* says:—

Many of those who have signed the agreement are, as a matter of course, persons who have never kept their places of business open on Sundays, but the committee determined to get the signatures of every one in order to make the movement thorough.

This statement demolishes completely the assertion that if one keeps open all must. It has not been so in the past as evidenced by the fact that some have kept open, others have not.

REV. A. W. FITZER, of Washington, has filed with the House Committee on the World's Fair a voluminous paper, in behalf of the American Sabbath Union, asking that the World's Fair be closed on Sunday. The statements upon which he bases his request are that,—

At the first World's Fair, in London, in 1851, the gates were closed on Sundays.

At the second, in the same city, in 1862, the gates were closed.

At the third, in Paris, 1867, the American, British, and Colonial exhibitors closed on Sundays.

At the fourth, in Vienna, there was the same Sunday closing.

At the fifth, in Philadelphia, there was complete Sunday closing.

At the sixth, 1878, and the seventh, 1889, both in Paris, American, British, and Colonial exhibitors closed on Sunday.

The Doctor evidently fails to see that this which is depended upon as so strong an array of precedents, is in fact, no precedent at all, in the line of what they are asking, namely, such action by Congress as will close the entire Exposition at Chicago on Sundays. The facts stated are cor-

rect, as far as they go, but they do not apply to the point for the attainment of which they are used; that is the assumption by Congress of the authority to close the World's Fair on Sunday either by direct legislation or conditional proviso.

[THE ice-men of the city of Washington have issued a circular asking that the churches support them in a demand for the stoppage of delivery of ice on Sunday. In response to this Dr. A. W. Pitzer, of the Central Presbyterian Church, has held a special Sunday evening service, at which the ice-men were present in force and took seats together in the body of the church. Dr. Pitzer preached a very earnest sermon on "Sunday rest for every man"; and although it did not appear why the ice-men could not rest if they wanted to without the aid of Dr. Pitzer, the Church, or any one else, still some of them seemed eminently gratified with what was said. The different motives and forces are legion which are combining to secure obedience to Sunday laws as well as for their enactment and enforcement.

SIoux CITY, Iowa, has a Sunday Enforcement League, which is doing remarkable service in the Sabbath Union cause. Not even under the personal supervision of Mr. Crafts himself, in Pittsburg, is as zealous and effective work done for the protection and preservation of Sunday by law—that is, if the enforcement of Sunday laws will do that. This new Sunday League has closed all places of business, and even some restaurants; has stopped all street-car traffic, and does not allow suburban trains to run. Wholesale arrests are made of all who attempt to run street cars or carry on any secular business on Sunday. The League asserts that it will compel the stoppage of all labor and business on Sunday in Sioux City. There is said to be much excitement and trouble is feared. The penalty for Sunday labor in Iowa is five dollars fine and imprisonment until it is paid. This League, which is doing a work that must be the envy of Mr. Crafts, is not however directly of his organizing; it is composed of saloon men driven out of business by the prohibitory law. They declare they "will enforce all laws alike and give people a taste of real enforcement." If in doing this Satan is divided against himself, this is a very unwise move on his part. But is he?

THE Lutherans of Illinois are agitating for the repeal of the compulsory school law of that State. At a recent meeting held in Chicago, Rev. August Schuessler said:—

We are assembled here to again inaugurate a political movement. The so-called "school question" was not settled at the last session of the Legislature. The obnoxious compulsory education law, you can well say, has been a dead letter. Only two cases of prosecution of Lutherans, under the law, have occurred since the last campaign, and the men who acted in those cases were forced to stop their work, not through the exertions of the school committee of the Lutheran Church, but by party action. The party lash was used and this party lash made the law a dead letter. But the obnoxious law still remains intact, and it can again be used to harass a large class of true and loyal citizens of the State whenever party policy ceases to interfere.

We Lutherans would most assuredly deceive a great many good people if we were to rest now and be satisfied with our political action because the law has been a dead letter since our last campaign. Therefore, we must again enter the political arena. There are different motives for setting political movements on foot. We have only one motive. I repeat it with emphasis, only one motive have we Lutherans for organizing our large forces; and the motive is not a mercenary one. We again inaugurate a political movement in order to rid the statute book of Illinois of that law which is working to the detriment of our free Christian homes, free Christian schools, and free Christian churches. We Lutherans will not be quieted down or desist from political agitation until the law is repealed. We deplore this unfortunate political struggle. Prior to 1889 no political meetings were held in our school-houses. The Lutherans as individuals took active part in politics, but the church never. We, in our congregational or business meetings, never meddled with political questions. When, however, our religious liberties and private rights are endangered by a law, then we must make exceptions to our usages and take a lively part in politics.

Thus it is that religious questions, and questions of religious rights—questions affecting the individual conscience—are more and more finding their way into politics in this country.

Two Republics.

ONE of the most remarkable books of the past few months is entitled "Two Republics," by Alonzo T. Jones. It is a large volume of over eight hundred pages, and one can not help wishing it had been divided into three volumes, the first treating with the ancient Roman Republic, the second with the Christian Church under the Empire, and the third, the present conflict between Church and State. The volume is well written, and, though largely a compilation of the greatest historians and writers of ancient times, is so presented as to give a thoroughly connected, interesting, and vitally instructive narration of the struggle of the ages for absolute religious freedom. In the first part we have a graphic picture of Rome under alleged republican power, in which one looks in vain for justice, finding only a long tyranny of the rich over the poor, broken at intervals by such intrepid leaders as the Gracchi, who in turn were invariably crushed by plutocracy. Next we note the rise of Christianity, at first a religion simple and pure, tolerant, tender, gentle, and wholly uplifting in influence. Next we see Christianity surrounded by paganism in Rome, the sun worship in the East, Grecian philosophy in Greece and Alexandria; and from each source we note it takes something of the dominant thought, forms, rights, and symbols. At last the worship of Jupiter and Apollo give place to the worship of Jesus; but before yielding the old faiths we note that to a great degree they transfer their spirit into the new belief, and Pontifex Maximus of pagan Rome gives place to Pontifex Maximus of Christian Rome, while the latter excels the former in rights, forms, rituals, and the splendor of official dignity. The simple and beautiful teachings of the carpenter's Son become lost in the regal pomp, the licentiousness and prodigality of the new State religion. Faithfully and with great sincerity our author traces the great apostasy which rose under the cloak of Christianity, but which took caste and color from its great defender, the bloody murderer Constantine. The history of the struggle for freedom in subsequent ages, the temporary or partial triumphs, and the present encroachment on the part of dogmatic and ritualistic theology upon the right of the people in our land, are very interesting and instructive. This work should be carefully perused by every patriotic citizen. It will appeal most strongly to that large class of deep thinkers whose clear vision beholds the terrible danger of the present silent but persistent struggle on the part of bigots to re-establish conditions which will bar freedom of thought along certain lines, and make persecution not only possible, but imperative on the part of those clothed with authority; weld together Church and State, and in so doing curse society as it has not been cursed since the Reformation opened the door to freedom, science, and progress. This volume should have a wide circle of readers.—*The Arena*, April, 1892.

"TWO REPUBLICS" is a subscription book, but where it can not be procured from a nagent it will be sent on receipt of price in any of the following styles of binding: Cloth, marbled edges, \$2.50; cloth, gilt edges, \$3.00; library, marbled edges, \$3.50; Half Morocco, marbled edges, \$4.00; full Morocco, gilt edges, \$4.75. For territory and terms to agents, address the Publishers, Pacific Press, 43 Bond Street, New York; or, Oakland, California.

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NEW YORK, APRIL 28, 1892.

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THE AMERICAN SENTINEL ought to have a large circulation in Pennsylvania for a year to come. The Sunday law of that State is now being discussed by everybody, and THE SENTINEL ought to find its way into thousands of homes in the Keystone State immediately.

"CAPT. R. H. PRATT," says the *Catholic Review*, "has not yet been dismissed from the Army, although the President must be aware of the unjustifiable and malicious attack that officer made on the Catholic Church." Very remarkable, indeed! Does the *Review* really think that Captain Pratt could be, or that he ought to be, dismissed for his reflections on the Catholic Church?

THE *Mail and Express* occasionally says a good thing, and here is one of them:—

The police represent the law; the ministers the gospel. The police should prevent the commission of crime; the ministers should convert the criminals. To turn them about and make them go the other way—that is conversion. That is the secret and the power of the gospel.

If Mr. Shepard and his fellows would only remember this, and act upon it, and let the police and the ministers each carry on their work in their own sphere, the State would be no worse than it is now; crime would be no more prevalent; but the Church would be very much more efficient, and more souls would be converted to Christ. One trouble in these days is that the ministers are in a sense becoming policemen; and they want the police to, at least, become aids to the ministers. The really desirable thing would be to have honest men for policemen, and for ministers men who know the power of God to change the heart.

Our *Country* remarks that "the demand for opening the World's Fair on Sunday is confined chiefly to a portion of the population of Chicago, and even there probably a minority. There is hardly a State in the Union where the great majority of the people do not favor the closing of its gates on the day of rest." All this may be true, but how anybody happens to know positively that it is so is something not easily understood. The assurance, not to

say impudence, of those who demand Sunday closing is phenomenal. What right has even a majority, no matter how large, to say to the corporation organized under the laws of the State of Illinois, known as "The World's Exposition of Eighteen Hundred and Ninety-two," to say they must close the Fair on Sunday? They have just the same right to dictate to the Fair corporation that they have to require individuals to observe Sunday, and that is just none at all.

THE Board of Aldermen, of New York, adopted a resolution closing the city departments on Good Friday. Remarking upon this fact a Catholic paper says: "That action should become general, so that the day of redemption should everywhere be marked by a cessation of business." The next thing then would be a law prohibiting labor or business on that day. And why not? There would be the same justification for it that there is for such Sunday restrictions.

THE *Christian Statesman* complains that the Academy of Music, in Brooklyn, was recently rented to Colonel Ingersoll for a Sunday evening lecture, and that "among those present to aid him and the proprietors of the Academy in breaking the Sabbath, was Mayor Boody, said to be a Presbyterian, and District Attorney Ridgeway." THE SENTINEL has not the slightest sympathy with Ingersoll's views, but would like to ask if freedom of speech is also to be sacrificed to the Sunday Moloch?

THE recent Pittsburg Sunday Convention adopted this among other resolutions:—

Resolved, That we denounce the publishing and sale of Sunday newspapers as an infraction of the laws of this commonwealth, and that we enter our emphatic protest against the buying and reading of Sunday newspapers as a sin against God, and desecration of the sanctities of the Sabbath, and an injury to the home and society; and that we pledge ourselves to do all in our power to suppress this evil by not only refusing to buy and read Sunday editions, but still further refusing to become patrons on any day of the papers that publish Sunday editions.

Why did they not go one step farther and boycott also every one who would not boycott the Sunday paper? That is the next step, and not a long one either.

IN the preface to his revised edition of "Sabbath for Man," Rev. W. F. Crafts says:—

As Columbus and other explorers of his period were accustomed to set up a cross in each new land discovered, in anticipation of conquering it for some Christian kingdom, so our Lord's day has been set up in every land of our world as a monument of its anticipated conquest for its divine Lord. There is no other token of Christian unity, of world unity, like this oft-recurring, everywhere present Lord's day, dedicated to the universal Lordship of Christ. Every week, for forty-eight hours, this fiery, cloudy pillar, the Sabbath's day and

night, moves around our revolving world in token of possession. As one has suggested, it is as if a monarch sent a messenger every week to all his subjects to touch each one of them upon the shoulder and remind him that his lord would have him remember to be loyal.

Controversy has led some of us who believe that the Lord's day is also the Christian Sabbath, to slight the former title, because some who use it make each selfish sinner "the son of man," who is "lord of the Sabbath," and separate the day from the decalogue. But the Lord's day in its proper use, is the more regnant term, the sign in which we are to conquer.

All this by the great leader in the movement for the "civil Sabbath," the "American Sabbath," the "Weekly Independence Day," and so on *ad nauseum*.

"ONE of the best correctives of wild theories, both in social science and in religious things," says the *Western Recorder*, "is a thorough knowledge of history. It will teach men that their theories are not new, show the weakness of those theories and their dangerous tendency." In the main this is true, but there are exceptions to it. There is nothing which history paints so black as it does so-called National Reform, and yet its votaries are unable to read the lesson aright. The apostle said that blindness "in part" had happened unto Israel; had he been writing of National Reformers, truth would have compelled him to testify that the blindness was total, and from a human standpoint, hopeless. The Lord will one day convince them of their error. It may be however too late to do them any good.

IN a "memorial" which the Woman's Christian Temperance Union have been sending up to the Commissioners of the Columbian Exposition, praying that the gates of the Exposition be closed on Sunday, they say, "If opened we believe it will be a severe blow to religion." This shows that it is religion, Sunday religion, over which they are concerned, and which they want the Commissioners to help drive people into by closing the gates of the World's Fair on Sunday. And this only again lets the bottom out of the "civil Sabbath" plea and the great "to do" about Sunday legislation in the interests of the workingman.

A BILL has been introduced in the Legislature of Kentucky to prohibit the playing of football or baseball on Sunday.

THE AMERICAN SENTINEL.

AN EIGHT-PAGE WEEKLY JOURNAL,

DEVOTED TO

The defense of American institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious.

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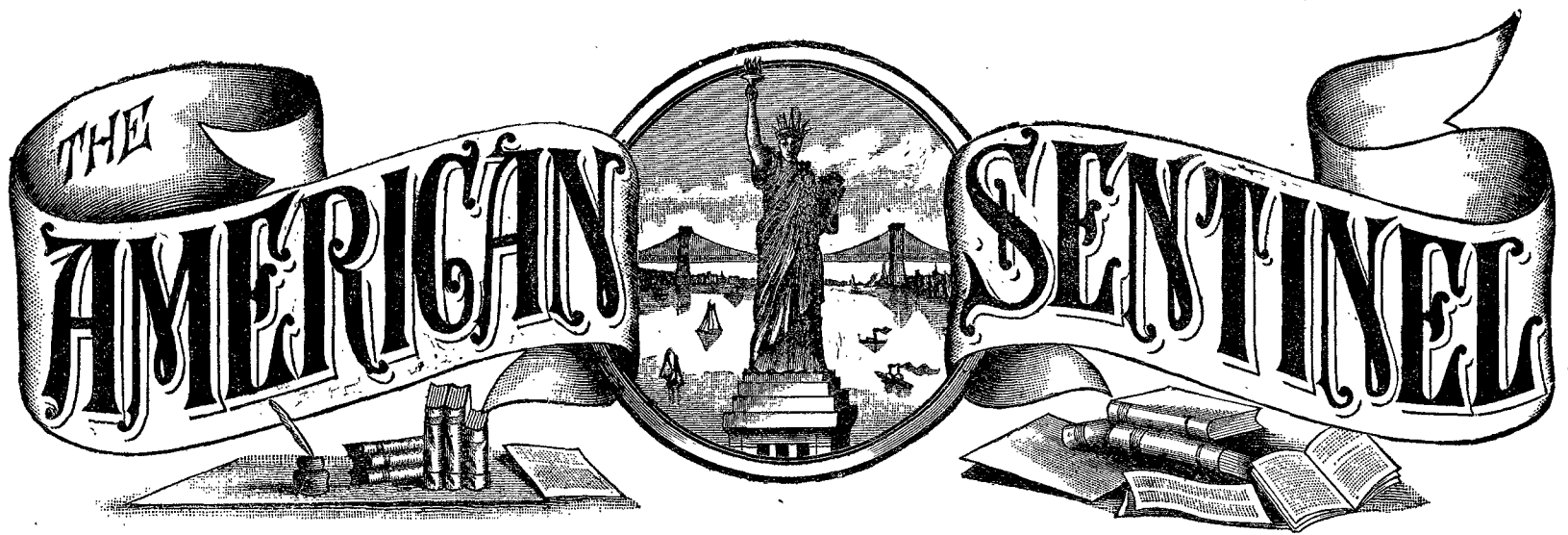
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EDITOR, - - - ALONZO T. JONES,
ASSOCIATE EDITORS,
C. P. BOLLMAN, W. H. McKEE.

THE *Christian Statesman* has not yet explained how it can consistently advertise Sunday trains while denouncing and boycotting Sunday papers. There are a good many people who would like to understand the niceties of this question.

WE are reminded by a recent article in *Our Country*, of the story of the man who determined to whip his wife: If, on reaching home, he found her up, he would whip her for not being in bed; but if he found her in bed, he would whip her for not being up. This is about the attitude of our Boston contemporary toward the Roman Catholic Church.

IN the past, Protestants have justly complained of Rome because she refused to recognize the validity of Protestant marriages. Now, *Our Country*, which, if not truly Protestant, is, at least, intensely anti-Roman Catholic, complains bitterly because the College of the Propaganda at Rome has decided in a certain case that a marriage performed by a Methodist minister was valid.

THE facts which constitute the ground of our Boston contemporary's complaint are stated by that paper substantially as follows:—

Years ago a Mr. William Grant, of Connecticut, before he was a Catholic, was married to a Roman Catholic woman by a Methodist clergyman. Subsequently Mr. Grant joined the Roman Catholic Church, and still later, under the laws, and in accordance with the laws of Connecticut, he secured a divorce, and afterward was legally married. This divorce the Roman Catholic Church of

Bridgeport would not recognize, and Mr. Grant applied for an ecclesiastical divorce, on the ground that a Methodist marriage was not recognized by the Catholic Church. For four years the case dragged along in the courts of the church, when last summer the case was decided by the Hartford diocese against Mr. Grant. The latter appealed to the arch-episcopal tribunal in Boston, which reversed the Hartford decision. The question was then taken to Rome, and the decision is that the first marriage, solemnized by the Methodist minister, was valid.

ON the strength of these facts, *Our Country* says:—

How long do the American people mean to stand such high-handed interference with their civil institutions? If the American people do not propose to surrender to the papal church their sovereignty, their honor, and their rights, and undo what their fathers secured through the sacrifices of the Revolution, then something will have to be done, and that speedily.

This is unspeakably foolish under the circumstances. To us it seems that this was a very proper decision. The marriage contract was entered into in good faith, and was for years recognized by both the State and the Church; by Protestants and by Catholics; and how could the authorities at Rome decide that the marriage never was valid? Evidently they could not; but that was the only question before them; and the decision does not, as *Our Country* insists, "furnish another proof of the Pope's claim of supremacy over the State." It is true that the Pope makes that claim, but there is absolutely nothing in this case to show it.

THE decision in this case says nothing of the civil status of the marriage at all; it is simply to the effect that according to the faith, rules, and usages of the Roman Catholic Church, Mr. Grant was married to the woman from whom he was divorced by the civil law; and that, as the Catholic Church does not sanction divorce, the woman to whom Mr. Grant was first married is still his wife in the eyes of the Church; and consequently, that he is now living with his second wife, not in holy wedlock, but in adultery; and that so long as he continues in that relation he is not

entitled to receive from Catholic priests the sacraments of the Catholic Church. The decision is one that can not be properly assailed on the ground that it is in opposition to the laws of the State. The church can not in such things be governed by State laws, any more than the State can be governed by church laws.

TO make this matter more plain, let us suppose that a member of the Methodist Church wishes to sell intoxicating liquors. He knows that it is contrary to the rules of the Methodist Church; but he is very anxious to engage in the business; and so secures a license under the laws of the State. He then says to the church: The State grants me this privilege and you dare not disfellowship me, for that would be to array the authority of the church against that of the State. The church would very properly say: We can not take our rules of discipline from the State; we have nothing to do with the State, except as individuals to share with other citizens the burdens and benefits incident to civil government. As a church we recognize no authority but the great Head of the Church, Jesus Christ; his law alone is our rule; and as we believe that liquor selling is in violation of that law, we can not fellowship you if you engage in it, even if you have a license from the State.

THIS hypothetical case is exactly parallel to the case of a man who gets a divorce in accordance with the laws of the State, and then marries again in violation of the laws of the church of which he is a member. A church, whether Catholic or Protestant, has a perfect right to enforce its rules by withholding the sacraments; or as we Protestants put it, by withdrawing the hand of fellowship; and this is often done by both Protestants and Catholics for acts, which, according to the civil law, are perfectly proper. *Our Country* ought to temper its zeal with discretion. Such unreasonable attacks only injure the cause they are designed to

aid. Mr. Grant can withdraw from the Catholic Church; but he has no right to insist that the church shall change her rules to suit his convenience. No more has he, or anybody in his behalf, the right to insist that the church shall take her law and practice from the State. A church dominated by the State would be no better than a State controlled by the church. In this country we want neither. It would be well if anti-Roman editors would confine their warfare against the Pope to legitimate protests against papal interference in civil affairs, and not make themselves ridiculous by demanding that the authorities of the church in Rome shall meekly bow to the decision of a Connecticut divorce court. C. P. B.

Pittsburg Preachers and the World's Fair Commission.

FOR unlimited impudence the series of resolutions adopted by the United Presbyterian Preachers' meeting of Pittsburg, on April 11th, exceeds any official utterance of the promoters of enforced Sunday closing of the World's Fair, yet made public. This expression of the views of the Pittsburg preachers has long before this received as wide a circulation as they could give it, for the last resolution provides that the series "be sent through the Reform Bureau to the religious press of the country and as far as possible to the secular papers." That any body of intelligent men should be willing to publish to the world such an embodiment of their arrogance as is contained in those resolutions is marvellous. The absurd insolence of the manner of address of these Pittsburg preachers to the business management of the World's Fair, if it comes under their eyes, can only do one of two things—rouse their anger or excite their contempt. The men who hold the business control of the Illinois corporation entitled "The World's Exposition of 1892," are men of practical affairs, well known, and in most instances widely known, for their ability and integrity; were it not so they could not hold such a relation to this great enterprise as they do. These men are possessed of as keen and active a moral sense as the preachers of Pittsburg. The stockholders who have invested their money in the World's Fair have without question full as much confidence in their sound business sense and reliability, and as complete assurance of their honesty and worth, as they would have in that of the preachers who have adopted and sent broadcast these resolutions. In fact it is doubtful if these preachers could have secured the confidence of so many investors who are looking for safe men with whom they may entrust their money for the furtherance of this Exposition in which their credit and financial interests are involved to such large amounts. How absurdly the title "minister"—which being translated is "servant,"—fits men who speak thus as having authority, as men accustomed to say to others, "go," and they go, "come," and they come; and who are filled with such indignation at the suspected possibility that their expressed wishes, as to the management of this World's Fair, in which they do not own a share, may not be followed. At the very expectation of such an event, even, they burst forth into denunciatory rhetoric. Is this the language of servants of God, or rulers of the State and kings of finance? What madness possesses the

brains of these preachers? Is it that madness which marks the preliminary attack of the destroyer? and is it the expression of that pride which goes before a fall? The humility and calm-minded simplicity of him who faithfully serves and waits, knowing that the fruition of his labor is in the hand of the Master, is not to be found in these resolutions. The "whereas" with which they open reads thus:—

WHEREAS, The Columbian Commission, as we are informed, has, for a third time, postponed the decision of the question of Sunday opening, in this case to the very eve of the Fair, with the self-evident purpose, avowed privately by some of the Commissioners, of making it impossible, as buildings must be begun in May, for either friends or foes to express their disapproval of the final decision by withdrawing from the Exhibition: therefore, etc.,

What means such a tone as this? Have they no right to postpone the consideration of this question three times, or as many times as they see fit? And if they have postponed their decision of this matter to the very eve of the Fair with a purpose, and that "self-evident purpose" should be attained, these preachers, if in their right mind, would feel thankful that they and their followers had been saved from disregarding the laws of the land and entering into an unchristian conspiracy to diminish the property rights, and civil privileges of their fellow-citizens.

But the resolutions characterize this postponement as an "attempt to deceive" and a "political evasion of plain and present duty;" a "serious trifling" with the petitions of themselves and others like them; and ask "a reconsideration of the postponement and an immediate and unequivocal decision of the question." This is equivalent to a special session of the World's Fair Commission called by order of the preachers of Pittsburg. The Commissioners will take notice! The resolutions continue, however, that if this call is not obeyed or the "postponement is persisted in" it should be construed as "the forecast of an adverse decision in the form of a cowardly compromise or otherwise," and as an evidence of "lack of moral courage" to such an extent as to necessitate the withdrawal of the patronage of the preachers and their friends from the Fair. Again the "moral cowardice" of the World's Fair management is held up on the gall-poisoned tip of the clerical pen and Congress asked to preserve its morals with a money bribe.

The longest two of the eight resolutions are occupied with the details of a systematic conspiracy, the organization of which is urged upon all general assemblies, general conferences, Christian exhibitors, religious organizations, the religious "Congress," and all connected with it, religious conventions and churches, to the end that they may "solemnly covenant with each other not to aid or abet such a foe of the Sabbath by exhibition or attendance."

To their unmitigated insolence towards the World's Fair management the Pittsburg preachers have added conspiracy.

W. H. M.

RELIGION is a matter of faith, law a matter of reason; religion is between man and his God, law is between man and man; religion is purely spiritual, and belongs to the individual, law is actual and belongs to the community; religion looks to the preservation of man's happiness in the next world, law looks to the protection of his rights in this world. —Mrs. Susan Bullitt Dixon.

Sunday-Closing Sentiment in Ann Arbor, Michigan.

THE *Washtenaw Times*, the only daily of Ann Arbor, Mich., has the following in an article on the Sunday closing of the World's Fair:—

"There are some questions of right and wrong which are universally admitted by intelligent beings. That it is wrong to steal is easy of comprehension because it is easy to make a personal application and by that discover that you wish your own property protected. Murder would be wrong because if it was right for you to murder John it would be right for John to murder you. The social crimes can be proved wrong to any one by bringing the application to his own home, which he would be zealous to protect. All those parts of our jurisprudence which relate to the protection of men in their personal and property rights are capable of easy demonstration on the most easy basis, that of selfish interests, for a man can not expect a community to protect him from the encroachments of his neighbors unless he is at the same time compelled to respect the rights of others.

"Right and wrong as applied to government are purely relative terms and have arisen entirely from the relations which men bear to each other in communities.

"The object of all laws should be the protection of the liberties of the individual to which he would be entitled if he were absolutely alone from the encroachment of others when he is associated with them in communities. No liberty should be denied the individual which would be his natural right, unless it encroaches upon the liberties of others. This will not be denied by any intelligent man, nor will any intelligent man deny that the personal liberty of the individual should be curtailed the moment it encroaches upon the liberties of another or a community.

"For this reason no matters of abstract right and wrong should be touched upon by law, further than to guarantee liberty of belief to each and every individual, and further, guarantee him the right to the practice of that belief, so long as it does not interfere with the liberties of others. An abstract right or wrong is one which can not be demonstrated in a material manner, or one which exists entirely in the mind. All religions are such. They are simply beliefs, and as long as there is no absolute material evidence, they must always remain such. There are many millions of intelligent men and women to-day to whom the evidences have been sufficient to prove the truth of the Christian religion. There are also many millions of intelligent men and women to-day to whom the evidences have not been sufficiently strong to induce such a belief. There is no absolute proof of its truth, and its strongest point is faith, which is the best argument which can be produced to show that its proofs are not absolute. The Christian church is itself divided into a number of minor beliefs which conflict with each other on points of vital importance. The follower of each sect believes fully in the interpretation of his particular branch, and yet the proofs are not absolute or there would be no such division.

"The difference between the Protestant and the agnostic is no more marked than the difference between the Protestant and Catholic, and yet while the Protestant

would consider it an abridgment of his liberties which he would defend with his life, should the Catholic attempt to make him conform to all the fast days and other peculiar rites of the Catholic Church, still he would attempt the same abridgment of the liberties of the agnostic or the believer in some other faith by making him conform to the peculiar observance of the church, to whose creed he is a subscriber.

"If the church, as a whole, has a right to enforce the observance of Sunday, the Catholic Church has the right to ask for the enforced observance of Lent and other of its fast days, and the most hot-headed advocate of enforced Sunday observance will deny that. But, gentlemen, when you deny that, you admit that in absolute justice you have no right to enforce the strict observance of Sunday, and your only remaining argument is strength, which, when used against you, you are pleased to call persecution.

"These facts are commended to the careful perusal of all. They are not written in an argumentative vein, but are simply statements of facts which can be gainsaid by no one. They are written from the standpoint of a church member, but one who believes in protecting his liberties by protecting those of others."

What It Means.

THE Catholic Universe says:—

Rev. Wilbur F. Crafts, the senior editor of the *Christian Statesman*, Pittsburg, evidently does all within his power to establish lines of common action in which Catholics and Protestants as Christians and Americans can join. It is a worthy programme, and our best wishes to our good friend in it.

Mr. Crafts quotes this in his paper evidently as a compliment. He may so consider it, but we ask, Is it? He professes to be a Protestant; but a true Protestant is one who protests against the errors, corruptions, and false doctrines of the Papal Church. Such was the origin of the term. The term grew out of the great Reformation of the sixteenth century, when the Christian princes of Germany at the diet of Spire, drew up a protest against the persistent efforts of the Romanists to stop the further progress of the Reformation, re-establish the papal hierarchy, and deny to all the freedom of speech and liberty of conscience in religious matters. They declared their adherence to the holy Scriptures as "the sure rule of all doctrine and life," and this "without anything added thereto." This protest gave the reformers the name of Protestants, and its principles are the very essence of Protestantism.

But Mr. Crafts, with not a few others, is doing his utmost to establish lines of common action between the two bodies. The adherents to the Papacy evidently have an eye on him, approve his "worthy (?) programme," and to all appearances consider him a very dutiful (grand) son. But what does this mean, that Catholicism can call a professed Protestant "our good friend," and extend to him its "best wishes"? It must mean one of two things; either that Catholicism has changed, or that the Protestant has ceased to protest and is a Protestant only in name. Which is it?

All know that Roman Catholicism has not changed. It still clings to tradition as tenaciously as ever. Its desire for supremacy is as great as ever. It still believes in persecuting and punishing heretics, and in dictating the religious belief

and controlling the consciences of men. Everywhere it seeks to establish itself in government, and only where it lacks the power does it fail to assert its sway and enforce upon the people the ceremonies of its ritual and the support of its clergy.

The conclusion is therefore inevitable that it is the Protestant who has changed. The only line of common action which a professed Protestant could establish for himself and Catholics, as Christians, to join in, would be one common to Catholicism, and foreign and destructive to true Protestantism. And such is the fact in the case in hand. Mr. Crafts has not only indorsed the papal theory of government, but, as the *Catholic Universe* says, is doing all in his power to establish that which can be nothing more nor less than this very thing. That theory is the theocratic theory, or one in which God is declared to be the ruler. But the declaration is a lie, for God is simply said to be the ruler, while men do all the legislating, and not only tell what God wants done and what not done, but take it upon themselves to arm themselves with the vengeance which belongs only to him, and mete out punishment to whomsoever they declare has offended the Most High. This is the papal theory of government. It is simply the putting of man in the place of God, and is well described in 2 Thessalonians, second chapter, where the apostle, speaking of the man of sin, says: "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

The papal theory maintains that the "true faith" should be established, protected and enforced by law. Mr. Crafts and the National Reform Association hold the same. That theory claims the right of the Church to say what men shall believe, and to dictate to the State what punishment shall be meted out to those who refuse to conform to the faith prescribed. Mr. Crafts and National Reformers advocate the same theory. They hold that all men should be compelled under pains and penalties of law to be religious enough to keep Sunday, the badge of their religion, at least. The papal theory denies the right of the freedom of speech and the press. Mr. Crafts upbraids certain religious people with whom he differs, for exercising this right. (See his "Sabbath for Man," page 262, edition 1885). This theory justifies religious persecution. Mr. Crafts holds that in enacting religious laws, which conflict (as all such laws are bound to do) with the faith and practice of some, "the only constitutional or sensible" policy is to "let the insignificantly small minority . . . suffer the loss" of certain of their inalienable rights.—*Id.* The papal theory is that Church and State should join hands to enforce the law of God as interpreted by the Church. So, in the *Christian Statesman*, of April 2, 1892, Mr. Crafts says: "The Nation and patriotism should strike hands with religion in securing obedience to the fourth commandment," which he interprets as teaching Sunday keeping, as does also the Papacy.

This is sufficient. We need not further extend the list of parallels. The likeness must be apparent to all. That line of work to which Mr. Crafts is devoting his best energies is but a programme for the making in this country of a veritable image to the Papacy of the Old World. And as Paul foresaw the rise of the one, so the

Apostle John on the Isle of Patmos foresaw the formation of the other. (Rev. 13: 11-18.) Carried down past the time when the Papacy was to receive its deadly wound (the taking of the Pope prisoner by the French army in 1798), he heard certain ones "saying to them that dwell upon the earth, that they should make an image to the beast, which had the wound by the sword, and did live." To him it was future. To us it is a living reality. But no true Protestant can join in any such movement, nor bow the knee to any such image when it is made. Like the German princes they will still protest, and like the loyal captives of Judah before the image which Nebuchadnezzar erected in the plain of Dura, they will not bow down though death stare them in the face. There is still need for the spirit of true Protestantism to be aroused, and that its voice should be heard in the land. The forces of evil are abroad, spying out the liberties of the people; the conflict between truth and error is not yet ended; there are still wolves in sheep's clothing. Loyalty to God and the right only will meet divine approval and win an immortal crown.

W. A. COLCORD.

Beware of the First Step!

COMPULSORY compliance to a church dogma does not and can not make converts to that dogma. Human nature is such that the effect would be the reverse. Conviction does not grow out of compulsory observances. That is a truth many people can not grasp. Even if such were the case, the principle is wrong. Religions are given all the liberty conceivable. They are free to practice and preach any doctrine they please, so long as their practice and preaching are not in conflict with the laws of the land.

The theory of this Government, carried out to the letter, is that all shall have perfect liberty, within the laws, but that no law shall be enacted establishing any religious doctrine or practice. The idea is that religion and government shall be entirely separate—that neither shall encroach upon the rights of the other.

But religions, it seems, will never be satisfied with the liberties they enjoy, but persistently continue to endeavor to encroach upon the province of government with the purpose of securing the reins and guiding the course of governmental affairs—that is, to make the government and church domination one, or, reduced to church mathematics, one and one make one, and that one to be the church. They do not expect to reach that desideratum at one jump, but little by little, so that the people will surrender their liberties in such small lots as to be almost imperceptible, and to call forth but little opposition at each step. They have labored incessantly for and accomplished in many States the first precedent. That is in the enactment of Sunday laws. These enactments, however, have not been secured on the plea of "religious observance," but simply as a physical necessity. But the religious idea, the idea that the laws shall force a religious observance, is at the bottom of it, and the motive of many advocates of Sunday laws is that there shall be a union of Church and State, however slight that union may be, and that a start is everything, and with that start a further and firmer welding together is the next step. A precedent results in won-

derful things, either for good or evil. One precedent in violation of law, although the law may be stretched but very little in order to establish it, gives an argument and a starting point for a further stretch of law, for another precedent still further on. A step in a certain direction is not much and a step from that step is not much, and so on to the end. The churches have succeeded in making the first step toward a union of Church and State, by presenting physical grounds for bringing Church and State nearer together, and keeping the real motive for such a step nicely hidden and wrapped up in the cloak of deception. "Eternal vigilance is the price of liberty," and "eternal vigilance" is something Americans must exercise or their liberties will go little by little until with a perfect union of Church and State history will repeat itself on American soil. —*Idaho World*.

In Favor of Sunday.

THE Archbishop of Canterbury, in recently presiding at the opening of the Fine Arts Exhibition in Whitechapel, a district of London mainly inhabited by the poorer classes, placed himself on record as favoring the opening of art galleries and museums to the public on Sunday under certain circumstances. The exhibition referred to is intended to exercise an influence in elevating and refining the dense population of a section in which few opportunities are afforded of an improving and educational kind. It is kept open especially on Sunday because the great majority of the people for whose benefit it has been instituted can attend on no other day. That the privilege thus extended is appreciated has been shown by the fact the number of daily visitors has been unexpectedly large, and that the attendance on Sunday is greater than that of all the other days of the week put together. So successfully indeed has the plan worked that the free opening of other institutions of a similar character is under consideration.

The Archbishop's present attitude is the more noteworthy because he formerly opposed the opening of the South Kensington Museum on Sunday, though even in that case he based his objections on the ground that the distance of the museum from the districts inhabited by the working people was too great to make it available for them without an immense and undesirable increase in travel, traffic, and labor. The English primate is so exalted an ecclesiastical authority that his action in this instance can not fail to be influential. It may even have the effect of lessening the opposition of Col. Elliott F. Shepard to the opening of the Columbian Exposition during some portion of Sunday, and of leading him to apprehend that everything which can be used to educate, refine, and elevate men, without neglecting the opportunities and duties of religious observance, has its proper place among the sanctities and privileges of the Sabbath.

The success of the Whitechapel experiment has been paralleled by the opening of the New York Metropolitan Art Museum to the public on Sunday afternoons. It has been found there that the class of persons who can visit the museum on other days very properly absent themselves on Sundays, while an orderly crowd of working people may be found examin-

ing the treasures on exhibition there on the only day which they can spare for that purpose. In view of these and other precedents of the same sort, it seems inevitable that when the time comes for finally determining the question as to whether or not the Exposition shall be open during some portion of Sunday—say in the afternoon—the interest and benefit of the great mass of the working people of Chicago and its vicinity will have to be duly considered.—*Washington Post*.

Appropriation of State Funds for Sectarian Schools.

It seems that New York is not the only State in which public funds are diverted from their legitimate channels and into the coffers of denominational institutions. The following facts, taken from a circular letter sent out by C. B. Waite, President of the American Secular Union, show that the evil has attained considerable proportions in Illinois:—

Section 3 of Article VIII. of the Constitution of Illinois reads as follows:—

"Neither the General Assembly, nor any county, city, town, township, school district, or other corporation, shall ever make any appropriation, or pay from any public fund whatever, anything in aid of any church or sectarian purpose, or to help support or sustain any school, academy, seminary, college, university, or other literary or scientific institution, controlled by any church or sectarian denomination whatever; nor shall any grant or donation of land, money, or other personal property ever be made by the State, or any such public corporation, to any church for any sectarian purpose."

In an act of the Legislature, which went into effect May 28th, 1879, provision was made for incorporating industrial schools for girls. This act provided for the commitment of dependent girls by the county court of any county to any industrial school for girls which might have been organized under that act, and authorizes and requires the county to pay the industrial school for the tuition, maintenance, and care of such dependent girls.

Under this act a school was organized called "The Chicago Industrial School for Girls." Various commitments were made to this institution. But the "Chicago Industrial School for Girls" had no buildings or any means for furnishing the girls either tuition, maintenance, or care. The institution existed only on paper.

It received, however, nominally, all the girls committed, but immediately sent them to two Catholic institutions, the "House of the Good Shepherd," and "St. Joseph's Orphan Asylum." In fact, the Chicago institution was a mere feeder for the other two, seven of the nine directors and incorporators being Sisters of the Good Shepherd.

In the spring and summer of 1886, the county of Cook paid to these two institutions \$2,314.34, it being admitted on the face of the bills rendered by the "Chicago Industrial School for Girls" that the tuition, etc., and clothing for which the money was paid, had been furnished entirely by the two Catholic institutions.

About this time some good Protestants, having some regard for the Constitution of the State, must have demurred; because the next bills of the kind which were presented, the county refused to pay. The "Chicago Industrial School for Girls" brought suit. The case was tried before Judge Tuthill, and judgment rendered for the Chicago School. The county took the case to the Supreme Court.

The decision of the Supreme Court of the State will be found at page 540 of the 125th volume of the Illinois Reports.

The Supreme Court reversed the decision, holding that the Constitution had been plainly violated in paying money to the two Catholic institutions; that it was the duty of the State to provide for the dependent girls, and the State had no right to turn them over to sectarian institutions. The court decided also that the fact that the doctrines of a particular church were taught, and that all exercises of a religious character were those of said church, would render the institution sectarian, within the meaning of the Constitution.

In the face of this decision, and in the face of the Constitution, the county is still appropriating money to sectarian institutions. And the Commissioners do not even beat about the bush, as they did before the decision was made, but in open and shameless disregard of the Constitution, and in open defiance of the authority of the Supreme

Court, they appropriate the money of the people directly to sectarian schools.

The decision was made in 1888, and published in the reports in 1889.

In 1890, the Board of County Commissioners appropriated \$40,000; in 1891, \$45,000; and in 1892, \$45,000.

This sum was distributed as follows:

To the St. Mary's Training School for Boys, at Peahenville, \$12,500; to the Illinois Training School for Boys, at Glenwood, \$12,500; to the Chicago Industrial School for Girls, \$8,000; and to the Illinois Industrial School for Girls, at Evanston, \$12,000.

Of these, the first and the third are well known to be Catholic institutions. The other two, though not under the ostensible control of any Protestant sect, are yet Protestant institutions to all intents and purposes. They have Protestant prayers, Protestant Sabbath schools and Protestant teachings.

Sufficient evidence that they are sectarian institutions of a Protestant character, is found in the fact that their managers consent so readily to the appropriations for the Catholic schools. How is it that there were no complaints and expostulations, such as there were in 1886 and 1887 against the misappropriation of the public funds, in violation of the Constitution?—Because they get a share of the public plunder. It is an unholy religious alliance for the purpose of robbing the people and depleting the public treasury in disregard of all the supposed safeguards of the Constitution.

Some two years ago, the Secular Union took the matter up, and had a bill in chancery filed for an injunction to prevent funds being paid to the Peahenville school. That case is now pending in the Supreme Court of Illinois.

All opposed to a union of Church and State—all opposed to pious frauds of every description, and especially all opposed to open violations of the Constitution, in the supposed interests of religion or of education, are called upon to assist in putting a stop to such practices.

A Presbyterian Minister on Religious Liberty.

THE Rochester (N. Y.) *Herald*, of April 11, prints the following synopsis of a sermon delivered on the previous Sunday, by Rev. Dr. Nelson Millard, Pastor of the First Presbyterian Church of that city:—

"Religious Liberty and the Civil Power" was the subject of the morning address and the preacher aptly chose his text from the twenty-first verse of the twenty-second chapter of Matthew: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." In the course of his sermon Dr. Millard said:

"We are living in the enjoyment of many privileges, the possession of which seems as natural and as much a matter of course to us as our use of the sunlight and the air. One of these privileges is the right to private judgment in religion, the right to worship according to the dictates of our own consciences without molestation or violence from others; that right to the average American seems like an axiom; but it is only a little while ago that this right of private judgment in religion was regarded as the very height of absurdity. It was then the universal opinion that governments had not only the right but were under the bounden duty to coerce their subjects into uniformity of belief and worship. The monarch was regarded as not only the temporal but the spiritual head of the State; and through a thousand mediæval years both State and Church repudiated the right of private judgment in religion and at once believed in and practiced persecution.

"This seems strange when we remember that Paul in the fourteenth chapter of Romans had laid down with a luminous-

ness like sunlight the doctrine of the right of private judgment. It seems strange, too, when one remembers that the early Church both taught and practiced entire religious toleration. To the immortal honor of the Church of the first three centuries be it said that they neither attempted to persecute nor so much as defend persecution, but repudiated it in the strongest terms. Tertullian, Lactantius, Hilary of Poitiers, all of them taught the doctrine of entire religious liberty as plainly and as forcibly as it is ever taught to-day. Yet the Church sank back from this high position and became for a thousand years, in connection with the State a persecuting power.

"During an unhappy millennium Church and State in unhallowed alliance shed a vast amount of blood and caused untold physical and mental suffering. The early Christians had been persecuted by the Roman Government, but now a spirit more fierce than that which inflamed the empire raged in the bosom of the Church. It is only in the last 250 years that there has been a gradual emergence from this low condition of persecution up to that condition of religious privilege which we enjoy in this land.

"The first step upward was from persecution to toleration; in this stage of toleration, while the State still has some one established form of worship which it favors and supports, it does not now molest or use violence toward other forms of worship, but allows them to be practiced without persecution. But this is all there is reached in the second stage, namely, toleration.

"But toleration is by no means the highest point. It is indeed common to hear toleration lauded as if it were a princely virtue, almost the acme of perfection in regard to men's religious rights. But it leaves much yet to be reached, for toleration carries the imputation that the immunity from persecution which it confers is a concession granted, not a right recognized. It implies that the State has the right to persecute, but at its pleasure and for such time as it may elect, waives that right. The word toleration in its very self and sense implies superiority and indicates condescension. 'We tolerate,' it has been justly said, 'what we dislike but can not prevent.' No one wants to be 'tolerated'; it's like being patronized. Therefore a yet higher stage before the true ground is reached is this: Liberty, full religious freedom, and equality. Only as without establishing or favoring any religion the State equally and impartially protects them all does it assume the correct attitude.

"Such is the condition of things in this country where the principle of full religious liberty is executed with now and then, however, some illogical and intolerant exceptions. Most of our people are in hearty accordance with it, and are glad that our United States Constitution allows not the slightest union of Church and State. There are, however, some busybodies who either do not or will not understand that our Government is founded upon the absolute divorce of Church and State, and who desire to introduce into the Constitution a religious element, making our Government a distinctively 'Christian' one. This would logically be only an entering wedge for the whole doctrine and evil of the union of Church and State. Far better than this is the Sixteenth Amendment proposed by the present

House of Representatives, which calls upon the general Government to require every State to insert in its Constitution the principle of entire divorce of Government from any interference in religious affairs.

"In some of the States their Constitutions are such that Jews and Seventh-day Baptists, who keep Saturday as Sabbath, can be and have been prosecuted for not observing Sunday. This is religious persecution and is unjust.

"Ought legislatures to be provided with chaplains? If they do have them all sects ought to have equal rights and privileges in their appointment; and it is certainly an open question whether such chaplains should not be paid by the churches rather than from the public funds. Our legislatures need praying for bad enough; but I should say, let the churches do the work and pay the workmen.

"In short, total divorce of Church and State is the only true logic and the only course that can produce smooth sailing."

A Counterpart of Judge Hammond's Decision.

A FOREIGN correspondent of the *New York Observer* gives in that paper of the 14th inst., the particulars of the persecution in Aveiro, Portugal, of Fernando Francisco Bichao, now undergoing imprisonment "for the crime of refusing to remove his cap to a naked cross carried at a funeral two years ago."

Two appeals were taken in the case. The first appeal was to the court at Oporto, which quashed the sentence on the ground that there was no evidence of any intention to insult the State religion. The other appeal was taken by the prosecutors from the decision of the Oporto court, to the Supreme Tribunal at Lisbon, and here the original sentence was affirmed.

The action of the Lisbon court was on the ground that the intent to insult the State religion was sufficiently proved by the fact that the prisoner knowingly refused to remove his cap. On this point the *Observer's* correspondent remarks: "So they deliberately ignored the article of the Constitution that provides that no one shall be persecuted on account of his religion."

THIS action of the Lisbon court is very similar to certain decisions by American courts in Sunday cases. The Lisbon court would of course say that Bichao is not persecuted, but prosecuted, not for his religion, but for his insult to the religion of others. It was thus that Judge Hammond held in the case of R. M. King, of Tennessee. The Judge said:—

Sectarian freedom of religious belief is guaranteed by the Constitution, not in the sense argued here, that King as a Seventh-day Adventist, or some other as a Jew, or yet another as a Seventh-day Baptist, might set at defiance the prejudices, if you please, of other sects having control of legislation in the matter of Sunday observances, but only in the sense that he should not himself be disturbed in the practices of his creed. . . . We do not say Sunday observance may be compelled upon this principle, as a religious act, but that the constitutional guaranty of religious freedom does not afford the measure of duty under such circumstances, nor does it any more, it seems to us, protect the citizen in refusing to conform to Sunday ordinances. . . . By a sort of factitious advantage, the observers of Sunday have secured the aid of the civil law, and adhere to that advantage with great tenacity, in spite of the clamor for religious freedom, and the progress that has been made in the absolute separation of Church and State. . . . Sunday observance is so essentially a part of that religion that it is im-

possible to rid our laws of it. . . . As to the non-observer, he can not be allowed his fullest personal freedom in all respects; largely he is allowed to do as he pleases, and generally there is no pursuit of him, in these days, as a mere matter of disciplining his conscience; but only when he defiantly sets up his non-observance by ostentatious display of his disrespect for the feelings or prejudices of others.

Judge Hammond's decision is an exact parallel to that of the Supreme Tribunal at Lisbon. But is such a decision any better in America than in Portugal? And if the Portugal decision violated the constitutional guarantee of religious liberty in that priest ridden country of the Old World, what shall we say of similar decisions by the courts of "free America"?

How to Quicken the Public Conscience.

THE "Pearl of Days," for April 9, contains answers from several ministers to the question, "What means should be relied upon in the present crisis to quicken the public conscience throughout our country in regard to the proper observance of the Sabbath?"

In reply to this query, Rev. Lee M. Heilman says:—

Conscience in its nature and functions has supreme reference to the great cause of all things, and hence to excite it to adequate sensibility means must be employed which will touch it from the side of that first cause, or God. That monitor must be quickened with facts and truth of divine authority, and of the inborn need of highest welfare. Any agencies that disseminate these strong and self-evident facts, as they meet human want, will awaken conscience. But the "public conscience" is reached by the ordained witness for God and truth, viz., the believer. In a Christian land, a land of churches, this becomes pre-eminently a duty. Our reliance, then, must be upon the word and Spirit of the God of prayer. The Church has the responsibility, but not the sense of it; the power, but not the motive and grace.

With this answer no reasonable fault can be found; and were not the essential elements mentioned in it entirely lacking, it would be the practically accepted and universal answer, and appeal to civil law would not be made.

In reply to the same query, Rev. R. C. Wylie, of the National Reform Association, says:—

1. We must convince the masses of the people that the Sabbath is of divine appointment and is a permanent institution. There will be no conscience in this matter at all if the idea of divine authority is omitted.

2. It must be made clear that the Sabbath law is binding in social, business, and political circles. It must be shown that the Sabbath has a civil, as well as an individual, a family, and an ecclesiastical side.

5. It must be shown that the Sabbath law can not be violated with impunity. The penalty may be delayed, but it is sure to come. It falls on the individual in the form of premature death; on business in a variety of forms; on the Nation in the form of public vice, divine judgments, national overthrow.

Mr. Wylie's first, is in effect the same as Mr. Heilman's answer. It is that to awaken the conscience appeal must be made to the law of God. Did he stop here his answer would be commendable; but seeing evidently the impossibility of connecting divine authority with Sunday, the Sabbath which Mr. Wylie had in mind, he departs from the real question and adroitly introduces another feature, namely, how can men be forced to keep Sunday? This he intimates can be accomplished by means of the "civil Sab-

bath," or as he puts it, by showing that "the Sabbath has a civil side;" by which he means, that men must be shown that by the civil law they can be required to treat Sunday as though it were the divinely ordained Sabbath.

BUT it is in his fifth that Mr. Wylie plainly implies that he would quicken the conscience by civil law. He says: "*It must be shown that the Sabbath law can not be violated with impunity.*" True he does not directly refer to civil penalties, but as they are inseparable from a "civil Sabbath," they are strongly implied.

BUT it is left to Rev. Henry Ostrum, Methodist, of Milwaukee, to depart wholly from the question and appeal wholly to the civil power. His answer in full is:—

1. Enforce existing State laws. Slighted laws in factories, schools, and homes destroy regard and create anarchy. The Sabbath is in danger of passing into the hands of just such anarchy.

2. Organize. But organization without a body-guard of conviction will be a bird's egg without a nest; therefore, let the organizer thoroughly start the campaign. Church work must not be counted on as an organization in this enterprise. The foe is definitely organized.

3. Greatly increase the number of organizers in the field.

4. Multiply short selections of literature on the subject.

5. Introduce a strong hymn, to be sung to a widely known air, and thus get the thousands singing about the Sabbath. Let this be a specialty in many languages at the World's Fair.

6. The laboring men are hoodwinked by their leaders. Let us meet them on their own ground.

7. And, finally, the great multitude of Church people "reading up" on the subject, and praying the inwrought prayer, will electrify the whole movement.

"Enforce existing State laws." How in the name of common sense could that quicken the conscience? It might make more people profess regard for Sunday, that is, it might, and certainly would, make hypocrites, but to say that it could reach the conscience is to assert that civil law stands on a par with divine law, and "is a discernor of the thoughts and intents of the heart."

MR. OSTRUM'S reply amounts to about this: Coerce people by civil law; secure convictions in the courts; get up an excitement; appeal to feeling; excite a frenzy; and finally the great multitude of church people will become alive to their duty, and, presto! the thing is done!

BUT Mr. Ostrum's "6" deserves special notice. If we are to believe Mr. Crafts and the American Sabbath Union, the laboring men are now very largely demanding the preservation of the "American Sabbath." Is this what Mr. Ostrum means by saying that they "are hoodwinked by their leaders"? Does he mean that they have been deceived into a support of Sunday observance? Probably not; he would hardly make such an admission. He must then wish to be understood as implying that the mass of the laboring men are opposed to Sunday laws, and that they have assumed this hostile attitude because they have been deceived by their leaders. But what then becomes of the gauzy structure reared upon the claim that the workmen are demanding Sunday laws and Sunday-closing of about everything in order that they may not be forced to labor? It is thus that this Milwaukee preacher ruthlessly sweeps away some of Mr. Crafts' strongest reasons for the "civil Sabbath," namely, the demands of the "toiling masses," the cry of the tired

workingmen, the moan of the weary over-worked shop girl. The advocates of enforced Sunday observance should get together and agree upon their "indisputable facts" before they expect everybody to flock to their standard. C. P. B.

Sunday Closing.

THERE are very few broadminded people in Chicago who will not receive with pleasure Director General Palmer's statement that the World's Fair must be opened on Sunday. Of course it must. The World's Fair must be a world's fair, not a parochial enterprise. It is for Presbyterian and Catholic, high church and low church, Jew and Gentile, Mohammedan and fireworshiper, Buddhist and Parsee, orthodox and heterodox, and people without any doxes at all.

We narrow the great work at once when we permit any class in the community, no matter how numerous and respectable, to dictate their system of Sabbath observance to people just as numerous and quite as respectable who differ with them on the God-ordained manner in which the good people should pass "the first day of the week commonly called Sunday." It is not a question of who is right or who is wrong either in the interpretation of the Bible or in one's belief in the purpose of the God behind the Bible; but it is a question as to whether, when there is a difference of opinion among honest men, one side should dominate, control, and annoy the other.

Were it at issue that by holding the Fair open on Sundays the people who favored Sunday closing would be forced to attend the exhibition and thus do violence to their convictions, the *Mail* would demand Sunday closing. But there is no such necessity. It is open to every visitor to go or not to go, as seems best to him according to his private belief; but it is not open to him to say to another, "You must not go to the Fair to-day, because I do not approve of your going."

Those who think it wrong to open their exhibits or to look at the exhibits of others on Sunday are under no compulsion to commit what they deem sin; but neither are they to be permitted to interfere with him or her who does not think it sin to go to Jackson Park on Sunday.

It is a curious, almost a sad fact that a problem so simple and so self-evident should need serious discussion in these closing watches of the nineteenth century. Still it requires time and teaching to bring home the fact to the egotism of each of us that a man's mind must be a law unto himself. Still there should be one platform on which all could meet—let each visitor to the World's Fair be his own Sunday closer.—*Chicago Mail*.

THE gathering of petitions for laws with reference to Sunday with which the last two Congresses have been so incessantly besieged has been credited mainly to the Sabbath Observance Department of the Woman's Christian Temperance Union. It seems that the Union has, until within the last few Sundays, made an object lesson of itself as to the necessity which it claims exists for these laws and their enforcement. It is said that work has been regularly prosecuted upon the Woman's Temple, in Chicago, on Sundays, but, in view of the public comment created, Sunday work has been discontinued. This destroys the force of the example that they might have made of the case; others may now think that they also can work or stop work as they choose without legal compulsion.

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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A. F. BALLENGER SECRETARY.

AT Nashville, Tennessee, Warren, Pennsylvania, and Findlay, Ohio, efforts have lately been made for compulsory Sunday observance.

FORT WAYNE, Indiana, has organized a Rest-day League and appointed its leading ministers as officers. The avowed intention is here, as elsewhere to secure the enforcement of Sunday laws.

It is reported as an item of current news that Judge Clark, of Georgia, has declared Sunday advertising illegal.

In New York, a special enactment, in the year 1891, made Sunday advertising legal, and pay for such advertising by Sunday papers collectable.

A CONSIDERABLE number of petitions are now being presented daily, in both the Senate and the House, "remonstrating against the commitment of the United States Government to a union of religion and the State by the passage of any bill or resolution to close the World's Columbian Exposition on Sunday, or in any other way committing the Government to a course of religious legislation." It is quite time that intelligent and really patriotic citizens, who see the danger in this legislation which is being almost forced upon Congress, should be heard. As they more fully realize the situation they will continue to remonstrate in increasing numbers.

THE new broom of the New York police department seems to be devoting its attention almost entirely to sweeping out Sunday saloons. That is an evidence of insincerity to begin with. Sunday laws are themselves a hypocritical cloak, and their enforcement is everywhere made a false show of zeal in the interests of good order in a community. The *Sun* very truly says:—

Perhaps more liquor saloons than usual were really closed last Sunday, and the number of arrests for the violation of the Sunday-closing law was somewhat greater than the average. If such was the case, the experience of the past has simply been repeated. When Mr. Hewitt was Mayor the law was enforced for several successive Sundays with even more rigor, and under every municipal administration for a long time past there have been comparatively dry Sundays, when the station houses received many bar-keepers who had been caught in dispensing beer and whiskey, or decoyed by detectives into violation of the law. For years past the Grand Jury has spent a large part of its time in investigating these cases, and thousands of indictments have been brought against the accused. Meanwhile the business of Sunday liquor selling and liquor drinking has gone on the same as ever.



NEW YORK, MAY 5, 1892.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

FRIENDS sending us newspaper clippings are requested to invariably note on the clippings themselves the name and date of the paper, also where published. Clippings are of little value without this information.

THE *Mail and Express* thinks that "Michael Walsh, Ph.D., is in a position of more usefulness as treasurer of the ministerial fund for the Grant monument than as editor of a Sunday paper." The *Mail and Express* is an evening paper, and evening papers do not publish Sunday editions. It would not pay.

SEVERAL Russian Hebrew boys, all under sixteen years of age, were arrested in Central Park, on a recent Sunday, for selling lozenges. They spent the night in cells, and were arraigned in a police court the next day for violation of the Sunday law. Louis Sevatchman, thirteen years old, spoke for the crowd. He said he was the oldest of seven children. He had attended school eight years. The boys were all discharged with a caution not to again offend against the majesty of the law and the sacredness of Sunday.

RELIGIOUS persecution and bigotry are the worst in the world. They are without consideration or pity.—A. D. Vail, D. D.

"True enough," remarks a country paper, "but that need not trouble the United States of America." No, it need not trouble the United States were it not that, as Judge Hammond puts it, "by a sort of factitious advantage, the observers of Sunday have secured the aid of the civil law, and adhere to that advantage with great tenacity, in spite of the clamor for religious freedom, and in the progress that has been made in the absolute separation of Church and State."

And what is the result of this tenacious adherence to this "sort of factitious advantage," which the Sunday observers have secured by the aid of the civil law? Go for answer to the graves of R. M. King and W. Parker, hounded to death by the minions of an iniquitous Sunday law; inquire of the women and children left to be supported by charity while their natural protectors were suffering im-

prisonment for the "crime" of differing with their neighbors as to the particular day to be observed as the Sabbath; read the indictments even now hanging over the heads of honest, God-fearing men for daring to assert their God-given rights; and then say no more that the question of religious bigotry and persecution need not trouble the United States of America. True, this probably does not trouble those miserably pinched and pusillanimous souls who feel secure because they are on the popular side; but it will trouble the large hearted lover of liberty, whatever may be his religion.

THE dailies of the 27th ult. published the following dispatch:—

Chestertown, Md., April 26.—William E. Hubbard, son of John E. Hubbard, of Tolchester, is in jail here for contempt of court in refusing to testify on Saturday in a case brought by his father against another man. When called to the stand he said:—

"Judge, it is no use to swear me; I will not testify. To-day is my Sabbath day, and although I know the Bible says, 'obey those in authority over you,' Peter says, 'obey God rather than man,' and as this is my Sabbath I refuse to be sworn."

"Well," said the Judge, "I have been on the bench twenty-four years and I have never had a case of this kind, and, however true your quotation of Peter may be, the law says that we shall observe but one day as the Sabbath, and that is the day commonly called Sunday, and sir, you must either testify or go to jail."

The young man still refused, and went to jail. He is a Seventh-day Adventist.

It is very generally claimed in defense of Sunday laws that they do not prevent the keeping of another day by those who wish to do so. But according to this Judge, the law of Maryland "says that we shall observe but one day as the Sabbath, and that is the day commonly called Sunday." It is true that the law of Maryland does not say this in so many words, but that is about what Sunday laws mean whether in Maryland or anywhere else.

The young man did right in adhering to the principle stated in Acts 5:29. The Judge showed himself a fit administrator of an intolerant law.

SOME weeks ago we published the fact that five of the leading members of the Seventh-day Adventist Church, at Springville, Tennessee, had been indicted for Sunday work, and that they were liable to be arrested at any time. The following letter which we reprint from the *Review and Herald*, the Seventh-day Adventist Church paper, published at Battle Creek, Michigan, explains the situation as it is at present; also the probabilities in the case:

Springville, Tenn., April 13, 1892.

A. O. Tait, Battle Creek, Mich.

DEAR BROTHER: Yours of March 27, was received some time ago, and you requested that I should let you know all of the particulars in regard to the arrests made here for Sunday labor. Since my last writing, other facts have come to light. One of our neighbors was at the county-seat on business, and the State's attorney came in and asked him if he lived in the Advent community. He replied that he did. The attorney asked, "Do they

keep up their Sunday work?" He answered, "Yes, and none of the Adventists will deny it."

Then the attorney requested him to give him the names of five of the leading church-members, which he did. The State's attorney said he had heard the circuit judge, Judge Swiggart, say he was going to put a stop to that Sunday desecration.

So the five warrants were issued, and are in the sheriff's hands. But it seems that he has understood that we will not give bonds, and so will wait until court sits, which will be the fourth Monday in May. These are the facts in the case. I will write again as soon as there are further developments. Your brother in the one faith,

J. MOON.

The place, where the work complained of is done, is in a retired country neighborhood, about two miles from the village of Springville.

THE *Christian Statesman* accuses Drs. Stevenson and McAllister of retaining and making an improper use of the mailing list of that paper after it had been sold to the present management. Dr. Stevenson mildly asks "a brief withdrawal of the accusation," but virtually confesses its truth. Upon this the *Statesman* says:—

It is curious that so soon after the general condemnation of the abstracting of the *Voice* mailing list, any one should lack commercial sense (not to say moral sense) as to seriously defend such a course as here described. Surely the honored National Reform Association needs to meet and begin anew its reform work in its own official ranks.

This is most cruel! Only think of the National Reform Association having to be instructed in morals by as accomplished a trickster as the present editor of the *Christian Statesman*! Surely this is the irony of fate!

ONE of the worst features of the "Reform" scheme advocated by the *Christian Statesman* is that it involves the employment of secret spies. Article V. of the Constitution of the so-called "Reform Leagues," which Mr. Crafts has been, and is, organizing wherever he goes, provides that "the Secretary shall appoint an investigating committee of four, known only to himself, the first of whom shall on the first week of every month, the second on the second, and so following, ascertain personally what violations—first, of the civil law, second, of the higher laws of God—are in progress, and report fully in writing to the Secretary, who shall in turn inform the public authorities," etc. A fine blackmailing scheme truly! Its possibilities in that direction are limitless.

THE AMERICAN SENTINEL.

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DEVOTED TO

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THE Freedom of Worship bill, now a law in this State, provides that no institution, supported in whole or in part by appropriations by the State, shall refuse to permit the priests or ministers of any denomination to hold services in the institution for the benefit of such inmates as may desire the services of that particular sect.

THE object of the Freedom of Worship bill is to secure the admission of Catholic priests to certain institutions receiving money from the State, but under Protestant control. To this end the bill provides that in case of a violation of any of the provisions of the act—

Any person aggrieved thereby may institute proceedings in the Supreme Court in the district where the institution is situated, which is hereby authorized and empowered to enforce the provisions of this act.

COMMENTING upon this provision, the *Examiner* says:—

That such appeal is allowed constitutes one of the chief objections to the bill. The section quoted above confers on the court a very novel jurisdiction. It gives it jurisdiction over denominational questions. It establishes an analogy between our own supreme tribunal and the courts of the Inquisition. It joins together things which ought always to be kept asunder; that is to say, it identifies in a very un-American manner religion and politics.

THE *Mail and Express* says:—

Governor Flower has signed the Slavery of Worship bill. For the second time in recent years, by the hand of a Democratic governor, the Church and the State have been linked together through sectarian legislation. . . . The House of Refuge in this city proposes to fight the Slavery of Worship

bill, signed by Governor Flower, and test its legality in the courts. This is right. Bring it home to the people that the purpose of the measure is to link Church and State and to turn the public institutions over to sectarian influences. Let the people know the truth, and they will see to it that a Legislature is elected and a governor, too, that will wipe the odious legislation from the statute books.

It is very remarkable that Baptists, Methodists, Presbyterians, and, in fact, nearly all Protestant religionists, can see in this bill a union of "religion and politics," or as the *Mail and Express* puts it, "a union of Church and State," and can not see the same thing in some of the legislation for which they are all clamoring. This bill simply places all denominations on an equality before the law, giving all equal privileges; but there are laws upon the statute books of most of our States that do more than this; they give to certain forms of religion and their adherents, decided advantage over others.

SUNDAY laws are of this character. Judge Hammond, of the United States District Court, himself an intense partisan of Sunday and of Sunday laws, said, as most of our readers remember, that "by a sort of factitious advantage, the observers of Sunday have secured the aid of civil law, and adhere to that advantage with great tenacity, in spite of the clamor for religious freedom." Yet many who see in the Freedom of Worship bill a union of Church and State, can see no impropriety whatever in Sunday legislation. Surely this is passing strange!

THE whole trouble in regard to the Freedom of Worship bill comes from the appropriation of State funds for religious purposes. State supervision of religious worship is only the logical result of State support of religious institutions. If the State pays its money it has a right to say how it shall be used. The worst wish we have for those Protestants who see in the Freedom of Worship bill a union of Church and State is that they may be led

by it to consistently oppose the beginnings of the evil, and insist that the State shall have nothing whatever to do with religion.

DR. PARKHURST, of unsavory notoriety because of his sensational methods for the "suppression" of vice in this city, has been invited to Washington by a number of prominent persons including Senators Cullom and Dawes, Postmaster-General Wanamaker, Ex-Justice Strong, and Justice Brewer, to tell what he knows about the "duty of the Christian Church in relation to the execution of the civil law." This is significant.

A NATIONAL Reform organ thinks "if there were no other reason for suppressing the Sunday papers, it would be enough that they are training fifty thousand boys in lawlessness." But why not rather repeal the laws against the Sunday papers? It is no more logical to argue that a thing is evil because it is contrary to law than that it is right because in accordance with law. In the case of the Sunday papers it is the law that is wrong. The law should be repealed.

THERE is absolutely no good reason why the State should prohibit the publication and sale of Sunday papers. A great many people, a very large majority indeed of the whole population, regard Sunday as a sacred day, but the State has nothing to do with that. That, however, is the reason, and the only reason, for Sunday laws. Such legislation is an effort on the part of the majority to enforce upon the minority a tenet of the religion of the majority. It is, as Judge Hammond confesses in his *dictum*, for the purpose of giving the observer of Sunday a sort of factitious advantage. A factitious advantage is an unnatural advantage, one which nature has not given; it is therefore entirely out of place, especially in religious things and under a Government established to secure to all their natural, or inalienable rights. It is impossible to give one part of the

people a factitious advantage over the other part without to the same extent abridging the natural rights of the less favored part. It follows that even according to Judge Hammond himself, Sunday laws are not in harmony with the principles of the Declaration of Independence.

Another Sunday Bill in Congress.

THE process of grinding down the wedge of recognition of the propriety of Sunday legislation by Congress, and its committal to a course of religious legislation, still goes on. This time a very thin edge has been attained. The icemen of the city of Washington, either of their own motion or incited by those who are anxious for the passage of more Sunday laws for the District of Columbia,—because that would give to the whole movement the support and authority of Congress,—at a meeting on the 30th of March resolved to ask the assistance of the churches in the stoppage of the Sunday delivery of ice. To this end a circular was sent out asking church support; and on Sunday evening, April 17, a special service in behalf of icemen was held in the Central Presbyterian Church, the pastor of which has been credited with the authorship of the bill “to prevent persons from being forced to labor on Sunday,” otherwise known as the “Breckinridge Sunday bill for the District of Columbia.” At this service a show of massing the employes of the ice companies was made, the body of the church being especially reserved for them. Besides this the Baptist ministers’ conference was especially appealed to on the subject, though why the icemen should have particularly cared for the co-operation of the Baptists more than any others, is difficult to see, unless they were acting under the advice of counsel who had told them that the Baptists were opposed to legislation upon religious matters, and who hoped through this subtility to get the Baptist ministers to commit themselves to the support of the passage of Sunday laws for the District of Columbia by Congress. This device succeeded, for the Baptist ministers passed this resolution:—

Inasmuch as at a meeting held in this city on the evening of the 30th of March, 1892, by the dealers in ice and their employes, action was taken for the purpose of stopping the sale and delivery of ice on Sunday, we are in sympathy with the action, and that we will assist in the movement to observe the Lord’s day, and thereby secure to the employes the opportunity of religious worship by a release from labor on Sunday.

All the proceedings in this matter, up to this point, so far as they had been made public, were open to the possible interpretation of being simply preparatory to asking all dealers and consumers to enter into a mutual agreement as to the non-delivery of ice on Sunday. A perfectly proper proceeding to which no reasonable person could bring any honest objection; for they have an unquestionable right to so agree among themselves if they choose. But all this was preliminary to something else, and that to which it was a prelude appeared in the *Congressional Record*, of April 26, where, in the proceedings of the Senate for the day before, it is recorded under the title,—

“Bills introduced.”—Mr. McMillan (by request) introduced a bill (S. 2994) to prevent the sale or delivery of ice within the District of Columbia on the Sabbath day, commonly known as Sunday; which was read twice by its title, and referred to the Committee on the District of Columbia.

In the House record for the same day is this, under the head, “Petitions,” etc.,—

By Mr. Hemphill: Petition of drivers and employes of the different ice companies in the District of Columbia, asking the prohibition of the delivery and sale of ice in the District of Columbia on the Sabbath day,—to the Committee on the District of Columbia.

The penalty which these icemen have asked to have laid upon them for the delivery or sale of ice on Sunday is fixed at from twenty-five to fifty dollars, and it extends to any sale or delivery of ice on Sunday whatever, either from wagons, depots, or supply stations. By this bill ice dealers and their employes and saloonists and barkeepers are put on precisely the same footing in the District of Columbia, and ice classed with whiskey, as *mala prohibita* on Sunday. No provision even seems to have been made to permit the drug stores to go into the ice business on Sunday for the use of the sick, as if Sunday ice were even more deleterious than Sunday whiskey.

This bill is to be introduced also in the House. It will go before Congress as the special request of a worthy body of workmen of the District. It remains to be seen to what extent these men have been persuaded that they are not their own masters, and if they really are possessed of such a belief, to whom they owe it.

W. H. M.

The Establishment of Religion by Colonial Grant and Charter.

In the case of the Rector, etc., of the Church of the Holy Trinity *vs.* the United States, Mr. Justice Brewer quotes, in his opinion, what he designates as a “mass of organic utterances that this is a Christian Nation.” He begins with “the commission to Christopher Columbus, prior to his sail westward,” from the King and Queen of Spain, refers to the colonial charters from King James, and says, “In language more or less emphatic, is the *establishment of the Christian religion* declared to be one of the purposes of the grant.” In this connection Justice Brewer continues:—

The celebrated compact made by the pilgrims in the Mayflower, 1620, recites: “Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honor of our King and Country, a Voyage to plant the first Colony in the northern Parts of Virginia; Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a Civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends aforesaid.”

This compact was made on board the Mayflower, November 11, 1620, and the introduction, preceding the words which Justice Brewer quotes, is:—

In the name of God, amen, We, whose names are underwritten, the loyal subjects of our dread sovereign Lord, King James, by the grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, etc.

This was the very first governmental expression of the Pilgrim Fathers, and, according to Justice Brewer, as shown by the connection in which he quotes it, shows conclusively that their purpose was “the establishment of the Christian religion.” Avoiding, at this time, the consideration of the question as to what authority an establishment of religion created, or purposed to be created by them should have over us now, it is, nevertheless, interesting to investigate the character of the religion established, as expressed in the laws which enforced it.

In 1818 the attention of the Legislature of Massachusetts being called to the his-

torical value of the old legislative records of the Colony of Plymouth, a committee of three was appointed, one of them being a clergyman, to search out, arrange, and transcribe these records. After describing the condition in which the originals were found the committee says:—

The copies made from the above form eleven folio volumes, and are indexed like the originals. All the laws and legislative proceeding are copied, with as much of the other records as was thought to be useful or interesting to the public. The parts not copied are most of the private deeds, actions, wills and inventories.

In 1836 the Legislature ordered these old records published. The work was done under the supervision of William Brigham, counsellor at law, who says in his preface, after quoting the report of the committee of 1818:—

Such is the source from which this volume has been formed. The design of preserving the laws as near their original form as possible has been kept constantly in view, and for this purpose their chronological arrangement has been preserved, and the ancient orthography retained. This arrangement exhibits more fully than any other the progress of public opinion in legislation, and the changes which took place, from time to time, in the laws, corresponding to those in the condition, wants and institutions of the Colony.

It is explained further that the method followed throughout has been such as it was thought would best preserve “the spirit of the people as embodied in their laws,” and give the work the highest “historical interest and value.”

Again in 1889 there was published by order of the City Council of Boston, “The Colonial Laws of Massachusetts, reprinted from the edition of 1660, with the supplements to 1672, containing also the Body of Liberties of 1641,” and reproduced from the original by the photo-electrotyping process. From such authorities as these it is not possible that any false impression can be received as to the matter or spirit of the early legislation of the Puritan Colonies.

The first recorded legislative proceeding to further the purpose of establishing religion under the Mayflower compact is found under laws passed in 1636, in which “solemn compaction or conversing with the divell by way of witchcraft, conjuration or the like,” is declared to be a capital offense, punishable with death; and also “that it be in the power of the Governor and assistant to command solemn days of humiliation by fasting, etc., and also for thanksgiving, as occasion shall be offered.” And again in 1639 the general court makes and confirms an act,—

That whosoever shall prophanelly sweare or curse by the name of God or any of his titles, attributes, word, or works, upon prooffe thereof made by sufficient testimony or confession of the party, he shall pay for every such default 12d, or be set in the stocks so that it exceed not the space of three hours or putt in prison according to the nature and quality of the person.

It begins to be evident that Justice Brewer was right, it was the purpose of the grant to form an establishment of religion; and these loyal Puritans are beginning to carry it out, in a way that bodes some discomfort, it is true, to such as may be accused of witchcraft, and after a manner that may reduce, by a few pence, the well filled purse of the cavalier, from whose lips the aristocratic oaths of the day were wont to flow so fluently, while the uncouth curse of Hodge might put him in the stocks. The fact that this law is a respecter of persons, and the somewhat startling mystery of “compaction with the divell” and its capital penalty might rouse some natural suspicions al-

ready as to the character of this religion that has been established, but these must be stifled and not allowed to have any influence so early in the investigation. However Justice Brewer was certainly right, the compact and grant had in view the forming of an establishment of religion, and the Pilgrim Fathers have established a religion. It will be necessary to read these old colonial laws farther.

W. H. M.

Sectarian Hatred Not Yet Dead.

IF any one thinks sectarian hatred a thing altogether of the past, or that an ecclesiastical hierarchy elevated to power in this country, whether under the name of Papacy or Protestantism, would not persecute or manifest an intolerant spirit toward dissenting religionists, let him read the following utterances of the Field Secretary of the American Sabbath Union for the State of Michigan, Rev. W. F. Ware, which appear in a single issue of his paper, the *Michigan Sabbath Watchman*, for April, 1892:—

That the Seventh-day Adventists have done a great deal of lasting harm, particularly in this State, is very generally admitted. This is especially true concerning the Christian Sabbath.

Seventh-day Adventism has not a single redeeming quality not found in every branch of the evangelical Church, and all that is distinctly her own, is a mildew, blight, and curse.

Where good, great, and scholarly men find difficulties and mysteries, Seventh-day Adventists find none. They are at home among "days," and "times," and "numbers," the most obscure "prophecies," and "apocalyptic visions," "horns," "seals," and the "mark of the beast," and unblushingly perform their slovenly gyrations where pious, reverent, and scholarly men "bashful stand."

The days of Seventh-day Adventism are numbered. They have been weighed in the balance and found wanting. The handwriting is on the wall. Belshazzar must go down. He has trifled too long with the sacred vessels of the Lord.

If any of our readers think we are paying too much attention to the Seventh-day Adventists, we would remind them that we are in a deadly conflict with the foes of the Christian Sabbath.

Michigan is the hot-bed, the breeding ground, the training yard, the hospital, and ought to be the burying place of this unfortunate craze, this strong delusion, this destructive sect. This State has, beyond all others, suffered the consequences of its stupendous errors.

The Seventh-day Adventists were born in a craze, they live in a haze, are wild concerning days, look for a big blaze, try everybody to daze, have no scriptural stays, and are traveling downward ways.

This sect, and not the world, is coming speedily to an end.

Thank God, Seventh-day Adventism is on its death-bed!

Such are the utterances and sentiments of the Michigan representative of that organization which has taken upon itself the task of perpetuating Sunday as the Sabbath, by law. But if he is not careful he will give the whole Sunday-law movement away. Unless he is advised to hold in a little and fire at false issues a part of the time, he will talk so plainly and reveal the real inwardness and inherent wickedness of the movement so clearly that no one can fail to see the object and animus of the thing. In the single issue of his paper, above referred to, he devotes no less than ten columns of matter to this particular denomination, and all in the vein indicated by the quotations given. If he is not a little more discreet in his methods, and covert in his manner of attack, the American Sabbath Union may deem it necessary to call him in, and abolish its Michigan Field Secretaryship, as it did its General Field Secretaryship a year or two ago. Mr. Crafts got to indulging too freely in attacks upon

Seventh-day Adventists, and was for this reason relieved of his office as Field Secretary of the Union, as the following statements of Rev. T. A. Fernley, D. D., an officer of the Union, printed in the *Philadelphia Call*, of December 10, 1890, show:—

Mr. Crafts, who is not a D. D., was Field Secretary of the General Union a couple of years ago. . . . He got into trouble with the Seventh-day Adventists out West, and they gave him the lie. . . . Now the American Sabbath Union is not opposed to the Adventists, and it declined to support him. It resolved to enforce the rule that everything printed in its name should be first approved by the Committee on Publication.

Although Mr. Fernley says the American Sabbath Union is not opposed to this particular people, its Field Secretaries somehow have a faculty of getting into "deadly conflict" with them, and seem to think themselves divinely commissioned to exterminate them.

But in thus training their guns on this people they are not waging war upon those who are lawless or opposed to Sabbath keeping. Mr. Ware himself admits that they are a "temperate, industrious, and generally moral people," and, as all know, they observe and teach the observance of a weekly Sabbath as certainly as does he. But it is not the Sabbath he observes. They keep the seventh day, and are opposed to law enforcing the observance of any day as the Sabbath. This is their "unfortunate craze," this their "strong delusion," and these their "stupendous errors." Because they teach that the seventh day, and not the first, is the Sabbath, and that the State can of right have nothing whatever to do with the teaching of religion, or the enforcement of any religious rite or institution, for these reasons they are styled a "destructive sect." Their teaching of these things is, with these men, the very forefront of all offending. Mr. Ware says they are "trying to bring our Sabbath laws into disrepute, and to destroy all regard for the day [Sunday] itself," and further, that "they have broken down, in the minds of many thousands of people, their respect for this precious day." This they have done by showing from the Scriptures that another day is the Sabbath of the Lord, and that what is the Lord's should not be rendered to Cæsar. Because they have succeeded in doing this in many thousands of cases, they have "trifled too long with the sacred vessels of the Lord," and have done such "lasting harm" to the State.

Mr. Ware is not alone in claiming that harm has been done to the State by the teaching on the part of this people that the seventh day is the Sabbath, and that Church and State should not be united. Rev. W. M. Colby, pastor of the Methodist Episcopal Church of Galesburg, Mich., writes him as follows:—

It affords me great pleasure to express my hearty approval of the great and good work in which you are engaged. . . . It needs no prophet to see that if you continue your work in the State the backbone of Seventh-day Adventism will soon be broken in Michigan. You are doing the Sabbath-observance cause great service. The Seventh-day Adventists have done our State a great deal of harm.

It will be noticed, however, that it is only those religionists and doctors of divinity who differ with this particular people upon a purely religious question, that are putting forth this claim that they are doing harm to the State. But this is simply the old charge over again. Thus the Jews accused Christ: "We found this fellow perverting the nation,

and forbidding to give tribute to Cæsar." The same charge was brought against Paul and his companions by those who made the highest pretensions to religion and piety in those days, "the Jews which believed not," together with "certain lewd fellows of the baser sort," with whom they, being moved with envy, had associated themselves for the purpose of making an assault. They said: "These all do contrary to the decrees of Cæsar, saying there is another king, one Jesus." The teaching of Protestants has ever been regarded by Romanists as harmful to the State. Baptists back in the colonial days were likewise considered by the Puritans as disturbers of the State because they broke down in the minds of many their respect for sprinkling. But in all these cases the harm done to the State was simply the teaching of certain religious doctrines which were not in harmony with the views of those whose creeds were more popular, and whose religious practices had become entrenched behind the civil law. In other words, the damage done to the State was the teaching of what the priests and religious leaders of the day regarded as heresy.

And what, we ask in conclusion, has ever been held by such as the punishment due to heretical disturbers of the State, when once their religious animosities, lying in ambush like a masked battery, have been well aroused? Let Dens, a standard Romish authority, answer:—

Are heretics rightly punished with death? Saint Thomas answers, "Yes, because forgers of money, or other disturbers of the State, are justly punished with death": therefore, all heretics who are forgers of the faith, and experience being witness, grievously disturb the State."—Dens, Vol. II, No. 56, page 89.

Such was the charge and such the verdict of the Jews against Christ; of the rabble against Paul and his companions; of Romanists against Protestants; and of Puritans against Baptists and Quakers. And such is already the charge of professed Protestants against Christians who teach that the seventh day is the Sabbath, and such will yet be the verdict that will be rendered against them. Revelation 13:15 is yet to be fulfilled: "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause [decree] that as many as would not worship the image of the beast should be killed."

W. A. COLCORD.

How Many Did They Represent?

At a hearing before the Quadro-centennial Committee of the House of Representatives in Congress, Col. Elliott F. Shepard stated that he and his associates who were present to speak in favor of congressional legislation for closing the World's Fair on Sunday, represented the sentiment of the entire religious element of this country, and placed the number of Christian people at about fifty millions.

Now I should not care to say that Mr. Shepard had wilfully misstated this matter, but I am sure that the facts do not warrant the statement. In the first place, there is a very great difference between the belief that the Fair ought to be closed on Sunday, and that it ought to be closed by an act of Congress. While there are a few who still hold the old Puritan idea of using the State to enforce their religious sentiment, there are a great many more who have grown out of that narrow view,

and have partaken of the spirit of religious liberty, which permeates the very atmosphere of this free country.

Now for the proof. The writer has often heard the statement made publicly, by Rev. Dr. McLean, Chicago Secretary of the American Sabbath Union, that from the office of that Association in Chicago, blank petitions had been sent to more than fifty thousand Christian ministers of this country, with the request that they secure signatures, and then forward them to members of Congress, and the Directors of the World's Fair. Those blanks were sent out more than nine months ago, and up to the present time, according to reports, less than three thousand of them have been returned. There are several whole denominations of Christians who have not returned a single petition, and those that have been returned are from a very few denominations. What has become of the other forty-seven thousand petitions that were sent out?

It does not appear that Mr. Shepard was justified in representing all these Christian people. Some of the ministers of the various denominations have spoken in a manner to leave no doubt as to their adherence to the principles of religious liberty, as opposed to an act of Congress closing the World's Fair on Sunday, which they believe to be religious legislation. Among the many who have made public declarations are found, Rev. G. W. Ballenger, of Chicago, and Rev. Dr. Lorimer, of Tremont Temple, Boston, men who represent a very high grade of the Christian people of this country.

ALLEN MOON.

Showing Their Colors.

THE Secretary of the Sabbath Observance Department of the Woman's Christian Temperance Union, Mrs. J. C. Bateham, says, in an article written for the *Christian Statesman*:—

Evidently unless Congress forbids Sunday opening, the Commission will not, and about the former our hopes and prayers now gather. The action just reported (the postponement of the consideration of the question) is on the presumption that friends of the Sabbath will sooner yield the point of Sunday closing than risk the chance of being obliged to forego attendance on the Fair and its religious Congresses; and the question is therefore thrust home upon us, should Congress take no action on this point, what is our proper attitude with reference to the Fair? Can we as Christian people consistently do otherwise than raise the banner, SUNDAY CLOSING VS. NON-ATTENDANCE?

The Woman's Christian Temperance Union will doubtless take this stand, probably inserting also—"and no intoxicants." Should the American Sabbath Union and similar bodies, the *Christian Statesman* and other leading religious papers also take this stand, without doubt the great religious organizations of the country would add their ponderous amen, and who can doubt that the deadened ear of the Directory would catch the ominous sound and transmit it to its governing money nerve and the desired edict would go forth? Nothing else will move them. Nothing else, I believe, will satisfy our own consciences. Let us gather and send up a million names pledged to this motto and add all indorsements, and we shall accomplish more for Sabbath observance by our attitude and the heroic self-denial involved than we could otherwise.

So the Woman's Christian Temperance Union nails the banner of the systematic, organized boycott to its masthead, and joins the Pittsburg preachers in a conspiracy to rule the World's Fair, or ruin it. This is Mrs. Bateham's word for it; but they will not do this. They will not commit themselves, as an organization to such a course as this. There are many members of the Union who understand these

questions and realize what a fatal error is being attempted in the gaining of religious ends by coercive legislation. More thoughtful and capable women of the Woman's Christian Temperance Union read THE AMERICAN SENTINEL and agree with the principles it teaches, than Mrs. Bateham knows. She underrates too the native intelligence and Christian charity of thousands of her fellow society women, who will intuitively feel that this is not Christian justice. That fine sense of the fitness of things which characterizes the lady, to the manner born and bred, even in the absence of any other appreciation of the situation, will lead many to realize the unfitness and inaptness of such interference as this where they have no shadow of rightful authority. The Woman's Christian Temperance Union will not rally at any such call as this, and will not be led by any banner of the boycott.

In contrast with the Sabbath Observance department of the Woman's Christian Temperance Union, and the Pittsburg preachers who are flaunting the red flag of the boycott and the black flag of "no quarter," and calling for the "forlorn hope" to volunteer, are others whom the *Statesman* see preparing to run up the white flag of truce and peace. It says:—

And what are we doing to defend our heritage and save our country? Alas! alas! some of its defenders are growing faint-hearted and whispering their fears to their neighbors for their discouragement. Some are looking for a way of retreat, some are asking for terms of compromise, while some are even proposing to run up the white flag and surrender the citadel. Shame! shame! And this is the land of the Puritans and the Pilgrim Fathers!

Fortunately this is not and has not been for many years the land of the Pilgrim Fathers; while it was it was the abode of religious tyranny and civil injustice. Their only understanding of religious freedom was the full privilege of asking God to bless them and curse their neighbor, while civil liberty meant to them the unhampered opportunity to make themselves instruments to effectuate the curse.

If there is a white flag anywhere in the ranks of the followers of such as these it is a happy forecast of a possible change of heart on the part of some. But what is the ominous portend of the red banner and the black?

W. H. M.

Scheming for a Union of Church and State.

OUR liberties are founded almost absolutely on the principle of disunion of Church and State, and ever since that disunion churches have been scheming and contriving for a reunion. The plan to close the World's Fair on Sunday is a step in that direction. It is only a small step, but if accomplished will stand as a precedent and a pretext for another step, and that for another, and on and on. Those who have any religious or other reasons for not attending the Fair on Sundays are at liberty to stay away. No law has a right to force them to go. On the other hand those who find it more convenient to visit it on that day should have a perfect right to do so. No one has a moral, nor should he have a legal right, to close the doors against them.

Those who wish to religiously observe Sunday are at liberty to do so. Those who do not wish to ought to have the same liberty not to do so. It is a very poor liberty that does not work both ways. The

kind that says: "You shall have perfect liberty to do just as I do, or to do what I say is best and right for you to do," is not liberty, but the narrowest and most fanatical kind of tyranny.

The churches have succeeded in securing the enactment of Sunday laws on physical grounds. That was one step in the direction of a union of Church and State. Now they are planning to get the other foot forward onto forbidden ground by having the World's Fair closed on Sundays, not for physical, but religious reasons. If they succeed, the next thing on the programme will be another step, and at each step liberty is weakened and the perpetuity of free institutions imperiled. It is these incipient steps that must be prevented.—*Idaho World*.

They Should Have Understood Each Other Beforehand.

QUITE a strong effort has been made recently in Santa Rosa, Cal., to create sentiment in favor of closing the World's Fair on Sunday. The plan was to make a great demonstration, that would produce overpowering convictions in the community generally, and especially in the minds of a member of Congress and also of a World's Fair Commissioner, who reside in that city. Announcements were made in the papers that a minister of one of the churches would preach on the subject on Sunday. This he did; and at the close of the meeting he invited everybody to attend a general mass meeting on the following Tuesday to organize the effort. He made great promises of the demonstration that would be seen by the vast number of people that would be there, and said that they wanted to make such an impression as would show the strong sentiment of the country in favor of Sunday closing.

At the great mass meeting on the following Tuesday, about fifty persons were present. The chairman announced that their main speakers were absent, but called upon a brother minister to make a few remarks. In his talk he said that Sunday is the Sabbath, and that it is the original seventh day, and undertook to prove it conclusively. The hearers present seemed to be very much delighted with his arguments.

Just as he was concluding his remarks, and was about to take his seat, another minister came in, and was urged to come forward, and say something upon the Sunday closing question. He said he was not on the programme, and was not feeling at all well, but that he wanted to make use of every opportunity to speak in a good cause. The substance of his remarks was that there is no Sabbath in the Christian dispensation, and that there never was but one, and that was the seventh day, or Saturday, and that is the only day that can be called the Sabbath. "We simply keep the first day of the week in commemoration of the resurrection, and it is improper to call it the Sabbath day."

What a pity that these men could not have had an understanding, and not thus have devoured each other and their cause, by their own contradictory arguments; and they certainly should not feel hurt if persons looking on should not become all taken up with a subject, the advocates of which, cannot agree among themselves, and each, in presenting his arguments, overthrows the arguments of others who are interested in the same cause. The writer has heard speakers on this Sunday

law question use arguments in a single speech that were quite as contradictory as the positions taken by these California gentlemen. Yet they go on with these so-called arguments, and advocating these so-called reforms, and seem to feel hurt if the people do not at once fall in with their ideas.

The minister who spoke on the previous Sunday, and also called the meeting at Santa Rosa, was asked to speak, but declined, saying that he had said all he had to say two days before; but that he felt chagrined that in that city of five or six thousand inhabitants, with ten or twelve churches, and from twelve to thirteen hundred church members, they could get but fifty people out to such a meeting. He said: "I hope that our Congressman, and World's Fair Commissioner, who reside here, will not learn anything about this meeting."

When Christian ministers, and the Christian people of this country learn that their power for good does not lie in securing laws for Sunday observance, or for any other tenet of the faith, it will prove a great benefit to the cause they are laboring to advance. God has told us that "it is not by might, nor by power, but by my Spirit, saith the Lord" that his work is to be done. Nothing is plainer in the teachings of Christ and the apostles than that Christianity is to be carried forward purely by persuasion, presenting the love of God to draw men, and never, in any instance, are individuals to be forced by civil law, to observe any tenet of religious faith. We trust that the understanding of many of these good people may be so enlightened that they will learn to turn away from the civil power entirely in their efforts to advance the cause of Christ, and trust solely in his almighty power.

A. O. TAIT.

"Excellent" Sunday Laws.

THE *Christian Advocate* of this city, congratulates Tennessee on its "excellent" Sunday law. One of the provisions of that law is:—

If any merchant, artificer, tradesman, farmer, or other person shall be guilty of doing or exercising any of the common avocations of life, or of causing or permitting the same to be done by his children or servants, acts of real necessity or charity excepted, on Sunday, he shall, on due conviction thereof before any Justice of the Peace of the county, forfeit and pay three dollars, one-half to the person who will sue for the same, and the other half for the use of the county.

The premium which the law put upon espionage is, we suppose, specially pleasing to the *Advocate*. It was on this very provision however that a Justice of the Peace at Springville, Tennessee, came to grief a few years ago. This officer in his zeal to maintain the dignity of the law, and incidentally, of course, to earn fees, induced an impecunious individual in the neighborhood to enter a complaint for Sunday labor against five of his neighbors who were Seventh-day Adventists. The impecunious citizen who had probably not seen seven dollars and a half since before the war, was told that the aggregate fine would be fifteen dollars, and that half of it should be paid to him. The warrants were accordingly issued and served, and in due time the prisoners were brought into court.

But the Justice was as indiscreet as he was avaricious and allowed it to become known that he had instigated the whole matter. The five defendants of course

demand a change of venue. This occasioned delay and the case was not called in the court to which it was taken by the change until after the expiration of the ten days allowed for filing information in such cases. Having made sure that new warrants could not issue in the same case, the attorney for the defendants made the point, that the information upon which the arrests had been ordered had not been reduced to writing and sworn to as the statute required. This the Justice who issued the warrants was compelled to admit was the case. The prisoners were at once discharged, and the costs, which amounted to just fifteen dollars, were charged up to the Justice who had instigated the arrests. That gentleman still lives in Springville, but he is no longer an officer, and if Sunday work by others, out of his sight and hearing, now outrages his fine sensibilities he gives no sign.

C. P. B.

Should the State Teach Religion?

REV. DR. NELSON MILLARD, of the First Presbyterian Church of Rochester, is reported by the *Democrat*, of that city, as saying in a recent sermon:—

"The question I propose to-day is 'Ought the State to regard itself as a religious agency?' In other words, has it any proper function in propagating distinctively religious teaching? The position that I take is that the State has no right to regard itself as an agency for furthering religious ideas. In saying this I do not wish to be understood as underrating, in the least, the inestimable importance of religion. On the contrary I take the position I do, wholly in the interest of religion. I wish religion were universally disseminated. But I do not think that the State is either the rightful, or can be the successful, agency for accomplishing this object. All Christians want religion spread far and wide, but we may honestly differ as to the proper agencies for doing it. When our lawns here in Rochester are being parched under the midsummer sun we all agree that the city needs an additional water supply, but suppose it were proposed to commit the work of securing and introducing a new water supply to the hack drivers and the barbers of the city, would any one who objected to the agency proposed be rightfully considered as objecting to the water supply?

"I object, not to the diffusion of religion, but only to the employment of State agency thereof, believing that it is the proper work of those divinely instituted agencies, the family and the Church. Now I maintain that the State has no proper function for propagating religion; that its whole relationship to any and all religions is exhausted in furnishing them equal and impartial protection. Religion lies outside the province of the State. Human governments, being of men and by men, are restricted in the exercise of their functions to the relations that exist between man and his fellow-men. Religion, as distinct from morality, has to do with the relations between man and God. When, therefore, human governments undertake to exercise jurisdiction in religion they usurp the divine authority and province. They audaciously attempt to snatch the scepter from the divine hand. No human government can arrogate to itself jurisdiction in religion, unless it can show an indisputable charter and commission direct from the Most High, in which he appoints it his

vicegerent on earth, and delegates to it his own authority. No government can show that.

"I therefore maintain not only that human government has no rightful jurisdiction in religion, but that it commits a heinous and blasphemous usurpation of divine authority if it attempts such jurisdiction. I also maintain that the position which I take is the only one that is scriptural. Christ deliberately, explicitly, and repeatedly pronounced divorce between the Church and State. This he did in his famous words, 'Render unto Caesar, the things that are Caesar's; and unto God, the things that are God's.' He did it again in his declaration before Pilate: 'My kingdom is not of this world,'—a declaration which, would to God, the Papacy, so avid for temporal power, would hear and heed. Christ forbade his servants to take up the sword, the emblem of temporal power for the propagation of religion, saying, 'They that take the sword shall perish by the sword.' He paid tribute to the existing civil authorities. He refused to interfere with their prerogatives by deciding a business matter between two litigants, saying, 'Who made me a judge or divider over you?' When in his temptation in the wilderness Satan offered him the temporal power over all the world, he refused the devil's gift saying, 'Get thee hence, Satan.'

"The apostles obeyed even Nero, ruling in temporal affairs, but when his government attempted to interfere with their rights of worship, and of religion, they stubbornly refused obedience, bidding Caesar not to interfere with the rights of God. I maintain still further that any and every alliance of Church and State is not 'only wrong and unscriptural' but disastrously inexpedient. Scarcely any other thing has been such a prolific source of woe as this unhallowed alliance, resulting in religious persecutions, the record of which is one of the darkest and saddest pages of the annals of history. I believe that if Christ, who wept on earth, has ever wept in heaven it has been over his Church employing the horrors of religious persecution. It is objected to the position that I have taken that religion is absolutely necessary to good citizenship; that even more than morality is it indispensable, I affirm that this assertion is directly in the teeth of the facts. There are millions of men in this land, some of whom are agnostic, some indifferent, and some unbelieving in respect to religion, who are, nevertheless, patriotic, excellent, faithful citizens, law-abiding and law-upholding. That they lose very much of the highest good of life by not being religious I believe, but their excellent citizenship it is absurd to deny.

"Another objection made to the entire divorce of Church and State is, that it will make the State a godless institution, and we hear it often said that the schools in which religion is not inculcated are godless institutions, and are from the devil. The sophism here is in assuming that everything that is not positively good is positively bad, which is assuming that whatever is godless is ungodly; that whatever is unreligious is irreligious. It is to say that because a man has not put sugar into water and made it sweet, therefore he has put acids into it and rendered it sour, because God has not been put in the school the devil has.

"Ours, I trust, is a nation of Christians, but it is not a Christian Government. Our

people are, and I trust always will be preponderantly Christian. But the Government is neither Christian nor antichristian; neither religious nor anti-religious, but merely a secular institution established to care for the relations between man and man, but not to interfere in those between man and God."

Church and State. Are They to Be United?

HAD every American citizen understood the history of his country as he should have done, we need never have had the war between the States—that most terrible of all wars.

Did every American citizen understand (as he should do) the danger of any enactment in regard to any religion or religious observance whatever, the union of Church and State, that worst of all despotisms, would never take place in this free country.

There is an old proverb, "It is the first step that costs," and Americans are taking the first steps now.

In the World's Fair bill offered by Judge Lindsay is a paragraph proposing to close the Kentucky exhibit on Sunday, and he "incorporated it, simply because the preachers of the State sent me word unless it was done they would use their utmost endeavors to defeat the bill."

That religion which can be enforced is simply hypocrisy. That religion which needs to be enforced is no religion at all.

That State which controls the consciences of its people is a tyrant. Any people who will make laws to limit or control in any way the individual liberties of any of her citizens as regards matters of religious belief is forging the chain which will bind that people sooner or later in bonds that can not be broken. Whenever the precedent is established that religious restrictions may be made, then that church which, as Napoleon said, "has the longest purse and the heaviest battalions," will force all the other churches to observe the religious observances and to pay respect to the mode of worship it may choose to employ.

It is amazing that the American people do not see this danger. Are they so weary of liberty that they must needs cast it aside of purpose?

A great many Christians sincerely believe they are honoring God in keeping Sunday as their holy day. A little reading of Church history would show them instead, that they are honoring the edict of a man who was the arch-hypocrite of all the ages, Constantine the Great, who deprived Christians of their true Sabbath, and forced upon them the day of worship of the pagans.

Constantine was ready to profess any religion that would further his ambition. So, after professing Christianity, in order to propitiate his pagan subjects, he issued an edict requiring the religious observance of the "Sun's day"—the day devoted by the pagans to the worship of the sun. The ceremonies of this worship as related by historians were most horrible, especially as regarded women. The sun, which was worshipped under many names—Apollo, Bacchus, and many others, was regarded by the sun-worshippers as the author of all being—and the principle of procreation became a divine thing in their estimation. And their women were sacrificed in a more cruel manner than were

the victims on the bloody altars of the Druids.

Constantine's Christianity was of such a nature that he could preside over the first general Council of the Catholic Church at Nice, A. D. 325, and in 326, the year following, have his eldest son, Crispus, put to death because he feared his popularity with the soldiers, Crispus being greatly beloved by them, also his nephew, the son of his favorite sister, whose rank was his only crime, and for whom his mother wept and plead in vain. The next year his wife was "suffocated in a bath which had been heated to an insupportable degree of temperature." Upon his death he gave to the bishop of Nicomedia his will to give to his eldest surviving son. It was of such terrible import the bishop would not give it to him, but placed it in the dead hand of Constantine. It directed his son to kill his (Constantine's) brothers and their children, as he suspected them of having poisoned him.

It was done, six of them being massacred and only two escaping.

And this pretended Christian, this selfish murderer, this ambitious hypocrite, was the author of the Sunday observance for which the Christian world is now contending, and for which they are willing to destroy the fairest fabric Freedom has yet reared. This man who deprived the Christians of their Sabbath given them by God Almighty, amid the thunders of Mount Sinai, of that day of which God said, "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt do no work,"—this man, whose cruelty was only equalled by his hypocrisy, is still dictating to the free men of America and requiring them to observe the sun's day. The Sabbath is observed by only three sects in America, perhaps in the world—the Jews, the Seventh-day Baptists, and the Seventh-day Adventists.

The above is the true origin of the observance of Sunday, instead of the seventh day. It was adopted, not as some have supposed, because Christ arose on that day, for his followers continued to observe the Biblical Sabbath until forced to resign it, but simply in accordance with the law, made by the "first Christian emperor," who united Church and State in a most emphatic manner.

Would it not be well for the ministers and the people to pause and reflect a little before they follow the example, which has so often proven disastrous to liberty, of mixing up religion with laws and State affairs and business matters? Precedents are most dangerous things.—N., in *Henderson (Ky.) Journal*.

TENNESSEE has White Caps as well as very bad Sunday laws. Recent advices from that State say that the White Caps in Jackson, Sevier, and Knox Counties are said to be well organized under the direction of a capable manager, who was brought from Indiana, where he acquired considerable experience in the infamous business. So far, about fifty persons have been whipped by the White Caps, and some of the leading citizens have been warned. Ten women have received whippings, and one minister, the Rev. Jenkins. Several of those whipped are in a precarious condition. White Caps and indictments for Sunday work under the common law against maintaining a nuisance, require about the same soil.

NATIONAL

Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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THE Secretary of the National Religious Liberty Association writes, "From all parts of the country we are receiving communications every day showing the rapid advancement of sentiment toward universal Sunday laws. The general offices of the Religious Liberty Association are being crowded to their utmost capacity in their endeavors to meet demands upon them."

AN English paper contains the following evidence of the widespread advancement of the movement toward religious persecution:—

It is said that the Lutherans, and especially the Lutheran pastors in Finland, are trying to get a law passed to prevent all free religious services. If such a law were passed, scores (if not hundreds) of the best Christians of Finland would be thrown into prison.

This spirit of enforcing religion by law is not confined to the United States, it is everywhere making itself felt.

THE *Christian Statesman* takes the laboring men to task thus, in its issue of April 23:—

In some places in this country, as well as abroad, there is some talk of having the labor demonstrations associated with May 1st on the Sabbath (which is May 1st of this year), instead of Monday. Let labor unions not thus insult and alienate those most in sympathy with them, the churches, by a violation of divine and civil Sabbath laws.

It has always been claimed heretofore by the American Sabbath Union and its kindred associations, that laboring men and the labor organizations were anxious for the strict enforcement of the Sunday laws, and indeed, had petitioned Congress to that effect. It is not likely that they have backslidden so soon, but this warning and exhortation is evidence, rather, that the claim, that the laboring men and their organizations sympathized with the movement to enforce Sunday laws, was false.

The truth about the indorsement of the labor organizations is partly given in the publication by Mr. Crafts of advanced sheets from the new edition of his "Sabbath for Man." He says: "The petitions for the spring not having represented labor organizations, at the suggestion of Senator Blair, the writer visited such organizations—the Central Labor Union, and Letter Carriers' Association of New York City, the International Conventions of the Brotherhood of Locomotive Engineers, and the International Assembly of the Knights of Labor," etc., and, as he claims there, they all committed themselves fully to the Sunday-law movement. The other portion of the truth about the position of the labor organizations was told by

Mr. Willard F. Hobbs to the Committee of the House on the District of Columbia, when he said, "There are over thirty unions of Knights of Labor and there has been only one petition sent here. They have remained silent on the subject, and I think they want to remain silent upon it."

JUDGE LIPPINCOTT has sentenced two saloon keepers of Jersey City to the penitentiary for three months for Sunday liquor selling. In the course of his remarks while sentencing the men the Judge said:—

The Court has a right to ask, yes, to demand, that the officers sworn to execute the laws shall do their duty in this matter. That the Prosecutor of the Pleas, with all the power of the State behind him, shall take at once such steps in this county as shall end at once this unlawful and demoralizing traffic on Sunday, and in this performance of duty, this Court has the right, under the specific power conferred upon us by statute, to demand that the chief executives of the cities in this county, and the police authorities of the whole county, and the Grand Jury, aid to the full extent of the power conferred upon them by law. The attention of these same officials must also be called to places in Jersey City Heights, where, in connection with the sale of liquor, variety shows are given on Sunday contrary to law.

The liquor traffic should be suppressed entirely. The use of the Sunday law against it is a greater crime against humanity than that of the saloon keepers themselves, for, while the Sunday laws stand, it legitimates their business and puts it on the same legal footing with all other business occupations for the rest of the week, while not appreciably diminishing drunkenness and its attendant evils.

At the United Presbyterian Preachers' meeting in Pittsburg, on April 11, resolutions were adopted showing on their part a feeling of desperation in reference to the Sunday closing of the World's Fair, and dealing in language of restrained insolence and threats toward the Columbian Commission. These are the resolutions:—

WHEREAS, The Columbian Commission, as we are informed, has, for a third time, postponed the decision of the question of Sunday opening, in this case to the very eve of the Fair, with the self-evident purpose, avowed privately by some of the Commissioners, of making it impossible, as buildings must be begun in May, for either friends or foes to express their disapproval of the final decision by withdrawing from the Exhibition; therefore,

Resolved, That we most emphatically protest against this attempt to deceive by delay one side or the other, or both sides in this controversy; and that we protest also against this political evasion of plain and present duty, this serious trifling with petitions of unprecedented number from the civil and religious bodies that make up the best citizenship of our land; and

Resolved, That we earnestly ask a reconsideration of this postponement, and an immediate and unequivocal decision of the question at issue; and

Resolved, That if this postponement is persisted in, we urge the Christian, law-abiding citizens of this land to take such postponement as a forecast of an adverse decision in the form of a cowardly compromise or otherwise, and as a ground for withholding all participation in an exhibition, which, under a management lacking moral courage, must become a mighty engine of evil, an aid to the lawless in the present conflicts with disorder and dissipation; and

Resolved, That we urge upon general assemblies and all other general conferences soon to meet, and upon all religious conventions, all Christian exhibitors, and especially all religious organizations, to refuse to proceed with any proposed building or exhibit or "congress" until this matter is settled, and settled right, by the Commission, or by the United States Congress, and that all friends of the Sabbath who have accepted "advisory" or other relations to any religious exhibit, make it a condition to their acceptance, that the decision of the pending question shall be in accord with the laws of God, and in harmony with American laws, customs, and precedents; and

Resolved, That on account of this evasion of duty by the Commission, we hereby petition Congress, whether the Commission reconsiders its action or not, lest it should again fall into moral cowardice, to decide this matter securely by conditioning any further grant of public money to the Fair on

the entire closing of the Exhibition every Sabbath; and

Resolved, That we ask all preachers' meetings, and religious or reformatory associations, and all societies that are opposed to Sunday work and Sunday dissipation to join us at once in these protests and petitions; and

Resolved, That we urge the general assemblies and general conferences, and other religious conventions, to advise the churches, in case it is decided that any part of the Fair is to be opened for any part of the Sabbath for money making or secular uses, to meet and consider whether the members should not solemnly covenant with each other not to aid or abet such a foe of the Sabbath by exhibition or attendance; and

Resolved, That these resolutions be sent through the Reform Bureau, to the religious press of the country and as far as possible to the secular papers.

To characterize this language as *restrained*, is really dealing with it too mildly. It is insolent and threatening to the business management of the Fair. From a business and legal point of view it might be a question as to whether it did not amount to conspiracy. No better evidence of the spirit which animates this movement is needed than the witness of their own words.

Petitions against Congressional Legislation upon Religion.

ON May 2, petitions were presented in the House of Representatives, praying Congress not to commit the United States Government to a union of religion and the State by the passage of any legislation closing the World's Columbian Exposition on Sunday, or in any other way committing the Government to a course of religious legislation; from citizens of Louisiana; Corpus Christi, Texas; Gilman, Iowa; Galion, Ohio; Oregon; Virginia; Denver, Colo.; St. Clair, Mich.; and in the Senate from Bloomington, Ill.; Mercer County, Ill.; Ogle County, Ill.; Worcester, Vt.; Waitsfield, Vt.; Fulton County, Ark.; Florence, Colo.; New Hampshire; Green County, Wis.; Franklin County, N. Y.; Warren County, N. Y.; Oswego County, N. Y.; Hutchinson County, S. Dak.; Logan County, Ohio; Dakota County, Neb.; Mesa County, Colo.; Hot Spring County, Ark.; Deer Trail, Colo.; Saguache County, Colo.; Arapahoe County, Colo.; Bates County, Mo.; Lehigh, Mo.; Butler, Mo.; Montgomery Center, Vt.; and Cattaraugus County, N. Y.

The number of individual petitioners represented is not stated in the *Congressional Record*, from which this is taken. Some of the petitions are offered simply as from citizens, others from organizations. Three different religious denominations are represented.

This, and a continuation of this, should be good and sufficient evidence to the World's Fair Committees of the Senate and House, to which the petitions are referred, that their constituents are awakening to the fact that the advocates of a union of religion and the State, are striving to lead them into devious legislative paths, in the legislation they are asking with reference to the World's Fair.

On the same day, in the Senate, Mr. Vest, of Missouri, in presenting a petition in favor of Sunday closing of the World's Fair, said:—

I present a petition of the St. Mark's English Evangelical Lutheran Church, of St. Louis, Mo., praying for legislation by Congress prohibiting the opening of the World's Columbian Exposition on the Sabbath. I want to call attention to this petition. It seems to have been a machine petition, printed and addressed originally to the senators from Ohio, "Hon. John Sherman and Hon. Calvin Brice." Those names are scratched out now, and the petition is addressed to "Hon. F. M. Cockrell and George G. Vest," from Missouri, and contains this remarkable resolution:—

Resolved, That we do hereby pledge ourselves, and each other, that we will, from this time henceforth, refuse to vote for, or support for any office or position of trust, any member of Congress, either senator or representative, who shall vote for any further aid of any kind to the World's Fair, except it be on the conditions named in these resolutions."

I merely want to say as a senator, that whatever may be my vote upon the question of closing the Exposition on Sunday, I shall certainly pay no

attention to this class of resolutions. I do not hold the people who sent the petitions to me entirely responsible, for they are very respectable people of that congregation and have signed this petition without scrutiny. It has obviously been prepared in the city of Washington, and sent out from this place as a sort of political blackmail on the representatives of the people. If that kind of practice is to continue, and if, when I believe a bill or joint resolution not constitutional, I am still to vote for it under the pain and penalty of being put out of public life, so far as I am concerned I do not want to hold office if I am to hold it under any such condition. If I can not exercise my judgment as a representative, as a senator of the people, without that sort of coercion, I do not care about holding office at all.

The fine political hand of the "Pittsburg preachers," whose resolutions THE SENTINEL publishes in another column is to be seen in this political blackmail.

W. H. M.

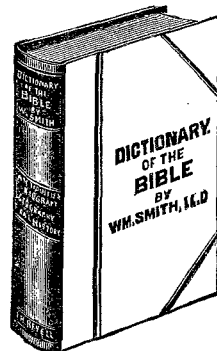
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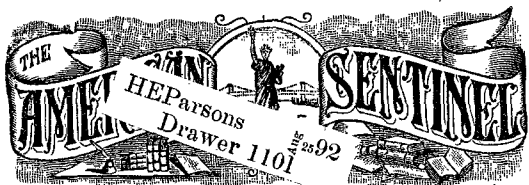
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NEW YORK, MAY 12, 1892.

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THE young man sent to jail in Maryland, for contempt of court for refusing to testify on the Sabbath, whose case was referred to in these columns last week, was released, after three days' imprisonment and the payment of a small fine.

As an evidence of the growth of Sunday-law sentiment, F. W. Ware, one of the secretaries for the American Sabbath Union, cites the fact that whereas three years ago, at the first annual meeting of the Union held in New York City, it was possible to get an attendance of only fifteen persons besides the officers, now they have no trouble in filling the largest buildings at any time.

THE American Sabbath Union has effected an organization in Battle Creek, Mich., the stronghold of the Seventh-day Adventists, and interesting times may be expected. The Adventists have in Battle Creek, a large publishing house employing over three hundred hands, a college, and one of the largest sanitariums in the world. The mayor of the city only a few years ago was an Adventist, but as a general thing they take very little part in political contests.

THE article on another page, "The Establishment of Religion by Colonial Grant and Charter," shows that the European sovereigns who claimed this country by right of discovery did seek to extend to this Continent the Church and State regime of the Dark Ages. And that for a time they were measurably successful is a matter of history. But that these charters were like the laws of the Medes and the Persians—forever unalterable—has not, until recently, been generally understood. Until the recent decision by the Supreme Court that this is a Christian Nation, because of these charters, etc., it was very generally supposed that the First Amendment to the Constitution terminated once and forever any influence that colonial laws, with a Church and State caste of countenance, might have previously had; but in the light of the wisdom (?) which now shines from the Supreme bench of the Nation, the old colonial charters are seen to be above the Constitution! Hence the importance of becoming familiar with those musty documents.

THE *Mail and Express* bewails the fact that the bill providing that the Park Department may include in its yearly estimates an additional seventy thousand dollars to be devoted to the expenses of the Metropolitan Museum of Art has become a law, having received Governor Flower's signature. By the terms of the bill, the Museum is to be kept open to the public two nights in the week and on Sunday free of charge.

THE New York Sabbath Committee, so-called, has received from England a petition praying that the World's Fair be closed on Sundays. The petition is accompanied by a request that it be sent to the United States Columbian Commissioners. It is forwarded by Charles Hill, Secretary of the Workingmen's Sunday Rest Association, and bears the autographs of such "horny-handed sons of toil" as bishops, peers of the realm, members of Parliament, etc.

JOSEPH COOK is carrying the Sunday-closing war right into Chicago, the stronghold of the enemy. April 24 "he spoke at the Union Park Congregational Church, declaring that the Chicago that put down anarchy should not allow the Nation's Sabbath to be trampled upon, and that Sunday opening of the Exposition would double murders, make the saloons tyrants, and create anarchy and crime." Mr. Cook has a lively imagination; but it is not unlikely that his predictions of evil will be put to the test of experience. The indications are that the Fair will not be closed on Sunday, at least not entirely.

SEVERAL of the agents or "detectives" of the Pittsburg Law and Order League have been getting into trouble with the police of that city. One of these men accused of wife-beating jumped his bail and is now in parts unknown; another is awaiting trial upon a criminal charge; while another, a creature named Flynn, alias Magee, is in custody awaiting the result of a criminal operation performed upon a woman whom he calls his wife. Commenting editorially upon these facts, the *Pittsburg Press*, of April 27, says:—

The high moral standing of the men who work for the Law and Order society is being illustrated more and more impressively as time goes on. The third Law and Order agent was arrested yesterday and will have to answer a most serious charge. The indications are that Thomas Flynn, or McGee (for the gentleman has pursued the questionable course of wearing different names at different times and places), is as bad as, or worse than, his fellow-rascals who beat and deserted their wives, and deceived other women. Flynn, alias McGee—is charged with a crime that may yet resolve itself into murder.

Agent McClure is reported to have said that the society has nothing to do with the morals and character of its agents. This is a weak excuse that will not weigh at all with a true moral sentiment. The dirty private character of the agents, combined with the dirty work they do for an inconsistent, fanatical society, has excited the disgust of all

decent people, and the work of the Law and Order society must be injured by it. The fact appears to be that decent men cannot be induced to do the indecent work required by a Law and Order conspiracy, for boodles.

The fact is that the so-called agents or detectives of the Law and Order society are only disreputable spies with neither morals nor reputation to sustain, and so, utterly reckless and irresponsible. A law and order crusade managed by such men is worse, if anything, than White Cap outrages, because in this case the outrages are perpetrated under color of law.

A SPECIAL telegram from Chicago, under date of May 3, says:—

The people who are trying to close the World's Fair on Sundays have made a sad mess of it. They turned in petitions to-day from the States of Michigan and Ohio, and in both cases the number of names is several hundred thousand more than the last United States census of the States. On the Michigan petition the number is 800,000 greater than the census returns.

This is a demonstration of the very great superiority of the new method of petitioning, advised by the *Christian Statesman*, namely, by representative signatures. In this way the same persons are counted again and again, as nowadays almost everybody belongs to several organizations. The plan has worked only too well in the States named. Mr. Crafts might as well add this to his collection of "pious frauds."

THE Corresponding Secretary of the National Religious Liberty Association has just been informed that charges have been preferred against twenty individuals at Mt. Pleasant, Texas, for Sunday labor. The accused are observers of the seventh day. If these Sunday laws are designed simply to elevate and help the "poor laboring man," why is it that they are enforced so strictly against those who religiously and conscientiously observe the seventh day? Can not they rest on Saturday, and get just as much good out of it as those do who rest on Sunday? And if so, why undertake to compel them to observe a day that they do not regard as the Sabbath? It is simply some of the religious intolerance that has ever prompted men to be meddling with other people's religious convictions.

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SOME twenty more informations for violation of the Sunday law of Pennsylvania have been lodged against newsdealers, by the Law and Order League of Pittsburg.

THE last Sunday in April five thousand people paid twenty-five cents each for admittance to the World's Fair grounds in Chicago. "An admission fee," says the *Christian Statesman*, "is now regularly charged every day in the week, including Sundays." Hence, that paper concludes, the World's Fair is "already open on the Sabbath."

On the admission of the public to the World's Fair grounds on Sunday for pay, the *Statesman* has this:—

Thus the local Directory cavalierly anticipates the settlement of the question that is pending before its superior officers, the national Commission and the national Congress. While this act is a discourtesy to these superiors, and to the eight States that have officially declared against Sunday opening, it is a slap in the face of the churches, which have almost unanimously asked that God's law and American customs, not greed and foreign habits, should govern the Exposition. What cares the Directory for God's law and the convictions of the churches as against hundreds of dollars per week added to the funds of the Fair!

CONTINUING the discussion of the Sunday opening of the Fair grounds, the *Statesman* says:—

There can be no doubt that the Directory was emboldened in this act by the fact that the Commission has timidly and evasively laid on the table until October the question of Sunday opening and liquor selling, which in all fairness should have been settled this spring or earlier, before those, whose relations to the Fair turn on the decision of

these questions, have erected their buildings for religion or for rum.

WAXING exceedingly wroth at the imaginary indignity done by the local authorities of the World's Fair, the *Statesman* continues:—

The churches, whose opposition to the Fair, in case of its becoming an avowed engine of evil, the Commission seeks to postpone until it will be too late to be effective, should remember the new eleventh commandment, "Thou shalt not suffer thyself to be hoodwinked." Manifestly both Directory and Commission have seen the churches so often trodden on, without a murmur from them, by politics and commerce, that they think the proverb, "The trodden worm will turn," has no application to religious and reform organizations. It is to be hoped that the churches will remember that, while Christ was meek and lowly, he also stood, on occasion, with "a two-edged sword in his mouth," the severest antagonist of evil the world ever saw or heard. However meekly we bear wrongs to ourselves, we should show "the manliness of Christ" in resisting this attack on our Christian American institutions.

Just how the churches have so often been "trodden on" in this country is not easy to see. They have always been perfectly free to carry on their propaganda in their own way; have had special protection from the State in the way of laws against disturbing religious meetings, and have, for the most part, been free from taxation. How then have they been "trodden on"?

In only one sense have the churches been "trodden on" in this country, and that is they have, as churches, been allowed no voice in civil affairs. And in this they have been "trodden on"! Have the Freemasons and Odd Fellows, and other fraternities likewise been "trodden on" because they have been compelled to act politically as individuals and not as societies? Certainly not; and no more have the churches; and the assertion that they have is an assertion that the churches should rule. And that is just what National Reform means; and it is just what the *Christian Statesman* means.

In view of the great wrong (?) which

the churches have suffered by not being allowed to dictate to the State and to give laws to the Nation, the *Statesman* asks, "What can we do?" and in the energy of despair says:—

Let us turn more earnestly than ever to Congress, whose action alone can be final. Sad to say, at this critical moment, when action in Congress is daily expected, the little sect of Seventh day Adventists, that has not as many thousands in its constituency as the friends of the Lord's day have millions, is just now sending more petitions to Congress than we, having shrewdly reserved its few rounds of ammunition till it could see the whites of our eyes on the very verge of battle. The Lord of the Lord's day calls to us, like the sound of many waters, "WRITE." Not petitions only (duplicated for Senate and House and Commission) but letters especially to congressmen and senators should be sent at once.

The *Statesman's* reference to a prominent feature of the battle of Bunker Hill is unfortunate for the National Reform side, for the illustration is more nearly true to life than Mr. Crafts thought, else he never would have used it. In this case as at Bunker Hill the defenders of liberty are, as compared with those who would overthrow it, only a very small number; their petitions are likewise few, but they battle for the right, and though like their ancestors at Bunker Hill they may meet temporary defeat, their noble stand will have all the moral effect of a victory. The *Statesman* should remember "that the race is not to the swift, nor the battle to the strong." God fights, not for the majority, but for the right, and it will finally triumph. Truth will be vindicated, if not before, at the final Judgment.

But the *Statesman* is not done; it says:—

In the May meetings, which include the great General Conference of the Methodist Church, and the Assemblies of all the Presbyterian churches, and many Sabbath school conventions and other religious gatherings, not only protests against the action of the Directory and the delay of the Commission, and appeals to Congress should be adopted, but also and especially more drastic measures. Let such bodies refuse to aid in the erection of any building or in the preparation of any religious congress until the question of Sunday opening is settled, and let every Christian be advised to accept no position as a member of any advisory board in any World's Fair "Parliament" or "Congress,"

except on condition that religion is to be respected by Sabbath closing.

Boycott is a hated word, because abused, but no Christian will seriously declare that there are not institutions that ought to be boycotted. If the World's Fair with Sunday opening should not fail, it would boom Sabbath-breaking all over the world for a century. In case of opening, friends of the Sabbath would be bound not only to shun it as they would a Sunday saloon, but to fight it as they would an invading army whose avowed purpose was to crush American Christian institutions.

If this does not show the Satanic spirit that actuates those who, while calling themselves "Christian" would adopt unchristian methods to compel others to comply with their demands, then nothing could show it. The boycott is unchristian and never can be anything else. The proposition is not only to remain away from the Fair on Sunday, but to boycott it on every day and in every feature if it is open on Sunday. That is if in the estimation of these Sunday zealots the managers of the Fair do wrong on Sunday they will see to it that they are punished on Monday. They forget that the Scripture says, "Avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord." Or perhaps they realize that the Lord has no controversy with those who carry on legitimate business on Sunday, and so fear to leave the matter in his hands. They have robbed God of his own sacred memorial of the finished creation, have, as it were, forced upon him another day—the sun's day—and fearing that God does not accept the substitute, they propose to bolster it up by boycott, legislative enactments, police regulations, etc.

C. P. B.

THE Parkhurst episode is still attracting a good deal of attention in this city. The wretched woman who kept the house where Dr. Parkhurst and his party witnessed the beastly show, has been found guilty of keeping a disorderly house, and, as the world goes, she is deserving of no sympathy.

BUT the fact of the guilt of this wicked and depraved woman, does not justify a Christian minister in prostituting his powers to so base a purpose as enticing women to indecent acts in order that he may become a competent witness against them. The gospel commission is to preach, not to prosecute. A minister of Christ has no authority to play the detective.

CHRIST dealt mildly not only with the erring, but with the abandoned. To the woman taken in adultery he said, "Neither do I condemn thee; go, and sin no more." And why did our Lord not condemn this woman? Let Jesus himself answer: "For God sent not his son into the world to condemn the world; but that the world through him might be saved." John 3:17.

CHRIST did not excuse sin; he granted no indulgence for sin. But because he could not at one and the same time be both Saviour and judge, he said, "I judge no man." Even when appealed to to settle a civil difficulty, by adjusting property claims, he answered, "Who made me a divider and a judge over you?" Such work was foreign to Christ's mission, and as "the servant is not greater than his lord," should not the minister of Christ do even as Christ did?

AGAIN, should a Christian ever go

where he can not proclaim himself a Christian? Should a minister ever go where he must deny his calling? To ask these questions is to answer them. Yet, this is just what Dr. Parkhurst's mistaken conception of the nature of his sacred work led him to do. As related by Miss Frances E. Willard in the *Union Signal*, of May 5, she asked the Doctor this question: "How could you ever be so disguised as to escape recognition in the purlieus of New York, as a man of the highest culture and character?" Dr. Parkhurst answered that he had been accused of being a judge or minister, and replied, "I am now acting as sheriff." The answer needs no comment. All can see that work which requires a denial of his sacred office can not properly be done by a minister of the Lord Jesus Christ.

—o—

BUT sad as is the picture of a Christian minister consorting with lewd women, in order that he may testify against them, the incident has brought to the surface the fact that there are Christian ministers in New York who labor something as the Master himself did, for the moral uplifting and eternal salvation of even depraved women. Rev. Benjamin F. De Costa, Pastor of the Church of St. John the Evangelist, is one of this class. When the woman decoyed by the man who abdicated his ministerial office that he might act as "sheriff," was awaiting sentence, Dr. De Costa addressed a letter to the Court, saying: "I ask mercy for this poor creature, who is better than some of her accusers." A reporter sought an interview with the Doctor, and learned that he is Secretary of the White Cross Society, set on foot eight years ago in this country to keep men pure.

Of the woman convicted by Dr. Parkhurst's testimony, Dr. De Costa said:—

Women like Hattie Adams are the sad results of society as it exists at present. They are victims of present social conditions. You and I, as entities of society, as it breathes and moves and has its being to-day, are responsible, in greater or less degree, for the fall of the woman we are talking about.

Who shall throw the first stone? Shall it be you or I? In any event, shall humanitarians stone her? Shall God's priests and chosen ministers stand by and revile her?

I do not think so. If I did I should not be one of the organizers and the present head of the White Cross Society of the United States.

Years and years ago there was a woman taken in adultery. Nobody need be reminded of the verdict passed on her. What was Christ's charge to her?

Of the two men personally, we know nothing. Doubtless they are equally honest, but what Christian can doubt that Dr. De Costa's society is more nearly in harmony with the gospel of Christ than is the society whose agents depend on the civil law for the promotion of morality?

C. P. B.

Religion on Ice in the District of Columbia.

THERE has been introduced in both the Senate and House "A bill to prohibit the delivery and sale of ice within the District of Columbia on the Sabbath day, commonly known as Sunday."

The bill would enact—

That from, and after the passage of this act, it shall be unlawful to sell or deliver ice in any quantity or quantities, by means of wagons or other vehicles, on the public streets or thoroughfares or at depots or offices within the District of Columbia on the Sabbath day, commonly known as Sunday.

SECTION 2. That any person or corporation violating the provisions of this act shall be liable to a

penalty of not less than twenty-five dollars nor more than fifty dollars for each offense, upon conviction in the police court of the District of Columbia.

SECTION 3. That acts or parts of acts inconsistent with this act be, and the same are hereby, repealed.

Upon this bill being submitted to the District Commissioners for their approval, they recommended the striking out of the words "at depots or offices," and the insertion, after the word "Sunday," the words, "nor at depots or offices of ice companies except between the hours of five and nine o'clock A. M., and five and six o'clock P. M., on that day."

In reference to this bill a communication to the Washington *Evening Star*, of April 29, says:—

From a purely humanitarian standpoint it is to be hoped that the bill recently introduced to prohibit the sale or delivery of ice on Sunday will become a law, and, while the matter is under consideration and the rights of the working people are being considered, I think it a timely suggestion that the sale or delivery of groceries on Sunday can readily be dispensed with. . . . It would be a shame to work mules on the canal as these boys and young men are worked. They would take it as a great boon if only these Sunday hours of labor were taken from them. While the sympathy of our large hearted legislators is going out toward oppressed humanity, I hope it will be broad enough to take in this class of laborers, by enacting a law that will relieve them from Sunday work.

It is not at all strange that the writer of this communication ardently desires the success of the Sunday ice bill, for the principle involved in both is the same, and if one were passed the other would follow naturally, and the door being opened for that class of legislation, no limit could be set short of the enactment of the whole line of religious legislation asked. The same principle applies to this that applies to all. This differs from all the rest only in its restricted application. The religious clause in the Blair Educational amendment, the Blair Sunday Rest bill, the local Sunday bill for the District of Columbia, the bill forbidding appropriation of money to expositions which open on Sunday, the proviso conditioning Government appropriation to the World's Fair upon Sunday closing, and this last, to prohibit the sale and delivery of ice on Sunday in the District, are all but slight variations of the same thing, a persistent attempt to lead Congress to commit itself to a line of religious legislation, which, having once entered upon, it must follow and obey the behest of the majority of religionists, with the same zeal with which congressmen conform to the political views of their constituents.

Those who have been instrumental in the presentation of this Sunday ice bill are saying that now a bill has been drafted which no one can oppose. Why not? It is only a smaller edition of the same thing. It does not vary at all from the "bill to prevent persons from being forced to labor on Sunday in the District of Columbia," except that the one is an attempt to secure a sweeping Sunday law which shall include all forms of labor and secular occupation, while this specifies one, and thus paves the way for other special enactments, which will at length reach the full requirements of the general act. But the extent of the application of the act is not the question. The character of the legislation asked is vicious. If the requirements of the bill were so restricted as to apply to but one man in the District of Columbia, instead of to one occupation, the thing asked would be just as evil, and in its present form is just as pernicious as its predecessor, the local Sunday bill,

which applies to all occupations. This same course of narrowing down the legislation asked, to single occupations, has been followed elsewhere, though in other places it has usually been the barbers who have been used as here it is attempted to use the icemen. If this bill were passed, the next would apply to groceries and grocery clerks, as foreshadowed in the communication to the *Evening Star*.

It is claimed that there can be no valid ground for opposition to this measure, because it is purely civil. Is it? It forbids the sale of ice "within the District of Columbia on the Sabbath day, commonly known as Sunday." Suppose, in the interests of accuracy, it were proposed to amend this to read, "on Sunday, erroneously called the Sabbath," would the framers of the bill accept it? By no means. Why not? Because it would decide that Sunday is not the Sabbath. What, then, does it do in its present form? It asks Congress to decide that Sunday is the Sabbath. It is a religious bill.

W. H. M.

"Vital to the Sunday Question."

IN its issue of April 14, THE SENTINEL published, under the title, "The Supreme Court and a National Religion," a comment upon a portion of Justice Brewer's decision in the case of the Rector of Holy Trinity. The article closed with the words, "So the Supreme Court of the United States champions an establishment of religion. What next?" It has been said of this expression that it was too sweeping and would not be borne out by the conclusions of others as to the meaning, scope, and effect of the decision. As to whether this is so or not let the *Pearl of Days* answer when it says, May 7, of Judge Brewer's decision, that it

establishes clearly the fact that our Government is Christian. This decision is vital to the Sunday question in all its aspects, and places that question among the most important issues now before the American people. Similar decisions have been given by highest judicial authority, from time to time, but the new form in which it was recently presented gives the conclusion of the court increased emphasis. . . . And this important decision rests upon the fundamental principle that religion is imbedded in the organic structure of the American Government—a religion that recognizes, and is bound to maintain, Sunday as a day for rest and worship.

While the *Christian Statesman*, of May 7, says of what it calls a sophistical petition

"against the commitment of the United States Government to a union of religion and the State by the passage of any bill or resolution to close the World's Columbian Exposition on Sunday or in any other way committing the Government to a course of religious legislation." We would refer any one in or out of Congress who is deceived by this chaff to the two unanimous opinions of the United States Supreme Court on this subject, one delivered by Mr. Justice Field on March 16, 1885 (113 U. S. 10), the other by Mr. Justice Brewer on February 29, 1892, the last of which shows that the Sabbath laws are a part of our American Christian institutions, etc.

It was very largely on the ground of its accord with this decision of Justice Brewer's that Elliott F. Shepard pleaded before the House Committee on the World's Fair that Congress should condition its appropriation upon the Sunday closing of the World's Fair, saying, "It will be in accordance with the Constitution and laws of this country to provide by act of Congress that the Columbian Exhibition or Columbian Exposition shall not be opened to the public on Sunday," and, as evidence that it might properly so do, quoting the line of commissions, colonial grants, and

charters, from monarchs who assumed to be the head of the Church as well as of the State, which Mr. Justice Brewer cites as a portion of his series of "organic utterances that this is a Christian Nation."

It is very evident that the *Pearl of Days*, the *Christian Statesman*, and Mr. Elliott F. Shepard, do not think the statement too sweeping, that the Supreme Court has championed an establishment of religion. Not only that but the particular religion established is specified, and already the especial tenet of that religion which must be enforced is named. Will the answer to, "What next?" be the enforcement by the central Government of that religious tenet?

W. H. M.

Unmasking.

MR. CRAFTS and the American Sabbath Union have persistently repelled, with an air of injured innocence, the charge that their desired Sunday legislation was in any sense religious legislation. The writer heard Mr. Crafts, in a speech at Lakeside, Ohio, last summer, ridicule Seventh-day Adventists and others, for entertaining any such fears regarding his movement. To make the deception more successful, he denounced all compulsion in religion as wrong. After the lecture, Professor Coleman, a prominent National Reformer, was asked why in his opinion, the speaker advocated the secular theory only as a basis for his desired Sunday legislation. He replied that he supposed it was done to "escape the criticism which would result from placing his desired legislation on a religious basis."

Now that Mr. Crafts thinks the United States Supreme Court has declared our Nation to be a Christian Nation, he completely unmasks in the *Christian Statesman* of April 30, by commenting on the decision as follows:—

It is therefore legitimate to close the Exposition gates, not only because of Sunday toil and traffic and turmoil the opening would cause, but also because "this is a Christian Nation."

No intelligent observer will be surprised at this sudden change; the civil Sabbath mask has always been exceedingly transparent, and at times, extremely chafing to the wearer.

A. F. BALLENGER.

Champion Repeaters.

THE *Congressional Record* of May 5, under petitions and memorials presented in the Senate the day previous, contains a record of memorials praying that Congress take some action to close the World's Fair on Sunday, and that no further appropriations be made for the World's Fair except upon guarantee of Sunday closing, from one church of Missouri; four churches of Virginia and West Virginia; thirteen churches of Michigan; thirteen churches of Nebraska; twenty-seven churches of Indiana; thirty churches of Illinois; two hundred and fifty-one churches of Ohio, an Evangelical Alliance, representing all the churches in Cincinnati, a District Epworth League; and a County Sabbath School Association; and petitions from the Woman's Christian Temperance Union, containing 223 individual signatures,—all these last also of Ohio.

This style of memorializing Congress, by wholesale, is what the *Christian Statesman* boasts of as "the new method of petitioning," and says:—

The old method of petitioning, by miscellaneous signatures, obtained hastily at the door and on the street, is not only slower, but more likely to result in mistakes than the new method, by deliberate vote, after explanation and discussion, in citizens' meetings, labor lodges, and church assemblies. These indorsements of organizations also show, by the name of the organization, just what sort of people are favoring the movement.

It certainly is a much easier way, to count up supposititious petitioners,—for the presiding officer in a public meeting to have the resolution adopting the memorial read, and say, "You hear the resolution. Is there any objection? I hear no objection. The resolution is adopted," and then sign himself as representing a hundred, a thousand, or ten thousand, or more, according to the size of the organization, and his official position in it.

This looks like a very easy way of rolling up immense petitions, does it not? And so it is, for it involves the most stupendous system of repeating ever invented. Take, for instance, to exemplify this, the results obtained from the deliberate (?) vote of the gatherings named in description of the "new method." A citizens' meeting will be representative, and composed of men from all the different churches, all the different labor lodges and organizations, young men from all the different Sunday schools, Christian Endeavor Societies, Epworth Leagues; women from the Woman's Christian Temperance Union, Christian Endeavor, Epworth Leagues, King's Daughters, Sunday schools, etc. Here in this citizens' meeting they have all petitioned once. That is one vote. But the matter is presented before a labor lodge, and if a vote is taken, those who were present at the citizens' meeting are counted again. The repeating has begun. Different meetings and councils of this organization are called, and each one of these votes is counted as *represented* by the authority of the officers or delegates present at their different councils, grand councils, etc., up to the highest representative body of the organization. But the repeating continues. Many of those who are members of labor lodges are also members of churches. Their church sends in a petition; they vote again. The ministers' meeting of their town sends in a petition; they are represented again. The repeating goes on. Their Sunday school petitions; they vote again. The county Sabbath school association memorializes Congress; again they are counted. Their churches convene their different presbyteries, synods, conferences, ecumenical councils, etc., in them all they are represented again and again, over and over. The multiplicity of the repeating becomes bewildering. But the Evangelical Alliance may vote them again, and scattering congregations of repeaters may be gathered at almost any extra religious service, revival, or union meeting. Through the organizations of the Christian Endeavor Society and the Epworth League the same process is followed.

But to the women are vouchsafed unusual privileges. Their suffrages having been recognized at every polling, where the votes of the men have been counted heretofore, except perhaps the labor lodges, where really but little of this voting has been done, again they are counted and recounted, throughout the different organized grades of the Woman's Christian Temperance Union, the King's Daughters, etc.

This is the apotheosis of repeating.

Under the tutelage of political religion, religious repeating has achieved a multiplicity of voting to a fraction of which not even the wildest imagination of the ward heeler could ever have attained. It is no wonder that it has attracted some attention. The *Washington Post* has been giving a little study to these petitions, and states the result in an editorial paragraph, in its issue of May 5:—

In their efforts to close the World's Fair on Sundays, the good people who are so careful of other people's morals seem to have temporarily forgotten their own. They have been working the various States with petitions, and getting signatures with a zeal that is literally appalling. The Michigan petition has just reached the Chicago managers, and upon examination is found to represent 800,000 more people than the last census discovered in the State. The inference is that the propaganda, so far as Michigan is concerned, at least, includes not only the grown folks, but the babies, the yellow dogs, the wolves, and the catfish. There is no other way to account for the size of that petition.

A similar growth is indicated in Ohio, and perhaps in other States. But the feature of real interest is the astonishing disclosure of ardor on the part of persons who constitute themselves guardians of their neighbors' consciences. It suggests a great many ideas which we can not fully catalogue in the limited space at the disposal of a daily newspaper. It occurs to us to inquire, however, whether it be worse in morals to look at an industrial exhibit on Sunday than to concoct and utter falsehoods during the week?

According to this record the percentage of the standing of Michigan as a "Christian State" on the books of the Sabbath Union and National Reform Association must be 100—, that is about 800,000 plus.

This second exposure of fraudulent petitioning forever invalidates any claim to respect which the petitions of these organizations might otherwise have had, from Congress or from the country.

W. H. M.

In the Same "Wretched Company."

THE advocates of Sunday laws have been guilty of classing the Christian body of believers known as Seventh-day Adventists with saloonists, gamblers, and generally disreputable people, because they, as well as some of these latter classes, have opposed Sunday legislation, though for very different reasons. Their object in doing so has been to cast an unjust reflection upon a people who religiously and conscientiously oppose that which they believe ever has resulted and always will result in evil—religious legislation.

One of these Sunday law advocates, Rev. W. F. Ware, Field Secretary for the American Sabbath Union for Michigan, who has of late been casting considerable of this sort of reflection upon this people, was recently quite roundly reprimanded for his course by an editor of a secular paper (the *Allegan, Michigan, Journal*), upon which he offered the following apology in his paper, the *Michigan Sabbath Watchman*, for April:—

In moral character the Seventh-day Adventists deserve and have our respect, and morally they do not deserve to be placed with the foregoing classes. It would be a piece of rank injustice to do so—a downright outrage.

But for all this—for all that morally they do not deserve to be placed with these classes—this representative of the American Sabbath Union persists in doing them this moral injustice. Continuing in his paper he says:—

But we did say, and still affirm, that the Seventh-day Adventists are among the organic foes of the Christian Sabbath, and are among the bitterest foes of this day, and that they are fighting side by side, and hand in hand with saloonists, atheists, agnostics, infidels of various forms and colors,

gamblers, prostitutes, etc., to break down all regard for the Christian Sabbath, and to overthrow all laws for its protection as a legal rest day. If the Seventh-day Adventists or their friends are ashamed of the company they are in, let them remember that we did not put them there. We only pointed them out. They and not we are responsible for the wretched company they keep, and the bad work they are doing.

But it now turns out that these Sunday closing advocates are favored with some of this same kind of "wretched company." As a matter of retaliation for the closing of saloons on Sunday in Sioux City, Iowa, the saloon keepers of that place recently assumed the burden of enforcing the Christian (?) Sunday law of Iowa, and succeeded in so rigorous and general an enforcement of it that the best Sunday-law friends in the place complained. Milk wagons, street cars, local trains and everything were tied up so tight that not a wheel could squeak. A most Puritanic Sunday, Sioux City had, and all to the credit of the saloon keepers and the Iowa Sunday law!

Then again, the brewers and liquor dealers of Chicago have expressed their desire that the World's Fair be closed on Sunday—just what the Sunday-law advocates are putting forth their utmost efforts to secure. Director-General Davis recently stated before the congressional committee that the brewers and distillers would willingly pay a large bonus to have the Fair gates closed on Sunday. Uneasy at having such company as this, the editor of the *Christian Statesmen*, commenting upon Mr. Davis's statement, says:—

This idea may possibly lead some persons to think that temperance and Sabbath observance are on opposite sides of the Sunday closing question.

This is simply another and a little more polite way of stating that intemperance and Sunday observance by law are on the same side of the Sunday closing of the World's Fair question, which is a fact. It is now in place to observe that the advocates of Sunday closing are "fighting side by side, and hand in hand, with saloonists, atheists, agnostics, infidels of various forms and colors, prostitutes, etc." (for the saloon element includes largely all these other classes); that if they are ashamed of the company they are in, let them remember that the opposers of Church and State union "did not put them there;" that they and not these are responsible for "the wretched company they keep," and the "bad work" they and their saloon associates are doing; and that we have "only pointed them out."

In view of all this the advocates of Sunday closing will now perhaps admit that an individual can not always be honestly characterized by the bad traits of those who for various reasons may perchance fall in with him. A man is known by the company he chooses to keep, and not by the company he may be accidentally thrown into. To take advantage of the accident, and judge or cast reflections in consequence of this, is a course worthy only of those whose cause admits of no defense. Honesty demands and will resort to no such policy. Fair minded men will inquire why each class assumes the attitude it does.

Saloon men favor the Sunday (and every other day) opening of saloons and Sunday closing of everything else that will turn patronage saloonward, for the money there is in it.

Sunday law advocates favor the Sunday opening of churches, and the Sunday closing of everything else they consider

in competition with church attendance, for the money, influence and worldly power they are seeking to get through the church.

Seventh-day Adventists oppose, not the closing of saloons on every day, not church attendance on any day, nor the protection of Christians, the same as all others, in the exercise of their inalienable rights; but the union of religion and the State; the enforcement of religious institutions and customs by law, with all the evil results which must inevitably follow such a union and such legislation, and the insult which such a dependence on civil law casts upon the power of the gospel unto salvation.

Reader, which class do you think is on the right side of the question?

W. A. COLCORD.

The Establishment of Religion by Colonial Grant and Charter.

In an article in a preceding issue a number of early statutes were quoted from the legislative proceedings of the Colony of New Plymouth, which showed conclusively that the Pilgrims who landed from the *Mayflower*, not only intended, as shown by their compact made previous to landing, to establish a religion, but actually did very early in the history of the Colony, establish a religion according to the forms and tenets professed by themselves. The legal enactments, by which these forms and tenets were enforced, were augmented from time to time as the Colony increased in number and lack of unanimity began to appear, and certain frivolities and negligence of religious forms to show themselves. In the records of the proceedings "att the general court holden at New Plymouth, June 6, 1651," this is found:—

It is ordered that whatsoever person, or persons, shall neglect the frequenting the public worship of that is according to God in the places wher they live or doe assemble themselves upon any pretense whatsoever, in any way contrary to God and the allowance of the Government tending to the subversion of religion and churches, or palpable profanation of God's holy ordinances being duly convicted; videlicet every one that is a master or a dame of a family, or any other person at their own disposing, to pay ten shillings for every such default.

It is ordered that if any, in any lazy, slothful, or prophane way doth neglect to come to the publick worshipping of God shall forfeit for every such default ten shillings, or bee publickly whipt.

Thus, in "language more or less emphatic" do these colonists declare the establishment of religion to be their purpose, and still continue so to do. A decree of date June 5, 1652 reads:—

It is enacted by this court that henceforth the Indians within this jurisdiction bee not permitted to do any servill work on the Lord's day, as by fishing, fowling, planting, and carrying of burdens, etc., and if any doe, after notice given them hereof, they shall bee warned to the next generall court by the constable of the place where they are transgresse.

Thus do the heathen begin to have the established religion of Plymouth Colony preached to them, and again, in still more unmistakable terms on June 5, 1655, when—

it was enacted that such as deny the Scriptures to bee a rule of life, shall receive corporal punishment according to the discretion of the magistrate, so as it shall not extend to life or limb.

And again in 1656 when it was decreed—And likewise, that noe Indian shall discharge any gun on the Lord's day att anything to the breach of the Sabbath and disturbance of the English; as they will answer it att their peril.

But previously, in 1655, steps had been

taken to establish a church as well as a religion, for it was then decreed that—

WHEREAS, There hath been many complaints of want of due maintenance of the ministers as some have reported; It is therefore enacted that no pastor or teacher of any congregation shall remove before his complaint hath been tendered to the majistrates, and they have heard both sides; that upon such complaints, if there appears to be a real defect in the hearers of the ministers so complaining, the majistrates shall use all gentle means to persuade them to do their duty therein. But if any of them shall not hereby be reclaimed, but shall persist through plaine obstinacy against an ordinance of God, that then it shall be in the power of the majistrate to use such means as may put them upon their duty.

These are some of the foundation stones. There are more. Mr. Justice Brewer says they are the polished corners of the perfect structure of a Christian Nation, and Mr. Justice Brewer and his associates are the Supreme Court of that Nation.

W. H. M.

Appropriation for Sectarian Purposes.

ACCORDING to Judge Brewer's decision Christianity is recognized by our national Government. The City Council of Omaha, Neb., must have been reading the learned Judge's decisions, for as reported by the Omaha daily *Bee* of April 20, 1892, the City Council passed a resolution appropriating the sum of \$275 to defray the expense of a reception to be given the ministers composing the Conference of the Methodist Episcopal Church, to assemble in that city some time in May. The Mayor opposed the resolution as being illegal, and proposed to raise the amount by private donations, and gave his check for \$25, as a starter, but the Council imbibing the *spirit* and *theory* of National Reform unanimously passed the resolution over the Mayor's veto, and returned the Mayor his check for \$25. Thus as our Supreme Judges recognize Christianity as the religion of the General Government, the City Council of Omaha goes it one better (and a logical step too) and recognizes the Christianity of Methodism as the religion of the great State of Nebraska, and is *consistent* too, by supporting it out of the public funds by equal taxation. Let every liberty loving citizen of Nebraska protest.

J. J. HUGHES,

Brownville, Neb.

A Timely Satire.

THE *Christian Cynosure*, of Chicago, last week contained this paragraph:—

The Chicago City Council, with its customary effrontery, instructed the Mayor to close all the offices of the City Hall on the 17th of March (St. Patrick's day) and to declare it a holiday; and the Mayor obeyed. At the Baptist Ministers' meeting on the 4th instant, Dr. P. S. Henson presented a resolution, that "this conference of Baptist ministers imperatively demands that, if the precedent thus established by our City Council is to be followed in the future, St. Andrew shall have a memorial day in deference to the feelings of our Scottish fellow-citizens, and that William Penn shall be similarly honored in deference to the Quakers, and Roger Williams in deference to the Baptists, and John Wesley in deference to the Methodists, and John Calvin in deference to the Presbyterians, and Martin Luther in deference to the Lutherans; and if there be any other race or religion that can claim enough voters to be an influential factor at the polls, then the representatives of such a race or religion shall each have the privilege of naming any patron saint or reverend ecclesiast in whose honor the city offices shall be closed once a year—if there be days enough in the calendar to serve the purpose." The satire of this resolution is as timely as it is pointed and deserved.

Now that this resolution of the Chicago

Baptists has opened the eyes of the *Cynosure* to the folly of legislation, by city or State, on the ground of religious preferences, perhaps it will have less to say than formerly about legislation in favor of Sunday. And perhaps it will not. How different would it sound if Congress, or any other body with legislative power, should order all places of business, within the limits of their authority, closed on Sunday in deference to the wishes of a certain class of religionists who demand it? Then let some Henson frame a resolution that the same body pass a law that all places of business be closed on the seventh day in deference to the religious preferences of Seventh-day Baptists, Seventh-day Adventists and Jews, and on Friday in deference to the conscientious practices of the Mohammedans, etc. Would not the satire be as timely, pointed, and deserved? When will well-meaning men learn that all religious legislation is class legislation and is a menace to all religious and civil liberty, and so is a direct sword thrust at the foundation principles of our Government?—*Sabbath Recorder*.

Paternalism In Government.

THE *Post*, an independent paper of Washington, D. C., has the following article under the heading, "The Cancer of Paternalism":—

Robert Lees, as temporary chairman of the Democratic State convention of Wisconsin, on Wednesday made what the dispatches call a "remarkable speech" in his opening remarks to the assembled Democracy, and remarkable it was for its vigorous denunciation of the growing spirit of paternalism in the Government, and for the wholesome truths he told concerning a matter that is far too seldom made a topic of public discussion.

Whether Mr. Lees is right in charging our progress toward paternalism wholly to the Republican Party is immaterial; it was but natural that he should do so in addressing a Democratic convention. But wherever the responsibility lies, and both parties are more or less at fault, the evil is the same, and calls for remedy, if the self-respecting people of this country desire to preserve their independence and individuality.

Mr. Lees, who is evidently no believer in the "divine efficacy of law, whether it be in the enactments of Congress or State legislatures," is verging close upon grave and dangerous facts when he says:—

"We no longer trust the people with any power. We treat them as though they were children and incapable of exercising ordinary discretion in conducting their own personal affairs. If a man is involved in a difficulty with his neighbor, he can only obtain redress by engaging the services of an attorney duly admitted to practice in the courts of the State, and holding the certificate of a commission created by law. He can only be poisoned by a druggist duly licensed, or become intoxicated in a duly licensed saloon. His food has to be examined by State authorities. For fear that he may not know what is wrong with his horse when it is sick, the State steps in and informs him of the nature of the disorder. He is not even allowed to let the ox-eyed daisy grow in his field without incurring the risk of a visit from that latest impersonation of the majesty of the law, a weed commissioner. Ere long, at the present rate of progress, one dare not die without procuring the services of a duly licensed physician, or be buried by any one but a duly licensed undertaker."

Paternalism he holds to be the natural outgrowth of a greed for power, which threatens to engulf the liberties of the people unless it be checked. Mr. Lees is not to be understood as decrying any of the safe-guards to social order or calling in the name of anarchy for the overthrow of law. His illustrations are simply designed to show the increasing tendency of the times toward dependence of the people upon the Government, rather than the subordination of the Government to the will of the people. It is thus the citizen, who should be the creator and shaper of his own destinies, is fast being made the mere creature of centralized authority.

There is a demand in certain quarters for the conversion of the railroad and telegraph systems of the country into great governmental machines

with a gigantic army of operatives to do their bidding.

There are others who would put the utterances of the newspapers under the censorship of the Government, and paralyze the right arm of civil liberty by suppressing the freedom of the press.

There was a large section of the party in power two years ago, and possibly is now, in favor of establishing unrestricted suffrage in the several States by shackling the States themselves with Federal statutes that it would breed a revolution to enforce.

There are still others who would establish a national bureau of supervision, to regulate, through a legion of paid inspectors, spies, and informers, the character of the food we eat, of the beverages we drink, of the medicines we take, as though the States of the Union were so many institutions for feeble-minded children, incompetent to manage their own affairs.

There is a disposition in all directions to shift upon the Government responsibilities and duties that belong primarily to the citizen, and which he can not evade without the sacrifice of everything that gives strength, vitality, and value to his citizenship; a disposition on the part of the legislators to impose the obligations which they are elected and sworn to perform, upon all sorts of commissions, trusts, and subordinate agencies, that are drains upon the treasury and sappers of the public virtue; to establish, in a word, a system of bureaucracy akin to that of Russia, wherein the will of the people becomes a helpless and inappreciable factor, over-sloughed by an autocracy that is fatal to genuine independence and a mockery of popular government.

Such being the situation, and its outlines are in no wise overdrawn, the robust and patriotic philippic of the Wisconsin orator is no less timely than true. It carries with it a weighty admonition. It is a note of warning against the dangers that menace the Republic. It should not fall upon one ear, to lightly pass out of the other. It is a call to arms for the public safety.

The evil of which this article treats is a most serious one. Nor is it confined to one political party. It may be that in certain lines the Republican Party is more inclined to ultra paternalism than is the Democratic Party, but in the main there is little difference, and these two parties are the conservative forces of the Nation. The so-called reform parties are the very embodiment of paternalism.

But neither Mr. Lees nor the *Post* points out the most serious menace to popular freedom to be found in the paternal tendencies of the times. It is in the various measures of religious legislation that the greatest danger lies.

Women and the World's Fair.

JUST now much is being said both for and against the closing of the World's Fair on Sunday, and among the recent utterances in favor of open doors are those of several prominent women, and their arguments display their large knowledge of the world and human nature, as well as their philanthropic motives. They are all deep thinking, intelligent women, women who have the good of humanity at heart, women who take a broad, far-reaching, view of matters, women who do not believe in dipping out vice by the spoonful while so many men are pouring it in by the bucketful, but rather in stopping the cause thereof.

One of these women is Mrs. May Wright Sewell, of the World's Fair Commissioners of Indiana, who at their last week's meeting discussed the matter of Sunday closing of the great Fair. During the discussion, Mrs. Sewell said she thought that the Exposition should be open, since the back doors of saloons and other iniquitous places would be open. She believed that safe and beneficial entertainment should be provided for the thousands who will be drawn to Chicago then, and included among these were the poor who were always there, and who could not afford to

lose time through the week to see the Fair, which should be accessible to all.

Another member of the Board of Commissioners, Mary W. Krout, coincided with Mrs. Sewell, and advocated the opening of the art and similar departments, so that the working classes might enjoy them without losing a day's wages, which they could ill afford. She said that the majority of petitions against opening the Fair came from the small towns and country districts who know nothing about the heartless methods of conducting business which prevails in large cities.

Here are the opinions from two other women, who are not members of any Board of Commissioners, but whose opinions, nevertheless, are good and have due weight and influence. Mrs. Elizabeth Cady Stanton, of New York: "It is said that those who watch the exhibits and serve the public through the week should have one day of rest. As the labors will be transient, only lasting a few months, and as their surroundings will be varied, beautiful and entertaining, the tax on their time and patience would be light compared with the dreary monotony of ordinary laborers' lives, who spend year after year in dingy workshops and dreary offices, or with multitudes of young men sitting with bent shoulders writing by artificial lights,—a class more to be pitied than those who dig in mines, scarcely ever seeing the light of day. Those who can dispose of their time as they see fit can hardly appreciate what a Sunday at the World's Fair would be for a large class of their fellow-men. Gifted orators might speak to the multitudes on popular reform or religious questions, for their are no meetings more impressive than those held in the open air."

Another is Mrs. Clara Bewick Colby, of the *Woman's Tribune*, who says editorially:—

To the *Tribune* the arguments for opening the Fair appear to have the weight of reason, justice, and brotherly kindness on their side. So far as its seeming irreligious or unchristian to open the doors on Sunday, it appears to the *Tribune* to be carrying out in the highest degree the spirit of him who said, "The Sabbath was made for man, and not man for the Sabbath." The opportunities for holding the great religious and reform meetings on the grounds will be enlarged on, as it will afford the occasion of the century for bringing spiritual instruction to the masses who never go to church, and for whom no church privileges are provided, or are at present possible. With the best sermons, lectures, and sacred concerts, what might not the blessed day do for the elevation and education of the masses? Jackson Park, one of the two great breathing places of Chicago, the only possible chance for the poor to get fresh air and outdoor life, and of which they have always availed themselves in summer, has been appropriated for the World's Fair grounds, and if these are closed to them on Sunday it will be positive robbery to the helpless, and great mortality, especially of children, will result. Every consideration of humanity and good order, seems to demand that there shall be even extra inducements to draw people out of the crowded, heated city, and that the grounds should either be open entirely free or at a much reduced price.

Nebraska can well feel proud of her broad and generous Mrs. Colby, who has surpassed all others in outspoken liberality and justice towards the great mass of laboring people in and about Chicago, inasmuch as she would not only open the grounds on Sunday, but would have admission either free or at a reduced price for their benefit. She well deserves the title, "Charity's Queen," which was bestowed upon her by White Cloud, the chief of the Chippewa Indians.—*Kearney (Neb.) Gazette*.

The American Sabbath.

A CORRESPONDENT of the *Sabbath Recorder*, writing from Oroville, Cal., says that there are some very strange ideas advanced concerning Sunday and the World's Fair, and gives for an example this from John V. Farwell, of Chicago:—

As the Fair is *national*, to which our Government has invited all nations as participants, I think it eminently appropriate that we exhibit an American Sabbath along with our multiform products of labor.

The *Recorder's* correspondent then comments as follows:—

Now if, as Mr. Farwell says, this is an *American institution*, it must have been made by Americans. I understand that anything made by Americans as the result of their labor, should by all means have the right of exhibition in this great Fair. He rightly claims that it is purely American; surely the French do not claim it; they never had any hand in its manufacture, and no other nation sets up any claim to having made it. Neither does God set up any claim to it. Then, surely, the thing must be of American manufacture. Then, let the Americans put it on exhibition, place it among the plants as an American mushroom. Why not? I think it would look well there. The idea of an American Sabbath being put on exhibition with "our products of labor"! Surely, if it is one of our products of labor, and is to be exhibited with our other products of labor, then there is no harm in placing it there as a mushroom. There is not, nor can there be, anything sacred or holy about an American made Sabbath. No, let it go on exhibition, and let the Commissioners, by all means, open the gates on Sunday, for an institution thus made would show to better advantage on Sunday than any other day.

It looks to me that this Sunday-closing business is going to seed; it puts one in mind of the boycotting times we had here in California a few years ago, when the Chinese question was to be crammed down our throats at all hazards. I do not know as it would be any great damage if those Christians, or those who are professing to be Christians, should stay away from the Fair as they threaten to do. The thing would probably be a success without them.

Droll Law Makers.

THE New York Legislature is a droll body of lawmakers. It has passed a bill appropriating \$300,000 for a World's Fair exhibit, but commanding that the exhibit be closed on Sunday. Immediately after this display of Puritanism the same Legislature appropriated \$50,000 annually toward the maintenance of the Natural History Museum in New York City upon the express stipulation that it should be kept open on Sunday. Explanations are in order.—*Ottumwa World*.

Apropos of the foregoing is the fact that the same Legislature which was zealous for Sunday sacredness in Chicago, legalized fishing in Jamaica Bay, L. I. It is still very naughty to fish anywhere in New York State except in Jamaica Bay. Such facts illustrate the utter absurdity of legislating upon such subjects.

Congress Not Likely to Act.

A RECENT despatch from Washington concerning the contest over the question of the opening of the World's Fair, says:

So earnest has become this warfare that an effort has been made to swell the petitions by fraudulent names. A petition came from Michigan claiming to represent the religious bodies of that State in opposition to Sunday opening, which, on investigation, was found to have more alleged signatures than there were residents in the State. Lately, apparently under Colonel Shepard's directions, petitions against Sunday closing have embodied threats to defeat any member of Congress who favored opening the Fair on Sunday. In presenting such a petition yesterday, Mr. Platt, of Connecticut, said that if anything would induce him

to vote for Sunday opening it would be these threats to defeat him in case he did so. Mr. Morrill, of Vermont, who is 81 years old, stated in the Senate the other day that these petitions did not frighten him, and that he was in favor of Sunday opening as a matter of justice to workingmen.

The opinion is also expressed that owing to the bitterness already engendered Congress will take no action whatever on Sunday closing. Senate officials estimate that the petitions and memorials so far presented on this subject represent about two million signatures. But as has been shown in the case of the petitions from Michigan and Ohio, many of these so-called signatures are beyond a doubt fraudulent. In the case of the two States named the census returns exposed the pious fraud. But whether exposed or not every petition is fraudulent which assumes to represent whole organizations when only a fraction of the membership have signed the petition or voted in its favor.

Are There Worse Evils?

ACCORDING to the *St. Paul Dispatch*, of April 25, the ministers of that city have inaugurated a crusade against "the corruption prevalent in official circles." The meeting was a private one, and "a considerable portion of the morning's meeting was devoted to injunctions to secrecy and admonitions to 'keep this out of the papers,' but 'no adequate precautions had been taken, to keep the papers, or their representatives, out of the meeting.'" A *Dispatch* reporter was present. He was, he says, "thoughtfully provided with a chair, and it was not until the meeting began to thoroughly warm up that he discovered that he was not really supposed to be there. He felt a trifle uncomfortable when he first made this discovery, but he stayed on because he was so deeply interested in the meeting, and because he was really gratified to know that it couldn't be told by his looks that he was the only layman present." The reporter was honorable, however, and did not reveal the secrets, so we are left to surmise what they were. The fact that such meetings are held, is, however, significant in itself. Another significant thing is that the ministers determined not to make the saloon issue prominent, believing that there were worse evils. They are probably gunning for open fairs and Sunday papers. The saloon always sinks into insignificance beside "Sunday desecration."

Inconsistency.

INCONSISTENCY can scarcely go farther than it does when those who advocate the Sunday-closing of the Chicago Exposition, say, in one breath, that Christians in general are increasingly lax and inconsistent in their personal habits concerning Sunday-observance, and in the next, that the opening of the Exhibition on Sunday "will outrage the religious sentiment of millions of people." If Christians will read Sunday newspapers, ride on Sunday trains, and steamboats, patronize Sunday camp-meetings, and share the profits with the railroads which make special provision for Sunday worshipers (?); if Christian men will do all this, how is it that the opening of the Exhibition, five hundred or two thousand miles from their homes, is such a sad shock to their piety? —*Sabbath Outlook*.

THE Central Presbytery of Dakota is reported as having memorialized the Presbyterian General Assembly, which meets at Portland, Oregon, that "in case the gates should be opened on Sunday the Assembly should earnestly request all its ministers and people to absent themselves from the Fair."

The Pittsburg Preachers' anarchistic brew, the organized boycott, is developing its poisonous ferment far and wide.

THE Washington Post, of May 10, says that "the usual flood of petitions in reference to the World's Fair was poured into the regular channel of the Senate yesterday morning." The Post remarks that the petitions were about equally divided in their requests that Congress should, and should not, take action to close the World's Fair on Sunday, and suggestively notes that a "mass-meeting of Protestant clergymen, of Tennessee," arrays itself in favor of enforced religion at the Exposition, and a company of "Sabbath-keepers," of Vermont, in opposition.

THE Washington Evening Star says, "The question of Sunday closing of the World's Fair is one which should be decided in accordance with the popular preference." Does the Star mean to say that whether Congress shall legislate to close it or not should be decided by the popular clamor? Shall Congress give its sanction to any measure, however unconstitutional or vicious it may be, provided only a "popular preference" be expressed in its favor? The Star would do well to consider whether or no principles should not govern in congressional legislation rather than preferences.

THE International Federation for the Observance of Sunday, whose office is at Geneva, through their secretary, who was also secretary of the Sunday Rest Congress held during the Paris Exposition, have sent a memorial to the directors of the World's Exposition at Chicago. In this memorial they urge very earnestly that the Exposition be closed on Sunday for the benefit of the large number of employees, who will not only be allowed a time of physical rest, but will be enabled thus to discharge properly their religious duties. They also urge that the decision will have a serious influence upon Europe, where the lovers of Sunday rest are striving by the means of congresses and associations to promote everywhere the wise use of the day.

In the Senate, on May 5, when presenting "a memorial of citizens of East Hardwick, Vt., remonstrating against the passage of any bill or resolution to close the World's Columbian Exposition on Sunday, or in any other way to commit the Government to a course of religious legislation," Senator Morrill said: "It is clear that this question is a mixed one. If the World's Fair should be closed on Sunday, it would virtually exclude all the workmen in Chicago from any reasonable opportunity to visit it." While the Senator's remark as to the workmen of Chicago may be true, that is not the ground upon which the legislation asked should be refused, but because it is asking Congress to interfere where it has no jurisdiction, and in matters outside the sphere of civil legislation.

THIS Congress has been besieged with petitions from the advocates of religious legislation begging for the passage of the different measures for the enforcement of Sunday observance before it, but more especially that Congress should take some action which would result in closing the World's Fair on Sunday. Congressmen who recognize the impropriety of any such legislation by Congress have asked, "Are there no petitions in opposition to this?" Of late such petitions have begun to be heard, mostly worded as follows, "We, the undersigned, citizens of the United States, hereby respectfully but decidedly, protest against the Congress of the United States committing the United States Government to a union of religion and the

State in the passage of any bill or resolution to close the World's Columbian Exposition on Sunday, or in any other way committing the Government to a course of religious legislation." Those who desire printed blanks can obtain them by writing to A. O. Tait, Corresponding Secretary National Religious Liberty Association, Battle Creek, Mich.

In the proceedings of the Senate, May 6, is the following:—

"Mr. McMillan presented a petition, signed by the ice companies of the District of Columbia, praying for the passage of Senate bill 2994 to prevent the sale or delivery of ice within the District of Columbia on Sunday, and also praying for the early consideration of the bill by the Committee on the District of Columbia, and the privilege of being heard before that committee in behalf of the bill; which was referred to the Committee on the District of Columbia. He also presented the petition of Rev. W. A. Bartlett, D. D., and other ministers of all denominations in the District of Columbia, praying for the passage of Senate bill 2994 to prevent the sale or delivery of ice on Sunday; which was referred to the Committee on the District of Columbia."



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History repeats itself, because human nature is the same in all ages of the world. Hence, he who would know

HOW TO AVOID ERROR IN THE FUTURE

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SUN-WORSHIP AND SUNDAY

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NEW YORK, MAY 19, 1892.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE Manhattan, Kan., *Mercury* thinks that "the cause of Christ is able to take care of itself," and that "every true American believes in the separation of Church and State."

AN exchange remarks that it is significant that every dive-keeper in Chicago who is alive to his "business interests" wants the World's Fair closed on Sundays. Likewise the proprietors of all the near-by alleged "summer resorts."

AN attempt was made on the 1st inst. to enforce the Sunday law in Saginaw, Mich., "but," a dispatch to the *Mail and Express* remarks, "it was noticed that there was more excitement and a greater number of 'drunks' than usual."

REV. FRANCIS W. WARE, Field Secretary of the American Sabbath Union for the State of Michigan, says that the American Sabbath Union is "not altogether a religious organization," though admitting it to be a creation of the different branches of the "evangelical" churches. These churches, then, have given birth to something not altogether religious. God's plan in the beginning was that every tree should bear fruit after its kind, and such is still the invariable law of nature. What can it mean that these churches are evolving something not altogether religious? What is the matter with the churches?

IN explaining why the American Sabbath Union was called into existence, the same gentleman, in a lecture delivered at Battle Creek, Mich., April 24, stated that the Sunday Sabbath for some cause or other has come to that pass that "the churches can not handle it alone." That is to say that these "evangelical" churches, some of which boast of several million members, are not now capable of performing their religious duties and maintaining their religious institutions alone, but just now when they have become numerically stronger than ever before, they must receive assistance from the State; must have some outside force to help them keep the Sabbath they profess to so greatly love and revere. What, again we ask, is the matter with the churches?

If there were not many in these churches

who are lovers of pleasure more than lovers of God, who have not the moral stamina to resist the attractions of the world, who, in short, are unconverted, and whose affections are upon the things of the earth rather than on things above, would there be this demand on the part of the churches for worldly assistance? Is not this the trouble with the churches?

SOME weeks ago we said: "Christianity fostered and supported by a civil government ceases to be Christianity." Upon this one of our country exchanges, with National Reform proclivities, makes this inquiry: "Would you have the civil government and Christianity enemies with one another?" This is evidently intended as a squelcher. It serves, however, only to reveal the colossal ignorance of our querist upon this whole subject.

GOVERNMENT, like marriage, is a divine, but not a Christian institution. Like marriage, all are entitled to share its blessings. It belongs as much to the infidel and the atheist as to the Christian. Government has nothing to do with religion any more than it has to do with Odd-fellowship or Freemasonry. It simply secures to all their natural rights, or rather, the free exercise of those rights. The government knows, or at least should know, neither Jew nor Christian, but only citizens. The ideal human government would neither oppose nor foster any religion, but simply let such matters alone as entirely outside its sphere.

WHILE in attendance at a meeting of the International Executive Board of the Knights of Labor, at Pittsburg, Pa., Mr. Powderly said to a reporter:—

I think the World's Fair should be as open on Sunday as on any other day, as Sunday is the only day of leisure to a large majority of the working class.

It is a significant fact that notwithstanding the persistent efforts of the Sunday forces to make it appear that organized labor demands Sunday closing, of all the petitions with which Congress has been flooded for Sunday closing of the Fair, but one has been presented representing a body of laboring men.

THE *Christian Advocate*, of this city, has in its issue of March 24, this statement by a correspondent:—

A man in this neighborhood, wishing to sell whisky secured twelve persons to sign his petition. Six belong to the Methodist Episcopal church.

It is but fair to say that the statement is merely made as the basis of a question, and that in replying to the inquiry the *Advocate* says:—

These persons violated the Discipline of the Methodist Episcopal Church. They are subjects for the application of the Discipline.

It might, however, be well for the Methodists, and some other churches as

well, to get their own dooryards thoroughly cleaned before they again charge those who conscientiously oppose all Sunday laws with being allies of the saloons. An applicant for a liquor license might search the United States from the Atlantic to the Pacific and from the lakes to the gulf, but he would not find one Seventh-day Adventist willing to sign his petition, yet, because of their opposition to Sunday laws Adventists are classed with about all that is evil.

THE Sunday Observance Committee of Keyport, N. J., held a meeting recently, at which reports from various committees were listened to. The committee to wait upon Mr. Cornell, of the Keyport Steamboat Company to ask him not to run his boat to New York on Sunday, during the summer, reported that Mr. Cornell claimed that the Sabbath committee should see the farmers in reference to the receiving and shipping of produce on Sunday. The committee resolved to enforce the law upon those who had their places of business open the previous Sunday.

IN a recent meeting in this city in behalf of Sunday observance, Col. Elliott F. Shepard, President of the American Sabbath Union, is reported by the *Mail and Express* as speaking "of the revelation and blessing contained in the fourth commandment, that man ought to rest one continuous seventh part of time, and would be rewarded with infinite blessing if he did." Had this appeared in any other paper there might be a suspicion that some reporter had played the Colonel false, and put into his mouth words which he never uttered, but as his own paper says it we must believe that Mr. Shepard now advocates keeping "one continuous seventh part of time." If by this he means all time, the thing is quite impossible; no man lives long enough to do that. But if by his unmeaning jumble the Colonel intends one-seventh of the life time of the individual, the difficulty is equally great, for no man knows the measure of his days, hence could not keep one continuous seventh part of his time. Any man who wishes can keep a definite seventh part of his time, or a seventh part in regular succession, but to keep a continuous seventh part of time is out of the question. The Colonel should not require of his disciples impossibilities.

THE AMERICAN SENTINEL,

A WEEKLY PAPER

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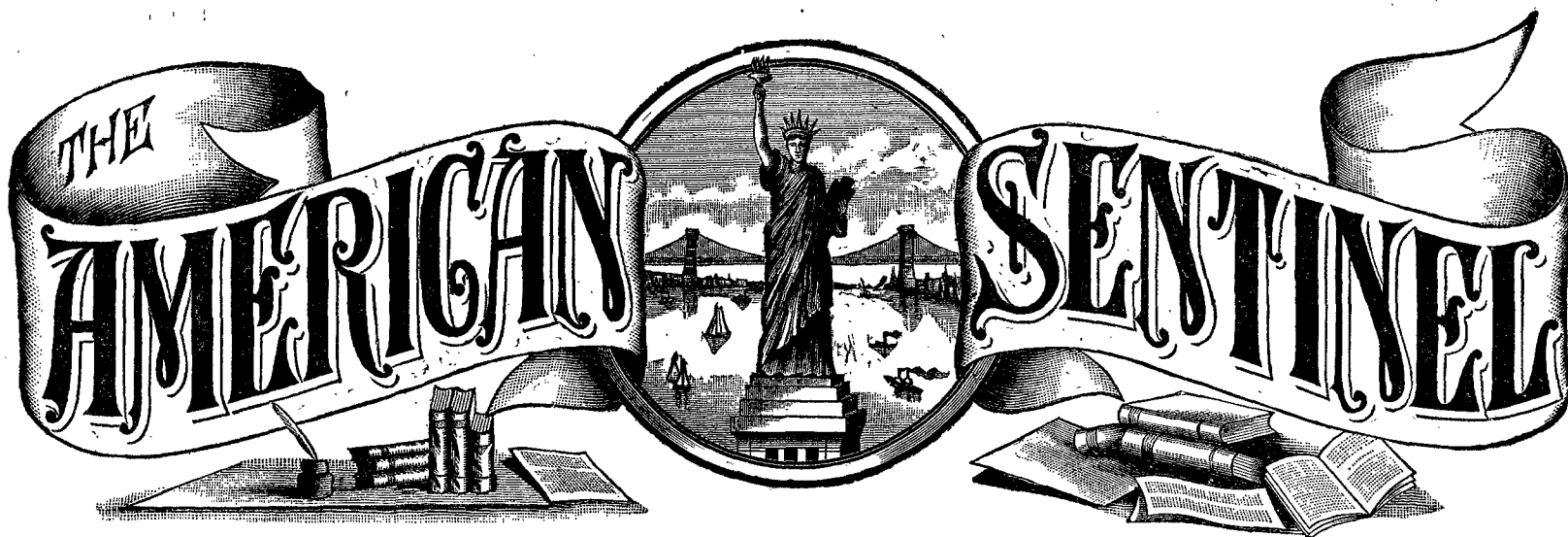
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EDITOR, - - - ALONZO T. JONES,

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. McKEE.

Two more Adventists have been indicted for Sunday work, this time at Graysville, Tenn. It is probable that the trials of those indicted at Springville, will have taken place before another number of THE SENTINEL reaches the readers.

THE Law and Order League, of Pittsburgh, Pa., which has been waging war on newsdealers, newsboys, and carriers for selling papers on Sunday, has now made informations against the proprietors of the *Dispatch*, *Leader*, and *Press*, for working on Sunday.

SUNDAY, May 15, while Col. Elliott F. Shepard was attending a meeting in Omaha, in the interests of better "Sabbath observance," twenty-six men were working on his new building in New York. It is but just to say, however, that the contractor states that the work was done without Mr. Shepard's knowledge.

THE Methodist General Conference has indorsed the proposed Sixteenth Amendment to the national Constitution, which provides that no State shall—

use its property or credit, or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking which is wholly, or in part, under sectarian or ecclesiastical control.

OF the proposed amendment and the attitude of the Methodists toward it, the *Mail and Express* says:—

The aggressive action of the Methodist General

Conference, in session at Omaha, in promotion of the effort now being put forth for the protection of our distinctively free American institutions, and the perpetual prohibition by a constitutional amendment of all sectarian appropriations of public funds, is indicative of the general interest in the subject and of the determination of the people to maintain the absolute separation of Church and State, as the essential condition of the perpetuation of both our civil and religious liberties.

THE same paper remarks that—

the Methodists also manifested their earnestness and sincerity by passing, unanimously, a resolution to the effect that all societies working under Methodist direction and sanction would in the future refuse to receive from the national Government any moneys for their educational work among the Indians.

The table published elsewhere in this paper may possibly afford a clew to the great zeal now shown by Protestants to prohibit these appropriations. For the year 1891, the Catholics received \$347,689 as against only \$206,268 divided between eleven Protestant institutions.

BAPTISTS are about the only large denomination that has not had a share of the Government pap, administered through the medium of Indian schools. The Baptists have not only conscientiously refused to ask for or receive any appropriations from public funds for their evangelical enterprises, but energetically oppose all such appropriations in behalf of other religious denominations.

It seems a little singular that just now so many people who have all along insisted that there was in this country no danger of a union of Church and State, should suddenly discover not only that there is danger, but that to some extent such a union already exists. The *Mail and Express* says of the proposed Sixteenth Amendment:—

It is within the scope of its purpose to protect the common school system, in its purely American and unsectarian character, the divorcing of Church and State, and the preventing of ecclesiastical domination of any of our public institutions.

The words, "the divorcing of Church

and State," imply that they are now connected; and that is the fact; and to a greater extent than the *Mail and Express* realizes. That paper, and the friends of the proposed amendment generally, can see that sectarian schools supported either in whole or in part by public funds, form a connecting link between the State and the Church; why can not they see that the schools need not be "sectarian" in the common acceptance of the term, to form such a link? and that any other religious institution supported either by State money or by State influence and power, just as truly unites Church and State as does the appropriation of State money for the support of sectarian education? Why can not all Protestants see that to be consistent they must not only refuse State aid in the shape of money, credit or property, but also in the form of laws for the maintenance of distinctively religious institutions?

"The New Method of Petitioning."

THIS is what the *Christian Statesman* says about what it calls the "new method of petitioning":—

The old method of petitioning, by miscellaneous signatures, obtained hastily at the door and on the street is not only slower, but more likely to result in mistakes than the new method, by deliberate vote, after explanation and discussion, in citizens' meetings, labor lodges, and church assemblies. The indorsements of organizations also show, by the name of the organization, just what sort of people are favoring the movement.

As intimated by the *Statesman*, "the new method of petitioning is by deliberate vote." That is, the one who presides at any meeting presents the petition, and as many as desire to do so vote in favor of it. The negative side of the question is either not put at all, or else put in such a way that nobody feels free to vote against the petition. The chairman then certifies that the petition was indorsed by the "unanimous" vote of a church, or other society, of so many members, giving the whole membership, when probably not half were present, and not all present

voted. This has occurred many times. Such votes are almost always "unanimous,"—on paper,—even when a few have the courage of their convictions and vote against the "petition."

Then, as THE SENTINEL has explained before, a petition for the same thing is presented before different organizations having largely the same membership, so the same persons are counted again and again. For instance, Mrs. A is a member of a church. The pastor presents the petition, and it is, of course, adopted by unanimous vote—of those present. Mrs. A is not present but is counted as one of the several hundred members represented by the petition. The same lady is also a teacher in the Sunday school; the superintendent presents the petition, which is adopted, and Mrs. A. is counted again together with her several children. But that does not end the matter. Mrs. A is also a member of the Woman's Christian Temperance Union, and is counted again in that. Then the State Conference or Association of the denomination of which she is a member meets; again she is counted. Then comes the General Conference, or Assembly, or Synod of the same denomination, and again this much counted individual helps to swell the number of petitioners. Is it any wonder that under the new method of petitioning Michigan and Ohio were enabled to furnish between one and two million more petitioners than the entire population of the two States? Is not the whole system a pious fraud?

History About to Repeat Itself.

THE Methodist General Conference, at Omaha, appointed a special committee on the World's Columbian Exposition. This committee brought in a report in which it said: "Better that the Columbian Exposition never be opened than that the gates be opened on Sunday." The committee expressed itself as favoring the appropriation of Government funds for the uses of the Exposition, provided only the gates were to be closed on Sunday, but if the gates were to be opened on Sunday, the committee asked the Conference to throw the whole weight of its influence to defeat further congressional appropriations to the Exposition. These suggestions met with the unanimous favor of the Conference. Several enthusiastic speeches were made supporting them, and there was not a dissenting voice heard. The committee recommended the sending of telegrams upon this question to the President, and to Congress. The telegrams were sent, and the record of the dispatch to Congress appears thus, in the *Congressional Record*:—

The Chair lays before the Senate a telegram in the form of a petition, which will be read.

The telegram was read and referred to the Committee on the Quadro-Centennial (Select), as follows:
Omaha, Neb., May 10, 1892.

The Honorable the Vice-President,
United States Senate:

We are instructed to communicate through you to the Senate of the United States, the adoption this day of the following resolution:—

"The General Conference of the Methodist Episcopal Church, here assembled, representing two and one-half million members and ten million adherents, heartily approves of the Columbian Exposition and the World's Fair appropriation bill now pending before Congress, providing expressly that the appropriation by Congress shall be conditioned on closing the Exposition on Sunday."

Sent by order of the Conference.

THOMAS H. PEARNE,
Chairman Committee on Columbian Exposition.
JAMES T. EDWARDS,
Secretary of Committee.

There are many things about this resolution and the manner of sending it, with accompanying circumstances, that are

worthy of remark. In the first place, the method: It is that of one governing power treating with another. It is the method of diplomatic communication between independent powers. An issue has been reached, and here one power vouchsafes the other, officially, and in due form, an unequivocal statement of its ultimatum. It is couched in diplomatic style, and form, and arrangement of thought. With suave show of courtesy it first grants its most gracious and hearty approval as a prelude to the statement of the express proviso upon which that approval is conditioned. This treating power calmly points to its twelve and a half millions of subjects, and proceeds to dictate to the President and the Senate of the United States, with an appearance of certainty that its approval is necessary to governmental action, and that its condition must be accepted, such as must send the thrill of a new experience through the diplomatic nerve of the Government. It has been left to the General Conference of the Methodist Episcopal Church, in session at Omaha, Neb., to coolly patronize the President and Senate of the United States, express its approval upon condition, and dictate its terms.

This incident, originating as it has, for the purpose which it champions, and in a religious body which has signalized its present session with the most remarkable exhibitions of political intrigue and ambition for place and preference which has yet shown itself under the cover of religion in this country, is more than remarkable. It is prophetic. And that of which it is prophetic can be learned by reading history. It is prophetic of a repetition of history.

W. H. M.

If Not, Why Not?

IN the *Washington Evening Star*, of May 11, a contributor, signing himself "Citizen" has the following:—

Your paper seems to be the medium for reaching the greatest number of people in the District, and you have already advocated the icemen's cause. Will you not go still further and include grocery men and their clerks? I am informed that groceries are kept open Sunday mornings till nearly noon.

The subject was brought to my notice by a clerk, who said, in reply to a question, that he could not attend church Sunday morning, as it was too late after closing the store. Is there not a law requiring them to be closed? If not, why not?

To "Citizen's" question, "Is there not a law requiring them to be closed?" the answer might be given that the general law in reference to Sunday labor, in Maryland, enacted in 1723, and afterward embodied in the laws of the District of Columbia, has never been repealed. If it was ever good law, it is good law now. If it was ever worthy of enforcement, it is now just as valid and just as worthy of enforcement as then. That the penalty is affixed in pounds of tobacco instead of the currency of the country does not invalidate the law in the least. There are decisions which cover just such cases as that. This is the law:—

And be it enacted, That no person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday, and that no person having children, servants or slaves, shall command, or wittingly or willingly suffer any of them to do any work or labor on the Lord's day, (works of necessity and charity always excepted), nor shall suffer or permit any children, servants, or slaves, to profane the Lord's day by gaming, fishing, fowling, hunting, or unlawful pastimes or recreations; and that every person transgressing this act, and being thereof convicted by the oath of one sufficient

witness, or confession of the party before a single magistrate, shall forfeit two hundred pounds of tobacco, to be levied and applied as aforesaid.

This law has never formally been repealed. Why has it not been enforced? Because the sound sense of the bench, and bar, and people, has recognized the fact that the law is an anachronism,—that it is an unwarrantable survival of ante-Revolution and ante-Constitution days. It has been dimly recognized heretofore that no legislative body had any right to pass such a law as this, and that, therefore, it never was valid, and consequently never has been, and is not now enforceable. It is just as good a law now as it ever has been since Congress assumed the municipal control of the District of Columbia, and it is just as good a law as any law on that subject which Congress could pass now, for that is unconstitutional, and any similar laws passed now would also be unconstitutional. But the question of "Citizen" would perhaps cover grocery stores only. There is no law for the especial purpose of closing grocery stores on Sunday. Why not? For the same reason that there is, and can be, no enforceable general law on the same subject constitutionally passed and enforced under the authority of Congress. For the same reason the ice bill can not become a law. The general law, which would be the only proper form in which to state the legislation, is outside the sphere of congressional action completely. These individual bills are nothing but dividing that general act into as many separate laws as there are industries, interests, and modes and forms of labor, and diversion, practiced and engaged in throughout the District.

Is it a fact that "Citizen" and other advocates of this impossible legislation are really earnestly desirous of securing legislation which shall ameliorate the condition of those who now work seven days in the week? Why do they not then propose proper legislation to that end? Why do they not propose a bill which shall make six days a week's work and impose a penalty upon any employer that shall permit his employe to labor for him seven days consecutively? leaving the religious observance of a particular day entirely a matter of choice. Why not?

W. H. M.

The Statesman "Acknowledges the Corn."

THE *Christian Statesman* of the 14th inst. has the following:—

THE AMERICAN SENTINEL (Seventh-day Adventist) has at last made a good point against the *Christian Statesman*, namely, that while it condemns Sunday newspapers it "actually advertises Sunday trains." On reading this, we turned to our advertising columns and were surprised to find in a railroad schedule of trains, in an obscure foot note, "Sunday," meaning Sunday trains. Thanks to "our friends, the enemy." Immediately on the discovery of this inconsistency the directors voted it out.

Will THE SENTINEL and the *Investigator*, and other papers that copied the criticism, be fair enough to say that the "ad" was put out as soon as our attention was called to its character? We hope THE SENTINEL will continue its good work. We see like notices in the *Mail and Express* and religious and reform papers. We covet for others the benefits we have received ourselves. There is room for reform in the advertising columns of even the religious papers. We notice, for instance, that the Seventh-day Baptist Recorder advertises a railroad running Sunday trains. Let us polish up the jewel of consistency for each other and learn all we can from our foes. They are oftener truer than our flatterers.

This is encouraging, and, so, gratifying.

It shows that while the *Statesman's* moral cranium somewhat resembles rhinoceros hide, it is not wholly impenetrable. True, the *Statesman* does not yet see everything clearly else it would never refer to the *Mail and Express* as a "religious and reform" paper, for it is neither, but is anything from a text of Scripture to a liquor "ad." The *Statesman's* classification of the "leading evening paper" is a slander, though doubtless unintentional, upon the real religious and reform press.

The *Statesman* is quite welcome to the slight service which we have rendered it. We would be glad to do it a further service, and purge it of the patent medicine "ads" which at once deface its columns and defraud its readers, but that is too much to expect. The *Statesman* must of course live, and if the money to live on don't come from subscribers, of course it must come from advertisers. We can't expect very much from a paper living in a National Reform fog bank.

The Test Act.

IN view of the history of the struggle for religious liberty that has taken place in England and other European countries, it seems almost incredible that there are those who still wish to go back to medieval methods for the advancement of religion and morality; who still think that by formally connecting the name of God with the law of the land, or by making religion in any way a test for civil service, they would be advancing the interests of Christianity. Such a course has again and again been demonstrated a failure. It was tried by the Emperor Constantine, who made the Christian religion the religion of the Roman Empire. The result was that Christianity was not advanced but hypocrites were multiplied, for all unprincipled men who desired favor immediately professed to be Christians; making the last state worse than the first.

But the weakness of this theory was, perhaps, best demonstrated by the English Test Act, passed 1673, in the reign of Charles II. This act decreed that no man should hold any office under government, unless he was a Christian and partook of the Lord's supper. No doubt many at the time considered this an advance step toward making England an ideal Christian nation. What could be more desirable than to have all employes of the nation humble Christian men? Their idea of the result was doubtless very similar to Miss Willard's conception of the Christianized politicians marching up to the polls to worship God. But, alack! how far below these visionary dreams did the actual result prove. Never was a more deplorable state of affairs brought about by act of Parliament. Every honest dissenter was shut out, and every scheming rogue was taken in, and the sublime religion of the Man of Calvary was used as a mere political football. For one hundred and fifty-five long years the English people were afflicted with this iniquitous act, until in 1828 it was repealed.

Lord John Russell, in introducing the motion for repeal, said:—

This state of the law used to provoke the greatest scandal. It used to be the custom in a church in London, for persons to be waiting in a neighboring tavern, and not to enter the church until the service was concluded, when they entered for the purpose of what was termed "qualifying for office." When this was the case, a person belonging to the church used to cry out, "All gentlemen who come to be qualified will be pleased to step up." They did

step up to the communion table, and took the sacrament, for the purpose of qualifying themselves to receive office. Such were the consequences of these laws, such the consequences of prostitution of religion to politics, thus making it hateful to man and offensive to God.

Long before, this abominable condition of things had evoked the indignant protest from the poet Cowper:—

Hast thou by statute wrenched from its design
The Saviour's feast, his own bless'd bread and wine.

And made the symbols of atoning grace
An office key, a pick-lock to a place;
That infidels may make their title good
By an oath dipped in sacramental blood?

Such were the results of making religion a test for office. FRANCIS HOPE.

Hull, England.

The Establishment of Religion by Colonial Grant and Charter.

IN pursuance of the plan of establishing the Christian religion in Plymouth Colony, which Justice Brewer says animated these colonists, and in addition to the laws already quoted against those who "prophanely swear or curse;" those who "neglect the frequenting the publick worship of God;" the stern decree against the heathen red man who shall fish, or plant, or carry burdens on the Lord's day, or "discharge any gun att anything;" the corporal punishment, at the discretion of the magistrate, of such as deny the Scriptures to be the rule of life; the decree against those who do not furnish due maintenance to their ministers, that it should be in the power of the magistrate "to use such means as may put them upon their duty:" these seem already to furnish a sufficiently substantial foundation upon which to build an establishment of religion. But at every convening of court, however little the gospel may have been advanced, the work of establishing religion goes on. In 1657, June 3, it was decreed:—

WHEREAS. This Generall Court taking into their serious consideration the great defect that either is, or like to bee in ye severall Townshippes in this jurisdiction for want of an able, Godly Teaching Ministry, and the great prejudice to the soules of many like to ensue; and being desirous according to our duties that such defects should not bee for want of due incouragement to such as either are, or shall bee, employed in soe good a worke of the Lord for his honner and the good of soules. And in consideration that in asmuch as the severall Townshippes graunted by the Government; was that such a companie might bee received as should maintaine the publicke worships and service of God there, doe, therefore, judge that the whole body Church and towne are mutually engaged to support the same; and therefore order and agree, That whatsoever Township there is, or shall be, an able, Godly teaching Minister, which is approved by this Government, that then four men be chosen by the Inhabitants, or in case of their neglect, chosen by any three or more of the Majestrates, to make an equal, and just proportion upon the estates of the Inhabitants according to their abilities to make up such a convenient maintenance for his comfortable attendance on his work as shall bee agreed upon by the Church in each townships, where any is, with the concurrence of the rest of the inhabitants if it may be had, or by the Majestrates aforesaid in case of their apparent neglect and that distresse, according as in other just cases provided, bee made upon such as refuse to pay such their proportions which is in justice due. But in case there bee any other way whereby any townships doe or shall agree that may effect the end aforesaid this law not to bee binding to them

Thus early in the history of this Colony it would seem that not only has there been an establishment of religion, but an established church has been formed as well. Mr. Justice Brewer did not tell us of this. Can it be that the reading of the learned Justice has not pro-

ceeded farther than the *Mayflower* compact in this line of very interesting legal lore? Or did he name the compact as standing for, and representing, all the legislation that grew out of it, and thus personifying the Christianity which should be the birthright, the inheritance, and the guarded possession of the "Christian Nation" to come? To attribute the first would be an unpardonable breach of the ethical code,—constructive contempt of court. But, so far as the laws which have been quoted explain, amplify, and enforce the intent of the compact, it would be a still grosser discourtesy to attribute the second supposition to a Justice of the Supreme Court of the United States, sitting upon the Supreme Bench in the year 1892, and in possession of all his mental faculties undimmed.

However, the evidence is not yet in, and it is still too early to draw conclusions. This same session of the Plymouth Court enacts again, as follows:—

It is ordered by the Court, That in case any shall bring in any Quaker, rantor, or other notorious heritiques, either by land or water, into any part of this Government, shall forthwith, upon order from any one Majestrate, return them to the place from whence they came, or clear the Government of them on the penaltie of paying a fine of twenty shillings for every weeke that they shall stay in the Government after warninge.

This is a very strange law. It forebodes grave possibilities. There seems to be in it the foreshadowing of a set purpose in the establishment of religion, and the establishing of a church in legal form and authority. It will be necessary to read this old statute book still farther.

W. H. M.

A False Impression Corrected.

A GENTLEMAN officially connected with the lately organized Battle Creek society under the American Sabbath Union, for the enforcement of Sunday laws, recently stated that the Seventh-day Adventists were circulating petitions to Congress for the opening of the World's Fair on Sunday. In view of the fact that others may be laboring under a like misapprehension, the following statement of facts is given.

Seventh-day Adventists are not now and have not been circulating a petition to Congress or any other legislative assembly, for the opening of the World's Fair on Sunday, neither are they putting forth efforts in any other direction with a view to securing the opening of the Fair on that day. They are not particularly concerned as to whether it shall be opened or closed on Sunday. They are willing that this matter should be left with the commissioners and managers of the great show, for them to decide as in their judgment, in view of all the circumstances connected therewith, they may think best. But they are opposed to Congress or any State legislating upon this question, and saying *by law* that it must be either the one way or the other. They are opposed to religious legislation, and to the movement on foot to make the closing of the World's Fair on Sunday a rider by which to get Congress committed to that sort of legislation. Against this they are petitioning. It is Sunday *legislation*, and not Sunday *closing*, they oppose. That such is the case the petition which they are circulating is herewith presented as evidence:—

We, the undersigned, citizens of the United

States, hereby respectfully, but decidedly, protest against the Congress of the United States committing the United States Government to a union of religion and the State in the passage of any bill or resolution to close the World's Columbian Exposition on Sunday, or in any other way committing the Government to a course of religious legislation.

It will be observed that this does not petition that the Fair shall be opened or closed upon Sunday, but that Congress shall not legislate upon this question.

Another document entitled, "Sunday and the World's Fair," of which they have circulated over 500,000 copies, contains the following, which is evidence to the same fact:—

It is not the purpose of this leaflet to discuss whether the Fair shall or shall not be closed on Sunday, but to inquire what motive prompts to the making of such a demand.

They believe that Sunday keeping, like the observance of any other religious rite or custom, should stand upon its own merits and not be bolstered up by law, should be *voluntary* and not *compulsory*. If there is not enough piety in the church to maintain church institutions, they do not think matters are going to be bettered by compelling men by law to keep up the forms of religion while their hearts are far from it.

Because genuine religion may be a blessing to the individual, the family, and thus indirectly to the State, the State has not for this reason a right to attempt to force men to be religious. Many things which are good if voluntarily performed are a positive curse if forced. Marriage, the apostle Paul says, is honorable in all; but the State would not be in very honorable business if it attempted to force marriage upon mankind. Every person has a civil right to remain in celibacy if he so elect, and so has every individual the same right to choose whether he will keep a Sabbath day or not. "He that regardeth the day regardeth it unto the Lord." "Let every man be fully persuaded in his own mind." Such are the statements of Holy Writ.

That there is occasion for petitions of the kind above quoted is evident not only from the fact that Congress has been besieged with petitions asking for legislative enactment to close the Fair on Sunday, but from the further fact that those who are urging this measure are so anxious that Congress shall commit itself to Sunday legislation that they are resorting to boycotting methods, and have backed up their movement with the following intimidating threat which is contained in their petitions:—

Resolved, That we do hereby pledge ourselves and each other that we will from this time, henceforth, refuse to vote for, or support for any office or position of trust, any member of Congress, either senator or representative, who shall vote for any further aid of any kind to the World's Fair except it be on the conditions named in these resolutions.

But in this they have overshot the mark. A Washington dispatch to the *Detroit Tribune* of May 11, states that this clause "nullifies the petition and changes it into a threat; and any legislation procured under duress would be easily demonstrated to be unlawful and therefore unconstitutional."

Every lover of civil liberty, every opposer of religious despotism, every believer in the Christian theory of government—the rendering to Cæsar the things which are Cæsar's and to God the things that are God's, in other words, the total separation of Church and State—should

sign the petition praying Congress not to enter the realm of religious legislation, and thus violate the First Amendment to the Constitution, which says, "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof."—*W. A. Colcord, in Battle Creek Journal*.

A Wrong Supported by Fraud.

THE American Sabbath Union boasts of having secured legislative action in the interests of Sunday closing from six State legislatures, among them the Legislature of Kentucky. The writer does not know the nature of the arguments used to secure this action in all these legislatures, but if the means used was similar to that used before the Kentucky House Committee, they should repent instead of boast.

Rev. J. M'Clusky Blaney, D.D., of the Presbyterian Church of Frankfort, Ky., appeared before the lower House and made a lengthy argument, which was afterward printed and placed on the desk of each member of the Legislature. On page eleven of this document, the statement is made that "there is nowhere any evidence that the laboring people want the Fair open on Sunday, and much to the contrary."

It is hoped that the gentleman was ignorant of the facts when he made this statement, in which case it would mitigate the sin to one of ignorance. It seems strange, however, that he should know of the single labor organization that had asked for a closed Fair, and be ignorant of the other and larger organizations that have petitioned for the opening. The American Federation of Labor, in annual convention in 1890, voted for an open Fair. This organization numbers five hundred thousand organized workingmen. At their recent convention in Birmingham, Ala., the American Sabbath Union made a strong effort to secure a reversal of this vote, but failed; and instead the convention voted that "in the opinion of the delegates of labor unions here assembled, the rest day should be jealously guarded against the encroachment of those who live upon the labor of others." This Mr. Blaney tortures into a demand for a closed Fair, in the face of the fact that the same organization had asked for an open Fair, and that this which he quotes in favor of Sunday closing was passed by the convention as a substitute for a request for a closed Fair. Again the Knights of Labor in annual convention at Toledo, Ohio, in 1891, were urged to pass the following resolution by a delegation from the World's and National Woman's Christian Temperance Union organizations, in session at the same time in Boston:—

Resolved, That we believe the World's Exposition should be closed to work on Sunday and open to worship; open to the higher pleasures of the intellect and the holy work of human brotherhood, by means of meetings, reformatory and philanthropic, and conferences on vital humanitarian questions, and religious concerts; that we beseech the authorities to give us these.

Instead of passing this resolution the General Assembly adopted the following:

Resolved, That the General Assembly is in favor of the World's Fair being kept open on Sunday for the education of the masses, providing that no employe be compelled to work more than forty-eight hours each week.

And T. V. Powderly, Grand Master Workman of the Knights of Labor, in

the *Official Journal*, of December 3, 1891, says:—

The World's Columbian Exposition should be kept open on Sunday. Those who attend it can have one day in the week for rest, pleasure, recreation, or devotion, just as they please.

This organization numbers three hundred thousand laboring men.

Besides these National organizations, the following local organizations of Chicago, have asked for an open Fair; Local Union American Flint and Glass Workers, United Carpenters' Council, Glaziers' and Glass Cutters' Union, Tin and Sheet Iron Workers, Cigar Makers' Union, Journeymen Tailors' Union, Amalgamated Society of Carpenters and Joiners, Painters' District Council, Central Labor Union, Car Makers' Union, Mechanics' Union.

Inasmuch as all these labor organizations had passed resolutions asking Sunday opening, which had been published to the world through the daily papers, it seems passing strange that the statement could be ignorantly made by a public man, "that there is nowhere any evidence that the laboring people want the Fair open on Sunday, and much to the contrary." As compulsory Sunday observance is wrong, it must needs be maintained by such incorrect and fallacious arguments.

A. F. BALLENGER.

Shall They Speak for Themselves?

Does it not seem strange that after all that we hear nowadays about closing the World's Fair on Sunday, for the benefit of the laboring man, that he does not make himself heard in favor of this movement? And yet it is true that this very large class, in whose interest great effort is ostensibly being made, is making no effort whatever in its own behalf.

Those gentlemen who spoke in favor of Sunday closing, before the Committee on the Columbian Exposition, of the House of Representatives in Congress, recently, expressed a great deal of sympathy for the laboring men, and especially those engaged in railroad business, and those directly connected with the Fair. Rev. Mr. George set up the claim that if the Exposition should be opened on Sunday, it would be necessary for seventy-five or one hundred thousand men to labor on that day, in order to accommodate a much smaller number who might desire to attend; and made a very strong appeal for those enslaved people, claiming that they would be compelled to labor against their will in the matter.

We hear this, or similar statements on all occasions when this question is under discussion by those people who favor congressional action for Sunday closing.

But what are the facts in regard to the position held by the laboring classes on this question. If Mr. George's position is correct we should expect to find the laboring people earnestly demanding a recognition of their rights.

It is an open secret that the American Sabbath Union, through its officers, has embraced every opportunity that presented itself, to endeavor to secure the co-operation of the labor organizations of the country, in its demands, and petitions for Sunday closing.

Labor conventions have been besieged by men, armed with petitions and resolutions; a strong influence has been brought to bear upon them, the power of eloquence has been exhausted, but with little or no result.

The United Order of Trainmen of America is one that it would be natural to suppose would be as deeply interested in this question as any in the land, yet at its last annual convention that organization failed to indorse the petition to Congress for a law to close the Exposition, although strongly urged to do so. What is true of this order, is true of nearly all the great labor organizations of this country.

We are therefore left to conclude that, either this class of American citizens are not capable of realizing their true condition, and hence it becomes necessary to assume paternal control in all matters affecting their well-being, or, that, being men of at least ordinary intelligence, conscious of the liberties secured to them under our free institutions, and of their personal accountability in matters of religion, they will not sacrifice their manly dignity by consenting to special legislation in their behalf. Of the two propositions the latter is greatly to be preferred.

We are not afraid to trust these men with our lives, and the lives of our families, as well as the care of millions of dollars' worth of property. We leave them to make their own contracts with their employers, as to hours of labor, wages etc., and is it a fact that they are not capable of judging as to what is for their own physical good, as well as their spiritual growth by the aid of the moral teaching that is due to all men, at the hands of those men whom our heavenly Father has divinely commissioned to the work of imparting moral instruction? Such an opinion can not for a moment be entertained.

ALLEN MOON.

Principles of American Government.

THE principles of this Government are civil and religious liberty. Man was created to be free—a slave to no man or set of men; free to seek for his own happiness, in his own way, and to choose for himself in matters of conscience. A love for this freedom is planted in every breast. The struggle of the race in its efforts to free itself from the galling chains of tyranny and despotism, is a theme of intense interest. For long ages the "divine right of kings" to rule, was an undisputed question, except by the more daring or ambitious. This tyranny was made more cruel by the union of Church and State—the greatest scourge that ever befell a nation or people. This Church-State rule has caused more bloodshed than all else beside. But desires for freedom can never be quenched in blood.

The Great Charter of England marks an era in this struggle for liberty. Its designs were never fully realized. The greatest reason why it was so, no doubt, was in this Church and State rule. Let the Church be united with the State, in however slight a degree, and true liberty can not exist. When the New World was discovered, the time had come for a new experiment in governmental affairs, viz., a new Government founded upon entirely different and opposite principles—that of a disunion of Church and State—a Government in which the people should govern themselves; a Government where, not the will of one man or any set of men, but the will of the people should be law. A Government where the civil and religious rights of any one man, were to be as sacred as the rights of any other man. In fact a Government where the rights of

the minority—be that minority ever so small, should be sacredly guarded. There was no room in the Old World for such a plant. An ocean must lie between, lest its growth be impeded, and its fruit be made imperfect, by the influences that must necessarily cluster around it in the Old World. New territory must be opened, new soil broken. That territory was found in this most favored of all lands. That experiment was tried in this country. This country has emblazoned upon its banners, liberty to all. These foundation stones (civil and religious liberty), have made this Nation the example and wonder of all the world. Our prosperity is unexampled. Our free institutions are without a parallel in the history of nations. But we must not forget that "eternal vigilance is the price of liberty."

—*Publius, in Labor's Tribune,*

Interesting Figures.

WE published some months since a table showing the various amounts appropriated by the Government for the support of denominational Indian schools from 1887 to 1891 inclusive. The renewed interest in the subject occasioned by the action just taken by the Methodist Conference in favor of the proposed Sixteenth Amendment calls for the republication of the figures which are as follows:—

	1886.	1887.	1888.	1889.	1890.	1891.
Roman Catholic.....	\$118,343	\$194,635	\$221,169	\$347,672	\$356,957	\$347,689
Presbyterian.....	32,995	37,910	36,500	41,825	47,650	44,856
Congregational.....	16,121	26,696	26,080	39,310	28,459	27,271
Martinsburg, Pa.....	5,400	10,410	7,500	Dropped.		
Alaska Training School.....		4,175	4,175			
Episcopal.....		1,890	3,690	18,700	24,726	29,910
Friends.....	1,960	27,845	14,460	23,883	23,883	24,743
Mennonite.....		3,340	2,500	3,125	4,375	4,375
Midletown, Cal.....		1,523	Dropped.			
Unitarian.....		1,350	5,400	5,400	5,400	5,400
Lutheran, Wittenberg, Wis.....			1,350	4,050	7,560	9,180
Methodist.....				2,725	9,400	6,700
Miss Howard.....				275	600	1,000
Lincoln Institution.....	33,400	33,400	33,400	33,400	33,400	33,400
Hampton Institute.....	20,040	20,040	20,040	20,040	20,040	20,040
	\$228,259	\$363,214	\$376,264	\$529,905	\$561,950	\$554,558

Two Declarations.

Now what will Congress do? In the Methodist Episcopal Conference at Omaha May 11, the Committee report on the Columbian Exposition insisted that the gates be closed on Sunday. At a meeting of the Executive Board of the Knights of Labor at Pittsburg, yesterday, it was insisted that the gates be opened on Sunday, "as Sunday," as Mr. Powderly says, "is the only day of leisure to a large majority of the working class."

Two great representative bodies, the Quadrennial Conference of the Methodist Episcopal Church and the Executive Board of the Knights of Labor, are not at daggers point over the question, but they

certainly are decidedly antagonistic. Each body represents millions; the opinion of each is undoubtedly sincere. There will be no compromise between them.

Perhaps the question could be best solved by permitting those who want to stay away from the Fair on Sunday to stay away, and those who want to visit it to visit it; for after all, the Fair is to be run with the money of the people, and no one class should be permitted to control it.—*Kentucky Journal.*

Preserving the Christian Sabbath.

AT the annual convention of the American Sabbath Union held at Des Moines, Iowa, some time ago, this resolution was adopted:—

Realizing that the Sabbath was ordained for man, and that the proper observance of the day would secure to labor the one day of rest in seven, so much needed and so much prized by intelligent labor throughout the entire land, therefore, be it

Resolved, That the President of this American Sabbath Union be authorized and requested to appoint a committee of one or three whose duty it shall be to visit, as far as practicable, all local State and national conventions of labor organizations, and lay before them the aims and work of this Union, extending to them the right hand of fellowship, and secure, as far as possible, their co-operation with us in the work of preserving the Christian Sabbath and all its benign influences to our Nation and the world.

The preamble to the resolution conveys the idea that the sole object of the American Sabbath Union is a philanthropic one—to "secure to labor one day of rest in seven." Just as though labor was deprived now of such a privilege, was being robbed of "much prized" rest. But how "much prized" by intelligent labor is this one day of rest in seven? As much as the extra money received for voluntary surrender of it? If so, then why do they surrender it? The fact is, Sunday rest is not so "much prized" by labor in general as are the dollars received instead thereof. And how "much needed"? That depends on whether we consider man's spiritual, physical, or financial needs. His spiritual needs of proper Sabbath observance are great, but what has such a consideration to do with a civil Sabbath rest? Nothing at all. And so far as man's physical needs are concerned, a certain amount of rest every day would do just as well as a rest upon any specific twenty-four hours. Financially considered, the laborer's needs of one day's rest in seven are not much felt by him, however much the American Sabbath Union may think they are needed. At least we seldom hear labor calling for less to do, but rather for more.

If it were really a fact that labor was being robbed of rest and compelled to forego it, we already have ample provision in our national Constitution to remedy such a state of affairs. We refer to the amendment which prohibits slavery and compulsory labor of any kind. In reality, the laboring man is not compelled to work seven days in the week, nor any days at all for that matter, and this is well known by the American Sabbath Union. The plea for the laboring man's rest is merely a cloak to hide ulterior purposes, namely, the exaltation of the Sunday as a Christian institution. This is evident from the body of the resolution, which says the purpose of it all is "preserving the Christian Sabbath." By this they mean Sunday. If there is anything Christian about it, it certainly does not need any preservation that men can give it. I mean God does not need the American

Sabbath Union, nor any other union, or any government on earth, to uphold his word. But rather his word upholds men. And there is the point of it. The American Sabbath Union knows that the Sunday has no word of God to uphold it, so they seek to prop the tottering affair on resolutions and appeals to the arm of flesh.

If their design is not the exaltation of Sunday as a religious institution, then why not seek to emancipate the laboring man from unnecessary Tuesday work? But, oh no, Tuesday rest would not fill the empty church pews and contribution boxes. And the American Sabbath Union is not nearly so much interested in the poor laboring man's "much needed" rest as they are in having good attendance at their meetings. And this last can be attained only by "preserving the Christian Sabbath"—Sunday.

Again, where is the relation between the effort "to secure to labor one day of rest in seven" of the preamble, and the preservation of the "Christian Sabbath" of the resolution proper? Well, the whole thing is merely to obtain a "much needed" (?) recognition of Sunday sacredness. This so-called plea for labor is to gain that end. It is a religio-political concern—nothing more, nothing less, consequently it is un-American, and unchristian. For God preserves the Christian religion and institutions in spite of opposition. They are backed by the power of God's word. But Sunday sacredness is not; hence, all these appeals and resolutions to preserve this relic of popery and paganism.

H. V. ADAMS.

SUNDAY evening, May 15, Rev. O. P. Gifford, Pastor of the Immanuel Baptist Church, Chicago, presented to his congregation—which upon the occasion numbered about three hundred—a series of resolutions in favor of the Sunday closing of the World's Fair. Mr. Gifford was about to put the question when Dr. J. N. Crouse rose and said that he was strongly opposed to the resolutions. "This is a curious issue," remarked the Doctor, "it is the extreme Sunday observer and the saloon keeper banding together for the closing of the Fair." "I think," continued the Doctor, "that the opening of the Fair will be of great benefit to the workmen from an educational standpoint. I am therefore in favor of the adoption of an amendment to close the machinery Sunday, but that all the art galleries and educational exhibits be opened and the poor and the workmen be admitted free of charge. If we close the Fair Sunday we will have these masses that come here to visit us crowd into the saloons and gambling houses."

Dr. Crouse's remarks showed those present that there were two ways of looking at the question and "throw'd a coldness ober de meetin'." The question was put, but only about one-sixth of the congregation voted for the resolutions, and about a fourth as many voted in the negative. We glean these facts from the Chicago Tribune, of May 16.

FIGGS.—Joblots is getting to be a crank. He has started a remonstrance against opening any more new streets in his ward.

Diggs.—How is he interested?

Figgs.—He has got it into his head that they intend to keep them open on Sunday.—*New York Herald.*

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ.
We believe in temperance, and regard the liquor traffic as a curse to society.
We believe in supporting the civil government, and submitting to its authority.
We deny the right of any civil government to legislate on religious questions.
We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.
We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

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R. C. PORTER PRESIDENT.
A. F. BALLENGER SECRETARY.

THE Presbyterian pastors of western Pennsylvania have pledged themselves to raise funds for the use of the Law and Order League, and have agreed that their congregations shall act as committees for that purpose. When it is understood that these Law and Order Leagues are extra legal organizations, employing a systematized detective and secret agency, existing for the enforcement of religious law mainly, it will be immediately seen that one of the most effective factors in inquisitorial persecution is again actually in operation. Who can fail to see the parallel and appreciate the danger?

A CORRESPONDENT of the *Review and Herald*, writing from Geneva, Switzerland, says: "Switzerland is a great center for the Sunday movement on the European Continent. The International Sunday Association has its seat in Geneva. In most of the cantons there are laws compelling the observance of the day, and the Sunday unions are at every opportunity asking for more rigid laws. After the recent railroad disasters they sent very earnest appeals to the railroad companies asking them to suppress the Sunday tickets (we have Sunday tickets for half the usual fare), as the cars are always packed full on this day."

THE *Congressional Record*, of May 11, under the title of "Petitions and Memorials," has the following:—

MR. PLATT. I present three memorials from churches in the State of Connecticut, remonstrating against any appropriation for the World's Fair unless a guaranty is given that the Fair shall be closed on Sunday and no liquor sold on the premises, with a threat of opposition hereafter to all members of Congress not heeding the demands of the memorialists. I wish to say that I think I am in sympathy with the purpose of the memorialists; I have long ago announced my opinion that the World's Fair ought to be closed on Sunday, but I am not in sympathy with the threat which is contained in the memorials. I do not like to do anything under duress because I am threatened.

Thus, nothing daunted by previous rebuke, the "political blackmail" upon senators and Congressmen continues. The *Sun* speaks of this incident editorially, at some length, and characterizes it as an abuse of the right of petition, saying, "The idea of incorporating threats in a petition is a novelty, and presents an incongruity almost as great as there would be in putting a menace into a prayer. The late Dr. Lieber in his treatise on Civil Liberty and Self-government, said: 'The right of petition is indeed a necessary consequence of the right of free speech and deliberation, a simple, primitive,

and natural right. As a privilege it is not even denied the creature in addressing the Deity.' But in addressing the Deity no one has ever yet gone so far as to mingle threats with his supplications. . . . The Sunday closing of the World's Fair will not be promoted by such performances."

To see the aggressive, bulldozing spirit of saloon politics emanate from the pastor's study is certainly contrary to expectation. But the exhibition has been made. The highest legislative body in the land has been the recipient of its discourtesies. Our legislators would do well to consider whether it is the desire to further a Christian or an unchristian purpose that leads to this disregard of Christian and common courtesy.

THIS Nation, which, according to the decisions of the judges of the United States Supreme Court, and United States Circuit Court for Tennessee, is a "Christian Nation," has wrapped the robes and broad phylacteries of its exclusive religion about it and refused longer to associate with the Chinamen. Long ago this country ceased to be the "asylum for the oppressed of all nations," now an entire people is excluded. It would be natural to expect that this supposedly heathen nation would apply the doctrine of an eye for an eye, and a tooth for a tooth, right here. But instead of that the Chinese seem to have made use of that "soft answer which turneth away wrath;" to have turned the other cheek; and applied the injunction as to forgiveness even to seventy times seven. Perhaps our "Christian" legislators, law-makers, and National Reformers, who make this Christian Nation, would do well to give some attention to the ethics of heathen China.

THE *Christian Statesman* notes that "the Window Glass Worker's Council, L. A. 300, Knights of Labor, representing 6,000 workmen, has authorized its officers to petition for the Sabbath closing of the World's Fair," and says: "This action and that of the Farmer's Alliance at Ocala, are the workingmen's answer to the infidel's and trafficker's argument that the Fair should be opened for workingmen."

The reference to the Sunday plank of the Ocala platform of the Farmer's Alliance is scarcely a happy one, if it is intended to prove by it that the farmers, as a class of workmen, approve of Sunday laws. In the first place, it is very doubtful if that platform met with the approval of many of the actual working farmers of this country; in the next place, that Sunday plank has since been disapproved of by the very ones who spiked it to the tail end of the platform at Ocala. It has not found a place in any official utterance of the party since. Why not? Because they had sufficient intelligence to perceive very soon that religious observances, which are matters of individual choice, have no place in a political platform.

THE *Washington Post*, of May 18, says, in its column of congressional notes, under the sub-head "A Mass of Conflicting Petitions":—

It might appear, if one were to judge by the large number of petitions and remonstrances presented in the Senate yesterday on the subject of having the World's Columbian Exposition closed on Sunday and the sale of intoxicating liquors on the grounds prohibited, that there was no public matter interesting the people in all parts of the country to a degree at all approaching the interest felt in that question. But the church associations and the temperance societies on the one side, and the Seventh-day Baptists and the liberals on the other, have been striving with each other as to which will pour a larger volume of petitions into the baskets of the Quadro-Centennial Committee, for and against these propositions. And so, for the last month or two nearly half of the morning hour of the Senate has been taken up in the formal presentation of these petitions, until the thing has become quite monotonous.

While this paragraph is intended to be entirely impartial, and probably was written by one who does not sympathize with those who would have Congress arbitrarily close the World's Fair on Sunday,

yet it conveys an erroneous idea. It is remarkable how impossible it is for this question to attain to an accurate statement in the public prints. In the first place, those who are petitioning that Congress should take no action to close the World's Fair on Sunday are not striving to outdo anybody in point of numbers. That, certainly, is not necessary in a matter of principle, and they are simply striving to call the attention of Congress to the fact that there is a vital principle involved in this question. This is a subject in which majorities do not properly rule.

Again, these different parties are not arrayed strictly "for and against these propositions," as the *Post* says. One party is petitioning for positive action closing the Fair. The other party is not asking for positive action requiring it to be open, they would protest against that as earnestly as against the present proposition. The opposition is only petitioning that the Government remain neutral, where, of right and propriety it ought to be neutral, that and nothing more.

And again, as to the sale of liquor, this the petitions of the opposition do not touch. While the majority of them comprehend, no doubt that this is a matter properly under the jurisdiction of the local management and the law of the place, yet the unqualified view of almost the entire body, of those now petitioning Congress not to take any action on Sunday closing, is that the manufacture and sale of liquor should be done away entirely, always and everywhere.

Signed by Chicago Lawyers.

THE following petition from Chicago lawyers has been sent to Congress by the National Religious Liberty Association, relative to the closing of the Fair on Sunday:—

To the Honorable the Senate of the United States in Congress Assembled:

We, the undersigned, citizens of the United States, hereby respectfully, but decidedly, protest against the Congress of the United States committing the United States Government to a union of religion and the State in the passage of any bill or resolution to close the World's Columbian Exposition on Sunday, or in any other way committing the Government to a course of religious legislation.

John F. Geeting, C. M. Hardy, J. B. Burt, Theodore G. Case, F. A. Mitchell, Thomas Cratty, Henry Meiselbar, W. F. Cooling, W. A. Foster, Thomas J. Diven, Jacob Newman, J. W. Pease, Hiram Barber, M. W. Robinson, A. W. Pulver, J. H. Krebs, Henry Booth, F. W. Walker, Edward F. Dunne, Philip Stein, Robert S. Hill, J. S. Grinnell, J. W. Showalter, L. Trumbull, H. C. Geeting, Herman Lieb, C. S. Darrow, Adolph Kraus, W. J. Hynes, T. A. Moran,

The National Religious Liberty Association is a Christian organization opposed to Church and State union, but is being aided by various liberal minded people outside the society. Petitions will be circulated among various professions separately.—*Chicago Post*.

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Vol 1 JANUARY 1893 No 1

THE YOUNG MAN

—QUIT YOU LIKE MEN, OR STRONG—

A MONTHLY JOURNAL AND REVIEW

EDITED BY W. J. DAWSON AND F. A. ATKINS

W. E. GLADSTONE

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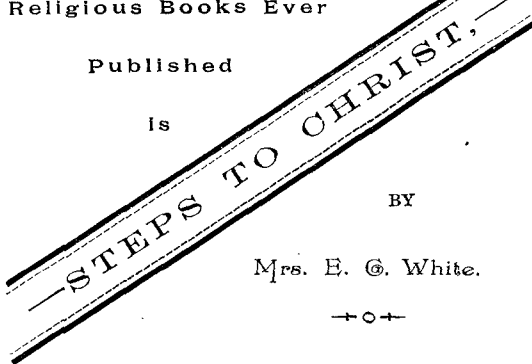
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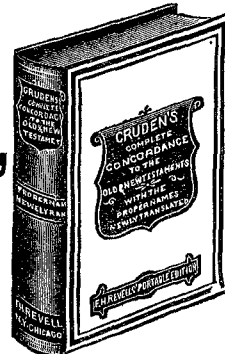
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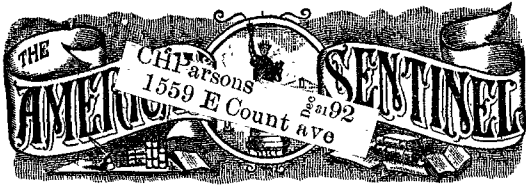
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NEW YORK, MAY 26, 1892.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

It is stated that the Mayor of Toledo, Ohio, has declared in favor of Sunday baseball, and every preacher in the city has denounced him for it.

No trains are permitted to run on Sunday in Connecticut between nine o'clock A. M. and three o'clock P. M. There can be but one object in such a law.

FIVE carpenters were arrested a few days since in Woodhaven, L. I., for working on Sunday, and were fined five dollars each by Justice Scheper, of Newtown.

THE House Committee on the District of Columbia has decided to report favorably the bill prohibiting the sale of ice in the District during certain hours on Sunday.

THE five Seventh-day Adventists indicted at Springville, Tenn., for maintaining a nuisance by Sunday work, were arrested May 17. Their trial is set for to-day, May 26.

THOUSANDS of people now visit the World's Fair grounds in Chicago every Sunday. The *Tribune* of that city states that on the 8th inst. "the visitors at Jackson Park numbered over eight thousand." It is also stated that "the churches had their usual attendance."

THE Methodist Conference, at Omaha, is reported as having indorsed the idea of the formation of a National Sabbath Union. Whether it is to take the place of the American Sabbath Union, or is to be a higher degree of that organization, or is merely for the purpose of obtaining another organized body to vote often, early, and late, is not stated.

Two hundred and twenty delegates to the international convention of the Machinists' Association, of North America, adopted at their meeting, in Chicago, May 11, a resolution asking that the Fair be kept open on Sunday. These machinists were from labor organizations in Canada, the United States, and Mexico. Their action is a denial of the interest manifested in their welfare by the Sunday closing people.

A GOOD many petitions are now being received by the World's Columbian Exposition Commission asking that the great Fair be open on Sunday. A Chicago paper of May 14, gives the number of individual signatures to these petitions as 12,000. This does not include the names secured by the Seventh-day Adventists who have thus far only asked Congress not to legislate upon the question in any way. The signatures to their petitions would probably foot up a good deal more than twelve thousand.

AT a recent meeting in Nashville, Tenn., called for the purpose of taking some action upon the question of closing the World's Fair on Sunday, two gentlemen present had the temerity to vote against the resolutions demanding Sunday closing. As might have been expected they were promptly insulted by the chairman, who prefixes "Rev." to his name. The negative side of the question upon the adoption of Sunday-closing resolutions is put only as a formality.

AGENT MCCLURE, of the Pittsburg Law and Order League, was indicted some weeks ago for perjury. His trial ended on the 12th inst. with this verdict:—

We, the jury, find the defendant, Robert McClure, not guilty of perjury in either count of the indictment, but affix the costs of the case upon him.

This verdict is in effect the same as the Scottish verdict, "Not proven," sometimes rendered in Scotland when the defendant is believed to be guilty but the evidence is technically insufficient for a conviction.

COMMENTING upon the McClure verdict, the Pittsburg *Dispatch* of May 13, said:—

The verdict of Not guilty, but must pay the costs, brought in by the jury at the end of the McClure trial establishes a punishment of its own. While the agent of the Law and Order Society escapes the sterner penalties which would have followed a verdict of "Guilty as indicted," the finding of the jury, nevertheless, remains one to which neither he nor his employers can at any time look back with satisfaction. The truth is that the contemptible methods and spirit shown in the petty suits against the newsdealers do not rise above the level of barratry, and command neither the approval nor sympathy of the public.

The following day the same paper said:

The fact is recalled by the sentence in the McClure perjury case, that in past years a similar verdict saddled the costs on the present agent of the Law and Order Society, as a result of his own litigation, and that he refused to pay the penalty put upon him by the verdict. Judge White, however, refused the application for relief from the payment of costs, calling attention to the fact that a man who drew a regular income from prosecutions must take the chances of getting saddled with such cost occasionally. As the same individual was ultimately sent to jail for persisting in his refusal, it may be presumed that he will act with more discretion in the matter of costs this time.

What is to be done with the costs, however, is a matter of little moment beside the prominence of the fact that the alleged maintenance of morality is in the hands of a man who makes a profession of criminal prosecution, and draws an income from

the informations which he makes, whether they are well-founded or not. We do not think that professional prosecution for revenue reflects any credit on the maintenance of law and order. While the latter-day Scotch verdict of finding a man not guilty but putting the costs on him may be abstractly criticized, it brings out some facts which the alleged Law and Order organizations will do well to ponder.

It is apparent that public opinion is not so overwhelmingly in favor of the work of the so-called Law and Order League as its friends would have us suppose.

THE statement made by the Washington *Post*, of May 18, that "on the subject of having the World's Columbian Exposition closed on Sunday, and the sale of intoxicating drinks on the grounds prohibited," "the church associations and the temperance societies on the one side, and the Seventh-day Baptists and liberals on the other, have been striving with each other as to which will pour a larger volume of petitions into the baskets of the Quadro-Centennial Committee for and against these propositions," is, so far as the sale of intoxicants is concerned, as false as it could well be. The petitions of the Seventh-day people, whether Baptists or Adventists, simply ask Congress not to interfere in any way in the matter of Sunday closing. They do not even ask that the Fair shall be kept open on that day, but only that Congress shall not assume the guardianship of a religious institution and establish a dangerous precedent and enter upon a course of religious legislation.

IN its issue of May 12, the *Congregationalist* advocates what it calls "a cautious policy" in regard to Sunday laws. "But a cautious policy," it observes, "does not mean a policy of inaction." The *Congregationalist* continues:—

The movement for Sabbath reform, like that for temperance reform, has suffered from impatient and ill-considered efforts to realize at once what, as all history shows, must be the fruit of years and perhaps decades of earnest, ceaseless labor.

The suggestion is significant in view of the herculean efforts being put forth to get Congress to commit the Nation in some way in favor of Sunday.

COLD, backward weather so delayed corn-planting in South Dakota that many of the farmers in the vicinity of Yankton took advantage of the fine weather on May 15, and worked all day notwithstanding it was Sunday.

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EDITOR, - - - ALONZO T. JONES,

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C. P. BOLLMAN,

W. H. MCKEE.

A PITTSBURG paper asserts that on a recent Sunday, Law and Order spies tried to keep the employes of a circus, that happened to be in the city, from feeding the animals. "Nothing," it remarks, "is too mean for the emissaries of Mr. McClure."

It is stated that Rev. Anna Shaw was asked to speak at the temperance convention in Boston on the question of opening the World's Fair on Sunday. But the lady had a mind of her own, and promptly replied: "You had better not call on me, for I don't believe in playing into the devil's hands by making Sunday a dull day. I am in favor of opening the Fair on the people's chief holiday."

In a speech in a meeting, in Omaha, recently held in the interest of Sunday observance, Bishop Ninde expressed the opinion that there is little use to expect the people to keep the Sabbath holy until the church has won the masses to Christianity. He wanted to see the ministers get hold of the masses. There are people who make light of popular preachers, but he is ready at all times to take off his hat to the man who can draw the masses to hear the word of God. The church should go after the millions, no matter what their condition is. The churches of the present day have gotten into the habit of shifting along to keep up with the rich, instead of going after the masses everywhere and under all circumstances. He believes that if the churches would take hold in earnest and work for the salvation and conversion of every rank and

class of humanity, the great Sabbath question would soon solve itself. The Bishop was loudly applauded, but just the same the usual appeal was made to the arm of flesh in the shape of a demand for enforced Sunday rest.

"THE approaching summer," says the *Congregationalist* (Boston), "will find hundreds of trains running over the railroads of our State every Sunday. Some of these trains will be used wholly for business purposes, but most will be filled with pleasure seekers, and will be arranged to secure this patronage. It is only just to say that on these trains will be some religious people bound on distinctly religious errands. If our Sunday trains existed only to accommodate notoriously wicked people they would hardly be called a problem."

That is to say if religious people did not use Sunday trains for religious purposes they would not be tolerated! And that is only to say that Sunday belongs so wholly to religion and to religious people that it ought to be controlled wholly in their interests. It is a good thing that such papers as the *Congregationalist* speak out plainly upon this question. It will do much to clear away the "civil Sabbath" fog which the American Sabbath Union has caused to settle around the Sunday question.

In giving a history of Plymouth Colony, Mass., Governor Bradford concludes the record of 1621, thus:—

And here I shall end this year; only I shall remember one passage more, rather of mirth than of weight. On the day called Christmas Day, the governor called them out to work (as was used), but the most of this new company excused themselves, and said it went against their conscience to work on that day. So the governor told them that if they made it a matter of conscience, he would spare them until they were better informed. So he led away the rest and left them; but when they came home at noon from their work he found them in the streets at play openly—some pitching the bar and some at stool-ball and such like sports. So he went to them, and took away their implements, and told them that it was against his con-

science that they should play and others work. If they made the keeping of it a matter of devotion, let them keep their houses, but there should be no gaming or reveling in the streets.

If the ultra Sunday law advocates could be treated in a similar fashion so as to bring down upon their own pates the full force of the logic of their movement, they might see the injustice and tyranny there is in it. If those whose consciences are disturbed by open picture galleries and moving cars on Sunday, were forbidden to look at their own pictures, or to ride in their own carriages, or to require their servants to wait upon them on that day, they might discover that other people have rights that ought to be respected.

SPEAKING to the resolution before the Methodist General Conference, in Omaha, in favor of closing the World's Fair on Sunday, Dr. F. D. Blakeslee, a delegate from the New England Southern Conference, said:—

I represent that little spot on the map of this great continent, a little speck which men call Rhode Island. It is, as I am accustomed to say, the pluckiest State in the Union. Many facts in our history are explanatory of my last remark. One particularly relates to this subject. Many of us remember that colossal engine at the Centennial Exposition in Philadelphia, the product of Rhode Island skill and industry. It was proposed there to open those gates on Sunday. George H. Corliss, the maker of that engine, said: "Gentlemen, you have it in your power to vote to open the doors of this Exposition, and I suppose I can not prevent it; but, gentlemen, that engine is mine, and it shall do no work on God's holy day," and it did no work, and the gates were closed; thanks to the Rhode Island man. I have the honor, also, to represent the Conference which has within its bounds "Old Plymouth Rock," so suggestive of the action of our Pilgrim forefathers, who laid in righteousness the broad foundation of this Christian Republic. Representing as I do Rhode Island and New England Southern Conference, I do hope that this General Conference will unanimously, and by a rising vote, pass the resolution that is now presented to us.

Of course Mr. Corliss had a perfect right to say that his engine should not be run on Sunday, although he should have so stipulated in the first place and not have waited until the Exposition was

dependent upon him for power to move the machinery.

So far as showing the pluck of Rhode Island the Doctor would have done better by reference to its early history and its noble stand for liberty of conscience, but that particular feature of Rhode Island history was not apropos to the occasion. Not so the reference to "Old Plymouth Rock." The Puritans had sterling qualities but tolerance for the religious opinions of others was not among them. They had no sooner escaped persecutions themselves than they began to persecute others, and "Old Plymouth Rock" instead of being, as some would have us believe, a souvenir of soul liberty is a reminder of the first religious despotism established upon American soil.

At Washington.

THE Senate Committee on the District of Columbia has decided to report favorably the bill to prohibit the sale and delivery of ice, in the District, on Sunday, with amendments permitting such sale and delivery between the hours of seven and nine in the morning and five and six in the evening, while the House has taken time by the forelock and passed the bill, without so much as a word of debate, except a gentle reminder from Mr. O'Neil of Missouri that hot weather was coming on and the chances were that Congress would sit all summer and might need ice (to cool its heated discussions no doubt), but even this did not find its way into the published record. This matter is worthy of note as the first distinctive legislation on the Sunday question by either branch of Congress, and because of the fact that the wording of the bill causes the House to decide authoritatively the question as between the seventh and the first day, that the record in Genesis is wrong and that Sunday is the Sabbath. The importance of this step by Congress on the broad road to a union of religion and the State warrants an excerpt from the *Congressional Record*. This is the record of the passage of the bill:—

DELIVERY OF ICE ON SUNDAY.

MR. HEMPHILL. Mr. Speaker, I call up the bill (H. R. 8867) prohibiting the delivery and sale of ice within the District of Columbia on the Sabbath day, commonly known as Sunday.

The bill was read, as follows:—

Be it enacted, etc. That from and after the passage of this act it shall be unlawful to sell or deliver ice in any quantity or quantities, by means of wagons or other vehicles, on the public streets or thoroughfares or at depots or offices within the District of Columbia on the Sabbath day, commonly known as Sunday.

Sec. 2. That any person or corporation violating the provisions of this act shall be liable to a penalty of not less than \$25 nor more than \$50 for each offense, upon conviction in the police court of the District of Columbia.

Sec. 3. That all acts or parts of acts inconsistent with this act be, and the same are hereby, repealed.

The Committee on the District of Columbia recommended the following amendment to come in after the word "Sunday" in line 7.

In line 7 insert "except between the hours of 7 and 9 o'clock antemeridian and 5 and 6 o'clock postmeridian."

The amendment was agreed to.

The question was taken on the engrossment and third reading of the amended bill, and the Speaker declared that the "noes" seemed to have it.

MR. HEMPHILL. Mr. Speaker, there are 3,000 employes asking for this bill, and the ice companies have agreed upon it. In nearly every city in the country from New York down, the sale and delivery of ice on Sunday is entirely prohibited. These employes work now fourteen hours a day, and this bill will relieve them by limiting their work on Sundays to three hours a day, two hours in the morning and one in the afternoon. It is simply a measure in the interest of these people who are overworked, and I do not think there can be any objection to it.

MR. PICKLER. Why would not one delivery a day on Sunday be enough?

MR. HEMPHILL. They think that this bill is reasonable.

MR. HEARD. And that it will give better service.

MR. HEMPHILL. Yes; that it will give better service. I ask for a vote.

The bill was ordered to be engrossed and read a third time.

The question was taken on the passage of the bill, and the Speaker declared that the "noes" seemed to have it.

On a division there were —ayes 76, noes 21.

So the bill was passed.

On motion of MR. HEMPHILL, by unanimous consent, the title was changed so as to read: "A bill regulating the delivery and sale of ice within the District of Columbia on the Sabbath day, commonly known as Sunday."

The bill will be brought upon its passage in the Senate soon, no doubt, yet, before the Senate shall have acted the icemen will probably demonstrate the entire lack of necessity for any such legislation by ceasing to deliver ice on Sunday, by mutual consent. Employes of the different ice companies have said when questioned as to the cause and necessity for such action in their behalf by Congress, that it only arose through the fears of the different companies, each that the other would continue to deliver on Sunday, and through a monopoly of the delivery on that day secure the others' customers; it seemed to be the opinion among them, however, that the principal company, delivering in the city, would stop sending out its wagons for general delivery, on Sunday, at all events, although the bill should not become a law.

The favor with which this bill has been received by the House and the District Committee of the Senate has already roused those who are interested in promoting this line of legislation to a consideration of the advisability of drafting and presenting a similar bill in reference to the sale of groceries on Sunday. It is evident that as soon as the smallest modern precedent shall have been established, committing Congress to this class of legislation, it will be immediately followed by other and more pronounced measures. The complexion of this Congress is much more religious, superficially, than the last. While it would not bend the knee to the theory of the divine right of governmental paternalism so readily, yet it would yield more unthinkingly to the authoritative demands of its individual pastors and religious masters.

THE petitioning of Congress for the closing of the World's Fair on Sunday still continues with unabated zeal. The Methodist Conference at Omaha telegraphed the President and Senate that about one-sixth of the population of the United States asked, through them, that Congress should take some action to close the Fair gates on Sunday, or at least should make that the condition of further appropriations. The claim of numbers, which the Methodists thus officially make, absorbs the entire church membership, of all denominations, in the United States, outside of the Roman Catholic Church. These religious legislators are phenomenally blind to the patent misrepresentations which they make. They seem to think that if they say it is so, then it is so, whether it is so or not, and what is more they expect others to agree with them.

The conference of colored Baptists, lately in session in Washington, gave an evening to the discussion of the Sunday question, and at the close of a presentation of the claims of the first day of the week to be observed as a holy day of rest

in preference to the seventh day distinctly commanded in Holy Writ, resolutions were passed in the usual language which characterizes the stock official action of the church organizations of late, resolving an "approval of the Christian Sabbath" and asking that Congress shut the gates of the Fair on Sunday and barricade them with some million dollar boxes of bullion out of the treasury vaults.

FOR the furtherance of the organized effort to attain national and municipal righteousness by legal enactment and enforcement it has been quite the custom of late to bring to bear upon Washington, in the hope that some stray shot may hit a congressman, all the heavy artillery possible among the legal religionists. A masked battery of their forces having been lately uncovered in New York, in the person of Dr. Parkhurst, he was immediately invited to the Capital and spoke to an overflowing congregation at the Church of the Covenant, on the evening of May 16. Dr. Parkhurst's rhetorical style is quite "Kiplingesque," sharp, biting, unique. His sentences were spear thrusts barbed with unexpected epithets. This unlooked for originality of thought and method seemed to catch his audience, which was fairly representative of Washington society in general, although there were but very few lawmakers and officials present; even those who lent their names to the public invitation being conspicuously absent. The exordium of the discourse was a studied philosophical presentation of the National Reform theory of the municipal and national responsibility of a Christian nation, in which he talked about saving men "in their social and civil inter-relation," and reached the climax of that idea when he described Heaven as "a redeemed commonwealth." According to his theory one of the last of the duties of the Church is the conversion of the individual. He says,

It is a great thing to be a holy man, better to be a holy family and greatest to be a holy municipality. The Church has been busy with the individual and family, but if I do not mistake, and I do not think I do, it is just coming into touch with the organizations of society, and striving to have them seized upon by a divine spirit. Human history is to culminate in a divine municipality made up of holy men bound together in holy relations. If the only question was, how many men can be brought to their knees, all we would need to do as a church would be to strengthen our evangelical work.

The body of the discourse was an astute defense, indirectly, of the Parkhurstian methods for the evangelization of the municipality of New York, and a savage attack upon Tammany and the New York Police Department.

In introducing Dr. Parkhurst, President Rankin of Howard University, referring to the means used by the Doctor to obtain evidence, in the late cases against proprietresses of houses of prostitution, brought by the Society for the Prevention of Crime, said "If there is any shame in the act we, Christian citizens of this Capital City of the Nation, wish by our presence here to participate in that shame."

It is safe to say that not all present were ready to agree to any such division with the Reverend detective.

It must have been with mingled feelings that those who consider this a Protestant Christian Nation looked upon the funeral pageant in the Senate Chamber of the United States on the occasion of the

ceremonial service to the memory of the dead senator from Virginia, on May 16. It was the first time that the Roman Catholic funeral ceremonies were ever witnessed in the Senate Chamber. The sight was one to fix itself upon the memory and imagination, gorgeous, stately, impressive, suggestive.

The Vice-President, the officers of the Senate, and the senators, bound with broad, white, silken sashes, rise at the entrance of the speaker, and officers, and members of the House, also wearing sashes of white silk; they arrange themselves side by side, Speaker of the House with President of the Senate, secretary with secretary, senator with congressman, and are seated; again they rise to honor the entrance of the Chief and Associate Justices of the Supreme Court, gowned in their long black monkish robes, who take their seats at the right of the President of the Senate; in a few moments, again, all stand to receive the members of the Cabinet and the Diplomatic Corps: scarcely are all seated again before the entire assembly, in solemn silence rises to its feet, awaiting the bearers bringing the dead senator, closed in his narrow house, buried under masses of flowers, preceded by acolytes in vestments of purple and white, with uplifted crucifix, lighted tapers, and swinging censers of perfumed burning incense; the dignitaries of the church, bishop, and fathers, and assistant celebrants in their robes and vestments of purple and black, silver embroidered; at the head of the casket as it is placed upon the catafalque burn the wax tapers in the candelabra about the shining crucifix. After the service of the church, with opening invocation in sonorous Latin, and the address of the officiating bishop, a master of polished speech and pulpit oratory, the cortege reforms and with shimmer of silk and shine of silver, a golden gleam of the crucifix through clouds of sweet incense, the strange and bewildering pageant passes from the Senate Chamber.

And this was not a Roman Senator, but a plain and simple Virginian of the nineteenth century, who had served his country faithfully and without thought of ostentation; but who years ago had said that when he became a church member he would be a Roman Catholic. Rome never changes.

It is a striking suggestion of the wide and general attention now given to the Church and State question of the legal observance of Sunday that this subject was in the minds of the two prominent men of the Capital City whose sudden deaths have just occurred almost within twenty-four hours of each other. The Virginia Senator was a member of the Senate District Committee which had under consideration the Sunday ice bill for the District, and was present at the meeting of the Committee in apparent good health, the next morning—dead. A respected and eloquent minister, presiding elder in his denomination, was advertised to preach on the "Sunday question." Those who gathered to hear him were told, "Our pastor fell suddenly dead this morning." Men die, but the truth and the error that they championed both live after them.

W. H. M.

LEGAL religion is the mother of illegal and unchristian laws. Illegal law brings anarchy and misrule. Legal religion is the enemy of equity and Christianity.

Theory vs. Practice.

ONE of the stock arguments used by those who advocate Sunday laws from a so-called "civil" standpoint, is to the effect that large numbers of workingmen are "compelled" to labor on Sunday, to the great detriment of their health, and therefore need a law freeing them from "Sunday slavery," as these religio-political enthusiasts style it.

This is paternalism, pure and simple, and if carried out, would make slaves indeed of those who are now free. All the compulsion that can possibly be brought into the case as it now stands, can not force a man to labor on Sunday against his own will. It rests entirely with himself to say whether he will or will not work, either on Sunday or any other day for that matter.

But let a law be passed, forbidding labor on Sunday, and what then becomes of his freedom of will? It has passed out of his keeping entirely, at least so far as Sunday is concerned. Thenceforward he has no choice in the matter whatever, but must rest whether he desires to or not. Between the two evils of compulsory work and compulsory rest, we would personally most certainly choose the former, especially in view of the fact that the "compulsion" in regard to work exists only in name, while a law for Sunday rest, once secured, would, according to its advocates themselves, be enforced with all the zeal and tyranny that blinded bigots have used in enforcing similar laws in the past.

As far as the question of healthfulness of Sunday work is concerned, it need only be said that it is not within the province of the civil law to decide when any individual is injuring his health by overwork. Thousands of men all over the land are allowing their business cares to so prey upon their mind that they are growing prematurely old; others are so overtaxing themselves in various ways that they are cutting off years from their lives. And yet the law takes no notice of these cases. Nor should it, even were they to be multiplied a thousand times over, for the very simple, yet sufficient reason, that civil government is not ordained for the regulation of such matters. Whenever any secular government leaves its legitimate work, to tamper with matters of personal liberty (Sunday laws included), it ceases to be pure government and becomes paternal government instead.

But let us notice a little further, the claim so frequently made that Sunday labor is injurious to health, etc. The writer lives but a short distance from a city in which is located a manufacturing company operating two large blast furnaces which require the labor of more than a thousand men, and is run day and night the year round. Much of the work is necessarily very heavy, and here, if anywhere, a man's health would break down, surely, under the additional burden of Sunday labor. And yet, justice compels the statement that seldom is seen a more robust and hearty assemblage of men than are engaged in work at this place.

In conversation with one of them, recently, he informed me that he had worked for the company nearly three years, and in that time had not suffered a day's illness. Not only so, but he stated that he had only been absent *two days during the entire time*. To my inquiry as to whether his was not an exceptional case, he replied that it was not, and said that there

were scores of his fellow-workmen whose experience was similar to his own in this respect. Names in this incident might be given if necessary, but this is simply introduced to show the difference between the theories advanced by Sunday-law advocates and the actual practice of Sunday work.

The claim so often made that Sunday laws are necessary for the preservation of the public health is utterly false and entirely without foundation. The whole animus of such laws is clearly religious and nothing else, and is but a covert and poorly concealed attempt to throttle freedom of thought, and to repeat the baleful mistakes of the past, by an alliance of the civil with the religious power. *Let the people beware of the first step!*

J. W. SCOLES.

Graysville, Tenn.

Sunday Closing of the World's Fair Not a Question of Sunday Sacredness.

BECAUSE those who are clamoring for the closing of the World's Fair on Sunday, are actuated by religious zeal in favor of the sacredness of the day, they, judging their opponents from their own point of view, seem to think that all who are opposed to Sunday closing, are enemies of the Sunday institution itself. But this is by no means the case. The question of the sacredness of Sunday does not affect the question in the remotest degree. If the Sunday institution was clothed with all the sacredness that divinity could bestow, still it would be entirely beyond the legitimate province of the Directorate of the Columbian Exposition, to close by law a single door on the first day of the week, for that reason.

The true basis for opposition to Sunday closing is precisely the same as would be taken by Christians generally to compulsory baptism, under the direction of a law of those in charge of the Fair. "It is none of the Directors' business," would be the very sensible and indignant exclamation, "whether the people making exhibitions at the Fair are baptized or not. They are delegated with power to direct the Fair,—not to direct the religion of those who take part in the Fair." If compulsory baptism were proposed, the question to decide would not be whether baptism was or was not a binding ordinance, or a spurious institution, or any kindred question. It would simply be, *Have the Directors of the Columbian Exposition been delegated any power by the American people to regulate the religious observances of the World's Fair exhibitors in 1893?*

If they have been clothed with such power they have the unquestionable right to enforce baptism; but if they have not been delegated such power, then they have no right whatever to interfere with the question of religion "in any way, shape, or manner," but must leave the question, whether a man will obey God or disobey God, to the Supreme Being to settle, in his own good time and manner, with each individual himself.

This is the Christian basis of opposition to closing the World's Fair by any law of the Directorate in charge. I say "closing by law," because *I am most decidedly not opposed to closing the World's Fair on Sunday*, if such closing be the voluntary acts of the several exhibitors, prompted by

a religious or any other laudable motive. I think such action would be a move that would show a remarkably advanced state of religion and morality. But, on the other hand, if the amount of religion and morality of the exhibitors is measured by the amount of law which supports it, it is a shame and a disgrace to American civilization and American Christianity.

A law to compel the opening of the Fair on Sunday should be just as much condemned as a law to close the Fair on Sunday. The Directors have no authority in religion whatever, either pro or con.

Ignoring all of this fundamental doctrine, however, which is one of the great principles of the American political system, the Sunday advocates demand that their holy day shall not be dishonored, and that the gates must close on that day; that the "American Sabbath" must be preserved!

But do they not know that if they base their arguments on the holiness of the day, that their arguments will be examined; and that argument will be met with argument? This, it seems, has already been verified. The *Catholic Record*, of September 17, 1891, says, editorially:—

The discussion on closing the World's Fair on Sunday has brought into promiscuous use the word "Sabbath." The Sabbath was the Jewish day of rest, and is still so observed by Jews who adhere strictly to the religion of their fathers. The Christian day of rest in English speaking countries is called Sunday, or the Lord's day. The first appellation will do, and the second is very good. There is no need of a third name, and it is an absurd misnomer on the part of Christians to call it "the Sabbath." It is a matter of wonderment to us to see Catholic clergymen use the word Sabbath for Sunday. We protest earnestly against this Protestant mode of speech. It does not look well for Catholics to knuckle to such Protestant fantastic notions.

But Protestants are consistent in calling their day of rest "Sabbath," for they have scriptural ground for keeping the Sabbath, and none at all for observing Sunday. Sunday is founded, not on Scripture, but on tradition, and is distinctly a Catholic institution. As there is no Scripture for the transfer of the day of rest from the last to the first day of the week, Protestants ought to keep their Sabbath on Saturday, and thus leave Catholics in full possession of Sunday.

We, therefore, can't see what business our Protestant friends have to call for the closing of the World's Fair on Sunday. What does it matter to them whether or not a Catholic institution is violated? We don't know whether or not the Commission before which the petition is pending knows its business; but, if it does, it will have no trouble in reaching a decision. It will call on the petitioners for proof that the observance of Sunday is prescribed in the Scriptures; and as no proof will be forthcoming, what will remain but to dismiss the petition?

The *Sabbath Recorder*, a prominent journal of the American Seventh-day Baptists, also speaking editorially upon the Sunday-closing discussion, said in its issue of September 24:—

We may look for one result from the discussion of this question—the people will be pretty thoroughly instructed in regard to the fact that Sunday as a Sabbath is not found in the Bible, and is entirely an extra-Bible thing. The time is at hand when he who attempts to combat the change-of-Sabbath theory, or the theory that Sunday has any biblical claim for recognition as a Sabbath day, will be fighting windmills. It can truly be said that the time is at hand when no intelligent Christian will try to defend Sunday-keeping on either ground.

These are the historical facts and arguments that are elicited by the demands of the Sunday advocates for the closing of the World's Fair on the first day of the week. If they assert that that day is sacred, it is but natural that their opponents should bring to light what the Bible and history have to say upon that point. Hence, although the sacredness of the day has no real bearing on whether or not the Fair should be closed on Sunday, yet, the re-

peated demands for closing the Fair that the "Sabbath" may not be desecrated, will inevitably give publicity to the question as to whether Sunday is, or ever was, a day set apart by divine authority for religious worship. Whatever may be the results of such a discussion, the Sunday-law agitators can rightly blame only themselves for the outcome.

The better way would be to act justly, and let every exhibitor follow the dictates of his own conscience. Let the Sabbatarian close his exhibit on Saturday, but compel no one else to do so; let the observer of Sunday close his exhibit on Sunday, but compel no one else to do so; let any one of a different mind close his exhibit on any other day that he may choose, but do not compel any one of a different mind to do so. This is justice; this is democracy; and this should be the policy that should govern the managers of the great Columbian Exposition in 1893.

W. A. BLAKELY.

Why Not Appeal to Principle?

APROPOS of Justin D. Fulton's criticism of Mrs. Potter Palmer's request to the Pope to aid the Columbian Exposition in its woman's department, and relic department, the *Washington Post*, of May 17, says, editorially:—

It begins to appear that by the time the Chicago Fair opens we shall have the whole country by the ears on one issue or another. If the Protestants are to make war on the Roman Catholics, and the latter should be goaded into retaliation; if one denomination insists on closing the Fair during Sunday, and the Jews and Sabbatarians demand that Saturday, the seventh day, be kept holy; if the Mussulmans insist upon recognition for their hebdomadal celebration; if the temperance people make war on beer, and the Salvation Army clamors for free *pratique* within the grounds—if, in other words, this proposed industrial demonstration is to be turned into a battle ground of creeds, philosophies, and superstitions, then what, ladies and gentlemen, is to become of the Fair? Certainly if the Protestants insist upon the exclusion of the Catholics, or *vice versa*, or if any sect succeeds in impressing its peculiar views upon the management, the Exposition, at once and irrecoverably, loses its national and comprehensive character and degenerates into a mere doctrinal propaganda without interest or importance in the eyes of three-fourths of the people of the United States. We see no remedy for, or protection against this rapidly increasing peril save in the courage, the firmness, the good sense, and the patriotism, of the management, both general and local. It is now unmistakably evident that the spirit of intolerance will destroy the Fair if it only can get the opportunity.

The *Post* fails here to make a correct discrimination as to the positions occupied by the different parties to this controversy in regard to the World's Fair. The party which has long and insistently made known its demands as to the Sunday closing of the World's Fair, is the party of intolerance; its requirement is that all shall conform to the course which it follows as to Sunday observance, in the matter of attendance upon the Fair. The words of the *Post* would lead one to suppose that the Jews and Sabbatarians do, or would, advocate the same legislative course as to the seventh day as is asked for the first day. But few Jews, comparatively, have expressed themselves publicly upon this question, but where they have it has invariably been to advocate the correct principle of civil neutrality in religious questions.

The Sabbatarians who are expressing themselves with earnestness in this matter would feel themselves bound to oppose with equal zeal and persistence any suggestion to enforce civilly the observance

of the seventh day. They stand, every man of them, for the principle of the non-interference of the civil law in matters of conscience and religion; that the civil authorities have no right to legislate either for or against, neither in favor of or in derogation of either religion in general, or any religious observance in particular; that human laws can deal only and solely with civil matters; that this is a principle of universal application, bearing with equal force upon him who enunciates it as upon him who denies it.

The position of the Sabbatarian is an entirely unselfish one, it is just as much for the protection of the Sunday observer as it is for the Sabbath-keeper that this principle should be maintained; even more, for a pursuance of the present course for but a very short time will utterly destroy all saving power in religion as preached or practiced by them, and make human law and lawgivers intermediate between them and their God.

Scarcely one newspaper in a thousand throughout the whole United States has comprehended and expressed the principle involved between these conflicting petitions to Congress in reference to Sunday closing at the World's Fair.

Has an intellectual blindness upon this subject fallen upon the whole country?

The *Post* is justified in its premonition of danger at hand; and it extends not only to the World's Fair, but to the civil and religious polity of the country at large, as well. Why depend, in such peril, upon the courage, good sense, firmness, patriotism, or any other fallible attribute of any man or set of men? Why not appeal to that universal and eternal principle of justice, truth, and righteousness, which applies in the case, and rely upon that?

W. H. M.

No Righteousness by Law.

THOSE who are now working so hard in this country for laws to enforce Sabbath observance claim, that unless compelled by law, men will fail to do their duty to God.

Mr. Crafts asks the question in his work, "Sabbath for Man," page 447: "What can the churches, as such, do for the improvement of the Sabbath?" His answer is: "Let church conferences and assemblies continue to rebuke the Sabbath desecration of their own people, and call upon the national and State governments persistently for better laws and better enforcement."

The keeping of a Sabbath is purely a religious duty, and Mr. Crafts knows it; for he says, "A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the religion out and you take the rest out." It is the duty of every one to keep the Sabbath, and to keep it holy, too. Thus it is a moral duty, one we owe to God. Then when Mr. Crafts "calls upon the national and State governments persistently for better laws and better enforcement" of those laws to force people to keep the Sabbath, he is simply trying to force people by law to do their duty to God. Our duty to God is to do righteousness.

Our first duty to God is to seek righteousness. Therefore to compel men to do their duty to God by law, is to compel them to do righteousness by law. If men can be made good by law, then all we

need is a perfect law to make men perfectly good.

The Psalmist says, "The law of the Lord is perfect." Then why not, as Mr. Gault, a district secretary of the National Reform Association, says, "Set up the moral law and recognize God's authority behind it," and enforce this perfect law, and make everybody perfectly good? Ah! Paul in his epistle to the Galatians tells us why. "If righteousness [goodness] come by the law then Christ is dead in vain," "for if there had been a law given that could have given life, then righteousness would have been by the law." "But that no man is justified [made righteous] by the law in the sight of God, is evident, for, the just shall live by faith," and the law is not of faith. Here we are told positively that even the holy law of God, much less the laws of men, cannot make men good, or compel them to do their duty to God. Paul says, "I do not frustrate the grace of God; for if righteousness come by the law then Christ is dead in vain." Therefore it is evident that these men who are trying to make men do their duty to God by law, are attempting to "frustrate the grace of God." And even if the Rev. M. A. Gault should succeed in his attempt to "set up the moral law, and recognize God's authority behind it," it would only be to "frustrate the grace of God." Righteousness does not come by law, but by Jesus Christ.

J. O. JOHNSTON.

A False Appeal to Principle.

THE associated press reports of the proceedings of the Methodist Conference at Omaha, on May 9, say that—

Dr. J. M. King, of New York, a leading candidate for the episcopacy, offered a resolution for a proposed amendment to the Constitution of the United States. It relates to the protection of the public schools in the United States, against religious encroachments, and to define the attitude of the churches with relation to the schools. The resolution was adopted and applauded. Dr. King offered another resolution declaring that the appropriation of money by the national Government for ecclesiastical education was not in accord with the principles of the Constitution, and the churches should refuse to receive money from the Government for the education of the Indians. Dr. King spoke earnestly upon the subject, stating that all the churches had been getting assistance from the Government in their Indian work. He believed it was a wrong principle. The Catholic Church, he said, had received over \$2,000,000. He wanted the whole contract system between the Government and the Church wiped out. The resolution was carried unanimously.

When Rev. Mr. King and Wm. Allen Butler championed this amendment and resolution before the House Committee on the judiciary some time ago, in reply to a question as to the breadth of application of this amendment, Mr. King said that it was "specialized upon the financial question," therefore, of course, being of that restricted application, it could apply only to money transactions between the Government and individual churches or denominations. According to that interpretation this proposed amendment would be no bar to the use of money by the general Government for the advancement of the great religious trust from which is to be dispensed that dilute popular religion common and acceptable to the ruling majority, the attainment of which is one of the purposes of the religious Congress to be held at the World's Fair.

If these gentlemen of the National League for the Preservation of American Institutions have given the slightest

thought to the use and applicability of their measure, beyond the present purpose of locking the treasury doors against the Roman Catholic Church, this is just the view they have taken of it,—that the States and the general Government being debarred from showing financial favor to different or individual denominations, the way would be paved towards the furtherance and establishment of that modified form of religion which they fondly hope will be developed and rule in this country as the Christian religion. These men who are moving for the adoption of this constitutional amendment, and those who heard it with such acclamation, are all working and petitioning in almost a frenzy for the passage by Congress of any measure, however vicious the legislation may be, which shall close the gates of the Chicago Exposition on Sunday; Mr. King and Wm. Allen Butler, and the rest of the gentlemen of the National League, are staunch supporters of the enforced reading of the Bible in the public schools, that is, the King James or the Revised Version, though they would be ready to apply to Congress for a constitutional amendment, no doubt, if necessary, to shut out the Douay Version; many of the members of this League are members of, and sympathizers with, the National Reform Association and the American Sabbath Union.

The appeal to "principle" in the advocacy of this proposed constitutional amendment, is a specious plea. The application of the general principle is the very last thing to which they would submit. They would even prefer that the Roman Catholic Church should continue to receive the lion's share of the public funds.

W. H. M.

The Sabbath Union at Omaha.

THE mass meeting of the American Sabbath Union held under the auspices of the Methodist Conference, at Omaha, May 15, was an assembly of mark. Any one would have been struck with the assumption of ecclesiastical and civic dignity which characterized the gathering. There were present on the platform three bishops, nine doctors of divinity, Judge Lawrence of Ohio, and Elliott F. Shepard. Bishop Newman presided, Chaplain McCabe and Rev. Manley Hand, of New York, led the singing. Nearly 4,000 people were present. The speakers were limited to ten minutes each, and those who spoke were, Bishop Newman, Rev. J. H. Knowles, Col. Shepard, Bishop Warren, Judge Lawrence, State Senator J. T. Edwards, of New York; Rev. Dr. Carman, of Canada; Rev. G. S. Chadbourne, Bishop Ninde, and Rev. J. W. Hamilton.

Dr. Knowles gave the history and statistics of the Sunday observance movement. He said the American Sabbath Union, had nineteen secretaries who devoted all their time to the work of the Union and fifty-two others who gave a portion of their time. When he told what had been done to secure the Sunday closing of the World's Fair he was warmly applauded. Bishop Warren declared "the Sabbath an imperishable commandment," quoting the miracle of the double portion of manna in the wilderness to prove it, and then argued for enforced Sunday observance upon those premises.

Judge Lawrence held that the law had no right to legalize shows and expositions that kept people out of reach of the

churches. In neither his presentation of the law nor the gospel did it appear that another Daniel had come to judgment.

Dr. Carman gave some facts as to the progress of the Sunday movement in Canada.

Rev. G. S. Chadbourne attempted to show that wherever there were lax Sunday laws there was also freedom of divorce, and crimes against the home were more prevalent. The court records of some European countries would hardly bear him out in this, but he avoided that class of evidence.

Dr. Hamilton was of the opinion that the State should observe the "American Lord's day."

It certainly must be very apparent that the trend of the whole affair was directly and strongly toward a union of Church and State. The meeting was held as part of the Methodist Episcopal General Conference, and one would judge from the tumult of cheers and applause which came from the delegates to that body, that they were captivated by the speaking, and that they hail with delight the day when their hopes will be realized, when the Church will have power to enter the precincts of the State and dictate laws, and enforce the dogmas of the Church. It is Rome with her bishops over again.

L. A. HOOPES.

Principles of American Government—Personal Rights.

THE Declaration of Independence was signed in 1776, but the national Constitution was not adopted until the year 1787, and then it ran the gauntlet of all the States. But we may be thankful that there were men at that time who were wise enough to form that document and to adopt it. We will study both of these together. These are, truly, the grandest of all human documents; under these we have grown to be the grandest Nation on the earth—the admiration of the world. All honor to those noble men!

What makes this the best Government? We answer, Because the chief cornerstones of this Republic are civil and religious liberty. Equal rights to all. It is a recognized principle that religion is, of right, separate from the State. That "Governments derive their just powers from the consent of the governed," is another principle as old as the Government. That bill of our rights says: "All men are created equal, and are endowed by their creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." Men are not equal physically, mentally, or in social position; but these God-given rights belong to all alike. Governments are ordained to secure these rights, and whenever a government fails in this one particular, that moment it fails in its duty to the governed. These rights must be guarded, and the minority, however small, must be made secure in the enjoyment of these rights. These rights can not be transferred to another. Article IX., Amendments to the Constitution, reads:—

The enumeration in the Constitution of certain rights, shall not be construed to deny or disparage others retained by the people.

Thus we see there are other rights not mentioned or named in the bill. But who are the conservators of these rights? Is it the churches? Most certainly not. As these are God-given rights, they lie in the

breast of all alike—Christian, Jew, or infidel, believer or unbeliever; for Article X, of the Amendments says:—

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, and to the people.

There is and can be but one limitation to the exercise of these rights, that is the infringement of the rights of another. So long as a man does not infringe upon the rights of another, he has the indisputable right to the employment of his rights. In this also must be included the right not to exercise these rights if a man shall so choose, else true liberty is gone. These rights are guaranteed by our national Constitution.—*Publius, in Labor's Tribune.*

Cause for Alarm.

JAMES B. MASON, of Chapel Hill, N. C., who was educated at the State University and Trinity College, and was licensed in 1869 from the law school of the late Hon. W. H. Battle, Judge of the Supreme Court of North Carolina, gives utterance to the following significant words:—

"Where are the Roger Williamses, the Martin Luthers, and the John Wesleys, and their early coadjutors, the staffs of religious liberty, and where are the Thomas Jeffersons in the affairs of State? A sad recalling! We pause! We reflect much! Here with hope, there with forebodings! We cease here to speak of or imagine them!

"From these masterly days we have made rapid strides in civil and religious liberty, and free America—the United States—enjoys to-day the admiration of the entire civilized world. This I say, and this I believe. But, withal, have we not reached a point in human events demanding a pause and reflection? Is not the insignia of religious bigotry and intolerance wont to be erected? Are not legislators attempting to do the work of the Church? Is not the Church attempting to control the affairs properly belonging to both Church and State?"

Sunday Ninety Years Ago.

THE following story comes from Milford, Conn., illustrative of the way in which Sunday laws were enforced in that State ninety years ago:—

Deacon Higby, as tithingman of Milford, was accustomed to sit between sunrise and sunset every Sunday in the front gallery of the old Plymouth Church, on the turnpike in that place. From the window he could command a view of the road for several miles east and west, and if any traveler passed on pleasure or business bent he was halted and compelled to stop over until the sun had set. Vice-President Burr arrived at Milford on Sunday morning. Deacon Higby saw the imposing equipage coming toward the church, and ran out to stop it. The postillions drew up at his word of command, and Mr. Burr asked, "What's the matter?" Deacon Higby told him that he was breaking a law of the State by traveling on Sunday, and that he must put up his horses and wait until sunset. Burr was somewhat astonished at the command, and, after looking at the tall and imposing figure of the tithingman who stood at the horses' heads, he remarked, as if expecting to settle the question: "But I am Aaron Burr, Vice-President of the United States."

The deacon was no respecter of persons. With an obeisance, he replied: "It makes no difference if you are Vice-President of the United States. In the name of the God I serve and the country I honor, I forbid you to pass through this place until the sun has set."

Burr obeyed the command and had his horses put out, and he and his retinue took dinner in Butler's tavern, staying until after the sun went down.

It will be observed that at the time referred to Sunday was reckoned as beginning at sundown on Saturday, and ending at the same time the following evening. This was in accordance with the Bible count of time, now abandoned, however, by Sunday-keepers, possibly on account of the mischief which from the standpoint of Sunday sacredness it makes with the first day meeting, an account of which is given in the twentieth chapter of Acts. Counting from evening to evening, the Troas meeting was held on what we call Saturday night, and the light part of Sunday was spent by the apostle in walking from Troas to Assos, a distance of nineteen miles. That is just what he did; but counting from midnight to midnight as is now the custom gives color to the claim either thoughtlessly or dishonestly made, that the meeting at Troas was on what we call Sunday evening, and that the apostle resumed his journey Monday morning.

They Are Proud of It.

THE *Christian Statesman* writing of the early part of this century, says:—

Only mail trains were allowed, Congress having authorized Sunday mails in 1810 as a war measure, which became the occasion of a Sabbath-observance revival in 1828-9, when petitions poured into Congress from nearly every State, asking that this official attack upon religion and rest should cease. The petitions failed, because the Post master General and Congress were partly too shallow and partly too wicked to see the fallacy of a Seventh-day-Baptist argument presented to them, which assumed that for Congress to cancel its order for Sunday mails would be a union of Church and State as if the order itself were not a case of State against Church, and also against the rights of Government employes in the matter of rest and conscience.

Seventh-day Baptists were undoubtedly responsible for the argument which decided the issue in 1828-9, and we are proud of the honor which our forefathers gained for themselves, and for the truth. The *Statesman* seems to lack the power to take God and the Sabbath into account in its consideration of Sunday. To read its pages one would think that the fundamental issue of the hour is the right of Government employes and poor workingmen to rest on Sunday. God, and his Sabbath, which the *Statesman* calls "Saturday," and disregards as loftily as though Jehovah, maker of heaven and earth, had "no rights which the *Statesman* is bound to respect," must not come into mind!

It is a serious pity that the "Post-master General and Congress were partly too shallow and partly too wicked to see the fallacy of a Seventh-day Baptist argument" in favor of rendering unto God the things that belong to him! How wonderfully deep, and how holy the *Statesman* is when compared with such a Congress, and such a Post-master General! It overwhelms one to think of it!—*Sabbath Outlook.*

Sunday Observances.

WIFE—I'd like to know what you go to the club for on Sundays. Are the card rooms and billiard rooms open on Sunday?

Husband—Oh, no, my dear—no, indeed. We wouldn't think of such desecration. Everything is closed but the bar.—*New York Weekly.*

NATIONAL RELIGIOUS LIBERTY ASSOCIATION

FOUR men have been arrested for operating a merry-go-round, at the foot of West Forty-eighth St., on Sunday May 22, and held for trial.

IN the various justice courts of New York City, twenty-eight persons were held, on Monday, May 23, for selling liquor and maintaining open billiard halls the previous day.

SOME of the prominent ladies of Cape May, N. J., went on a crusade against the saloons of that place on Sunday, May 22, and secured the arrest of a number of saloon-keepers for "breaking the Sabbath."

THE New York Sabbath Committee, through its secretary, Rev. W. W. Atterbury, and employing the same detectives who purchased the exhibition of the city's wickedness for Dr. Parkhurst, has undertaken a crusade against the dime museums and theatres which open on Sunday. Arrests have been made of the proprietors of Huber's Dime Museum and the Globe Theater.

UPON the favorable report of the District Committee of the House, the Sunday ice bill for the District of Columbia (H. R. 8367), entitled "A bill prohibiting the delivery and sale of ice within the District of Columbia on the Sabbath day, commonly known as Sunday," has been passed by the House of Representatives. The same bill has been favorably passed upon by the District Committee of the Senate, and it now remains only for the Senate to concur with the House in the passage of this bill, and Congress will have fully entered upon its course of religious legislation.

IMMEDIATELY following the passage of the Sunday ice bill by the House of Representatives, the *Washington Post* records the arrest of a restaurant keeper of Washington on the charge of "selling on Sunday." A fine of thirty-five dollars was imposed. An appeal was taken. Thus almost instantly do those who desire the enforcement of religious laws take advantage of the slightest evidence that they will be upheld, to attempt to revive the colonial Church and State laws which remain on the statute books.

THE *Sun*, of May 25, has the following special dispatch from Norwich, Conn.:—

Thirteen young men, most of whom belong in Norwich, went trout fishing in Volnatown on Sunday, May 1, twelve miles east of this city, in the wilds of eastern Connecticut, and a grand juror of that town, who takes care of the peace of the town, arrested the whole band, charging them with violating an old Blue Law of the State which forbids fishing on Sunday. He let them come home, but to-day they had to drive twelve miles to Volnatown to appear in court. They paid fines and costs amounting to thirteen dollars each.

Gradually the colonial laws in reference to religious observances are being revived. At the present rate of progress in this respect, it will be but a few years before we shall see a repetition of early colonial days in this regard.

CONGRESSMAN HOPKINS, of Illinois, has said to a reporter for the *Washington Post* that, "Nearly all the people who are sending in petitions to have the World's Fair closed on Sunday, are doing so under a misapprehension. They all seem to think that those who want the Fair opened on Sunday, want the wheels of the whole Exposition to be going round. This is wrong. In the first place, it is not yet decided whether the Fair will be open or not. I am told that the subject has never been brought up by the Board of Directors. In the second place, those Directors who are in favor of keeping it open on Sunday are not in favor of allowing any machinery to be operated. They

merely want the fine art galleries, and similar exhibition halls, open, so that people can stroll through them, just as they do through all the art galleries in the cities. As for running the heavy machinery, that has never been contemplated by anybody.

"Then again, some people claim that if the Exposition is not shut one day, all of the employees will have to work seven days a week. The fact is, that the World's Fair is being built on the eight-hour plan, and six days constitutes a week's work. An additional force of employees would be kept in reserve, so that nobody would have to work seven days. As far as I can learn, the laboring element of Chicago, and the surrounding towns, is unanimously in favor of keeping the gates open on Sunday. It is proposed to inaugurate a department of public worship, at Jackson Park, and hold religious services in the buildings if the gates are opened.

"During the summer months more than 50,000 working people visit Jackson Park every Sunday to enjoy the cool breezes and the pleasant lawns. They went there before the World's Fair was thought of."

In the *Congressional Record*, of May 25, under the head of "Petitions," is this suggestive paragraph:—

By MR. GREENLEAF: Three petitions, as follows: One from the Presbyterian Church of Brighton, N. Y.; one from the Presbyterian Church at Parma Center, N. Y.; and one from Westminster Presbyterian Church of Rochester, N. Y., in favor of closing the World's Fair on Sunday, in which occur these gently persuasive words, viz.: "Resolved, That we do hereby pledge ourselves and each other that we will from this time henceforth refuse to vote for or support for any office or position of trust any member of Congress, either Senator or Representative, who shall vote for any further aid of any kind to the World's Fair except on conditions named in these resolutions."

This same thing was said quietly in reference to the action of some of the members of the House of Representatives, in the last Congress, on Sunday bills then before them; in this Congress the open threat is made publicly, and to their very faces.

THE *Washtenaw Times*, of May 21, has the following paragraph, under the title, "It Is an Infringement":—

"Many of the churches are sending petitions to the House of Representatives, praying Congress for legislation prohibiting the opening of the World's Fair on Sunday.

"Why is the demand made? If these churches kept Saturday or Monday as a religious day, no such demand would ever have been made by them. It is evident, therefore, that this demand is made because they regard Sunday as a religious day. This proves that this is wholly a religious question, and Congress, therefore, has no right, according to our Constitution, to legislate upon it, even if this day is regarded by the majority as a holy day. If the State is to determine religious questions by the number of its adherents, and put its stamp upon the religion of the majority, then its ground is that on which all State religions have rested, and under the color of which religious proscription and persecution have been perpetrated and justified. According to the great American principle in respect to the civil government, religious faith is no part of citizenship, and no criterion of right. Sunday observers, Saturday observers, and no-day observers, are dealt with on precisely the same terms, the State knowing them only as citizens. We forfeit no right by being one, and gain no right by being the other. It is not in the province of the State to decide which is true or which is false."

THE *Chicago News* says, "The World's Fair is open on Sunday," and publishes the following editorial item in regard to the matter:—

It would be just as well for those persons—and there are hundreds of thousand of them in the United States—who are trying to bring about the

closing of the World's Fair on Sunday, to bear in mind that the very thing against which they protest is now in full operation. The gates of the World's Fair are open every Sunday and hundreds of sight-seers go to it. They are readily admitted upon the payment of the established fee. The World's Fair Directors have thus decided the matter of the Sunday opening, while the whole country, represented by Congress, by great religious gatherings and many other influential bodies, is still debating the matter.

It may well be asked: Are the World's Fair authorities justified in forestalling the judgment of the Nation in this matter? There is little real difference between the present arrangement at Jackson Park and that which will be in force if the fully erected enterprise shall be thrown open to visitors on Sundays a year hence.

Because of this action of the Directors the question now under debate by the whole Nation is not, "Shall the World's Fair be open on Sunday?" but, "Shall the present condition of Sunday sight-seeing at Jackson Park be changed after the formal opening of the World's Fair?"

The World's Fair is open on Sunday. It is a condition, not a theory, that confronts us.

The *Chicago News* is an humble follower of the *Mail and Express*, and would no doubt advocate the closing of all the parks to Sunday visitors. Ordinarily, in pleasant summer weather, Jackson Park is filled on Sunday with thousands of sight-seers. Shall the fact that a World's Fair is to be held in the Park preclude their going there on Sunday for a year and a half?

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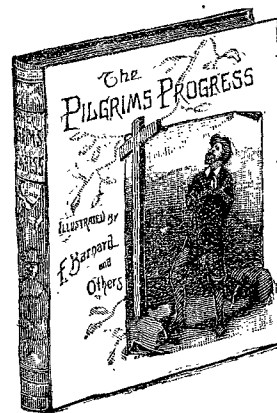
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NEW YORK, JUNE 2, 1892.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE House of Representatives, in Committee of the whole, has passed an amendment to the bill appropriating money for the Government exhibit at the World's Fair, conditioning the appropriation on Sunday closing of the Fair by a vote of 107 to 51.

THE following from the *Christian Statesman*, of April 16, shows about how much the editor of that paper believes the theory he, in working up sentiment for Sunday laws, tries to get other people to believe, that physical rest one day in seven is a law of nature, and necessary alike to man and beast. He says:—

On the Sabbath the same lecturer, by the use of some private team, can arouse two or three adjoining towns.

This editor reminds us of the man who declared that he proposed to have peace if he had to fight for it. He intends to compel everybody to keep Sunday if he has to disregard the day himself, drive horses at a break-neck speed on that day, and explode every one of his fine-spun theories to do it.

THE Western Pennsylvania Sabbath Association, so-called, at its meeting in Pittsburg, March 29, adopted a resolution strongly commending the *Commercial Gazette* of that city for not issuing a Sunday edition. Referring to this fact the *Christian Nation* says:—

The Pittsburg papers which issue an edition on Sabbath have shown that in so far as the preparation of the paper is concerned, the *Gazette* does far more work on the Sabbath than the Sunday papers do. Reporters and correspondents are busy the whole day long in obtaining political and other kinds of news for the Monday issue. Work is begun in the office at noon on Sabbath. While all this is not so bad as the carrying, selling, and reading of the papers on Sabbath, we fail to see why a Sabbath Reform Association should pass a resolution indorsing such a paper. It gives the other journals a good chance to raise the cry of "hypocrisy."

The *Nation* has put this very mildly. The facts not only give "other journals a good chance to raise the cry of 'hypocrisy,'" but they actually prove hypocrisy.

At the annual convention of the Protestant Episcopal Diocese of Long Island, May 18, held in St. Paul's Cathedral, Garden City, L. I., a special committee on Sunday observance handed in its report.

After it was read lay delegate James B. Cooper, of Babylon, who is Justice of the Peace in that town, took the floor. He said he did not believe in the church sanctioning any measures to suppress the violation of the Sunday laws in Long Island City and other towns in Queens County. Justice Cooper said further that the people who flock to Long Island towns on Sundays were principally working people, and that was the only day they had for recreation. They probably drank poor whisky and worse beer, he said, but they were certainly no worse than the rich people who went off on their yachts on Sunday and drank champagne at ten dollars a bottle.

No action was taken in regard to local Sunday observance, but a resolution presented at the request of Bishop Whitaker, of Pennsylvania, requesting the officials in charge of the Chicago Exposition to close the place Sunday was adopted without discussion.

A DISPATCH in the *Chicago Tribune* of the 13th ult., is headed, "Can Saturday be Sunday?" The thing is of course quite impossible, but not so with that which gave rise to the question. The facts are briefly stated as follows in the dispatch:—

VALPARAISO, Ind., May 12.—The status of the Jewish Sabbath under the law of Indiana is to be determined in the courts. Charles Pitzele, a business man of Whiting, Lake County, refused to affix his signature to an assessment blank Saturday, the recognized Sabbath in Hebrew church circles, and will carry the matter into litigation to establish the legality of the Jewish holy day.

It is probable that all that Mr. Pitzele wishes to establish is his right to keep the seventh day unmolested by assessors and their civil officers. In this he is clearly right. Every man ought to be left perfectly free to keep any day or no day just as he elects. This he is not free to do if on one hand he is required by the law to perform certain acts on his sacred day, that he can not conscientiously do; nor on the other hand, if he is compelled to keep a day whether he wishes to or not. No day ought to have any legal standing above another, but the rights of every individual ought to be sacred, and no man ought to be required to do on any day that he holds sacred to devotion, any act or business that can be performed on some other day.

THE *Catholic Review*, of May 28, has the following note:—

Our Methodist friends never cease to cry out that the Catholic Church is trying to influence politics in this country, and that is wrong, very wrong, so they say, for it to do. But it seems to be all right for them to put the pressure of their organization on the course of public affairs. Their General Conference protested against the Chinese exclusion bill, resolved that the education of the children in the public schools must be free from religion, applauded the motion that the denominations engaged in work among the Indians of the West should receive no money from the Government, etc., etc. Of course, if the Catholic Council were to do these things, it would be "meddling in politics," but the Methodist

Conference can do them without objection or offense. Why should our neighbors have different rules of right and wrong—one for themselves and one for us?

The charge made by the *Review* is true; but that fact does not make the evil any the less, but just so much greater. Formerly the Catholic Church had a monopoly of political wire-pulling, now nearly all the so-called Protestant denominations are taking a hand in that sort of work; but it is no better when done by Protestants than by Catholics. And the mischief of it all is that it is done not in defense of God-given rights, but for the sake of obtaining or holding "a sort of factitious advantage" over their neighbors of other faiths. The evil is not only a gigantic one, but it is growing.

THE Toledo, Ohio, *American* is responsible for this paragraph:—

One of Abraham Lincoln's strongest and truest utterances was that this country could "not exist half free and half slave." This aphorism can be applied at the present day and to a different condition of circumstances, with the same force and truth. This country can not exist and hold its place among the nations of earth with half its people free to follow the dictates of their own consciences, and the other half under the domination of the Romish priesthood, whether the head of the church is the Pope at Rome, or his representatives on this side of the Atlantic.

This is worthy of a place alongside the paragraphs which we quoted from *Our Country* last week. Are not Roman Catholics just as free to follow the dictates of their consciences as are other people? These are terribly mistaken, it is true, but that is their business. There is no possible way of remedying the evil except by doing missionary work among that deluded people. The priest has the same rights under the law that Protestant ministers have. It is right that they should have. The State is not set for the protection of its citizens against false doctrines.

A MEMBER of the Methodist Conference at Omaha, is reported by the *New York Christian Advocate* as saying; "The heart of this Nation is Christian. The American heart is a Christian heart." To be Christian is to be Christlike, or like Christ. Therefore to say that one has a Christian heart is to say that he is like Christ, or, in other words, that he is a Christian, and that, not in any accommodated sense, but in deed and in truth. Does anybody believe this is true of this Nation?

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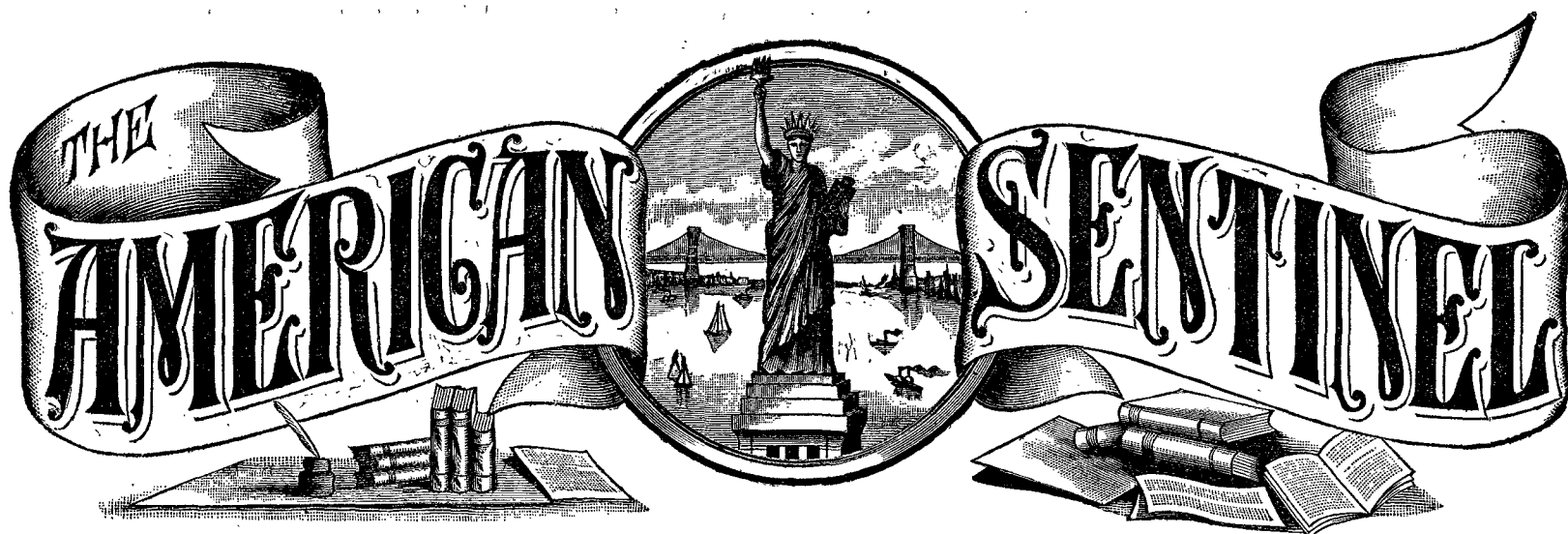
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EDITOR, - - - ALONZO T. JONES,

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. McKEE.

THE House of Representatives, in Congress assembled, on May 23, upon a division being taken, decided by deliberate vote that the day of the week commonly known as Sunday is the Sabbath. Incidentally, in connection with this, it was ordered that no ice should be sold or delivered in the District of Columbia, upon the Sabbath which the House of Representatives had created as distinctively and legislatively the United States Sabbath, except within certain specified hours.

—o—

ON May 25, the House of Representatives being in Committee of the Whole, with Mr. Lester, of Georgia, in the Chair, and having under consideration the sundry civil appropriation bill and especially the items in reference to the Government exhibit at the coming World's Fair, salaries of the United States Commissioners, Lady Managers, etc., Mr. Johnstone, of South Carolina, with the fact in view that the House had, on the second day preceding, voted that Sunday was the Sabbath, offered an amendment to the bill appropriating funds for the Government exhibit, which read as follows:—

Provided, That no part of the amount hereby appropriated shall be available unless the doors of the Exposition shall be closed on Sunday.

The House of Representatives having in due form created a Sabbath for itself, and having decided to begin its legal enforcement in the District of Columbia, naturally objects to the desecration of the day in Chicago which it has declared holy, and to be kept holy in Washington.

—o—

THE presentation of this amendment

created such a scene in the House as was not equalled by the wildest moments of excitement in the contest over the silver bill. A correspondent who has been present in the House nearly every day during this session, writes, "I have never seen such confusion as it produced." The proceedings, as published in the *Congressional Record*, show that the members crowded the aisles and the space about the Speaker's desk, and the tumult was such that the Chairman was obliged to suspend proceedings and demand order before gentlemen addressing the Chair could be heard. Whom the devil would destroy he first makes mad seemed to be exemplified on the floor of the House; but there were occasional flashes of reason, sense, and sanity, manifested, as witness the point urged by Mr. Culberson, of Texas, Chairman of the House Committee on the Judiciary, Mr. Culberson said:—

Let me ask whether this whole subject is not regulated by the laws of Illinois?

MR. JOHNSTONE, of South Carolina. I am aware, or at least am informed, that an act of the Legislature of the State of Illinois does provide that no place of public amusement shall be kept open on Sunday; but what harm can there be in this American Congress signifying by this amendment its approbation of the laws of the State of Illinois?

MR. CULBERSON. Does the gentleman know what the laws of the State of Illinois are on this subject?

MR. JOHNSTONE, of South Carolina. I do not, but I have just been informed that there is such a law as I have stated.

MR. CULBERSON. I do not understand that Congress has any right to go into the State of Illinois and regulate the conduct of an Illinois corporation.

MR. JOHNSTONE, of South Carolina. That is correct. But this Congress has certainly a right to withhold its aid from the Illinois corporation unless that corporation is willing to accept it under the limitations.

The calm and correct legal sense of the sound jurist is in strong contrast here with the frivolous appeal and shallow fallacy of the zealot pleading for the establishment of a religious rite by act of Congress.

—o—

MR. JOHNSTONE asks, "What harm can there be in this American Congress signi-

fying by this amendment its approbation of the laws of the State of Illinois?" Certainly that is a proper question, What harm? By the First Amendment to the Constitution, Congress is prohibited from making any law towards an establishment of religion or prohibiting the free exercise thereof. Shall Congress approve in the State of Illinois of that interference with religion which is prohibited to Congress? Shall Congress force upon Illinois the revival and application of laws which are contrary to the spirit and letter of the Constitution of the United States, and the Constitution of the State itself, which says that no preference shall be given by law to any religious denomination or mode of worship?

But it may be Mr. Culberson realized that the previous action of the House in deciding that Sunday was the Sabbath, and forbidding ice to be sold on that day, had estopped him from making that plea. Perhaps Mr. Johnstone comprehended that the First Amendment according to the latest action of the House now reads, "Congress may make laws respecting an establishment of religion, etc., and may require obedience to religious laws on the part of the several States."

Another instance of sound views, and a willingness to express them, was given by Mr. Little, of New York, who said:—

MR. CHAIRMAN, I hope that this amendment will not prevail. It seems to me that it is an attempt to commit this Congress to a line of policy which we have no right to undertake. Congress has already recognized the Illinois Corporation in the act of April 25, 1890, as the proper body to manage this Fair. . . . They have done nothing to indicate that they, on their part, intend in any manner to violate the law of the State of Illinois or of the United States; and, as has been said here there is a strict Sunday law in Illinois, and it is hardly possible that the law-abiding corporation, incorporated under the laws of that State, which has received the sanction of this Congress, would exhibit an intention of violating the statute law of their own State. It is dragging into the subject the question of religious matters which we have no right to consider, and I hope it will not be entertained.

At the close of Mr. Little's remarks, there were, as also several times previ-

ously, cries of "Vote!" "Vote!" and Mr. Holman, of Indiana, in the course of a strenuous attempt to shut off further debate on this question, said:—

Everybody understands this question. Every gentleman has considered it, and has made up his mind how to vote. I have made up my mind how I shall vote in regard to it, and I presume every other gentleman has his mind made up.

If it is true, as Mr. Holman says, that all congressmen understand this question, it is surprising how many must have voted contrary to their convictions.

BUT Mr. Holman found that the question would not down, and Mr. Hooker, of Mississippi, offered an amendment, in these words:—

Provided, That in no event shall the exhibit made by the Government be opened to the public on Sunday.

Mr. Johnstone objected to this because as he said the point that he desired to emphasize was,—

that this appropriation of money of the American people should not be expended at all unless the institution upon which, or in connection with which, this fund is to be expended shall be closed on Sunday.

Mr. Hooker expressed himself as concurring fully with Mr. Johnstone in the sentiment of his amendment, but considered that it should be modified so as to be— an expression of the legislative sentiment of the country, on the part of the Congress of the United States, and in respect to the Christian sentiment of the civilized world.

I am in favor of accomplishing the object, and of giving a legislative construction to the sentiment of the people of this country, as the representatives of the people, that the Exposition should be closed on the Sabbath day.

It was agreed between Mr. Hooker and Mr. Johnstone that the two amendments should be joined, so as to read:—

Provided, That no part of the amount of this appropriation shall be available unless the doors of the Exhibition shall be closed on Sunday; *Provided further*, That in no event shall the exhibit to be made by the Government be open to the public on Sunday.

Mr. Johnstone continued to urge the adoption of his amendment and was interrupted by Mr. Bland, who said:—

Suppose that we should declare that this Exposition shall be open on Sunday, and suppose on the other hand the laws of Illinois say that it shall not. The State of Illinois not having granted jurisdiction to Congress, what right have we to interfere with the laws of that State upon the subject?

MR. JOHNSTONE, of South Carolina. I had given the gentleman credit for more acumen than his question indicates.

MR. BLAND. I am after your acumen, and not mine. [Laughter.]

MR. JOHNSTONE, of South Carolina. I do not for a moment contemplate—[Cries of "Vote!" "Vote!"]

MR. JOHNSTONE, of South Carolina. Gentlemen, you shall not howl me down!

Then followed a scene of great disorder and intense excitement which was not quelled until the Committee rose for the purpose of limiting debate; the Speaker resumed the Chair and called upon the Sergeant-at-Arms to request members to be seated and maintain order.

AFTER a motion to adjourn was lost, the House again resolved itself into a Committee of the whole House on the State of the Union, and again took up the consideration of the same question with a limitation of debate to two minutes, Mr. Lester of Georgia still in the Chair.

Mr. William A. Stone, of Pennsylvania, offered a substitute, which read:—

That before any money appropriated by the Gov-

ernment is paid, the managers of the Columbian Exposition shall pass and file with the Secretary of the Treasury a resolution or agreement to close the Exposition on Sunday.

Mr. Pattison, of Ohio, then obtained the floor, and said:—

It seems to me, Mr. Chairman, that there has not been a more important question before the House this session than the one now before the Committee. The United States is a peculiar country. The Sabbath of our country is a peculiar Sabbath. It is known as the American Sabbath all over the wide world.

The Sabbath day is recognized in some way by every civilized nation of the world, but the Sabbath, as we understand it, is peculiar to the United States alone, and hence we can very properly call it the American Sabbath. To us the Sabbath day was a part of our very being. It came with the *Mayflower*; it came with almost every band of Pilgrims; it was the corner stone of every State. It was in the web and woof of every State Constitution, its spirit permeates every article of the Confederation of States, and when the Constitution was adopted the American Sabbath was as firmly established in the hearts of the American people as was the spirit of liberty itself, and we but voice the sentiment of the many millions of Christian people in all sections of the country, when we declare in favor of the American Sabbath, and by our votes say that the World's Fair shall not be open on the Sabbath day. [Cries of "Vote!" "Vote!"]

MR. HOPKINS, of Illinois. What would the gentleman do with those people who have Saturday for their Sabbath?

MR. PATTISON, of Ohio. There are very few of those, and while they venerate the religious ideas of their own people, they respect American institutions.

MR. HOPKINS, of Illinois. But their conscientious scruples are as sacred to them as those who desire the doors to be closed on Sunday.

MR. PATTISON, of Ohio. Certainly, and as such they are entitled to consideration.

Thus cavalierly are the different objections treated, objections that are founded in reason and a just conception of the limitations of congressional action; and yet Mr. Holman says these men all understand this question, and are fully determined upon it in their own minds. Certainly the last part of his assertion is apparent.

MR. PAYNTER, of Kentucky, then offers as an amendment to the substitute of Mr. Stone, the following:—

Provided, That the building, or buildings, containing the Government exhibit, shall not be open to visitors on Sunday.

This amendment was voted upon and rejected. Without having accomplished anything further, the Committee arose and reported that no conclusion had been reached.

Thus closed, for that day, the most remarkable scene ever witnessed in the Congress of the United States, but to be reopened the following day. The report of this day's proceedings on this question occupy more than eight full columns of the *Congressional Record*.

ON the next day, May 26, the House, being again in the Committee of the Whole, with Mr. Lester, of Georgia, in the Chair, a long and unsuccessful effort was made to postpone the decision of the Sunday-closing question until the remainder of the bill had been considered and passed upon. There was a repetition of the wild and disorderly scene of the previous day. Mr. Stout offered an amendment to the substitute for the original amendment which was before the House, reading as follows:—

All buildings containing the exhibits under the control of the United States shall remain closed on Sunday, and no intoxicating liquors shall at any time be sold therein.

This was rejected. Great confusion ensued, in the course of which Mr. Williams

moved that each member "be allowed an hour to read the Illinois statute on this subject." This, it was impossible to grant, probably because, outside of parliamentary reasons, it would have necessitated a full course in civil government and religion for a majority of the members in order to their comprehension of the anomalous place which the statutes of this character hold in our law.

The confusion and disorder increased until the Chairman was obliged to suspend business until order was restored. The clerk then read the full text of the substitute and amendment before the House, as follows:—

That before any money appropriated by the Government is paid, the Managers of the Columbian Exposition shall pass and file with the Secretary of the Treasury a resolution and agreement to close the Exposition on Sunday.

Provided, That no part of this appropriation shall be available until the Board of Managers of the World's Columbian Exposition shall give satisfactory assurances that no intoxicating liquors will be sold on the grounds of said Exposition.

This being put to vote, was lost, on the first vote, 37 to 122, on a second vote, tellers being ordered, 43 to 124.

Mr. Dockery, of Missouri, then offered, as a substitute for the original proposition, offered by Mr. Johnstone, this proviso:—

Provided, That the Government exhibits at the World's Columbian Exposition shall not be opened to the public on Sundays.

this was carried, ayes 131, noes 36.

Thus the House of Representatives, by a vote of almost four to one, committed itself to this acknowledged religious legislation, and, if Mr. Holman can be believed, did so deliberately, and after due consideration.

A NOTABLE incident immediately followed this decision of the Sunday-closing question. As the quickest way of suggesting to the House, evidently, the utter impropriety of the action it had just taken, Mr. Bowers, of California, offered an amendment to this action, and made the accompanying remarks as follows:—

Resolved, That the Government exhibits at the World's Fair shall not be opened to the public on the Sabbath day; which is Saturday.

MR. BOWERS. This is a religious question, and Saturday is the only Sabbath day. It was the Sabbath day when Christ was on earth, and it is the Sabbath day now. [Cries of "Vote!" "Vote!"]

The question being taken, THE CHAIRMAN said. The noes seem to have it.

MR. BOWERS. I call for a division. The question again being taken, the amendment of Mr. Bowers was rejected; there being ayes 11, noes 149.

A private letter from Washington says of the reception which this nobly outspoken expression of truth and fact received in the House: "It was met with derision, laughter, and contempt, by every member in the House. I suppose the proposition is that Christ is dead, but there are a great many living men who have votes—hence the derision."

Notice was given by Mr. Lynch, of Wisconsin, that he would call for the yeas and nays in the House on the proposition to close the Government exhibit on Sunday, which had just been passed. Mr. Bergen, of New Jersey, then offered a further amendment, as follows:—

And provided further, The employes in the service of the Fair during the week shall be relieved from service and others employed in their places on Sunday.

This was rejected, and nothing further was offered in reference to the Sunday closing of the Fair, other business being then resumed.

The report of the second day's proceed-

ings in regard to Sunday at the World's Fair occupies six full columns of the *Congressional Record*.

THE day following this action of the House in Committee of the Whole, Representative William A. Stone, of Pennsylvania, sent a telegram to the United Presbyterian General Assembly, in session at Pittsburg, which conveys some information, and read between the lines is full of suggestions. This is the telegram:—

DR. DAVID MAC DILL, Moderator U. P. Assembly. Telegram received. House action yesterday only a preliminary skirmish to the battle that will be fought on special bill appropriating \$5,000,000. We think it can not pass without proviso closing Exposition on Sabbath. Yeas and nays can then be called. W. A. STONE.

"Only a preliminary skirmish," the "Yeas and nays can then be called," these are not phrases without meaning. The congressmen who object to the levy of "political blackmail"—which this means, —and who intend to place themselves on record, when the yeas and nays are called, as standing for civil liberty and equity, and religious truth and righteousness, should note carefully these phrases and study their meaning.

If this is only a brush on the skirmish line, it may perhaps be hoped that in the contest to which this is preliminary there may be so full a presentation of the principles which should govern Congress in regard to such legislation as this, that Mr. Holman's assertion that "Everybody understands this question," may then be true, before the final vote is cast; so that, if the wrong be chosen, it be not chosen through ignorance.

THE sentiment of those who have charge of matters pertaining to the World's Fair in the Senate, has been expressed by Senator Pettigrew, of South Dakota, Chairman of the Committee on the Columbian Exposition, in an interview, to a reporter for the *Mail and Express*. The interviewer says:—

The Senator has taken a positive stand against desecrating the Sabbath by opening the Exposition on that day. "The action of the House yesterday, when sitting as a Committee of the Whole," he said, "insures, I think, the closing of the Exposition on Sunday." . . . The Senator said that the Senate Committee, of which he is chairman, was in favor of closing the Exposition on Sunday. "I have no doubt," he added, "that the sentiment for closing the Exposition on the Sabbath will be successful."

Not long ago our Committee had protests against Sunday opening from over five hundred and twenty thousand persons, and now the number has doubled. Only a few Adventists, who think our Sunday is not the Sabbath, have proclaimed themselves in favor of Sunday opening.

Then you think the action of the House means Sunday closing?

"I do not see how it can be interpreted otherwise."

• If the reporter has represented the Senator fairly, what Mr. Holman said of the House is not true of the Senate, for here is, then, one senator, and that too, Chairman of the World's Fair Committee, who does not understand this question. No one with the least comprehension of the principles at stake in this matter would say that the "Adventists have proclaimed themselves in favor of Sunday opening." They are intelligent enough to understand that they have no more right to petition for Sunday opening than others have for Sunday closing. Their petition is that Congress should avoid legislation upon that over which it has no jurisdiction, either to close or to open. If the reporter has been just to Mr. Pettigrew, his place is not in the United States Senate, Chair-

man of the Committee on the World's Fair, but in the district school at the foot of the classes in civil government and United States history. But Mr. Pettigrew has his peers both in the House and the Senate.

The flood-gates are about to open. We shall see what we shall see, and we shall see it soon. W. H. M.

Seventh-day Adventists in Court.

AS the readers of THE SENTINEL are aware, the Grand Jury of Henry County, Tenn., at the January term of Court, found indictments against five Seventh-day Adventists, residents of that county, for maintaining a nuisance by working on Sunday. The parties indicted were J. H. Dortch, W. S. Lowry, J. Moon, James Stem, and W. H. Ward. The following is a *verbatim* copy of one of the indictments which differed only in names and dates:—

State of Tennessee, }
Henry County. }

Jan. Term, A. D., 1892.

The Grand Jurors of the State of Tennessee, elected, empanelled, sworn and charged to inquire in and for the body of the county of Henry, in the State aforesaid, upon their oath, present that. . . . W. S. Lowry, . . .

late of said county, laborer, heretofore to wit on the 8th day of Nov., A. D. 1891, that day being Sunday, and divers other Sundays before that date and up to the taking of this inquisition, in the county of Henry, aforesaid, then and there, unlawfully, openly, publicly, notoriously and unceasingly did engage in his secular business, and did perform and follow his common avocations of life on Sundays by working on the farm, plowing, hoeing, chopping, hauling wood, mauling rails, and doing various and divers other kinds of work on Sundays, said work not being necessary or a matter of charity, and it was and is to the great annoyance and disturbance of the people, to the evil example of society, prejudicial to public morals and a public nuisance to the citizens of the county and against the peace and dignity of the State.

J. W. LEWIS, Att. Gen.

Sec. Count.—And the Grand Jurors aforesaid, upon their oaths aforesaid, do further present that the said W. S. Lowry, on the days and dates aforesaid, and in manner and form as aforesaid, was guilty of a public nuisance by said working on Sunday, to the prejudice of society, and against the peace and dignity of the State.

J. W. LEWIS, Attorney General.

None of the defendants had actually done all the kinds of work enumerated in the indictments, nor was it necessary to prove that such was the case; indeed the particular phraseology employed was only a roundabout way of saying that the parties indicted were farmers and that instead of resting on Sunday they followed their ordinary pursuits upon that day.

Inasmuch as the gist of the charge was that the work "was and is to the great annoyance and disturbance of the people" "and a public nuisance to the citizens of the county," it naturally would be supposed that the indictments were found at the instigation of people living in the neighborhood, and that some at least of those who were so greatly annoyed were among the witnesses for the State; but such was not the case. Every witness in each of

the cases was asked if the work disturbed or annoyed him? and each witness testified that it did not.

The reader will naturally inquire, if those living in the immediate neighborhood in which the work was done were not annoyed by it, and if the indictments were not found at their instigation, why were they found at all? The facts, as nearly as the writer has been able to ascertain them, are as follows: A man from the neighborhood in which the work complained of was done, happened to be at Paris, the county seat of Henry County on business at the time of the January term of Court. He was summoned before the Grand Jury and was asked by the Attorney-General, first if he did not live in the "Advent" neighborhood. He said that he did. He was then asked if they worked on Sunday. This too, was answered in the affirmative. The witness was then required to give the names of five of the leading members of the Seventh-day Adventist Church in that neighborhood; which he did, giving the names of the two elders, the deacon, and of two prominent lay members.

So far as the writer is able to learn, the only evidence before the Grand Jury was the general statement of this one unwilling witness, that the Adventists worked on Sunday; and upon this evidence the indictments were found. The writer is also informed that the statement was made by the Attorney-General, that he was determined to put a stop to "that Sunday work," that he would prosecute the Adventists to "the extent of the law," and that he wanted if possible to get the preacher who taught them to work on Sunday. This was not done, however, as the church has no resident pastor.

The manner of the Attorney-General in conducting the trials throughout was in keeping with the way in which the indictments were found. In his mind those on trial were being tried, not as individuals, but as members of the Seventh-day Adventist Church. This is clearly shown by some of his questions; for instance, one witness was asked: "Do you know anything of the workings of the Seventh-day Adventist Church?" Another was asked, "Are you a member of the Seventh-day Adventist Church?" "Is it the habit of that church to do secular business on Sunday?" This question was asked of every witness until the Judge objected to it and told the Attorney-General to confine his questions to the practice of the individual defendant. However, in his plea to the jury the Attorney-General returned to the same idea, saying, "I am sorry that we have among us this class of people."

None of the defendants employed counsel, and all declined to permit the court to appoint counsel for them. They felt that they were being tried for their religious faith, and so chose to stand upon the word of God: "And when they shall bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say."

Each of the five defendants declined to plead to the indictment and the court entered for each the plea of not guilty. The reason of the defendants for not pleading was that they felt that they could not consistently and truthfully either acknowledge or deny every allegation of the indictment. That they had habitually la-

bored on Sunday was true, but that they had in any proper sense of the word been guilty of a nuisance they felt was not true; hence their refusal to plead. Moreover they felt that the very Scripture which bid them rest their cases in the hands of the Lord forbid them to close their own mouths by a plea of guilty; and that all they could do was to let the trial proceed in regular form, that at the proper time they might have opportunity to speak for themselves.

As a matter of course there was in these trials no quibbling as to the admissibility of evidence. Except for the restraints of the Court the Attorney General had all the liberty that he wished to take. Consequently some evidence was introduced which should have been excluded. This probably did not, however, affect the result.

In the four cases in which verdicts of guilty were rendered, Sunday work was clearly proved by the State and was not denied by the defendants; but, as before stated, not only was there no evidence to support the charge that the work constituted a nuisance, but every witness testified that he was not annoyed by it. This point was emphasized by J. H. Dortch, one of the defendants, when asked if he had anything to say before the judgment of the Court was pronounced. The result was that the Judge said he wished time for consideration, and so final judgment was deferred for one week, and the defendants were instructed to be on hand at that time. An attorney present at the trials, but in no way concerned in them, expressed to the writer his opinion that the court would either impose a very light fine or else set aside the verdicts and give each of the defendants another trial. However that is only conjecture.

The feeling in the court room and also among business men in Paris was very favorable to the defendants. The prosecutions were denounced by some as religious persecution, and an attorney was heard to remark: "If they would only indict men for not working instead of for working, they would be more in the line of duty."

While each of the several defendants was speaking there was absolute silence in the court room. The whole court seemed to feel ill at ease. The Judge and Attorney-General both seemed to be impressed by the simple, unvarnished, yet straightforward pleas of the accused, who, while frankly acknowledging not only that they had worked on Sunday, but that such was their habit, asserted their God-given right to work six days after having observed the seventh day according to the letter of the fourth commandment. The judgment of the Court is awaited with interest.

C. P. B.

Springville, Tenn., June 1.

What Attitude Ought the Church to Take Toward Politics?

[Paper lately read by the Rev. J. H. Bruson, before the Methodist ministers' Monday meeting, of La Crosse, Wis.]

I PRESENT this line of thought because I believe that there is a special danger at this day that men will lose faith in the gospel as the means of saving the world, at least from certain glaring sins, and look to politics to accomplish the results. The danger is that politics will be promoted to the first place, and the gospel, if used at

all, retired to a subordinate place. There can be no doubt that there is a tendency in these days to substitute political machinery and lodges and societies, open and secret, for the services of the church.

Civil and religious forces are not organically related in the United States. Each pursues an independent course in its own sphere. The religious life having to do with spiritual things, has free course in all that pertains to the kingdom of heaven. The civil power, having to do with social affairs, controls in all the functions that belong to civil government.

The Jamestown type of Colonies was planted largely under the conviction that the highest functions of the English Government was to propagate the gospel. Matters went along in this way for a period, but after a while the time came for federation for purpose of protection from the warlike spirit of the Indians, the encroachment of the mother country, and for commercial advantages. Only one thing appeared possible in this federation, and that was to give the social compact solidarity on a secular basis; and preserve simply the equilibrium of the religious forces without formal action concerning them.

It will be remembered also, that the Revolution accomplished for the Colonies more than independence: it gave freedom from the established forms of Europe, both political and religious. It produced a strong opposition to English methods and ways. In November after the Declaration in July, Maryland made a declaration of rights, with a purpose to dissolve all civil relation with the church. [Virginia made her Declaration of Rights, with a like purpose, June 12, 1776.—EDITOR SENTINEL] In December a dissolution was effected in Virginia. The same thing occurred soon after in the Carolinas. Forty years afterward the Congregational State Church of Connecticut was abolished. And, lastly, Massachusetts cut away the last excrescence of State support of religion. In a journey of eighteen centuries, the course of religious history has made a complete circle, and for the first time since the departure, we are in the apostolic succession.

After more than a hundred years of successful history in our country, in which man's civil life has had its largest expression, and his religious life its most glorious development, we are coming on the border days which may lead to perplexing complications. There are evidences of confusion in the multitude of issues before us. The relations between the religious life and the civil life are becoming so intricate and so vital that we fail to distinguish between the purely political, and purely moral and spiritual phases of the same questions as they appear. At present there seems to be much clashing and strife.

In a prosperous civilization, one of the first evidences of weakness in the social bond is the advocacy of short and easy methods for the cure of social evils. It is seen first in a slow giving away of that strength of character which has kept the moral truth in the foreground and brought a people to prosperity.

In the youth time of a nation's life there is such a necessity that things become so; there is the mastery of the physical forces, sparse populations, lack of means of luxury and of opportunity of ease, all of which conditions are builders of the sterner elements of character. With a

new people, after the governmental forms have gone beyond the period of experiment, after they have become successful in material concerns, it is usual to find the second and third generations living under the fascinating temptation that the wrinkles and frowns have all been taken out of the face of Providence, and that moral issues can be faced and settled in some other way than the old prosy way of resistance of sin, man by man, and a daily life of self-denial, man by man.

Among social agencies there is a success which is quickly gained, but it is not worth what it costs. Superficial means only reach superficial ends. Immediate outside results regardless of consequences, are not satisfactory. Deliverance from social ills through the machinery of the law rather than by growth of character, is an impatient haste.

Civil and statutory regulation may fence about and lessen in some measure the opportunities and temptations, but the shutting off of these do not make men. We must have men before we can have desirable outside conditions. Men are not made by outside statutes, but by such social forces as in themselves build character. Is there any record of a lecherous man having been made chaste and virtuous by statute laws forbidding adultery and kindred sins? Human society may be protected by such laws, and thereby a good accomplished; but no one expects to banish licentiousness in this way. This vice can be cured only by something that shall purify the very springs of life.

Here is a strange fact which each one may interpret to his own liking. The sins that human legislation has most concerned itself with, are the sins that have been the least thoroughly eradicated in the lives of professed Christians. We have stringent laws touching licentiousness, Sabbath-breaking, dishonesty, and drunkenness; and now can we find four other sins, which the laws of the State have not tried to restrict, that have become so prevalent, and that have given the Church so much trouble? It looks on the surface of things, as though human legislation was not helping Christianity very much in saving the world from these sins.

Reform by statutory enactments has three fatal weaknesses which must not be overlooked.

1. It attacks one sin at a time. But the divine method seems to be to save man from all his sins.

2. The statutory method of reforming men is faulty in that it makes use of compulsion rather than persuasion. Can human governments compel men to be virtuous when God does not think it wise to do so? We have the highest authority for saying that "they that take the sword shall perish with the sword." It looks very much as though the violent methods sometimes employed by Christians in these days were awakening the wrath of the ungodly and uniting them in a solid phalanx against all moral reform. The Church has invoked political power, and the ballots of the unregenerate have, in many instances, buried politico-moral measures out of sight.

3. Moral reform by political legislation is only a continuation of the multiplied efforts that have been made in all ages to save men from sin by human instrumentalities; but that such efforts, while praiseworthy, will come short of the mark, the history of the past compels us to believe. All heathen religions have vainly tried to

save men from sin by human appliances; and modern reform agencies that ignore the gospel are doomed to like failure. The moral sentiment of irreligious people is extremely superficial and unreliable. They may be induced to vote for no-license one year, but if it be found that their taxes are increased a few cents thereby, they will wipe out all these reform measures at the polls the next year. They may be persuaded to keep the Sabbath for appearance's sake, but grain exposed to a coming thunder shower will be sufficient to convert them into Sabbath-breakers. But when a man is thoroughly saved from his sins by divine power, the question of moral reform for him is very easily settled. When there is a sweeping revival of religion in town, the sale of liquor, Sabbath-breaking, profanity, and other evils are correspondingly reduced.

From these facts I am led to believe that our work as Christians is in the religious, and not in the political, fields. The gospel deals with the individual.

Where Will It End?

THE following is clipped from the *Iowa Sunday-School Teacher*, for May. It certainly shows that the mania for securing governmental action in closing the World's Fair on Sunday is not alone confined to our own Union, but that it has crossed the line and invaded the domain of the Queen.

A deputation from the Ontario Provincial Sabbath School Association, consisting of officers of the Association and other influential clergymen and laymen, waited upon the Government of the Domain of Canada, at Ottawa, to urge that the appropriation for the Canadian exhibit at the World's Columbian Exposition to be held in Chicago, Ill., 1893, be conditioned that the gates be closed on the Lord's day, or at least the Canadian department be closed; and after a respectful hearing the Premier, Hon. Mr. Abbot, replied that the wishes of the Association would be carried out. Surely out of respect to Christianity, and precedents at Philadelphia, Paris, London, and Vienna, as well as the acknowledgment of the God of nations, in whom the United States of America profess to trust, see American coins, "In God We Trust;"—the Directors of this Exposition will close the gates on the Lord's day, and thus objectively teach the people of the assembled nations to remember the Sabbath and keep it holy.

The question is pertinent and natural, Where will this craze for governmental recognition of religious institutions end?

Principles of American Government— Personal Rights Guaranteed.

THE foundation upon which this Government is built, and which has made it the best Government on the earth, is civil and religious liberty. This is, in fact the only true foundation for civil government. Where individual rights are respected and guarded, we see prosperity; but the reverse of this where these are trampled under foot, by any class who may happen to be in power.

In this country as in no other, all, whether Jew or Gentile, Christian or infidel, stand before the law upon a level, while in matters of conscience, the most perfect freedom is guaranteed to all, by the fundamental law. This is perfectly just; for a law to be just must treat all alike, and civil governments must not recognize any one religion, but give freedom and protection to all alike; and taking the care that no one class of religionists shall go beyond and infringe upon the rights of another class of religionists.

Civil government can not decide as to which is the true religion; for should it make the attempt, it would, as in the days of Constantine, be a human decision—a wrong decision might be made. But to avoid the conclusion of a possible error, the next logical step would be to decide that the power that made the decision was infallible. This is just what Rome did. Governments can not decide in matters of religion; for religion is purely a matter of the heart and conscience of the individual. Each must be left perfectly free to decide in this important matter as between his own soul and his Maker. If at any time governments invade these sacred rights, the realm of conscience in any one person, true liberty is gone; for if it may invade in the one person where is the limit? There is none. It is a grand thought that these rights are guaranteed by our national Constitution. Article VI., last clause, reads:—

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

George Washington when asked if he thought religious rights were sufficiently guarded by the Constitution—made answer that if he thought they were not, no man would be more willing that it should be changed than himself.

It is a remarkable fact that the very first Congress that ever met under the Constitution adopted the following as the First Amendment:—

Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof.

Thus we see it was the studied intention of the founders of this Government, in the formation of that document, that the utmost freedom of conscience should be forever enjoyed by all the subjects of this Republic. However, to have forever secured this most desirable of all objects, one more amendment should have been adopted at that very time, prohibiting all and every State from engaging in this very work. It is a most humiliating thought with all our boasted claims of liberty, that almost every State in the Union has some law more or less stringent in matters of religion, partaking of the spirit of the Dark Ages, which, in the hands of bigotry and superstition, can be, in fact are being, made the cause of much suffering to quiet, inoffensive citizens. These laws are just so much a union of Church and State in this country. They are a blot upon our national record, and should be repealed at once.—*H. F. P., in Labor's Tribune.*

Church and State in Canada.

To the student of history and of politics the Province of Quebec, in the Dominion of Canada, furnishes a modern object lesson in the exhibition of the power of an established dominant Church to control the State, to develop its ecclesiastical polity, and to carry out its temporal and spiritual designs unchecked, as well as to maintain and perpetuate itself by influencing and controlling the political action of its adherents. No modern European or American State furnishes such an example of complete spiritual unity, which is the synonym of national unity.

By the census of 1881, the population of the Province was 1,359,027; of this number the Romish Church claimed 1,170,000, and thus outnumbered all other sects nearly a million. Of the entire population

of the Dominion, 4,324,810, nearly two millions were members of the Roman communion. With such a preponderance of numbers it is master of the politico-religious situation in Quebec, and is able by its powerful organization and influence to direct and control legislation in its behalf in the Dominion Parliament at Ottawa, as well as in some, if not all, of the neighboring provinces. The extent of this power is best indicated by what it claims to have accomplished in legislation, as an important factor in the conservative party since the federation.

Among the measures in which it takes a particular pride are: (a) The law establishing religious orders, under which the bounty of the State is bestowed upon religious refugees from persecutions in France and other countries. (b) The law authorizing the organization of canonical parishes as civil corporations having a legal existence: a law which emphasizes the close relation of Church and State. (c) The law exempting ecclesiastical and religious educational property from taxation, provincial or municipal. Such property in the Province of Quebec is supposed to be worth a hundred million dollars. (d) The law by which the education of all classes is put under the immediate control of a body ruled by the bishops of the Roman Church, and which was obtained by their influence.

This, with the law establishing in Canada foreign religious orders, marks a long step backward towards the days of religious propagandism, whose shackles even Italy long since cast off, declining longer to yield the control of its public schools to any religious body. In complete harmony with this legislation is the Act of the Province, passed in 1888, giving to the Jesuits \$400,000 as compensation for their estates confiscated by the British Government; of which sum \$60,000 was assigned to Protestant educational purposes to satisfy the opposition.

This act of the province has been described by Goldwin Smith as "a rampant assertion of Roman Catholic ascendancy, by the endowment, out of a public fund, of an order formed especially for the subversion of Protestantism, and at the same time a recognition of the Pope as the ecclesiastical sovereign of Quebec."

Another instance of this ascendancy is the granting of a special lottery charter by the Dominion Parliament to the Province of Quebec for church or educational or charitable purposes; such associations being classed as criminal under the general law of the Dominion. But these are but modern additions to a power almost imperial. With the consent of Great Britain, Canada was allowed to retain, with her language and law (the Code Napoleon), the *dime ecclesiastique* and the *dime seigneuriale*; the former still survives in full vigor, the latter having been extinguished in 1854.

Among the most significant victories of the Church, and, to an American, one of the most intolerant of its hierarchical measures, is the division of the public school fund. The effect of this division of the school fund instead of softening racial prejudices and increasing social harmony, has been to increase intolerance and intensify social feeling, and to create them where they had no previous existence. The division of the school fund is the entering wedge of social disintegration.

Ultramontaniam is in the ascendant.

The hostility and preponderance of the Romanists and their intolerance of Protestants are rapidly driving out all opposing elements.

The New England of the Puritans is rapidly becoming the New England of the Romanists. The French Canadians swarm in our northern manufacturing villages, and it is their hope and belief, carefully fostered by their teachers, that at a time not far distant, the Roman Church will not only dominate New England, but the whole of Canada eastward of the Ottawa River.

The Government of Quebec is as clearly a hierarchy as was that of Rome during the temporal power of the Pope, or as the Government of Massachusetts Bay two and a half centuries ago.—*George R. Stetson, in Andover Review, May.*

Georgia W. C. T. U. Convention.

THE Georgia State Convention of the Woman's Christian Temperance Union has just closed a five days' session at Mill-edgeville, Georgia. It is said that this, the tenth annual convention, "was the most interesting and enthusiastic ever held." However this may be, from the resolutions which were framed and adopted during the session, it is certain that the Georgia Woman's Christian Temperance Union is undertaking almost everything but that for which the society was organized.

This is one of the resolutions which the society adopted at its meeting May 24.:

Resolved, That we heartily endorse the action of Southern women in voting to close the doors of the Columbian Exposition on Sunday, and that our superintendent of petitions memorialize the Directors of the Columbian Exposition on this subject, and demand the closing in the name of our Christian civilization.

It will be noticed that this resolution authorizes their superintendent of petitions to "demand" Sunday closing in their memorial. Will it then be a petition?

Their next resolution read:—

Resolved, That the department of Sabbath observance be emphasized by each local union, and that we ourselves enforce it by example.

Thus the temperance (?) work goes on in Georgia.

W. C. DALBEY.

Lodi, Ga.

A Broad Application.

THE law under which the Law and Order League of Pittsburg is operating, is a special act passed in 1855 for Allegheny County. The penalty for the violation of the law of 1794 is a fine of four dollars. That was found insufficient to stop the running of a certain omnibus line. There was also trouble with some liquor dealers, and under cover of the sentiment aroused by this feature a demand was made on the Legislature in 1855 for a more stringent law. The rest of the State, however, protested against any such move, so the Legislature finally compromised the matter by passing a special enactment for Allegheny County. This act, after increasing the penalties for Sunday liquor selling, provides that—

any person violating the provisions of the first section of said act for the suppression of vice and immorality, and of unlawful gaming, and to restrain disorderly sports and dissipation, approved April 22, 1794, within the county of Allegheny, being summarily convicted thereof before any mayor,

burgess, justice of the peace or alderman, shall forfeit and pay the sum of twenty-five dollars, with costs, and in default of payment, or of goods to levy upon to satisfy the same, shall be committed to the county prison for not less than ten nor more than thirty days.

Of this section the Pittsburg *Dispatch* remarks that—

it would puzzle a mind not having the advantage of a legal education to determine what "unlawful gaming, disorderly sports and dissipation" have to do with the completion and delivery of the news of the hour, or in what the running of a street car or omnibus, or the sale of a glass of soda water conflict with the "suppression of vice or immorality."

Nevertheless, this is the section under which all violators of the Sunday law in Pittsburg are fined twenty-five dollars, no matter if the offense has been only the sale of a single newspaper, or a glass of soda water.

Christian Whisky.

A CORRESPONDENT of the *Voice*, writing from Glasgow, Ky., complains that the *Herald* of that place, whose business manager "is a Baptist preacher, in good standing with his church," and who "has regular preaching appointments on Sunday in the country," "through the week, for a moneyed consideration, advertises the devilish product of a man who also has a good standing in one of our city churches." A portion of the advertisement complained of runs thus:—

Four years in the Revenue Service, and three years as a practical distiller, have given me superior information in regard to making good whisky. I advertise no whisky or apple brandy that I do not make; and sell nothing of the kind except that of my own make. The utmost care taken to make a pure article, and will sell my whisky on its own merits. Will tell the truth as to its age. I do not at all times keep the oldest whisky in Barren County; it would be falsifying to say I did. My whisky is not for sale on Sunday (sickness excepted).

Probably it is the assurance that the whisky is not for sale on Sunday that reconciles the Baptist elder to running the "ad." It was candidly stated some years ago in the *California Prohibitionist* that "if the saloons will only close on Sundays it is about all we can ask." Does the *Voice* correspondent ask more than that? If so he is in advance of very many of his party.

IN answering the assertion that "Sunday is the sacred day of America, and should be protected from desecration," by closing the World's Fair on that day, Mr. A. B. French, of Clyde, Ohio, says:—

The first day of the week is not the sacred day of all America. It is not so recognized by many, whose religious zeal is no less fervent than that of the Woman's Christian Temperance Union. It is estimated that in New York City alone there are 250,000 Jews, who own real estate to the value of \$209,000,000, and have invested in trade \$27,388,000, yet it is not their sacred day. Nor is it the sacred day of the Seventh-day Adventists and many others. Moreover, we may safely say that in defiance of all statutes, three-fourths of the citizens of the Republic do not regard the day with any particular religious sanctity. To abstain from trade and labor in compliance with a statute is no evidence they regard the day as sacred.

If the day was regarded half as highly as some people would have us suppose, there would be no trouble about the question of closing the Fair. The fact is that a minority is trying to compel the majority to show a regard for Sunday which they do not feel, in short to be hypocrites for the moral effect it would have on foreigners!

Sunday Reading Supervised.

REV. W. F. CRAFTS professes that it is not his purpose nor wish to prevent by law certain reading on Sunday, but only to prevent the Sunday work of preparing and circulating the Sunday paper; nevertheless he quotes approvingly in his book, "The Sabbath for Man," these words by a New York judge, in a decision against the legality of Sunday advertising:—

In any view of religious obligation, it would be difficult to contend that the reading of advertisements in a Sunday newspaper, or aiding a person to do so, is a work of either necessity or charity. The mind, certainly, on that day needs no such sustenance, and even as a mere matter of taste, it must be admitted that common advertisements of mere buying and selling are a very unsuitable outfit for a feast of reason. Six days, at all events, of such a diet are enough. Thought perpetually running in one channel, like matrimony in one family, dwarfs the intellect. It is rather a work of charity in such cases to withhold than to give. Abstinence, not sustenance, is what is needed. (19 Barb., 581; 24 N. Y., 353.)

If this decision does not look very strongly in the direction of State supervision of Sunday reading for the individual, we would like to know what would. Yet Mr. Crafts approves it. It is only just to state, however, that the Legislature did not, and something over a year ago made advertising in Sunday papers legal in this State.

A National Reform organ says,—

We believe the reading of such matter as the Sunday papers contain, keeping the mind in its weekday ruts of fashion and politics and business, is unhealthy for the mind as well as the soul, but if this reading was sold on Saturday we could only protest; we could not prohibit.

And why not prohibit it on one day as well as on another? Has not the State as much right to guard the morals of the people one day as it has to guard them on another day? If it is the people who are to be protected, why not protect them alike on all days? It is not however the people but the day that is to be guarded. It is the day about which the safeguards of the law are to be thrown. It is the day that is to be honored. Whether it is better or worse for the people is a minor consideration. Sunday must be exalted to a place above other days, and so acts not only harmless, but even necessary on other days are forbidden and declared to be criminal on Sunday, for no other reason than because of the supposed sacred character of the day. Sunday laws have no other object than to compel the observance of a religious institution, and would have no existence but for the religious character of the day.

THE Observer complains that—

while tens of thousands of Christian people all over the land have been protesting against the opening of the Chicago World's Fair on Sunday, the managers have thrown open the Fair grounds on that day to all who care to pay a small admission fee. This is letting the camel's head in with a vengeance. It is evident that measures more vigorous than any yet taken will be needed to induce the management of the Fair to so far conform to American customs, and the truest American public sentiment, as to close the institution on Sunday.

That is, the boycott must be invoked, simply because the people of Chicago are now permitted to go for pay where they formerly had the privilege of going free of charge—namely, to one of the parks of the city? How long will it be until the demand will be made that the people be excluded from the parks altogether?

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

AT the Illinois State Prohibition Convention lately held at Springfield, Ill., a resolution was adopted declaring in favor of closing the World's Fair on Sunday. These Prohibitionists are looking forward to fusion with the National Reformers, the American Sabbath Unionists, and all their following, through which to hold the balance of political power and control legislation, State and national.

A DISPATCH from the Presbyterian Assembly in session at Pittsburg, says:—

The United Presbyterian General Assembly here to-night, by adopting the report of its committee on reform, characterized the exclusion of Chinese from America as unchristian, unpatriotic, and a monstrous injustice.

The President's signature to such a bill was pronounced to be an evidence that he was not a Christian. In reference to the events of the past year it said: "The most significant thing is the decision of the United States Supreme Court that we are a Christian Nation. The President has no longer a valid excuse for refusing the recognition of Christianity in his annual Thanksgiving proclamation.

This touches the key-note of the political religion of which Justice Brewer's decision is the legal expression.

AND this, from the *Mail and Express*, runs the whole gamut of "religion is politics":—

Stupid Intolerance!—The spectacle of a handful of religionists sitting at Pittsburg pronouncing Benjamin Harrison "not a Christian" because, perchance, he differs with them as to a Chinese policy, would be shocking were it not also amusing. Such incidents cast discredit on the Church universal. Probably not one in twenty of the men and women who voted on the resolution, know even the outline of this Nation's dealing with the Chinese.

The *Mail and Express* has led in the movement to secure the Celestials their rights, but we respect honest opinions, we recognize the exigencies of statecraft, and we deprecate any anticipation of the differentiation of sheep and goats, especially when so enlightened and earnest a Christian as Benjamin Harrison is side-tracked with reprobates.

This is politico-religious consistency.

THE movement for Sunday closing of the World's Fair is attracting attention in France. A Protestant clergyman in Paris is quoted as expressing the following views:—

On theological grounds, I do not think that opposition can be made to opening of exhibitions in general. Local considerations, however, may make it preferable that the Chicago Exposition be closed on Sundays. If the majority of pious citizens are scandalized by the opening of the Fair on Sunday, it certainly ought not to be opened that day. Speaking as a European, who has studied both theology and political economy, I point out that on Sunday the working classes, free from labor, can visit the Fair without loss of money. Sunday opening is not really opposed to piety.

As an expression of views this is exquisitely Parisian. It antagonizes no one, and delicately and gracefully sides with both parties, or all parties, to the controversy.

THE following "special" from Racine, Wis., is an evidence of the activity which is everywhere being infused into the "Sunday-law war" by the recent utterances of court and Congress at Washington: "The Citizens' League was victorious in its first case against the baseball players to-day. Peter Herman, catcher for the Racines, was found guilty and paid a nominal fine. Mayor Case was the first witness. The district attorney asked him if he was present at the ball game last Sunday. The Mayor refused to answer, for the reason that it might have a tendency to criminate himself. The justice said that he might answer, but he still refused, when the district attorney asked that he be committed to jail for contempt. Then Mayor Case left the court room, but was soon brought back by the sheriff and answered some questions

that would in no wise criminate him. Two detectives employed by the Citizens' League from the Illinois Detective Agency, then testified that they had been present at the game and had secured the names of the players.

The other ball-players under arrest will plead guilty and pay their fines in the morning. After the trial the detectives were insulted on the street and threatened with violence, and are now under the protection of the officers. It is also learned that the detectives visited saloons last Sunday and that several arrests will follow in a few days.

"The Sunday-observance law war is expected to be more exciting than last summer, as out-door sports and picnics will be strictly prohibited within the city limits on the Sabbath day."

It would seem from this Associated Press dispatch, that the Federation of Labor proposes to stand directly for the Sunday opening of the World's Fair, without reference to the principle of non-interference, which is the only sound basis of protest:—

The American Federation of Labor has come out flatly in favor of the opening of the World's Fair on Sunday. Samuel Gompers, the President of the Federation, has addressed a circular letter to all the trades unions in the United States, urging them to use whatever influence they each may have to secure the opening of the Fair on Sunday. He claims that this is the only day on which a large majority of workingmen can visit the great Exposition.

However, it does not follow that, because Mr. Gompers' circular is so represented, it does ignore the real question at issue. Indeed, it is very certain that Mr. Gompers would not advocate the antithesis of Sunday-closing legislation and ask for Sunday-opening legislation.

THE United States has by no means a monopoly of the discussion of the Sunday question, as is shown by the following cable to the New York *Sun*. "The members of the corporation of London had a heated discussion to-day, lasting three hours, over the question of opening the Guildhall Art Gallery on Sundays. Numerous petitions for such action has been received from trade unions, Sunday societies, and various other sources, while protests against the proposed change have come from other quarters in great numbers. At to-day's meeting, when a vote was reached, the petitions for Sunday opening were rejected, but by a majority so narrow as to furnish a surprising proof of the growth of liberal ideas, for the corporation is the embodiment of political and religious bigotry. During the debate those who favored Sunday opening cited the action of the Archbishop of Canterbury in personally attending the opening on Sunday of a picture gallery in the Whitechapel district some time ago. They also pointed to the fact that the Bishop of Rochester is advocating the opening of public art galleries, museums and libraries on the Sabbath. They argued that a course of action approved by such eminent lights of religion as these could not be far wrong."

THE Seventh-day Baptists of the United States have entered the following earnest protest against legislation by Congress in reference to Sunday at the World's Fair. The memorial has been introduced in both Senate and House, and copies sent to each senator and congressman.

A MEMORIAL AGAINST NATIONAL SUNDAY LEGISLATION.

To the Honorable, The Senate of the United States: IN view of the fact that your honorable body is urged to forbid the opening of the Columbian Exposition on Sundays by national law; and because such legislation is sought in order to protect Sunday as a religious institution, under the deceptive plea of enforcing only the "Civil Sabbath"; therefore the undersigned, officers of the *American Sabbath Tract Society*, which represents thousands of citizens who are Seventh-day Baptists, earnestly petition and respectfully urge, that your honorable body do not thus enter upon the work of legisla-

ing concerning religious questions. Your petitioners believe that such a law would be contrary to the principles of religious freedom, and the entire separation of Church and State, upon which the national Government of the United States is based.

In support of this we beg leave to recall attention to the report upon a similar question made to the second session of the Twentieth Congress, and communicated to the Senate by Hon. Richard M. Johnson on the nineteenth of January, 1829, in which report it was truthfully said:

"If the principle is once established, that religion or religious observances shall be interwoven with our legislative acts, we must pursue it to its ultimatum."

In the corresponding report, also by Mr. Johnson, made to the House of Representatives, at the first session of the Twenty-first Congress, March fourth and fifth, 1830, it was further said:

"If Congress shall by authority of law sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians are at issue."

Your petitioners submit that the correct position taken at that time, with reference to the mail service, demands even fuller recognition at this time, and in the matter of the Columbian Exposition.

We urge our prayer in the name of religious liberty, and the non-interference of Congress, directly or indirectly, in religious matters.

In behalf of the Seventh-day Baptists of the United States, and of all lovers of religious liberty,

We have the honor to remain, your obedient servants.

ARTHUR L. TITSWORTH,
Rec. Sec'y.

CHARLES POTTER,
President.

THE Pittsburg *Dispatch* publishes, under the display head, "Sunday Soda Water Sold to Ten Thousand Persons in a Market Street Drug Store," this article, which is very suggestive of the intensity which this controversy is already attaining, even from a point of view measurably outside of its religious aspect:—

"Ten thousand people slaked their Sunday thirst at a Market Street drug store yesterday, and Law and Order Agent McClure was powerless to punish them or the plucky dealer. The proprietor, William T. Espy, did not shut off the soda-water fountain, nor the cigar cases, at midnight on Saturday, as has been the custom, and never a moment from that time until Sunday midnight was the clerk behind the counter idle.

"During the early Sunday hours there was a continual coming and going of the thirsty ones, and after nine o'clock, when the people began to turn out to the churches and elsewhere, it became necessary to increase the force of clerks to five men, including the cashier, Mr. Espy himself. From that time until after midnight the store was continually crowded. Several barrels of soda water, and many boxes of cigars were sold, besides the regular sale of drugs permitted by the Blue Laws. People of all classes of society were among the thirsty patrons, and as he had announced through the newspapers and by large placards on the store windows that he was selling, people went squares out of their way to show by their presence the support they were willing to give. Business and professional men of all branches seemed happy to avail themselves of the opportunity to slake their thirst on Sunday, and at least a dozen preachers were among the crowd that thronged the store during the day. At times the crowd was so great that the capacity of the store was taxed to hold them, and well-known business men of high standing were observed waiting for from ten to fifteen minutes to be served.

"In order to prevent a vexatious suit by the highly moral young men who go around for the Law and Order Society, a friend of Mr. Espy's went before a down-town alderman at midnight and entered a suit against him for violating the Blue Laws by selling soda water, cigars and other prohibited articles on Sunday. The suit was entered and notice served inside of five minutes after the clock had turned the hour of midnight. By this the Law and Order Society is cut off from any of the fines and costs they so dearly love to rake in, as only one suit can be entered for the violations of one day.

"Mr. Espy last night said: 'I do not defy the Law and Order Society. I appreciate the necessity of giving the people some refreshment on Sunday. The fact that ten thousand people patronized my place to-day shows that such a place is a necessity, and I have been assured by hundreds of the best men in the city to-day of their entire support. So long as my receipts are as large as they were to-day I will continue to sell and pay my fine regularly, and if any pressure is brought against me I have money enough to take the case to the Supreme Court.'"



NEW YORK, JUNE 9, 1892.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

OF the five Seventh-day Adventists indicted and tried in Henry County, Tenn., for working on Sunday, one was acquitted before the jury left their seats, the Judge having so recommended. The other four were found guilty, and after one week's consideration of their cases, Judge Swigart has affixed the nominal fine of one dollar and costs. This is, under the circumstances, virtually, an arraignment of the law as unworthy to remain on the statute books.

THE *Congressional Record* now regularly contains, in the column of petitions and memorials, a record of the presentation of memorials from the Seventh-day Baptists urging the non-interference of Congress in religious matters. The full text of the memorial is reprinted elsewhere. The language of the petition is dignified and earnest; while the references to the report of Hon. Richard M. Johnson on the question of the Sunday mail service, to the Twentieth, and Twenty-first, Congress, should draw the members of the Fifty-second Congress to a consideration of the merits of the matter and the principles which must here either be upheld or ignored.

THE article on another page of this paper, entitled, "Church and State in Canada," contains a lesson for those who think that an essential element in a union of Church and State is formal action making some particular sect the State Church. This is not true in Quebec, yet in the language of Mr. Stetson, "The Government of Québec is as clearly a hierarchy as was that of Rome during the temporal power of the Pope, or as the Government of Massachusetts Bay two and a half centuries ago." The reason of this is that while there has been no formal action making Romanism the State religion, it so completely dominates the Government as to amount to the same thing.

In the course of the trial of the Adventists, in Henry County, Tenn., referred to on another page, the Attorney-General after vainly trying to get a witness to say that he had seen the defendant at work on Sunday, asked rather impatiently, "Well, what does he do on Sunday? does he go to church?" The question was significant.

If the defendant was not in the habit of going to church on Sunday the presumption would be that he worked. How long will it be before habitual absence from church on Sunday will be taken as *prima facie* evidence of Sunday labor?

IN Adventist cases, in Henry County, Tenn., both the Judge and the Attorney-General insisted that it was not a question of religious belief and practice but of obedience to a civil law; yet the Attorney-General treated it as a matter of religious belief by asking witnesses as to their church relations, the practice of the Seventh-day Adventist Church, and by seeking to make it appear that one of the defendants did work on Sunday, because he did not go to church on that day. A queer institution is the Sunday truly!

"THE time has come," says the *Mail and Express*, "to call a halt in the use of public money for purely sectarian purposes." Why not say that the time has come to call a halt in the use of public money for religious purposes and to confine the operations of civil government, both State and national, to its legitimate sphere? Simply because that is not what the proposed Sixteenth Amendment means, nor is it what its friends wish it to mean. It is only a skillfully arranged bait to catch unwary secularists.

REV. MR. MCGILL, of Allegheny, said in the Pittsburg Sunday Convention, "Are we going too far in this matter? We are asking only obedience to the law. Is that going too far? If the law is bad, let it be enforced as the best way of repealing it." The same argument might have been made with equal force two hundred years ago in Massachusetts in justification of the witchcraft craze. They only enforced the law; and as the law was bad, the outrages committed under color of it did finally arouse the people to a sense of its wickedness, but too late to benefit the luckless victims of the fatal delusion. The fury of the bigots had spent itself, but the victims of their hate were dead. The best thing to do with a bad law is to repeal it; the next best thing is to allow it to fall into "innocuous desuetude." The worst possible use that can be made of a bad law is to enforce it, and thus make it a precedent for worse laws.

THE *Examiner*, a Baptist paper of this city says:—

The tendency to crowd all manner of public meetings and church work into the hours of Sunday is of recent origin, and already threatens the day of rest quite as seriously as the desecrations of the irreligious. We are not sure that the Sabbath is not in greater danger from its friends than from its foes.

Upon this, the *Sabbath Recorder*, Seventh-day Baptist, remarks:—

Go tell it to Colonel Shepard, Mr. Crafts & Co., and then circulate a petition asking Congress to pass a law that no church shall be allowed to hold more than six services upon any "American Sabbath day," or "civil rest day," popularly called Sunday! This would be, of course, purely "in the interest of the laboring classes."

And why not? If the State may properly guard Sunday against the encroachments of labor, why not against the encroachments of too numerous church services? If it is a "civil rest day," surely the State has the right to protect and regulate it to any extent deemed necessary for the promotion of rest. If not, why not?

BUT in practice Sunday is not the kind of a "civil rest day" to be regulated by Congress in opposition to the churches. It is "civil" only in the sense of being enforced by civil law. In every other way it is religious, and nothing would be tolerated that should in any way interfere with its use for religious purposes. Indeed, the demand for the civil Sabbath is simply and only to secure to the churches a monopoly of the day. The "civil Sabbath" is simply "a good enough Morgan" till the required legislation is secured.

IN a recent speech in Battle Creek, Mich., in the interests of the American Sabbath Union, so-called, Rev. F. W. Ware said:—

There ought to be a great convention held here under the auspices of the local organization, and the largest hall you have should be filled, when several men will come right into Battle Creek, say once a year, and stand right up in the interests of our great commonwealth and her material interests, social and moral interests, and plead and argue with the people that this day [Sunday] shall be maintained as a civil rest day, as a day of religious opportunity.

The italics are ours for the purpose of calling particular attention to this official definition of a civil rest day. It is a day of religious opportunity. Exactly; that is just what we have been saying for years, namely, that the Sunday preachers wanted a monopoly of Sunday for religious purposes; and that the only civil feature about the whole business was that they seek to use the civil law to enforce the observance of a religious institution. They have all along denied this, but now that one of the secretaries of the American Sabbath Union has said the same thing they will of course all admit it, and apologize for ever having denied it.

THE AMERICAN SENTINEL,

A WEEKLY PAPER

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THE purpose of the action, in reference to Sunday closing at the World's Fair, sprung upon the House of Representatives on May 25, is said by its supporters, to have been to try the temper of the House on this subject, preliminary to the contest over the appropriation of five millions and the Sunday closing proviso to be inserted in it.

THE vote in the House of nearly four to one to close the Government exhibit on Sunday ought to satisfy the advocates of legal religion in politics of the complexion of the House on this question. Yet they are not satisfied. By this overweening zeal they may yet throw obstacles in their own pathway. The House has shown itself ready to follow their lead, and even in some degree submit, without remonstrance, to their threats. The representatives have been numbered and their standing and pedigree taken in reference to this subject. Arrangements have been made to put the political thumb screws upon them at home, and word has gone out that, whether they desire it or not, they are to be forced to go on record upon the matter in the House. This is to furnish data for the use of the political boycott which a paragraph in many of the memorials has held before congressmen as awaiting their opposition or their neutrality in the Sunday closing of the World's Fair by act of Congress.

ALREADY the dignity of several senators has been ruffled by the open threat that their re-election would be conditioned on the attitude which they assumed as to the demand from the religious aristocracy

among their constituents. Every succeeding step in the progress of the matter makes it more and more evident that this warning as to the future contents of the church ballot box was not intended as an idle threat. And certainly it would not do to underrate the efforts of these political religionists if they are able to multiply votes in the same ratio that they have been able to repeat petitions. And yet, the present Congress of the United States is by no means composed entirely of men who feel themselves compelled to truckle to the erroneous views and insolent demands of any man or class of men. On the contrary many of them are, as some have already expressed themselves, of such a stamp of mind and fibre of character as not to brook any semblance of being put upon compulsion in their public acts.

It yet remains to be seen, when the crack of the religious party whip is heard, whether congressmen will come under the yoke at its behest like dumb, driven cattle, and at the call of their names obediently assent to the demands of their drivers.

THE evidence now in, even if there were no other proof, is sufficient to show, that, whatever value the party of religious legislation places upon the legislative expression it had from the House of Representatives on May 25 and 26, if members are not lashed too bitterly, or bullied too prominently, they will, yet, during this session, record themselves as assuming to consecrate this, in consonance with Justice Brewer's decision, a Christian Nation, and declare, that as such it shall accept its national religion hereafter from the White House and the Capitol.

But if, on the contrary, the boycott and bulldoze should react against itself, in this Congress, it would only be gathering strength for the next, in which the members could be brought more generally and more completely to their knees to pray to their spiritual advisers for their weekly bread with the full acceptance of the proviso that it can be buttered only on the Sunday side.

THE arrogance of the party of religious politics does not fail of expression in any of its public utterances as to the manner in which the different propositions to guide and control the morals of the world, at the World's Fair, were treated by the members of the House of Representatives. They had previously taken the measure of the House, but the vote showed an unaccountable shrinkage. The roll had been called in the lobby, and more than one hundred members had answered in the affirmative. These, it seems, were expected to vote "aye" upon any and all moral and religious questions, pertaining to the World's Fair, which might be sprung upon the House. When blushing Columbia should be brought before them, with fingers over her eyes, and apron corner in her mouth, asking with self-conscious femininity that the American standard of purity in art should be discovered by a congressional investigating committee, and enforced in the art rooms of Chicago; and when the political prohibitionists should ask Congress to prohibit Colonel Shepard's guests at the World's Fair from drinking their champagne, or their claret, outside of their twenty-five thousand dollar apartments; or when the Presbyterian and Methodist parsons appear with their revised census of Michigan and Ohio, in which the weird voices of so many millions who have no place or habitation, petition that Congress shall enforce for them a quiet Sunday for religious devotion at the World's Fair;—if any one of these were broached, or any two, or all three of them combined in one amendment, it was evidently expected that the entire contingent, which it was supposed had been gathered, would vote as one man, no matter how absurd, or paternal, or papal, the legislation might be that was asked. In this they attempted too much. They went outside of their commission. A legal enforcement by the central Government, of the outward semblance of virtue, or sobriety, is something they never will attain to; but the compulsory acknowl-

edgment of Sunday sacredness is something which may be yielded without the sacrifice of a single personal gratification; when they asked for this alone the House gave it to them by an overwhelming majority, just as far as the character of the subject matter before them would permit.

THIS party of religious legislation has a commission, but its commission does not cover the entire scope of paternalistic action which it may occur to them to ask Congress to take. On the contrary, the field of their success is limited to the creation of a certain papal similitude, and their success in this will not reduce, but rather increase, sensuousness and sensuality.

But they waste no sorrow, even now, over the failure of the accompanying measures. That which makes the action, so far as it has gone, seem to them valueless, is that the House did not rise to an utter disregard of even the semblance of legislative propriety, and affix the condition of Sunday closing of the entire Fair, as a prerequisite to the further appropriation of any money by the Government for any purpose whatsoever connected with the Fair.

Congressmen recognize now, and always will, that they can not make the world virtuous by clothing statuary and turning nude pictures to the wall, or make the people temperate and sober by assuming control over the restaurants of the World's Fair for six months. Why then is it that they will not just as clearly see that the assumption of authority to enforce Sunday rest, by Congress, will not make another Christian, or save a single soul?

The questions of legislative propriety and jurisdiction deter them from giving their sanction to the first two measures; why should not the same reasons, existing in still greater degree, coupled with the knowledge that the religious factor involved should preclude all legislative action on the subject, cause them to refuse also their sanction to the last. It did not. Why not? W. H. M.

In Jail for Conscience' Sake.

LAST Friday the final judgment of the Circuit Court of Henry County, Tenn., was pronounced in the cases of the four Seventh-day Adventists convicted on the previous Friday of maintaining a public nuisance by Sunday work, done on their farms near Springville, in said county. The sentence of the Court was that each of the defendants should pay a fine of one dollar and the costs of the prosecution, amounting to nearly twenty-five dollars in each case, and that "the defendants stand committed until the fine and costs are paid."

Only one of the defendants was financially able to pay the fine and costs on the spot, and he declined to do so because it being a matter of conscience the Court had no just right to impose a fine. The others would have taken the same course even though their means had been ample. All four were of course committed to jail where, unless the costs are paid by friends, they will remain at a credit of twenty-five cents per day until the demands of the law are satisfied, which will require nearly three months each.

On being arraigned for sentence three of the defendants made each on his own

behalf, a motion for a new trial on the ground that while it had been proved that they had worked on Sunday contrary to the statute, it had not been shown that said work was a nuisance, or that anybody was disturbed by it. Indeed, so far as the disturbance was concerned every witness testified that he was not disturbed, and they were of course the nearest neighbors of the defendants. The Court held, however, that the gist of the offense was in doing work on Sunday publicly, in violation of the civil law, and that it was not necessary to show that anybody was actually disturbed or annoyed by it. To do work publicly within the meaning of the law is to do it when it may be observed whether it is actually seen or not. Thus one who worked on Sunday habitually, even if he were never seen at work on that day, might be indicted and convicted on his own confession. In fact, in the case of the defendant who was not convicted, the Attorney-General asked the witnesses if they had ever heard him say that he worked on Sunday. It so happened that they had not, or could not recall it certainly, and so the State failed to make a case. The effort and the decision of the Court, which was for the most part in the exact words of a decision of the Supreme Court of the State in a like case, show, however, the possibilities bound up in this law, made, not by the Legislature, but by Blackstone and adopted by the Supreme Court of Tennessee and adapted especially to meet the cases of conscientious observers of the seventh day, because of the so-called evil influence of their example!

CHAPTER 2, section 2289, of the Code of Tennessee, provides that,—

if any merchant, artificer, tradesman, farmer, or other person, shall be guilty of doing or exercising any of the common avocations of life, or of causing or permitting the same to be done by his children or servants, acts of necessity or charity excepted, on Sunday, he shall on due conviction thereof before any justice of the peace of the county, forfeit and pay \$3.00, one-half to the person who will sue for the same, the other half for the use of the county.

Section 2290 provides that,—

any person who shall hunt, fish, or play at any game of sports, or be drunk on Sunday, as aforesaid, shall be subject to the same proceedings and liable to the same penalties as those who work on the Sabbath.

This is all that the law of Tennessee says on the subject of ordinary labor, business, or sport on Sunday, and the fine of three dollars is the only penalty provided by the Legislature for violation of the law. The courts have, however, discovered a way of greatly increasing the penalty, namely, by proceeding against the habitual violator of Sunday as a *public nuisance*. And of necessity in order to give color and apparent consistency to the charge, indictments for Sunday labor charge that it is done "publicly, notoriously, and continuously," and that it "was and is to the great annoyance of the people of the county." This particular phraseology is used because the gist of a nuisance is that it annoys. Webster says:—

Nuisance, 1. That which annoys or gives trouble or vexation; that which is offensive or noxious.
2. (Law.) That which incommodes or annoys; something that produces inconvenience or damage.
Nuisances are public when they annoy citizens in general; private, when they affect individuals only.

Thus it appears that in law a nuisance must be something which produces inconvenience or damage. To obstruct a high-

way unnecessarily, and repeatedly, or to do it a single time and not promptly remove the obstruction would be a nuisance. For instance, A wishes to move a building from one side of a public road to the other side of the same road. The necessary obstruction of said road during the time absolutely necessary to move the building across it would not be in law a nuisance, though it might occasion some inconvenience. But if A were to continue the obstruction by carelessly, negligently, or willfully leaving the building standing in the road longer than necessary, he would be guilty of a nuisance.

Another phase of nuisance would be the maintenance of something producing an offensive or unwholesome smell. A glue factory would be a nuisance in close proximity to human dwellings but not in some place sufficiently remote to prevent the odor from being a real annoyance in the neighborhood.

But work quietly done on Sunday in rural districts is not and can not be a nuisance in any proper sense of the word. Any disturbance occasioned by it could be only mental, and must arise from the intolerant feelings of the one annoyed by it rather than from the work itself. Indeed, that this is true is shown by the decision of Judge Hammond in the case of R. M. King. The Judge said:—

By a sort of factitious advantage, the observers of Sunday have secured the aid of the civil law, and adhere to that advantage with great tenacity, in spite of the clamor for religious freedom, and the progress that has been made in the absolute separation of Church and State. . . . Sunday observance is so essentially a part of that religion that it is impossible to rid our laws of it. . . . As to the non-observer, he can not be allowed his fullest personal freedom in all respects; largely he is allowed to do as he pleases, and generally there is no pursuit of him, in these days as a mere matter of disciplining his conscience; but only when he defiantly sets up his non-observance by ostentatious display of his disrespect for the feelings or prejudices of others.

This shows that religious "feelings or prejudices" of the majority are to be protected by this *un-common* law against nuisances, for as the writer is informed by the Attorney-General himself, people living in other parts of the county are quite as much annoyed by the Sunday work of these Adventists as are their immediate neighbors. This shows too plainly to be mistaken the character of the annoyance and the reason for the prosecution, which is in fact only religious persecution. A good many people see these cases in just this light, and the imprisoned Adventists have the sympathy of the best people in the county, especially of their neighbors and of the business men of Paris and Big Sandy, who would trust any of the persecuted men to any amount that he might ask, for they know that not one of them would accept credit beyond his ability to pay. C. P. B.

Paris, Tenn., June 8, 1892.

They Want the Government Fully Committed.

It is interesting and instructive to note the extreme dissatisfaction with the action of the House of Representatives on the amendment, offered in consideration of the sundry civil bill, to condition the remainder of the appropriation for the Government exhibit at the World's Fair upon the Sunday closing of the entire Fair. The *Christian Statesman* entitles an article upon the subject, "Our First Battle a Bull Run"; and says the vote of 131 to

36 to close the Government exhibit was "one of no value, as it only requires what Mr. Blaine as Secretary of State ordered at Paris and Vienna," and again on the editorial page declares:—

The first (but not final) decision in Congress as to the morals of the next World's Fair is that it shall be conducted (if the management so desire), not on the Anglo-Saxon plan of London and Philadelphia, but on the Franco-German plan of Paris and Vienna, with no Sabbath closing required except of the Government exhibit, which Secretary Blaine would have closed at Chicago, without the aid of Congress, as he did at Paris and Vienna. If this decision should be confirmed, the Fair would celebrate, not the discovery of America in 1492, but the foreignizing of America in 1892. . . . Let it be swiftly and strongly shown that an un-American Fair cannot expect Americans to sustain it.

And again upon a very clear and accurate statement of the status of the question at Washington, presented by a correspondent, the *Statesman* comments editorially:—

We consider the defeat in this preliminary skirmish as much more serious than he regards it, because of the probability he mentions that "the bill appropriating more money will not pass at all," in which case we shall have no chance to defeat Sunday opening in the larger battle. It is therefore of the utmost importance that the Senate or President should secure to us, by non-concurrence with the House on the pending bill, the conditions voted down. . . . Dr. Gray of the *Interior* thinks that if Congress refuses the five millions and it is furnished by private parties, the management will pay no heed to moral considerations. The Government will, in that case, have twice missed its opportunity to prevent this result.

THE *Political Dissenter* is also in the same dissatisfied frame of mind, and speaks of what it expected and what it requires from congressmen and from its own following, with no less assurance than the *Statesman*. It says:

Mr. Stone's amendment provided that no portion of the money should be paid to the management unless they filed with the Secretary of the Treasury a written agreement that the gates of the Exposition should be closed on the Sabbath. This provision on a preliminary vote seemed to be about to carry, together with a further provision that no intoxicating liquors should be sold at any time on the Fair grounds. The vote on this last amendment was 87 to 80 in its favor. But the next day, May 26, many of the professed friends of temperance and the Sabbath proved untrue to their sacred cause. Only 27 stood firm on the first vote to 122 against the proposed provision. Col. Stone forced another vote by tellers, which brought out a somewhat larger vote on each side—43 to 134. He has expressed his determination to compel a yea and nay vote, and thus put every man on record. The provision, which was adopted to close the national Government building on the Sabbath, and prohibit the sale of liquors in it, is a virtual grant of full liberty for Sabbath violation and drunkard-making elsewhere.

What has become of the one hundred or more members of the lower house of Congress who had expressed themselves in favor of closing the Fair on the Sabbath? In our issue of May 2 we gave the names of nearly a hundred of these professed friends of the Lord's day. And yet only twenty-seven stood firm at first, and only forty-three under the pressure of a vote by tellers. This vote says to the managers of the Fair, "Go ahead and keep it open Sabbath days and all, and make all the money you can by Sabbath desecration and the liquor traffic." And thus the responsibility of this double iniquity rests on the United States Government. We call, therefore, on all loyal Christians, to come out and be separate both from the Fair, and from the Government that has determined its immoral character.

It is remarkable how full an expression this incident has brought out, from these organs of the party of political religion, of their dissatisfaction with anything short of a complete governmental assumption of control of the morals and religion of the Nation. They are filled with such an insane desire for this that they, as well as their congressman who presented this amendment, are unable to see why a provision should not be tacked on to the

appropriation for the Government exhibit by which the Government would virtually boycott the Fair, to which it has already fully committed itself in every possible legislative way, unless its managers sign and deliver an agreement not to open on Sundays. That there should be or should have been such a possibility in the mind of any one shows such an unreasonableness upon this question as makes them willing to undertake almost any puerility which appeals to them to be for the furtherance of their ends. And the end which they seek is not so much Sunday observance, in itself, as that the supreme civil authority of the State shall set the seal of its approbation upon it, and give its signet ring to those who desire to create an "American Sabbath" by law. The propagation of religion is secondary, their first thought is the creation of a Protestant similitude to the Papacy.

W. H. M.

A Judicial Profession of Christianity for the Nation.

[Extract from an address by A. T. Jones, delivered at Battle Creek, Mich., May 14, 1892, as reported in the *Review and Herald*.]

On the 29th of February, 1892, the Supreme Court of the United States rendered a decision that does more than any constitutional amendment could possibly do, or Congress either, to make the image to the Papacy. All that remains is to give life to it by the enforcement of whatever religious observances any bigots may choose, who can control the civil power.

Several years ago, Congress enacted a law forbidding any aliens to come to this country under contract to perform labor or service of any kind. The reason of that law was that large contractors in the United States, and corporations of great wealth who wanted to increase their wealth with as little expense as possible, would send agents to Europe to employ the lowest of the people whom they could get, to come over and work. They would pay their expenses over, and allow them to work it out at very small wages after they got over here. This was depreciating the price that Americans should receive for their labor, and therefore Congress enacted a law as follows:—

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the passage of this act it shall be unlawful for any person, company, partnership, or corporation, in any manner whatsoever, to prepay the transportation, or in any way assist or encourage the importation or migration of any alien or aliens, any foreigner or foreigners, into the United States, its Territories, or the District of Columbia, under contract or agreement, parol or special, expressed or implied, made previous to the importation or migration of such alien or aliens, foreigner or foreigners, to perform labor or service of any kind in the United States, its Territories, or the District of Columbia.

A certain church corporation in New York City hired a preacher in England to come here and preach for them. They contracted with him before he came. He was an alien, and came over under contract, to perform service for that church. The United States District Attorney entered suit against the church for violating this law. The United States Circuit Court decided that the church was guilty, and rendered judgment accordingly. An appeal was taken to the Supreme Court of the United States, upon writ of error.

The Supreme Court reversed the decision, first upon the well-established principle that "the intent of the law-maker is

the law." The court quoted directly from the reports of the Senate Committee and the House Committee who had the bill in charge when it was put through Congress; and these both said in express terms that the term "laborer" or "labor or service," used in the statute, was intended to mean only manual labor or service, and not professional service of any kind. Therefore, that being the intent, and the only intent of the law, and the intent of the law-maker being the law, the Supreme Court reversed the decision of the lower court, and said that the act complained of was not a violation of the law.

So far as this goes, the decision is perfectly proper, and it needed to have gone no further. But between that paragraph and the closing paragraph of the decision, the declaring of this Nation to be "a Christian Nation," this making of the image of the Papacy, was put in, as much out of place as anything could possibly be. It is altogether false; it is totally subversive of the Government of the United States as the people established it at first, and virtually makes an image to the Papacy. So I turn to that part of the decision.

After reviewing the act of Congress, the reports of the committees, etc., and deciding that the law had no such intent as the lower court gave it, the Supreme Court proceeds thus:—

But beyond all these matters, no purpose of action against religion can be imputed to any legislation, State or national, because this is a religious people. [Everybody knows that this is not true.] This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation.

Suppose it be granted that this is "historically true," what kind of religion was this "historical" religion? Was it of a kind that the people of the United States now desire to see perpetuated? We shall presently see what kind it is; and that whatever be the kind, or whether the people desire to see it perpetuated or not, it is perpetuated by this decision.

In order to get it before you in the most forcible way, I will first run down to the end of the decision, and show the interpretation and application which the court makes, of the Constitution as it respects religion. After citing "historical" statements which show that the Roman Catholic religion might be the religion of this Nation; which establish the righteousness of religious test-oaths as a qualification for office; which require belief in the doctrine of the trinity—the Catholic doctrine of the Trinity, of course—and in the inspiration of the Old and New Testaments; and which establish the righteousness of Sunday laws,—after citing statements which establish the legality of all these religious things, then the court quotes from the First Amendment to the Constitution that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and upon this, flatly declares:—

There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and re-affirm, that this is a religious Nation.

Now when I read these "historical" statements, and you see what they say, and what they mean, you will know that in the estimation of the Supreme Court of the United States, that is what the Constitution of the United States means. I begin to read as follows:—

From the discovery of this continent to the present hour, there is a single voice making this affir-

mation. The commission of Christopher Columbus, prior to his sail westward, is from "Ferdinand and Isabella, by the grace of God, king and queen of Castile," etc., and recites that "it is hoped by God's assistance some of the continents and islands in the ocean will be discovered," etc.

What religion did Ferdinand and Isabella have in mind when they issued that document? What religion did they profess? And what religion did they possess, too? Does anybody know?—(From the audience, "Catholic religion.") Yes, the Catholic religion. And not only that, it was the Catholic religion with the Inquisition in full swing. For it was Ferdinand and Isabella who established the Inquisition in Spain under the generalship of Torquemada; and who, because Spain was a "Christian nation," sentenced to confiscation of all goods and to banishment, every Jew who would not turn Catholic. And by virtue of such religious activity as this, Ferdinand and Isabella fairly earned as an everlasting reward, and by way of pre-eminence, the title of "THE CATHOLICS." And that is a part of the historical authority by which the Supreme Court of the United States makes American citizens "a religious people," and by which that court makes this a "Christian Nation"!

Now that is quoted to prove that this is "a religious people," and "a Christian Nation;" and it is declared that the language of Ferdinand and Isabella, and the language of the Constitution of the United States "have one meaning."

Then in view of that quotation and this decision, should it be wondered at if the Catholic Church should claim that this is so indeed, and should demand favors from the Government as such? Everybody knows that the Catholic Church already is not slow to take part in political questions, to interfere with the Government, and to have the Government recognize the Catholic Church and give it money from the public treasury. The people know that this is already the case. And now, when the Catholic Church is virtually recognized by official action of the Supreme Court, and when the Supreme Court declares that this is what the Constitution means, should it be thought strange if the Catholic religion should claim that this is correct, and act upon it?

It is true, the Supreme Court does not stick to this side of the question all the way through, but turns over to the Church of England, and to Puritan Protestantism. But this rather intensifies than modifies the danger, as it opens the way for a strife among these religions, to see which shall be indeed the religion of the Nation. This decision opens the way for that thing to be done.

As the intentions of Ferdinand and Isabella did not reach the part of the continent now occupied by the Government of the United States, the court now proceeds to introduce documents which give to Protestantism the prior right here, and which do in fact make this the national religion, so I read:—

The first colonial grant, that made to Sir Walter Raleigh in 1584, was from "Elizabeth, by the grace of God; of England, France, and Ireland, queen, Defender of the Faith," etc.; and the grant authorizing him to enact statutes for the government of the proposed colony; *Provided*, That "they be not against the true Christian faith now professed in the Church of England." Language of similar import may be found in subsequent charters, . . . and the same is true of the various charters granted to other colonies. In language more or less emphatic, is the establishment of the Christian religion declared to be one of the purposes of the grant.

This establishes as the religion of this Nation and people the religion "professed in the Church of England" in Queen Elizabeth's time. What religion was this? The queen's title of "Defender of the Faith" will help us to understand this. That title was obtained in this way: Henry VIII, Elizabeth's father, wrote a book against Martin Luther and the Reformation. He sent a copy of his book to the Pope. In return, the Pope bestowed upon him the title and dignity of "Defender of the Faith." And this was the Catholic faith.

What Attitude Ought the Church to Take toward Politics?

[Conclusion of the paper lately read by the Rev. J. H. Benson, before the Methodist ministers' Monday meeting, of La Crosse, Wis.]

TAKE, for example, the life of Paul; he never declared himself on Roman policies, although there was an outward and ordinary occasion for it; but it was the measure of great wisdom in him to remain silent as to outward operative forms, and work away on that which he knew would change the whole of them for the better. His appeal was to the divine life in the human heart.

Look at the political reforms of England, which were led on by the elder Pitt, and obstructed by Walpole; they were born and received their momentum in religious revivals of Whitfield and the Wesleys. It is certainly a misfortune that this swift moving age gets impatient of these unseen and slow, yet tireless, forces of man's inward life. I refuse to believe that the great social evils with which we are now struggling, would have been in existence to-day if the Church had been faithful to her bestowed powers and opportunities.

The Church can not espouse any political method; for the Church of Christ needs equal evangelical influence over men of all political creeds. This it can not have, if even semi-officially, it takes up any partisan measure to carry it to its issue. No doubt it were possible for the religious life of this country to take up a question of political expediency and urge it to a successful issue; but the procedure would be extremely hazardous, because, if successful, there would be a coming down from the high grounds of revealed truth, and a committal of the Church to the uncertainties of the campaign. It would be a flushing of the energies of the religious life with hopes of a speedy and short way forbidden in the gospels; and when once there is a committal to this sort of work, it must continue, as there would be no chance of retreat from it; and when defeat comes, as it probably would, as change in the policy and form of law in this country is frequent, there would then be brought against the policy of the Church the repulsive force of an organized majority, against which the Church is not likely to prosper. It is the mission of the Church, by the gospel, to save all classes, in all parties; and if, from its borders should come the advocacy of any partisan measure, those who are not in harmony with that measure would be estranged, and rightly so, for such a measure is not the property of the Church. It is unwise for a church to take any political attitude that would produce among organized classes any irritation against it. There is but one step

from hatred of a church, to hatred of religion. The Church can not afford to take any position that will fan the disaffection between the secular and the sacred spirit.

The Church as Christ made it is a spiritual body, designed to preserve and nourish its own spirituality and to convert unbelievers to the Saviour. Its high province is to hold, and to hold forth, the truth of God in Christ. There is an enormous amount of error afloat on this subject, simply because Christians go to the world to know how they ought to live, when they should go only to God's word; where they will find that the soul's relation to God is the first and the main thing, and that the Church is the spiritual household of faith, the fruits of which faith, in doing good to every one as we have opportunity, are to be seen in the Christian individual life.

These are times of more or less ecclesiastical tinkering with politics. Many of our people are not drawing the line. The unwritten law of fitness applies with equal force to national party conventions, and church associations. In a national party convention, candidates are nominated and a platform of principles is declared. There is no unfitness in such a proceeding. But, before adjournment, suppose the convention sends out a committee to bring in a report on "Predestination," or the "Mode of Baptism," or "The Admissibility of Women to our General Conference." What would be the result? The Nation would laugh at the blunder, and the blunder would be a defeat. Whenever church associations voice themselves on the political expedencies, they go beyond their bounds, and blunder. All such proceedings go out in the name of the church, and they take their place as part of the problem of the political calculator. All political matters are out of place in a deliberative church assembly.

There are churches and preachers, unconsciously it may be, in the double business of politics and religion. This is the open and century-long policy of Rome, and because of her efforts to perpetuate her power along political lines, she is a menace to the Nation. If a church is committed formally to a partisan issue, rather than to the broad patriotism that knows no party, it is committed to a policy that will work the destruction of liberty as we understand it; but, first, and most fatally, it works the destruction of vital religion among the people. A church thereby destroys the power by which it wields the supreme truths of religion.

The churches of America are now suffering from the clash of political antagonisms within their own ranks, through the haste of those who say that their religious and political convictions are never to be separated, but to be uttered indiscriminately on all occasions. If this sentiment should prevail, and this state of things become general, the denominational church life of this country would soon sort itself according to political affiliations.

If the Christian life fades; if the Christian forces are so only in name; or if the secular spirit, in the popular mind, comes to be more efficient in the overthrow of social evils than the religious; it will, of course, come to that supremacy in which it will absorb everything.

The mingling of the Church and the world is to the sad detriment of the Church and without the slightest good to the world. Instead of leading the soul upward to a holy contemplation of Christ,

they lead them into the dust and turmoil of political actions, where the soul becomes smirched and loses its power to rise to heavenly contemplations. Let the Church hold high and fast the standard of Christ's cross; and let this be the first and main work of the Christian Church, and then the people will be better fitted to discharge the personal duties which belong to them, both as men and citizens. So will the Church best work to purify our politics, and to serve the State.

Look at the sequel of Hamilcar taking his boy, Hannibal, nine years old, and laying the child's hands upon the altar and teaching him to swear eternal hatred to Rome. Hannibal, a man, became Rome's invincible enemy. He maintained his army for seventeen years in the very heart of Italian territory, and as long as he lived, even when he was without an army, in exile, his very name was a terror to the Roman Senate.

So the Church, in relation to the social and moral evils of the day, has no higher or more hopeful duty than by hearthstone and altar to imbue the hearts of the Nation's children with the unpictured horrors of, and with unchanging enmity toward, these evils. If the Christian Church will promptly discharge her great responsibility here, then from the cradles of the present shall arise the Hercules-like victors who shall rid the coming civilization from the power of these evils.

"This Evil Concern."

THIS reprint from the *Christian Nation*, of June 1, does not need any comment.

"We give an extract recently sent by THE AMERICAN SENTINEL of this city to the students of the University of Ann Arbor, Mich:—

THE SENTINEL deploras any attempt on the part of Christianity to secure political favors, as a confession of weakness which must be humiliating to every true Christian, and a just cause of reproach to every non-Christian. It believes with Madison that "religion and government will both exist in greater purity the less they are mixed together." Hence from a patriotic conviction of duty it is unalterably opposed to any movement which looks to an alliance between them. That there are decided tendencies in this direction at the present time may be easily seen (the proposition to close the World's Fair by law on Sunday is a good example) and every loyal citizen must sooner or later determine his own attitude toward such questions. Thus THE AMERICAN SENTINEL occupies an important field in that it discusses them fully and impartially.

"Some idea of the extent to which this evil concern has pushed the circulation of its pernicious literature may be had by reading the following clipping:—

In publishing work they are especially strong, operating five large houses located at Battle Creek, Mich.; Oakland, Cal.; Basel, Switzerland; Christiana, Norway, and Melbourne, Australia. They have also branch houses in London, England; Chicago, Ill.; New York City, and Toronto, Canada. These houses print papers and books in 14 languages. The present worth of the four principal publishing houses is estimated to be \$953,261.03. Their literature consists of many bound volumes, pamphlets and tracts, from the \$4 subscription book to the penny leaflet. About 1,200 canvassers will be engaged in selling the books of the denomination the present season (1892), and the sales now reach annually over \$700,000.

"Referring to this notice and clipping we have received the following letter from a student at the University:—

MR. J. W. PRITCHARD—Dear Friend: A few days ago I received the inclosed notice from the Ann Arbor agency of THE SENTINEL. They seem to be supplying all the students and people of the town. The inclosed slip shows their publication work. We stand as a church for the idea that an oath to the United States Constitution or any

unchristian Constitution is a dishonor to Christ. About all the chance the voters of this country have had to hear this truth is from our own church pulpits. Possibly we have reached about 10,000 voters in this way, which is less than one in 1,200. Yet we wonder why the work moves slowly.

Yours, J. M. C.

"Times without number, in private and in these columns, we have insisted on the necessity for a wider distribution of our literature, for more aggressive National Reform work by our church as a church along our high water mark lines, and for the ultimate establishment of a publication house on a sufficiently generous plan to enable us to reach all Christian people with our arguments. We must get among the people, get our literature into their hands, our arguments into their heads, and persuade their hearts by our zeal for their salvation."

Some Queer Old Laws.

"UNCLE JOE" Brown, of the County Clerk's office, is one of the queerest men in the court house, and also one of the best informed. Whenever any question of an especially puzzling nature comes up for settlement and no one else can answer it the seekers for information go back to the room where "Uncle Joe" works, and he explains it to their satisfaction. This sort of procedure is a matter of daily occurrence, and the old gentleman's encyclopedical knowledge is proverbial.

The other day after a delegation of information-seekers had learned what they were in search of they hung around "Uncle Joe's" desk to hear some of his reminiscences which their questions called up fresh to his memory.

"It is strange how the old laws cling to the statute books," he said meditatively. "In the Eastern States many of the strict colonial laws stand unrepealed on the books. Of course where they conflict with the more advanced ideas of to-day they have become dead letters. I was the victim of an attempt to revive one of the old statutes myself when I lived in Washington City a good many years ago. I was the manager of the Washington Gas Works, and some religious enthusiasts brought a prosecution against me for violating the Sabbath by operating the works on Sunday. I knew that unless the works ran on Sunday there would be no gas on Monday night, and on the ground of public necessity felt sure I would be sustained in the suit.

"To my surprise I found the law not only exactly against me, but learned that it was supplemented with severe penalties. For the first offense the penalty was a heavy fine, and for each succeeding offense a term of imprisonment. I finally had to settle the case out of court by the payment of a considerable sum of money and the granting of some concessions. That law still stands on the books, but I have heard of no attempt to enforce it since my unhappy experience.

"The queerest of the ancient laws which has been allowed to remain unrepealed in the District of Columbia is one which makes it a crime to deny belief in the Holy Trinity, and fixes the punishment at imprisonment. If that law was suddenly put into force to-day it would cause a lively agitation. It was on the books when John Quincy Adams was President of the United States, and he was a pronounced Unitarian. Every Sunday he would go to the little Unitarian Church down on Sixth Street and lead in the sing-

ing. There was a strange spectacle during all that administration of the President of the United States living in open violation of the law."—*Indianapolis News*.

Mr. Crafts and the Printers.

UNDER the sub-head of "Compositors and Pressmen," in the *Christian Statesman*, of May 24, 1892, I find the following statement:—

The seven-days' newspaper means seven days labor for hundreds of hard working men every week. "Nine out of every ten of us want the seventh day of rest," say these toilers.

This statement will excite nothing but contempt for Mr. Crafts among printers, not only because of his ignorance of the conditions that surround them, but for his self-appointed championship of them and their wants. The fact is, every printer knows that there is no such thing as seven days continuous work for compositors on seven-day morning papers. By a law of the International Union a printer can only work six days continuously; on the seventh day after six days of continuous labor his case must be represented by some one else, for at least twenty-four hours. Each man is left free to select his period of rest, so as not to hinder the progress of the business. Thus Mr. Crafts could hold cases on the morning paper (if his intelligence was such as would pass muster), and not work on Sunday or any other one day out of the week.

But not only is Mr. Crafts' position absurd on the foregoing proposition, but it is foolish and uncalled for from the consideration that no printer on a morning paper ever really works more than five days in the week,—consideration not only for his own health, but a desire to give the poor "sub" a chance for a living weighs more with the printer than any law Mr. Crafts could ever have enacted.

Instead of the printers appealing to Mr. Crafts for help in these premises, they do not need his guardianship in any respect whatever. They are not only abundantly able to take care of themselves, but they can see through the flimsy drapery of the subterfuge that would use them as cat's paws to secure his coveted union of Church and State. Mr. Crafts must not assume that printers are ignorant of the past. They have fortunately read some history, and know how "the successors of the prophets" have used laws which were secured by just such base and fraudulent means to oppress the innocent, and they know, too, that the darkest crimes upon the pages of history were perpetrated by these so-called "successors," etc., when they had secured power.

Mr. Crafts is not only ridiculous, but his mistaken zeal has made him foolish.

R. W. ROBERSON.

As Observed.

POLICE JUSTICE—Well, officer, what is the charge?

Police officer—Breakin' the Sunday law, yer 'Anner.

P. J.—How is that?

P. O.—Shure, he was tryin' to get into O'Connor's be th' frunt door instead uv the family intrance.—*Puck*.

It is in darkness that one should carry a light.

The Church Bar.

REV. DR. W. S. RAINSFORD, Pastor of St. George's Church, this city, has advanced a novel idea in regard to the solution of the saloon problem. In a recent interview Dr. Rainsford said to a reporter of the *Evening Sun*:—

You can not stamp out an evil such as saloons. I have never advocated attempting reforms in this way, and I do not believe that they are practicable.

What we must do is to provide substitutes which will not be tainted with vice and unwholesome surroundings. In such a thickly populated city as ours to attempt to do away with saloons is simply impossible. But we can do the next best thing, and that is, we as a Christian community can provide the beer demanded by those who want it, and elevate the standing of the saloon to a level which it has never occupied.

Business men of the churches can open saloons and run them profitably. I do not mean to give away the beer, but to sell it at good prices with a profit. Let the saloons maintain themselves. They could do so. I only wish that I myself had the money with which to demonstrate that this is the only successful way to deal with this problem.

Would I sell whisky in these saloons? No, I don't think that I would, but beer, light wines, coffee, and chocolate, I certainly would. Reading rooms could be introduced and the saloons made an attractive place of resort, without intemperance.

What is more, I would have them open on Sunday during the proper hours, but they would be so managed that they would conform strictly to the laws and in no way evade or break them.

Of course "proper hours" for Sunday opening of saloons would be hours that would not interfere with church services. The idea is not likely to become popular, however.

To Read or Not to Read.

THE *Dispatch*, of Pittsburg, reports the member of the Pennsylvania Legislature, who, in 1889, introduced the bill for the repeal of certain portions of the Sunday law of 1794 as saying:—

I think my bill could be passed now without any trouble. For one thing, the crusade against the Sunday papers had not yet been inaugurated in 1889, and neither the people nor the Legislature realized the extremes to which the informers were capable of going. Why, I have been a church warden for over twenty years, and at least fairly regular in attendance on service, but I would sooner think of doing without my breakfast on Sunday than without my daily paper. It is a necessity of our civilization, and we can not do without it.

THE SENTINEL would not be understood as justifying the reading of secular papers every day in the week. Such papers ought to be banished from Christian homes on the Sabbath; but that does not justify suppressing them by civil law. True, Sabbath keeping is an individual matter, and the man who keeps the Sabbath as enjoined in Isa. 58:13, will have no use on that day for the secular news; neither will he need a civil law to bolster up his tottering morality. "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it."

A Holiday or a Holyday.

THE *Christian at Work* would have people believe that the matter of closing the World's Fair on Sunday is only "a rest-day matter." It says:—

The question has interest for religious people on religious grounds; but as treated by Congress it is not a religious question but a holiday or rest-day question—that and that only. In some quarters we meet with the statement that Congress should close the Exhibition for religious reasons. But that involves ignorance of the fundamental law of the Nation.

If that is all that is involved why is Congress asked to consider anything in connection with the question except the purely business propositions connected with it? And why do so many "religious" people threaten to boycott the Fair upon all days if it is not closed on Sunday? It is the most arrant nonsense to deny that it is a purely religious question. If Sunday were not a religious day nobody would ask to have the Fair closed. The only way to separate it from religion and religious considerations, is to separate it from Sunday, but that would destroy the question entirely, for it is the nature of that particular day that gives rise to the question. This "civil rest-day" plea is most sickeningly hypocritical.

When Doctors Disagree.

ELLIOTT F. SHEPARD of the *Mail and Express*, claims that there are in this country fifty millions of people who want the World's Fair closed on Sunday. There are some people who want to see the Fair closed on Sunday, that are either better informed than Mr. Shepard, or have more regard for the truth than he. A Presbyterian pastor, of Chicago, recently made the following statement at a Sunday-closing mass meeting.

I acknowledge that a majority want the Fair open, but suppose this is the voice of the majority, have the minority no rights? I claim that it is possible for the majority to make a terrible blunder. . . . Shall public opinion rule in this matter? I say, no.

Sam Small who recently spoke in Chicago on the same subject argued thus:—

I say that the people who want Sunday closing in this country are in the majority and the minority have got to submit.

When the religious bigot is in the minority he wants his views forced on the majority because his views are right, but when he imagines that he is in the majority he demands that the minority submit to his views because the Government is a Government of the people in which the majority rule.

Without Natural Affection.

THE London Society for the Prevention of Cruelty to Children recently made a public report which is horrifying to all who have not lost their natural affections. A noticeable feature of the report is that it reveals the fact that the worst and most frequent cases of cruelty are found among the so-called better classes of English society. One woman shut her little daughter, naked, in a dark closet, tied in such a manner that she died of suffocation. This woman is said not to have been an exceptional monster. English parents have been known to put pins and lighted matches in the nostrils of their children. One baby of seven months was bitten until it was half covered with blood. A boy of six years had a rope tied around his neck and he was repeatedly thrown into a canal. The perpetrators of these cruelties plead that they have a right to give their children moral discipline for the good of their immortal souls! And yet people imagine we are living in a very intelligent and altogether superior age, when burning, or even imprisoning or whipping people to save them is entirely out of the question! The fact is, that if human nature is undergoing any change, it is becoming worse; and this conclusion agrees exactly with 2 Tim. 3: 1-5.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

NONE are more earnest for the closing of the Fair Sunday than the Chicago saloon keepers. They want to enjoy the society of the visitors that day in spirituous seances.—*St. Paul Globe*.

SENATOR QUAY is working hard to prevent a desecration of the Sabbath by holding the World's Fair open the first day of the week. Perhaps Mr. Quay believes that ought to be sacred to politics.—*Peoria Transcript*.

THE Rev. Joseph Cook claims to have discovered that the Sabbath day was kept sacred a thousand years before Abraham. Possibly. Neither New York nor Chicago was doing business at that time.—*New York Advertiser*.

IF there is a steadfast, consistent Christian in Congress, that man is Senator Morrill. He declares that if the World's Fair is closed Sundays the working people will be practically deprived of its benefits. Do the Sunday-closing people want the great Exposition exclusively for the rich?—*Indianapolis Sentinel*.

IN their efforts to close the World's Fair Sundays, the good people who are so careful of other people's morals, seem to have temporarily forgotten their own. It occurs to us to inquire whether it would be worse in morals to look at an industrial exhibit Sunday than to concoct and utter falsehoods during the week.—*Washington Post*.

IT is a little singular that the saloon men of Chicago are working quite as eagerly as the pious people for the closing of the World's Fair Sunday. Except for the great show, they would obtain a colossal trade from the hundreds of thousands of strangers in the city. The latter, of course, are not in league with the saloons, but their plan would help them all the same. The Fair may close Sunday but the saloons go on for ever.—*Troy Times*.

IF there were any need of an argument against the demand that the World's Fair be closed on the only day when those who most need it can visit it, the petitioners for that act of exclusion have themselves furnished it. The names of the petitioners purporting to come from Michigan, exceed the entire population of the State, men, women, and children, according to the census, by nearly two millions. In other words, the self-elected defenders of what they call "Sabbath observance," have deliberately forged the names of some millions of people and tried to palm them off on the managers of the World's Fair as genuine names of people who desire that exhibition to be closed on the first day of the week. It looks as if the edition of the ten commandments which those people study did not contain, "Thou shalt not bear false witness against thy neighbor."—*Detroit Free Press*.

A LATE Sunday liquor case before Judge Lippincott, of Hoboken, N. J., is thus reported:—

The Judge displayed considerable feeling. He is usually calm and self-possessed, but on this occasion he spoke sharply and emphasized his remarks by bringing his clenched fist down on the desk. He said in part:

"Reilly was absolutely restrained from selling liquor on Sunday. We, the Court and the jury, have taken a solemn oath to enforce the law as far as we can. Of all things in the world, we can not say that we will overlook these things as that would be moral perjury. If the sentiment of the people is against this law, let the people elect representatives to repeal it. The moment the court and jury overlook the violation of one law, encroachments will immediately be made, and other laws will be violated. Let us not be led astray by ridicule on the part of some, or by the notion that there is a single law on our statute books which can be violated.

"Let it never be said that a court and jury in this

county are too cowardly to enforce the law. Remember, too, that if we allow one violation, we throw down the gates for the admission of all moral transgressions."

So it is that these excise cases are a school for practice, preparatory to the attainment of the full enforcement of Sunday laws against all.

At Oskaloosa, Iowa, over two hundred arrests have lately been made, and five hundred informations filed for alleged violations of the Sunday laws.

A SEVENTH-DAY Adventist at Malvern, Arkansas, has received letters signed, "The City of Malvern," warning him that unless he stops working on Sunday he will receive one hundred lashes and be required to leave the State.

WATSESSING, New Jersey, and its Methodist Church, is all torn up over bicycle riding on Sunday. The Methodist minister has made a text of some young men of the town who indulge in Sunday bicycling, and partisans of both sides are waxing warm in their attack and defense of the custom.

On June 7, Mr. Layton, of Ohio, presented in the House of Representatives, "Resolutions of District Grand Lodge, No. 2, of the Independent Order of B'nai B'rith, Ohio, protesting against the action of any and all governments, having treaty relations with the United States, whereby any of our citizens are discriminated against because of their religious faith."

THE Episcopal Church has, almost universally, maintained a neutrality in the strife to compel the closing of the World's Fair on Sunday, but the Diocese of Long Island, at its Annual Diocesan Convention, lately held, has made itself an unworthy exception and passed resolutions in reference to the Sunday closing of the Fair, and also favoring the enforcement of the Sunday laws in the Long Island towns; giving special mention to Newtown, Woodhaven, Maspeth, and Bowery Bay.

THE annual summer revival of the Sunday laws of Asbury Park has begun, and this time it has the electric street cars to attack. The *Sun*, of June 6, has the following:—

"In spite of strong protests made by clergymen and church members here, the cars of the Seashore Electric Railway Company were running all day. A. S. Hickley, the Superintendent of the line, has published notices to the effect that in deference to the wishes of the people, as expressed in a petition sent to the officers of the company, the cars will be run on Sundays until further notice. The people who are opposed to Sunday traffic and travel threaten to apply to the State authorities. The cottage owners at North Asbury Park are deeply incensed at the attempt to stop the cars, and they in turn threaten that if they can not have Sunday cars that they will cause the arrest and prosecution of all merchants and livery stable men who do business on the Sabbath. As the ancient Blue Laws are still on the statute books, the liberals, as they are called, can make a great deal of trouble. The liberals met at the cottage of one of their members last night, and after a long discussion, decided to have the Sunday laws strictly enforced in case the church people should succeed in having the cars stopped on that day. No little amount of bad feeling has been already caused. The charter of the company, which was granted by the Board of Commissioners of the town, gives it the right to run cars on Sundays."

THIS is the way the discussion on the Sunday closing of the World's Fair, in the House of Representatives, appeared to the Washington correspondent of the *Examiner*:—

On Wednesday and Thursday of the week when our anniversaries were in session, the House of

Representatives was considering, in Committee of the Whole, two questions, whether the World's Columbian Exposition should be opened on Sunday, and whether the sale of intoxicating liquors be allowed. The contest was a very animated one, indeed, and you will have to watch the matter with eagle eye or they will get ahead of you yet. There is creeping on us a sentiment that all museums and expositions should be open on Sunday afternoons, at least. This opinion is cherished not only by the foreign element, but good Presbyterians of my acquaintance, after a sojourn on the continent, return converted to the new idea. In the debate which sprung up in the House Committee of the Whole over the Exposition appropriation, Mr. Johnstone, of South Carolina, introduced this amendment: "Provided, That no part of the amount hereby appropriated shall be available unless the doors of the Exposition shall be closed on Sunday." The opposition to this was most ingenious. Few members of the Committee had the hardihood of Mr. Bland, of Missouri, to pronounce all such provisions as "rot." One gentleman, a distinguished lawyer, inquired whether the laws of the State of Illinois did not cover the ground, and, again, whether the United States Government had any right to legislate on this matter. Amendments were piled on, and amendments to amendments, and substitutes. One provision laid an embargo upon nude painting and statuary, another upon gambling, another upon intoxicating liquor, and still another resolved that the Government exhibits at the World's Fair should not be opened to the public on the Sabbath day, which is Saturday. It was most ingeniously and ably argued that all such legislation is unnecessary. The Commissioners of the World's Fair are able men and know the people's wants. They understand also that there are rigid laws in Illinois on Sunday, and drinking, and gambling, and public morality. It seems like impugning their good faith to pack on the Sunday civil bill new legislation which is unparliamentary, and which at the same time would be a reflection on able men. The upshot of this parliamentary sham-battle was most amusing. What the Committee finally did pass was Mr. Dockery's substitute that the Government building, a very small part of the Exposition, should not be opened to the public on Sunday. This left Mr. Johnson on the third base, so to speak, with his side knocked out.

The motion to close the World's Fair on Sunday was defeated by parliamentary law. The Committee will recommend Mr. Dockery's substitute to the House, and we will probably have a yea and nay vote on the whole bill. The good people of Illinois have the matter in hand so far, and may or may not close the Exposition as they choose. Sitting in the gallery of the House of Representatives as a disfranchised American citizen, I have often wondered how far the voters of my country charged up to themselves the acts of the very men for whom they voted. If the Exposition is open on Sundays, it will be due to the conduct of the accredited representatives of American Christians.

So this was a sham battle? But sham battles are part of the drill in preparation for actual conflict.



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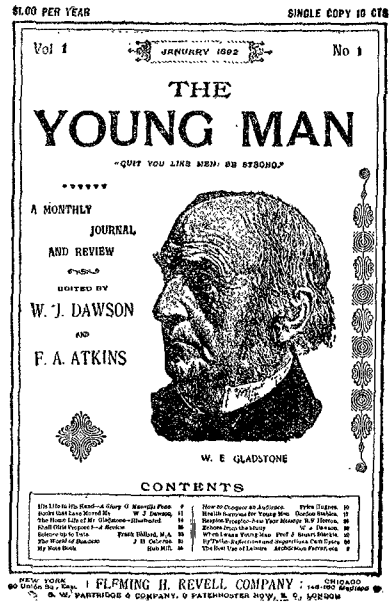
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It is stated that some of the members of the Springville, Tenn., Seventh-day Adventist Church, recently convicted of maintaining a nuisance by Sunday work, have been again indicted. Indictments have also been found against other members of the same church. It is openly the avowed purpose of the Prosecuting Attorney to "put a stop to that Sunday desecration."

THE Supreme Court of the State of Georgia has decided, in an appealed case from the Superior Court of Houston, Ga., that the statute making it a misdemeanor to hunt any kind of game with gun or dogs, or both, on Sunday, does not violate the Constitution of the State or the United States; and also holds that "Sunday," and "the Sabbath day," are synonymous in the legal and legislative language of Georgia.

THE demand made by Sunday-keepers that those who observe the seventh day shall also keep Sunday, is no more reasonable than was the like demand made by Nebuchadnezzar that the three Hebrews who worshiped Jehovah, should also bow down to the golden image which he had set up. The king did not forbid the worship of the living God; he only required a very slight and formal acknowledgment of his god and of his religion. The partisans of Sunday are less modest in their demands than was the heathen king.

THE light fine imposed by the Judge in the case of the four Adventists, referred to on another page of this paper, must not be understood as indicating a purpose on his part to discourage the prosecution of such cases or the finding of indictments for Sunday work. On the contrary, the Judge warned the prisoners that if they persisted in Sunday work in the future, the situation would resolve itself into a question of the relative strength of the law and of those who violated it, and that in such a contest the Court could take but one course.

WE are reliably informed that a number of indictments for Sunday work will be found against Seventh-day Adventists, at the next term of the circuit court in Obion

County, Tenn. In fact, the Attorney-General told one of the editors of this paper that lack of time alone prevented the finding of such indictments by the last Grand Jury, and that, "at the next term of court every man of them will be indicted." The Attorney-General also said: "Every man, woman, and child of them [the Adventists] that works on Sunday will be prosecuted until they quit it."

ONE of the most contemptible features of the recent Sunday cases in Henry County, Tenn., was that brethren were made to testify against brethren. Though the work done was alleged to be a great annoyance to the people of the county, not one witness was found to testify that he was annoyed by it; and in only two instances had anybody but Adventists, who were themselves at work, seen the defendants at work on Sunday. They only supposed that it was their habit to work on Sunday because they were known to rest upon the seventh day. The indictments were found against "five of the leading members of the Seventh-day Adventist Church," not upon evidence that they worked on Sunday, but simply because of the fact that they belonged to that church; and then the indictments were supported and four of the defendants convicted on evidence wrung from their brethren in the church.

WHAT is the lesson of the logic of the events chronicled in the last few issues of THE SENTINEL?—the Supreme Court declaration that this is a Christian Nation; judicial decisions that Sunday is the Sabbath; the result of the vote in the House of Representatives on the Sunday ice bill, and the Sunday closing at the World's Fair; the many hundred arrests under the Sunday laws all over the country; and the prosecution of honest, simple hearted, Christian men for persecution's sake! Who will take heed and learn?

THE *Christian Statesman* virtually admits that its cry of "Anarchy," amounts to nothing, when it says:—

Those who cry "Blue Laws," thereby proclaim for themselves the red laws of anarchy. After the community has incurred all the expense of making laws, they teach that every man shall use them as a bill of fare, skipping all he does not like. That is straight anarchy. Not "dirt," but defiance of the law, marks the anarchist, and anarchy is more blamable in a washed and educated American than it is in a dirty, ignorant foreigner, raised in despotism, where law itself is lawless.

Admit that law itself may be "lawlessness," and the whole question stands just where it ought to, namely, on the merits of the law. Does the *Statesman* think that the Fugitive Slave Law ought ever to have been obeyed? Does it think that laws permitting and legalizing slavery ever gave the slaveholder any just property rights in human flesh and blood? If not, how can it be that law can take from

A one seventh part of his time and give it into the custody of B? A man's time is his own just as much as is his body, and only God has a right to demand that a portion of it be rendered back to him who gave it. Human "Sabbath laws" are blasphemous because they seek to do that which only God has any right to do.

THOSE who cry "Blue Laws" do not, as the *Statesman* asserts, "thereby proclaim for themselves the red laws of anarchy." Blue Laws are codified injustice; anarchy is disorganized injustice, or the tyranny of brute force. The one is little better than the other. Whatever difference there is in favor of disorganized injustice, for where injustice is done by individuals without the color of the law it is short lived. Where it is supported by law it has an appearance of respectability that prolongs its wicked reign.

THE Hampden (Mass.) Conference of Congregational churches, at its recent annual meeting at the First Church, Springfield, adopted, among others, the following resolutions:—

WHEREAS, we believe one of the causes which specially operates to keep business men and clerks from Sunday worship is bodily weariness produced by one's work on Saturday nights, therefore,

Resolved, That we, the members of the Hampden County conference, hereby enter our protest against the common practice of doing all their trading upon Saturday night, and that in the interest of a better Sabbath observance we earnestly recommend that the members of our churches plan to do all their shopping before 8 o'clock Saturday night.

Resolved, That we hereby request the business men in the communities we represent to favor the early closing of their places of business, and as far as possible to influence the opinions of others in favor of this movement.

Resolved, That we recommend to employers that they should make some other day than Saturday the day for the payment of wages to employes, in order that the purchases of family stores may be made earlier in the week than is now common.

Resolved, That a copy of these resolutions be furnished to the press, and that another copy be sent to the General Association, with the request that that body may take suitable action upon the same subject.

Thus everything is to be made to bend to Sunday observance. How long at this rate will it be until the State will be asked to make laws in harmony with the underlying thought of these resolutions, for instance, that some other day than Saturday be made pay day, and all civic affairs be regulated so as to enforce the remembrance of the civil injunction to observe Sunday?

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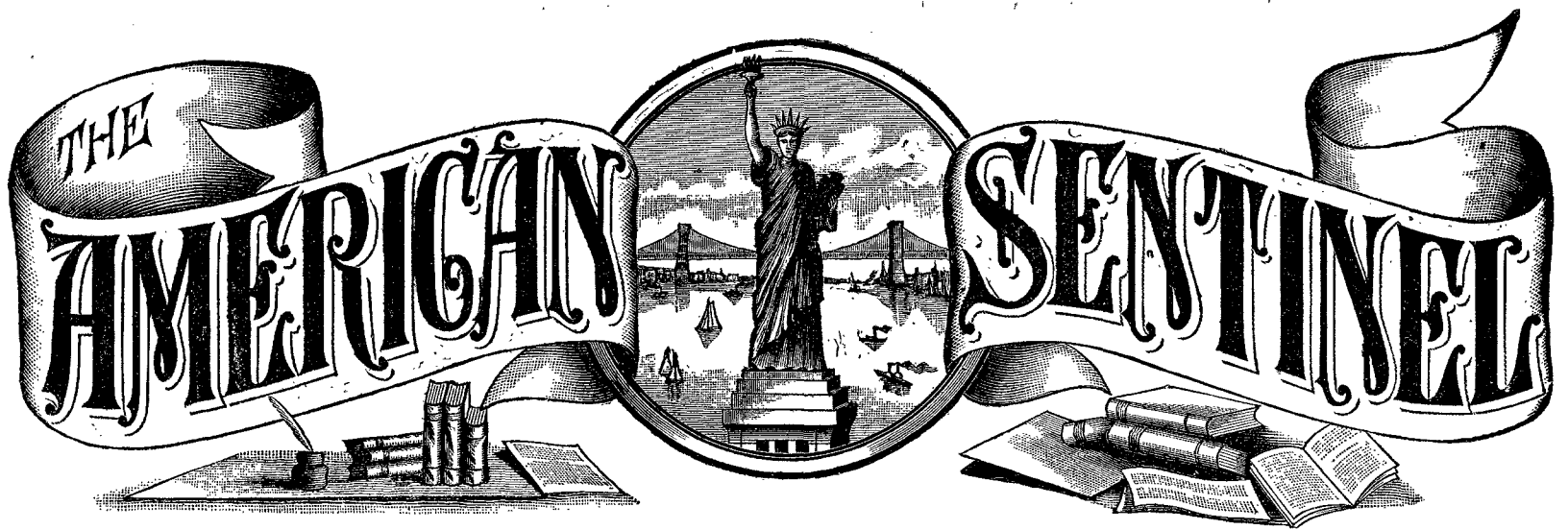
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ON another page of this paper will be found a detailed account of the trial of W. S. Lowry, one of the four Seventh-day Adventists, now in jail in Paris, Tenn., for doing quiet farm labor on Sunday. We trust that every reader of THE SENTINEL will peruse the whole report carefully. It is a sample of the other cases tried the same day.

IN these cases the defendants all refused to plead unqualifiedly, because they felt that they could not honestly either assent to or deny the indictment as a whole. It was true that they had worked on Sunday. They felt that it was not true that the work was "to the great annoyance and disturbance of the people, to the evil example of morals, and a public nuisance to the citizens of the county, and against the peace and dignity of the State." Hence the refusal to plead.

IT will be observed that in the case of W. S. Lowry only a single act of Sunday work was proved, except by the first witness, one of his own brethren in the church. And a single instance of Sunday work would not constitute a nuisance, even under Tennessee law. Without the testimony of T. F. Dortch, W. S. Lowry could not have been convicted; and yet, the indictment charges that his work was done "to the great annoyance and disturbance of the people." If this were true why were not some of "the people" there to testify to the annoyance? There can be but one answer to the question, namely, that the "annoyance," and "disturbance" was only the intolerance which springs

eternal in the breast of the bigot at the knowledge that others believe and practice differently from himself. It was simply the annoyance of knowing that Mr. Lowry was a Seventh-day Adventist, and that it is the habit of Adventists to rest on the seventh day and to work on Sunday.

THE character of the "annoyance" and "disturbance" occasioned by the Sunday work of the Seventh-day Adventists in Tennessee, is well illustrated by the following incident related to the writer by one of them.

Shortly before the prosecutions in question, a Methodist living a little out of the Adventist neighborhood, said to a member of the Adventist Church:

"You people are doing a great deal of harm in this country."

"Why, how is that?" said the Adventist. "We are quiet, inoffensive people."

"Yes," responded the Methodist, "but were it not for your church we [the Methodists] would have regular meetings here at Springville, and all the young people who now go to your meetings would be working members of the Methodist Church."

"Well," responded the Adventist, "show us our error and we will all be Methodists."

"That just what we're going to do," replied the Methodist; "we're going to prosecute every one of you."

And yet some people say that these Sunday prosecutions are not religious persecution, but only the enforcing of the civil law! Well, that is all any religious persecution ever was. Except in isolated cases of mob violence, religious persecution has always been under the color and forms of civil law.

ANOTHER noticeable feature of these Sunday cases is the latitude taken by the Attorney-General; for instance, the law confines the inquiry to one year before the finding of the indictment; but we find the

Attorney-General asking T. F. Dortch these questions:—

Q. How near do you live to him [the defendant], Mr. Dortch?

A. About three hundred yards.

Q. How long have you lived there, Mr. Dortch?

A. About four years.

Q. How long has he been living there?

A. About six years.

Q. Have you seen him at labor, his common every day labor within that time?

This was no slip on the part of the Attorney for the State. He did the same thing in other cases, and persisted in it until told by the Judge to confine his questions to the twelve months immediately preceding the finding of the indictment.

ANOTHER inconsistency in these trials was that while the Judge charged the jury that it was "not a question of religious belief or conviction at all either one way or the other," the Attorney-General asked such questions as these:—

"Are you a member of that church?"

"Is it the habit of members of your church to labor on Sunday?"

"There is a number of you gentlemen that belong to that church living in the same neighborhood?"

"Have you seen him go to church on Sunday?"

What place have such questions in cases that have nothing to do with "religious belief or conviction at all either one way or the other"? The fact is that the whole thing is a question of religious belief and conviction, and it is impossible to make it otherwise.

IT has all along been stated that "while the law compels the observance of Sunday it leaves a man perfectly free to keep any other day he may see fit." This assertion was made by the Attorney-General in the case of W. S. Lowry, but in the case of James Stem, another of the men convicted for Sunday labor, the claim was disproved, and it was shown that a law requiring Sunday rest just as certainly requires Saturday labor for the average man dependent upon manual labor for a livelihood. The defendant, Mr. Stem, asked one of the witnesses for the State,

a Mr. Cox, who was not an Adventist: "Do you consider it necessary for a man to work six days?" Answer:—"Yes sir." The witness was then asked by the Attorney-General: "You do not think it necessary for people to work on Sunday, do you?" Answer:—"No, sir." But Mr. Cox had already testified that it was necessary to work six days; therefore, according to this witness for the State of Tennessee, the man who believes that he ought to keep the seventh day, is, by the Sunday law of Tennessee, under the necessity of violating either his conscience or the law of the State. He is not left perfectly free to keep any day, but must keep Sunday or else fail of securing what are termed the necessities of life. C. P. B.

Tried for His Faith.

WE have given in the last two numbers of THE SENTINEL some account of the trials of the Seventh-day Adventists indicted by the January Grand Jury of Henry County, Tenn., for working on Sunday. The following is a full report of one of the cases, and is a fair sample of all the others. Editorial comments upon it will be found on the first and last pages of this paper.

The trial was held in Paris, Henry County, Tenn., May 27, before Circuit Judge W. H. Swiggart. The counsel for the State was Attorney-General J. W. Lewis. The defendant, W. S. Lowry (as also the other defendants), feeling that he was on trial for his religious faith, declined counsel, committing his case to the Lord, in accordance with Luke 12:11, 12, and parallel scriptures.

PRELIMINARY.

The Court (to defendant): Have you an attorney?
W. S. Lowry. No, sir.
Q. Are you not able to hire one?
A. I could have one if I chose.
Q. Do you propose to try the case without a lawyer?
A. Yes, sir.
Q. If you are not able to furnish a lawyer, the Court will furnish one.
A. I do not want any.
Q. You are entitled to a lawyer if you will take him, and the Court will appoint one if you will take him.
A. I do not want any.

The jury were sworn in groups of four, each juror placing the tips of his fingers upon a copy of the Bible, while the clerk who held the book repeated the oath.

The indictment was then read, as follows:—

State of Tennessee, }
 Henry County, } Jan. Term, A. D. 1892.

The Grand Jurors of the State of Tennessee, elected, impanelled, sworn, and charged to inquire in and for the body of the county of Henry, in the State aforesaid, upon their oath present that W. S. Lowry, late of said county, laborer, heretofore, to wit, on the eighth day of November, A. D. 1891, that day being Sunday, and divers other Sundays before that date, and up to the taking of this inquisition, in the county of Henry aforesaid, then and there, unlawfully, openly, publicly, notoriously, and unnecessarily did engage in his secular business, and did perform and follow his common avocations on Sundays, by working on the farm, plowing, hoeing, chopping, hauling wood, manning rails and various and divers other kinds of work on Sundays; said work not being necessary, or a matter of charity, and it was and is to the great annoyance and disturbance of the people, to the evil example of morals, and a public nuisance to the citizens of the county, and against the peace and dignity of the State.

J. W. Lewis, Att. Gen.
 SECOND COUNT: And the Grand Jurors aforesaid, upon their oaths aforesaid, do further present that the said W. S. Lowry, on the days and dates aforesaid, and in the manner and form as aforesaid, was guilty of a public nuisance by said working on Sunday, to the prejudice of society, and against the peace and dignity of the State.
 J. W. Lewis, Att. Gen.

The Court (to defendant). Do you plead guilty, or not guilty?

W. S. Lowry. I can not plead either way to all the indictment.

The Court. As a matter of law it is necessary for you to plead guilty or not guilty on the whole as read. Which do you plead? (Silence.) I suppose you had better enter a plea of not guilty. Do you so plead? (Silence.)

W. L. Carter (a bystanding lawyer). By his si-

lence it is necessary to enter a plea of not guilty for him.

The Court (to clerk). Enter a plea of not guilty.

The witnesses for the State were called, and as with the jury, each witness placed his hand upon a copy of the Bible while being sworn.

Mr. T. F. Dortch (an Adventist) was then called by the State, and testified as follows:—

DIRECT EXAMINATION.

Attorney-General. Mr. Dortch, do you know the defendant, Mr. W. S. Lowry?

Mr. T. F. Dortch. Yes, sir.

Q. How near do you live to him, Mr. Dortch?

A. About three hundred yards.

Q. How long have you lived there, Mr. Dortch?

A. About four years.

Q. How long has he been living there?

A. About six years.

Q. Have you seen him on Sunday at labor, his common, every day labor, within that time?

A. No, sir; within the last year you mean?

Q. Yes, sir; within last year, up to the first of January?

A. Yes, sir, I have in the last year.

Q. How many Sabbaths have you seen him at labor?

A. Sundays, you mean?

Q. Yes, Sundays.

A. That is quite different. I have seen him I don't know how many times.

Q. What sort of labor did you see him do?

A. I don't just remember now. I saw him at different kinds of work.

Q. Mention some, please.

A. Well, I don't know that that is necessary.

Q. Well, I think it is.

The Court. The witness can state what he has seen him do.

A. Well, I have seen him at work, but I do not know that I can describe it right now.

Attorney-General. Most any kind of work? See him plow any?

A. I do not think I have.

Q. Did you see him driving a team, hauling?

A. No, sir.

Q. Did you see him chopping any?

A. Saw him cutting fire wood.

Q. Hauling wood?

A. No, sir; I do not remember that he hauled any wood.

Q. Well, what kind of labor do you remember to have seen him do on Sundays?

A. I do not know that I can say.

Q. Is it, and was it his habit, Mr. Dortch, to follow his every day avocations on Sundays? do the work on Sundays that is ordinarily done by other men on the other days of the week?

A. Yes, sir.

Q. That is, he would perform the same kind of work on Sundays that he would do on other days?

A. Yes, sir; all but Saturdays.

Q. And you seen him at different kinds of work?

A. Yes, sir.

Q. And in this county?

A. Yes, sir.

Q. What did he do Saturday?

A. He quit his work Friday evening in time to clean up and get ready for the Sabbath, and he kept the Sabbath as he thought according to the commandment.

Q. In other words, he recognized Saturday as the Sabbath?

A. Yes, sir, he did.

Q. And he followed his every day avocations and worked at other kinds of work on Sunday?

A. Yes, sir.

Q. And you seen him at all these sorts of work?

A. Well, I suppose most every time.

CROSS EXAMINATION.

W. S. Lowry. The indictment charges that the work performed was a public nuisance, and disturbed the community. Were you really disturbed by my work, or did it interfere with your particular views in any way?

A. No, sir, not a bit. It did not disturb me any.

Q. Do you think a man ought to have the privilege of working six days in the week?

A. I think every man ought to have the privilege of working when he pleases; I think that is his right. And he has the right to worship according to the dictates of his own conscience, I think.

RE-DIRECT.

Attorney-General. Are you a member of the Seventh-day Adventist Church out there?

T. F. Dortch. Yes, sir.

Mr. A. W. Fitch (an Adventist) was next called for the State, and testified as follows:—

Attorney-General. Mr. Fitch, do you know the defendant, Mr. Lowry?

Mr. A. W. Fitch. Yes, sir.

Q. How near do you live to him?

A. About a mile and a half, I suppose.

Q. I will ask you, Mr. Fitch, if you know whether he follows his every day avocations on Sunday or not?

A. Well, I have never seen him.

Q. Have you heard him say that he did?

A. No, sir, I do not know that I have.

Q. And you have never seen him at work on Sunday.

A. Well, I could not say that.

Q. Have you seen him on Sundays?

A. Yes, sir.

Q. What have you seen him doing?

A. It was not in this county that I have seen him.

Q. Have you seen him at work in this county at all?

A. Not within the last eight or ten months.

Q. Have you within twelve months before last January?

A. I saw him loading some wood on a wagon one Sunday.

Q. Where was that, Mr. Fitch?

A. Down there near the railroad.

Q. In this county?

A. Yes, sir.

Q. Where was he hauling it?

A. He was putting it in a car.

Q. Did you see him at that more than once?

A. No, sir.

Q. Have you seen him doing anything else in the way of labor within twelve months before that time?

A. No, sir, I do not remember.

Q. Are you a member of that church, Mr. Fitch?

A. Yes, sir.

Q. Is it the habit of members of your church to labor on Sunday, to follow your secular business on Sunday?

A. Yes, sir, I think it is.

Q. There is a number of you gentlemen that belong to that church living in that same neighborhood?

A. Yes, sir.

Q. And it is your custom, and your belief, and your habit—

A. Well, I have not been a member of the church but a few months.

Q. It is their custom, and belief, and habit, to labor on Sunday?

A. Well, I think so.

(No cross-examination.)

The next witness called for the State was Mr. J. C. Fitch (not an Adventist). He testified as follows:—

Attorney-General. Mr. Fitch where do you live?

Mr. J. C. Fitch. Well, sir, I live in the neighborhood of Mr. Lowry.

Q. Have you known of Mr. Lowry's working on Sunday?

A. No, sir, I never saw him.

Q. You live in the settlement where the people of this church live, do you?

A. Yes, sir, within half a mile of the church.

Q. I will ask you, Mr. Fitch, if that laboring on Sunday by members of that church is a nuisance to the people there?

A. Well, sir, I do not know; I could not say whether it is or not. I believe some claim they are annoyed, and some say they do not mind it.

Q. Of course it is no annoyance to members of that church; but outside of that?

A. Yes, I have heard others say they were annoyed, and others that it did not bother them at all.

Q. And you have heard others complain?

A. Yes, sir.

Q. And there is a dissatisfaction among a good element of people about it?

A. Well, yes; there are some that claim to feel dissatisfied about it; while others do not seem to care about it.

Q. It is the habit and custom of this people, so far as you know, to work on Sunday?

A. I think so; that is my opinion about it.

CROSS EXAMINATION.

Mr. Lowry. Mr. Fitch, were you yourself disturbed?

Mr. J. C. Fitch. Not at all.

Q. Do you know of any one that was really disturbed?

A. Well, I do not know that I could call to mind now any in particular; only that I have heard people say they did not just like it. I could call names if it was necessary.

Q. Were you disturbed yourself?

A. No, sir.

The next witness for the State was Mr.

L. J. Cox (not an Adventist), who testified as follows:—

Attorney-General. How near do you live to Mr. Lowry?

Mr. Cox. I suppose it is nearly a mile.

Q. Do you live in the settlement down there in which members of his church live?

A. Yes, sir.

Q. Have you seen Mr. Lowry engaged in his secular work on Sunday within twelve months before January last?

A. I do not think I have.

Q. Is it the habit and custom of that church, of this people, to labor on Sunday?

A. I think it is.

The Court. You should inquire concerning the habit and custom of this particular defendant.

Q. Does that create confusion and dissatisfaction among the people?

A. There has been some trouble.

CROSS EXAMINATION.

Mr. Lowry. Has it bothered you, Mr. Cox?

Mr. L. J. Cox. No, sir.

Q. Are you disturbed?

A. I do not know that it disturbs me.

RE-DIRECT.

Attorney-General. Had you rather not see it?

Mr. L. J. Cox. I can stand it.

The Court. Attorney-General do you wish to argue the case?

Attorney-General. No, sir.

DEFENDANT DECLINES TO TESTIFY.

The Court. Mr. Lowry, do you wish to be sworn as a witness, or to plead your case? If you want to testify, be sworn by the Clerk.

Mr. Lowry. I do not wish to testify, but would like to make a statement.

The Court. You can make a statement to the jury if you wish.

STATEMENT OF W. S. LOWRY TO THE JURY.

I would like to say to the jury, that, as has been stated, I am a Seventh-day Adventist. I observe the seventh day of the week as the Sabbath. I read my Bible, and my convictions on the Bible are that the seventh day of the week is the Sabbath, which comes on Saturday. I observe that day the best I know how. Then I claim the God-given right to six-days' labor. I have a wife and four children, and it takes my labor on six days to make a living. I go about my labor quietly, do not make any unnecessary noise, but do my work as quietly as possible. It has been proved by the testimony of Mr. Cox, and Mr. Fitch, who live around me, that they were not disturbed. Here I am before the court to answer for this right that I claim as a Christian. I am a law-abiding citizen; believe we should obey the laws of the State; but whenever they conflict with my religious convictions and the Bible, I stand and choose to serve the laws of my God rather than the laws of the State. I do not desire to cast any reflection upon the State, nor the officers and authorities executing the law. I leave the case with you.

ARGUMENT OF ATTORNEY-GENERAL J. W. LEWIS.

I want to say, gentlemen of the jury, so far as Mr. Lowry's case is concerned, that we have a law that points out and recognizes a certain day as Sunday, and the Legislature of Tennessee has thrown around that day safeguards of protection. It says it shall be a misdemeanor for any man to follow his secular work on that day; and, so far as the laws of Tennessee are concerned, it is a violation of that law when a man follows that work. It is not a matter of conviction as to whether he believes that his Sunday, or his Saturday, is Sunday, or the Sabbath, as Mr. Lowry terms it. And while the Constitution guarantees unto him, and to every other citizen of this Republic, the right to keep Saturday if he sees proper, or to keep Monday if he prefer, or to keep any other day, if your Honor pleases, that he sees proper, and guarantees to him the right to work according to his own convictions and his own ideas of these things, that very same guarantee is given to you and to all the citizens of this commonwealth. And the American people by law, and the people of Tennessee by the laws, designate and point out a certain day as the Sabbath, and they say that day shall be kept holy, and around it they throw the safeguards of law, and they say that no man shall work on that day, unless it is a work that is necessary, a work that is absolutely necessary and can not be foregone. Now Mr. Lowry has not gone to pull an ox out of the ditch, or to put up a fence to keep stock out of his farm; but he follows his every day avocations on Sunday. While the Constitution guarantees to him the right to keep Saturday, and protects him in his worship while engaged in that worship; and if in his church others should disturb him, he would have the same safeguards thrown around him, and

the same solemn protection given him in that worship that you have in your own church, yet he must bow to the laws of the State of Tennessee; he must bow to the laws of this county; he must bow to the laws that have been made and recognized and must be enforced by the courts of this country. And if he feels that it is his duty to keep Saturday, his Honor will charge that the law makes him desist from his secular work on Sunday. It is not a question of fact at all; it is only a question of law; because he does not dispute that he follows his every day avocations, but admits it; he does not dispute that he follows the work on Sunday that he follows during the week, but admits it, and gives as an excuse that it is a conviction of his church belief. This is a question that has been decided by the higher courts of this country, that this people must respect and regard the laws of the State. It is that a man can not justify himself in the violation of a State law by religious scruples, by religious belief. It is a matter that I can not conceive how that a man who claims to be a peaceable, law-abiding citizen, can go on disregarding the day, openly, in the face of the law, openly, in the face of the protections that are thrown around the holy Sabbath as we believe it, and hold it, and protected by the laws of this State; and it is a question that I presume you gentlemen will not have any difficulty in coming to a decision upon.

It is a question that has been decided by the courts, and whatever protection, whatever rights are guaranteed to a man in his own peculiar religious beliefs, no law could be enacted that would say that a man who violated the Sabbath was not guilty. It is a day that we are taught to respect, and, as alluded to by Mr. Lowry here, the seventh day we should keep holy, and protect it with the laws of the State.

While I regret that we have that class of people among us with that belief,—not that we have the people,—while I regret that there is that difference, yet if they want to keep Saturday the law says they must keep Sunday; that is to say they must not violate the Sabbath laws; they must not follow their every day avocations on that day. It is to be regretted, because of the fact that so far as I know they are good citizens; yet it is a solemn duty that rests upon the jury, and rests upon the Court, and upon all the officers of the court, to see that this law is enforced. It is a duty that I take it the Court will do. So far as I am concerned it is a painful duty to me; nevertheless, it is a duty that I would not shun. I leave the matter with the court.

CHARGE OF JUDGE SWIGGART TO THE JURY.

Gentlemen of the jury: This indictment against the defendant, W. S. Lowry, charges him with the offense of committing a nuisance by openly, and publicly, and habitually following his daily avocations upon Sundays. It is charged that on the eighth of November, that day being Sunday, and divers other Sundays before that date, and up to the taking of this indictment, the defendant unlawfully, openly, publicly, notoriously, and unnecessarily did engage in his secular business, and performed and followed his common avocations of life on Sunday, by working on his farm, plowing, hoeing, chopping, hauling wood, mauling rails, and doing various and divers other kinds of work on Sunday; that this work was not necessary nor a matter of charity; and that it was and is to the great annoyance and disturbance of the people, and an evil example to society, prejudicial to the morals of the people, and a public nuisance to the citizens. The defendant does not plead; but the Court has entered the plea of not guilty. In order to return a verdict of guilty, the State must prove the guilt beyond a reasonable doubt, and that the offense was committed in Henry County, within twelve months before this indictment was returned by the Grand Jury.

It must appear from the proof beyond a reasonable doubt that this defendant did habitually—that is, more than once—openly and publicly perform his daily work, and did engage in his daily vocations by doing the work described in this indictment, or some portion of it; and that it was done in such an open and public way as to become a nuisance, that is, a disturbance to the community.

If you find, gentlemen of the jury, these facts proven beyond a reasonable doubt, and that the offense occurred in Henry County, and within twelve months before this indictment was returned to the Grand Jury, you are to return a verdict of guilty. If these facts are not so proven beyond a reasonable doubt, you are to return a verdict of not guilty.

It is not a question of religious belief or conviction at all, either one way or the other. So far as, and for the purposes of this case, and in the administration of the laws of the State, it is not a matter of any importance, or to be considered by the Court or jury, as to whether Saturday or Sunday is the Sabbath of the Bible, or as to what the peculiar religious opinion of the defendant may be, or the

religious opinions of other people in the community. It is a question of observing Sunday as a civil institution under the laws of the State.

If you find this defendant is guilty of the acts, in the manner, and to the extent as charged, then it will be your duty to find him guilty, regardless of what may be his religious convictions upon the question of the Sabbath. It is the duty of every citizen to observe the laws of the State. It is a question for you to determine from the proof, as to whether he has been proven to be guilty. You are the judges of the facts and the circumstances. It is your duty to take the law as the Court charges you. You are to look to the manner and intelligence of the witnesses, whether they corroborate or contradict each other in their statements. Draw from your experience, from the knowledge of men, and from the affairs of men in construing the evidence. Give it a reasonable construction, with the view of arriving at the facts in the case.

There is one other matter, if you find the defendant guilty, gentlemen of the jury, and should be of the opinion that his offense merits a fine of more than fifty dollars, it will be your duty to assess the fine at any sum that you consider proper under the facts of the case. If, however, you should be of the opinion that the penalty should be under fifty dollars, it is the business of the Court to assess the fine, and you would simply return a verdict of guilty. You may retire, gentlemen.

After being out about ten minutes the jury returned a verdict of guilty.

The Republican Platform and the National League.

THE Republican National Committee was urged to adopt the proposed Sixteenth Amendment to the Constitution of the United States, offered by the National League for the Protection of American Institutions, as a plank in the Republican platform.

The memorial to the committee claims that—

this Amendment has been introduced into the Fifty-second Congress, in both Houses, and is substantially in accord with a similar one proposed in 1876 by President Grant; introduced by Mr. Blaine, passed in the House by an overwhelming vote, and in the Senate by a majority of 28 to 16, lacking a few votes of the necessary two-thirds. This same proposition was indorsed by both the Democratic and Republican conventions of 1876, by twenty-one State conventions, and has received the autographic approval of over 250,000 prominent citizens in all parts of the country, ninety patriotic organizations, with a membership of 1,500,000 voters, and of a number of religious bodies, etc.

This is the anti-Roman Catholic constitutional amendment, and if adopted into the platform of the Republican Party would commit that party to a partisanship in religion. This is an extremely subtle movement to mingle religion with the politics of this Nation, and originates solely in the sectarian jealousy of the Roman Catholics felt by Protestant denominations, fanned into a flame by the success of the Roman Catholics in obtaining Government appropriations for Indian schools under their charge, and in some instances State favor for schools nominally public, but really parochial in character.

The constitutional amendment to which the Republican Party was asked to give its support is this:—

No State shall pass any law respecting an establishment of religion or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining, or aiding by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking which is wholly, or in part, under sectarian or ecclesiastical control.

The first phrase of this amendment is not offered in good faith, for the principle there affirmed, has been, and is continually, denied by those who drew and present the article. They, themselves, declare that the effect of the proposed amendment is intended to be restricted to

the rendering of financial aid by the Government to organizations falling under their definition of sectarian. They would earnestly deny that it prohibited the Government, either State or national, from promoting the interests of the Christian religion by legislation.

The Republican platform did not contain such a clause as that asked, unless this can be so construed:—

We declare anew our devotion to liberty of thought and conscience, of speech and press, and approve all agencies and instrumentalities which contribute to the education of the children of the land, but while insisting upon the fullest measure of religious liberty, we are opposed to any union of Church and State.

It may be found, upon analysis, quite difficult to obtain any definite meaning from this clause, but perhaps that was the intention with which it was drawn; the intent of diplomatic language, Talleyrand says, is to conceal thought. W. H. M.

A Judicial Profession of Christianity for the Nation.

[Further extracts from an address by A. T. Jones, delivered at Battle Creek, Mich., May 14, 1892, as reported in the *Review and Herald*.]

WHEN Henry VIII wanted a divorce from his wife the Pope could not make his political ends meet so as to grant it; and Henry took the matter into his own and Cranmer's hands, and divorced both his wife and the Pope. This separated the Church of England from the Catholic Church. Then that which had formerly been the Catholic Church in England, became the Church of England, the only difference being that Henry was head of the church instead of the Pope. Thus Henry still maintained his title of "Defender of the Faith," and it was the same faith—except only as to the head of it.

Under Edward VI, a few very slight steps were taken further away from the absolute Catholic faith. Under Mary, a powerful effort was made to bring all back into full harmony with the papal religion. Mary soon died, and Elizabeth succeeded, and would have been glad to complete Mary's scheme, but could not, and was obliged to be content with things as they were left by Edward, for the nation and people, while in her own private individual life, she inclined strongly to the papal religion outright. So that the sum of the matter is, that the religion professed in the Church of England in Queen Elizabeth's time, was a religion which was just as near to the Roman Catholic religion as was possible, without being precisely that religion.

And this is the religion which the Supreme Court of the United States finds to be historically intended to be established here, and which by this decision the court declares now to be established here, according to the meaning of the Constitution of the United States; because the language of the Constitution and the language of all these other documents is *one language*, "having one meaning." It is to be expected also that the religion established should be as much like the papal religion as possible, without being precisely that religion itself, as the prophecy says that it would be said "that they should make an image to the beast"—the Papacy.

Yet the court does not propose to be partial, nor presume to establish strictly this particular phase of religion without giving any other any chance or recognition. It proceeds next to introduce Puritanism, as follows:—

The celebrated compact made by the Pilgrims in the *Mayflower*, 1620, recites:—

"Having undertaken for the glory of God and Advancement of the Christian Faith, and the honor of our King and Country, a Voyage to plant the first colony in the northern Parts of Virginia; Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the ends aforesaid."

Having thus established what it chooses to declare to be "the Christian faith" as the religion of this Nation, the court next proceeds to cite historical evidence that it is legitimate to use the civil power to maintain "the discipline of the churches." This is done by citing the compact of the Puritans who settled Connecticut, as follows:—

Forasmuch as it hath pleased the Almighty God by the wise dispensation of divine providence, so to Order and dispose of things that we the inhabitants and residents of Windsor, Hartford, and Wethersfield are now cohabiting and dwelling in and vpon the River of Conectecotte and the Lands thereunto adioyneing; And well knowing where a people are gathered together, the word of God requires that to mayntayne the peace and vnion of such a people there should be an orderly and decent Government established according to God to order and dispose of the affaires of the people at all seasons as occation shall require; doe therefore associate and conioyne ourselves to be as one Publike State or Comonwealth; and doe, for our selves and our Successors and such as shall be adioined to vs att any tyme hereafter, enter into Combination and Confederation together, to mayntayne and presearve the liberty and purity of the gospel of our Lord Jesus weh we now professe. AS ALSO THE DISPLYNE OF THE CHURCHES, weh according to the truth of the said gospel is now practised amongst vs.

By this "historical" citation, the Supreme Court just as certainly establishes and justifies the employment of the "Civil Body Politick" for the maintenance of "the discipline of the churches," as by the previous ones it establishes the Christian religion as the religion of this Nation. And this decision declares that the language of this citation and the language of the national Constitution is "one language," "having one meaning." By this, therefore, the Supreme Court has decided that the civil power, even of the United States Government, can rightly be employed to maintain the discipline of the churches. And this, as we know and have shown over and over again, is exactly what the churches are aiming to bring about by the national enforcement of Sunday laws, and this is precisely what is done by the enforcement of Sunday laws, either State or national. And this the decision of the Supreme Court fully establishes, and sanctions and justifies by its (mis)interpretation of the national Constitution.

So far, therefore, in this decision, we find a national religion established with the maintenance of the discipline of the churches. What next?—Why, the requirement of the religious oath of witnesses, and the religious test oath as a qualification for office. After citing William Penn's grant of privileges to the province of Pennsylvania, and the Declaration of Independence, in which "the Creator," "the Supreme Judge of the world," and "Divine Providence" is referred to, and the Constitution of Illinois, in which God is recognized, the court quotes from the Constitution of Maryland, as follows, and for the purpose of establishing the legality of the religious oath and the religious test-oath:—

That as it is the duty of every man to worship God in such manner as he thinks most acceptable to him, all persons are equally entitled to protection in their religious liberty; wherefore, no per-

son ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice, unless, under the color of religion, he shall disturb the good order, peace, or safety of the State, or shall infringe the laws of morality, or injure others in their natural, civil, or religious rights; nor ought any person to be compelled to frequent or maintain or contribute, unless on contract, to maintain any place of worship, or any ministry; nor shall any person, otherwise competent, be deemed incompetent as a witness, or juror, on account of his religious belief: *Provided*, He believes in the existence of God, and that, under his dispensation, such person will be held morally accountable for his acts, and be rewarded or punished therefor, either in this world or the world to come.

"Provided he believes in the existence of God." That is, in other words, no man ought to be interfered with in his profession or principles of religious belief, *provided* he holds these according to the dictates of the State. That has been the practice in all the history of the Catholic Church. It is the very doctrine of the Papacy. It was also the doctrine of pagan Rome, before the Papacy supplanted it. Paganism declared that "no man should have particular gods of his own, except they are recognized by the laws of the State." But the court continues this quotation, providing further:—

That no religious test ought ever to be required as a qualification for any office of profit or trust in this State, *other than a declaration of belief in the existence of God*; nor shall the Legislature prescribe any other oath of office than the oath prescribed by this Constitution.

That is the provision and the requirement of the Constitution of Maryland. But, says the Supreme Court, that speaks the same language as the Constitution of the United States, and that the Constitution of the United States and this quotation have "one meaning." And although the Constitution of the United States positively declares that no religious test shall ever be required as a qualification for any office or public trust under this Government, this decision says that it *means* that no *other* religious test shall ever be required, as does the Constitution of Maryland, for these documents "all" have "one language" and "one meaning."

So, then, we find that so far, this decision establishes a national religion, with the maintenance of the discipline of the churches, and the requirement of the religious oath in court, and the religious test-oath as a qualification for office. And what next?—Why, public taxation for the support of religion. This is justified and established by a quotation from the Constitution of Massachusetts, as follows:—

It is the right as well as the duty of all men in society, publicly and at stated seasons, to worship the Supreme Being, the great Creator and Preserver of the universe. . . . As the happiness of a people and the good order and preservation of civil government are essentially dependent upon piety, religion, and morality, and as these cannot be generally diffused through a community but by the institution of the public worship of God, and of public instructions in piety, religion, and morality: Therefore, to promote their happiness and to secure the good order and preservation of their Government, the people of this commonwealth have a right to invest their Legislature with power to authorize and require, and the Legislature shall, from time to time, *authorize and require the several towns, parishes, precincts, and other bodies politic or religious societies to make suitable provision, at their own expense for the institution of the public worship of God, and for the support and maintenance of public Protestant teachers of piety, religion, and morality in all cases where such provision shall not be made voluntarily.*

And says the court, This document and the Constitution of the United States have the same language, have "one meaning," and both alike, with all the other quotations, "speak the voice of the entire people." So far, then, by this decision there is es-

tablished here, a national religion, with maintenance of the discipline of the churches by the civil power, the requirement of the religious oath and the religious test-oath, and public taxation for "the worship of God," and for "the support and maintenance of public Protestant teachers of religion." The wicked thing grows rapidly as it goes.

"The Gentleman from South Carolina."

A POSTAL card has been received at this office, postmarked South Carolina, and signed, "A South Carolina Man," bearing these words, "Your criticism, June 9th, No. 23, of Hon. Geo. Johnstone is unjust and wrong."

If this gentleman from South Carolina will obtain copies of the *Congressional Record* of the dates of May 26 and 27, and read the report there published of the proceedings of the House, while in consideration of the Sunday closing of the World's Fair as asked by the amendment, proposed by Mr. Johnstone, to the clause in reference to the Government exhibit at the World's Fair in the sundry civil appropriation bill, he will there find a record such as would justify a far sharper criticism of the course of the Representative from South Carolina, in this matter, than has appeared, or will appear, in this paper.

At this time the House had under consideration the matter of further appropriation for expenditures necessary to the Government exhibit at the Exposition. The general management of the Fair was not under discussion in any particular. The subject matter brought to the attention of the House was confined to the exhibit to be made by the Government, and that alone. And yet, ignoring this fact, Mr. Johnstone offers an amendment, "That no part of the amount hereby appropriated shall be available unless the doors of the Exposition shall be closed on Sunday." Mr. Johnstone's intent, by this amendment, was to make the United States Government say to the World's Fair Managers that although Government appropriations to a large amount had already been made both for the Fair in general and also for the individual exhibit of the Government, yet if the Fair should be opened on Sunday the Government would forfeit all this and refuse to make its individual exhibit. Mr. Johnstone's own words show that this is what he intended, for, in replying to Mr. Taylor, of Illinois, he said:—

As this paragraph relates to the exhibit to be made by the Government of the United States, this limitation upon the appropriation would simply mean that this exhibit by the Government shall not be made unless the World's Fair corporation consents to have the Exhibition remain closed on Sunday.

And again in another place:—

The amendment if adopted would simply mean that the agents of the Federal Government, before they could get the use of this money, would have to get an agreement from the World's Fair corporation that the fair should be closed on Sunday during the Exhibition.

And yet again in still another place:—

The point I desire to emphasize by my amendment is that this appropriation of money of the American people should not be expended at all unless the institution upon which, or in connection with which, this fund is to be expended shall be closed on Sunday.

And again, at the close of the second day's discussion when the substitute offered by Mr. Dockery, "That the Government exhibits at the World's Columbian Ex-

position shall not be opened to the public on Sundays," had been adopted, Mr. Johnstone, in his zeal to condition the exhibit of the Government upon the Sunday closing of the entire Fair, offered his previous proposition as an amendment to the substitute, even after that had been passed as the completed action upon the subject and there was nothing before the House.

Mr. Johnstone's zeal in this matter is shown by the *Record* which names him as being on his feet thirty-seven times in the course of this discussion. Mr. Johnstone offered the proposition; he assumed the responsibility of precipitating the discussion of this question upon the House, and just as far as he could he showed his dissatisfaction with that which was done in the matter, although it differed from that which he wished done, not in kind, but only in degree. The kind of legislation asked, and which was secured, is religious legislation. Is legislation upon religious questions contrary to the Constitution of the United States as it was established, or is it not? If it is, as none will deny, Congress was estopped by the Constitution from legislating at all upon the Sunday question; and Mr. Johnstone with one hundred and thirty other Congressmen not only ignored an express provision of the Constitution, but Mr. Johnstone attempted to delude Congress into inserting in an appropriation bill a measure indirectly compelling the Managers of the World's Fair to themselves yield obedience also to a religious edict formulated by Congress and made an essential part of the appropriation for its own exhibit.

If Mr. Johnstone's course in this matter were really being made a subject of critical examination, what characterization could be used which would do him wrong or injustice? W. H. M.

Union or Not?

In a lecture not long since, Rev. Joseph Cook wished it understood that he did not believe in the "union of Church and State." The fact is, people, generally, seem to have learned enough about religious liberty to know that Church and State must be kept separate; but very few understand the real meaning of these terms.

Mr. Cook went on to say that Sunday ought to be kept more holy, and he wanted a law to compel people to keep it; others have desired the same. Now, do these people understand the meaning of "Church" and "State?" Since they believe the Bible, consistency requires that they accept all of it, as it is. What is the scriptural idea of this subject? Where does the Bible draw the line between the authority of God and of earthly governments and our allegiance to both? Christ said to the Jews (Matt. 22: 21;) "Render, therefore, unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Cæsar, standing at the head of the universal empire of Rome, was the representative of all earthly governments. He had a right to control many things, but Christ limited civil power when he commanded, "Render unto God the things that are God's." According to this plain direction, Cæsar is not to come between the people and their duty to God in anything. The Church, i. e. the people of God, are doing God's work on the earth; so far as they do it and he accepts it they represent him, just as our ministers to foreign countries represent the United

States Government which indorses the work of its foreign representatives as though done by itself.

Christ gave his Church definite directions about treating offenders. The extreme penalty of the law was not to be fines, imprisonment, etc.; for as the Church is spiritual, so is all its work. "Let him be unto thee as an heathen man and a publican." "Whatsoever ye (the Church) shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18: 17, 18. Jesus did not give this power to the civil authority; on the contrary, Paul reproved his brethren for going to law before unbelievers. The people of God are appointed to control the things of God, entirely exclusive of Cæsar or any worldly power; and when civil authorities legislate regarding anything religious they unite their (State) power to the power of the Church, and there is a union of State and Church. Our Saviour, who is our example, refused to interfere with the authority that rightfully belongs to the courts of justice. Said he to one, regarding his earthly inheritance, "Who made me a judge or divider over you?" Thus did Christ draw the line sharply and unmistakably between the things of God and those of Cæsar.

To ascertain if any particular instance is a union of Church and State, we have but to inquire, Is it of a religious character?

Whether it is right or wrong makes no difference. If it is religious the law must not touch it. We may trust the Lord to take care of all that belongs to him.

What about keeping Sunday? We have only to decide whether the Sunday Sabbath is a religious institution, or merely a civil one, like the Fourth of July, or Decoration Day. It is evident that Mr. Cook does not want a civil Sabbath, since he is calling for a more holy (religious) observance of the day. A law to compel people to keep it holy, unites the two essential points of Church and State; and while Mr. Cook blindly asserts that he does not want them united, he is at the same time pleading for it.

M. E. STEWARD.

A Faithful Press and a False Pulpit.

At this particular time it is more than ever essential that newspapers should be conducted by Christian men, guided and controlled by Christian principles and convictions. The pulpit in several conspicuous instances has gone utterly astray in its teachings. Instead of proclaiming the great principles of Christianity and thus glorifying God, it is disseminating satanic doctrines ruinous to the soul. It is betraying the cause which it was appointed to defend. Ministers of the gospel are showing that their hearts are hardened to its teachings and that their minds have become so far perverted that they can not perceive its sublime philosophy. They are teaching men doctrines which are subversive of the foundations of the moral order and destructive of every valuable safeguard of social virtue. They are justifying anarchy and every crime which men can commit against society. They say that because Parkhurst's motives were to expose crime, he was right in himself committing a crime against the moral law. They justify him in deceiving, tempting, and hiring harlots to make a shameful exhibition of themselves before him in order that he might betray

them. In order to detect a murderer, then, they would have to justify the hiring of him to commit murder. Dr. Rainsford says that the saloon is an evil, but he would have the Church take charge of it, so that the evil might be used for good.

Other ministers are showing that they have no belief in the Christian principle of dealing with evil by opposing to it good. They think it is too slow and too tiresome in its workings. It takes too long to change the hearts of men, so that they shall hate evil and love good. They instruct them to take a short cut by doing evil in order to get good. If the purpose is to use the money for charity, they can steal it. If they think a man is a swindler, they can themselves swindle in order to catch him. If people are licentious, they can descend into any depths of licentiousness in order to expose them. If others sacrifice their self-respect, you can sacrifice yours in order to see them do it. If they will not degrade themselves for nothing, pay them to degrade themselves.

These are vile principles, and as pulpits are teaching them, the newspaper must take the place of such pulpits and proclaim the heavenly doctrines essential for the preservation of society. Hence, editors should be Christian men who work for the glory of God by inculcating sound Christian principles.

The public should hold every newspaper up to the highest religious standard always, and more especially at this day when that standard has fallen so low among many sensational ministers.—*The Sun*.

THERE is an effort in Chicago to prevent the unconstitutional appropriation of State funds to religious institutions. The following incident as recorded in the *Chicago Tribune* of May 7, will materially aid in that direction:—

At yesterday's meeting of the Woman's Alliance, some commotion was raised by the reading of a report from a committee which endeavored to "inspect" the House of the Good Shepherd.

The report claimed that nine of the members visited the house, found it barred and locked like a prison, and were refused admission by Sister Philomena, who gave as a reason the absence of the Mother Superior. The latter, however, appeared after the committee had shown sufficient persistence. The Mother Superior said that as she was about to start for Europe it would not be convenient to show them through. The committee informed her that they had a permit from the Governor to visit all institutions receiving public money. This authority did not move the Mother Superior, who at once ended the conversation, which was carried on through the bars.

The committee then sent two of their number to invoke the aid of the Chief of Police, while the remainder sat in a little closet and regaled themselves, according to the report, with crackers and cheese. While waiting for developments they again sent for the Mother Superior, who sent Sister Philomena in her place. The sister in answer to numerous questions said that she had been there thirty years but knew nothing about two hundred and sixty girls, inmates, their names being changed when they entered. Any records kept were not for the public.

The sub-committee finally returned with a letter to the Mother Superior from Judge Scales advising her to allow the women to go through the house. Another refusal was the result. A positive "no" was also given when the committee sent a message asking if they could do so at some future time. A threat was then made to call a police officer, and this having no effect, the committee gave up the siege as hopeless, and retired.

The Catholic Church, and all other churches now receiving State appropriations, must either submit to the State inspection, and dictation as to the use made of the appropriation, or relinquish that appropriation. This last is the proper thing to do.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE *Denver Daily News* suggests that if the Fair is to be closed on one day of the week to satisfy one religious element, it should also be closed on any other day that other religionists should see fit to ask.

LADY SOMERSET has addressed letters to the archbishops and bishops and the heads of all religious denominations in the United Kingdom, asking their support for legislation, in Parliament, favoring Sunday observance.

At a meeting of the Woman's National Press Association held lately at Washington, D. C., the question of opening the World's Fair on Sunday was discussed. The members generally took part in the discussion, and the majority favored the opening of the gates.

THE Southern Presbyterian General Assembly, in session at Hot Springs, Ark., May 24, passed resolutions demanding that the World's Fair be closed on Sunday. It is a noticeable fact that very few, if any, religious bodies meet nowadays without passing such resolutions. Yet many still tell us that they can see no menace in this to our freedom either civil or religious.

ON Sunday, June 12, a reporter for the *Sun* was refused information as to the name of a smallpox patient just sent to North Brother Island, on the ground that the Health Department being closed on Sunday no information could be given. That is to say that although open for business, the office was "constructively" closed, and therefore, as, by fiction of law, no business was being transacted, there could be no information to give. Great is king humbug!

THE *Mail and Express* publishes the following:—

The news that a number of German families who settled at Kieff, Russia, have been driven out of the Czar's empire because they refused to give up their religion and join the Russian Orthodox Church, confirms the opinion of those who, like M. A. Leroy-Beaulieu, maintain that the Russian Government has adopted the policy of gradually driving out all strangers from the country, and that their expulsion of the Jews is but one, although the principal manifestation of this policy.

The attention of the *Mail and Express* should be called to Arkansas and Tennessee, where there has been and is now a determined effort to drive out peaceable and worthy citizens, acknowledged to be conscientious men, because of a difference in religious belief and practice.

NOT only has Congress been asked to manage the local affairs of Chicago on Sunday during the World's Fair, but all Europe is now giving its advice to the Columbian Commission as to what disposition it shall make of its Sundays, as shown by this paragraph from the *Christian Advocate*:—

"We have already noticed memorials in favor of the Sunday closing of the World's Fair from the International Federation of Europe, with its headquarters at Geneva, and also the interesting volume of memorials from representatives of different classes in England. Recently other petitions on the same subject have been received by Dr. Atterbury, of the New York Sabbath Committee, for transmission to the Columbian Commission, from the committee of the Free Church of Scotland, from the Workingmen's Sabbath Association of Glasgow, and from some prominent business firms of Glasgow. And now comes another memorial from the Continent. An international congress on the Sunday observance has just been in session for three days in Stuttgart, in Germany, attended by

representatives from different parts of Europe. Its president was Count Von Bernstorff, Chamberlain of the Emperor of Germany. The sessions of the congress were largely attended, and much interest was shown in the reports and discussions. On one occasion the famous ex-Court Preacher Stoecker delivered an address of great power before an audience of three thousand persons. By this congress a petition was unanimously adopted asking for the closing of the Exposition on Sunday, both for the sake of the numerous employes, who would otherwise be deprived of their Sunday rest after the hard labors of the week, and for the influence which such an example would have upon the visitors from the Old World in showing how the American people appreciate the divine institution of the Sunday rest, to which they owe to a great extent their national and economical greatness."

A WEST VIRGINIA exchange notices the presence of a lecturer named Bennett at Berea and other places in West Virginia, in the interests of the Prohibition and Farmers' Alliance parties, both of which seem to have entrusted their cause to his advocacy. This speaker, who has been dubbed the "Kansas Cyclone" by his adherents, came out openly, it seems, and "plainly stated the design of the parties he represented; he plainly declared their intention to make everything secondary to the agitation of the Sunday question. Immediately following the speeches of Mr. Bennett, the Republican primaries were held, and religio-political matters discussed on every hand." Political religion is certainly becoming popular when its voice is heard from the stump.

THE attention of Mr. Johnstone, of South Carolina, is called to the following dispatch:—

CHARLESTON, S. C., June 14.—The city council to-day, under pressure of public opinion, adopted a resolution authorizing the Mayor to relax the stringent blue Sunday laws recently enacted under the law, as adopted by the present administration. The only article purchasable in this city on Sunday was the Sunday cocktail, which was of course obtained through side doors. The soda water, ice cream and fruit stands were hermetically sealed, and even the drug-stores were prevented from selling sweet stuff. The public became restive, especially as murder and crime seemed to be on the increase. Hence the resolutions adopted by the Board of Aldermen to-day.

Perhaps the call for the establishment of political religion, from South Carolina, is not quite so pressing as its representative has thought. If that be so, when the debate comes up in the House, on the conditioning of the five million loan to the Exposition, on Sunday closing, his voice will not be heard thirty-seven times in favor of enforcing political religion at Chicago.

POLITICAL religion and religious politics are developing quite rapidly in New Jersey. A very good evidence of this may be found in the following from the *Sun*, of June 14:—

"In a sermon on Sunday the Rev. Dr. Scudder, of Jersey City, said: 'As long as Police Superintendent Smith remains in office we may expect little else than the present lawlessness and defiance on the part of saloon-keepers. When Mayor Wanser gets through with the Board of Works, let him pay his respects to Superintendent Smith and ask him to resign.'

"Dr. Scudder," said Superintendent Smith yesterday, 'is an active Republican politician. He makes his pulpit a political stump from which he advocates the election of Republican candidates. Before the last election he called a meeting of ministers, and endeavored to get up a boom for the Republican candidate for Mayor. His effort failed. The majority of the ministers were not disposed to mix practical politics with their religion, and by their positive refusal to join in the scheme they virtually condemned Dr. Scudder and his method. I have never had any conversation with Dr. Scud-

der, and why he should attack me I am at a loss to understand. If his motives are not political, what are they? I am a Democrat; my predecessor, Chief Murphy, is a Republican. I have been in charge of the Police Department only a short time; Chief Murphy was at the head of it for many years. Did Dr. Scudder ever attack Chief Murphy for not enforcing the law? Perhaps the good Doctor is not aware of the fact that the Sunday law is being more strictly enforced than in a great many years. When Dr. Scudder came to this benighted city from the far West, and took upon himself the task of making it good and Republican at the same time, he could discover wickedness only in departments controlled by Democrats.

"I have this proposition to make to Dr. Scudder: If he will bring me a letter from Mayor Wanser directing that the Sunday law be more rigidly enforced than it is now, I will guarantee that not a saloon in this city will be open even the least little bit.

"Heretofore when the city had a Democratic Mayor and the Democrats had a majority in the Police Board, the responsibility for not rigidly enforcing the Sunday was thrown upon the Mayor and the Commissioners. Now that there is a Republican Mayor, why should Dr. Scudder try to fix the sole responsibility upon me? It looks as if there might be some politics in it aside from the desire to conserve the public morals."

UNDER the head of "The Law Defied," the *Woman's Voice*, of May 14, has the following:—

On Sunday, May 7, St. Joseph's Cathedral of Hartford was dedicated. The Romanists asked that special trains be run for their accommodation. The New York, New Haven and Hartford road refused to apply to the railroad commissioners for permission to run trains, the Sunday railroad law not permitting the running of any trains between 10.30 A. M. and 3 P. M., except to meet demands created by the public necessity or in the interests of mercy. Mr. Noonan, local Superintendent of the New England road, made application a week ago to the commissioners for a permit to run special trains for the accommodation of visitors to the dedication. The commissioners refused the request, but Mr. Noonan announced that three special trains would be run between Waterbury and Hartford, within the prohibited hours. The penalty is two hundred and fifty dollars for each offense.

We doubt whether such a defiance of law would have been permitted had Protestants been the aggressors. The impudence of Romanists in making such a demand contrary to law, shows how sure they are of their power.

Consistency in the observance of Sunday does not exist any more within the Church than without; and such an incident as this should convince some of the truth of that fact, and of the consequent inutility of Sunday laws.

A CANADIAN daily paper remarks that "the fining of a Jew or two in Toronto recently for working on Sunday would seem likely to raise a question of much importance and much difficulty. Some Christians, like the Jews, keep Saturday as a holy day and would work on Sunday if they were not subject to penalties. Why should they be? Why should the laws recognize the opinions of any ecclesiastical authority or set of authorities as to which, Saturday or Sunday, is the divinely appointed day of rest?"

The question is entirely pertinent. There is absolutely no good reason for such regulations, but very many reasons why there should be nothing of the kind.

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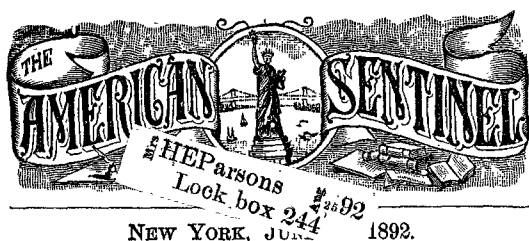
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A "WITCH" has been sentenced to death in Sonora, Mexico. The victim is a girl only twenty years of age, and her only offense is being credited by the people with miraculous powers in the healing of disease, for which she steadfastly refused to accept any compensation. But this is in Mexico.

In Tennessee, conscientious, Christian men, observing the Bible Sabbath, are taken from their families and fined and imprisoned, and executions issued against their property to pay the fees of their official persecutors. And their only offense is quietly working on Sunday in order that they may provide things non-existent in the sight of all men. *This is not in Mexico, but in the United States, "the home of the free!"*

But it is according to law—and so are the witchcraft proceedings in Mexico, and so they were in Massachusetts two hundred years ago.

It is a matter of testimony in the late Tennessee Sunday cases that while none of the witnesses were disturbed they had "heard some complaints." What the nature of the complaints were we are left to surmise, except for a slight clew given by one witness who stated that "some thought the work ought to be stopped." This indicates that the annoyance was only of that hazy sort always occasioned in narrow minds by the knowledge that everybody does not agree with them. It could be felt just as keenly fifty or a hundred miles from the scene of the work as within sight or sound of it; and is, in fact, no annoyance of which the State has a shadow of just right to take cognizance.

It seems a little strange that the courts of Tennessee hold that work done on Sunday by Seventh-day Adventists "is to the great annoyance and disturbance of the people, to the evil example of society, prejudicial to public morals, and a public nuisance to the citizens of the county, and against the peace and dignity of the State," when the judges and attorneys who prosecute these cases for the State know that the Adventists are among the very best citizens of the State. Were the people of the State all as well disposed

and as conscientious as are these Adventists there would be no need either of criminal courts or of prisons. Indeed, all courts might be disbanded, for whatever slight difficulties might arise would be settled by arbitration. Schools would abound, but saloons would be unknown. Is it reasonable that the example of such people is evil, and prejudicial to public morals?

It may not be amiss to remind the readers of THE SENTINEL that in their zeal for the morals of the country the supporters of Sunday-Sabbath sacredness by law, sent in from the States of Ohio and Michigan petitions purporting to represent nearly two millions more people than the total population of both States!

It seems that the Attorney-General for the Northwestern District of Tennessee means to make good his threat to prosecute the Adventists to the full extent of the law; for, not content with sending some of them to jail for quietly pursuing their vocations on Sunday, he is endeavoring to take their property for the payment of costs. However, only one of the imprisoned men has, we believe, property that can be taken under the law of Tennessee. A homestead, and necessary farming implements are, we understand, exempt from execution, even for costs.

THE "luxuries" which this imprisoned Adventist has, and of which the sheriff must deprive him and his family to satisfy the majesty of Tennessee law, are a spring wagon used for going to meeting, and for general trucking about—marketing light farm products, etc.—and a cottage organ, the property of his wife. It has then come to this in Tennessee that Seventh-day Adventists can have only the necessities of life. The "luxuries" are only for those who honor the Sunday. It is well to have the issues clearly joined and the situation fully understood.

THE *Christian Nation* and *Christian Statesman* in their notes on the International Sunday-school lessons on the third and sixth chapters of Daniel, both justify disobedience to civil law when it contravenes the law of God. How then can they condemn conscientious observers of the seventh day for obeying that part of the commandment which says, "Six days shalt thou labor and do all thy work"?

THE fourth commandment puts a difference between the seventh day and all the other days of the week, and that for a purpose, namely, to distinguish the seventh as God's rest day, the memorial of his work in creating the heavens and the earth. To treat all days alike or to habitually treat two days alike by abstaining

from work upon them is simply to violate the fourth commandment. It is just as impossible that the conscientious observer of the seventh day should also habitually observe the first day by laying aside all secular labor and business, as it is that he should labor on the Sabbath. Those who assert that Sunday laws do not invade the realm of conscience, lack either knowledge of the subject or candor to express their convictions.

It is announced that now, "after an agitation of a quarter of a century, the Hungarian Chamber of Deputies has adopted a resolution which commits that country to religious equality by binding the Government to introduce bills, making it possible, among other things, for Christians and Jews to intermarry, and for Christians to become Jews in faith." This is all plain enough, but not so the statement also made that "the new legislation will affirm the supremacy of the State over all creeds." That is, that whereas in the past a single creed has ruled the State, now the State is to rule all creeds. And this is heralded to the world as a victory for religious liberty! Will people ever come to understand that while the Church is supreme in its sphere, and the State supreme in its sphere, that those spheres no more touch than do Polaris and Crucis.

THE National Prohibition Convention will meet in Music Hall, Cincinnati, at 10 A. M., June 29. This is the sixth national convention of the party. In his circular letter to the press, Oscar B. Todhunter, Chairman of the Press Committee, says that "the policy of the party is well settled in its previous platforms." If anybody is in doubt as to the policy of the Prohibition Party he should read No. 49 of the *Sentinel Library* (advertised on another page of this paper).

"THE chief interest at this Convention," says Mr. Todhunter, "is likely to relate to a proposition to change the name of the party, and to fraternize or coalesce with other reform parties." This is significant, but not altogether reassuring. Some day enough of these National Reform forces will get together to accomplish something for their own aggrandizement, and for the overthrow of liberty of conscience.

THE AMERICAN SENTINEL,

A WEEKLY PAPER

Set for the defense of liberty of conscience, and therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

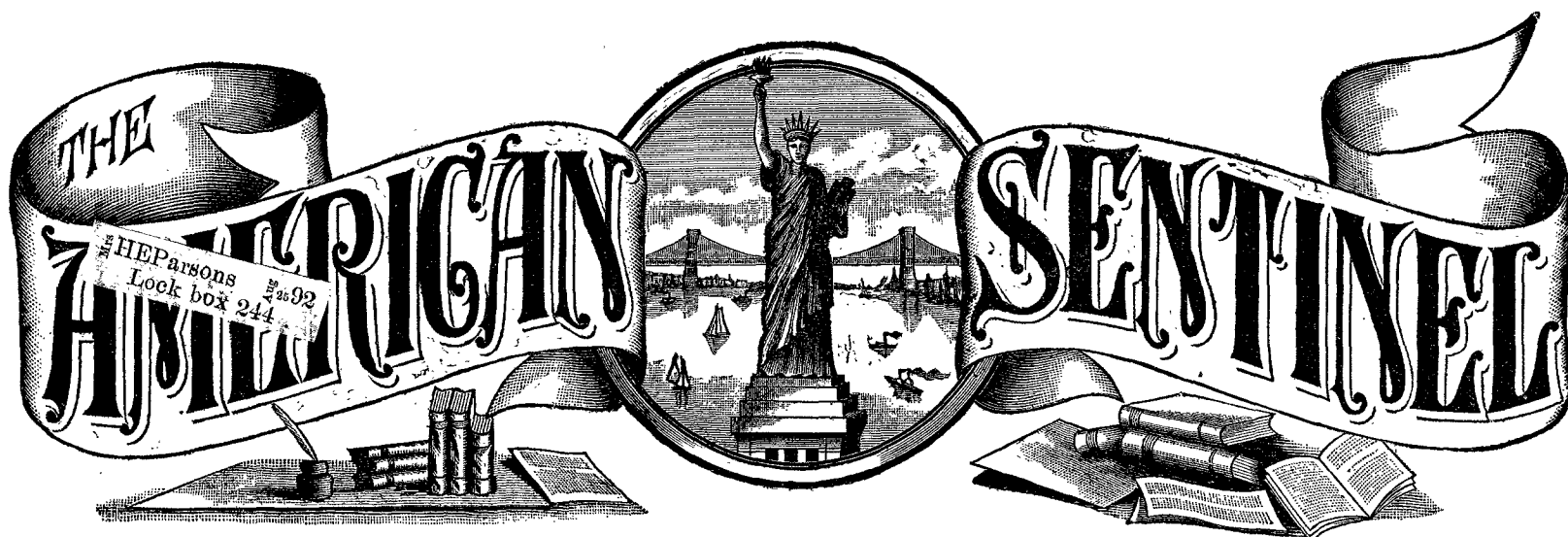
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Equal and Exact Justice to all Men, of Whatever State or Persuasion, Religious or Political.—Thomas Jefferson.

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No legislation can annul the ordinances of nature or abrogate the statutes of the Almighty.—John J. Ingalls.

“THE Stundists in Russia,” says a late cablegram, “are being persecuted with unabated vigor.” So are the Adventists in Tennessee.

THERE is no tyranny like religious tyranny, and once admit that religion can be controlled by law, or that it can control law, and freedom is gone—freedom of religion is gone if law can control it, and freedom of the citizen is gone if religion is to control the law.—Mrs. Susan Bullitt Dixon.

WE hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. That to secure these rights, Governments are instituted among men.—Declaration of Independence.

THE following from the decision of Judge Hammond in the case of R. M. King, is of interest in connection with the like cases of the Adventists tried in Henry County, Tenn., last month. Judge Hammond thus stated his views as to what is the measure of religious liberty, contemplated and guaranteed by the Constitution of Tennessee:—

Sectarian religious belief is guaranteed by the Constitution, not in the sense argued here, that King, as a Seventh-day Adventist, or some other, as a Jew, or yet another, as a Seventh-day Baptist, might set at defiance the prejudices, if you please,

of other sects having control of legislation in the matter of Sunday observance; but only in the sense that he himself should not be disturbed in the practices of his creed; which is quite a different thing from saying that in the course of his daily labor . . . he might disregard laws made in aid, if you choose to say so, of the religion of other sects.

That is to say, a man may belong to a sect; that sect may have a creed; they may practice according to that creed, and may not be disturbed in such practice; but at the same time, they must conform to the laws made in aid of the religion of other sects, who have control of legislation.

ACCORDING to Judge Hammond's interpretation of Tennessee law, if a man be a Baptist he may practice the precepts of the Baptist creed, but if the Methodists should have control of legislation, they could oblige the Baptists by law to conform to the precepts of the Methodist creed. Or one company of people might be Methodists, another Baptists, another Quakers, and so on; but if the Roman Catholics only had control of legislation, and should enact laws enforcing Roman Catholic doctrines and precepts, then the Baptists, Methodists, Quakers, etc., would all be obliged to conform to the Roman Catholic precepts, as by law required. And although protected in the undisturbed practice of *their own* creeds, none of these dissenting sects would be in any wise at liberty to disregard the laws made in aid of the religion of the Roman Catholic sect! And such, according to Judge Hammond's views, is the freedom of religious belief guaranteed by the Constitution of Tennessee!

IN the case of the imprisoned Adventists in Henry County, Tenn., Judge Swiggart said that were it not for the decision of the Supreme Court, in a like case, to the effect that Sunday labor constitutes a nuisance whether anybody is actually disturbed by it or not, he would be inclined to hold that a nuisance had not been proved. In like manner United States

Judge Hammond said in the case of R. M. King, that if it were within his province to decide that question, he would have no difficulty in thinking that King was wrongfully convicted, and that there is not any foundation for the ruling of the Supreme Court of Tennessee that it is a common law nuisance to work in one's field on Sunday. But, although he distinctly said that King was wrongfully convicted, and the State Court wrongfully decided when it confirmed his conviction, yet, as it rested exclusively with the State Court to decide what was common law in the State, and as the State court had decided that such was common law, it did not belong to the United States Court to overrule the State decision; and therefore he decided that though the thing was wrongfully done, yet it was due process of law. Surely when judges thus declare their inability to right confessed wrongs, “judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not enter.”

They Suffer in Silence.

SPRINGVILLE, Tenn., of unenviable notoriety because of the persecution of Seventh-day Adventists with which the name is associated, is a flag station on the Memphis branch of the Louisville and Nashville Railroad, about one hundred and twenty-five miles west of Nashville. The total population of the village is seventy-five souls. A mile and a half east of the village is the Seventh-day Adventist Church building, and in the immediate neighborhood of the church reside the forty or more Adventists and their families that compose the membership of the church and Sabbath-school. The railroad and a single county road run through the neighborhood, but a number of private or neighborhood roads make the several small farms in the vicinity easily accessible.

“The Adventist settlement,” as some term it, is one of the most tranquil to be

found anywhere in the thickly populated portions of the United States. The Adventists are a quiet folk. Neighborhood quarrels and boisterous revelry are alike unknown among them. But for the trains on the railroad, the loudest noises ever heard in the community would be the sound of the ax or hammer. On two days of the week, Sabbath and Sunday, even these sounds are seldom made by Adventists, for while they may be seen quietly at work on Sunday, hoeing gardens, cultivating crops or picking fruit, they avoid all noisy work in deference to their Sunday-keeping neighbors and the occasional Sunday churchgoer.

The Adventists hold regular Sabbath services in their little church, consisting of a Sabbath-school followed by preaching, when a minister is present; otherwise one of the elders gives a short exhortation which is followed by social meeting in which all participate. There is also a regular Wednesday evening prayer and social meeting, which is well attended; and Friday evening a Sabbath-school teachers' meeting. Special meetings are held when a minister is in the neighborhood, and generally on Sunday. None of these services differ materially from similar meetings held by other denominations, except that a deeper feeling of earnestness seems to pervade them.

The county being but poorly provided with public schools, a subscription school was started some months ago and is still in successful operation, though likely to be crippled by the persecution of those who are among its principal supporters. This school was designed to be a permanent institution and a part of the plan was to build a new church, in order that the present building might be better fitted for school purposes. What effect the persecution will have on this enterprise, remains to be seen. As the money necessary, has already been subscribed and some of the preliminary work done, it is probable that the new house of worship will be erected in the near future, notwithstanding the hostile attitude of the authorities and the imprisonment of the leading members of the church under an iniquitous Sunday law.

The home life of these Adventists is in keeping with their public profession. In their domestic relations, Christian love supplements and strengthens natural affection; and as a consequence both parents and children are happy in the enjoyment of those ennobling pleasures which God has given his creatures to bind them closer to himself and to each other. Theirs is not a gloomy religion.

But a cloud has settled over this otherwise happy neighborhood. From four of these homes, the light of the husband's and father's presence has gone out. The eyes of the lonely wife are red with weeping, and the plaintive plea of the children, "I want to see my papa," shows that their young hearts have learned sorrow also. These people have wronged no man and have lived in all good conscience toward God, yet they suffer under the color and forms of civil law. But there is no repining, no bitterness, no railing, either against the law or the officers who enforce it; they suffer in silence and meek submission, quietly biding God's time, confident that their faith and practice will be vindicated, if not before, at the final Judgment of the great day. And this is in "Christian America," in the nineteenth century of the Christian era! C. P. B.

The Establishment of Religion by Colonial Grant and Charter.

In the year 1657 the good people of Plymouth Colony began to put to its legitimate use the legislative structure which they had built, and which Justice Brewer considers to be one of the foundation stones upon which a "Christian nation" has been set, by decreeing that Quakers and heretics had no part or place in their commonwealth. They came, with but few other religious ideas than those which belong to an established church, having dissented and seceded from an established church, to found an establishment of religion of their own, where they could have complete freedom of conscience to worship as they pleased, and turn the tables upon those who disagreed with them by themselves becoming persecutors instead of being the persecuted. This was the natural outcome of the thought with which they came, it was the logical result of the laws which they made, and now, in March, 1658, they speak more decidedly, and at length, to the same point. The court decrees:—

WHEREAS there hath several persons come into this Government commonly called Quakers, whose doctrines and practices manifestly tend to the subversion of the fundamentals of Christian religion church order and the civil peace of this Government as appears by the testimonies given in Sundry depositions and otherwise. It is therefore enacted by the Court and the authority thereof that noe Quaker or person commonly soe called be entertained by any person or persons within this Government under the penalties of five pounds for every such default, or bee whipt; and in case any one shall entertaine any such person ignorantly if he shall testify on his oath that hee knew not them to bee such hee shall be freed of the aforesaid penaltie, provided he upon his first discerning them to bee such doe discover them to the constable or his deputie. It is also enacted by this Court and the authorities thereof that if any rantor or Quaker or person commonly soe called shall come into any towne within this Government and by any person or persons bee knowne or suspected to bee such, the person so knowing or suspecting him shall forthwith acquaint the Constable or his deputie of them on paine of presentment, and so liable to censure in court who forthwith on such notice of them or any other intelligence hee shall have of them, shall diligently endeavour to apprehend him or them, and bring them before some one of the majestates whoe shall cause him or them to be committed to Gaole, there to be kept close prisoners, with such victualls onely as the Court alloweth until hee or they shall defray the charge both of their imprisonment and there transportation away; together with an Engagement to returne into this Government noe more or else to be continued in close durance til further order from the Court; and as for as much as the meetings of such persons, whether strangers or others proveth disturbing to the peace of this Government: It is therefore enacted by the Court and the Authority thereof that henceforth noe such meetings bee assembled or kept by any person in any place within this Government under the penalty of forty shillings a time for every speaker, and ten shillings a time for every hearer that are heads of families, and forty shillings a time for the owner of the place that permits them soe to meete together. (And if they meet together att there silent meetings soe called then each person soe meeting together shall pay ten shillings a time and the owner of the place shall pay forty shillings a time.)

The clause in parenthesis was incorporated in the original draft of the decree, but as it stands in the clerk's copy has a pen mark drawn through it, as evidence that it was afterward abrogated. But it stands nevertheless as a silent witness, together with the rest of the decree, of the spirit which actuated those, who, according to the opinion of Justice Brewer of the Supreme Court, were an active factor in the establishment of the religion of this Nation by virtue of which this is a Christian Nation.

It begins to look as if some one needed to revise their ideas of Christianity. Of

course it cannot be Justice Brewer, for he is one of the Justices of the Supreme Court of the United States. It is never well to make a hasty decision, and those of us who have given any thought to this subject are able to hold our views and their expression in abeyance until we have studied these old statutes and charters still more. W. H. M.

Constitution and Sunday Laws.

THE Constitution of the United States of America and the Constitutions of the several States are the supreme law of the land. All Sunday laws, as such, are made in contravention of these Constitutions and are therefore, notwithstanding the decisions of various and sundry courts to the contrary, absolutely null and void in law, and can be shown to be so; although they have been acted upon and men have been most unjustly punished under them.

It is time that sensible men look into this thing, for whatever touches the rights of one citizen touches the rights of all.

What has been the origin and motive of Sunday laws? From their beginning in the early part of the fourth century, they have been enacted in the interest of the religion of the majority in power at the time, and more in the interest of the power than the religion. But Constitutions are intended expressly to protect all, even a minority of one, in those rights of a free man which are declared by them to be inalienable. And the several Constitutions of the States say that every man shall be protected in the "exercise of his religious belief" (premising that such exercise shall interfere with no one else to their injury) and that "no preference shall be given by law to any religious society or mode of worship." Yet these Constitutions are violated daily and by men who call themselves lawgivers and lawmakers.

The apathy and blindness of the average American citizen to the danger so fast crowding upon us of a union between Church and State in this country, is something appalling to a looker-on. They think because we have railroads and telegraphs and all the science of the nineteenth century that we can not go back to the Inquisition or to the persecutions of two centuries ago or more. They have forecasts of the weather and yet can not read the signs that foretell the corruption of religion and the destruction of law in the abrogation of our Constitutions and the assumption of authority by fanaticism and bigotry. Why men have already been persecuted under these Sunday laws—innocent, true-hearted men, humble, pious men, simple, and plain men who believed in the Bible, word for word, who believed that "the seventh day is the Sabbath" of the Lord their God—"in it thou shalt do no work;" and also believed it to be equally a command of God, "six days shalt thou labor"—men who harmed no one, whose lives were singularly peaceful and pure—such men have been hounded to death in various of our States by religious persecution. And five citizens of Tennessee, Seventh-day Adventists who believe honestly that it is their duty to work six days of the week and rest on the seventh, are now under indictment for the great crime of plowing their own fields on Sunday. Even Constantine in his Sunday laws excepted agriculturalists. It remains for the nineteenth century civ-

ilization to go even farther than the fourth in this barbarism.

Sunday laws are being everywhere proposed; and very recently Judge Hammond, of the Federal Court, declared, in a decision confirming the decision of the Tennessee Court in the case of R. M. King, a Seventh-day Adventist, who was fined and imprisoned for pursuing his "ordinary avocations" on Sunday, that "if one ostentatiously labors for the purpose of emphasizing his distaste for and his disbelief in the custom, he may be made to suffer for his defiance by persecutions, if you call them so, on the part of the great majority, who will compel him to rest when they rest." Poor Mr. King was simply plowing in his own field, in the performance of what he sincerely believed to be his duty, and was injuring no one. He had, according to his belief, the command of God to justify him, the example of the Saviour to uphold him, and, he might well have thought, the Constitution of his State to protect him; and yet this Judge, this *creature*, sweeps away in this decision all the protection accorded by the Constitution to a free exercise of religious belief, sets at naught the example of Jesus Christ who also kept the seventh day as his Sabbath, and holds as an act of criminality, and fit for persecutions, that obedience to his God which was to Mr. King his highest duty. Broken in means and in health by fine and imprisonment, he has been called to his final rest by a higher power than his iniquitous judges, who will surely be called to account if there be any retribution in the future—judges who regarded the conscience of the majority as the only conscience to be considered. God save the mark! what is the conscience of the majority?

In the Congress of the United States, laws are being proposed by members from various States all looking to controlling the Christian Sabbath, Sunday, by law. Christians fondly imagine that by these laws they are, as the old preacher said, "fighting the devil." On the contrary they are preparing the way for a legion of devils to spring upon them as soon as any one of their various sects shall predominate over the rest and become most powerful among them.

When the Sunday rest bill, offered by Hon. W. C. P. Breckinridge, was defeated some two years since, one of its advocates stated that it would be brought up again at the next session; "not," he said, "that we care so much for this bill, for there is but little in it, but we want it as a precedent; once admit the principle and Congress can not refuse to make other laws in accordance."

A PRECEDENT! TO WHAT?

The Constitutions are the only protection to the minority. Jesus Christ suffered martyrdom at the hands of a majority for expressing his religious belief. He believed he was the son of God, and said so. The Jews did not agree with him in his belief; and, religion being a "part of the law of the land," and subject to the law, and the Jews being the majority who made the laws, they crucified him. Under our Constitution he would have had, though a minority of only one, the perfect right to say he was the son of God and to convert as many as he could to his own faith so long as he injured no one in any way, and would have been protected in this right unless he should have fallen

into the hands of those who would violate the Constitution by making religious belief subject to law, and law subject to whatever religious party might happen to be in power at the time.

For your freedom's sake, Americans, cling to your Constitutions! They are wise, let them be dearer to you than life itself. Cling to them, for once you throw them aside, you indeed "bare your breast to the shaft and your brow to the storm" of whatever odious restrictions a triumphant and tyrannical majority may choose to impose upon you.

But some will say "Sunday laws are not unconstitutional." How can this be so when Congress is expressly forbidden to make any law respecting the establishment of religion, and the States are expressly forbidden to make any law that shall give preference to any religious society or mode of worship. Is not the observance of Sunday, by Christians, as their Sabbath, a part of their mode of worship and are not the Christians a religious society? though subdivided into many sects? and does not the enforcement by law of even one religious observance give preference by law to the mode of worship of which that observance is part? and is not such a law, so far as it goes, a law made to establish that religion to which such observance may belong? How then can it be anything but unconstitutional? how can either Congress or any Legislature make any such law without a direct and positive violation of Constitutions both State and Federal?

But some will say the Sunday laws are not religious in any sense of the word, but only for the benefit of the working classes to insure them rest, whilst others advocate them as a "police regulation."

Now, if the law can decide that a man must rest one day, can it not decide that he must rest two days, or any number of days? Or, that he shall rest only one day in ten, as was decreed in France after the revolution there? But, to be equal, the rest law ought to apply to all men equally and to all sorts of labor. If only works of charity and necessity are to be allowed, and men are forbidden by law to receive pay for Sunday work, then the minister of the gospel could not receive pay for his Sunday preaching—the choristers and the organ-player, the sexton and the boy who blows the bellows would all be debarred from emolument for their Sunday work—and all must do it as a matter of charity. It would be interesting to know how many would continue to preach under this state of the case.

As a police regulation. Under Constitutions that declare "no preference shall be given by law to any religious society or mode of worship," how can an act, solely in deference to the Christian religion, be made a crime that is not a crime *per se*? an act be made a crime that injures no one? an act that is a virtue on Monday, be made a crime on Sunday? and yet the law, so creating a crime for the sole purpose of punishing it in deference to a certain mode of worship, not be unconstitutional? and in defiance of the Constitutions of the States and of the United States? No such laws can stand the test of constitutional integrity.

It may be said it is in the interest of public order to close saloons on Sundays on the ground that idleness begets mischief, and all the working classes being at leisure Sunday, there may be more danger to the peace than on week days. But

if so, the law should be applied not to Sunday alone, or to it as the Sabbath, but every legal holiday as well, since the working classes are equally as idle on those days as on Sundays.

No, gentlemen, make no Sunday laws, repeal all that are now on the statute books. Repeal all school laws relating to religion. Let religion be taught in the homes and the churches where it belongs, and infidelity and atheism can never "hold the reins" as is feared by some, so long as religion is left free. Let all religion be free as the air of heaven. Have no compulsion about it, and like the air its various currents are life-giving and purifying. But once confine it, deprive it of its native freedom, and like the air so confined, it becomes a very engine of destruction and of death itself.—"*Kaintuckee*," in *Henderson (Ky.) Reporter*.

What the Fourth Commandment Requires.

EVERY person has a right to work six days in every week, for the language of the commandment is, "Six days shalt thou labor, and do all thy work." These words God spake with his own voice, and the right which they confer upon mankind is a God-given right, confirmed by an authority beside which all opposing human authority becomes an absolute nullity.

But the language of the commandment imparts something more than a mere permission to labor upon six days of the week. It imparts something in the nature of an obligation.

The propriety of its doing so can be readily seen. Six days of the week are left to be devoted to man and his temporal interests, but the seventh day is the Lord's,—the day upon which he rested, and which he blessed and sanctified. This day must therefore be kept distinct and separate from all other days, and of course the means for doing this must not be likewise employed in behalf of other days, or the distinction would be lost. If mankind should regularly refrain from work upon two days of the week—the seventh day and some other day—in the manner prescribed by the commandment for the seventh day, there would be nothing in it to show which day it was that God rested upon, and which he sanctified and blessed,—nothing to signify that God created the heavens and the earth in six days, and rested upon the seventh,—and thus the purpose of the institution would entirely fail. The observance of the commandment by rest upon the seventh day would be nullified by the like rest upon the other day. It is absolutely essential, therefore, that the six working days should be kept distinct in character from that day which God has set apart for himself.

But the impropriety of resting upon both the seventh and first days of the week does not stop here; for the first day is a *rival Sabbath*. Peculiarly offensive to God, therefore, must any act be which is an acknowledgment of the claims of this false Sabbath to the sanctity and reverence due his own day. In what other way could such observance of the first day, by one who knew its claims to be false, be taken, but as an insult to the Creator? In what other way could the Creator himself regard it?

The person who refrains from labor upon the first day of the week, thereby acknowledges either the claims of the day,

or the authority of the power which seeks to enforce such rest. He may not "keep" the day as the Sabbath day should be kept, according to the spirit of the Sabbath commandment—his observance of it may be one of form only; but this in the eyes of others at least, is an observance of the day, for only each individual can examine the thoughts and intents of his own heart. The eyes of the world around us can not, or at least do not, penetrate beyond the letter of our Sabbath observance,—the outward refraining from labor; this is all, therefore, that can be asked of any one in enforcing Sunday observance. This also is all that the authors of the first-day Sabbath ever asked as that which should constitute its observance. Sunday was never blessed, sanctified, and made holy; as a rival to the true Sabbath, it is sufficient that the religious world should be induced to rest and attend religious worship upon that day instead of on the seventh day. The edicts which gave rise to Sunday observance never commanded anything more; nor is anything more exacted by the apostate church which has ever been the especial guardian of the day. Every intelligent person knows that the Roman Catholic Church does not demand of its members the observance of Sunday in the spirit of Isa. 58:13. That is the observance demanded by God with reference to his day,—an observance which reaches to the words, and the thoughts of the heart.

"God is a Spirit, and they that worship him must worship him in spirit and in truth;" but the "beast," the Papacy, is not a spirit, and demands no spiritual worship. In those countries where the reign of the Papacy is most supreme, the presence of the devout worshiper at mass on Sunday morning, is deemed by the priest nothing incompatible with his presence at a bull fight in the afternoon; and in our own land it is well enough known that the Catholic communicant, having attended religious services in the morning, is at liberty to spend the remainder of the day just about as he pleases.

The Catholic Church does not demand Sunday observance as an act of worship to God, but as an act of homage to itself, and as such it is an act in the highest degree offensive to God. It lowers his Sabbath before the world to a level with the spurious, rival Sabbath which is of satanic origin. It nullifies entirely the act of resting upon the preceding seventh day. To worship God, and an anti-Christian power also, is to worship the latter power alone. God demands that we should worship and serve him always, and him only. The devil is satisfied to let us serve God part of the time and himself the rest of the time, well knowing that we are thereby serving him all the time, and God not at all. We do not think also that any person can afford to surrender, under such circumstances, his right, before mentioned, to six days of secular employment in every week. He who surrenders a God-given right in obedience to an arbitrary demand by any earthly power, merely as an act of homage to itself, makes himself a slave.

We think therefore that it should be a matter of conscience with all observers of the true Sabbath, not to comply with the demand to rest on the first day of the week. However, "let each be fully persuaded in his own mind." It is certain that they, and all others, have a right not to keep Sunday, and we think it equally evident that to do so would be to make a

compromise that would be very displeasing to God.

God will surely vindicate his word; and those who stand upon that word need have no fear but that they will be vindicated with it. Of course, it must not be forgotten that in such a matter every person should act with discretion, taking care not to disturb others, or to make himself needlessly obnoxious to any. Nothing is more unnecessary, nothing would be more unwise, than that any one should make a needless and obnoxious display of his antagonism to Sunday rest. It is enough that a person should quietly and unostentatiously pursue his secular duties upon the first day of the week, and it would certainly be great folly for any one to bring needless trouble in this respect either upon himself or upon the cause of the truth which he professes.—*Advent Review and Sabbath Herald*.

A Judicial Profession of Christianity for the Nation.

[Further extracts from an address by A. T. Jones, delivered at Battle Creek, Mich., May 14, 1892, as reported in the *Review and Herald*.]

JUSTICE BREWER'S decision establishes and justifies the requirement, from all officials, of a belief in the doctrine of the Trinity, and the inspiration of the Scriptures, by a quotation from the Constitution of Delaware, of 1776, as follows:—

I. A. B., do profess faith in God the Father, and in Jesus Christ his only son, and in the Holy Ghost, one God, blessed forevermore; and I do acknowledge the holy scriptures of the Old and New Testaments to be given by divine inspiration.

And the doctrine that is held all through the decision, that this thing and the Constitution speak the same language and have one meaning, is just at this point emphasized in the following words:—

Even the Constitution of the United States, which is supposed to have little touch upon the private life of the individual, contains in the First Amendment a declaration common to the Constitutions of all the States, as follows: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." And also provides that the Executive shall have ten days (Sundays excepted) within which to decide whether he will approve or veto a bill. [And there is a sly recognition of Sunday observance as constitutional.] There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and reaffirm that this is a religious Nation. These are not individual sayings, declarations of private persons, they are organic utterances; they speak the voice of the entire people.

Having now established a religion for "the entire people," with all the appurtenances thereto, the court cites and sanctions the declaration of the Supreme Court of Pennsylvania, that "Christianity is, and always has been, part of the common law," and then proceeds to establish the doctrine that it is blasphemy to speak or act in contempt "of the religion professed by almost the whole community." And this is done by citing the pagan decision of Chief Justice Kent, of New York, which "assumes that we are a Christian people."

There remains but one thing more to complete the perfect likeness of the whole papal system; and that is the direct and positive sanction of Sunday laws. Nor is this one thing lacking. It is fully and completely supplied. As before observed, it is broadly hinted at in the quotation last made above. But the court does not stop with that; it proceeds to cite the Sunday laws as one of the "organic utterances," which proves conclusively that

this is a Christian Nation." The words of the Court are as follows:—

If we pass beyond these matters to a view of American life, as expressed by its laws, its business, its customs, and its society, we find everywhere a clear recognition of this same truth. Among other matters, note the following: The form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies, and most conventions, with prayer; the prefatory words of all wills, "In the name of God, Amen;" the laws respecting the observance of the Sabbath, with the general cessation of all secular business, and the closing of courts, legislatures and other similar public assemblies, on that day. These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that THIS IS A CHRISTIAN NATION.

Now let us sum this up and see what has been done: There is a national religion established, and it is called Christianity and Protestantism. With this there is also specifically justified and established as the meaning of the Constitution of the United States, (1) the maintenance of the discipline of the churches by the civil power; (2) the requirement of the religious oath; (3) the requirement of the religious test-oath as a qualification for office; (4) public taxation for the support of religion and religious teachers; (5) the requirement of a belief in the Trinity, and the inspiration of "holy scriptures of the Old and New Testaments;" (6) the guilt of blasphemy upon every one who speaks, or acts, in contempt of the established religion; (7) and laws for the observance of Sunday, with the general cessation of all secular business. All this is declared by unanimous decision of the Supreme Court of the United States, to be the meaning of the Constitution of the United States.

Now what more was ever the Papacy than that? What more than that was ever required by the Papacy? Not one thing. And all this is declared in favor of Protestantism. What, then, is this but the legal establishment, and that by the highest court of the Government, —What then is this but the legal establishment of the very likeness of the Papacy? If there is one here who does not think so, then I wish he would tell us what more needs to be done, or what more could be done, to make the likeness of the Papacy, in the principle of the thing?—in principle, I say, not yet in its practical workings, for life has not yet been given to it. But so far as the making of the thing goes, and the establishment of the principles of it, the likeness of the Papacy is made in this decision.

Look at it from another standpoint. Suppose an amendment to the Constitution had been passed by Congress and presented to the people for adoption. Suppose that amendment had recited in a preamble these very historical statements here cited by the Supreme Court, and then upon that had declared that this is a Christian Nation. But even more than this has been and, is now, actually done by this decision. If such an amendment were ever adopted, and so were made a part of the Constitution, it would still remain for the Supreme Court to define the meaning of it. But the Court has already done all this.

The Court has traced the whole course of religious purposes in government from Ferdinand and Isabella down "to the present hour," and has declared that this is the meaning of the Constitution as it now stands. This is the unanimous voice of the authoritative interpreter of the Constitution. Legally, and so far as the

governmental action is concerned, what the Supreme Court says the Constitution means that is what it means. Such, then, being the officially declared meaning of the Constitution as it now is, what more could be done even by an amendment containing these very statements, when it would still remain for the same Court to declare its meaning?

This decision, therefore, is actually stronger, if anything, than an amendment would be in itself. Consequently, if we would be justified in saying to the people that such an amendment would be the making of the image to the Papacy, how much more are we justified in lifting up the voice and saying to all the people that this is the making of an image to the Papacy, that that image is now made, and that this decision opens the way for the fulfillment in completest meaning, of all that prophecy announces and warns against.

Now do not misunderstand. I do not say that the image is living and speaking and acting. I only say that in principle it is made. There yet remains that life shall be given to it, that it shall speak and act.

The World's Fair and Sunday.

THE question propounded in THE AMERICAN SENTINEL, "Have the Directors of the Columbian Exhibition been delegated any power by the American people to regulate the religious observances of the World's Fair Exhibitors in 1893?" must be answered in the negative. The assumption by any body of men, no matter how respectable in number and daily walk to speak for the people, and to urge by repeated clamor that they represent the wishes of the people on the subject, is the only basis for the belief that the Directors of the Exposition have been instructed on the question.

The people speak through certain designated and prescribed methods, and their agents in the shape of legislative bodies speaking for the people, are, themselves, restricted in power and may lawfully bind the people only within the scope of the powers delegated to them.

Among those powers there are none delegated which authorize the appropriation of public funds placing restrictions on their expenditure which will deny to any class of citizens equal beneficial results with every other class; and it is contained in that that the majority of the people have no right to instruct the Directors of the Exposition to close the gates on any day of the week, whether the day be Sunday, which is the day observed for religious purposes by Christians, and is not scriptural, or Saturday which is the day observed by the Hebrews and is the Sabbath and scriptural.

To close the gates on Saturday would deny the right to the Jew to visit the Exposition on that day; a right he is entitled to enjoy in common with other citizens and because of his citizenship, and the Jews are a small minority of the people. Yet if the Scripture is to be followed and the Sabbath respected, the gates should be closed on that day, if on any day. The question of numbers can not justify injustice; and the insistence that the majority of religionists in this country observe Sunday and therefore the gates should be closed on that day, is simply the claim of right because of might.

But the majority of the people of these

United States, the majority which is paying the expenses of the Fair, conceding that it does observe Sunday for religious worship does not observe it to the extent of denial of amusements, innocent in themselves, giving no scandal and working no injury; much less when the amusement brings with it instruction and therefore elevation of mind together with health of body. "We the people" is an expression too often the outcome of a feeling which should be written, "We want to be the people, and who, if we were the people, would compel all men to do as we think, not as their liberty of action permits." We, the people, spoke at Omaha demanding the gates of the Exposition be closed on Sunday; and, We, the people, spoke at Philadelphia through the Executive Board, of the Knights of Labor, demanding the gates of the Exposition be kept open on Sunday. We, the Omaha people, claim to represent one-sixth of the population of these United States. But it will not be denied that, at the very least, We, the Philadelphia people, who toil and labor and work six days in the week in fields, and farms, and shops, and mines, and at the desk, and at the case, represent another one-sixth of the population.

The people have not instructed the Directors to close the Fair on Sunday, nor have they delegated that power to anybody, or bodies of men.

The people who pay for the Fair have the right to visit the Fair when their convenience or their pleasure moves them.—*Kentucky Journal*.

Democratic vs. Republican Religion.

THAT exemplar of the perfection of political religion, the *Mail and Express*, true to its political instincts had no criticism of the members of the Republican Convention, when, in session at Minneapolis, they occupied Sunday in electioneering for the great and good Presbyterian candidate; but now the capacities of the English language are scarcely sufficient to furnish invective to heap upon the Democratic Convention and its delegates at Chicago because Democratic politics were not laid aside on Sunday. THE SENTINEL is not partisan in politics, and so wears no party spectacles to blind it to the apparent fact that, according to the creed of the *Mail and Express*, Republican politics are religious and Democratic politics are irreligious. This is another evidence that when the *Mail and Express* has said, as it frequently has, that "religion is politics," that it was always to be understood as intending to say that religion is Republican politics; and so Republican politics being the Christian religion and the American Sunday being the exponent of that religion, which to the *Mail and Express* is but another name for Republicanism, it naturally paraphrases in its own mind that biblical expression as to the Sabbath being made for man, and, applying it to the political Sunday, reads that Sunday was made for the Republican Party and not the Republican Party for Sunday, and it being, thus, quite clearly Republican in character, the Democratic Party has no right or title in it and to it, and any use of the republican Sunday for democratic purposes would be desecration.

The organ of political religion opens its description of Sunday at Chicago during the Democratic Convention with the scare head, "A Riotous Day! How Democrats

desecrated the Sabbath in Chicago;" and continues:—

The Sabbath day was one wild hurrah. . . . The desecration began early. . . . It was a day of utter abandonment and in perfect keeping with Democratic methods. . . . No more disgraceful desecration of the Sabbath was ever witnessed in Chicago. . . . Every delegate drank yesterday, and the bar room doors were wide open. The extra and regular police on duty in the hotel made no secret of taking a drink whenever they wanted it, and once in the afternoon the roundsman marshaled his squad of men in the Auditorium lobby and marched them in a body into the bar, and demanded free drinks for them all—and they got them, too.

One policeman, after drinking one large glass of beer, wanted a second, and because the bartender did not give it to him at once, threatened to make a riot. After getting their beer the policemen took cigars, lighted them and returned to their posts puffing their cigars. And this is Sunday in Chicago.

DEMOCRATIC SABBATH DESECRATION.

Drunken men lie everywhere, and the mob and drunks are heard everywhere. I saw a number of men, too drunk to move, lying in the gutters along Michigan avenue. At one time it looked as if there would be a big fight near the Wigwam between a crowd of men who were trying to force a dead-drunk Democrat into a cab and another crowd who were trying to get him out. Finally the cab drove off and the "terrible example" fell into the gutter and remained there while the two factions fought out the case with their tongues.

A RIOTOUS NIGHT.

At night the Palmer House was again the center of attraction for the crowd, and added to the thousands of Convention yellers came the Chicago people. Men and women swarmed into the place, and the latter brought their children and even their babies. In that great crowd these babies in arms were pushed and hauled about, crying because their parents were out for a Sunday racket. . . .

REBEL AIRS FITLY CLOSE A DESECRATED DAY.

Just before midnight the Calumet Club, of Baltimore, came in with their band, and marching down Congress street, played "Maryland, My Maryland."

On reaching the Auditorium the Baltimore boys serenaded the Tigers with "Dixie," and playing the old rebel tune, marched on to their hotel, thus fitly closing for the Democratic party a most disgusting Sabbath of desecration.

If thus early, in the campaign upon which it has entered to show that politics is religion, the *Mail and Express* finds it necessary to use such descriptive language and broad characterization as this, what is likely to be the style of future canvases in religious politics, when both the editorial and reportorial corps shall have become fully indoctrinated with the theories they are expected to support, and in sympathy with that form of religion, and *en rapport* with that style of political feeling and expression? The policy which the *Mail and Express* is marking out for itself is certainly remarkable.

W. H. M.

"A Warning for the Fair."

COMMENTING upon the wild debauchery which marked Chicago on the Sunday preceding the Democratic Convention, when the city was full of politicians who had not taken the temperance pledge, the *World* says:—

Last Sunday in Chicago was, according to all accounts, not an ideal Sabbatarian Sunday. Sunday in Chicago does not ordinarily meet the Sabbatarian ideal. The theatres are open and performances are given as on week days; concert gardens flourish, the saloon business is lucrative, and no one who yearns for a "little game" need be disappointed on account of the day.

This is the ordinary Sunday of Chicago when the city has only its regular population and its normal accession of visitors. With the unusual number of strangers brought there by the convention, and in the absence of sufficient opportunities of innocent and reputable amusements, the day was, according to reports, largely occupied by a vast and unsavory orgy.

We call attention to this unpleasant subject be-

cause the well-known scenes of dissipation on Sunday in a great city with an unusual crowd of strangers in it are what Chicago may be expected to show to this country every Sunday during the Exposition, if the Exposition is closed to visitors on that day.

The experience of last Sunday proves what we have repeatedly asserted, that to close the Exposition on Sunday would be to drive the visitors to pleasure resorts, to the saloons and to worse places.

There is undoubtedly much truth in the *World's* words. From a civil standpoint the very best thing would be to keep the Fair open on Sunday in the interests of civil order. The religious part of the question would be settled by each individual remaining away from the Fair at such times as conscience might dictate. Of course an open Fair can not be reconciled with proper Sabbath observance, but Sabbath observance is an individual matter. The State has nothing to do with it any more than it has with regular attendance upon religious services. Those who can not conscientiously attend the Fair on Sunday will of course not do so, likewise those who cannot go on the seventh day. But if the managers want to keep the Fair open and can find men willing to do the necessary Sunday work it is their concern.

A Close Likeness.

IN 1658 the preamble to a law promulgated by the General Court of Massachusetts referred to the Quakers as "a pernicious sect" "whose actions tend to undermine civil government," and sets forth that notwithstanding repeated efforts on the part of the authorities "they have not been deterred from their impious attempts to undermine our peace and hazard our ruin."

In like manner, the indictments against Adventists in Tennessee charge that their Sunday work on their farms "is to the great annoyance and disturbance of the people, to the evil example of society, prejudicial to public morals and a public nuisance to the citizens of the county and against the peace and dignity of the State." The nature of the annoyance was the same in both instances, namely, as a witness in the King case in 1890, testified, "It was very annoying to my feelings." "On what grounds?" was asked. "On the ground that it was a violation of laws, both sacred and civil." "Then it was an excitement of your religious feelings, and repulsive to your views of Christianity?" inquired the attorney. "Yes, sir," answered the witness. The likeness between the persecution of Quakers in Massachusetts in 1658 and that of Adventists in Tennessee in 1890 and 1892 is very close. Two hundred and thirty-four years has made but little change in human nature. This is evinced by the fact as stated by Judge Hammond, that "by a sort of factitious advantage, the observers of Sunday have secured the aid of the civil law, and adhere to that advantage with great tenacity, in spite of the clamor for religious freedom."

THE Founder of Christianity taught that the Sabbath was made for man, but a careful study of the *Christian Statesman* and the *Woman's Christian Temperance Union* papers has convinced us that the preachers of the country have got it into their heads that Sunday was made for the clergy.—*Christian Gazetteer*.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE National Convention of Loyal Orangemen, in session, at Pittsburg, Penn., has adopted a resolution in favor of closing the World's Fair on Sunday; but the report does not state that the Orangemen have asked Congress to legislate in the matter.

THE *Post-Intelligencer*, of Paris, Tenn., in its enumeration of cases heard before the Circuit Court of Henry County, in the middle of a column of names of offenders on trial for "gaming," "carrying pistol," "disturbing public worship," "abducting female," "keeping saloon open Sunday," publishes the names, "W. S. Lowry, J. Moon, John Dortch, James Stem, working on Sunday—guilty."

THE platform of the People's Party, of Polk County, Minnesota, adopted by the Convention held at Crookston, May 24, 1892, contains this paragraph:

"That we favor the opening of the World's Columbian Exposition every day of the week."

The Convention, which adopted the platform, consisted of one hundred delegates representing forty-five hundred voters.

THE Sioux Falls *Daily Press* expresses this editorial opinion as to the effort to secure legislation by Congress to close the World's Fair on Sunday: "It appears to the *Press* that, as affairs are now situated, all the talk of governmental interference is useless. The laws of the State of Illinois are yet paramount in the premises, and unless this right is yielded to the Government, the opening or closing of the Fair will depend on enforcement or non-enforcement of the State law."

IT seems in Germany the penny-in-the-slot machine is prohibited from working on Sunday. A late news item from Berlin says: "The ministers of Commerce, Education, and the Interior have issued a circular to the Prussian prefects, instructing them in regard to the operation of the new law regulating Sunday labor, the rules of exemption, etc. One curious paragraph orders the suspension of the sale of sweets, matches, etc., by automatic machines during the prohibited hours."

THE *Tribune*, in reference to the action of the House of Representatives, on May 26, as to the Sunday closing of the Government exhibit at the World's Fair expresses itself thus: "The House has done an inexcusable thing by ordering that the Government exhibit be closed Sunday, meaning thereby that the Government building shall be shut up. When the Sundry Civil bill which contains that foolish direction is considered in the Senate, it should be stricken out, as not representing the wishes of the vast majority of the people of the United States, and as lessening the value of their Exposition. That matter, too, should be left to the judgment of the directors."

IN a recent speech in Congress on closing the World's Fair on Sunday, Mr. Morse is reported to have said:—

Some time since the president of one of our Young Men's Christian Associations addressed an inquiry to the superintendents of a large number of railroads as to the experience of their roads with Sunday trains, asking if they paid, and what was the effect upon the employees. The almost universal answer was that they did not pay, and the effect upon the employees was demoralizing.

It has always been understood that railroad corporations were organized for the purpose of making money. If there has yet been a single instance in which one of these corporations has continued in any given line after it had proved to be unprofitable,

there is no record of it at hand. If Mr. Morse is sure that Sunday trains do not pay, all he will have to do will be to convince the managers that such is the case, and they will be abandoned at once. He would then be saved the trouble of making long speeches on the question before Congress.

At the convention of the National Turner-bund just held in Washington, D. C., the following was adopted:—

WHEREAS, a continued pressure is sought to be exercised for the closing of the Chicago World's Fair on Sundays and holidays: therefore,

Be it resolved by the biennial convention of the North American Turner-bund, in session at Washington, D. C., June, 1892, that the turners, and all liberal-minded citizens of this country for whom they may speak, do most earnestly protest against such Sunday exclusion, and do petition the proper officers of the World's Fair not to yield to this demand of the "Sunday Saints."

A committee of three was appointed to present this, with other resolutions, to Congress.

THE Boston Congregationalist says:—

In considering the problem that faces the Directors of the Exposition, it must not be assumed by the churches that the Directors will have nothing but pressure for closing brought to bear upon them. Unitarian conferences throughout the West are petitioning for Sunday opening. The Free Religion Association, at its annual meeting in Boston last week, made similar declarations. But more influential than these will be the letters from the Trade's Unions of the country demanding Sunday opening. Samuel Gompers, President of the Federation of Labor, having just sent a circular letter to all trade's unions in the United States, urging them to use their influence in that way. Still more influential will the secular press be, for with but few exceptions it favors the opening.

It is noticeable that in this entire paragraph, the *Congregationalist* gives no hint that it realizes that there is any principle at stake, or what that principle is; neither does it attribute to any organization mentioned the motive of defence of any principle.

MONTCLAIR, N. J., is a good example of the character of the feeling which inspires the advocates of Sunday laws and their strict enforcement. An enterprise to connect East Orange and Montclair by a street railroad is actively opposed by many residents of Montclair, who are wealthy, able to ride in their own carriages, and have no need of street cars. A published report of the matter says: "There are no Sunday trains to or from Montclair, and the place is isolated from the world on that day of the week. The more wealthy residents say they don't want the town to swarm on the American Sabbath with picnics and sick babies from Orange, while the street railway advocates say they ought to have means of riding for five cents, since they are not rich enough to own carriages."

These citizens of Montclair are determined that the fresh air of the "American Sabbath" shall not be desecrated by sick babies in their town. This is the Christian (?) spirit which inspires Sunday-law advocates the world over.

A DESPATCH from Hingham, Mass., of June 14, says: "Maurice McGrath, Martin McCormick, Amos Stevens, Louis Eldridge, I. A. Reed, John McCormick, and Henry W. Littleton were before Judge Kelly, in the Second District Court this morning, charged with performing unnecessary labor on the Lord's day. All pleaded guilty to the charge, except Mr. McGrath, and were fined five dollars each. Mr. McGrath conducted his case and was discharged.

"These are the first of the batch of Sunday breakers to be brought before the court, but it is claimed that before the summer is over there will be several, if not hundreds of Sabbath-breakers brought before the court, for it is said that all found working on the Lord's day, such as steamboat men, railroad men, carriage and barge drivers, ice men, watering-cart drivers, horse-car drivers, bartenders, cooks

in fact every one who makes Sunday a business day will have to settle before the court, as it is intended to make a crusade against them."

THE *Denver Daily News* in an editorial on Sunday closing at the World's Fair, has this paragraph: "Let us hope that the contest over Sunday as related to the World's Fair will go to the root of the business, and result in a recognition of the undoubted rights of the people. The wisdom of resting one day out of seven is conceded by everybody, but all legal regulations on the subject in this country should be, and rightfully can only be, based on civil and secular grounds. Matters relating to supernatural affairs rest absolutely with the individual, distasteful as that theory is to certain of the clergy, who have not yet become emancipated from the old and ferocious spirit of persecution."

At a meeting of the Associated Trades of New York, resolutions were adopted in reference to the World's Fair, expressing an interest in its behalf, and expressing themselves as "unalterably opposed to the proposed project looking to the closing on Sundays of this great educator of the masses, industrial art and mechanical science."

"Resolved, That in the name of the toilers of the country, we protest against such a sacrifice and denial of their right to examine and study the work and skill of their brother toilers of the earth, on the only day when their time is their own, and their mind is in its most receptive condition to perceive the larger lessons which the dignity, importance, and necessities of the labor world ever teach."

A PITTSBURG justice has been found who is willing to step in to the rescue of the overworked detectives of this country, and say that they can not with impunity be compelled to labor seven days in the week. To be sure the course of Alderman Bleichner does seem to point out an inconsistency in the course of the Law and Order League, but that is to be given to the higher courts to explain away. This is the item, from the *Pittsburg Dispatch*: "Harry Shellhorn, alias Horn, alias Homer, the Law and Order detective, was fined twenty-five dollars and costs, by Alderman Bleichner yesterday for following his business on Sunday. He is the same man who has figured several times in the local courts. Agent McClure, it is said, declares the decision will not hold, and will appeal the case for his satellite."

LOUIS GOLDSMITH, a Hebrew, of Toronto, Ontario, has been fined five dollars and costs by the police magistrate for allowing a number of employees, all Hebrews, to work on Sunday. The magistrate admitted that it was a hardship that Jews who kept their own Sabbath should be compelled to also observe the Christian Sunday, but such was the law. Henry Cohen, a Hebrew tailor, was also fined for cutting cloth in his store on Sunday.

There is an interesting coincidence of thought and expression between the Canadian and the Tennessee judges, and a startling similarity of conclusion which bodes no good to the dissenter for conscience' sake.

It is reported that the Toronto Baptist Association has passed a resolution requesting the Canadian Government to prohibit the opening of the Canadian exhibit at the World's Fair on Sunday.

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NEW YORK, JUNE 30, 1892.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

In order to give the employes of this office a much-needed rest, no paper will be issued next week. No. 27 of THE SENTINEL will bear date of July 14. Our readers will lose nothing by this arrangement, as a volume of THE SENTINEL consists of fifty numbers. Each subscriber will therefore receive his full number of papers during the year.

OUR National Reform exchanges, that want Sunday laws, "but without oppressing any who conscientiously observe the seventh day," are as silent as the grave in regard to the persecution of Seventh-day Adventists in Tennessee. What do the editors of the *Christian Statesman* think about sending honest, God-fearing men to jail upon the strength of the legal fiction that they were "guilty of a public nuisance by working on Sunday, to the prejudice of society, and against the peace and dignity of the State"?

PERSECUTION for conscience' sake has for the most part been in every age under the color and forms of civil law, and the civil officers have ever taken refuge in the plea, "It is the law." It was so in the case of the Adventists now in jail in Tennessee. Both the Judge and the Attorney-General expressed regret for their part in it, but said, "It is the law." And the Legislature says, "It is the law;" and the people say, "It is the law;" and they all, Attorney-General, Judge, Legislature, and people, settle back into a sort of easy, self-satisfied sort of lethargy, feeling that nobody is to blame except those fellows who can't "get their consciences into harmony with the law."

THE following from the Constitution of Tennessee is apropos to the persecution of Adventists in that State under its iniquitous Sunday law:—

No human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship. Article 1, Section 3.

These Adventists read the Bible for themselves and believe it as they read, as they have the inalienable, and the constitutional right to do. Accordingly, they believe, as the fourth of the ten command-

ments teaches, that the seventh day is the Sabbath of the Lord. Holding this as an obligation which they owe to the Lord, they render it to the Lord. Then, having rendered to God that which is God's, they exercise their God-given right to work the other six days of the week.

AND not only do the Seventh-day Adventists regard it as their *right* to work on Sunday, but they look upon it as a sacred duty to devote Sunday to secular pursuits. Their reasons for taking this view of the question are ably and clearly set forth in an editorial article in the organ of the denomination, the *Advent Review and Sabbath Herald*, of June 14. The article is published, in condensed form, on another page of this paper. We commend it to the careful perusal of every reader of THE SENTINEL.

THE view set forth by the *Advent Review* that the fourth commandment establishes a difference between the Sabbath and the six other days of the week and requires men to respect that difference, is certainly both reasonable and consistent. The seventh day of cessation from labor is God's memorial of his cessation from the work of creation, given to man in order that he might the better remember his Creator. Physical rest for man was evidently not the primary object of the Sabbath; for it "was made for man," as our Lord himself declares, before the fall, and consequently before man stood in need of rest from wearing toil. Clearly its object was to keep in lively exercise man's loyalty to God as the Creator, just as our peculiarly national holidays—the Fourth of July and Washington's Birthday—are designed to fan the flame of patriotism in the American breast. Viewed from this standpoint, it is plain that the fourth commandment not only enjoins the keeping of the true Sabbath, but it likewise forbids rivals and counterfeits.

THE nature of the "disturbance" and "annoyance" caused by the Sunday work of the Adventists in Tennessee, is plainly shown by some of the evidence in the trial of the late R. M. King, in Obion County, that State, in March 1890. Colonel Richardson, counsel for the defendant, asked Mr. Cole, one of the witnesses for the State, questions as follows, and received the subjoined answers:—

Col. R.—Did you see the defendant, Mr. King, working on Sunday?

Mr. Cole.—Yes, sir, I saw him plowing in his field on Sunday, the twenty-third day of June last.

Col. R.—Did it disturb you in any way?

Mr. Cole.—Yes, sir, of course it did; it was very annoying to my feelings.

Col. R.—On what grounds?

Mr. Cole.—On the ground that it was a violation of laws, both sacred and civil.

Col. R.—Then it was an excitement of your religious feelings, and repulsive to your views of Christianity?

Mr. Cole.—Yes, sir.

Col. R.—How long have you known Mr. King?

Mr. Cole.—For about twenty or twenty-five years.

Col. R.—What was the general character of the defendant as a peaceable, quiet, law-abiding citizen, up to the time of this indictment?

Mr. Cole.—It was good.

This makes the matter clear: in Tennessee a man of good character as a peaceable, quiet, law-abiding citizen becomes a nuisance if he observes the Sabbath of the fourth commandment, and then goes quietly about his work on Sunday.

REV. DAVID ANDERSON, a correspondent of the *United Presbyterian*, thus defends the system by which the same individual may be counted as a petitioner in favor of Sunday laws and other religious legislation, as many times as he belongs to different organizations:—

While this appears objectionable on its face, yet when we consider these petitions are not personal, but organizational, A has the right of being represented in proportion to his or her working powers in each of these, as these organizations may be affected by the action petitioned for.

It was by exercising this "right" of being numerous counted, that the Sunday forces showed such amazing numerical strength in Ohio and Michigan. At the same ratio there are in the United States not less than ninety millions of people, every man, woman, and child of whom want the World's Fair closed on Sunday. Surely such methods will presently cause petitions to stink in the nostrils of honest men.

A NEWLY enacted statute of Ohio makes it unlawful for any person "engaged in barbering" to prosecute that business Sunday. Nearly all the barbers accept the arrangement gracefully, and announce that they will close their shops on Sunday, but some of them, observing that a similar law with respect to saloon keepers has been violated for years by the use of side doors, and that when any have been brought to trial, the juries obtainable in the police court have invariably acquitted or disagreed, have determined to admit customers by side doors and take the risk of punishment. They say that they must serve their customers, to many of whom a Sunday shave is as much of a necessity as a breakfast.

Such laws are unconstitutional, interfering with the rights and liberty of people. *Syracuse (N. Y.) Times*.

THE AMERICAN SENTINEL,

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The American Sentinel.

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EDITOR, - - - ALONZO T. JONES,
ASSOCIATE EDITORS,
C. P. BOLLMAN, W. H. MCKEE.

A UNION of religion and the State is only another name for Church and State. It is a distinction without a difference.

At last the *Christian Statesman* has spoken concerning the imprisonment of Adventists in Tennessee, but only to misrepresent the persecuted and to justify the persecution.

WITH characteristic malignity and in utter disregard of the published facts, the *Statesman* says of the imprisoned Adventists that "for the sake of arousing sympathy, they refused to pay their fines and went to jail."

IN order to present the matter in the worst possible light, the miscalled *Christian Statesman* mentioned only the one dollar fine, evidently designing to give the impression that by the payment of one dollar each, the convicted men could have kept out of prison. The fact is that while the nominal fine was one dollar each, the fine imposed by the statute in each docketed case is five dollars for each of three State funds, making a total of fifteen dollars in addition to the nominal fine. This with some ten dollars' costs in each case made over twenty-five dollars that each of these Adventists would have been compelled to pay as a price of his liberty.

BUT it was not the amount of the fine and costs that caused these men to go to jail; it was the principle involved. Neither was it, as the *Statesman* wickedly asserts, to awaken sympathy. They

could not conscientiously pay fines imposed upon them for exercising a God-given right. This fact had been previously published in *THE SENTINEL* so that the *Statesman* is without excuse in making the statement that it does.

IN misrepresenting these Adventists as it does, the *Statesman* shows that it is utterly incapable of appreciating or of even recognizing moral heroism. The *Statesman* can, parrot-like, laud the heroes of past ages who surrendered their physical liberty and even laid down their lives rather than surrender their soul-liberty, but it can not recognize the same principle in a small and unpopular minority—"one seventh of one per cent.," as the *Statesman* sneeringly puts it.

THE situation in Tennessee, as stated by Judge Hammond in the case of R. M. King, is this:—

Sectarian religious belief is guaranteed by the Constitution, not in the sense argued, that King, as a Seventh-day Adventist, or some other, as a Jew, or yet another, as a Seventh-day Baptist, might set at defiance the prejudices, if you please, of other sects having control of legislation, . . . but only in the sense that he himself should not be disturbed in the practices of his creed; which is quite a different thing from saying that . . . he might disregard laws made in aid, if you choose to say so, of the religion of other sects.

Now let the editors of the *Christian Statesman* apply this principle in their own cases. One of them at least is, we believe, a Presbyterian. As such he believes that sprinkling is the proper mode of baptism, and doubtless both the editors so hold. They also believe in baptizing infants. Now suppose they lived in a State where Baptists had control of legislation. And suppose that the Baptists should make a law requiring everybody on arriving at a certain age to submit to immersion. Would the editors of the *Statesman* meekly bow to such a law? Would they pay fines imposed for disregarding the law, even if it did not forbid them to practice sprinkling? Certainly not, unless they are

governed entirely by policy, and regard the State as God.

It was for this very principle that thousands of the early Christian martyrs laid down their lives. They were left free to worship the true God, but were required to show respect to the prevailing religion to the extent of throwing a pinch of incense into the fire in honor of Jupiter. But they went to the stake rather than do it, just as the Tennessee Adventists go to jail, and would doubtless face death itself, rather than prove disloyal to their convictions of duty toward God. "Christianity is not a religion of circumstances but of principles."

THE Statement sent out first by the Associated Press and extensively copied by papers everywhere that the States of Michigan and Ohio had sent in petitions for the Sunday closing of the World's Fair representing nearly two millions more people than their late census shows to be in both States, is denied upon the authority of the Secretary of the World's Columbian Commission. We credited the statement because the system of representative petitions makes such a result possible, and does confessedly count the same person as a petitioner as many times as he has membership in organizations indorsing the petition.

THE following paragraph is from the *Christian Statesman*, of June 4:—

The *Christian Nation* accuses the editors of the *Christian Statesman* of being voters (italics in original) and of favoring "ballot reform." We plead guilty and hope for mercy. Recently we defended the Covenanter's right not to vote, and we do not believe Covenanters are generally represented by the *Nation* editor when he refuses to respect our right to vote. The *Nation* editor believes in the Kingship of Christ, but only with a *Covenanter premier*, and so would have Covenanters withdraw from union work in the National Reform Association. Such persons are the worst enemies of National Reform and of the Covenanter Church.

Though not intended, this paragraph from the *Statesman* contains an important

admission, namely, that if Christ is king there must be a premier. It is not pretended that Christ is to reign in person, as a result of the adoption of the National Reform scheme, but only that the government will be administered in his name and in accordance with his law. Of course there must in that event be a premier, or a vicegerent of the Son of God. Why may he not as well be a Covenanter as a Presbyterian, or a Methodist, or even some colorless sort of an individual ready to be any or all of these for power? Or why not be satisfied with the Pope who has for centuries styled himself, *Vicarius filii Dei*, "Vicegerent of the Son of God"? Is there room in the world for two popes?

The Voice of Organized Labor.

THE members of the American Federation of Labor are petitioning Congress in the following language:—

To the Congress of the United States:

The undersigned members of industrial organizations, citizens of the United States, and intending visitors to the World's Columbian Exposition at Chicago in 1893, respectfully request your honorable body to consider the matter of our petition.

We do not think it right or wise, even if it be allowed under our Constitution, that the United States Congress impose conditions either as to keeping open or closing on Sundays the World's Columbian Exposition to be held in 1893.

The question touches too closely on religious observances and the rights of the individual man, and we respectfully protest against it.

A visit to the Exposition, and a view of the arts and handicrafts of the people of the world, can only tend to ennoble the visitor, enlarge his intelligence, and broaden his sympathetic nature, whether such visit be made on Sunday or any day of the week. Should the Exposition be closed on Sunday, to many of us its advantages would be entirely lost; and we respectfully submit that the deprivation would fall most heavily upon those who most need the great benefits that the Exposition is so well calculated to furnish.

We respectfully and urgently request that our petition may be granted.

And your petitioners will ever pray.

In reference to this, and indorsing it, the *Switchmen's Journal* publishes this letter:—

AMERICAN FEDERATION OF LABOR.
Headquarters,
14 Clinton Place, New York.

To the Trade and Labor Unions of the United States of America:

FELLOW-WORKERS: A movement has been started by some well intentioned people seeking to influence Congress to order that the World's Fair at Chicago in 1893 shall be closed on Sundays.

As American citizens, as wage-workers, we maintain that Congress would exceed its powers should it undertake to legislate upon questions of this character; that the Government of the United States is non-sectarian.

As a matter of fact the days the wage-workers will have the best opportunity to visit the World's Fair will be on Sundays. A visit to the World's Fair, an examination of the product of the genius of man, cannot tend to demoralize or deprave. A visit to the Exposition and a view of the arts and handicrafts of the peoples of all nations can only tend to ennoble the visitor, enlarge the sphere of his intelligence and broaden his sympathetic nature. There is no idea nor thought for the desecration of the Sabbath, but we insist that Congress shall refrain from legislating upon a subject entirely foreign to its sphere.

The toiling masses have not so much leisure time that they can afford to have this wonderful Exposition closed to them upon one of the days in the week which will best give them an opportunity to visit it. Those of our fellow-workers coming from distant cities, or even those in the City of Chicago and the surrounding parts of the country, will of necessity count Sundays as part of the time they desire to devote to visiting the Fair.

For these and many other reasons the executive counsel of the American Federation of Labor have directed the issuance of this circular and accompanying petition. We ask that you endeavor to procure the signatures of the members of your union and such other workmen as are in accord with the spirit of the circular and petition, and

who are opposed to Congress closing the Fair on Sundays. The petition after being signed should be forwarded to the congressman of your district at Washington, D. C.

Earnestly hoping that all will act with earnestness and sincerity to maintain the character of our Government, and at the same time to secure the boon of an opportunity to visit the World's Fair in 1893, we are,

Fraternally yours,
EXECUTIVE COUNCIL,
American Federation of Labor.
SAM'L. GOMPERS, President.

It is worthy to be noticed that the tone of this petition, and the letter in its behalf to the different unions, is most considerate in that which is asked, and charitable in its reference to those whom it opposes. Those who are bringing every influence, and all the compulsion they can compass, to bear upon Congress for action to arbitrarily close the World's Fair on Sunday should observe this, and note the fact that here Congress is not asked to declare that the Exposition shall be open, but only that it shall not go outside of the proper sphere of congressional action.

The boast of the American Sabbath Union that the labor organizations are in favor of enforced Sunday closing of the Fair is, by this, proved idle; and the plea of Elliott F. Shepard, before the Committee on the World's Fair, at Washington, is shown to be specious and deceptive when he implies that the American Federation of Labor favors Sunday closing of the Fair, by act of Congress, because at its Convention in Birmingham, Ala., in 1891, it resolved "that one day's rest in seven is a moral, physical, and economical necessity; and wages are lower in those locations and countries where the seven day labor system prevails."

If such a thing can be true that the American Sabbath Union and its members can not see how those two positions can be compatible, they should undertake a little elementary mental and moral training, and develop their perceptive and discriminative faculties to a point where they will not be dominated entirely by preconceived opinion and prejudice.

W. H. M.

The Sunday Closing.

SENATOR VEST recently presented a petition, or rather a protest, against keeping the World's Fair open on Sunday, the signers threatening to boycott each and every senator and member of the House who might vote against it. The petition was mainly signed by clergymen, and was referred to the Committee on World's Fair, Senator Vest remarking that he would vote on the question without regard to the petition or its signers. The remark was unnecessary from the senator, but was no doubt the expression of honest indignation at the means proposed to accomplish an end against which a large majority of the people protest.

In the World's Fair bill offered by Judge Lindsay in the Kentucky Senate, the Sunday closing provision was inserted by him, according to the *Capital*, "simply because the preachers of the State sent word that, unless it was done, they would use their utmost endeavors to defeat the bill."

It is written, and in a book with which the clergy should be more familiar than the laity, both as to letter and spirit, that men may not do evil that good may result; and even if it were not so written, natural justice would impel a line of conduct based upon the principle. The good, in fact, which results from wrong action,

is not good in its real meaning, but simply a standard of good arbitrarily defined by a few, having power neither over the bodies of men nor over the right of free thought common to all; that species of good which is embraced in the idea that my good is good and your good unparalleled wickedness, and therein contravening every law of morals laid down by Hebrew, pagan and Christian moralists.

The right of petition is denied to no man, fortunately, in these United States, nor in any one of them, whether couched in the form of prayer or of protest; but nowhere is the right of threatening expressed or implied, and the protests to the Federal Senate and the Kentucky Senate are far worse in principle, and altogether more un-American and more dangerous to free thought and free action, within the law, than the opening of the World's Fair on Sunday could possibly be.

Happily neither Federal nor State Government is freer to one more than to another; but if legislation is to be coerced by threats, and especially by the cowardly threat of boycotting a legislator because he proposes to vote as he believes he ought to vote on questions affecting the public at large, and that method is to prevail, as it did in the Legislature, the written guarantees of civil liberty will become absolutely worthless. Legislation coerced by threat is no better than legislation purchased by bribery. The means differ, but the end and object are the same.—*Kentucky Journal*.

Jesus, the Church, and the World's Fair.*

JESUS AND THE CONVENTIONAL RELIGION
OF HIS AGE.

ONE of the most certain and invariable signs of the passage of the soul or vital life from a religion, is the persistent elevation of the external which its votaries exhibit. The exterior, the form, rite, dogma,—in a word the shell,—is adored and extolled, as though it indeed were the real essence or being. Thus, when Jesus came with a heart song for the world, he was assailed as being a Sabbath-breaker, as a disturber of conventional religious truth, and as one who spake against the temple, which of course typed the shell of Judaism; while on the other hand, from the kindled indignation of Jesus, usually the very incarnation of gentleness and love, there flamed his most withering denunciation against those who sought to elevate the letter of the law; those who would use coercive force; those who sought to externalize religion, or join it to State or secular power. To the charge that he was a Sabbath-breaker he replied, "The Sabbath was made for man, not man for the Sabbath;" a great truth which religious bigotry in all ages has sought to obscure. Upon those who endeavored to hide the poverty of religion in their souls with long prayers, broad phylacteries, and religious ostentation, Jesus pronounced his terrible woes and denunciations. In a word, the one central truth which the great Nazarene, by word, precept, and life, strove to impress upon the hearts of all who should in after ages follow him, was that *religion, as he understood and taught it, was a lamp for the illumination and salvation of*

*Editorial from July Arena.

each soul, and not a torch to literally or figuratively kindle fagots around those whose inner consciousness did not respond to the law of love he taught and lived. "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's," carries by implication a command of solemn and weighty import. It clearly discourages any attempt at a union of Church and State; and in this, and other teachings which no less solemnly impress these thoughts, the splendid foresight of the great Master is strikingly emphasized. For wherever and whenever the Church has defied the injunction to keep pure and unspotted from the world, and has succeeded in uniting with the secular, religion has been debased, the supreme right of liberty of conscience has been outraged, persecutions have flourished, and not infrequently the State has been, through this alliance, transformed from a just protector of her children to an insane monster, who glutted her religio-political appetite on the richest and purest blood of the ages. That Jesus foresaw this result is probable, and hence he so strenuously discouraged everything which exalted the letter over the spirit of pure and undefiled religion, which must ever be the soul of love, toleration, compassion, mercy, and divine justice; and by divine justice we must not imagine the insane and brutal barbarity which has, during a savage past, masqueraded under the mantle of divine equity.

In the days of Jesus, the orthodox or conventional religion of Judea was a body without a soul. The fire and love of earlier days had gone out; materialism had penetrated its vitals; and with that blind, instinctive consciousness, which would make a wounded lion roar to terrify the approaching hunter, conventional theology elevated the law, and assailed all who in any degree set aside the form or outward observances of the Church. And here is a fact worth remembering: a religion which has become autocratic, always seeks the aid of coercive force, asking the succor of the secular arm. Furthermore, she always seeks to parade her piety, as in the case of Judaism in the days of Jesus, when she whitened the exterior of the sepulchre and cleansed the outside of the cup and platter. It was so in the Grecian world in the days of Socrates. It was so in Asia Minor when Christianity was first being proclaimed. "Great is Diana" became the slogan which preceded a persecution in Ephesus. It was so in Rome when the head of the empire, as has been observed, was at once emperor, priest, and atheist. And it was so after the early Church began to stifle the voicing of the soul in deference to the power, wealth, and viciousness of a soulless, secular spirit. So much for the attitude of Jesus in reference to the externalization of religion, or the union of Church and State. I next wish to notice *how*, *when*, and *where* SUNDAY LAWS originated, as there seems to be so much confusion of thought on this subject. Some devout people seem to imagine that Christians are still under the old Mosaic law,—which never applied to *Sunday*,—and which made it a capital offence to even gather sticks on the *Sabbath*. Others seem to think that Jesus or the Primitive Church sanctioned by precept or example the union of Church and State, or the right of the people to dictate to the State, or the right of the Church to dictate to the State how people who do not accept the teachings of the Church shall

conduct themselves. Hence a brief glance at the origin and rise of Sunday laws may be helpful before we notice the problem with its special bearing upon the present agitation.

FIRST SUNDAY LAWS.

Says Neander in his "History of the Christian Religion": "One of the first, if not the very first, of the laws secured by the bishops in behalf of the Church, was enacted about A. D. 314, ordering that on Friday and on Sunday 'there should be a suspension of business at the courts and in other civil offices, so that these days might be devoted with less interruption to the purposes of devotion.'"

It is well just here to note the degradation of the Church before she had come to the point where she sought any favor from or alliance with the secular powers. I quote from Eusebius, who, in describing the condition of the churches immediately prior to the Diocletian persecutions, declares that "*Prelates were inveighing against prelates, people were rising up against people, and hypocrisy and dissimulation had arisen to the greatest height of malignity.*" The edict secured from Constantine in 314 or thereabouts, ordering the suspension of business in the courts and civil offices on Friday and Sunday, was what would now be termed the entering wedge for iniquitous religious legislation; legislation which, without question, checked the progress of European civilization centuries by exiling free inquiry, outlawing science, manacled thought, placing a premium on credulity and hypocrisy, and destroying the noblest, purest, and most truly regal natures of the succeeding ages. When theologians or other classes succeed in securing an entering wedge, they are much like the proverbial lion who tastes blood, they become insatiable; hence, we soon find the bishops again importuning the sun-worshipping, Apollo-loving, pseudo-Christian Emperor Constantine for more laws. The royal pagan, while desiring the aid of the now powerful clergy, was not prepared to cast aside the god to whom he had made burnt offerings in 308* and for whom he had ever entertained more affection than for any other deity in the Pantheon; hence, in his famous edict of 321 (which marked in a startling manner the union of Church and State in precisely the manner inferentially forbidden by the founder of Christianity), we find the emperor employing the following significant language: "On the *venerable* day of the SUN let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits, because it often happens that another day is not so suitable for grain sowing or for vine planting; lest by neglecting the proper moment for such operations, the bounty of heaven should be lost."

This was the most signal victory won by the new Christian hierarchy in its efforts to destroy the religion comprehended, emphasized, and taught by Jesus, and for the substitution of a new paganism, moulded after the fashion of the prevailing religions of earlier times; and from that day we find the pure, simple *life religion*, established by Jesus, which was so well nigh formless and riteless, lost in the

pageantry of a mongrel politico-religious system, in which the paganism of Rome and Greece was blended with the ritualistic fancies of ancient Judaism. It will further be observed that this first comprehensive Sunday law did not in any way recognize Christianity; it was Apollo's day, the *venerable day of the sun*, of which the emperor spoke. On this point Milman observes: "The rescript commanding the celebration of the Christian Sabbath bears no allusion to its peculiar sanctity as a Christian institution. It is the day of the sun which is to be observed by the general veneration. But the believer in the new paganism, of which the solar worship was the characteristic, might acquiesce without scruple in the sanctity of the first day of the week." No references were made to the Judaistic law or the risen Lord. It was a law passed largely to please the worldly minded and ambitious clergy of the new Christian theocracy, but to all intents and purposes it was a recognition of the ancient sun worship; hence, Duray, in his history of Rome, well observes: "A law of the year 321 ordered tribunals, shops, and workshops to be closed on the day of the sun, and he [Constantine] sent to the legions, to be recited upon that day, a form of prayer which could have been employed by a worshiper of Mithra, or Serapis, or of Apollo, quite as well as by a Christian believer. This was the official sanction of the old custom of addressing a prayer to the rising sun. In determining what days should be regarded as holy, and in the composition of a prayer for national use, Constantine exercised one of the rights belonging to him as Pontifex Maximus, and it caused no surprise that he should do this."

I have cited these facts because they throw some light on the first Sunday laws, asked for by an ambitious, worldly, and arrogant priesthood, and granted by the great Pagan-Christian emperor, who courted the Church and praised Apollo. From the fulsome flattery exchanged by the emperor and the bishops during this time, it is evident, however, that each understood the wishes of the other, and each had a well defined object in view, which Draper thus aptly expresses in his "Intellectual Development of Europe": "It was the aim of Constantine to make theology a branch of politics. It was the aim of every bishop in the empire to make politics a branch of theology."

Sunday legislation is directly opposed to the genius of primitive Christianity. It is an insult to Jesus, as it runs counter to the spirit of his positive teaching. It is a pagan after-thought; it is an attempt to raise the letter at the expense of the spirit of true religion. It displays the supremacy of the carnal or worldly minded over the spiritual, and in it he who runs may read the shrivelling of the soul of true religion.

HISTORY REPEATING ITSELF.

Many tactics now being resorted to by organized conservatism are singularly like those employed by the corrupt and ambitious bishops in the days of Constantine, and still more relentlessly pushed by the Church in later times, when, after having sold her birthright of love and purity for civil power, she sought to make all men obey her arbitrary commands. Take, for example, the recent extraordinary action of an organized body of pietists who sought to make the success of the World's Fair conditional upon the Government's

* In 308 Constantine gave public thanks in a celebrated temple of Apollo at Autun, and presented a magnificent offering to the god.—Neander.

acquiescence in their peculiar views of what ought to be, regardless of the wishes of the people. This, while it violates the letter and spirit of the teachings of Christianity, is in perfect keeping with the acts of worldly bishops in the days of Constantine and his successors. The same spirit which fathered all the ferocious persecutions of the Middle Ages is exhibited in the recent efforts of the Church idolaters, as, for example, the attempt to boycott congressmen into obeying their wish. Below I give a recent editorial from the *Boston Daily Globe*, as it embraces in a few lines a graphic statement of the disgraceful wire pulling of an organized minority.

A flood of small petitions and memorials is rolling in upon Congress demanding that all appropriations of the Government in aid of the Chicago World's Fair shall be made with the proviso that the Fair shall not be opened on Sundays.

So bold and dictatorial are some of these memorials that Senator Vest was constrained to rise in his seat, last week, and protest that they practically amounted to political blackmail. In many cases they are accompanied by the threat that any member of Congress who shall vote any aid or appropriation for the Columbian Exposition, except with the Sabbatarian proviso, will be systematically boycotted at the polls by the denominational constituencies cited in the memorials.

Whatever may be the merits of this question, especially as it relates to the sale of intoxicating beverages, it is after all a question of expediency and the public morals. Congressmen should be allowed to vote according to their judgment and consciences. Attempts at coercion of any kind savor too much of bigotry and vindictiveness.

These memorials are usually addressed to congressmen who stand on doubtful ground in the matter of a re-election. The evident intent is coercion, backed by threats of all sorts of political pains and penalties. This device would seem very natural for political and secular organizations; but as an attempt to over-ride conscience and moral judgments on the part of people ostentatiously claiming to be religious, it is not a little open to criticism.

If the opening of the World's Fair meant the closing of the churches, so that those who desired to attend religious services would be prevented from so doing, the plea of those who assume that they have a monopoly of truth, and who wish to make all who think otherwise bend to their conception, might carry some force. But the opening of the World's Fair does not in any degree interfere with the liberty of those who wish to attend public service; they have all the opportunities they could have otherwise. Hence the question resolves itself into whether or not an intolerant and bigoted monopoly who want to make every one do as they do, shall control matters on this important matter. It is the old spirit of coercion revamped and pressed with the same tenacity which characterized the actions of the Church in the days of the Inquisition.

THE CHURCH AND THE SALOON MARSHALLED UNDER ONE BANNER.

I now wish to notice one or two points relevant to this much mooted problem. The conflict of the present hour is unique in that, for the first time in history, we find the clergy and the rumsellers banded together in a common cause. While conference, synod, and council of clergymen are busily engaged in passing resolutions, and while a systematic effort to boycott congressmen is being carried on within the sacred precincts of the church, the brewers, with equal activity, are working for the same end. A short time since, Rev. Dr. A. H. Henry, of the DeKalb Methodist Episcopal Church, vexed and startled a meeting in Chicago, called under the auspices of the American Sabbath Union, by giving publicity to a piece of news not intended for circulation in church circles, as

will be seen from the following letter which I republish from THE AMERICAN SENTINEL: "Dr. Henry created a sensation and foreshadowed his position by declaring that he had seen a circular letter issued by the Beer Brewer's Association, instructing its agents to work for Sunday closing at the Fair, that the opportunity for the sale of beer might be increased."

Strange, indeed, is this spectacle! The temple and the gutter marshalling their forces to prevent thousands of people enjoying the instruction and pure pleasure offered by the great industrial Fair. The Church and the saloon, one loud with threats, the other silent, but no less active; one actuated by a desire to show her external power, the other by greed for gain; one representing organized conservatism, bent on showing the world how all-powerful the ancient edicts of the pagan-Christian Constantine are in the Republic of to-day; the other representing the power of unscrupulous avarice and unlimited wealth. Surely the toiling thousands, whose hope of seeing the World's Exposition hangs upon the Sunday opening, have small chance in this day when the glorious old-time American independence is exchanged for cringing sycophancy which bows before ancient thought, and when gold exerts such a marvelous power in politics. And this leads me to note the insincerity manifested in the past few years by the American Sabbath Union in its favorite role of special friend of the workingman. When endeavoring to prevent the publication of Sunday newspapers, this dangerous and un-American body has appealed to the laborers and labor organizations for support, on the grounds that the laborer should have one day of rest for enjoyment and improvement. But now, when an opportunity is to be offered which rarely comes twice in the lifetime of a toiler, which would fill the tired, aching heart with joy, and enrich the mind with useful knowledge, an opportunity to see the world in miniature, carrying with it great educational value, this same organization is found laboring as zealously as the Chicago saloons to prevent tens of thousands of people from enjoying this splendid treat; for the fact must not be overlooked that Sunday is the only day of the week when tens of thousands of working men and women will have an opportunity to enjoy the Fair. The plea advanced that the employees should have one day of rest would have force if it were not coupled with the insistence that that day be Sunday; but the demand that a special day be observed, and that day the only day in seven on which hundreds of thousands of other working people could possibly attend, reveals most palpably the true inwardness of those persons who would deceive the working masses into the belief that they are their special friends. The shallowness of the pretense is apparent to the dullest observer. If they were sincere in seeking the closing of the Fair one day in the week for the simple purpose of giving the attaches of the Exposition a day of rest, they would be ready to unite with those who are so ably advocating following the example of France and closing the Fair on Monday, as this would give the employees the one day of rest, while it would also allow tens of thousands to enjoy the wonderful sights and be benefited by this unequalled opportunity to see the world in miniature who otherwise would be deprived of this important education and beneficent recreation. More-

over, the receipts would be immensely increased by this arrangement, as Mondays at expositions are always blue days, sparsely attended; while Sunday, for the reason given above, would be one of the heaviest, if not the heaviest, day of the week. Finally, closing on Monday would enable the scrubbers to cleanse the grounds and clean the machinery. It will also be observed that no one need attend who does not wish to do so. The pleas advanced by the members of the Sabbath Union do not carry the ring of an honest solicitude for the laboring people, when they would, by their provision, rule out thousands of laboring men, women, and girls from the privilege of enjoying the Exposition, to where they would secure rest for one attache.

Honesty and sincerity are as pleasing when found among gentlemen of the cloth as among those who have less opportunity to study ethics, and the position of the leaders of the American Sabbath Union does not savor of either honesty or sincerity. *The closing of the World's Fair would be a crime against the poor.*

SUNDAY CLOSING WOULD BE A CRIME AGAINST MORALITY.

It would also be a crime against morality. This is a serious charge, but I feel confident that a brief examination of the facts will convince any thoughtful and unbiased mind of its absolute truth.

Why do the churches want the World's Fair closed on Sunday? First, to as nearly as possible force people to occupy their scantily filled pews. Second, because it is a step in the well-laid plan on the part of the ultra-religionists to unite Church and State and re-establish a Christian theocracy.

Why do the brewers want the World's Fair closed on Sunday? To turn into their coffers millions of dollars which will be spent by people who, having nothing to do and no place to go, will frequent or hunt out places where liquor is sold, provided the Fair is closed. And it is also a well known fact that the brothels and the gambling hells are always leagued with any effort made by the saloon; for they are a trinity of moral death which flourish together; and the closing of the Fair on Sunday in rum-dominated Chicago would mean a harvest for the saloon, the brothel, and the gambling hell. Now let us look at the problem squarely, honestly, and with all prejudice, for the moment, cast aside. First, the World's Fair will, in the very nature of things, be instructive and therefore valuable. The millions who attend will learn more than they could otherwise gain from years of reading or months of travel, and what they learn will never be forgotten. It will be a place where, without injuring or in any way preventing those disposed to worship God in churches, millions of people can obtain helpful enjoyment and enduring instruction. In other words, the effect of the Fair, it is fair to presume, will be of immense value from an educational point of view. It will be a most enjoyable way of learning great, glorious, and vital truths. This is universally conceded to be the influence expected to be exerted by it on visitors who attend on week days; and if beneficent on week days, what shall we say of Sunday? Will not the influence be as fine and uplifting for those who do not wish to attend church, or those who, after attending church in the morning, wish to improve themselves in

the afternoon? Close the World's Fair, and what will be the inevitable result? *The Sabbath Union, the saloon, the brothel, and the gambling hell will have triumphed.* There will be hundreds of thousands of strangers in the great city with nothing to do. If it is fair to judge results by those seen in our great cities to-day, it will be easy to say which of the two great powers will reap the richest harvest. The ministry to-day in all great metropolitan centres have so lost their power on the people that they can no longer fill the pews. I received less than three weeks ago, a letter from a leading orthodox minister of Boston, which contains the following frank, but mournful confession:—

The churches have all they can do to keep alive. They have no religion to spare. There is scarcely a church where religious truth is the central attraction. We ministers must conjure by the social principle and by amusing, lecturing to the audience in an engaging manner, or we have empty pews. Look at the topics we advertise. I do not believe twenty thousand persons, different individuals, attend morning or evening services on any Sunday in Boston.

Now the saloon makes no such complaint; the only cause of complaint made by the liquor power is that there are not more licenses granted to saloon keepers; and in our great cities, save at brief intervals when a spasm of virtue thrills the people, the Sunday ordinances which prohibit the opening of saloons on Sunday are dead letters. And this is specially true of cities like Chicago, where the saloon power rules the city with almost autocratic sway. Let us look at the facts as given in some startling statements and vivid pictures by the author of "Chicago's Dark Places," a Christian writer who spent months in carefully collecting facts and data for his work:—

It is an astonishing fact that in Chicago alone there are about five thousand six hundred saloons. Place these side by side, and on each side of the roadway, giving each saloon a width of twenty-five feet, and you would have one vast street of saloons reaching over ten miles in extent. . . . Let us look at a few figures in regard to the saloon interest in this city. Our estimates are carefully made, and we are prepared to verify and defend them if challenged. For the year ending March 1, 1891, the expenditure for beer in this city alone was not less than forty million dollars! The population is about one million two hundred thousand. This gives an average expenditure, for beer alone, of thirty-three dollars and twenty-five cents for every man, woman and child in Chicago, and these results are gained after the most conservative figuring. This would give over fifty-three gallons of beer to be consumed by each man, woman, and child in the city. . . . Now, if Chicago's expenditure for beer only amounts to forty million dollars, we may safely say that for all kinds of intoxicating beverages, including wines and distilled liquors, Chicago spent last year upwards of eighty millions of dollars. Is there any limit to the great good that could come to the city with this amount expended in proper channels? . . . Take the directory and see what a vast difference there is in the number of other businesses in Chicago, compared with this great saloon business, whose chief products are drunken men and women, whoremongers, prostitutes, murderers, thieves, tramps, bums, vagabonds, ward politicians, and general all-around scoundrels. And yet this is the business we allow to exist in our midst because, forsooth, we can't find just the men we want to represent us in politics. Why don't the sensible, intelligent men of this city sink every other interest in the effort to crush out of existence this vile and demoralizing business, and then, whilst we don't believe the millennium would dawn on Chicago, we are sure that so much wretchedness and poverty would disappear as to make it a heaven to many whose existence in it now is a continual hell.

How strong the saloon power is in politics in Chicago may be gained by perusing the following from the same author:—

That the saloon interest in Chicago is opposed to

law, order, and the due protection of its citizens, is proven most conclusively by the action of the saloon men, when, under Mr. Onahan's collectorship an attempt was made to pass an ordinance in which the following points were sought to be secured:

1. No license to be granted a saloon to locate within two hundred feet of any school, church, or hospital.

2. No one person or firm to be granted more than one saloon license.

3. No licenses should be granted unless a majority of the property owners of the block gave their consent.

4. No minor should be served with liquor, even for home consumption, unless by written request of parent or guardian.

Strong speeches were made on the side of this ordinance [which included other good points], but the saloon element defeated it. The *Tribune* and other papers spoke highly in its favor, but that didn't alter the votes of the seven-brewers or saloon-keepers in the council, who themselves violated parliamentary law by voting on a resolution that directly affected their business.

A still further glimpse of the power of the saloon in Chicago will be seen by noting one statement further, from the author above mentioned:—

On State Street for instance, from Van Buren to the Twelfth Street viaduct, there are sixty-six saloons. On Van Buren, from State to Fifth Avenue, twenty-two. On Fourth Avenue, in two blocks, there are twenty-five. On Dearborn Street, twenty-five within two blocks. On Madison Street from State Street to Halstead, there are seventy-three. On Clark, from Polk to Van Buren, two blocks, fifty-two. On Cottage Grove Avenue, from 39th to 22d, sixty-two. On Wabash Avenue, from 22nd to Jackson Street, thirty-five. On Halstead, from Lake to Blue Island Avenue, seventy-six. Now these are merely given as samples. The districts have not been specially chosen. There may be other places equally bad, or worse. If any reader will sit and calmly contemplate what this fearful array of saloons—pestiferous distributors of moral, mental, and physical ruin—really means, he will find such cause for genuine alarm as to lead him, at least, to try and do something to crush the whole saloon system. We have shown that there are five thousand six hundred saloons in this city. Look at the power in politics such figures represent. Each saloon will average three votes—one for the proprietor and two for assistants—three in all. This gives a total voting power of sixteen thousand eight hundred. Sixteen thousand eight hundred votes cast as the vote of one man, for one purpose, and that purpose the protection of the saloon.

It was necessary to cite the above facts to show two things, first, *that the power of the saloon in the Prairie City is so great that it controls politics, and secondly, that Sunday closing means millions of dollars to the saloon and an untold and indescribable sea of debauchery, degradation, and crime which otherwise would not disgrace Sundays.* The saloon knows that for every dollar spent to secure the closing of the World's Fair, hundreds, if not thousands will flow into the coffers of the liquor traffic; while the other two members of the trinity of night, the brothel and the gambling hell, will be correspondingly benefited. The Church expects to gain a few more auditors for one or two hours in the twenty-four and also the prestige of having a governmental recognition, even in an indirect way, of Constantine's edict. *But what shall we say of the cost to morality which will inevitably follow the triumph of this unhallowed alliance?* Many have been the crimes against humanity and morality committed in Christianity's name for which apologists vainly seek for excuse. Shall we add one more to the list simply at the behests of an organized minority?

I CONSIDER the Government of the United States as interdicted from intermeddling with religious institutions, their doctrines, discipline or exercises.—*Thomas Jefferson.*

American Principles.

THE principles of American Government agree with the Book of books. The Author of the Christian religion has given, in language too plain to be misunderstood, the principles that underlie this subject. Hear him: "All things whatsoever ye would that men should do to you, do ye even so to them." This settles the whole question of religious legislation. If all would observe this rule, every person would be willing to allow to another the same freedom he claims for himself. There would be no such thing as infringing upon the rights of another. There would be no such thing as religious legislation, coercion in matters of religion. The rights of conscience would be respected.

The object of the gospel is to make men free, in the highest sense of the word; but those who would legislate in matters of religion, would, by so doing, defeat the very object of the gospel. No person can ever appeal to the civil power to enforce his ideas of religion upon another, except by totally ignoring the Golden Rule.

This is the only Government in all the world that is formed in harmony with the words of Christ: that of perfect separation of Church and State. The Pharisees come seeking to entangle him in his talk. He asks for a penny. As they bring it he says: "Whose image and superscription hath it?" They say unto him "Cæsar's." Now hear his answer: "Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's." Luke 20:25. Cæsar represents civil governments.

Civil is defined as the relation of man to his fellow man or the State. Religion is the relation of man to his Maker, either in obedience or disobedience to the divine law. Now mark: Religion is of divine origin. It has the image and superscription of Heaven. Therefore we can not render religion or religious homage to Cæsar. Cæsar, civil governments, can of right have nothing whatever to do with it. Religion is purely a matter of the individual conscience, and only at the bar of God can a man be made to answer for his faith.

Cæsar, the State, can not decide questions of religion—it does not know religion. As it knows nothing about religion, it can neither decide which is true or false. Hence it must be left to the conscience of every man to decide for himself alone, and all the State can do, is to protect every man in his freedom of choice as to his mode of worship. Thus it is true that the principles of civil and religious liberty, the foundation stones of this Government, are in perfect accord with the words of Christ, yet let it be forever remembered that "the Government of the United States of America, is not in any sense founded on the Christian religion." This quotation is from the treaty with Tripoli, under Geo. Washington, made in 1797. As the treaty was framed by an ex-Congregational minister there was no design of disrespect to the Christian religion. It was but the statement of an eternal truth, that of perfect equality of all and every person before the law, without respect to creed or profession. On the contrary, it was their respect for the Christian religion, that led to this declaration, and forming the Constitution as it is, thus taking religion out of the hands of the State.—*Publius, in The Protestant American.*

They Smite with the Fist of Wickedness.

SOME time ago the *Los Angeles Churchman* published an article criticising the aims and methods of the American Sabbath Union, and advising its readers to read THE AMERICAN SENTINEL to learn the real object of the Union. A champion of that organization replied as follows:—

Dr. T. W. Haskins, editor of the *Churchman*, Los Angeles, in his last issue, makes an uncalled-for attack on the American Sabbath Union. He merely asserts that it is in the wrong, but does not give any reason for his opinion.

He requests his readers to procure for themselves copies of THE AMERICAN SENTINEL in order to find out what are the objects and aims of the American Sabbath Union.

We shall expect the good Doctor on next Sunday, at the close of his sermon, before he takes off his robes, to say to the people of his parish that they must send at once for Ingersoll's "Lectures," and Paine's "Age of Reason," in order to understand the teaching of the Bible, and have a clear conception of the aims and objects of Christianity. It would be exactly the same logic. If the editor of the *Churchman* were honest in his desire to have his readers informed as to the objects of the American Sabbath Union, he would suggest to them to send to one of our offices, get a copy of our constitution, and procure some of our literature.

But he wants them to *misunderstand*, and therefore requests them to send for copies of a publication that is filled with misinterpretations and downright falsehoods.

When the editor of the *Churchman* comes out in a manly way and makes an *argument* against the American Sabbath Union and its work, we shall be ready to reply, but can see nothing to answer in his groundless and empty assertions.

Since the above was written we have learned that the *Churchman* was not a success and will be discontinued.

But the energetic Doctor is determined to have a paper and has started a new one in which he proposes to play second fiddle to THE AMERICAN SENTINEL, and in this he will doubtless succeed.

To this Dr. Haskins makes the following dignified reply, which does him credit as a gentleman and a Christian:—

When an applicant for assistance abuses you for not responding to his appeal you may be sure of his unworthiness. When the advocate of a cause does the same for differing with him you have good ground for suspecting the truth and righteousness of his cause.

The spots of the leopard, the fangs of the serpent, the iron hand of the persecutor, are all manifest in the above article.

We have not attacked the American Sabbath Union without good reason. We stated our opinion that we did not believe in its issues, aims, or methods; that its principles were based on error, were unchristian and un-American, and we gave numerous extracts, in the same issue, of the opinions of others, containing the arguments and reasons therefor.

We have seen a good deal of the literature of the American Sabbath Union. Everybody has. It is forced upon you in season and out of season, from the pulpit, the press, the canvasser, the special agents. It would be absurd, if we differed with it, to recommend its literature. If there were another side to the question, the public would like to know where to find it. We told the public where to find it. Is there anything unfair in that? We have seen and read THE AMERICAN SENTINEL for three years, and have yet to find a more dispassionate, logical, truthful, fair-minded, generous advocate for a cause which it believes to be true and vital to the welfare of both country and Church, than that organ. We shall continue to recommend it and to encourage its circulation for the reasons already stated, whether it is called playing second or third fiddle. This we do voluntarily, impelled simply by a conviction of the truth of the cause, without any solicitation on the part of the editors or proprietors of THE AMERICAN SENTINEL, with whom we have no personal acquaintance, and have had no correspondence; neither do we agree with the Seventh-day Adventists in their view of the obligation of the Sabbath (the seventh day) in this age of grace.

If misguided opponents see fit to class us with Ingersoll and Paine for presuming to differ with them on Sunday legislation, they must take the consequences of their judgment. We prefer, in this position, to share the ignominy of the Saviour and the apostles, than to partake of the triumph (so called) of the Church a few centuries later when

it forced its decrees upon those who differed by political intrigue and the strong arm of civil authority exerted by banishment, torture, and death.

The writer of the above article must have been aware, if he saw our paper, that it has not been discontinued and another one started. To better express the special cause which it advocates, and to free it from the imputation of being an organ of the Episcopal Church, it was thought best to designate the paper by a name which could hardly be misunderstood. Whether it will be a success or not we do not know. If not, we shall not be the first martyr for a cause. But we are certain that it will not seek to secure success by flattering and tickling the vanity of prominent people in Church or State by inserting their faces and puffing their doctrines, and then pinning a placard on their coats, "A friend of our cause."

The methods of the Sunday Unionists are not one whit better than the *modus operandi* of the Ku Klux of the South, or the White Caps of Indiana. Their stock in trade is not argument but innuendo. The White Caps smite with rods, the Sunday Unionists, "with the fist of wickedness." There is small difference either in their principles or methods.

The Principle Wrong.

THE Demorest *Times*, a Georgia Prohibition paper thinks that "there is a large class of people in this country, who have a mistaken idea of the Sabbath plank in the Prohibition platform; and to whom it is due that the idea and purpose of that plank should be fully explained." "It is," continues the *Times*, "that class who honestly believe in keeping the seventh, instead of the first day of the week, as the Christian Sabbath; and whose views are entitled to all consideration and respect. These people are largely Prohibitionists, and many of them incline to the Prohibition Party; but they misunderstand the Sabbath plank, and fear that it means, in some way, the interference with their rights in regard to keeping Saturday, instead of Sunday, as their Sabbath. We believe a proper explanation of the purport of our Sabbath plank, will aid much in satisfying those people, and in clearing the way for them to vote the Prohibition ticket."

The explanation which the *Times* gives is on this wise:—

The truth is, the Sabbath plank does not refer in any way to them, or any one else, who conscientiously observe Saturday as their Sabbath. The greatest pains has been taken to indicate its purpose to be to protect our civil American Sabbath from the foreign beer garden and saloon debauchery that is fast making it a disgrace and terror in many of our large cities.

We say then, to our friends, it is against those enemies, the saloon and the beer garden with their attending concomitants, that our Sabbath plank is aimed. We respect the people's right to worship God on Saturday, and will guard that right as sacredly as we will the right of others to worship on Sunday. But the American civil Sabbath belongs to the Nation, and its civil sanctity must be preserved if we would keep inviolate, and transmit, unimpaired, to posterity, the sacred trust that has been committed to us by our fathers.

The explanation does not mend matters any with those who stand for right. The trouble is that all so-called civil Sabbath laws are wrong in principle, and to assent to them is to grant the right of the State to legislate upon religious questions. The whole subject is well illustrated by the fable of the trees and the ax:

A man came into a forest, and made a petition to the trees to provide him a handle for his axe. The trees consented to his request, and gave him a young ash tree. No sooner had the man fitted from it a new handle to his ax, than he began to use it, and quickly felled with his strokes the noblest giants of the forest. An old oak, lamenting when too late the destruction of his companions, said to a neighboring cedar, "The first step

has lost us all. If we had not given up the rights of the ash, we might yet have retained our own privileges, and have stood for ages."

The man who is willing that his neighbor should be compelled to keep Sunday if only he himself is left free to follow his own inclinations upon that day thereby admits the right of the State to legislate upon such questions, and therefore surrenders his soul-liberty; for whatever freedom of conscience he exercises is by sufferance of the State, whose authority in such matters he has acknowledged for others, and of course for himself when it shall see fit to dictate to him.

Every man has, so far as civil government is concerned, an inalienable right to observe Sunday; and he has just as much right not to observe it; and the fact that he observes another day does not alter the case at all. The whole principle of religious legislation is wrong and should be opposed by every lover of liberty either civil or religious.

C. P. B.

Our Bearings.

IN 1660, Bunyan entered Bedford jail to serve a twelve years sentence for "teaching men to worship contrary to law," and for "upholding meetings contrary to the laws of the king." June 4, 1768, in Virginia, John Waller, Louis Craig and James Childs, were sent to jail, the prosecuting attorney having sustained the plea, "May it please your Courtships, these men are great disturbers of the peace; they can not meet a man upon the road but they must ram a passage of scripture down his throat." In May, 1892, in the State of Tennessee, United States of America, four men are committed to jail because they devoutly believed that the seventh day was the Christian Sabbath, and, having worshiped on that day, they quietly "followed their usual avocations" on the first day of the week. They were farmers, who rested and worshiped God on the seventh day, and tilled their land on the other six days. The prosecuting attorney said, "These are not criminals, but sober, honest men; but we have a law against Sunday labor, and they have violated it, and must be punished." One of the jury who brought in the verdict, "Guilty," said, "Those men are honest. I would cheerfully trust every one of them to guard \$10,000. Not a cent would be lost." These men are now lying in a Tennessee jail along with criminals of all colors. Where are we anyhow? In the same State and county, saloons, railway trains and mills run unmolested every Sunday. Men and boys hunt, fish, and play ball, without hurting the feelings of the grand jury, and other protectors of the peace.

We doff our hats in the Tennessee court room, and meekly ask: *Are these men so much guilty of Sunday work as of Saturday worship?* We profoundly believe in a Christian Sabbath. We commemorate the resurrection of our Lord Jesus Christ upon the first day of the week. But we would not imprison his disciples for either plucking or plowing grain upon that day. Peter with his sword may capture an ear; but a loving gospel will capture and hold ever more the hearts of men. . . . A day of rest should be provided, but a man's own personal and free exercise of conscientious privilege or duty should not be a subject of legal coercion.—*Editorial in Church Bulletin, Chicago.*

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NEW YORK, JULY 14, 1892.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE article in this issue entitled, "Jesus, the Church, and the World's Fair," reprinted from the editorial department of the *Arena* for the current month, is so timely that none should neglect to read it all and read it carefully. To the one who reads it there will be no necessity to offer any excuse for devoting so much space to a single article.

THE conventional religion of human invention, and the religion of Jesus Christ, pure and undefiled, the truth of God, without alloy, as he taught it, have ever been, and ever will be, at variance; this the *Arena* cogently and concisely shows to be no less true now when the slogan is, "Great is the venerable day of the sun," than when the rallying cry was, "Great is Diana of the Ephesians." As the one preceded a persecution so will the other.

THE attempt to enforce religious externals by civil coercion is no less iniquitous to-day than in that day when the Master, with the majesty and grandeur of a righteous indignation, denounced those who sought, by the requirement of outward observances and adornment, to make the sepulchre of a dead devotion acceptable to God. Those who are really the servants of God know that it is a living devotion only which is their reasonable service, and this only will they render. The attempt to compel religious fealty to the civil law will bear the same fruit now that it always has. The *Arena* will not be a party to the crime and the impiety about to be committed in Christianity's name. Are there not others to protest?

THE Albion, Nebr., *News* reports that a few days since "Dr. Scoggin appeared before the village Board in behalf of the Baptist Church and asked the Board to donate water for lawn purposes to the Baptist Church for the ensuing year. After some deliberation the Board concluded that they had no authority to, and could not with justice to the tax payers of the village, donate water to any person or persons. Whereupon the Doctor informed the Board that inasmuch as God furnishes water free, the Board had no right to put a charge upon the same.

The Board called the attention of the Doctor to the fact that God did not pay for the pumping of the water in this case." These Nebraska Baptists are not much like their Canadian brethren who refused the benefit of the law exempting church property from taxation, and paid their taxes like other people.

THE statement is made concerning a candidate for a State office in Indiana that "he expects votes enough from the Christian, or Campbellite Church, to pull him through." The statement is significant of the trend of the times.

BE sure to read on another page of this paper the article, "The Voice of Organized Labor." It shows that the attempt to make it appear that organized labor demands the closing of the World's Fair in 1893 is in keeping with the stuffed petitions and other "pious frauds" employed in the interest of Sunday sacredness by legislative, judicial and executive action. The whole so-called American Sabbath Union movement is big with dishonesty and intimidation.

THE AMERICAN SENTINEL does not insist that the World's Fair at Chicago next summer should be open on Sunday, but it does insist that it is not a proper subject of congressional action. It does insist that it is highly improper for the churches to attempt to compel the closing of the Fair either by civil law or by uncivil boycott. And it does insist that the Directors of the World's Fair Corporation have just the same right to decide this question that the Directors of a railroad have to decide whether they will run Sunday trains or not.

IN Henry County, Tenn., work quietly done on Sunday by Seventh-day Adventists, is, according to the Attorney-General and the Grand Jury, "to the great annoyance and disturbance of the people, to the evil example of society, prejudicial to public morals and a public nuisance to the citizens of the county and against the peace and dignity of the State." But picnicking on Sunday is presumably all right, if done by people who do not observe Saturday, as do the Adventists. This conclusion would seem to be justified by the fact that the following notice appeared, on the 24th ult., in the *Post-Intelligencer*, the official paper of Henry County:—

On Sunday next there will be a basket picnic at Hollow Rock. The P. T. & A. Ry. will give an excursion rate of fifty cents for the round trip from Paris. The train leaves Paris at 9:45 A. M., and returning leaves Hollow Rock at 5 P. M.

The train carrying these Sunday picnickers passed within less than a hundred feet of the cell containing the four Seventh-day Adventists imprisoned for quiet farm work done on Sunday. It is not unreasonable

to suppose that upon the train were some of the grand and trial jurors who indicted and convicted them. But then the picnickers were not Adventists; that makes a wide difference, it seems.

THE Constitution of Tennessee declares that "no preference shall ever be given by law to any religious establishment or mode of worship." But notwithstanding this provision of the fundamental law of the State, the courts of the State have sustained a law by which "the people of Tennessee" as Attorney Lewis puts it, "designate and point out a certain day as the Sabbath, and say that that day shall be kept holy, and that no man shall work on that day."

WHEN the Sunday ice bill was introduced in the Senate, THE SENTINEL said that before the bill was reached in its due course, the icemen and their employers would demonstrate that the legislation asked for was entirely unnecessary by ceasing to deliver ice on Sunday by mutual agreement. This has been realized. No ice is now delivered in Washington on Sunday. The bill has not yet passed the Senate, and all the reasons urged for its adoption have been shown to be groundless by the very persons who presented the bill and advocated it.

LET it not be forgotten that the House of Representatives, by a vote of 143 to 35, decided that the Government exhibits at the World's Fair at Chicago should not be opened on Sunday, but by a vote of 74 to 94 refused to provide that liquor should not be sold in the Government buildings. Is not this a confirmation of that which THE SENTINEL has so often said, namely, that the Sunday movement is not in the interest of temperance?

WHEN ordered by the Court to imprison the four convicted Adventists, Sheriff Blakemore, of Henry County, protested that the men were conscientious. The Judge unfeelingly replied, "Let them educate their consciences by the laws of Tennessee." What a standard!

THE Committee on platform at the Republican Convention in Minneapolis declined to insert a so-called National Reform plank on the ground that it had "just passed a sharp resolution in opposition to a union of Church and State."

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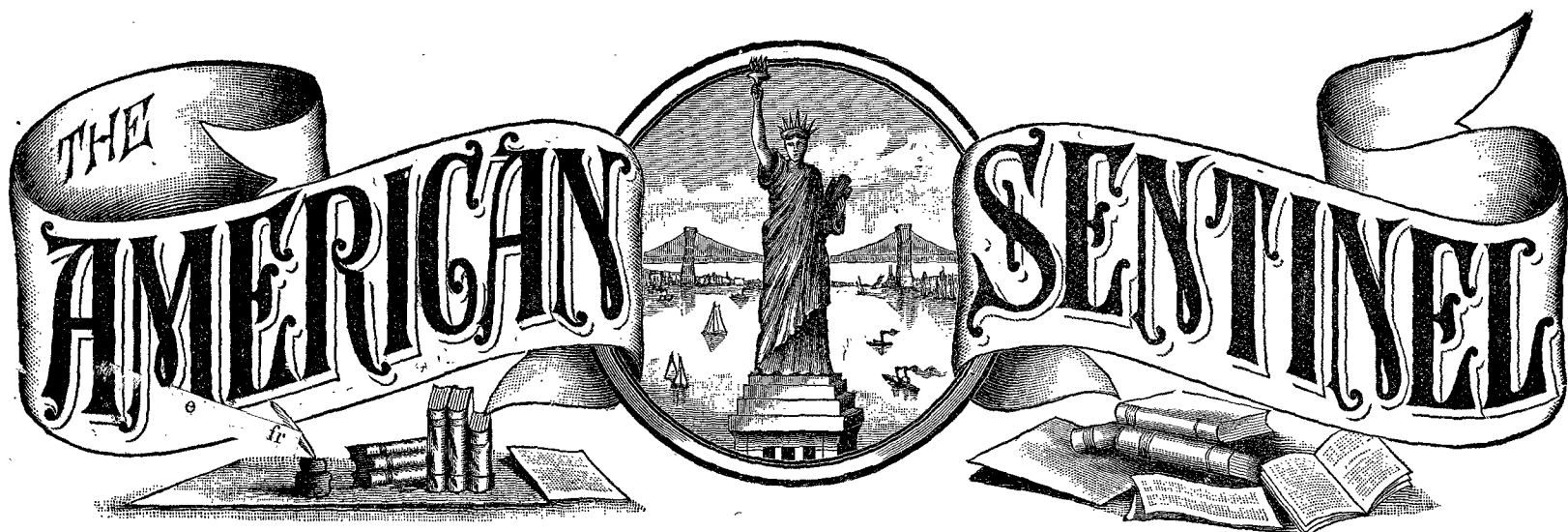
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VOLUME 7.

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EDITOR, - - - ALONZO T. JONES,

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

LET none misunderstand the position of THE AMERICAN SENTINEL; it is that while men have been, and still are, required to yield something to the majority in matters of religion, yet no such requirement ever has been, or ever can be, just. Religious belief is a matter which properly rests solely with the individual. Religion pertains to man's relationship to God, and is the man's personal relationship of faith and obedience, of belief and observance, toward God. Every man has therefore the personal, individual, and inalienable right to believe for himself in religious things.

AND this right of the individual to believe for himself in religious things, carries with it the same personal, individual and inalienable right to dissent from any and every other phase of religious belief that is held by anybody on earth. This right is recognized and declared by Jesus Christ, not only in the words in which he has commanded every man to render to God that which is God's, while rendering to Cæsar that which is Cæsar's, but likewise in the following words: "If any man hear my words, and believe not, I judge him not, for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him. The word that I have spoken, the same shall judge him in the last day."

THE word which Christ spoke was the word of God. The one who is to judge, therefore, is God; and in the last day he will judge every man for the way in which

he has acted. To this judgment the Lord Jesus refers every man who refuses to believe and rejects his words. If any man hears Christ's words and believes not, but rejects him and his words, Christ condemns him not, judges him not; but leaves him to the Judge of all, who will render to every man according to his deeds, in the last day.

In these words, the Author of Christianity, the Saviour of the world, has clearly recognized and declared the right of every man to dissent from every religion known to mankind; and even the religion of Christ itself, being responsible only to God for the exercise of that right. He wants every man to believe and be saved; but he will compel none. Christ leaves every man free to receive or reject, to assent or dissent, to believe or disbelieve, just as he chooses; his responsibility is to God alone, and it is the individual who must answer for himself in the last day. "So then every one of us shall give account of himself to God." Rom. 14: 12.

WHOEVER therefore presumes to exercise jurisdiction over the religious belief or observances of any man, or would compel any man to conform to the precepts of any religion, or to comply with the ceremonies of any religious body, or would condemn any man for not believing or complying—whoever would presume to do any such thing, puts himself above Jesus Christ, and usurps the place and prerogative of God, the Judge of all.

SUCH is the doctrine of the free exercise of religion, as announced by Jesus Christ himself. And such is the doctrine upon this point that will ever be held by every one who respects that glorious Being. Thus is declared and established by the Author of all true religion, the inalienable, the divine, right of dissent. And such is the divine right of the freedom of religious belief.

NOR is this all in this connection. The

founders of the Government of the United States recognized this divine right as such, and established the exercise of it as an inalienable civil right, "by refusing to treat faith as a matter of government, or as having a headship in a monarch or a State;" by excluding all religious tests; and by forbidding Congress ever to make "any law respecting an establishment of religion, or prohibiting the free exercise thereof." In short, by prohibiting the law-making power from making any law whatever upon the subject of religion.

THE people of Tennessee following this example of the makers of the national Government, established in that State that divine right, as also an inalienable civil right, by declaring in the Constitution of the State that "no human power can in any case whatever control or interfere with the rights of conscience; and no preference shall ever be given by law to any religious establishment or mode of worship." But the courts of the State have nullified that provision and declare that by the laws of that State the conscientious observer of the seventh day is a nuisance if he quietly labors on Sunday, and thus outrages the religious feeling or prejudice of his neighbors.

REFERRING to the movement to secure governmental recognition of religion in this country, the *Independent Patriot* says:

"As American citizens we may be assured that vigilance is still the price of liberty. Our efforts can not be relaxed, our beacon fires can not be extinguished; we can not move one iota from the original foundation of religious liberty and the most complete separation of Church and State, if we would preserve our freedom. Some are superficial and short sighted enough to suppose that if religion could be introduced into our public schools by the reading and teaching of the Bible therein, something would be done for the spread and establishment of truth;

but if the time speedily comes when these schools are controlled by the same element that made kings humble themselves in sackcloth, and endeavored to prevent the possession and reading of the Bible by the common people in their homes, and has stood so long as it dared to do so in the way of all progressive movements on the part of man, what then? The very moment religious questions of any kind are in the slightest degree connected with the Government, they are subjected by such connection to decision and construction by majorities, and the minority must yield to such decision and construction.

"There is danger ahead. The battle now in progress in our own land between those on one side who wish to enter the wedge of religion into the body politic, and those on the other who stand for the Constitution which forbids such entrance, should receive the careful attention of every American citizen. No such preparation for the accomplishment of deep ecclesiastical designs as is herein unwittingly contemplated, should be made. Beware of the thoughtless step. Look ahead to the dire consequences of a union of Church and State. Look back to what it has done, and pledge anew your life and services to the perpetuation of political freedom and religious liberty."

Some Scraps of Early New England History.

(Condensed from "Two Republics.")

THE early history of New England is the history of the Puritans, whose rise was on this wise: To escape the persecutions by Mary, in her attempt to restore Catholicism as the religion of England, many members of the Church of England fled to Germany. The worship of these while in exile was conducted by some with the rites of the Church of England as established under Edward VI, while others adopted the Swiss or Calvinistic form of worship. This caused a division, and much contention between them. "The chief scene of these disturbances was Frankfort." Those who maintained the English form of worship were called *Conformists*, and those who advocated Calvinistic forms, were called *Non-Conformists*. The contentions finally grew so bitter that the Conformists drove the Non-Conformists out of the city.

At the accession of Elizabeth, November, 1558, the exiles returned to England carrying their differences with them. There the Non-Conformists acquired the nick-name of "Puritans." They were not only not separate from the Church of England, but it was not their purpose to separate from either the church or the government of England. It was their set purpose to remain in, and a part of, both, to "reform" both, and create and establish instead a Puritan Church of England, and a Puritan government of England.

As Elizabeth saw that the Puritan party was rapidly growing, she thought to check it by enforcing uniformity according to the established usage. Elizabeth, zealously supported, if not led, by the Archbishop of Canterbury and his subjects, exerted all her power to crush the Puritans. And though the persecution was cruel, they bore it all with patience; first, because every effort that was made to crush them only multiplied their fame and influence a hundred-fold, and, second, because they lived in strong hope of

better days, when James of Scotland should come to the throne.

James, though a Presbyterian, continued the war which Elizabeth had already waged against the Puritans and Congregationalists. They were so persecuted and abused by all classes, as well as by the officers of the law, that in 1608, they fled to Holland, stopping first at Amsterdam, and afterward going to Leyden in 1609. From there a company of these Pilgrims, sailed and landed at Plymouth, New England, in 1620.

The success of this venture suggested to the Puritans a new scheme. Was not here an opportunity to establish a complete and unabridged Puritan government? And was not the way fully opened, and the opportunity easy to be improved? Enough! They would do it. A company was formed, a grant of land was obtained, and John Endicott, with a company of sixty, was sent over in 1628. They joined a fishing settlement at the place afterward called Salem on Massachusetts Bay.

In 1629 a royal charter was obtained, creating "The Government and Colony of Massachusetts Bay in New England;" and four hundred and six people, led by Francis Higginson, were sent over, and Endicott became governor of the whole colony.

A Puritan or Calvinistic government was at once established and put into working order. A church was immediately organized according to the Congregational form, with Higginson and Samuel Skelton as the ministers. All, however, were not inclined to Puritanism. Two persons of the former company at Salem, John and Samuel Browne, took the lead in worshiping according to their own wish, conducting their service after the Episcopal order, using the book of common prayer. Their worship was forbidden. The Brownes replied, "You are Separatists, and you will shortly be Anabaptists." The Puritans answered, "We separate, not from the Church of England, but from its corruptions. We came away from the common prayer and ceremonies, in our native land, where we suffered much for non-conformity; in this place of liberty we can not, we will not, use them. Their imposition would be a sinful violation of the worship of God." In return the Brownes were rebuked as Separatists; their defense was pronounced seditious; their worship was declared mutiny; and they were sent back to England as "factious and evil-conditioned men," Endicott declaring that "New England was no place for such as they."

Higginson died in the winter of 1629-30. In 1630 there came over another company led by John Winthrop and Thomas Dudley, who were the governor and deputy-governor to succeed Endicott. "Their embarkation in 1630 was the signal of a general movement on the part of the English Puritans. Before Christmas of that year seventeen ships had come to New England, bringing more than one thousand passengers." Dudley's views of toleration and liberty of conscience are expressed in the following lines, which he wrote:—

Let men of God in courts and churches watch
O'er such as do a toleration hatch,
Lest that ill egg bring forth a cockatrice
To poison all with heresy and vice.

And Winthrop's estimate of the preachers is seen in his declaration that "I honored a faithful minister in my heart, and could have kissed his feet." It was there-

fore not at all strange that under the government of Winthrop and Dudley in 1631, the following law should be enacted:

To the end this body of the commons may be preserved of honest and good men, it is ordered and agreed that, for the time to come, no man shall be admitted to the freedom of this body politic but such as are members of some of the churches within the limits of the same.

"Thus the polity became a theocracy; God himself was to govern his people; and the 'saints by calling,' . . . were, by the fundamental law of the colony, constituted the oracle of the divine will. . . . Other States have confined political rights to the opulent, to free-holders, to the first-born; the Calvinists of Massachusetts, refusing any share of civil power to the clergy, established the reign of the visible church, a commonwealth of the chosen people in covenant with God."

This was the Calvinistic system precisely. The preachers were not to hold office in itself, but they were to be the rulers of all who did. For, as no man could be a citizen unless he was a member of the church; and as none could become members of the churches or even "propounded to the congregation, *except they be first allowed by the elders*," this was to make the preachers supreme. This is exactly the position they occupied. They were consulted in everything, and everything must be subject to their dictation.

How these Puritans, who had themselves fled from persecution in Europe, further used the power that they acquired in Massachusetts, will have to be told in subsequent numbers of THE SENTINEL.

Just and Reasonable.

At the Lutheran Conference which has lately been in session at Freeport, Ill., resolutions were passed relative to legislation upon the school question, in that State, which are eminently just and sensible. The resolutions read as follows:—

We, the German Evangelical Church, for our conscience sake, demand of our [State] government the absolute control of our school and educational system, therefore we demand:

1. The repeal of the present and unjust school law, and
2. The enactment of a new, just, compulsory school law not containing the following points: *a*, that the compulsory period for parochial schools begin at any certain time; *b*, that the child attend any certain school; *c*, that parochial schools be approved or supervised by any State official; *d*, that instruction be given in certain branches or in a certain language; *e*, that empowers State officials to take truants anywhere but to their parents as long as the parents fulfill their lawful duties; *f*, that infringes upon the rights of parents in any manner; *g*, that allows public money to be used for private purposes; *h*, that connects Church and State in any manner.
3. We solemnly protest against any class legislation pertaining to parochial schools. We desire for ourselves to keep this question out of politics as long as possible. We instruct our committee, however, to watch the evolution of the whole matter with due care, and keep us posted, so that we can act intelligently.

These resolutions do not question the propriety of compulsory education in a general sense, but protest forcibly and wisely against any legislation upon the subject of education which shall infringe upon the natural rights of the parent or the pupil, in the family relation or religious connection.

The first request as to what the law should not contain, that it should not fix particular dates for the opening of parochial schools, or virtually do that by setting a certain time for the beginning of the compulsory period, as applied to

the pupils of such schools, is an entirely proper one. It is also a just request to make as regards all private schools. That the pupil should give an ascertained amount of time to educational purposes is all that law can properly ask, the selection of the time to be used belongs with the pupil, his parents, or guardian.

The second demand, for the omission of requirements as to the attendance of pupils upon a stated school, certainly strikes at the assumption of an unwarranted, despotic authority. As far as parochial or private schools are concerned the law may not discriminate, the choice of the pupil and the parent can not be interfered with, and certainly the State may not require attendance upon its schools to the exclusion of private or parochial instruction.

The third point made that the State should not assume any supervision of parochial schools, or require them to subject themselves to its approval, is just. The authority of the State to supervise extends only to the schools of the State, the assumption of any such authority beyond that is without right.

The fourth suggestion that a compulsory school law should not specify in what branches or languages instruction should be given, although it will no doubt rouse a prejudiced opposition in the minds of some, is a perfectly proper point to make as regards the constitution of a general law. The fear of the dominance of a foreign language is not worthy of consideration. It is purely chimerical,—a phantasy having its origin in race prejudice unworthy of that enlightenment which is the purpose of the State in promoting education. Compulsory education by the State has in view the attainment of a certain mental development and degree of culture among its citizens for the best interests and preservation of the State; but it may not, as it can not in fact, establish a cast-iron educational mold to which every prospective citizen shall be fitted. The establishment of a curriculum in State schools is as far as it can go in this direction. It can not require that the degree of mental development and intellectual force desired shall be attained through the use of this curriculum, and no other.

The fifth and sixth clauses of the resolution deal with the relations of parent and child. With the general principle of non-interference here, no one, certainly, can have any quarrel. The only earthly sovereigns, ruling by divine right, are parents. Upon them, and not the State, devolves the moral responsibility of parental training, and the State can not lift from their shoulders, and assume to itself, either parental authority or responsibility. To the fatherless it may be a legal guardian, but a parent never, much less assume the parental role toward those who have no need of even its legal guardianship. The correlative expression of the God-given right of the parents over their children is to be found in the commandment itself which says, "Honor thy father and thy mother." Human government must tread lightly and hesitate as it approaches the sacred precincts of the family and the conscience. The Illinois law, as it now stands, is a distinct invasion of the rights of the parent. The demand of the resolutions in this regard should be immediately satisfied. The Supreme Court of Illinois has itself decided in this regard, that

it is for the parents of children attending even the

public schools to determine the extent and the subjects of instruction to be acquired by the child, and that such parental determination is to control school authorities and teachers.

The full extent of parental right in private and parochial schools could not then, according to this decision, be questioned, and the Illinois statute which abridges them ought not to stand an appeal to the Supreme Court.

The two remaining clauses of the resolution protesting against the use of public money for private educational purposes, and against any connection of Church and State, will meet the approval of all; and yet in this the Lutherans have made a candid avowal of principle which no doubt not even all of them appreciate fully. So far as parochial schools are concerned this is the core of the matter. A full acceptance of the principle here stated, in its completeness, and an adherence to it without fear or favor, is the only safeguard of the free exercise of religion pure and undefiled, in the home, the school, and the church. W. H. M.

A Blow at the Denomination.

THAT the Adventists of Tennessee regard the arrest and imprisonment of their brethren in Henry County, as religious persecution, and a blow aimed at the doctrines which they hold and teach, and that they propose to meet it as such, is evident from the following article in the *Advent Review and Sabbath Herald* of July 5:—

"REMEMBER THEM THAT ARE IN BONDS."

This is a living commandment. Some messages have a general application; others a special application. This belongs to a time of persecution, and is addressed to those who have brethren in bonds. We have reached that time, and to us this message is addressed.

How are we to remember our brethren in bonds?—"As bound with them:" "Bear ye one another's burdens."

It is but a short time since the persecution of the people of God in the nineteenth century was only a matter of faith seen but by the light of the sure word of prophecy. Now, in this matter, we are walking by sight.

How are we commanded to remember them?—"As bound with them:" "Bear ye one another's burdens." What are the burdens of these brethren? Let the following quotations from recent letters from jail answer:—

We are still here in jail. We have washed it out some; and it is not so bad as it was.

Brother Tait sent ten dollars to pay for flour for brethren — and —. We sent them down a barrel each to-day. But they need many things. Brother — was in poor circumstances when he came here, and brethren — and — were in the same condition. Brother —'s crops need working now, and he has not a cent to have them worked with. His clothes are not very commendable. Brother — is owing for a barrel of flour which the family have just used up, and he is having to keep — out of school to do his farm work, because he hasn't means to hire any one.

This blow is not struck at these brethren as men. It is struck at those gospel truths, the possession of which is making us "a peculiar people." "The leading men in the Advent Church" were called for. Then the leading minister who is teaching that doctrine.

This has indeed a significant ring. My brother, my sister, are you a "leading"—a living, aggressive, member of Christ? Beware! And if you are not, with a thousand times more emphasis I say, BEWARE! The Master says, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." And again: "He that abideth in me, and I in him, the same bringeth forth much fruit."

Are any of our people so unwise as to flatter themselves that this is merely local prejudice, and they will never persecute in our State? That is but a siren song, and warned against by the Lord. The veil is too thin to blind the eyes of one who believes His prophets.

In a letter from a prominent lawyer from a city in one of the States where our people are the most numerous, the author says that persecutions are not confined to the South; that while it is not generally known, it is a fact that applications are being made there for prosecutions.

But the word of God is still plainer. (See Rev. 13: 8, 16, 17.)

All of these men now incarcerated in Paris jail have wives and children depending upon them for support. I am personally acquainted with them all at their own homes. Not one of them is able to suffer this loss of time. Some of these brethren are possessed of a humble home and a few domestic animals, while one of their number is as poor as our Master when he was here on earth. All of the earthly possessions of these brethren could not be sold for more than a few hundred dollars.

But even if they all had homes and the necessities of life, should they then be left to bear the burdens of separation from their families and imprisonment alone? It seems to me that the only answer, either from the Bible or the heart of the child of God, is, "No, never." "Bear ye one another's burdens, and so fulfill the law of Christ."

While there are comparatively few of our brethren in bonds, it seems to me that it is both the privilege and the duty of those who have, by the grace of God, their liberty, to furnish the wages of a farm hand for each of the families thus bereft. We can do this now, and till the number of imprisonments is so increased that this becomes impracticable; at which time the Lord will show us what to do.

Our brethren in bonds have been exhorted to set an example which will be worthy of the imitation of those who are to follow after them. Let us set a worthy example for others to follow when we are "cast into prison."

It will be a stain on our characters if these worthy brethren are required to take their children from school to earn bread for their families, while they are in bonds for righteousness' sake.

A. O. Tait, Battle Creek, Mich., is the proper person to whom to send the tokens of your remembrance. He will see that it is properly disbursed. Now is the time your help is needed.

These children must be educated, that they may follow in the footsteps of their fathers.

If more is sent in than is required for those families now suffering, it can be sacredly preserved for others, perhaps you and me, who are to follow after.

CHAS. L. BOYD.

This article, which is written by the president of the Tennessee River Conference of Seventh-day Adventists, should stir not only Adventists, but true Christians of every name. The principles involved are far-reaching. If liberty of conscience is to be preserved in this country, the people must be aroused to protest against such outrages as are being perpetrated against God-fearing men in Tennessee under the color and forms of civil law.

Sunday Legislation.

To the Honorable the members of the Senate of the United States:

The undersigned, in behalf of a large number of citizens, whose sentiments are, as he believes, in accord with those of a majority of the people of the United States, respectfully and earnestly protests against the passage of the bill [H. R. 8367] entitled, "An act regulating the delivery and sale of ice within the District of Columbia on the Sabbath day, commonly known as Sunday."

The passage of this bill would mark a new era in the history of our national legislation. It would be, so far as I am aware, the first law of a distinctively religious character. With the title as passed by the House, it undertakes to decide that Sunday is the Sabbath: "On the Sabbath day, commonly known as Sunday." That Sunday is the Sabbath is denied by multitudes of Christians, and what right has the Congress of the United States to decide the question?

But even should this objection be removed, the religious character of the act remains, providing as it does, what shall or what shall not be done on Sunday.

The incongruous character of the State legislation in regard to Sunday, is best illustrated by its results. Were it not for the seriousness of the subject, it

would be laughable to notice the working of the Sunday laws in the various States.

In Connecticut, at a very early day, it was decided that a note given on Sunday was void. Some years afterward the same man who, in Connecticut had lost the amount due on his note because it was given on Sunday, was sued in Massachusetts on a note given on Sunday, and was obliged to pay it; the Supreme Court of Massachusetts holding the note to be good.—*Wright v. Geer*, 1 Root, Rep. 474; *Geer v. Putnam*, 10 Mass. 312.

In Pennsylvania, it has been decided in various cases, that neither canal boats, nor passenger railroad cars, nor other public conveyances could legally run on Sunday.

In the same State, some thirty years ago, it was necessary to obtain the decision of the highest judicial tribunal of the State to determine whether a servant had the right to drive his employer's family to church on Sunday, in the employer's own private carriage.—*Commonwealth v. Nesbitt*, 34 Pa. Rep. 398.

In Maine, the hiring of a horse and carriage on Sunday was held illegal, though they were used for the purpose of carrying a young lady home, who had been attending a religious meeting.—*Tillock v. Webb*, 56 Me. 100.

It must be stated, however, to the credit of that State, that it was afterward held, that a young lady, who, on the Lord's day, walks to her aunt's house, and from there proceeds to take a walk with her cousin simply for exercise in the open air, had not violated the law.—*O'Connell v. Lewiston*, 65 Me. 34.

In a case in Arkansas, defendant was poor—had no implement with which to cut his wheat, which was wasting from over-ripeness—could borrow none until Saturday evening. He hired a negro and cut his grain on Sunday. But the Court held that he was not justified in breaking the Sabbath.—*State v. Goff*, 20 Ark. 289.

In New Hampshire it was decided that swine could not be impounded on Sunday, though they were destroying property.—*Frost and Hull*, 4 N. H. 453. In that case the swine had more liberty than the people. The swine were free to destroy, while the people were not at liberty to prevent the destruction.

In Massachusetts it was solemnly decided by the Supreme Court, only twenty-five years ago, that a person walking a short distance in a public highway, simply for exercise and to take the air, on Sunday evening, with no purpose of going to, or stopping at, any place but his own house, was not liable to punishment for so doing.—*Hamilton v. City of Boston*, 14 Allen's Rep. 475.

Well would it be for the country if the ludicrous or preposterous character of such enactments were the most that could be said against the Sunday bills now pending. But a graver question is presented. It is, whether Congress shall now enter upon an era of religious legislation. The First Amendment to the Federal Constitution provides that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. And Judge Story says that this was not intended merely to prohibit the establishment of a national religion. The intention was to prohibit all legislation by Congress, on the subject of religion.—*Comm. on the Const. Secs. 1877-9*.

This, too, is in accordance with the practice of the legislative department of the Government.

Over sixty years ago, petitions were laid before Congress, asking for the discontinuance of Sunday mails. Hon. Richard M. Johnson, of the committee to whom the matter was referred, presented a masterly report, concluding with a resolution that the committee be discharged from any further consideration of the subject. In presenting the resolution, Mr. Johnson said he believed that legislation upon the subject was improper, and that nine hundred and ninety-nine in a thousand were opposed to any legislative interference, inasmuch as it would have a tendency to unite religious institutions with the Government. He believed that these petitions and memorials in relation to Sunday mails were but the entering wedge of a scheme to make this Government a religious instead of a social and political institution; they were widely circulated, and people were induced to sign them without reflecting upon the subject or the consequences which would result from the adoption of the measure proposed. There was nothing more improper than the interference of Congress in this matter.—*Abridgement of Debates of Congress*, vol. 10, p. 232.

The resolution was adopted, and 3,000 copies of the report ordered printed; and thus the matter was disposed of.

More than half a century passed before any further effort was made to obtain religious legislation at the hands of Congress.

But within the last ten years the desire for such legislation has increased in certain quarters until it has become almost a mania. There is a persistent and determined effort in the direction of religious, and especially of Sunday, legislation. Old State Sunday laws are revived and made the basis of prosecutions, while the most desperate efforts are being made to obtain the passage of new Sunday laws of a more rigid character. Secret organizations are formed and set to work with all the methods of the Inquisition except physical torture, and the spirit manifested in some instances would indicate that the exception is owing merely to the want of power. Congress has hitherto firmly withstood all these efforts, and now first shows signs of wavering.

To the Senate of the United States, the body upon whom, under our admirable system of Government, devolves the duty of checking hasty, inconsiderate or unconstitutional legislation, we appeal to stem the tide, and to put a stop at once to this religio-political crusade.

Most of what has been urged against the passage of the Sunday ice bill, will apply with equal force against the condition sought to be attached to the bill making appropriation for the Columbian Exposition;—requiring the Exposition, or at least the Government exhibit, to be closed on Sunday.

Any condition of that kind, whether relating to the whole Exhibition, or only to the Government exhibit, would be subject to all the objections against religious legislation. When the Government exhibit shall be open, and when it shall be closed, may well be left to those having charge of the exhibit. Congress does not prescribe other particulars in regard to management, and to prescribe this would be merely a governmental indorsement of a certain day as the Sabbath, and thus a legislative decision of a religious question.

Considerable has been said, in and out of Congress, as to the alleged fact, that the laws of Illinois would be violated by leav-

ing the Exposition open on Sunday. The State of Illinois is fully capable of vindicating its own laws. There is a great mistake, however, as to the fact. The laws of Illinois simply provide that the acts specified shall not be done to the disturbance of others. But who would be disturbed by the presence of people in Jackson Park on Sunday? Certainly not those who would be engaged in religious exercises several miles away.

This matter of disturbance, and the principal upon which it rests, was well stated by Chief Justice Ruffin, of North Carolina, in *State v. Williams*, 4 Iredell Rep. 403.

"The truth is," said he, "that it [Sabbath breaking] offends us, not so much because it disturbs us in practicing for ourselves the religious duties, or enjoying the salutary repose or recreation of that day, as that it is in itself a breach of God's law, and a violation of the party's own religious duty."

Thus it appears from the statement of this jurist, a statement the more remarkable because it was made from a religious standpoint, that the disturbance consists not in preventing the party disturbed from being religious himself, or from doing his own duty, but in the fact that somebody else is not doing what the party disturbed thinks that other party ought to do. In other words, one who has every opportunity to do his own duty, is disturbed because somebody else is not doing his duty at the same time. The Congress of the United States is scarcely called upon to aid the State of Illinois in preventing such disturbance as this.

The prevailing sentiment in Illinois may be considered as expressed by Judge Breese, one of the ablest jurists we have ever had.

"The notion," said he, "that Sunday is a day so sacred that no judicial act can be performed, had its origin with ecclesiastics of an unenlightened age, and rests upon no substantial basis, and if it is the doctrine of the common law, it need not have application here, in this day of thought and increased enlightenment. Men are freer now than then, and are permitted to regard acts as innocent and harmless, which were then deemed sacrilegious and worthy of anathema."—*Langabier v. R. R. Co.* 64 Ill. 247

A union of Church and State does not necessarily mean an establishment of a national religion. Every act of religious legislation is a step in that direction. We ask Congress not to take the first step; and in making that request we believe we voice the desire of millions of patriotic citizens.

CHARLES B. WAITE,
President of the American Secular Union.
Chicago, June 18, 1892.

Sensible Words.

At the State Convention of the Prohibition Party, held at Barton Opera House, Fresno, June 2, the following resolution relative to the selling of liquor at the Columbian Exposition, and also the closing of the Fair on Sunday, was adopted:—

Resolved, That we protest against the sale of liquor on the grounds of the Columbian Exposition and the opening of the Fair on Sunday.

The proceedings of the Prohibition Convention at Fresno, as fully reported in the *California Prohibitionist*, gives in many instances evidences of sincerity, ability and good judgment; but the above resolution is not one of them. When any set,

party, or number, of men favor dictation, by statutory law, as to how or where any American freeman shall spend any of the days of the year—Sunday included—they are going beyond the limit of personal rights and should be plainly so told. Moreover, we will wager that there is not a saloon-keeper in Chicago who will not indorse the above resolution. It is neither in good judgment or good taste, a thing we regret to see in the members of a party so earnest, so sincere as are the Prohibitionists. Moreover, ours is not a hierarchical government. It is, politically speaking, neither Christian, Jewish nor Mohammedan. It has to do with temporal affairs entirely, and those who seek to involve it in religious disputes and difficulties are not its friends.—*West Coast Mail.*

A "Christian Nation," and the World's Fair.

THE inscription, "In God we Trust," on our coins, is an effort to declare this a "Christian Nation," and it is in harmony with the late decision of the United States Supreme Court. Whether the facts in the case will verify the statement is at least questionable. Other nations of the world are invited and will participate in making the Columbian Exposition a *World's Fair*. It is international. It must appear that the interests of the actors are mutual, and should be considered in all things pertaining to the success of the Fair, and the future interest of the nations concerned. For one nation to adopt and enforce regulations repugnant to the others would be indefensible. For a "Christian nation" to take such a course, certainly would be unjustifiable.

The efforts now being made to close the gates of the World's Fair on Sunday, with respect to the religion of those who are urging it, can only be regarded as an infringement of the rights of the millions who have no religious scruples in regard to that day. They can not see why it is wrong to walk through those spacious halls, and view those works of art and nature on the first day of the week, when it is proper and right to do so on every other day. "To him that knoweth to do good, and doeth it not, to him it is sin."

If Congress passes the appropriation bill for the Fair, with the proposed amendments, it will be very embarrassing for those of other nations who have been formally invited to take part in the Exposition. It will be hard for this "Christian Nation" to explain why the gates of the Fair should be closed on the "American Sabbath," and why those nations which are not Christian nations should be compelled to sacredly observe the day to the Lord of whom they are ignorant, and whom they do not worship at home. As they see upon the lake boats plying in every direction, weighed down with their cargoes of living freight; the piers all crowded with fishermen at work; the arriving and departing trains at the depots, filled to overflowing with excursionists; the parks thronged; the saloons and theatres well patronized; and the streets and street-cars burdened with life in every direction, it will be hard to explain the difference between the "American Sabbath" and the "continental Sabbath;" and why it would be more criminal for these multitudes to visit the Fair, or for those who are employed in it to uncover their exhibits, than to spend the day as the teeming thousands outside the grounds will spend it.

If foreign pagan or Mohammedan visitors to the Fair should chance to repair to the churches, and see the comparatively small congregations, it will be more difficult to convince them that this should be called a "Christian Nation," and they will not be able to see why those who are not Christians should be compelled to live after the manner of the Christians, when the Christians are so greatly in the minority. What can be said when they say: Do these Christians, by their laws, expect to make Christians of us, who know not their God, while there are such multitudes in their own land who do not obey them; who refuse to observe their "American Sabbath," and will not worship with them? We are willing to obey your civil laws and rulers, and will not refuse to be brought before your courts if we are found committing acts of incivility or criminality, but we do object to the enforcement of your Christian institutions upon us. We do not believe in them, and for us to obey, and act as though we believed, would be to make ourselves perjurers and hypocrites. We do not know the God you worship, and desire to have the privilege of worshipping as we wish. It can do us no good to worship a God in whom we have no faith, and without faith it would not please him if we did. When another World's Fair at some time in the future may be held in our native land, this Nation will then be invited to participate in that, as we are, now, your guests; but we would not expect you to leave your God in America and go there and bow down to our gods, or conform to our religious customs. You would not do it if we should attempt to compel you to do so. Your missionaries, whom you have sent to our land, do not do it now, and neither have we compelled them to do so. Do you desire us, on our return, to force upon them the worship of our gods, and the observances of our religious festivals, fasts and holy days? If what you demand of us here is right and just, it will not be wrong for us to do the same with respect to our laws and ordinances in our land.

When your people are all temperate; when you have closed up your saloons and grog shops, and cease to manufacture these poisonous liquors; when your churches are filled with pious, godly people; when your "American Sabbath" is observed better and more generally than our festivals are, and when you adopt methods by which to convince us, instead of coercing us to render obedience to your Christian laws and ordinances, then will we believe this is a Christian Nation, and we shall then know that your laws and religion is better than ours, that you are connected with a power which can change and affect the human heart, which we know nothing about. Such a God can do us good, but your laws can do no more for us than ours have done.

R. M. KILGORE.

The United States Not a Christian Nation.

It has been said, and truthfully, that "if every man woman and child in the country were a Christian, it would then not be a Christian Nation, but a nation of Christians." Christianity is an individual, not a national, characteristic, consequently the term "Christian nation" can not with propriety be applied to any country even though every individual were perfect in character. And if the

term can not appropriately be applied to a nation composed wholly of real Christians, how much less should it be applied to a nation in which comparatively few of the people are true Christians?

Let us for a moment consider a few facts bearing on this subject. The number of murders committed in 1891 was 5,906, suicides from 1882-1887, 8,226. The number in legal confinement for various offenses (to say nothing of those who would be in prison if justice were the rule instead of the exception), June 1, 1890, was as follows: In penitentiaries, 45,233; in county jails, 19,538; in juvenile reformatories, 14,846. The number of illegitimate births equaled 7 per cent. of the whole. The number of divorces granted for 20 years ending 1886, was 328,716. Defalcations and embezzlements for 13 years ending 1890 averaged \$5,314,458 per year. The same for 1891 reached the vast sum of \$19,720,294. Consider also the immorality and crime so prevalent, especially in the cities—the immense and numberless frauds perpetrated upon the public in every conceivable way, among which might be mentioned the adulteration of foods, quack doctors, and worthless nostrums called remedies, which in many cases are doubtless more harmful than the maladies of which they are said to be a "Sure Cure." Peruse any newspaper and note what a small amount of its space is not used to report crime, expose fraud, or for a description of something tainted more or less with immorality.

Test advertisers and see how many will live up to the letter and spirit of their agreements.

Furthermore, statistics show that this Nation (which some would call Christian) spends \$272 for liquor and tobacco as often as it pays one dollar toward the support of Christian missions both home and foreign, and that \$125 is spent in the same way for every dollar paid for clergymen's salaries. Does this look like exaggeration? Investigate for yourselves and compare results.

Now it is not to bring reproach upon this Nation that this article is written, nor is it an attempt to prove that it is more immoral than others, for it is not. Neither is it intended to convey the idea that there are no true Christians among us; for there are many in various denominations. The foregoing figures only express facts which no person who is well informed will attempt to gainsay. The sole object of this article is to show in a slight degree the deception in using the name "Christian" as some so blindly do.

It would be no surprise if Satan himself should term a nation of this corrupt world "Christian," hoping thereby to abase the name of Christ; but when professed Christians take a similar course they become a marvel, and it is time to enquire of what spirit they are.

To be Christian is to be like Christ, and surely none but the "Sons of Belial" who know not the Lord (1 Sam. 3:12) are so destitute of spiritual discernment as to fail to see that it would be prostituting the pure and exalted name of "Christian" to use it in this way.

And let it not be forgotten that the class whose excessive piety and good judgment (?) leads them to take the absurd position above referred to, viz.: that ours is a "Christian Nation," is the same that are suffering such intense agony of mind and spirit because they are not in a posi-

tion to force their ideas upon others, and especially the observance of the first day of the week.

The servants of Christ will be found working on a different principle. Their commission reads "Go ye therefore and teach [not force] all nations. . . . Teaching them [not compelling them] to observe all things whatsoever I have commanded you." Matt. 28:19, 20. "The servant of the Lord must not strive but be gentle unto all men, apt to teach, patient, in meekness instructing those who oppose themselves." 2 Tim. 2:24, 25.

G. M. POWELL.

STRANGE as it may seem, according to the decisions of the District and Supreme Courts of Tennessee and of Judge Hammond, of the United States Court, there is in Tennessee to-day, no constitutional guarantee of any freedom of religious belief beyond that which was allowed in New England two hundred and fifty years ago.

In sustaining the decision of the Supreme Court of Tennessee, Judge Hammond said:—

Sectarian religious belief is guaranteed by the Constitution, not in the sense argued here, that King, as a Seventh-day Adventist, or some other as a Jew, or yet another, as a Seventh-day Baptist, might set at defiance the prejudices, if you please, of other sects having control of legislation in the matter of Sunday observance; but only in the sense that he himself should not be disturbed in the practices of his creed; which is quite a different thing from saying that in the course of his daily labor . . . he might disregard laws made in aid, if you choose to say so, of the religion of other sects.

The Judge's meaning, is made clear by a further extract, as follows:—

If a non-conformist of any kind should enter the church of another sect, and those assembled there, were required, every one of them, to comply with a certain ceremony, he could not discourteously refuse, because his mode was different, or because he did not believe in the divine sanction of that ceremony, and rely upon this constitutional guarantee to protect his refusal.

This is precisely the measure of freedom of religious belief that was "guaranteed" or allowed under the Puritan theocracy of New England. The Congregational Church had control of legislation. It embodied Congregationalist doctrines in the law, and required every one to conform to the Congregational mode of worship. Every one was required to go to church. And some who did not go were forcibly taken to the church. The Baptists and Quakers did not believe in the divine sanction of the ceremonies of the established religion. They therefore refused to comply. Their refusal, of course, was counted "discourteous." This discourtesy was a violation of the law, and they were fined; but they refused either to pay the fines, or to comply with the required ceremonies. They were then whipped; still they refused. They were then banished, and yet they refused; and the Quakers even refused to be banished. Then they were hanged; and yet those who still lived would not comply with the required ceremonies. And they had no constitutional guarantee to protect them in their refusal.

And now says Judge Hammond, in Tennessee, "If a non-conformist of any kind refuses to comply with a certain ceremony required of every one by another sect which has control of legislation, there is no constitutional guarantee to protect his refusal." And the persecution of the Seventh-day Adventists in that State under the forms of civil law demonstrates that it is even so.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

BRIDGETON, N. J., has inserted in a street-car franchise a provision that cars shall not be run on Sunday.

THE *Star*, of Clio, Mich., reports that about fifty liquor dealers in Saginaw are charged with keeping open saloons Sunday, and warrants for their arrest have been issued.

A CORRESPONDENT writing from Knoxville, Tenn., informs us that on June 25, ten boys were arrested and fined eight dollars each for playing ball on a previous Sunday. Those who had the eight dollars with them paid it; the rest went to jail. The same correspondent informs us that there are a number of other arrests threatened in the same locality.

THE Managers of the Columbian Exhibition issue each week a circular describing the preparations for the great Fair. It is noted as a strong fact that they publish all that organized bodies say in favor of opening the Exhibition on Sundays, while they say nothing of the demands for Sunday closing. This may be considered significant of the attitude of the Managers upon this subject.

MASSACHUSETTS people who belong to the Unitarian faith think that the World's Fair should not be closed on Sunday. In this behalf they have signed a petition which represents the North Massachusetts Conference and other churches in both Massachusetts and New Hampshire. They request that the Fair be open Sunday for the benefit of the laboring people, but want it a "silent exhibit," with no machinery running.

This has been the idea, it may be said, of the World's Fair Directors from the beginning.

WHELAN REID, the candidate for the vice-presidency on the Republican ticket, sat on the platform at the great Christian Endeavor gathering in Madison Square Garden, and fraternized with the Endeavorers, wearing the badge of their order. As a result of the public attention which he received in that capacity, his fellow Endeavorers have formally requested him to discontinue the Sunday *Tribune*. Since Mr. Quay, the greatest Republican politician of them all, has struck the keynote of party politics to a psalm tune, Mr. Reid will of course find it politically profitable to discontinue his Sunday edition.

THE Senate has committed itself deliberately to an approval of the progress of the union of religion and the State by the passage of a proviso conditioning all governmental appropriation for the World's Fair on Sunday closing; but it has not done so without being obliged to listen to pointed protests. The following is a concise expression from Mr. Turpie, of Indiana, during the last day's debate on the question as it appears in the *Congressional Record*:

"MR. TURPIE.—I present a petition, and ask that it be read. . . . I ask to have it read as part of my remarks. I am entitled to five minutes of remark. . . .

"The secretary read as follows:—

To the honorable the Senate of the United States in Congress assembled:

We, the undersigned citizens of the United States, hereby respectfully but decidedly protest against the Congress of the United States committing the United States Government to a union of religion and the State in the passage of any bill or resolution to close the World's Columbian Exposition on Sunday, or in any other way committing the Government to a course of religious legislation.

"MR. TURPIE.—Mr. President, I presented this petition and asked that it be read because I believe that the right of petition is one that is to be observed and regarded. The minority is very few; there are only five names on this petition; but they are entitled to be heard. I do not know that the

view in respect to religious matters has been, or can be, at all affected by majorities or minorities. There is one celebrated instance, at least, in which the word of the Lord was not heard in the tempest or the whirlwind, but the 'still small voice.' This may be another instance."

THE editor of the *Christian Patriot*, Morristown, Tenn., says, "It looks now as if the American Church, and Christians, and the American Sunday had been whipped;" but he said that before the action of the Senate upon the proviso conditioning the five million appropriation on Sunday closing and the prohibition of the sale of liquor within the grounds. It looks now as if the "American Church" and the "American Sunday" had whipped themselves, and obtained only the fruitless acknowledgment by Congress of the authority of the Church, while its behests will not be obeyed at Chicago, and both the proviso and its accompanying appropriation will be scorned.

ANOTHER political expression of national religions which the *Statesman* wishes inserted into party platforms is this:—

We favor as an important part of the movement of shortening the hours of labor, the enactment of a national law exempting from Sunday work all Government employees, and forbidding all Sunday work on the railroads so far as congressional control of interstate commerce will permit, believing that the law of Sabbath rest is both a law of God and a law of nature, and so should be a law of nations, especially in republics, whose liberty can be preserved only by such culture of mind and heart and conscience as is afforded by the leisure hours of the American Sabbath, protected against both toil and dissipation.

Where is the third or fourth party which will adopt these planks and nominate Shepard and Crafts on its presidential ticket?

THE *Pittsburg Dispatch* thus pictures the progress of the enforcement of Sunday laws in the oil district of Pennsylvania:—

"There are now few fields in which the drill is kept moving Sunday. A few years ago such a thing as shutting down on the seventh day was not even considered by any contractor in the business. That was when the bulk of the oil was being found in the northern counties, and the wells were located at a distance from the haunts of civilization.

"When operations became active in Allegheny County, and the Blue Law bogie man came into circulation, the drillers were forced to recognize him, and follow that sage bit of advice given to the gentleman about to visit Rome. The owners were even constrained from pumping their wells on Sunday, which entailed a heavy loss to many of them, as the salt water which would accumulate by the well being allowed to stand over Sunday would necessitate pumping a day or two in order to again reach the oil."

THE *Springfield Homestead*, Springfield, Mass., thus chronicles the latest revival of provincial religion in that town:—

The most astonished man in this city, Monday, was Frank Rogers, of Green Street, when he was arrested for hoeing in his garden on Sunday. The complainant was a neighbor, Special Officer Albert Newton, with whom he was on pleasant terms, but as it appeared, Mr. Newton had determined to put a stop to Sunday labor in that neighborhood by making an awful example of somebody. The defendant admitted his Sunday work in Wednesday's police court and paid his fine of five dollars without a word, but he had something to say on his side. Mr. Rogers avers that he does not believe in Sunday labor, and has not been in the habit of performing it. For eight weeks in the spring he was without employment, and planted a large garden. After he found a situation with the Springfield Foundry Company, the weeds got the start of him, and his evenings and mornings were not long enough to enable him to conquer them, so he got up early Sunday morning and from 6:30 to 8:30 he hoed with all his might, stopping at an hour when people are up and around, for fear of giving offense to the neighbors. But to get ahead of the righteous Newton, one must get up very early in the morning,

This smacks finely of old colonial days when every man's hand was religiously against his neighbor who differed from him in precept or practice.

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AN amendment to the Sundry Civil bill, offered by Matthew Quay, of Pennsylvania, conditioning the five million appropriation for the World's Fair upon Sunday closing, has passed the Senate.

THE Senate also passed, by a vote of 22 to 28, an amendment prohibiting the sale of intoxicating liquors within the Exposition grounds, but the action of the following day nullified this, and the Sundry Civil bill went back to the House with the amendment attached conditioning the appropriation upon the Sunday closing of the entire Exposition. It is, consequently, an article of the congressional creed of political religion that governmental appropriations may be made in aid of liquor selling, six days in the week, provided Sunday is religiously observed. The Sunday closing vote was made on political lines, only one Republican senator voting against the amendment.

THE congressional situation as it now stands,—the House having previously passed the proviso closing the Government exhibit on Sunday and the Senate having concurred,—shows both Houses of Congress of the United States committed irrevocably, in the affirmative, upon the question of religious legislation. And not only has Congress thus lent itself to the establishment of the gravest legislative error in violation of the First Amendment to the Constitution, and in complete subversion of the principles of American institutions as regards legislation respecting religion, but it has done so in such a manner that although a failure to agree upon the Senate proviso on the part of the House, or a refusal to accept the appropriation, coupled with these conditions, by the World's Fair management, may defeat the purpose of the attempted legislation, and the Fair still be open, yet, the fatal step has been taken, and the Senate, the House, and the Supreme Court, have given their legislative and judicial sanction to the assumption of a prerogative over religion by the Nation in its legislative and judicial capacities.

WHELAN REID's paper, the *Tribune*, opposes the closing of even the Government exhibit at the Columbian Exposition

on the ground that such action would not represent "the wishes of the vast majority of the people." Upon this the *Christian Statesman* remarks that "the only reliable tally of the 'wishes' is the petitions" which have been presented. It has, however, been shown repeatedly that the petitions for the closing of the Fair are thoroughly unreliable, being stuffed and fraudulent in the extreme.

SOME three years ago the *Union Signal*, by a typographical error, spoke of the Civil Sundry bill as the "Civil Sunday bill." THE SENTINEL noted the error and took occasion to remark that the time would doubtless come when the appropriation bill known as the "Civil Sundry bill" would indeed be what our contemporary had inadvertently called it, the "Civil Sunday bill." That time has come, for that bill now carries with it an appropriation of over five millions of dollars conditioned on the observance of Sunday by the World's Columbian Exposition.

WHEN Senator Pepper bluntly remarked a few days since, that the talk in Congress about closing the World's Fair on Sunday was only hypocrisy, he expressed a truth, though an uncomfortable one. The Senator reminded his colleagues, who were so very solicitous about Sunday, that they not only received their mail twice upon that day, but were in the habit of going off on junketing expeditions on Sunday without any shock whatever to the consciences which were so sensitive about the World's Fair.

THE real secret of the support which measures for the legal bolstering of Sunday receive at the hands of Congressmen is thus stated by the *World*:—

The key of the whole matter lies right there. Congress is dealing with this question in a spirit of the most arrant hypocrisy. There are men there who sincerely believe it would be wrong to open the Fair on Sunday, and whose vote to forbid it will be conscientiously given. But the great majority of the members of both houses have no such scruples. They do not themselves observe Sunday as a Sabbath. They have no hesitation in doing what they please on that day. But they think that a loud profession of Sabbatarian views will commend them to constituents, and they are willing to embarrass the Fair and rob it of its best service to the multitude for the sake of falsely impressing constituents with their piety.

And men calling themselves Christians, and even ministers of the gospel, love to have it so!

THE *Citrograph*, a California paper, says:—

Adventists in Tennessee are being prosecuted because they choose to observe the seventh day of the week as Sabbath and to work on Sunday. It would strike an unprejudiced observer that a Sunday law is a dangerous thing when such bigoted action as this is possible. The laws of our land should be freed from everything of a religious nature. The privilege of observing Sunday should be sacred to all, but forced upon none.

Californians are an orderly, liberty-loving people opposed to Sunday laws from principle. That State formerly had a Sunday law, but when an attempt was made to make it an engine of religious persecution it was promptly repealed.

THE editor of the *Mail and Express*, the evening paper that prints each day a text of scripture in one column and tips for the races in another, made a speech on the Fourth of July, in which he said:—

A feature of journalism, which did not exist in our country till recently, is the Sunday edition. The Sunday edition is as foolish financially as it is wicked morally. The publishers and editors make a special effort to get out a large edition on Sunday, and take advertisements at nominal rates to fill up their pages. The same efforts and plans would succeed better if made for Wednesday or any other day. It seems as if in choosing Sunday for these special efforts the papers had been led by the devil. Certainly they were not led by the Lord, who commands all men everywhere to work six days of the week and to rest the seventh.

The preparing, selling, buying and reading of the Sunday papers breaks and leads to the breaking of every one of God's laws, and keeps people away from church, so that it is as true now as it was when our glorious Lord was on the earth, that "the people can not come to Jesus because of the press."

It is by such claptrap as this, and by pious juggling with words, that the cause of enforced Sunday rest is bolstered up and foisted upon the people as something essential to their well being.

THE following extract from a private letter from Springville, Tenn., under date of July 13, shows that the authorities of Henry County are pursuing the persecuted Adventists relentlessly. The writer of the letter says:—

The Deputy Sheriff came yesterday and took the spring wagon that John Dortch used to own, although he had sold it. The deputy (who will be the next sheriff) is doing all he can against the Adventists. He says the sale of the wagon is not legal because it was made after Mr. Dortch was arrested. He says that they can take anything for the State costs that a man has except one hundred pounds of flour, and they propose to take enough to pay all the State costs.

Evidently this deputy is a worthy exponent of the Tennessee Sunday law.

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A WEEKLY PAPER

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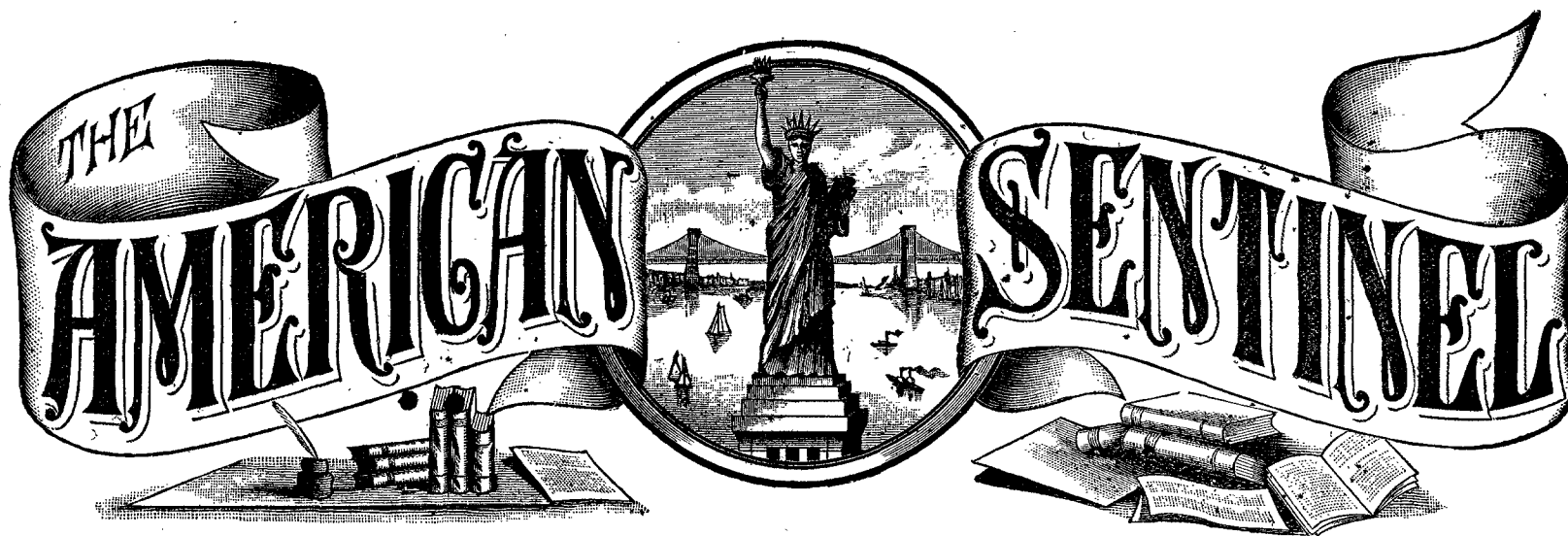
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C. P. BOLLMAN,

W. H. MCKEE.

THE following private letter, which we are permitted to publish, will be readily understood by all those familiar with the facts in the cases of the Henry County, Tenn., Adventists, suffering imprisonment for working on Sunday:—

Henry Co. Jail, Paris, Tenn., July 17, 1892.

MR. ————Dear Brother: I will drop you a few lines to let you know how things are shaping themselves here. Brother Dortch's time was out yesterday, and he went home. His buggy has been levied on, and is advertised to be sold on the Sabbath to pay the State costs, amounting in his case to \$10.65.

The sheriff came in last evening and told us that we would have to go out on the public road and work at forty cents per day to pay the rest of our costs. One of the jail committee says that we will have to work on the Sabbath. We do not know what we will have to suffer when we refuse to work on the Sabbath.

It is going to be very hard on us to go out in the hot sun to work after being shut up so long. I tell you things are closing in on us very fast. To be a Seventh-day Adventist in Tennessee means a great deal. Old laws in regard to fines and costs that have been covered up and ignored for years are being looked up in order to inflict heavier punishment on us. But we are of good courage in the Lord.

Your brother in Christ,

W. S. LOWRY.

It will be remembered that in the trial of the writer of this letter, the Attorney-General said:—

The Constitution guarantees to him, and to every other citizen, the right to keep Saturday if he sees proper, . . . and guarantees to him the same protection that is given to other citizens of this commonwealth, . . . but he must not work on Sunday.

But now this is changed; and the law of Tennessee affords this man no protection in keeping Saturday, the seventh day, but compels him to work on that day under

the penalties usually inflicted in prisons for breach of prison discipline. It is absolutely false that Sunday laws leave people free to keep another day.

—o—

ANOTHER illustration of how Sunday laws do not leave men free to observe another day, was furnished some time since in Maryland. The facts were published in THE SENTINEL at the time, but we give them again: April 23, 1892, William E. Hubbard, a Seventh-day Adventist was summoned to testify as a witness in a lawsuit in Chestertown, Md. He declined to be sworn or to testify on the ground that as it was the Sabbath he could not conscientiously testify. The Judge said:—

The law says that we shall observe but one day as the Sabbath, and that day is commonly called Sunday; and sir, you must either testify or go to jail.

The young man went to jail for his fidelity to his religious convictions. He certainly was not left free to keep the seventh day.

—o—

ARKANSAS furnishes still another recent illustration of the freedom (?) enjoyed under Sunday laws to observe another day. Only a few weeks since, John Huddleston, a Seventh-day Adventist living near Van Buren, Ark., was summoned to serve on a jury. He went to the Judge and asked to be excused on the ground that he could not conscientiously serve on Saturday, as he regarded that day as the Sabbath. The Judge answered: "I do not recognize your Sabbath. You have got to obey the laws of the State." We have not yet learned the finale of the case, but certainly Mr. Huddleston was not left perfectly free to observe any day. Even if he was finally excused it was only by the courtesy of the Judge, and no man is free who is dependent on the whim of another for the right to obey his conscientious convictions.

—o—

SUNDAY laws leave nobody free, for one is not free to do that which he is compelled to do. Freedom to do implies equal freedom not to do. Nobody thinks of saying,

"I am free to pay taxes;" or, "I am free to do jury duty;" or, "I am free to pay duty on imports." On the contrary, a man says, "I must go and pay my taxes;" "I have been summoned on a jury and must serve;" or, "I will have to pay \$500 duty on those goods from Liverpool." The good citizen is willing to do all these things when he feels that the good of the country requires it, but he never speaks of being free to do them; he does them from obligation, not from volition.

—o—

THE Chicago Tribune, of July 10, quotes "a leading attorney" of Paris, Tenn., as denying that there is in the cases of the imprisoned Adventists any element of persecution. In this, however, he directly contradicts Judge Hammond, of the United States District Court, who, while in sympathy with Sunday laws and the enforcement of them, said in the case of the late R. M. King:—

It is a somewhat humiliating spectacle to see the Sunday advocates trying to justify the continuance of Sunday legislation . . . upon the argument that it is not in conflict with the civic dogma of religious freedom. It surely is.

Yet in the face of every constitutional provision, State and national, touching the question, Judge Hammond persists in justifying this palpable conflict with the civic dogma of religious freedom, by still arguing that—

the bare fact that the mass [of the people] desires Sunday as the public day of rest, is enough to justify its civic sanction; and the potentiality of the fact that it is in aid of the religion of that mass might be frankly confessed and not denied.

In this the Judge not only admits that which the "leading attorney" of Paris denies, namely, that enforcing the Tennessee Sunday law against observers of the seventh day is religious persecution, but he attempts to justify it. If this principle is to prevail, all that is required to make religious persecution again general is the demand of the "mass" of the people. And that in this we do not misrepresent Judge Hammond is evident from his own words, as follows:—

It is also noticeable that the early Christians com-

menced their assaults upon the old religions by a disregard of their holy days, and for this they were first persecuted by the law, as they [sic] now persecute therewith the Jews and the Seventh-day Adventists.

We are not by any means ready to admit that it is the early Christians who now persecute the Jews and the Seventh-day Adventists. Neither the early Christians nor any other Christians, either now or at any other time, ever did persecute. If any man persecutes, he is not a Christian. It is true that the early Christians were persecuted, precisely as the Jews and the Seventh-day Adventists are now persecuted, but the persecution was then heathenish, and so it is now. The law by which the persecution was then legalized and justified, was but the manifestation of the "inexorable tendency of the logic" of the pagan "principle of human conduct," and such only it is now.

National Religion in Congress.

THE honorable Senate and House of the Congress of the United States have both passed the proviso of Matthew S. (aint?) Quay respecting religion at the World's Fair. To be sure the House refused to appropriate the five millions of dollars for the Fair recommended by the Senate and to which the Sunday closing proviso was attached, but nevertheless this was too good an opportunity to stab constitutional religious freedom to the heart, to be let slip, and consequently the religious proviso must be passed although it be void in effect in this special instance. The legislation as to the World's Fair appropriation was first inserted into the sundry civil appropriation bill that all possibility of a presidential veto might be avoided; being incorporated into the appropriations for the running expenses of the Government it must stand with the entire bill. Then the Sunday closing proviso is passed by the House, in the face of the defeat of the appropriation, in order that the appropriation may of necessity carry the proviso in case the conferees of the House and Senate should decide in favor of the appropriation and it finally be granted. Thus, in any case, the Sunday closing proviso follows the appropriation. The appropriation, with Sunday closing, if adopted, becomes an integral part of the bill providing for the running expenses of the Government. And, whether the appropriation is granted or not, whether the Fair is closed on Sunday or not, the congressional attitude is still the same. The Constitution is stultified. Congress has made a law respecting religion. In the Senate no division was taken upon the Sunday closing question. It seemed to pass by a large majority. In the House the Sunday closing was concurred in by a vote of 147 to 61 with 120 not voting. And this because the honorable congressmen are willing, as the New York *World* pithily puts it, "to sacrifice both the Fair and its usefulness in order that they may make an insincere and hypocritical pretense of a piety which they do not practice."

Senator Peffer, of Kansas, who has not been so long in public life as to have lost his native candor of speech, said during the debate in the Senate:—

Mr. President, I do not care to go into a discussion of the theological history of Sabbath observance or of the keeping of Sunday. It is sufficient for my present purpose to know that though it may be true that in every State of the Amer-

ican Union the laws recognize the day commonly called Sunday and attach penalties for what is termed the desecration of that day, in truth in not one of the States is the law practically observed. We here at the capital of the Nation, though to-day we are engaged in a theological discussion concerning the observance of the first day of the week, are in the habit of receiving our mail twice every Sunday. We are in the habit of going away from the city and of returning to the city; we are in the habit of going up and down the river; we are in the habit of going out on little private excursions of our own, taking care of ourselves during Sunday the same as we do during other days.

I mention this, Mr. President, not for the purpose of expressing dissent from senators who feel differently about the matter, nor do I wish it to be understood that I do not desire the observance of Sunday, or that I do not desire the setting apart and the consecration of a rest-time for the people, but my object is to call the attention of the Senate while we are discussing this matter to the patent fact that a great deal of this talk of ours about the observance of Sunday is sheer hypocrisy. That is a strong word, I know, but there is a great deal of truth in it, and I do not know how better to express my feeling upon the subject.

Mr. Morgan, senator from Alabama, said:—

This proposed law, Mr. President, in one sense prohibits the free exercise of religion. To-day there is attempted a union of Church and State. What is this demand that this money shall not be appropriated to-day for this great Exhibition, except that the church demands that it shall have assistance in closing those gates by act of Congress? Who but the church makes this demand? Not one church, but many churches. Some churches are opposed to it, it is true. Not only, Mr. President, is it the union of Church and State, but it is an attempted union of politics and religion.

We have had a little bit of experience on this subject, and I want to show how sacred and how safe the Sabbath is in the hands of the Congress of the United States. We have three laws on our statute books in regard to the Sabbath. One of these laws prevents the faculty of West Point from compelling the boys to continue their studies on Sunday; another just like it relates to the faculty at Annapolis. Notwithstanding that, however, according to the Rules and Articles of War, and the universal practice in the Navy and also in the Army, we have our Sunday morning reviews, in which we ascertain the condition and strength of the Army in all particulars.

There is only one other general law which we have attempted to pass on this subject, which illustrates very forcibly, I think, the morality of Congress in dealing with the Sabbath. Here is the utmost endeavor of Congress in respect to the observance of the Sabbath heretofore. I will read it:

SEC. 3283. No malt, corn, grain, or other material shall be mashed, nor any mash, wort, or beer brewed or made, nor any still used by a distiller, at any time between the hour of 11 in the afternoon of any Saturday and the hour of 1 in the forenoon of the next succeeding Monday; and every person who violates the provisions of this section shall be liable to a penalty of \$1,000.

There the Congress of the United States expressly authorizes the distillation of ardent spirits under its law, but when they come down to 11 o'clock on Saturday night they put on "the livery of the court of heaven to serve the devil in," and they exempt from 11 o'clock on Saturday night until 1 o'clock on Monday morning out of the period of time when there shall be any work done in the making of whisky.

There is a union of Church and State. There is a union of politics and religion. Brew on, malt on, distill on, mash on, work for the devil until 11 o'clock on Saturday night, then suspend until 1 o'clock on Monday morning and go to work again, says Congress. That law stands there; and that, I repeat, is the utmost endeavor of the Congress of the United States in preserving the sanctity of the Sabbath!

Mr. President, I think we ought to drop this subject, unless we can do better than that. I think we had better leave it to our constituents, our friends, our people, this grand and splendid people of the United States, to direct themselves and their children and their friends, through moral influence and moral power and through the light and blessedness of religion, into higher walks of life. Congress can not guide them there. Congress serves the mammon of unrighteousness whenever it has a chance—never fails to do it. It was the wisest of all the provisions in the Constitution of the United States, or rather in the amendments, that Church and State should be divorced from each other.

Senator Sanders, of Montana, very pertinently spoke for the great unrepresented majority:—

If it be true that one thirty-second part of the

citizens of the United States have expressed to Congress the opinion that they ought to make, as a condition precedent to an appropriation of this character, the closing of the gates of that Exposition one-seventh of the time, it nevertheless remains the duty of Congress to stop and enquire in behalf of the 63,000,000 people who have not thus expressed themselves, whether that is wise or no.

Again Mr. Morgan, of Alabama, most aptly said:—

Mr. President, after the impassioned address of the senator from Georgia [Mr. Colquitt], upon the subject of this Sunday amendment proposed by the senator from Pennsylvania [Mr. Quay]—and I think the argument naturally arises out of the excitement and feeling, to say nothing of the animosity, which have been excited here towards certain classes of people—that Congress ought to be very careful not to interfere in those matters of legislation which have reference entirely to church affairs.

I thought when I called the attention of the Senate to the fact that the Constitution of the United States separated Church and State, that I had pretty good ground to stand on to justify myself in obeying what I conceive to be my duty under that instrument and to oppose on this floor the connection of Church and State.

Here is a measure which originates entirely with the Senate, a Republican body, with a Republican committee, with a Republican chairman, and a Republican majority throughout. They brought in this bill for the purpose of assisting the World's Fair, and certain other Republicans who thought that there might be a good chance to make political capital out of this business, proposed to amend this bill by inserting a provision against opening the gates on Sunday. The most astute politician in this Chamber, or perhaps in the United States, originated that amendment, and the last one who was on the floor, the senator from New York [Mr. Hiscock], referred to the Democratic majority of the House of Representatives and said that this amendment would not be welcomed over there.

Others in both the Senate and the House, from whom there is no space to quote now, had the courage and the statesman-like sense to oppose this measure yet it passed the Senate as a party vote, and going to the House fulfilled there the stricture of Mr. Morgan as to its being a measure brought forward and to be used for political capital, for while the House defeated the appropriation it passed the Sunday closing clause in deference to the aggressive demands of a misguided religious sentiment.

When commenting some time ago upon the decision by Justice Brewer that "this is a Christian Nation," the question was asked, "What next?" That has been answered. What next? W. H. M.

The Present Standard of Justice.

REV. CHARLES FERGUSON, Rector of St. James Church, Syracuse, N. Y., in an open letter of advice to the locked-out laboring men of Homestead, Pa., who recently had so desperate a conflict with the Pinkerton men, says:—

Demand just what the public conscience demands and nothing more. You will thus repel the charge of lawlessness and put yourselves in accord with the supreme law of the land and the court of final appeal. For the public welfare is the supreme law, and the public conscience is the final interpreter of that law.

Make no threats, then, but trust your case to the conscience of the country. There are most evident signs on every hand to-day that that conscience is clear and uncorrupted.

Rest your case on the public conscience. You can not win against that; you can not lose if that be on your side.

This shows what sort of a foundation we have for justice and just dealing in this country at the present time. There is not an appealing to the fundamental principles and the inalienable rights of mankind, but to the capricious standard of public sentiment. This is exactly in harmony with the *ipse dixit* of Judge

Hammond, in his decision in the King case, wherein he says:—

The courts can not, in cases like this, ignore the existing customs and laws of the masses, nor their prejudices and passions even, to lift the individual out of the restraints surrounding him because of those customs and laws before the time has come when public opinion shall free all men in the manner desired.

When such a standard as this is called for and upheld by both judges and priests, we may well join the lamentation of the prophet Isaiah, "None calleth for justice, nor any pleadeth for truth. . . . Judgment is turned away backward, and justice standeth afar off; for truth is fallen into the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey."

The fact that conscientious observers of the fourth precept of that code which God himself spoke on Sinai and wrote with his own finger on stone, have been spied upon, arraigned before magistrates, condemned in the courts, and are this day confined in prison walls, is a sufficient comment upon and condemnation of such a standard, and attests to the correctness of the application of the scripture just quoted to the present condition of things in this Government.

W. A. COLCORD.

As It Was Then So It Is Now.

LIKE the four Adventists now in the Henry County, Tenn., jail, the subjects of persecution for conscience' sake have always been accused of contumacy. In pagan Rome, even those governors who cared little for the worship of the gods, and had nothing to gain either in wealth or influence by persecuting the Christians, could see in their refusal to obey the laws made in aid of paganism, nothing but willful obstinacy and downright stubbornness. As related in the "Two Republics," they regarded such willful disobedience to the law to be much more worthy of condemnation than even the disrespect to the gods. Such an one was Pliny, who said, "Let their confessions be of any sort whatever, this positiveness in inflexible obstinacy deserved to be punished." Many of the governors "would sooner pardon in the Christians their defection from the worship of the gods, than their want of reverence for the emperors in declining to take any part in those idolatrous demonstrations of homage which pagan flattery had invented, such as sprinkling their images with incense, and swearing by their genius."

Still others were disposed to be favorable to the Christians, to sympathize with them in their difficult positions, and to temper as far as possible the severity of the laws against them. And when the Christians were prosecuted before their tribunals, they would make personal appeals to induce them to make some concession, however slight, that would justify the governor in certifying that they had conformed to the law, so that he might release them,—not only from that particular accusation, but from any other that might be made.

Such governors would plead with the Christians to this effect, "I do not wish to see you suffer; I know you have done no real harm, but there stands the law. I am here as the representative of the empire to see that the laws are enforced. I have no personal interest whatever in this matter; therefore, I ask you for my own sake that you will do some honor to

the gods, however slight, whereby I may be relieved from executing this penalty and causing you to suffer. All that is required is that you shall worship the gods. Now your God is one of the gods; therefore what harm is there in obeying the law which commands to worship the gods without reference to any particular one? Why not say, 'The Emperor our lord,' and sprinkle a bit of incense toward his image? Merely do either of these two simple things, then I can certify that you have conformed to the law, and release you from this and all future prosecutions of the kind."

When the Christian replied that he could not, under any form or pretense whatever, worship any other god than the Father of the Lord Jesus Christ; nor honor any other by any manner or offering; nor call the emperor lord *in the meaning of the statute*, then the governor, understanding nothing of what the Christian called conscience, and seeing all of what he considered the kindest possible offers counted not only as of no worth but even as a reproach, his proffered mercy was often turned into wrath. He considered such a refusal only an evidence of open ingratitude and obstinacy, and that therefore such a person was unworthy of the slightest consideration. He held it then to be only a proper regard for both the gods and the State to execute to the utmost the penalty which the law prescribed.

Another thing that made the action of the Christians more obnoxious to the Roman magistrates, was not only their persistent disregard for the laws touching religion, but their assertion of *the right* to disregard them. And this plea seemed the more impertinent from the fact that it was made by the despised of the despised.

Is It in Christ's Commission to His Followers?

THE Boston *Traveler* quotes the following from the *Congregationalist*:—

This is how the Church should enter politics. She should enter them in the person of every member. She should enter them through every door through which she can force her way. She should be found at the caucus. She should be heard from at the polls. She should make enough commotion to prove that she is alive at every session of legislature, city council, or board of select men. She should know all about the financial situation of town, city, county, and State, and should do what she can to improve that situation.

She should completely understand the management of the public schools, and determine the character of school boards and school teachers. She should have a most weighty opinion, carefully formed, and most enthusiastically expressed, regarding every matter of public interest. Every member of the church should do all these things. We shall differ from and with each other in our conclusions about some things, no doubt, but if we have the right spirit, and if we engage in political life for the sake of our Lord and Master, we shall soon see the devil's hosts fleeing before the onset of the victorious army of saints.

The title of this extract was, "The Church in politics." But where is the Church of Christ told to use any such methods in causing the "devil's hosts" to flee before it? The position in the *Congregationalist* presupposes the idea that the nominal Church is right, and if its decrees could be carried out, sin and misery would vanish, and earth would be turned into a "paradise below." The Church of the Middle Ages thought the same thing, and the history of the ecclesiastical tyranny of those times forcibly discloses the fatal mistake.

A. O. TAIT.

Intolerance in Tennessee.

LAWYERS may split hairs upon the question whether this is or is not a Christian Nation, but real lovers of liberty desire that there shall be in the whole land the utmost realization of that absolute religious freedom and immunity from persecution for opinion's sake in matters of religion which it was the aim of the Federal Constitution to assure. It is true that making its own beneficent declaration for religious freedom the Constitution left to the States absolute power on the subject, and any of them might if they chose establish a creed and a church and maintain it, but such has not been the desire of any of them. Throughout the Union religious tests in the matter of the elective franchise and of office-holding have entirely disappeared, save that the new State of Idaho has entered the Union containing a clause in its fundamental law disfranchising members of the Mormon Church merely as such sectarians.

This is a Christian Nation in the sense that it is not a pagan, a Mohammedan, or a Buddhist nation, but as Judge Cooley says, "The law does not attempt to enforce the precepts of Christianity on the ground of their sacred character or divine origin. Some of these precepts, though we may admit their continual and universal obligation, we must nevertheless recognize as being incapable of enforcement by human laws. That standard of morality which requires one to love his neighbor as himself we must admit is too elevated to be accepted by human tribunals as a proper test by which to judge the conduct of the citizen; and one could hardly be held responsible to the criminal laws if in goodness of heart and spontaneous charity he fell something short of the good Samaritan." He declares further that "Christianity is not a part of the law of the land in any sense which entitles the courts to take notice of and base their judgment upon it, except so far as they can find that its precepts and principles have been incorporated in and made a component part of the positive laws of the State."

There is upon the statute book of Tennessee some such law regarding the first day of the week, commonly called Sunday, as is found in the statutes of Illinois, but it would be impossible in Illinois to give that statute any such construction as has been given in Tennessee, not by a State court alone but also by Federal court, whereby citizens of Tennessee have been subjected to most outrageous abuses of their liberty. There are in Tennessee, as in almost all other sections of the Union, persons who hold tenaciously to the commandment that the seventh day is the Sabbath of the Lord. They do not follow the mass of Christians and substitute Sunday for the ancient Sabbath. Having sacredly observed the seventh day these devotees pursue their ordinary vocations Sunday. In Obion county a citizen who plowed corn in his own field Sunday was prosecuted before a justice of the peace and fined. The fine was paid. Such punishment did not placate the prosecutors. The man was indicted as guilty of the crime of public nuisance in that he had unnecessarily engaged in his secular business and performed his common vocation of life on Sunday, work represented as not necessary and not done as a matter of charity, and in the doing of which there was a disturbance to the community in

which it was done and an offense to the moral sense of the public. He was found guilty upon this indictment and fined \$75 and costs. The case went to the Supreme Court of the State. The judgment was confirmed. A writ of *habeas corpus* brought the convict before the Federal Court of the western district of the State, and that court would not assume to say that there was wrongful conviction or any lack of due process of law. Several like convictions have been had. There was no pretense, except in the indictment, that anybody had been at all disturbed by this secular employment. The peace was in no way threatened. No more was proven than that the Christian neighbors were scandalized that the law should be thus broken. And the great commonwealth of Tennessee has at its mercy some half-dozen patient, industrious, well-meaning citizens, religious beyond the ordinary practice of ordinary Christians, and so holds them because of an intolerance which, whatever may be the technical law, is opposed to the very spirit of our republican institutions.

There seems to be no remedy for it, and these men must serve out their sentences. But the sooner Tennessee places itself, through its legislature, upon a par with liberal, right-minded people everywhere in the republic the better it will be for both the moral and the material prosperity of that State.—*Chicago Times*.

False Lights on the Shore.

THE *Jewish Messenger* flatters itself that the platform of the Society of Christian Endeavor is "a plea for the unification of the human race," and says:—

Here is an opportunity for the Society of Christian Endeavor to aid in quenching the fierce and destructive fires of bigotry, race hatred, and religious prejudice. Let this society, in its strong union of creeds, raise its voice against the warfare waged for centuries against the Jew. Let its members develop and stimulate a genuine brotherly feeling for their Jewish neighbor, in whose faith and in whose doctrines the Christ they worship was born and reared.

The *Sun*, in commenting upon this, and other favorable expressions in reference to the great Christian Endeavor convention from Jewish papers, finds in it all a pleasing "evidence of the great fact that in this country, the believers in every creed not only maintain the rights of all creeds, but can live together in peace with mutual good will."

It is sad that this is not true. One of the most prominent and dramatic incidents of the whole convention was the enthusiastic expression of a determination not to "maintain the rights of all creeds." The opportunity to aid in quenching the fires of bigotry and religious prejudice was there, but it was ignored at its very inception. The hope of the *Messenger* was blighted before it scarcely had budded.

This marvelous society, numbering so many tens of thousands of those who are just at the age when the maturing mind receives its most lasting impressions, is made one immense school of political religion where the legal enforcement of Sunday observance is taught as one of its principal religious tenets. The Christ whose worship they profess was indeed a Jew, and he observed the seventh day, but that will not prevent them from scorning the day he kept and persecuting all who observe it whether Jew or Gentile seventh day keeper.

Everything that appeals to the imagination clusters round this organization, but it is training its members to be the determined upholders of as great an error as the world has ever seen. The beautiful enthusiasm of youth will in a few years harden into the stern determination to realize in practical form the lessons in religious law now being learned. These youths and maidens whose hearts are now so full of tender religious sentiment will be the persecutors of the soon coming years. It is the inevitable result of the errors they have been taught. How great is the responsibility of those who are teaching them these errors! W. H. M.

Don't Tinker With It.

In every stage of the world's history there has arisen a class of men bent on improving the world and its Creator. At this time a class of "evangelists" pops out and wants the Sixteenth Amendment.

Ostensibly, the object of the Sixteenth Amendment is to protect the public school system. In reality it is a fight between Catholics and Protestants—all Christians.

The divorcing of Church and State is one of the pretenses of the "evangelists." We have always supposed that before there could be a divorce there must have existed a marriage. The facts of a marriage not existing between Church and State in this country is no fault of those "evangelists." This Sixteenth Amendment is purposed to be made to, or tacked on to the Constitution of the United States. It is well known that the Jews, as a class, throughout the United States of America are the staunch friends and supporters of the public school system, and the best evidence of their faith in the free school system is that ninety-nine per cent. of all Jewish children born in this country attend the public schools. It is further known that the Jews ask as little preference or favor in the public schools as any other class of citizens. We might add without subjecting ourselves to the charge of egotism, that the Jewish children in the public schools compare favorably in point of intelligence, deportment and regularity of attendance with any class attending these schools. With all this we are opposed to any interference in this matter in the shape of constitutional amendment. We would not tamely submit to any encroachment upon the school law, any attempt to engraft upon it any color of so-called religion. We want it free—absolutely free—from any taint of the church by whatever name you may call it. We do not, however, think it advisable to tinker with the Constitution of the United States on this question. It is foreign to the spirit, character, object or scope of the United States Constitution to cumber it with this matter.

What is the Constitution? It is "the fundamental law of a free country, which characterizes the organism of the country and secures the rights of the citizen and determines his main duties as a free-man."

The Federal Government has nothing to do with the public schools. The public schools depend entirely upon State laws, State provision for their support and State control of their affairs.

While each State is independent of the other, a comparison of the modes, methods and systems of public instruction in the different States of the Union shows

them to be very similar in character and form, so that practically we have one system of free education throughout this country. We may attribute this result to the fact that it is left to the good sense of the people of each State to control its own affairs in this particular. To this extent we favor State sovereignty.

Some people are determined at all hazards to do good, but they think they can not do it except through legislation, and when repulsed at that they resort to constitutional amendment. We scout the idea of any such forced good. England, from which we derive our system of jurisprudence, has no written Constitution. What then would those irrepressible "goodies" do there? The only resort open to them would be an act of Parliament. Now, in this country, Congress, not having any control over State education, could only meddle itself by a federal school system. This it has wisely refused to do.

We have not forgotten the Blair bill. It follows then that the only source of power on the school question is the State—there the people have a direct voice in the matter and what they want in this particular they can and will have. Here let it remain. We are fully aware that the Catholic clergy would like the share or portion of school tax paid by Catholics to be under their control so that they might the better support their parochial schools. There are, however, honorable exceptions to this rule. No fear on this score need be entertained, for the reason that the people, the Catholic people, rise above their teachers. Let this question be left in the hands of the people themselves.—*Jewish Times and Observer*.

Some Scraps of New England History.*

THE Puritans having planted themselves in Massachusetts, and having established there a theocracy, were not slow, as we have already seen, to use their power against all dissenters from the established religion. In 1631 Roger Williams landed in Boston, and as the death of Higginson had left a vacancy in the church at Salem, the church called Williams to fill his place; but as Winthrop and his "assistants" objected, Williams went to Plymouth Colony.

The leading minister in Massachusetts Colony at this time was John Cotton. He distinctly taught the blessedness of persecution in itself, and in its benefit to the State, in the following words:—

But the good brought to princes and subjects by the due punishment of apostate seducers and idolaters and blasphemers, is manifold.

First, it putteth away evil from among the people, and cutteth off a gangrene, which would spread to further ungodliness.

Secondly, it driveth away wolves from worrying and scattering the sheep of Christ. For false teachers be wolves, . . . and the very name of wolves holdeth forth what benefit will redound to the sheep, by either killing them or driving them away.

Thirdly, such executions upon such evil doers causeth all the country to heare and feare and doe no more such wickednesse. . . . Yea, as these punishments are preventions of like wickednesse in some, so are they wholesome medicines, to heale such as are curable of these evils.

Fourthly, the punishments executed upon false prophets and seducing teachers, doe bring downe showers of God's blessings upon the civill state. . . .

Fifthly, it is an honor to God's justice that such judgments are executed. . . .

And Samuel Shepard, a minister of Charlestown, preached an election sermon

*Condensed from "Two Republics."

entitled, "Eye Salve," in which he set forth the following views:—

Men's lusts are sweet to them, and they would not be disturbed or disquieted in their sin. Hence, there be so many such as cry up toleration boundless and libertinism so as (if it were in their power) to order a total and perpetual confinement of the sword of the civil magistrate unto its scabbard (a motion that is evidently destructive to this people, and to the public liberty, peace, and prosperity of any instituted churches under heaven).

Let the magistrate's coercive power in matters of religion, therefore, be still asserted, seeing he is one who is bound to God more than any other man to cherish his true religion; . . . and how woful would the state of things soon be among us, if men might have liberty without control to profess, to preach, or print, or publish, what they list, tending to the seduction of others.

In accordance with these principles every inhabitant of the Colony was obliged to attend the services of the Established Church on Sunday under penalty of fine or imprisonment. The fine was not to exceed five shillings, equal to about five dollars of the present day, for every absence.

About 1633 Roger Williams was called a second time to the ministry of the Salem church. This time he was allowed to take the place; but it was not long before he was again in trouble with the theocrats. He denounced their laws making church membership a qualification for office, and all their laws enforcing religious observances.

He declared that the worst law in the English code was that by which they themselves, when in England, had been compelled to attend the parish church; and he reproved their inconsistency in counting that persecution in England, and then doing the same things themselves in New England.

They maintained, as argued by Cotton, that "persecution is not wrong in itself. It is wicked for falsehood to persecute truth, but it is the sacred duty of truth to persecute falsehood." And, as stated by Winthrop, that "we have come to New England in order to make a society after our own model; all who agree with us may come and join that society; those who disagree may go elsewhere; there is room enough on the American continent.

Roger Williams told them that to compel men to unite with those of a different faith is an open violation of natural right; and that to drag to public worship the irreligious and the unwilling, is only to require hypocrisy. "Persons may, with less sin, be forced to marry whom they can not love, than to worship whom they can not believe." Accordingly he insisted that "no one should be bound to worship, or to maintain a worship, against his own consent."

At this the theocrats inquired with pious amaze, "What, is not the laborer worthy of his hire?" To which Roger replied in words which they could not fail fully to understand, "Yes, from them that hire him."

The view that the magistrates must be chosen exclusively from membership in the churches, he exploded with the argument that with equal propriety they should select a doctor of physic, or a pilot of a ship, because of his standing in the church.

Against the statements of Cotton and Shepard and the claims of the theocrats altogether, as to the right of the magistrate to forestall corrupting influences upon the minds of the people, and to punish error and heresy, he set the evident and everlasting truth that "magistrates are but the agents of the people, or its trustees,

on whom no spiritual power in matters of worship can ever be conferred, since conscience belongs to the individual, and is not the property of the body politic; . . . the civil magistrate may not intermeddle even to stop a church from apostasy and heresy; this power extends only to the bodies and goods and outward estate of men."

The theocrats raised the alarm that these principles subverted all good government. To which he replied: "There goes many a ship to sea, with many hundred souls in one ship, whose weal and woe is common, and is a true picture of a commonwealth or a human combination or society. It has fallen out sometimes that both Papists and Protestants, Jews and Turks, may be embarked in one ship; upon which supposal I affirm that all the liberty of conscience that ever I pleaded for turns upon these two hinges, that none of the Papists, Protestants, Jews, or Turks be forced to come to the ship's prayers or worship, nor compelled from their particular prayers or worship, if they practice any." "The removal of the yoke of soul-oppression, as it will prove an act of mercy and righteousness to the enslaved nations, so it is of binding force to engage the whole and every interest and conscience to preserve the common liberty and peace."

He also denied the right of the compulsory imposition of an oath. The magistrates had decided to require an oath of allegiance to Massachusetts, instead of to the king of England. Williams would not take the oath, and his influence was so great that so many others refused also that the government was compelled to drop the project. This caused them to raise a charge against him as the ally of a civil faction. The church at Salem stood by him, and in the face of the enmity of the theocrats elected him their teacher. This was no sooner done than the preachers met together and declared that any one who should obstinately assert that "the civil magistrate might not intermeddle even to stop a church from apostasy and heresy," was worthy of banishment. A committee of their order was appointed to go to Salem and deal with Williams and the church "in a church way."

Meantime the people of Salem were punished for choosing him for their teacher by the withholding of a tract of land to which they had laid claim. Williams was ready to meet the committee at every point in expressing and defining his doctrines, and in refuting all their claims. After the committee had returned, the church, by Williams, wrote letters to all of the churches of which any of the magistrates were members, "that they should admonish the magistrates of their injustice." By the next general court the whole of Salem was disfranchised until they should apologize for these letters. The town and the church yielded. Roger Williams stood alone. He was able and willing to do it, and at once declared his "own voluntary withdrawing from all these churches which are resolved to continue in persecuting the witnesses of the Lord," and "hoped the Lord Jesus was sounding forth in him the blast which should in his own holy season cast down the strength and confidence of those inventions of men." In October, 1635, he was summoned before the chief representatives of the State. He went and "maintained the rocky strength" of his position,

and declared himself "ready to be bound and banished, and even to die in New England," rather than to renounce his convictions.

By the earnest persuasions of Cotton, the general court of 1635, by a small majority, sentenced him to exile, and at the same time attempted to justify the sentence by the flimsy plea that it was not a restraint of freedom of conscience, but because the application of the new doctrine to their institutions seemed "to subvert the fundamental state and government of the country." In January, 1636, a warrant was sent to him to come to Boston and take ship for England. He refused to go. Officers were sent in a boat to bring him, but he was gone. "Three days before he had left Salem, in winter snow and inclement weather, of which he remembered the severity even in his old age. 'For fourteen weeks he was sorely tost in a bitter season, not knowing what bread or bed did mean.' Often in the stormy night he had neither fire, nor food, nor company; often he wandered without a guide, and had no house but a hollow tree. But he was not without friends. The respect for the rights of others which had led him to defend the freedom of conscience, had made him the champion of the Indians. He had learned their language during his residence at Plymouth; he had often been the guest of the neighboring sachems; and now, when he came in winter to the cabin of the chief of Pokanoket, he was welcomed by Massasoit; and 'the barbarous heart of Canonicus, the chief of the Narragansetts, who loved him as his son to the last gasp.' 'The ravens,' he relates, 'fed me in the wilderness.'"

The Honor Not Theirs.

In some mysterious manner, the Puritans have acquired great fame as the founders of a republic, the fathers of our system of public education, the establishers of freedom of speech and religious equality, and so on through the list of political, religious, and social blessings the Americans enjoy. "The claim has been so often made for them," remarks an exchange, "that the Puritan refugees from England are supposed to have a patentee ownership of most of those things of which this country is proud, such as refusal to be taxed without representation, township government, freedom of worship, and education for everybody."

"But little by little," says a New York paper, "we are finding out that the Puritans were nothing but a lot of despots borrowing a few good ideas and evolving on their own account a great many brutal notions. The latest historian to dig up facts about these overrated patriots is a Scotchman, Mr. Douglas Campbell, who has effectually robbed them of many of their laurels. In studying the jurisprudence of colonial New York, Mr. Campbell found that the institutions supposed to have been derived from New England were not at all due to English Puritans."

Of his discoveries in New York colonial law, Mr. Campbell says:—

And here I met a series of surprises, for I encountered at every turn traces of institutions and ideas generally supposed to have been derived from England, or at least to be of New England origin, but which clearly, so far as concerned New York, were derived from a different quarter. Here were free schools, and the system of recording deeds and mortgages, lands held in common by the towns—all under the old Dutch rule; here the doc-

trine was first laid down by a legislative assembly that the people are the source of political authority; here were first established permanent religious freedom, the right of petition, and the freedom of the press. On the other hand, here were no executions of witches or Quakers, and no kidnapping and enslavement of the Indians.

In comparing this record with that of New England, the points of contrast were no less remarkable than those of resemblance, while all the deductions from such a comparison were opposed to the ideas inculcated by our current histories. From their earliest school days Americans have been told that this Nation is a transplanted England and that we must look to the motherland as the home of our institutions. But the men who founded New York were not Englishmen; they were Hollanders, Walloons, and Huguenots. The colony was under Dutch law for half a century; its population was probably not half English even at the time of the Revolution, and yet here one finds some of the institutions which give America its distinctive character, while, what is more remarkable, no trace of those same institutions can be found in England. What was their origin became to me an interesting question. New York, which was first settled, certainly did not derive them from New England, and New England probably did not derive them from New York. Could there have been a common fountain which fed both these streams, the debt to which has never been acknowledged? Of course, the Netherlands Republic must have been this fountain, if one existed; but to prove its existence and the mode in which its influence was exerted on New England required an examination far outside the records of New York.

From all of which it appears, as another suggests, that "Americans will have to transfer their reverence from the Puritans to the Dutchmen of Holland, and Forefathers' Day will have to be celebrated with long-stemmed pipes and schnapps instead of in hard cider. And the Puritans who made life a burden to all who differed with them religiously will take their proper place in history as a narrow-minded colony of bigots who somewhat hastily concluded that the chief end of man was to glorify God by hanging witches, whipping Quakers, and enslaving men distinguished from themselves in savagery only by the color of their skins."

Sunday.

In the *Herald* of recent date we noticed an article with the above caption, which, with the permission of the editor, we would like to comment upon. From the general tenor of the article, we judge that when Sabbath is used, Sunday is meant, so if we use the word Sunday, do not look upon it as a misquotation. The *Herald* says: "But it is an institution which at least 20,000,000 people believe should be remembered and kept holy, and we see no reason why they should not be entitled to respect." That is right. We see no reason, either, why they should not be entitled to respect. On the other hand, we can see no reason why the 45,000,000 who do not believe it should be kept holy, should not be entitled to respect as well. The truth is, if the spirit of the Constitution was carried out, there would be no lack of respect on either hand, for the Constitution is in perfect harmony with the Golden Rule. The *Herald* further says, "We believe in one day's rest." That is right; so do we. Perhaps not the same day. But how about "the other fellow"? He, it would seem, disregards every day. How shall we decide which is right? As the day in question is a religious institution, there is no other way but the Bible; but as all are not agreed as to what the Bible teaches, and some do not believe the Bible is the word of God, what are we to do? Each one pays his proportion towards the support of the Government, which, by the way, is a Government of the people, by the people, and for the people; now is

it not reasonable that the Government should deal out equal and exact justice to all classes and to each individual? Indeed it is, and that was foreseen by our forefathers, who framed the Constitution of these United States, and so they inserted in Art. IV. of that document, "No religious test shall ever be required as a qualification to any office of public trust under the United States." And, as that was not strong enough, they added, in Art. I, an amendment which reads as follows: "Congress shall make no laws respecting an establishment of religion or prohibiting the free exercise thereof." This certainly ought to be protection enough for anyone, and would be if the men we place in office did not violate their oaths to support the Constitution of the United States. But what can we think of a professed Christian people, "20,000,000 strong though they be," who will bribe these officials by "petitions and promises of support," to violate their oath of office? Surely it would seem that they did not deserve much respect.

But we are happy to state that there is not one in one hundred that realize what they are doing. In fact the Christians of this country are helping to load a gun that, when it is exploded, will recoil upon themselves. The *Herald* believes in certain Sunday laws; so do we. We believe also in Monday laws, but we do not believe in discriminating between the two. A law that is good for one day is good for every day. There never was a Sunday law made yet, "exclusive of other days," but resulted in persecution to a greater or less extent. The first Sunday law was made by Constantine, A. D. 321. It was an innocent looking affair in and of itself, but it grew; the church got stronger and demanded more. And so it continued until it was so firmly locked in the embrace of civil government, that they united and became one, and over 50,000,000 martyr's graves tell the moral. All churches and all denominations are protected in their worship, and it is right they should be. Farther than this the State can not go without infringing upon the rights of others. The Sunday saloon closing business comes under the same head. It should be closed Sunday; it should also be closed Monday, and every other day. Is whisky any more whisky on Sunday than on Monday? Is there any more drunk in it one day than another? It is the same argument as in the village of Albion to-day over granting the drug stores a license. If they are granted a license, it will be because they are druggists and are befriended by officials of the law regardless of justice. It is the same with closing saloons on Sunday. It is the day to be protected, not the liquor traffic stopped. If it was, they would make a law a little stronger and stop it every day.

Now, my Sunday law friends, a few questions: "Isn't the gospel just as powerful to-day as it was in the days of Christ? Did he call upon Cæsar to help him, or did he say that they that take the sword shall perish by the sword? Did not Paul say to Timothy, that in the last days there would be a people having a form of godliness, but would deny the power thereof?—2 Tim. 3:1-5. Are there not a people of to-day who have a form of godliness that deny the power of God by appealing to Cæsar for Sunday laws? Or do they mistrust that God will have nothing to do with Sunday, and their only hope rests in Cæsar?—W. C. Eaton, in *Orleans Herald*.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE New York *Press* says of the action of Congress in passing the proviso requiring the Sunday closing of the World's Fair, "The prejudice that would transgress in the name of the Founder of Christianity the very spirit of his teachings is pitiable."

INFORMATION has been received through a Danish paper, published in Atlantic, Iowa, that two hundred arrests for violating the Sunday law have been made in Oskaloosa. The chief crime for which they are charged is selling cigars on Sunday. A county official is among the number arrested.

FOR some time there have been continual efforts in Atlanta, Ga., to compel the closing of all business on Sunday. Recently this work has taken a new turn. Detectives, or paid spies, traverse the streets on Sunday, hunting "blind tigers" (persons selling liquor on the sly) and their mode of catching them is to buy a drink and then cause the arrest of the seller.

THE newspapers throughout the country comment most unfavorably on the action of Congress in reference to the World's Fair. One Chicago paper declares that our congressional doctors of divinity must have previously read up the proceedings of the Councils of Nice and Trent, and other similar dogma manufacturing bodies, to have modeled their course so closely after their example, on the Sunday question.

IMMEDIATELY upon the passage of the Sunday closing proviso to the World's Fair appropriation the Chicago Turners, numbering some five thousand, passed resolutions condemning the action of the Senate and declaring that it would cause a falling off of at least 12,000,000 admission tickets. A delegate meeting of representatives of forty-eight labor and other societies also protested against Congress attempting to close the Fair on Sunday.

THE following paragraph is taken from an editorial in the *Rocky Mountain News* :—

"At the Omaha mass meeting, called to consider this question [Sunday closing of the World's Fair], Judge Lawrence held enforced Sunday observance to be necessary, 'so that the churches might have a chance to draw the people to church.' The churches are in a bad way if they depend for reinforcements on making things so uncomfortable out of church on Sunday that people will be drawn there as a choice between two evils, for that is about the inference to be deduced from Judge Lawrence's reason for Sunday laws."

THE *Sun* publishes this dispatch from New Orleans, of the date of July 17:—

The Sunday law was enforced at New Orleans to-day for the first time in four years, all the stores and bar-rooms being closed. This result was brought about by the agitation of the labor organizations. Four years ago the first Sunday law was passed. It was very unpopular here, where Sunday has always been a gala day, and became a dead letter almost from the start. The bar-rooms were the first to defy it. Then the cigar stands, barber shops, and finally, the clothing and other retail stores reopened. The violations of the law became so general that it bore hard on the clerks and other employees. A few days ago the labor organizations held a special session to consider the matter, at which thirty-three associations were represented. The question of the retail stores remaining open on Sunday was discussed and the general conclusion reached that the present system was oppressive to the employees.

A delegation waited on the mayor and asked him to enforce the law. Several of the retail merchants were notified and agreed to close to-day. Last night the police force was detailed specially to hunt up all late offenders, and the result was a

general observance of the law. The shopkeepers say that they favor the movement, and each says that he kept open only because his neighbors did, and because of competition.

Such things as this mark the continual growth of the movement for enforced Sunday observance, and, as is to be expected, are supplemented by congressional, legislative, and judicial action.

At the closing session of the great Christian Endeavor convention at Madison Square Garden, those present, claimed to be twenty thousand in number, adopted with great enthusiasm resolutions asking Congress to make Sunday closing a condition of further appropriations for the World's Fair. Since then the Baptist Young People have met in convention at Detroit, Mich., several thousand strong, and at that meeting this was adopted:—

Resolved, That the Baptist Young People's Union of America, in convention assembled, most earnestly calls the attention of the Christian people of America to the importance of closing the World's Columbian Exposition, and requests the House of Representatives to pass the Senate bill containing the provisions for closing the Fair on Sunday and prohibiting the sale of intoxicating liquors on the grounds.

Thus the National Reform kindergarten grows.

THE little village of Mosinee, Wis., is having some excitement at the present time over the Sunday closing question. An ordinance has been passed requiring all candy stores, saloons, etc., to be closed on Sunday, but butcher shops are exempted. One man has a candy store with a butcher shop in the back part. A neighbor sent to his store for some ice cream, and as soon as it was found out that it had been sold to him, the combined butcher and confection vender was arrested and fined three dollars and costs, amounting in all to about seventeen dollars.

Why it is a crime to sell ice cream on Sunday and a virtue to sell it on other days, is a question that Sunday-law advocates have not fully explained on the basis that all they want is to require a civil rest with no religion whatever in it. Why is it uncivil to allow a man to cool himself with ice cream on Sunday, and perfectly civil on other days? If the religion were taken out of the question this difference would not appear. Just so far as these Sunday laws are enacted and enforced, just that far we have a union of religion with the State.

THE New York Press says:—

The Chicago saloon-keeper contemplates the action of Congress in ordering the World's Fair closed on Sundays with a pious smile, and thanks heaven there is still some virtue left in the hearts and minds of our national lawmakers. Meanwhile he increases his stock of whisky and otherwise prepares for a big Sunday trade during the Exposition season.

The Press has the best of authority for making such a statement, for the *Wine and Spirit Gazette*, which is the organ of the saloon trade, declares unhesitatingly, that—

the liquor dealers of Chicago are among the staunchest opponents of the opening of the Fair on Sunday. If the Fair grounds are closed on Sundays thousands of visitors will most likely patronize on that day the numerous beer gardens, concert halls, and other places of amusement where liquor is sold. A golden harvest is expected by the liquor dealers of Chicago from the closing of the Fair on Sundays.

The *Christian Statesman* has denied that the liquor element of Chicago is in favor of closing the Fair on Sunday. It is a question of veracity between the *Statesman* and the *Gazette*.

THIS from the *Sheldon Mail*, of Sheldon, Iowa, is an evidence how thoroughly the leaven of Sunday law is permeating the whole country:—

Careful inquiry proves that the recent Sunday law proclamation by the Mayor of Sheldon is being generally observed. The business houses are closed all day, and the laws pro-

viding for the observance of the Sabbath are carefully obeyed. This is a credit to Sheldon, or to any other town. The violation of law and the desecration of the Sabbath is never a credit or an advantage to any community, but rather a reproach and a detriment—something to be carefully avoided. The Mayor of Sheldon is to be honored for issuing the proclamation, and the people of Sheldon are entitled to commendation for obeying it. In the vast majority of cases the violation of the law and the desecration of the Sabbath are purely matters of habit, and not the result of inborn depravity or of vicious tastes or desires. Such violations of law and of good morals usually begin in very trifling offenses. The habit is formed and grows imperceptibly, and thus, unconsciously and thoughtlessly we do evil to an extent not realized by us until our attention is called to the matter. We believe if other mayors would follow the example of Mayor Bowley, they would find the people ready to respond to the appeal. Try it.

The very simplicity of this acceptance of the authority of civil law for the regulation of the religious habits of the community, and the appeal to the mayors of municipalities to issue their proclamations, is very suggestive of the extent to which this delusion has filled the minds of even the most well intentioned.

THE Chicago *Tribune* has sent a special correspondent to interview the Seventh-day Adventists under arrest at Paris, Tenn., and a three column article appears in its issue of July 10, giving the facts in their case together with some reference to previous cases of the same nature in Tennessee, and the expressed opinions of some of the residents of the village of Paris in reference to this particular matter. The reporter quotes one gentleman as stating some very practical facts, and saying that he is "of the opinion that the State of Tennessee is straining at a gnat and swallowing a camel in this matter. That in doing so the State winks its eyes on other offenses. He had seen games of cinch and baseball in Paris, Sunday, and no one was indicted. The railroads worked gangs of men right in the town limits and nothing was said. People hired livery teams and went out for pleasure Sunday and were not molested.

"When reminded that the Supreme Court's point was that it was where violations constituted a nuisance that the statute could be brought to bear, the gentleman declared that the testimony against these men did not show that the work they had done was a nuisance. On the contrary, the witnesses had stated there was no nuisance, and yet the jury had found for the State, and in his opinion it was simply catering to a sentiment in the community, which wouldn't hesitate to go fishing Sunday, but felt outraged because these men, who were otherwise harmless, observed Saturday as a day of rest."

In concluding an editorial on the speech of Mr. Palmer in the United States Senate, with reference to the Homestead labor troubles, the *Atlanta Constitution*, of July 11, said:—

This is a time when our statesmen and leaders of public opinion should take counsel of their second sober thought before they speak. We are in great danger of mixing up moral rights with legal rights. All that can be expected in this world is the enforcement of certain plain and undeniable rights concerning life, liberty and property. If our lawmakers are going to jump into the tangled wilderness of moral rights they will become as confused and visionary as the wild reformers of the French revolution. . . . Moral rights can never be agreed upon; they can never be defined, arbitrated and enforced. They must be left to be regulated by public opinion. It is better to leave some wrongs unrighted than to plunge a nation into a mad crusade, giving Peter's property to Paul, and trying to make men love one another through the agencies of the sword and dynamite. Fortunately, the American people are too sensible to lose their heads when such questions are discussed. The Republic of Washington and Jefferson has no place in its orderly machinery for the experimental follies of either a Bellamy or a Herr Most.

The *Constitution* makes mention quite often of the arrests in that locality for Sunday labor. Why not publish a few editorials, in this strain with reference to the attempt to regulate the people's morals by the enforcement of Sunday laws.

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THOSE officers of the law who excuse themselves when persecuting men for conscience' sake by saying, "It is the law," would do well to ponder Rev. 1:7: "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him." The poor soldiers acting under orders might well have pled, "It is the law;" yet God holds them to strict account for their part in the death of Christ. Nothing excuses participation in the persecution of the people of God.

To read that "the Emperor and Empress of Germany are much interested in the spiritual interests of their people, and are said to be taking official steps to increase religious facilities and have daily services in the churches," does not seem strange. But to read of Congress gravely debating a proposition to require the Directors of the World's Fair to provide a hall for religious services, and to invite eminent ministers to conduct Sunday services therein, is startling. What has become of the First Amendment to the national Constitution?

THE *Twentieth Century* thinks that Christianity has ceased to exist, except in name, because we now hear nothing of the Father who is a "jealous God, visiting the iniquities of the fathers upon the children unto the third and fourth generation;" and because there is now no burning at the stake here as a preparation for the hereafter. But Christianity has not ceased to be because of these things. There is less genuine Christianity in the world than formerly, but not because of the modified conceptions of God's character. "God is love," and all his dealings with his creatures are tempered with love. And it is this love implanted in the heart by the divine Spirit that transforms the nature and makes the man a Christian; for "he that dwelleth in love dwelleth in God, and God in him." The decay of vital piety in the last days, and the reason for it, is thus foretold by the Apostle Paul, 2 Tim. 3:1-4:—

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

traitors, heady, highminded, lovers of pleasures more than lovers of God.

The trouble is that men love themselves more than they love God. As a natural result they are "without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good." And so while it is true that we have not now burning at the stake, we do have fines and imprisonment for conscience' sake; and social ostracism, religious boycott, and political blackmail, all in the interests of degenerate Christianity. The more modern tortures are none the less real because more refined.

THE sophistry that justifies Sunday laws is satanic in its deceptiveness. For example, in an address before the late Methodist General Conference in Omaha, Rev. J. W. Hamilton said:—

It is true that we can not compel persons to keep the Lord's day by law, but we can compel them by law to permit all the disciples of the Lord to be in the Spirit undisturbed on the Lord's day.

As exemplified in the laws of a number of States this means that everybody must keep Sunday to the extent of refraining from their common labor upon that day; and that is just what the Sunday law advocates mean by it; they admit their inability to compel men to acts of real worship, but insist upon their right to require outward conformity to their dogmas. Rome never did more.

REV. MARY T. WHITNEY, of North Cambridge, Mass., writes thus in the *Union Signal*, of July 14, 1892:—

I have been a devoted Woman's Christian Temperance Union woman for years, and never refused to sign and circulate a petition coming from that organization until I came to the Sunday petitions; then I had to stop.

Her reason for thus refusing to sign such petitions evidently is because she does not believe in enforced idleness, or that the religious observance of a day can rightly be enforced upon the people; for while she admits that Sunday is observed as a "day of religion," she says:—

It is also a day of temptation to thousands, for "Satan always finds some work for idle hands to do," as the old proverb has it, and Sunday is a "day of idle hands."

We would that there were more who could see thus clearly into this question of Sunday laws and Sunday enforcement.

IN an address delivered at the mass meeting held in the interest of Sunday observance during the Methodist General Conference at Omaha, Rev. J. W. Hamilton, D. D., said:—

The Lord's day is a Christian institution and not a mere moralist's or a sinner's Sabbath. The Lord's day is a day unto the Lord. It is no more possible for a person to observe in a perfunctory or simply ceremonial way the sacrament of the Lord's supper, than for such an one to keep in like manner the Lord's day. The proper observance of the Christian's Sabbath is an act of worship; it is a religious duty. It was written in the Virginia bill

of rights that "religion, or the duty we owe to our Creator, and the manner of discharging it, can be dictated only by reason and conviction, not by force or violence." The duty to observe the Lord's day must, then, be a voluntary one; it must be with fear and trembling, in singleness of heart as unto Christ—"not with eye-service as men-pleasers; but as the servants of Christ doing the will of God from the heart; with good-will doing service as to the Lord and not to men."

If all this be true of Sunday what folly to ask for laws requiring its observance? Why not just as well ask for laws enforcing baptism and the Lord's supper?

THE *Union Signal*, of July 14, has the following:—

That was an unprecedented sight in the United States Senate last week, when Senator Quay sent a copy of the Bible to the clerk and said he wished a certain passage read as his speech on the motion he had just made conditioning the World's Fair appropriation on Sunday closing, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

The press report says:—

"During the reading of this great commandment in the presence of the modern law-givers, there was profound stillness throughout the chamber. They were familiar words and were reverently heard, but no sooner had the clerk stopped reading than Senators Morgan and Harris of the Democratic side, asked why the whole Decalogue should not be read. Senator Quay was satisfied with his presentation of the case. The octavo copy of his family Bible was at once returned to him, and locked up in his desk. The Quay amendment was passed."

What possible connection is there between the fourth commandment of the Decalogue, and closing the World's Fair on Sunday? The commandment enjoins the observance of the seventh day, which is Saturday, and not the first day of the week, which Sunday is. This scripture makes no more reference to Sunday observance than does the Declaration of Independence. Moreover, if newspapers, even of his own party, may be depended on, Mr. Quay is not straightforward in his political methods. The query arises, Do political demagogues, as soon as they espouse the Sunday law craze, become saints? No cause supported by such methods should receive the support of right minded people.

By specific governmental action, this is now both a Christian Nation and a Sunday-keeping Nation.

THE AMERICAN SENTINEL,

A WEEKLY PAPER

Set for the defense of liberty of conscience, and therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

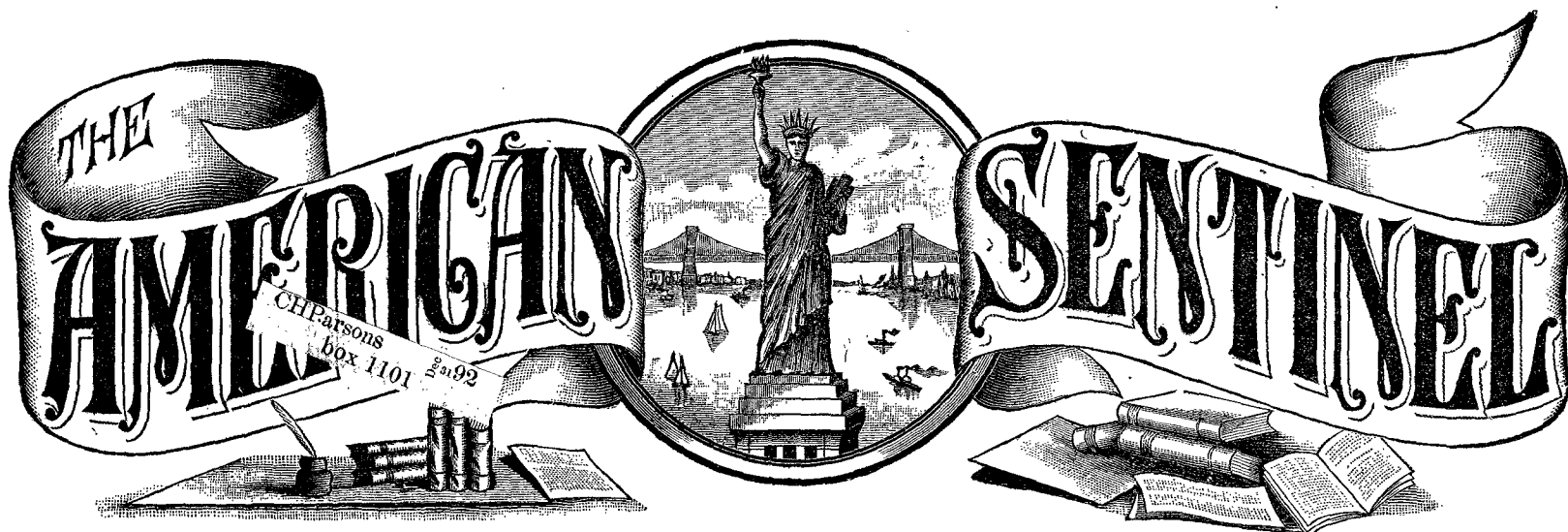
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Equal and Exact Justice to all Men, of Whatever State or Persuasion, Religious or Political.—Thomas Jefferson.

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THE AMERICAN SENTINEL is in the seventh year of its publication. From the first number that was ever issued, it has been telling the people that in the national Government, though forbidden by the Constitution, there would be established a national religion; and that there would be national Sunday legislation at the demand of the churches.

ALL of this is now done by the United States Supreme Court decision of February 29, 1892, and by Congress, in the act closing the World's Fair on Sunday. In these two governmental actions there lies wrapped up, and only waiting for swift development, all that THE SENTINEL has been telling about, and warning against, these seven years.

WE knew it was coming. We knew it would be done. And this is why we so continuously and so earnestly protested, and warned the people, against it. We knew not exactly *how* this thing would be done; we only knew *that* it would be done; but we knew enough about the evil thing, to be able to recognize it when it should be done, by whatever way it might be done. We have protested against the doing of this great evil; and now we protest against the thing since it is done. We protest against the evil principle itself, and we protest and shall continue to protest against any and all the consequences of the principle.

WE had the right to protest against the establishment of a national religion; and we have the right to protest against this

national religion now that it is established. We had the right to disagree with the ecclesiastical combination which was bending every effort to secure the establishment of a national religion; and now that they have secured exactly what they have been demanding, we still have the same right to disagree with them. We had the right to dissent from the propositions, the doctrines, and the dogmas of this ecclesiastical combination, before the United States Government took their side of the controversy and championed their cause; and we have the same right still. In other words, we have the divine and everlasting right to dissent from any and every religious organization on earth; and when the Government joins a religious organization, then we have the same right still, and the right extends now to that of refusal of obedience to the Government itself, *in so far* as it is joined to the religious organization.

THE one great object of the grand movement to secure governmental recognition of religion was to secure legislation by which Sunday observance could be enforced throughout the Nation, backed up by national power and influence. We protested against their movement, and disputed their right, to use the governmental power for any such purpose. Now that they have secured it, we still dispute their right to use it. We had the right to dissent from their claim of right to use the Government for any such purpose; and we have still the right to dissent from their use of the governmental power for this purpose. We had the right to refuse to keep Sunday when it was required by the churches without the aid of the Government; and we have the same right to refuse to keep it when it is required by the churches *with* the aid of the Government. In other words, governmental aid of churches in enforcing their dogmas and ordinances can not take away any man's right of dissent from those dogmas and ordinances. The Government does wrong in aiding the churches; and men do

right in dissenting from both churches and Government in the things wherein they are allied.

It was lack of power to convince the people that they ought to keep Sunday as the Sabbath, that caused the churches to demand the governmental power to aid in compelling the people to do this. Lacking the power to persuade the people, the churches resorted to power to compel the people to observe the ordinance of the Church. The religious controversy, as to whether Sunday is a sacred day or not, has been going on in the United States longer than has the movement to secure the recognition or declaration of the national Government that it is. Those who demand that Sunday shall be observed have admitted over and over again that there is no divine command for it. And the effort of these churches to secure the alliance and aid of the Government was only an effort to get the national Government to take their side of this controversy. They now have the Government committed to this. In the effort to gain this they have been boastful, and arrogant, and insolent, enough, in all conscience, as has been abundantly shown by their own words all these years. If any one is inclined to think they will be any less so, now that they have their wish, then the writer only wishes that that one could have sat where he did, in the gallery of the House, when the final vote was taken by which Congress committed the Government to their side of the controversy, and could have seen and heard their exultation.

In this act of closing the World's Fair on Sunday, Congress has distinctly taken sides in a religious controversy. Congress in this, and the Supreme Court in its decision, have committed the Government of the United States to the decision of a religious controversy. Neither the act of Congress nor the decision of the Supreme Court, will convince the Jew or the Christian who observes the seventh day, that Sunday should be observed. No

more will the National Reformers be able to convince these with the aid of the power which these acts give, to inflict pains and penalties upon dissenters. We disagreed with the National Reformers before; we disagree with them now. We denied before that Sunday should be observed; we deny now that it should be observed. We refused before to keep Sunday; we refuse now to keep Sunday. We rejected before, the National Reform claim of right to use the governmental power to compel anybody to keep Sunday; and although they have secured the use of the power, we reject now their right to use it.

ALL these years we have denied the right of Congress to legislate in behalf of Sunday or any other religious rite or institution. We denied this wholly upon principle. We protested against Sunday legislation because it is religious legislation. We would have protested equally if it had been proposed to legislate in behalf of any other religious day. We can appeal to the life of THE SENTINEL as clear evidence that this has always been the one prominent feature and reason of our protest against Sunday legislation. And as long as the question had maintained this standing only, so long would this have still been the prominent feature of our protest. Now, however, the question has changed; and the prominent feature of our protest changes accordingly. Congress has now legislated upon the subject. Congress has now decided and has committed the Government to the decision that Sunday is the Sabbath and shall be observed. And now we protest against it, not only because it is religious legislation, but above all, because it is not true. In this act Congress has committed itself and the Government to a falsehood.

SUNDAY is not the Sabbath. Sunday is not the Lord's day. Sunday is not in any sense a sacred day. As before stated, the chiefest advocates of this Sunday legislation admit in writing that there is no divine command for the observance of Sunday in any way. They know that the only authority for it is the authority of the church. And if they do not know, they, and everybody else who will look into the question, may learn that "the church" which is authority for Sunday sacredness is the Catholic Church, and that alone. And they may likewise know that professed Protestants who keep Sunday, are following the authority of the Catholic Church, and that alone, for there is no other authority for Sunday observance whether by church rulers or governmental statute. And Congress in requiring the observance of Sunday, is requiring submission and obedience to the authority of the Catholic Church, for there is no other authority for Sunday observance. It was therefore perfectly fitting that in the chief speech that was made in favor of the Sunday bill in the Senate (the speech of Senator Hawley of Connecticut), the chief place in the speech should be given to the views of Catholic archbishops upon the subject. But the authority of the Catholic Church is no authority at all; it is only usurpation and fraud, and its Sunday sacredness is a falsehood. Therefore it is that the Congress of the United States, in legislating in behalf of Sunday observance, has committed itself, and the Government of the United States, to a falsehood. And not only to a false-

hood, but to a Papal falsehood. And we refuse to recognize it or yield any respect to it as either true or right.

THE Seventh day is the Sabbath of the Lord, and Sunday is not the Sabbath. The seventh day is the Lord's day, and Sunday is not. The seventh day is the sacred day and the only sacred day, and Sunday is not at all a sacred day. For thus saith the Lord:—

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

"And God blessed the seventh day and sanctified it because that in it he had rested from all his work which God created and made." Gen. 2:3.

This is the position and the protest of THE AMERICAN SENTINEL now and always. A. T. J.

Some Scraps of New England History.*

THE act of 1631 making membership in the church a test of citizenship had involved the Massachusetts theocrats in another dilemma. There was a considerable number of people who were not members of the churches, and because of unfitness could not be admitted. Even more than this, they did not want to be admitted. But as membership in the church was necessary to citizenship, and as they wanted to be, and deemed it their right to be, citizens, they took to organizing churches of their own. But the theocrats were not willing that power should slip through their fingers in any such way as this; they found not only a way to escape from the dilemma, but with that to make their power more absolute. In 1635 the following law was enacted:—

Forasmuch as it hath bene found by sad experience, that much trouble and disturbance hath happened both to the Church and civil State by the officers & members of some churches, wch have bene gathered . . . in an vndue manner . . . it is . . . ordered that . . . this court doeth not, nor will hereafter approue of any such companies of men as shall henceforth ioyne in any pretended way of church fellowship, without they shall first acquainte the magistrates, & the elders of the great pte of the churches in this jurisdiction, with their intencons, and have approbacion herein. And further, it is ordered, that noe pson, being a member of any church which shall hereafter be gathered without the approbacion of the magistrates, & the greater pte of the said churches, shall be admitted to the freedome of this commonwealth.

Mrs. Hutchinson was condemned, but happily escaped with her life. A few days after her condemnation, the governor sent her a warrant banishing her from the territory of Massachusetts. At the solicitation of Roger Williams, she and her friends went to Narragansett Bay. Miantonomoh made them a present of the island of Rhode Island, where they settled.

In 1636 about a hundred people, under the leadership of Thomas Hooker, a minister second only to Cotton in the estimate of the colonists, removed from Massachusetts Colony to the valley of the Connecticut, and established there the towns of Springfield, Windsor, Hartford, and Wethersfield; and January 14, 1639, Springfield preferring to remain in the jurisdiction of Massachusetts, the three

remaining towns established a form of government under eleven "fundamental orders," the preamble of which is as follows:—

Forasmuch as it hath pleased the Almighty God by the wise disposition of his divine providence so to order and dispose of things that we, the inhabitants and residents of Windsor, Hartford, and Wethersfield are now cohabiting and dwelling in and upon the river of Connecticut and the lands thereunto adjoining; and well knowing where a people are gathered together, the word of God requires that to maintain the peace and union of such a people there should be an orderly and decent government established according to God, to order and dispose of the affairs of the people at all seasons as occasion shall require; do therefore associate and conjoin ourselves to be as one public State or commonwealth; and do for ourselves and our successors and such as shall be adjoined to us at any time hereafter, enter into combination and confederation together, to maintain and pursue the liberty and purity of the gospel of our Lord Jesus which we now profess, as also the discipline of the churches which according to the truth of the said gospel is now practiced amongst us; as also in our civil affairs to be guided and governed according to such laws, rules, orders, and decrees as shall be made, ordered, and decreed.

Order number four was to the effect that the governor should "be always a member of some approved congregation, and formerly of the magistracy within this jurisdiction." The oath of office for the governor was as follows:—

I, ———, being now chosen to be governor within this jurisdiction, for the year ensuing, and until a new be chosen, do swear by the great and dreadful name of the everliving God, to promote the public good and peace of the same, according to the best of my skill; as also will maintain all lawful privileges of this commonwealth; as also that all wholesome laws that are or shall be made by lawful authority here established, be duly executed; and will further the execution of justice according to the rule of God's word; so help me God in the name of the Lord Jesus Christ.

The oath of the magistrate was substantially the same. Unlike Massachusetts, church membership was not required in order to be a voter. Persons became citizens by vote of the major part of the town where they lived, or the major part of such as should be then present and taking the "oath of fidelity."

In 1637 a colony of Puritan immigrants with John Davenport as their pastor, arrived in Boston, and remained until the spring of 1638, then founded the town and colony of New Haven. In 1639 a colony from New Haven settled the town of Milford, and another company from England settled the town of Guilford. In the same year a form of government was established, and "by the influence of Davenport it was resolved that the Scriptures are the perfect rule of the commonwealth; that the purity and peace of the ordinances to themselves and their posterity were the great end of civil order; and that church members only should be free burgesses." A committee of twelve was appointed to nominate seven men to become magistrates. In August the seven met together to put into working order the forms of the new government. "Abrogating every previous executive trust, they admitted to the court all church members; the character of civil magistrates was next expounded 'from the sacred oracles;' and the election followed. Then Davenport, in the words of Moses to Israel in the wilderness, gave a charge to the governor to judge righteously; 'The cause that is too hard for you,' such was part of the minister's text, 'bring it to me, and I will hear it.' Annual elections were ordered; and God's word established as the only rule in public affairs." The other towns followed this example, and thus "the power of the clergy

* Condensed from "Two Republics."

reached its extreme point in New Haven, for each of the towns was governed by seven ecclesiastical officers known as 'pillars of the church.' These magistrates served as judges, and trial by jury was dispensed with, because no authority could be found for it in the laws of Moses."

The Evil Precedent is Established.

[In the House of Representatives, on July 15 and 16, Mr. Wheeler, of Alabama, spoke on the sundry civil bill. His remarks upon the question of the governmental closing of the World's Fair, on Sunday, are reprinted here.]

MR. CHAIRMAN, there are other things in this bill to which I am seriously opposed. I am opposed to the Congress of the United States legislating on the subject of the local affairs of the people of Illinois. Illinois already has, and for half a century has had, on her statute books possibly the most stringent Sunday law of any State in the Union, except Pennsylvania, and the Pennsylvania law and the Illinois law are, I believe, copies of each other.

The Illinois Sunday law of 1845 prescribes that—

Whoever disturbs the peace and good order of society by labor (works of necessity and charity excepted), or by any amusement or diversion on Sunday, shall be fined not exceeding twenty-five dollars, and whoever shall be guilty of any noise, rout, or amusement on the first day of the week, called Sunday, whereby the peace of any private family may be disturbed, shall be fined not exceeding twenty-five dollars.

If the penalty is not sufficiently severe to preserve perfect order, the Legislature of Illinois and the municipal authorities of Chicago can increase its severity. I believe in Christianity; I believe in the holy Sabbath day, but I do not believe in the Congress of the United States violating its functions by legislating on that subject.

Mr. Chairman, there are very many reasons why Congress should not enact a law requiring the Exposition to close its gates on Sunday. If we take control of the Exposition by such legislation we can not avoid the responsibility of its success and we can not refuse appropriations for its maintenance, and I also think it much better for the people of Illinois to legislate upon this subject than for Congress to commence enacting laws of that character. I do not propose to criticize the amendment which the gentleman from Illinois has presented to the House. I desire to say that I am opposed to any legislation by Congress with regard to the morals or religion of the people of Illinois. Legislation upon religious subjects by Congress is strictly prohibited by the Constitution:—

Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof.

Mr. Livingston.—The gentleman does not consider the Sunday question as a religious question?

Mr. Wheeler, of Alabama.—Yes, sir; I consider the Sunday question as one of the utmost importance to the Christian religion. I regard the keeping of the fourth commandment as imperative, and I believe that all persons should "remember the Sabbath day, to keep it holy," but I insist that it does not matter what plan is adopted in efforts which are made to inject religious legislation in Congress, the result is bound to be detrimental to Christianity.

When the Congress of the United

States attempts to interfere with the religious rights or customs of the people of any State by undertaking to regulate their observance of Sunday, or in other religious matters, then Congress is trespassing—it is treading on unconstitutional ground, and trespassing on grounds that the history of the world shows has been the foundation of great harm to the cause of religion.

It does not make any difference whether we proceed directly or indirectly. Whether we approach the question by positive legislation or by proviso and conditions, as is done in this case, no possible good can result, and it is establishing a precedent which can be used for great evil to the cause of Christianity, and my judgment is sustained in this by many eminent divines and most devout Christians. Their views are that all laws regarding religion should be enacted by local law-making powers.

A law enacted by the Congress of a country so extended as ours, even though with the best intentions, very possibly might be very unsatisfactory to the religious views of all the people to be affected. In fact, it is more than probable that a law on this subject might be pleasing to the people of Maine and yet not at all pleasing to the religious views of the people of California, and a law pleasing to people of one denomination might be very unsatisfactory to the people of another denomination. Therefore our forefathers felt that the best plan was to allow the States to make all laws upon this important and sacred subject.

The men who framed the article of our fundamental law, which I have read, remembered that the seizure and persecution of our Saviour Jesus Christ was under regularly enacted Roman laws. They remembered that in 1660 Bunyan was sentenced to twelve years' imprisonment for "teaching men to worship contrary to law," and for "upholding meetings contrary to the laws of the king." They remembered that in the great State of Virginia, on the 4th day of June, 1768, John Waller, Louis Craig, and James Childs were sent to jail, the prosecuting attorney, in presenting the case to the court, said:—

May it please your courtships, these men are great disturbers of the peace; they can not meet a man upon the road but they must ram a passage of scripture down his throat.

They knew that in the State of Maryland a few years prior to the adoption of this amendment pious men were jailed for "preaching the gospel of the word of God." It was the knowledge that laws upon religion enacted by law-making powers distant from and foreign to the people had caused wrongs and persecutions that suggested to our forefathers the propriety of incorporating in the very First Amendment, and first paragraph of that amendment, and first words of the paragraph, the provision prohibiting legislation of this character by Congress. I have great confidence in the people of Illinois and the people of Chicago, and do not deem it necessary for Congress to undertake to interfere in such matters.

I do not like the method adopted. Congress proposes to take \$5,000,000 of the people's hard-earned money and give it to a rich corporation. This is a very wrong thing, and one they have no right to do. To palliate this great wrong inflicted upon the people who pay taxes, they couple this gift with what they claim

is a very good proviso or condition—that is to say, Congress will give \$5,000,000 of the public money to this rich corporation upon condition that the rich, soulless corporation will promise to not open their gates on Sunday.

The Church in Politics.

THE following, clipped from the *Pittsburg Dispatch*, of July 18, is an extract from a sermon delivered the evening before from one of the popular pulpits of the city, and shows how elated "the Church" is becoming over the committal of the United States Senate to religious legislation, and how ready they are to take advantage of this fact in order to extend the influence and power of the Church in other matters equally outside its province:—

"Let there be made a law for the suppression of strikes and compulsory arbitration," remarked the Rev. J. D. Sands, during the course of his sermon last evening at the Seventh United Presbyterian Church, upon the subject of, "The Duty of the Church in the Labor Crisis."

Continuing, the pastor said, "The duty of the Church in such a time is to advocate some measures of legislation that will reconcile the two great antagonistic parties—capital and labor. That the Church has weight with great political or governing bodies," he continued, "has been demonstrated most effectually in the late World's Fair matter, when the United States Senate, the highest body in the country, listened to the voice of religion and passed the World's Fair \$5,000,000 appropriation bill with the Church instituted proviso that the gates of the great Exposition should not be opened upon Sunday. That grand, good fact suggests to the Christian's mind that if this may be done so may other equally needful measures. The Church is gaining power continually and its voice will be heard in the future much oftener than in the past.

War is based upon two great human frailties—selfishness and covetousness. When the Church eliminates these two dominating evils from the great mind of the public, then will such things as conflicts between capital and labor cease, but not until then. Conservatively and practically looking at this it is easy to perceive that the growth of the Church is much too slow for we who are now suffering from the dire effects to await. Therefore I say let the Church advocate some measures of legislation to reconcile the two great antagonistic bodies. Christ's brief journey upon earth was to reconcile men to God, to reconcile man to himself, and to reconcile man to his brother men. He came to promulgate peace between the human and the divine, between individuals and between nations. That it is gradually attaining that point is evidenced by comparisons of the histories of the past with the histories of the present. Then war was of ordinary occurrence, now it is almost unknown except in a few isolated cases. The Church is gaining power, but not rapidly enough to scoff the idea of beseeching the high governing powers for intervention in such matters as we have just seen."

So the Church says, "Let there be a law for the suppression of strikes." Who shall introduce it?—The Church, for "the duty of the Church in such a time as this is to advocate some measure of legislation that will reconcile the two great antagonistic parties—capital and labor." What lies between these two great bodies that must be eliminated before they can be reconciled?—"Selfishness and covetousness," says Rev. Mr. Sands, and "when the Church eliminates these two dominating evils from the great mind of the public, then will such things as conflicts between capital and labor cease, but not until then." That selfishness and covetousness lie at the bottom, and are the root of all difficulties between capital and labor, is readily acceded, but that a minister of Jesus Christ should think of eliminating these from the "public mind" instead of the individual mind, and by civil law instead of the spirit of Christ, through the gospel, is a problem upon which honest men should meditate with candor.

However, this is not the height of his

ambition, for he expects the time to come, when the Church, as such,—aside from, and without intervention by, the civil Government,—will put these two contending parties on the head and say, "Be still; stop quarreling!" And they will immediately comply, because the law through which it will speak will have within itself the magic power to eliminate "selfishness and covetousness." But will this be the "peace" which Jesus came to establish between God and man, and between man and his fellows? The Church is gaining power, but not rapidly enough to scoff the idea of beseeching the high governing powers for intervention in such matters as we have just seen." And all this anticipation of the future power of the Church comes of the fact "that the Church has weight with great political or governing bodies as has been demonstrated in the late World's Fair matter." Who will take warning? E. J. HIBBARD.

Great Is the American Sunday.

WHEN Paul preached the gospel in Ephesus, the people, fearful that their goddess could not take care of herself, urged on by those who thought their craft in danger, raised a popular clamor to drive out the apostle, and to encourage themselves; and to try to make it appear so, they shouted for hours, "Great is Diana of the Ephesians!" There is a very similar sound in the following from Rev. J. A. Crugan, Congregationalist, in the San Francisco *Examiner*, of July 17, and from thousands of others also:—

My principal objection to the opening of the World's Fair on Sunday is that the grandest thing that we have to show to the nations of the Old World is the American Sunday.

It is safe to say that among the great things of Sunday will be the contradictory creeds of Chicago's churches, and the grand exhibition of drunkenness, debauchery, and licentiousness with which Chicago will that day abound. If Sunday is of God, it needs no legal support, and its adherents would never ask it. It is the conscious weakness of its moral and religious side which leads its adherents to demand for its support the aid of statute law.—*Signs of the Times*.

"The American Sabbath."

UNDER this head the *Patriot*, published at Lamoni, Iowa, gives forcible editorial expression to some plain facts as to the present assault upon patriotism and religion in the United States. The *Patriot* speaks thus:—

The leading spirits in the move to secure the recognition in the United States by some sort of legal action of what they call the "American Sabbath," may not have become fully conscious of the fact, but it is nevertheless true, that they are perpetrating a fraud upon the people in the name of religion. This consists first in the name which they have assumed for the day of the week upon which they propose to legally compel all men within our borders to seem to rest, the "American Sabbath." In order to warrant the use of this distinctive phrase, there must either be a formal recognition of a certain day as the Sabbath day by the voice of the whole American people at some properly designated time when their voice upon that question could be heard, and there must be all but a universal observance of that day by the American people without such a recognition by formal voice or vote. Up to the present time there has been neither one.

The rather unpleasant conviction is forced upon the independent investigator, that the gentlemen of the cloth in using the phrase, "American Sabbath," are following about the same tactics which

liquor men and politicians do when they declare in favor of temperance—attempts to secure recognition for one thing by a specious pretense of devotion to something else.

There is not, and necessarily can not be, any such thing as an American Sabbath. There can be an American Congress, because the people of the United States have the right and power to elect one; there can be an American President, an American Government, American laws pertaining to the conduct of people as American citizens, or the course of the Government toward its citizens, or the citizens or governments of other lands, because all these the people of the United States have the power to elect, enact, or establish; but there can be no such thing as an American Sabbath, because the people of the United States have no power to appoint any day which is to be observed with reference to God and heaven, nor compel its observance when it is appointed. To attempt such a thing is clearly rebellion against heaven and God; and to look with favor upon it is to look with favor upon such rebellion.

If the observance of a Sabbath day is primarily the result of a heavenly command, then the expression, an "American Sabbath," justly and properly construed, implies the following things: General authority from heaven vested in the American Nation to promulgate and enforce the commands of God; second, the formal promulgation by the American people of the decree that the first day of the week is the Sabbath of the Lord and shall be observed as such. We deny that either of these conditions has obtained. The American Nation has never been authorized to promulgate the decrees of heaven. On the contrary, the most authoritative and completely binding document which that people has ever adopted, formally and clearly forbids Congress, the highest power in the Government, making any attempt to exercise any religious authority whatever, even going so far as to forbid the application of any religious tests, which compels the equal recognition of infidel and Christian, Mohammedan and Buddhist. Having no authority to promulgate religious decrees or ordinances, and being specially forbidden to do so, the Government has not promulgated any decree authorizing or enjoining the observance of any day of the week as the Sabbath of the Lord, and therefore there is no such thing as the "American Sabbath."

These are statements of truths which are patent. Congressmen do not even need to read them as they run, for they have both learned and relearned them from boyhood up, and their natural intelligence as American citizens, certainly, if of native birth, would, unassisted, teach them that these strictures are just. Why, then, will they permit their names to go on record as voting for legislation on religious subjects? Political religion already dominates Congress; how long before it will rule the country?

Look on This, and Then on This.

THE *Pittsburg Times*, of July 25, contains two finely contrasted items, the one descriptive of a "ratification meeting," held to express gratification over the action of Congress as to the closing of the World's Fair; and the other a paragraph of telegraphic news from Washington, showing how quickly Congress had forgotten its sudden respect for Sunday, when its committees were conferring for a good portion of that day upon the very bill containing the religious clause.

The account of the satisfaction over congressional error and hypocrisy reads thus:—

A ratification meeting of the Reform Bureau over the Sabbath closing action of Congress in connection with the World's Fair, was held in Silver Lake grove last evening and it was well attended. After a few remarks by Peter Dick, the Rev. Wilbur F. Crafts, the speaker of the evening, was introduced.

Mr. Crafts first drew a vivid word painting of the Senate chamber during the discussion of the Sunday closing bill, and spoke of the great reverence of the members during the reading of the third commandment. He then spoke of this passage of the bill as one of the great decisive victories in the war of reform. He said: "Those who say that

the holy Sabbath is gone have their answer in the decision of Congress and Senate, who merely echo the sentiments of 40,000,000 people."

The speaker then pointed out the importance of following up this great victory, using as an illustration the fact that many generals were changed after some of the battles in the late civil war because they failed to follow the victories they had gained. He urged the people to keep the enemy on the run. He then spoke of the evils of the continental Sabbath, showing by statistics that its triumph in this country only meant more working days for the laborers. He stated that in foreign countries the monarch kept the people intoxicated by the pleasures of the continental Sabbath. He spoke of the great help to the good cause done by personal letters to the members of the Senate, and, in conclusion, urged the people to do all in their power to prevent the repeal of the Sunday laws of Pennsylvania at the next session of the Legislature, by using their influence and writing letters expressing their sentiments on the subject to the members of the House.

The contrasting paragraph is headed, "Working on the Sunday Bill," and is as follows:—

The Senate and House conferees on the sundry civil bill spent six or seven hours of the warm Sabbath day in the cool chamber of the Senate committee on appropriations, endeavoring to reach an agreement on the sundry civil bill. Their efforts were partially successful, they having agreed on various items which were compromised, as well as to throw out some which were in the nature of appropriations based upon new legislation.

Such facts as this, and there are many—there will be many more also—are a sufficient criterion of the spirit in which this legislation has been passed. What can be the fruit of such as this? "Do men gather grapes of thorns or figs of thistles?"

The "Civil Sabbath" vs. Religion.

It is easy to see that the law which exalts the "civil Sabbath," works evil to religion, by placing the human authority in place of the divine. This is especially true of Sunday, since comparatively few, even among Christians, make the divine law the basis of its observance. This state of things destroys conscience, and hence religious regard for Sunday.

When men are at leisure at the same time on any grounds except religious obligation, the temptation to holidayism is much stronger than the invitation to Sabbathism. Irreligious men will drift to holidayism and dissipation if compelled to be idle.

The demands of business and the allurements of pleasure do not keep the masses from church so much as does lack of sympathy for the church services and for religious worship. If true Sabbathism is ever attained in connection with Sunday or any other day, there must be two radical departures from present methods.

1. Cease to depend on civil law, and turn the whole current of discussion into the religious channels where it belongs.

2. Separate all legislation against liquor selling from the Sunday laws against other forms of business, and so take from the Sunday saloon its most effective weapon. As it now is, the union of the anti-Sunday saloon laws, and the laws against ordinary labor, in the same general category furnishes the saloon with a sword ready sharpened, which they wield with deadly effect. The effort to close the saloons on Sunday only, is a mighty barrier against the full prohibition of the traffic on other days. Legislation against the saloon is always in order. It ought not to cease until that curse is put away, but when the main efforts of the temperance people are against Sunday selling,

Sunday closing becomes a sort of bribe to conscience and custom, against interference on other days. It is strange that temperance reformers can not see this fact.

The sooner the friends of Sunday take it out of "politics" the better will be the results for religion and for Sabbathism. This double-headed idea of the "civil, and the religious Sabbath," is just now popular and furnishes a seeming relief from the charge of attempting the union of Church and State, or of Christianity and the State, under which the friends of Sunday legislation wince. But the combination is contradictory and meaningless unless the full theocratic ground be assumed. Sabbath and Sabbathism arise from religion alone, all else is mere civil rest-day, is practical holidayism. History has settled this question and the verdict will be repeated as often as men choose to try the experiment.—*The Sabbath Outlook.*

"A Breath of the Puritan."

"THE Sabbath in Puritan New England," is the title of a book by Mrs. Morse Earle which has just been published in London, England., and gives a very extended description of the kind of Sunday keeping to which many prominent divines are now desirous of returning. One of the most prominent features of the Puritan Sunday was the "tithing-man," a gentleman who paced up and down the church armed with a long pole, one end of which was furnished with a heavy knob, the other with a fox-tail or hare's foot. The hard end was for the benefit of male sleepers, the soft for female. When we remember that the customary length of the sermon was about three hours, though some of four or five hours long were not uncommon, it can readily be seen that this duty of the tithing-man was very necessary. Any man who resented being startled from his nap by the heavy blow of this official was soundly whipped and stigmatized as "a common sleeper at the public exercise." The tithing-man also had to keep in order the boys. Outside the meeting-house he had charge of a large number of families, usually ten, hence his name, and was responsible for the children learning their catechism. He inspected the saloons. He entered private houses to assure himself that no one stayed at home on the "Sabbath," and hustled up any loiterers. His business was also to see that no one fared too sumptuously (except the preachers); that young men and maidens did not spend too much time together, or do any courting Saturday nights. He was empowered to stop all Sunday work. He had to keep "a special eye out" on all bachelors, and make their lives as uncomfortable as possible, that they might protect themselves by a speedy marriage. He "warned people out of ye towne," the "warned having henceforth no claim upon relief from the poor rates." He also had to turn the hour glass on the minister's desk; in fact, his time was taken up in performing the sundry acts of Puritan piety.

Many illustrations are given showing the absurd excess to which the Sunday laws were carried and enforced. In 1670 two lovers were punished for "sitting together on the Lord's day under an apple tree in Goodman Chapman's orchard." A Dunstable soldier was fined forty shillings for putting a piece of an old felt hat

in his shoe on the "Sabbath." Captain Kemble, a prominent man of Boston, was in 1656 condemned to two hours in the public stocks, for "lewd and unseemly behavior," which consisted in kissing his wife on the door-step, on his return from a three years' voyage. An English sea captain was "soundly whipped" for a like offense. A man who had fallen into the water and absented himself from church to dry his only suit of clothes, was found guilty and "publicly whipped." Smoking on Sunday was forbidden. To stay away from church meant cumulative pecuniary mulct. A severe flogging was inflicted on a man who dared say he was not profited by a certain preacher's discourses. To criticise a sermon or the conduct of a minister meant church discipline and a heavy fine, and so forth.

And yet the most of these preachers were a most intemperate set. Even their ordination services were scenes of unseemly revelry. An item from the journal of one reads: "Mr. L. was alert and kept us all merry. A jolly ordination. We lost all sight of decorum." Not only were there "ordination banquets" but "ordination balls." And at such feasts the most astonishing feature was the amount of "punch" that was put away.

An ordination feast is thus described by one who was present:—

There were six tables that held one with another eighteen persons each; upon each table a good rich plum pudding, a dish of boiled pork and fowls, a corn'd leg of pork with sauce proper for it, a leg of bacon, a leg of a la mode beef, a leg of mutton with caper sauce, a roast loin of veal, a roast turkey, a venison pastee, besides cheese cakes and tarts, cheese and butter. Half a dozen cooks were employed upon this occasion, and upwards of twenty tenders to wait upon the tables. They had the best of cider, one barrel of Lisbon wine, punch in plenty before and after dinner, made of old Barbados spirit. The cost of this moderate dinner was upwards of fifty pounds lawful money.

And yet there are those who are sighing for a return of the Puritan just because they enforced Sunday.

Hull, Eng.

FRANCIS HOPE.

It Has Spoken.

"AND I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13:11.

For many years Seventh-day Adventists have been keeping their eyes upon this prophecy, predicting on the strength of their view that the United States Government would oppress and persecute those who were striving to walk conscientiously before God, as did the "dragon"—spirited powers of earth in by-gone days. Recently it has become manifest that a spirit of intolerance and oppression existed and was growing in this Government, but within the last week an event has taken place which is of the utmost significance in connection with the fulfillment of the words of this text. The Senate and House of Representatives of the United States have united in saying to this country and to the world, that the World's Columbian Exposition shall have joined to it the institution of the Sunday Sabbath. They have declared, speaking with the voice of the Nation, that here in this hitherto free land a religious institution shall be enforced by law; for legislation always means compulsion.

We are no longer waiting to hear the sound which shall herald the fulfillment of this prophecy. THE DRAGON VOICE HAS

SPOKEN! And how long will it be ere it will speak again?—*L. A. S., in Review and Herald.*

All this and More.

In an editorial on the subject of Congress and the World's Fair, the *Philadelphia Record* says:—

Apart from the immediate question of closing the World's Fair on Sunday, there can be no mistaking the ulterior object of this Sabbatarian crusade. Should it prove successful, the reaction against personal liberty and social progress will not cease until every street car shall have been stopped and every library, academy of arts and museum closed on Sunday. The Sabbatarians have not hesitated to avow that their purpose is to re-establish the puritanical polity of the seventeenth century. In the debate on the Quay amendment Senator Frye, of Maine, passed a eulogy on the puritanical Sabbath and fervently expressed a hope of its speedy restoration in this country. Other senators, in their Sabbatarian zeal, gave utterance to like views. This is the real meaning of bigotry's persistent attack upon the Columbian Exposition.

But very little is known of the real object of this crusade for the enforcement of Sunday sacredness. The Bible reveals its real meaning. Few, though, have given enough thought to the matter, in connection with prophecy, to comprehend their relation. This writer for the *Record* understands that there is an ulterior purpose and realizes the logical outcome of the movement. He is right. The day will come when all he sees in it will come to pass, and more.

Disgraceful Sunday Laws.

[The Chicago *Daily Globe* publishes this letter, written from the common jail of Paris, Tenn., to the secretary of the National Religious Liberty Association, with the accompanying editorial comments. Later developments, have shown a still more incredible state of things in the construing of legal methods by which to find means of forcing these men to pay their fines. In the face of the example Tennessee is setting, in these cases, it is to be remembered that many of the southern States still have the chain gang, and flogging is the punishment for insubordination. How long before some seventh-day keeper will be flogged for refusing to work on the Sabbath?]

To those misguided enthusiasts who are clamorous for the rigid observance of the Sunday closing laws, both in connection with the World's Fair and otherwise, a letter written from Tennessee by victims of the very policy these people seek to enforce ought to come with peculiar force.

This letter, which speaks with more force than any comment upon the subject, is as follows:—

HENRY CO. JAIL, PARIS, Tenn., June 26, 1892.—A. F. Ballinger, Secretary National Religious Liberty Association, Chicago, Ill.—*Dear Sir:* We have now been in jail since June 3, and the prospects are that we will have to remain here for over two months longer. Our offense, as you understand, is that of working on our farms on Sunday. We did not employ a lawyer at the trial since it was no use to do so, as the cases of R. M. King and W. H. Parker were appealed and lost. We pleaded in our own behalf, urging that so long as we did not disturb the worship of any one (and every witness testified that he was not disturbed) we were entitled to the God-given right, after having observed the Sabbath which we believe to be the seventh day instead of the first, of working six days for the support of our families as do other citizens. The State's attorney, Mr. Lewis, thought differently and argued that since the laws of Tennessee set apart Sunday as the day to keep holy, and we were permitted to observe our Sabbath we ought to observe Sunday also.

The three others convicted are W. S. Lowry, J. Moon and James Stem. Mr. Stem is over sixty years old and has spent three months in this same jail for a like offense. . . . We did not pay our fines and costs, which amounted to about \$35 each, because, first, we considered them unjust, and second, if we had paid them and returned to our

work, we would have been rearrested, and thus compelled to spend all the little property we own in paying fines. We have heard that our property is to be sold to pay fines and costs, but we understood that this could not be done, at least in the case of three of us who own no more property than the law allows. There seems to be nothing for us to do but to suffer and await a change in public sentiment. Judge Swiggart, in answer to the sheriff's protest, that we were conscientious in the matter, replied: "Let them educate their consciences by the laws of Tennessee." My wife writes me that our two little girls cry themselves to sleep at night because "Papa doesn't come home." Yours respectfully,
J. H. DORTCH.

It will be remembered that the R. M. King referred to in the letter was the gentleman who earned considerable celebrity about a year ago by his able defense when arrested on a charge of violating the Sunday laws, and who carried his case to the United States District Court and lost. Since then the demand for the repeal of these laws has become greater and greater, and nothing but the pernicious activity of certain bigoted individuals prevents them from becoming a dead letter.

It seems absolutely incredible that in this age of enlightenment, in these free United States, men should suffer and families be plunged in sorrow because they have exercised a right of conscience guaranteed to them by the Constitution of their country.

The sooner a test case is appealed to the highest tribunal in the land for adjudication the better for the honor of Tennessee and every State ridden by bad laws passed in violation of individual liberty.

A Fulfillment of Prophetic Word.

COMMENTING on the action of the Senate in passing the proviso for the Sunday closing of the World's Fair, the *Signs of the Times*, Oakland, Cal., pertinently says:—

That the amendment of Senator Quay was unconstitutional did not seem to affect these grave senators in the least. Religious sentiment and rank hypocrisy triumphed. It was fitting that such an amendment should be introduced by a man the malodor of whose reputation has scented the whole country, and smelled even to the world beyond the sea—a man who has been charged by reputable papers with almost every crime which circles around "Thou shalt not steal," yet who has never dared to compel these papers to prove their allegations by libel suit against them. No wonder that when he read the fourth commandment, in advocating his amendment, Senators Morgan and Harris called for the reading of the entire Decalogue. It is by just such unscriptural, unconstitutional, sentimental, and religio-hypocritical methods that Sunday laws and their consequent persecution will be brought about in this country. We do not hope to stem the progress of the work which is thus soon to culminate; God has declared in his word that it will come, and soon come. The *Signs* does not care whether the World's Fair gates are open Sunday or not; but we do wish faithfully to point out the certain indications of that spirit now controlling politics, which will crystallize itself in a repetition of the persecutions of the Dark Ages, around the Sunday observance question. It is simply a fulfillment of the prophetic Word.

This is an accurate view of the matter. As so forcibly said here, the vital question is not, Shall the Fair be open or shall it be shut? but, Shall the Congress of the United States go beyond the sanction of its Constitution and outside the legitimate limits of civil legislation to establish a union of religion and the State? It is against that that THE SENTINEL has made its earnest protest. The advocates of Sunday closing by congressional act have lacked either the intelligence or the candor to understand and acknowledge this. Indeed the acknowledgment of even the existence of such a position would be fatal to their views. They dare not permit its consideration.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE Park Board has signified its intention to open the Museum of Natural History in Manhattan Square, this city, on Sundays.

THE Lake Michigan Chautauqua Assembly publishes a Sunday edition of its *Chautauquan*, and is meeting with the displeasure of the religious press accordingly.

THE New York *Herald* says: "If Congress wishes to aid the Fair and maintain its self respect it must blot out the obnoxious proviso, and make the \$5,000,000 appropriation an unconditional offering."

THE Brooklyn *Citizen* says the Sunday-closing provision in the World's Fair appropriation is an insult to the intelligence of the public. It might have added, as well, that congressmen have also stultified their own intelligence.

THE International Sunday Association has recently held a general gathering at Stuttgart, Germany. They have there a contest between themselves as to the liberal Lutheran idea of Sunday keeping, and the Puritan strict observance.

THE New York *Herald* points out the fact that while the Sunday closing of the World's Fair will permit the attaches of the Fair to go to church it will compel the policemen to be on duty who might go to church if the Fair were open. What are the Sunday closers going to do about the policemen?

THE Brooklyn *Eagle* very properly thinks that, "It does not fall within the function of Congress to make Sabbatarian ordinances for the government of any State, or for any part of the community comprising the State. If the Managers of the Exposition can consistently call on Congress for the desired aid, they are entitled to have it, without submitting to conditions which involve the religious or conscientious scruples of anybody."

THE Rochester *Advertiser* speaks, although not the whole truth, yet nothing but the truth, when it declares that, "The laws of the State of Illinois are the supreme authority in Chicago with regard to Sunday observance, inside as well as outside the Fair grounds, and the Managers of the Fair, under those laws, are the persons who alone have, as they should have, power of discretionary action." The whole truth is that neither the United States, nor the State of Illinois, nor the World's Fair Managers, nor any other human authority, can rightfully have any control over the religious observance of Sunday, or any other day.

THE political bearing of this Sunday question in Congress, is very clearly shown in the correspondence of the Chicago *Tribune*, when it said: "It is further urged on the leaders of the House that in the present political conditions, with the German vote drifting away from the Republicans in Illinois and the Northwest, it will be the best party policy for the Democrats to defeat Sunday closing. The reply is the profane one that Congress is n't run for the benefit of Illinois Democrats, and that members from other sections are not going to sacrifice their chances of re-election for the sake of somebody in the West."

That is it, the religio-political boycott has got in its work.

THE speeches of senators and congressmen in favor of legislation for Sunday closing of the Fair, all go to show that the American Sabbath Union may now drop its theory of a civil Sabbath as a veil for which they have no longer any use. Senator Hawley gave them all their cue when he said of Sunday observance and the laws of the different

States for its enforcement, "Everybody knows the foundation. It is founded in religious belief."

Has Senator Hawley, and those who supported the Sunday-closing proviso in the Senate and House, ever heard of the First Amendment to the Constitution?

AN editorial item in the *Age*, of Boulder, Mont., expresses, in words which can not be misunderstood, a clear understanding of the import of the action of Congress in reference to Sunday at the World's Fair. The *Age* says:—

The Senate of the United States has passed a World's Fair appropriation bill, but attached to it a proviso that the Fair must be closed on Sundays. This is a practical recognition of a State Church, and shows how insidiously but how surely the enemies of the liberties of man are gaining control of a Government whose founders declared that there should be no union of Church and State, their experience as well as their study of history having taught them that where Church and State were combined, the Church became the practical ruler, and a most cruel and despotic one at that. The aphorism that "Eternal vigilance is the price of liberty" should be kept constantly in mind by the American people if they would preserve their liberties.

This action of Congress, together with late judicial decisions, make it already too late for anything more than protest. The legal authority of religious dogma in civil affairs is now fully recognized. All who do not uphold this evil thing should protest, as does the *Age*.

THE New York *Commercial Advertiser* said of the action of the Senate in passing the Sunday-closing proviso:—

There was something decidedly cheap and small in the action taken by the Senate yesterday. Receivers of presents have the benefit of an old and wise saw for their guidance. One must not look a gift horse in the mouth. But if it be bad form to scrutinize and weigh a gift under the very eye of the giver, it is not less so to fix limitations upon the uses to which a gift may be put. Even a tramp would question the delicacy of a hint not to expend for drink a piece of silver given to pay for a night's lodging, but the people of the great city of Chicago have been treated in just this shabby fashion by the Senate of the United States. Millions are voted to them. But this munificence is handicapped with the condition that the people of Chicago are not to be trusted to make a seemly use of it. We are willing to help you with your Fair, the Senate says in substance, but we have no intention of giving you a chance to be wicked. You Chicago people and the stranger within your gates should go to church Sunday, and go nowhere else. If you are unwilling to do so, at any rate, you shall not spend the time that good people should spend in listening to sermons in wandering through exhibition halls surveying the triumphs of man in art, science, manufactures. You are not very good, we fear, but the Senate of the United States will not loan your Fair a cent unless you shut it up Sunday.

We do not think it is going too far to say that this attitude of the Senate is in contravention of the spirit, at least, of the Constitution. It can not be denied that it constitutes an intermeddling on the part of the State with matters religious. Under the ægis of that instrument the Jew, for instance, has every right of conscience possessed by the Christian. Had the Chicago management decided of its own volition to close the doors of the Exposition Sunday and shut out the people, their course would have been regrettable because of its narrowness, its intolerance, and especially because of its discourtesy to the foreign visitors, who during their sojourn amongst us will be, in some sort, the guests of the Nation.

But it is a far more serious matter when the Senate of the United States says to Jews, Seventh-day Baptists, Adventists, and all that innumerable host of people of other denominations or no denomination who have their own views on the Sabbatarian question, that they shall, whether they will or no, bow their wills to those of an arrogant minority of their fellow citizens and be compelled to observe Sunday as a Puritan Sabbath. Such a decree, even if made by a majority, would be tyranny. But as the ukase of a minority, it is simply intolerable.

But let the Senate be comforted. Their inopportune piety will extort a hymn of praise from a large and influential body of the Chicago people. Not all of them will grumble. Our Upper House has won the unanimous applause and heartfelt gratitude of every liquor dealer in the city. It is

no secret that every rum seller in Chicago has been holding his breath while this question remained undecided and pulling all available wires to bring about so desirable a consummation. They at any rate are happy, for they now know that all day long throughout every Sunday during the holding of the Fair, their palaces will be crowded by citizens and strangers alike, pouring into their coffers an unbroken stream of silver, of gold, and of greenbacks—money that was designed to swell the receipts of the Fair, but which senatorial piety diverted into a very different channel.

But what a queer chorus of praise will salute the ears of our Solons—a chorus in which the grateful voices of Sabbatarians will mingle with the swelling paeans of triumphant dispensers of Bourbon and of rye—with a grim chuckle, obligato, of Mephistopheles, to give color to the score!

These are truthful words, and especially applicable now that the House has followed in the footsteps of the Senate, and Congress has made for the Nation this hypocritical profession of religion.

THE San Francisco *Examiner* gives a column and a half to short interviews with clergymen of the city on the subject of the Sunday closing of the Fair. One declared that "of course the clergy is a unit on this proposition;" and so they would have been but for the sensible utterances of Rev. C. L. Miel, editor of the *Pacific Churchman*, who said:—

"The question, after all, is one of Sunday observance. It is well to remember that Sunday in the United States has a civil as well as a religious character. A large class of our citizens observe the day solely from a religious standpoint. Holding rigidly to the letter of the fourth commandment, they apply every jot and tittle of it to the Christian Sunday. Their observance of Sunday is strictly and solely ecclesiastical. They have a perfect right to hold their opinions, and to practice them. They have, however, no moral right to compel others who do not share those opinions to act as if they did. Another and a larger class of citizens do not mark their Sundays by any religious observance; they regard and observe Sunday simply as a civil holiday. They, like the former class, have perfect right to do so, provided their observance is within the law. They have, however, no moral right to compel the former to close their churches and spend their Sunday as a civil holiday. But there is a third, and by far, the largest class of citizens, who observe Sunday in both characters, religious and civil, as a holy day and a holiday. They believe that the day is one of recreation of soul and body. They re-create the soul by public observance of prescribed religious duties. They re-create the body in whatever decent, healthful, agreeable way they may choose. They, like the others have a perfect right to do so. They, like the others, have no moral right to enforce their practices upon those who differ with them. This is a free country, and in nothing more free than this liberty of religious opinion and practice. To open the World's Fair on Sunday is not to compel those who do not believe in Sunday opening to enter its gates and perambulate its grounds. But to close the World's Fair on Sunday is, in no slight sense, to compel an observance of the day which a majority of our citizens do not believe in. As no one is under compulsion to go to the Fair on Sunday, so, also, no one should be under compulsion not to go. The question of attendance or non-attendance is purely a question of individual conscience. As to the question of opening or closing, I do not believe in denying to two large classes of people the privilege of attending the Fair on Sunday, because a minority, however respectable and well intentioned, desires the gates closed on that day. Beyond this there remains the fact that to many Sunday is the only day when they can attend the Fair without a loss in wages, which they can ill afford, or not afford at all. I am now, as I have been from the first, in favor of opening the Fair on Sundays."

THE authorities of San Jose, Cal., are enforcing their new Sunday closing law.

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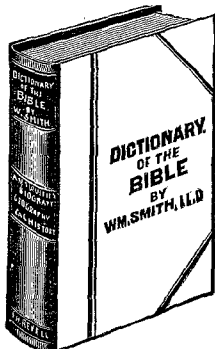
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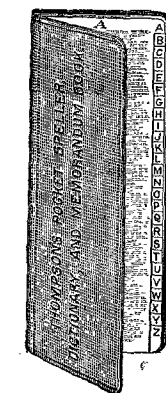
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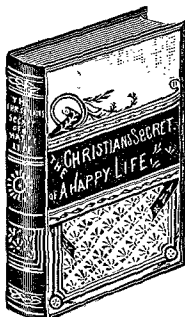


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NEW YORK, AUGUST 4, 1892.

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CIRCUIT JUDGE SWIGGART, of Tennessee, in ordering the Seventh-day Adventists to prison, also ordered that they, "educate their consciences by the laws of Tennessee." And this in the face of the Constitution of Tennessee which plainly declares that "no human authority can in any case whatever interfere with or control the rights of conscience"! And thus again, he who sits to judge men "according to the law," commands these same men "contrary to the law." See the original instance in Acts 23:1-3.

ARE the civil laws of Tennessee the moral enactments of God, that men shall educate their consciences by them? Does God judge of the righteousness of the citizens of Tennessee by the measure of their subjection to Tennessee statutes, and that alone? If the Tennessee statutes are the educational standards for the consciences of the citizens of that State, who made the laws of Tennessee? The State, or the citizens of the State, or Jehovah? If the State made the laws, and the citizens are the State, then the citizens have established the standard for their own consciences, and are a law unto themselves,—their own God. If the State, which is a corporate body of their creation, can make laws to which their consciences must be educated, then the State is their God, and they are themselves above it, for they have made it.

THE difference then between the idolaters of India and of Tennessee is that the one worship the works of their hands and the other the creations of their minds. It is as true of the one as it is of the other that they neither know nor understand the true God and the all-reaching justice of his eternal law. Their eyes are shut that they can not see the difference between sin and righteousness, legalized injustice and divine equity. Their hearts are hardened against their fellow-citizens who do not bow down and worship the god which they have made, the image which they have set up. The image which the King of Babylon made, on the plain of Dura, was no more an idol than is this self-made fiction of pseudo-sacredness which the State of Tennessee puts in its statute books, and to which it requires

that men shall bow. The bowing to the image of brass was idolatry; the bowing to the fiction of law would be no less idolatry.

COMMENTING upon the imprisonment of Adventists in Tennessee, a correspondent of the *Elmira Spectator*, a Missouri paper, says: "How long will it be before the State of Tennessee will be ready to burn men at the stake? She imprisons them now from forty-five to ninety days simply because they happen to differ with a set of intolerant religious bigots in regard to which day of the week should be observed as the Sabbath. She has exalted herself above the God of heaven and demands that men educate their consciences by the laws of the State in preference to the law of the God that created them. Rome made the same demand under similar pressure—religious intolerance; but some men went to the stake as these men went to prison rather than violate their consciences in regard to the law of God. And so went the three Hebrew children into the fiery furnace, and Daniel into the lion's den. When men posing as ministers of the gospel of Christ ask for the civil power to enforce any religious institution, we may know that they have not the spirit of Christ, the gentle Shepherd, but are actuated by the same evil spirit that led the Jews to persecute the prophets, crucify the Saviour, and put to death his disciples."

Now that Congress has committed itself and the Government to the fallacy and the falsehood of Sunday sacredness, the next thing in order will be for it to commit itself to that other widespread fallacy and falsehood—the immortality of the soul. Nor need we expect it to stop there. And, indeed, why should we? Having entered the field of religious controversy, and taken sides in one point of dogma, why not go the whole course? Nor is it sufficient to ask, Why shall it not do it? the real question is now, How can it possibly keep from doing it?

IN the two leading speeches in the United States Senate (those by Hawley and Hiscock), in favor of Sunday closing of the World's Fair, the chief of all the arguments used was that the churches demanded it and it should be granted, because it was "not wise statesmanship" to disregard the demands of so large a number of religious people. This is precisely the doctrine enunciated by United States District Judge Hammond. It may, therefore, now be considered as the established doctrine of the Government of the United States. Consequently, all that now remains, is for the churches to demand a thing, and they will surely get it; for they are officially notified that it is "not wise statesmanship" to disregard their demands. Thus, in this Sunday legislation,

there is fully established the doctrine of Church domination of the civil power, and using it for whatever purpose *she* chooses.

This is but the establishment of a religious despotism. This is precisely what THE AMERICAN SENTINEL has always been saying was in this question of Sunday legislation. And nothing but the most tyrannical and unmitigated despotism will or can ever come out of it.

UNITED STATES senators have declared it to be "not wise statesmanship" to disregard the demands of the churches for legislation deciding a religious controversy as to whether Sunday is the Sabbath, or not. Now why shall not this principle apply in other cases? Why shall not the Spiritualists now work up some issue by which they can demand legislation which will decide the question as to whether or not people are alive when they are dead? There are as many Spiritualists as there are church members; and, of course, it would not be "wise statesmanship" to disregard their demands. Besides this, they would have the unanimous and hearty support of all "the evangelical churches" in the country. And as Congress has granted the demands of the churches alone on this Sunday-Sabbath question, how much more would the same body grant the demands of the same ones over again with largely increased numbers with them. For such would only be "wise statesmanship," according to the latest definition of the term. What queer ideas these gentlemen have of what statesmanship is! The truth is that it is not statesmanship at all. It is sheer demagogism; and that of the worst sort. These gentlemen should be told that statesmanship does not pander to the selfish and arbitrary demands of classes; it creates sound and healthy public opinion.

THE influence of this religious demagogism in the Congress of the United States has been shown during this session in the passage of the proviso for the Sunday closing of the World's Fair; in the confirmation of an ordinance for the punishment of profanity in the District of Columbia; and by a favorable decision upon the Sunday ice bill for the District by the House and District Committee of the Senate. The Supreme Court has decreed this to be a Christian Nation. Will the citizens of the United States be invested with natural immortality by decree of the Court or by act of Congress.

THE AMERICAN SENTINEL,

A WEEKLY PAPER

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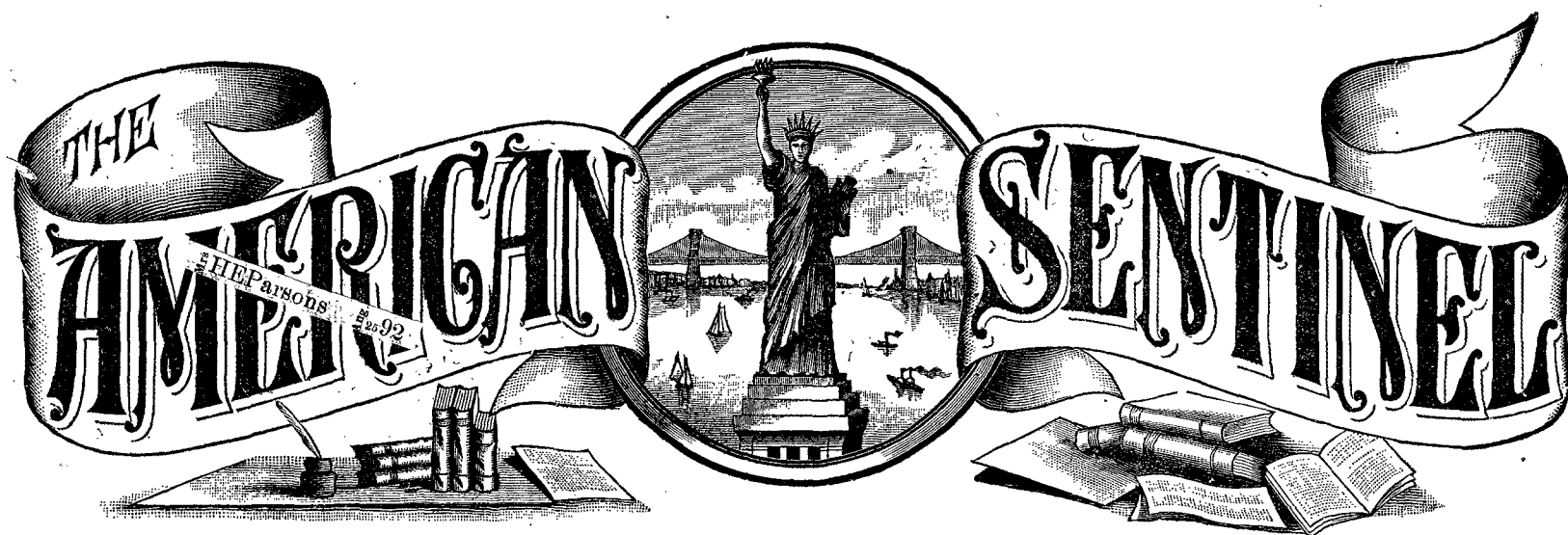
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Equal and Exact Justice to all Men, of Whatever State or Persuasion, Religious or Political.—Thomas Jefferson.

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EDITOR, - - - ALONZO T. JONES,
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C. P. BOLLMAN, W. H. MCKEE.

THE United States has claimed to be an example to the world of the success of free institutions. The fundamental theory of the Declaration of Independence and of the Constitution of the United States is the acknowledgment of the natural rights of all mankind. To secure to its citizens the full enjoyment of these natural rights this Government was instituted.

To have succeeded in securing the practical application of this, the only true theory of civil government, and to have placed every citizen in the possession of his absolute rights, and have protected him in their enjoyment, would have required a greater internal revolution, within the thirteen colonies, than the outward revolution which freed them from the burden of English rule.

THE Puritans had felt the heavy hand of religious intolerance placed upon themselves, and had escaped from it. But this had not taught them the first principles of civil equity in religious matters,—no, not even tolerance. The colonies had felt the weight of civil oppression, and had rebelled. From their experiences they learned the correct theory of human rights. They expressed this theory in a governmental formula, but they did not fully apply it.

To govern their own spirit and deal righteously among themselves is a greater and a more difficult thing for the people of a nation than to take the cities of their enemy. Where a people do not deal right-

eously, each man with his neighbor, civil conditions of internal dissension must soon arise more dangerous than foreign war. Those who sigh for justice and equity, and those who go about to do injustice and inequity can not live always together in peace. If the constitutional theory of a government upholds civil equity, and civil and religious freedom unalloyed, and the government in its statutes and judicial practice is false to its principles, either it will utterly fail, or revolution must purge it.

THE general Government of the United States was established upon the principle that all men are born free. The individual colonies had previously decided differently, and in statehood retained the fatal difference. This direct antagonism between the social custom of negro slavery and the civil laws upholding it in certain of the States, and the expressed principle of the possession of inalienable rights by all men equally, continued to be more and more of a disturbing element in the social system and body politic of this Nation, until the Proclamation of Emancipation was signed, and the thirteenth, fourteenth, and fifteenth amendments to the Constitution adopted.

THE first century of national existence saw that governmental error expiated in blood and fire. But parallel with it had existed another error, as fundamental and even more deeply entrenched in human prejudice, and appealing with greater subtlety to the popular mind for support. That was the fallacy of the support of religion and the enforcement of religious forms and doctrines by the civil law. This found its expression in legislative decrees maintaining previously existing laws, drawn from old English statutes enacted under Church and State rule, for the enforcement of Sunday observance, the punishment of blasphemy, etc., the public maintenance of chaplains for the army, legislative assemblies, and State institutions, the exemption of church

property from taxation, and other less prominent legislation respecting religion.

THIS the Constitution had distinctly forbidden to the general Government. The different States, however, were not prohibited from legislating in respect to religion, yet they inserted clauses in their respective bills of rights which mirrored, in almost every case, the spirit of the restriction put upon Congress. At the same time the States permitted the same discrepancy to exist in this regard between their bills of rights and their statute and municipal law, which some of the States had previously permitted to exist between the assertion of the right of all mankind to freedom and natural equality before the law, and the legalizing of the enslavement of the colored race.

The theory of the Government of the United States was based upon the equitable principle of equality before the law for all men. The practice of a portion of the States was based upon the assumption that a part of their population had no civil rights which the remainder was bound to respect. Where such antagonistic conditions exist revolution is a necessity. In this case revolution did result.

THE Government of the United States was founded upon the correct theory of complete non-interference in questions of religion; the only possible basis upon which civil equity can be maintained. The State governments tacitly accepted this for themselves but permitted sections inconsistent with it to creep into their constitutions; and laws, in direct contravention of it, to be placed and remain upon their statute books. The first great error, the physical enslavement of men was expelled from the body politic before the first century of its existence was past; the second great error, the assumption of the right to hold in bondage men's minds, is now, in the second century of the Republic, just beginning to be openly and generally asserted. The Congress of the United States, both Houses, has traitor-

ously joined hands with those who assail the right, both divine and constitutional, of untrammelled freedom in religious matters. The boom of the first gun fired upon Sumter sent a chill of prophetic dread through the Nation. The fifty-second Congress has fired upon the Constitution, has attacked the bulwark of constitutional religious liberty, and overthrown it. Are the citizens of the United States unaware of the onslaught, or are they all traitors? Does history raise its warning voice in vain? Does prophecy speak to heedless ears? They both speak the same words, and their speech is not uncertain. By them, that which lies at the end of this road upon which Congress has just entered is made clearer than noonday. Where is the end, and what is it that is there? W. H. M.

The Gospel; What It Is, and Its Work As Opposed to the Mystery of Iniquity.*

Text: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28: 18-20.

THAT which they were to teach all nations is spoken of by Mark as "the gospel," going into all the world and preaching the gospel to every creature. He that believes and is baptized shall be saved; he that believes not shall be damned. But according to Luke, the Saviour at the same time said unto them, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24: 49. Then in Acts 1: 5-8:—

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

All these verses are essential for us to know the full force of the commission which the Lord gave his disciples at that time. They were to go into all the world and preach the gospel to every creature, teaching that to all nations; and yet they were not to go until they were endued with power from on high. It would have been useless for them to go until that time; because the gospel is itself the power of God unto salvation, and the preaching of the gospel is the preaching of the power of God unto salvation to every one that believes. And for them to go forth thinking to preach the power of God when they themselves were not acquainted with that power, and were not connected with that power, would have been simply to preach empty words; it would not have been the gospel, because the gospel is the power of God. This is what the Lord himself has called it,—the power of God unto salvation. And to preach that gospel, I say again, is to preach the power of God. Any professed preaching of that gospel, which is not the preaching of the power of God, is not the preaching of the gospel of God at all, it is

not the preaching of the gospel of Christ. It may be preaching *about* the gospel, or it may be preaching another gospel; but it is not the preaching of the gospel of Jesus Christ. Therefore he would not have them go at all to say anything about this, to attempt to preach it, until they were endued with the power of that gospel itself, the power of God, the power from on high. Then when they should receive power, the Holy Ghost coming upon them—then he said they should bear witness in Jerusalem, in Judea, in Samaria, and unto the uttermost parts of the earth.

In the first chapter of 1 Corinthians, beginning with the 17th verse, is Paul's record of his connection with this gospel, and what he was called to preach: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." Then with Paul the preaching of the gospel was the preaching of the cross of Christ. Next verse: "For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God." Then the preaching of the gospel is the preaching of the cross of Christ, and that is the preaching of the power of God; for *Christ is the power of God*, as he says in a further verse, and the wisdom of God. So I read on:—

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.

The Greeks sought after wisdom, and the Lord sent them that which they counted only foolishness. The Jews required a sign, and the Lord gave them that which they turned only into a stumbling-block. The Greeks sought after wisdom, and God gave it; but they would not take it, for they counted it only foolishness. The Jews required a sign, and God gave it; but they would not receive it because it came not just as they wanted; therefore they turned it into a stumbling-block, and got no good out of it. "The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified" "unto them which are called, both Jews and Greeks, *Christ the power of God*, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

Now notice, "We preach Christ crucified." Unto them who are called, Christ is the power of God and the wisdom of God. That is what men are sent to preach; because that is the gospel. And the weakness of God is stronger than men, and the foolishness of God is wiser than men. But notice, they were not sent to preach *weakness*; they were sent to preach *power*, even the power of God and they preached it. But even if they had been sent to preach the weakness of God, it would have been stronger than anything men can do or know. Then the thing for men to do is to accept it when God sends it—accept it; for even though it be counted the weakness of God, it is stronger than anything men can get hold of, or create anyway.

Then they sought after wisdom, and the Lord sent them wisdom; he sent them

Christ, the wisdom of God. He sent them his own wisdom, the wisdom of God himself; but they counted it foolishness. Yet even though they did, they should have accepted it, for the foolishness of God was wiser than anything they knew or could know otherwise. Then when God sends a message, no difference how we view it, we are to accept it. When God sends a message, men are to accept it, even though we count it weakness; for it is stronger than anything men give. It comes from God, it will not hurt anybody. Even though it be counted foolishness, that has nothing to do with it; accept it. Not that it is foolishness on God's part but men may count it foolishness. Well, as it came from God, then why not accept it? Coming from God, it is wiser than anything man ever got hold of, or ever could. Then I say again, when God sends a message, no difference how men view it, or what they think it is, it is their duty to accept of it; and then they will find out it is something different than they thought it was; because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.

He has chosen the weak things of the world to confound those that are mighty, because the weakness of this world can have the power of God; and that will bring to naught the things of the mighty, and confound the things of the world. "And things which are despised hath God chosen, yea, and things which are not, to bring to naught things that are, *that no flesh should glory in his presence.*"

"For I determined not to know anything among you, save Jesus Christ, and him crucified." That is all any one can know who preaches the gospel—Jesus Christ, and him crucified. That is the whole story; that is all the gospel; that is all there is of God. "And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

Now, any faith that stands in the wisdom of men will fail. Any faith that rests upon the power of argument will fail. Every faith will fail but that which rests upon the power of God, and stands in the power of God. Now, when the power of God is received, when our faith stands upon that, and in that, then the argument will always come with it; there will be an argument that is stronger than all things else. But the argument is derived from the power, and not the power from the argument. Therefore, any faith that stands in the strength of argument and the power of theoretical demonstration, will never stand the test that will be brought upon those who are to enter the kingdom of God.

(Continued next week.)

WHILST we assert for ourselves a freedom to embrace, to profess and to observe, the religion which we believe to be of divine origin, we can not deny an equal freedom to those whose minds have not yielded to the evidences which have convinced us.—James Madison.

*From a sermon delivered by A. T. Jones, at Battle Creek, Mich., July 9, 1892, as reported and published in the *Review and Herald*.

The Postmaster and the Adventists.

A GENTLEMAN in Kansas having read in THE SENTINEL the account of the persecution of Adventists in Henry Co., Tenn., found himself unable to believe such things possible in the United States in the latter part of the nineteenth century; and, that he might know of a surety concerning the facts, he wrote to the postmaster at Springville, Tenn., asking if the things which he had read were true. The postmaster's letter has been sent to us, and here it is *verbatim*, without even a letter added to it, or taken from it, with the exception of the omission of the name of the gentleman to whom the letter was written:—

Springville July 11 1892

Mr ———— Sir yours of the 7th Received I Cannot tell why I am Cold on to answer the questions in your note But I will anser them as Correctley as I Can and I am persanely acquainted with all of the Jentlemen now in Jale or pretended to Be But I doubt very much wheather the Jale doore has Been locked Since they have Been put in there or not But I think not But I dwo no that they was put in Jale for a strict violation of the Sunday law and I no when a pore Boy is prosecuted for a violation of the law for Carryin a pistol or playin Cards they ar put in Jale and locked up and they have to stay untel they ar paid out But I only charge this to the Jalor for lack of his duty according to law Well I will now give ther names J. H. Dortch W. D. Lowry J. Moon and James Stem they all Live within 2 miles of this post office and dwo ther maling and Receving of male at this place ther church is wethin 2 miles of this place and it is very Demarlizen to the young and Rising people of this Settiment they call themselves Seven day adventist they pretend to keep Saturday and Work on Sunday at all kinds of farm work plow Role logs hall Cross ties and in fact there bigest days work on Sunday when they no that it is Strictly against the State law to work on Sunday there is a little nest of them in this Settiment and have been trying hard to Increase there church for about 10 years and I think they have in that time got in there church about 12 white male members and 1 negro man and Wife and about the Same amount of white ladys and Sum 12 or 15 Childer But there is no other church of the kind in this County nor adJoining Countes there has Been 3 Jentlemen of this Church Indted in this Cort Sum 2 or 3 years ago for working on Sunday they was fined 25 dollars Each they appeled to the Supreem Cort of the State and the Judgment of the Circuit Court was Confermed But they yaul not pay fine nor Cost and of Corse according to law had to go to Jale But they was walking about over town the most of ther time these fore Jentlemen was tried Befor Judg Swigart and the Judg Red the law and the Desisions of other Corts all against the Sunday working But Said Jentlemen I will onley fine you one dollar Each and the Cost But they will not pay Either fine or Cost and I learn that them of that Church that is at home is -Still at work on there farms on Sunday Just Shur as Sundy Cums there is Sum of these Jentlemen that is Very Clevor men But I think Every good Citizen aught to observe the laws of his Cuntry and I think that if a man Violats the laws of his Cuntry wilfully and nonly and Cannot Be made Suffer for it he mite Be Coled an outlaw for which I Suppose there is a Remady or at least aught to Bee they ar like the Rest of us only Commen talent I Belive I have in all the Information Cold for

Respectfully Thos Riggs P M

This letter confirms all that has been said in THE SENTINEL concerning the Springville persecutions. The writer of the letter is one of the worst enemies of the Adventists, yet it will be noticed that he has no evil thing to say of them except concerning their faith. Their church, he says, has a very demoralizing influence in the community. The sense in which it is "demoralizing" will be explained by the following dialogue between a Methodist and an Adventist in that neighborhood shortly before the recent persecution was inaugurated:—

Methodist.—"You people are doing a great deal of harm in this country."

Adventist.—"Why, how is that? We are quiet, inoffensive people."

Methodist.—"Yes, but were it not for your

church we would have regular meetings here at Springville, and all the young people who now go to your meetings would be working members of the Methodist church."

Adventist.—"Well, show us our error and we will all be Methodists."

Methodist.—"That's just what we're going to do; we're going to prosecute every one of you."

The "great deal of harm," and the "demoralizing" influence consist in teaching things contrary to the doctrines of the Methodist, Baptist and Presbyterian churches, and principally in denying that Sunday is the Sabbath.

The postmaster at Springville has considerably underestimated the membership of the Adventist church in his neighborhood. One of the editors of THE SENTINEL has spent a number of weeks at Springville and is personally acquainted with twenty-seven male members of the Adventist church there. The number of female members is somewhat larger. It is the most prosperous church in the neighborhood; and the only one having regular weekly services. This fact makes it a thorn in the side of members of other churches. The persecution is designed to weaken it and turn the tide toward the other churches.

The statement made in the letter that Adventists do their biggest day's work on Sunday is absolutely false. As has been previously stated in THE SENTINEL, they avoid on Sunday all work that could possibly be a real annoyance. Only the more quiet kinds of farm work are done in the Springville neighborhood on Sunday. The postmaster there may not know personally just how this is, for none of his immediate neighbors are members of that church and none of the Adventists live in the village. They are all farmers and the postmaster knows of their work only as he hears of it or else goes out of his way to see them at work.

C. P. B.

Sunday Closing, Who Asks it, and Why?

THERE is very much more to this question of Sunday closing of the World's Fair than most people are aware. Who are making the demands for the closing of the Fair on Sunday? Why do they make these demands? It is the churches, and the foundation reason is because Sunday is an institution of the Church. If it would do violence to their convictions to attend on Sunday, can't they stay away? Or, do they ask a law, fearing that they will be unable to resist the temptation of open gates? Do they need closed gates so they can keep a Sabbath? Why not ask for a law compelling them to stay away on Sunday, and leave others to exercise their freedom? The Jew, Seventh-day Baptist, and Seventh-day Adventist, observe the seventh day of the week; why not close the gates on the seventh day? The Mohammedan keeps Friday; why not close the gates on Friday? Which is the true Sabbath, any way? Who will tell us?

Only a small portion of the people of this Nation keep a Sabbath. Do the Christian people of this land of liberty, desire to resort to force to compel others to do as they do? Do they think these will attend church service if the gates are closed? Do they not know that closed gates mean more patronage to the saloon, more liquor drank, more debauchery, more crime? Do they not know that, if Congress shall take action in the matter, it will be an unwarranted assumption of

power, and class legislation? And do not they know that such action of Congress, would be but the beginning of a union of religion and the State that would never be checked till almost every institution of the Church would be incorporated into law, and enforced by the civil power? Are they ready to assume all the consequences of such legislation? Are they? —*Publius, in McIntosh Times.*

Despotism of the Church.

[The following extracts are from the speech of Senator Palmer of Illinois, in the Senate, July 12; the subject under discussion being the sundry civil appropriation bill, and the World's Fair appropriation with the Sunday closing proviso.]

THE State of Illinois has never assumed to require the actual observance of any of the Sabbaths, either the Jewish or the Christian Sabbath. The people of the State of Illinois, so far as I know their opinions, and they are best expressed in their statutes, treat the observance of the Sabbath as a personal duty to be determined by each individual for himself. The theory upon which our laws rest is that men are responsible to the Supreme Being for their own conduct, and that the State is in no wise responsible for them; that the State has no right to control the personal opinions or conduct of men on any day, subject to this limitation:—

Whoever disturbs the peace and good order of society by labor . . . shall be fined, etc.

It has been held in Illinois, and, I think, it has been held in most of the States, that the State has no right to determine that men shall observe the first day of the week in any particular method; but the object and function of the State, as we maintain, is that each citizen shall have the right without disturbance to observe the Sabbath in such manner as seems to him in point of conscience to be his duty and that no person shall disturb him in the exercise of his conscientious right. I know that is the theory which has been enforced by judicial decision. It has been held that the State has no right to prescribe obedience to any mere moral requirement that does not disturb others, leaving each man to determine to discharge his own duty to that Infinite Being who rules the universe, regarding each man as his own priest, and to this extent his own king. We have never recognized the authority of the States to prescribe moral duty. We simply understand that the obligation of the State is to protect us, every one of us, in the exercise of our own rights, leaving it to each individual to determine the matter of conscience according to his own degree of enlightenment or according to his own sense of obligation.

I venture to say that whatever may be said to the contrary, that is the practical law of every State in the Union. There may be vestiges yet of ancient requirements, but the courts have modified them, and to-day in New England, where at one time the Sunday was regarded with great reverence and where Sunday laws were enforced with despotic force, it is no longer the case. Illinois is like the other States in that respect.

Still in respect to this matter I should hope that the Senate would be satisfied with the rule of the Illinois Legislature that each man should be left undisturbed to serve God in his own way, to keep the Sabbath in his own way, free from disturbance. The Senator from Maine says

that there are theaters open in Chicago on Sunday; I have no doubt it is true; but I had not supposed when they were not disturbing others, that it was a ground of legal censure, whatever might be said, I agree, in moral censure of acts like that. But in Maine, in populous cities, I have no doubt amusements are indulged in, not perhaps to the same extent; but amusements are no doubt permissible on Sunday according to the customs of the Senator's own State.

However, there is another view of this case. Mr. President, this is to be an international exhibition. We speak of it as a mere show. It is to be a great national event. Do I say national? It is an event that is to be far more than national. The word "international" does not express it. It is to be the celebration of an event which has had a larger influence upon the destinies of mankind than any other which has occurred within the history of our race since the resurrection of the Lord on the Sabbath—the discovery of this vast continent, now inhabited by perhaps nearly a hundred millions of inhabitants—and we are inviting men from all countries on earth. There will be at Chicago the representatives, I was about to say, of every civilized government; there will be representatives at the Exposition of men of noncivilized races, the Mohammedans, with their peculiar observances, and the continental nations of Europe, and England, and Scotland, and the islands of the sea, and the Indians. It is to be a gathering of all the races of the earth at one spot celebrating the grandest event in the earth's history.

I maintain that therefore the law that each man shall be allowed to pursue his own views of duty, being compelled to be regardful of the rights of others is a proper law applied to this subject. In reverence for the Sunday of the Christians, I do not mean to allow it to be believed that I have no sufficient regard for that holy day, but I have never yet felt that it was my right to impose my opinions upon other people. I have insisted that you shall on this day leave me undisturbed, and leave Christian men undisturbed; that you shall leave the sanctuary undisturbed; that wherever men assemble themselves together for devotion, or I may say amusement, on that day they shall be undisturbed. What more can be asked? If I could be clothed with any portion of the power of the Almighty perhaps I might do otherwise, but I do not believe myself authorized to denounce all that may be deemed enemies according to the law of the Supreme Being.

Let that occasion be national, international, universal. I think the narrow rule insisted upon here is unwise; but if it shall be the sense of the Senate that it shall be done, it is the business of the country, not mine.

I have been told, and I have no doubt it is true, that many of the Christian people of Chicago resist this proposition; but not all of them. There are a large number of seventh-day people who believe that Sunday is not the holy day. There are a great many people who agree with me that the Legislature has no right to dictate to others what day shall be kept as the holy one. There are many who think that way. There are thousands again who think that this opportunity afforded to the laborer, to the toiler, and to his wife and his children, ought not to be thrown away.

But I am told that there is another element who are quite as earnest as the good people. I understand that all the saloon-keepers in Chicago are in favor of closing this institution on the Sabbath day. I can understand why it should be so. The multitudes that will go to Chicago at that time, instead of going into the Fair, and witnessing the Exhibition, being there alone, strangers, will go about the saloons and places of that sort on Sunday. I understand that there is a perfect agreement on that point, and that the whisky-sellers are in favor of closing the Fair on the Sabbath.

I have one thing to say in conclusion. There are gentlemen who talk about the American Sabbath. Mr. President, I reverence American institutions. I have no sympathy with the foreign sentiment; I have no eagerness to adopt anything foreign; but I do believe that American sentiment has undergone a change under the influence of broader views of individual rights. New England sentiment at one time actually required a very close observance of Sunday, but that was the despotism not of God, but of church, and it is a remarkable fact that in another portion of the Union, where more liberal views are indulged in, the morality of the people was as complete and as perfect as it was in New England.

It is said by a late writer that it is very remarkable that in New England where theoretically popular rights were most regarded, the government was most despotic, while in another quarter, where aristocratic ideas were to some extent recognized, actual, personal liberty was better protected than in New England. The change has taken place and we can not resist it. We may talk about it, we may speak about the American Sabbath, and it deserves reverence, but it is for me to revere the Sabbath and it is not for me to impose upon another that obligation.

Their Own Testimony.

THE *Christian Statesman* and the *Union Signal* have denied that the brewers and saloon-keepers of Chicago are in favor of Sunday closing of the Fair, but they are contradicted by the brewers and the saloon-ists themselves and by the testimony of those who have taken pains to learn their views. The following interview is from the *Washington Post*:—

"I can state from actual personal knowledge that the brewers of Chicago are to a man in favor of Sunday closing of the World's Fair," said S. R. Keogh, a well-known attorney of the Lake City, at the National Hotel. "The brewers and saloon men," he continued, "are delighted at the action of Congress in requiring the Exposition to be closed on that day, and if necessary they would raise a big amount of cash to have that pernicious piece of legislation enacted. They know that the hordes of people, if debarred from inspection of exhibits, would seek solace and amusement in the bar-rooms, that will not be closed Sundays, and augment the revenues of the proprietors by many thousands of dollars. The sporting fraternity, also, advocates the proposition from the same spirit of self-interest that actuates the whisky men. The drinking element would not exhaust all their means in the rum shops, but would, after spending part of the day in imbibing, be ready for tempting fortune in almost any way that was convenient."

If we can only get the appropriation from Congress on the condition of Sunday closing I would say let the Government keep its money. It would be the worst thing possible to accept the money under such circumstances, for it is a miserable concession to a puritanical and illiberal spirit out of harmony with an era of boasted progress and freedom."

The promise of any appropriation on

condition of Sunday closing is simply in the nature of a money bribe to the Managers of the Exposition, offered by the Government at the instance of a portion of the Church faction of the United States. The purpose of the bribe is to secure enforced observance of a particular religious tenet. The Congress of the United States is certainly in a very peculiar position in the matter.

A School of Conscience.

UNDER this heading appears the following editorial in a recent number of the *Churchman* of this city (New York):—

Certain gentlemen in the vicinity of Paris, Tennessee, believing that Saturday is the day on which men ought to worship, not only claim the right to observe that day religiously, but also claim the right to carry on their usual farm and other business on Sunday, in violation of the State Sunday law. In the exercise of their first claim they have been unmolested, but in the exercise of the second they have been arrested, convicted, fined \$25 apiece, and, in default of payment, have been lodged in jail. One of them who has previously served three months in jail for similar offenses, writes to the National Religious Liberty Association of Chicago, complaining that it would take all their small property to meet the demands of persistent fines, and that the judge, in answer to the protest that they were conscientious in this matter, replied: "Let them educate their consciences by the laws of Tennessee."

At first blush this judicial fiat seems oppressive. But there would seem to be a distinction to be drawn between a law which violates conscience, and a law which simply limits conscience. Unless these seventh-day religionists take the clause, "Six days shalt thou labor," as literally as, "The seventh day is the Sabbath," they can hardly complain that the State Sunday law violates their consciences. A law compelling them to work on Saturday might be open to that objection, but the Sunday law only abridges their liberty to toil and get gain, to five days in the week, which is the price they are called upon to pay for having a peculiar conscience. The Tennessee Sunday law being what it is, the Sunday earnings of seventh-day Tennessees would seem to be liable to confiscation in the shape of fines, and the judge gave good advice, when he said, in this particular, "Let them educate their consciences by the laws of Tennessee."

The *Churchman* does not usually much concern itself with matters outside of the Episcopal Church, the would-be "Catholic Church of America." And when it does indulge in any comment upon external affairs, it is wont to do so in a very modest, benevolent way; as the foregoing extract bears witness. Yet, "it would seem" that it were hard for our esteemed *Churchman* to disguise the self-satisfied, supercilious composure with which he regards the judicial crime against "these seventh-day religionists" who have consciences sufficiently "peculiar" to dare obey God rather than man. It is in vain that this organ of a church which is synonymous with formal, legalized ecclesiasticism, attempts to conceal its satisfaction over the occurrences mentioned, and its complete indorsement of the tyrannical laws which caused them. And it takes this attitude without a blush, "first," last, or anywhere.

Observe the gracious admission that a law compelling these "gentlemen" to work on Saturday might be open to the objection that it would violate their conscience; still it would be only an "objection"—nothing very serious, to the *Churchman*. If one of these "seventh-day Tennessees" should happen to be in the neighboring State of Georgia, and were "compelled to work on Saturday" in the chain-gang under the penalty of bloody stripes and lifelong scars if he re-

fused, doubtless it would seem to the *Churchman* an exceedingly proper thing for the humane officers of civil law to interpret that clause, "Six days shalt thou labor," very literally. And the poor violator of the "venerable day of the sun" would scarcely be given his choice of "one day in seven" for rest.

But "the Tennessee Sunday law being what it is," "a law which simply *limits* conscience" in that it "only abridges their liberty to toil and get gain, to five days in the week," as a matter of course, "the Sunday earnings of seventh-day Tennesseans would seem to be liable to confiscation in the shape of fines and "good advice." Shame upon the unworthy subterfuge that these poor farmers who have to toil for their daily bread could earn \$25 apiece every Sunday! Shame upon America's four hundred years of vaunted civilization that compels the victims of religious intolerance to lie in filthy jails until their fines shall be fulfilled at twenty-five cents a day!

It is true that one or two who were able to pay their fines, refused to do so because they would not acknowledge the jurisdiction of the court. "At first blush" it always seems that a man who puts himself in this position deserves his fate. The law must take its course. So long as it remains on the statute books, good or bad, it must be enforced. No man has the moral right to urge a claim of conscience in defense of an act which violates the *equal civil rights of every other man*.

Let us apply this logic: There is to-day in this year of grace, 1892, upon the statute books of Maryland, in the city of Washington, D. C., unrepealed by our enlightened nineteenth century Congress, a civil law which requires that any man who shall publicly deny his belief in, or blaspheme, the Holy Trinity, shall be bored through the tongue; and if he repeatedly persists in this course he must suffer death. Is this law enforced now? Bless you, no; because that law, you know, was intolerant, destructive of the rights of conscience, you know, and was derived from the old Church and State establishment of colonial days. My dear friend, we have *progressed* since then.

Probably, in certain directions. But this description is every whit true of the Tennessee Sunday law. Like the other, it was designed as an instrument of religious persecution under civil auspices, and is enforced in no other way. In the testimony in the cases referred to by the *Churchman*, not one of the neighbors of these "seventh-day Tennesseans" could be persuaded to say that his *civil rights* had been violated because another had quietly plowed his corn, away from the public road, on Sunday. No one had been disturbed, nor was it shown according to the indictment that these "seventh-day religionists" had created "a public nuisance." Yet there was not found wanting a jury that could be influenced by religious bigotry to convict them, nor a judge who was not ready with his "good advice."

It is always thus when civil law usurps jurisdiction over religious questions. Civil law never did, never does, do this of its own will; but as Judge Hammond said in the King case (another laurel in the crown of Tennessee), "by a sort of factitious advantage the observers of Sunday have secured control of legislation, and persistently adhere to that advantage." The motive is purely religious, the judge and

jury are its tools. The *Churchman* is obliged to admit that the Sunday law abridges liberty of action to one man in matters wherein he does not "abridge," nor "limit," nor "violate" the liberty of his fellow man. Where is the warrant for this abridgment, either in the Bible, the Constitution of the United States, or in the sublime declaration of Jesus Christ: "Render unto Caesar the things that are Caesar's; and unto God the things that are God's"?

In an adjoining editorial, the *Churchman* sheds forth this complacent dictum: "The great error in the Puritan theology was the abandonment of the truth of a common corporate fellowship . . . in the brotherhood of Christ and the fatherhood of God." The reflecting mind can scarce repress the sentiment that there is possibly as much of pious cant coupled with Pharisaic intolerance in modern formalism as in any variety that flourished four hundred years ago. Occasionally it is well to take a look in the direction we are drifting.

F. W. HOWE.

Ann Arbor, Mich.

No Constitutional Authority.

HON. WM. C. OATES, of Alabama, speaking upon the Sunday closing proviso attached to the World's Fair appropriation in the sundry civil bill, said: "But, sir, Congress has no police power which it can exercise in the State of Illinois. Suppose that the money is voted in its present shape, accepted, and used by the Fair Association or Commission, and afterwards the conditions be not observed, would the United States have any recourse? None whatever. It absolutely has no power to enforce either of the conditions proposed. This is but another illustration of the utter want of constitutional authority for this proposed legislation. The Supreme Court in the case of *United States vs. Dewitt*, 9 Wallace Reports, held that an act of Congress, which is a police regulation, is without legislative authority except when it excludes territorially all State authority, as in the District of Columbia. Within State limits it can have no constitutional operation."

"Religious Sentiment."

He insisted that it was due to the *religious sentiment* of the country that the World's Fair should be closed on Sunday.—From report of Senator Colquitt's speech on the sundry civil bill.

WHAT does the senator mean by "the religious sentiment of the country?"—that's the question. So far as we can learn, the only expression of sentiment in favor of Sunday closing that has been heard thus far comes in the form of petitions from about two million religionists belonging chiefly, if not altogether, to the so-called evangelical churches. Assuming that these petitioners represent the entire body of their several churches there still remain the Roman Catholics, Lutherans, Protestant Episcopalians, Unitarians and Universalists who have either not declared themselves at all on the subject or else have spoken in favor of open Sundays. The numeral strength of these communions, according to the census of 1890, is as follows:—

Roman Catholics.....	8,277,039
Lutherans.....	1,086,048
Protestant Episcopalians.....	480,176
Unitarians (est).....	20,000
Universalists.....	42,952
Totals.....	9,906,215

This is nearly half of the 21,757,171 recorded communicants of all the churches in America. If these be added to the large body of persons of "religious sentiment" who are not communicants of any church and the larger number of evangelical churches who do not favor closed Sundays, it will be seen that Senator Colquitt has spoken loosely in speaking for "the religious sentiment of the country." The "religious sentiment of the country" is *not*, so far as the record shows, in favor of closing the Fair on Sunday.

But suppose it were. Do we understand Senator Colquitt to say that 55,000,000 of citizens are bound to surrender their consciences into the keeping of the remaining 10,000,000? That is bad democracy and worse republicanism. The majority rules in republics.—*Chicago Evening Post*.

Neither Gospel Nor Temperance.

THE *Union Signal* has quoted from the pen of John G. Woolley a definition of gospel temperance, which the editors pronounce "the best definition" they have heard. The first part of this definition is perfectly proper; but the last sentence discloses the fact that the "undying enthusiasm" which has for some time been displayed in an effort to force the gospel upon people by law, is not yet dead. Mr. Woolley says:—

And when a Christian man stands up and votes the will of God touching drink into the ballot box, and does it for His sake and in His name, though he stands alone among a million, and against overwhelming odds of policy or politics or worldly wisdom, I call that gospel temperance.

Mr. Woolley and the *Union Signal* may call this gospel temperance as much as they please, but the fact is, it is neither gospel nor temperance. It may be the gospel of some people, but it is not the gospel of Christ. That gospel does not require the aid of civil law. It can succeed without it. Says the Apostle Paul: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

The gospel is not the power of the State; it is the power of God; and in order for any one to be able to be saved by it, it is necessary for him to believe. As human laws can not force men to believe, the State can never force any one to be benefited by the gospel.

To undertake to force the gospel, or any part of it, upon people by law, is to undertake to substitute the power of the State for the power of God's Spirit. And as no one could make such an attempt until he had first lost his faith in the power of God, it is a virtual declaration that the power of the State is more efficient than the power of God. It is, in short, a denial of the power of God.

The work of Christianity is to be accomplished, "not by might [margin, army], nor by power, but by my Spirit, saith the Lord of hosts." This shows that the power of God's Spirit and the power of the State are distinct and separate powers, and that they are opposed to each other, in the sense that they do not co-operate in religious work. The gospel is to be applied to men's hearts by the power of the Holy Ghost; instead of having its outward forms forced upon them by the power of civil law. No government ever did or ever can, by enactment, help Christianity in the slightest degree. All seeming help which has come from

that source has sooner or later been turned into a curse. This truth is written in letters of blood on every page of history.

The apostle declares that the gospel is the power of God. Consequently when the power of the State is substituted for the power of God to enforce an observance of the outward forms of the gospel upon men, it is not the gospel at all which is enforced, but a counterfeit of the gospel. Paul speaks of those who are "having a form of godliness, but denying the power thereof"; which shows that "godliness" consists of two things—form and power. Some people seem to think that if they only get the "form" from the Bible, it matters little where they get the power; and so they petition and vote for power of the State to enforce gospel temperance, and gospel morality, and anything and everything that they think is gospel. But as the gospel is the power of God and is not the power of the State, or of its armies, it is impossible to vote gospel temperance, or anything else pertaining to the gospel, into the ballot box. The gospel never went into the ballot box, and there is no power on earth that can put it in. The gospel goes into men's hearts when it goes anywhere, and it does not go by "the gateway of politics."

As there is no gospel in Mr. Woolley's definition, so also, there is no temperance. Temperance is self-control, and not external legal control. A man who does not drink simply because he can get no liquor is no more temperate in the sight of God than the man who lies drunk in the gutter. Temperance is a Christian grace to be acquired through the working of God's Spirit; and you may as well talk about legislating faith, virtue, knowledge, patience, godliness, brotherly kindness, and charity into an individual as to talk about legislating temperance into him. But you say "there are some people who are temperate while they do not believe in the gospel at all." This seems to be true; just as many persons appear to possess the other Christian graces without believing in Christianity. Our only explanation for this is, that God is so merciful that he helps even those who disregard his claims, and does not permit them to fall under the complete control of Satan, that his goodness may still lead them toward repentance. Some persons have more natural force of character and self-control than others; but the forlorn and helpless wrecks of humanity which we see all about us at the present time, should shake our confidence in the moral power of man when separated from his Creator. God only is good, and all goodness proceeds from him. The gospel is the medium through which he proposes to impart his power to fallen men—that power which alone can give them the victory over the forces of evil in the world. There is no safety outside of God's plan. "Without me," says Christ, "ye can do nothing."

But the Scripture says in plain words that temperance is a fruit of the Spirit of God (Gal. 5: 22, 23); and Mr. Woolley admits that it belongs to the gospel when he calls it "gospel temperance." It is just as impossible to have the fruits of the Spirit in an individual who has not the Spirit as it would be to gather grapes from thorns or figs from thistles. The carnal mind does not bear the fruits of the Spirit; hence it is worse than foolish to talk about forcing people by law to be temperate. If these people would search their Bibles with the right spirit, they

might find out what kind of a tree temperance grows on, and then they would give up their effort to compel a corrupt tree to bear spiritual fruit. And if the energy that is consumed in the effort to influence legislation and secure the aid of the civil power to force the gospel upon men, were put forth in proclaiming the gospel as God directs, the Holy Spirit would attend their efforts in such measure that they would not need to be ashamed of the results. Paul said, "I am not ashamed of the gospel of Christ, for it is the power of God;" but when he spoke about those who were "having a form of godliness, but denying the power thereof," he said, "from such turn away." A gospel which denies the power of God by entreating the civil power to establish its claims, we have need to be ashamed of, for it will never succeed. Its supporters may succeed in securing control of the civil power; they may succeed in persecuting to the death every one who disagrees with their notions of religion; but they will not succeed in converting any one to God, or in making the world any better.

If the prohibitory movement has no other end in view than to aid temperance, then the sooner it goes down the better; first, because the State has no right to meddle in any way with that which belongs to the gospel; and, second, because it is impossible to force people to possess the fruits of the Spirit of God. The only legitimate object which the movement can have is the protection of peaceable citizens from the incivilities of the drinker. This is on the principle that the Government should prohibit that which experience has shown to be a necessary and almost invariable cause of crime. The prohibition movement can properly have no more relation to temperance than it has to faith, charity, or patience. And the sole object of government is the protection of each citizen against the incivilities of others.

A. DELOS WESTCOTT.

Only an Engine of State.

No instance can be produced of pure Christianity attempting to subvert civil government; on the contrary, it is intrusted with a conciliating plan of universal peace between secular and sacred things by Jesus Christ. The corrupters of Christianity deprived it of this noble plea; they bartered purity for power, exchanged argument for authority, and made scandalous truck of all the truths and virtues of religion for the seals of a prince and the keys of a gaol. They invented words of inexplicable mystery, and inflicted penalties upon those who could not interpret their dreams—they cast innumerable canons, and with these destroyed the lives and liberties and properties of their peaceable brethren—they armed priests with secular power, and covered the barbarous use of it with infinite pomp—they excited princes to hate, persecute, banish, and burn, their subjects for matters of conscience—they thought lay subjects beneath their notice, kings above law, and themselves above kings. To their conduct it is owing that most great men consider religion as nothing more than an engine of State.—Robert Robinson. 1823.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

IN Keyport, N. J., a citizen's protective association has been formed to defend the Sunday cases brought by the Sabbath Union committee in their effort to enforce the Sunday laws.

THE Mayor and the ministers of Freeport, Ill., are at swords' points on the Sunday observance question. The Mayor has permitted Sunday baseball and other Sunday diversions, and the ministers are denouncing him from their pulpits.

THE Church Bulletin, of South Chicago, has in its issues of June 24 and July 1, a very accurate statement of the facts connected with the arrest and imprisonment of Seventh-day Adventists in Tennessee, together with a sound exposition of the principles involved, and an earnest plea for civil equity, pure and undefiled.

It seems that the president of the American Sabbath Union is summering in Bar Harbor. A special dispatch to the World says: "The non-observance of Sunday at Bar Harbor shocks Mr. Shepard, and it is rumored that he is going to bring the old neglected Blue Laws to the front again, and have things closed up on the Lord's day. An excursion of over fifteen hundred people was in town to-day (Sunday) from all along the Maine Central Railway, and it hurt Mr. Shepard's feelings to see them."

THE Mid-Continent Magazine, for June, contains an article on "Religious Liberty," in respect to which the magazine says editorially:—

"In the days of our fathers there existed only one opinion as to religious liberty, but civilized human nature finally rebelled against compulsion in religion, as well as other matters, and to-day we enjoy much greater freedom from the tyranny of the Church—thanks largely to societies, such as the National Religious Liberty Association, the secretary of which, Mr. A. O. Tait, has treated us to a very able article on the subject in this issue."

It has not been heretofore understood that this country had a national religion, but instantly, upon the legislation by Congress which shows that to be a fact, there are found those who not only realize it but do not hesitate to say so, in so many words. The Christian Standard says: "And, indeed, that which is precious in our national heritage centers in our national religion." That religion is the religion of which Sunday observance is the distinguishing mark, and that mark all its followers must receive. A careful study of the tenth chapter of Revelation is of much value in this connection.

THE Register, Red Bank, N. J., publishes the following in reference to the Sunday law crusade now in progress at Atlantic Highlands:—

"The people of Atlantic Highlands have formed a Law and Order League to put down all Sunday traffic which is in violation of the Sunday laws of the State. If the Law and Order League mean business, let them begin their work by having the officials of the Central railroad arrested for Sunday traffic. Let them arrest the captains and officers of the steamboats that ply between New York and Atlantic Highlands. Let them arrest all the travelers who use the boats and trains on Sunday, for such traveling is against the law. If they really believe in what they say, they will do this, and they won't arrest the poor Italian fruit sellers, and barbers, and newspaper dealers, until they have made examples of the rich and powerful corporations. If they allow the rich corporations to violate the law while they seek to punish poor and uninfluential people for doing the same, they will prove themselves to be arrant humbugs, and to be without moral courage. If the Sunday Blue Laws are to be enforced, enforce them against everybody, rich and

poor alike, the man who rides out with his team as well as the man who hires a livery rig; the man who sells railroad tickets as well as the man who sells bananas. If the Law and Order people mean to carry out the law, let them carry it out impartially and treat everybody alike."

THE Mankato *Ledger* says of the passage of the Sunday closing proviso: "It will be a fine victory for the ultra wing of the church people. Their success in this direction will only embolden them to take more active steps toward the enactment of religious legislation having for its object the recognition of Sunday and an enforced attendance by every person of a suitable age, upon Sunday worship. This to be sure is antagonistic to the principles of the Declaration of Independence, and a direct contradiction of the claim that Church and State are independent of each other in the United States. It remains to be seen if the church people who comprise only a fifth of the sixty-five millions of people that make up the population of this Nation, can control and dictate a certain line of policy to the other four-fifths of the population."

That they are already thinking of following up the advantage gained is shown by the words of Rev. J. D. Sand, of Pittsburg, who says of the action of Congress in the World's Fair matter that it "suggests to the Christian's mind that if this may be done so may other needful measures. The Church is gaining power continually and its voice will be heard in the future much oftener than in the past."

THE propriety of Sunday bicycle riding has become a matter for the decision of the courts in Connecticut. The following special dispatch appears in the New York *Sun* from Bridgeport, Conn.:-

"At Fairfield to-day a case came before Justice John L. Morehouse, which not only interests thousands of wheelmen in Connecticut, but also will be watched closely by those who are in favor of enforcing the old Blue Laws. On complaint of Grand Juror J. D. Toomey, a young crockery merchant of this city, who resides in Fairfield, was arrested charged with several offenses, one of them being 'that on July 17, the same day being the Sabbath and the Lord's day, the said Osborne did indulge in the vain sport and recreation of riding a certain vehicle known as a bicycle, greatly to the disturbance of the peace, and contrary to the statute in such cases made and provided.'

"Osborne was riding from his store to his home when arrested.

"Stratford residents are also interested in the suit, as the good and quiet old town has recently been invaded by a horse railway, over which cars are run on the Sabbath, greatly to the annoyance and disturbance of the remnants of previous generations. Thousands of Bridgeport working men and their families patronize the line every Sunday, and wander for hours on the broad streets, which are shaded by magnificent elms. The Stratford authorities have succumbed to the influence brought to bear, until all the ice cream saloons, cigar stores, and drug stores have been closed on the Lord's day.

"Yesterday one of the old-time residents, whose wife was seriously ill, tried unsuccessfully to induce a druggist to open his doors in order that a necessary dose of medicine might be obtained. As the applicant for drugs had been one of the foremost in compelling the druggist to take a rest on the Sabbath, he was allowed to take one of the horrid horse cars to this city."

THE *Christian Union* says of the proposed congressional appropriation for the World's Fair:-

It remains to be seen, however, whether the Fair Managers will accept the condition that goes with it. This condition consists of a proviso, introduced in the Senate, amusingly enough, by Senator Quay, of Pennsylvania, ordering that the Fair shall be absolutely closed on Sunday. The proviso of Senator Peffer, of Kansas, that no intoxicating liquor should be sold within the Fair grounds, was defeated in the Senate. It may fairly be considered a

matter of doubt whether it is the province of Congress to determine anything more than the economic expediency of such an appropriation. But if provisos are to be made, Senator Peffer's seems to us wiser and more conducive to good morals than Senator Quay's. For, as the *Christian Union* has all along contended, the effect of the absolute closing of the Fair on Sunday would be to swell the attendance upon, and profits of, the beer saloons, theaters, and vicious resorts of the city; while, with the machinery stopped and the commercial features and incidental attractions of the Fair closed, the grounds and art galleries might be open, even at a cheap price, with positive benefit to Sunday visitors.

This would be a compromise which the advocates of Sunday closing by act of Congress, have again and again declared they would not accept, and, on the other hand, it would not meet the principle involved, namely, that of entire non-intervention in a religious matter.

Whether he shall show his exhibit or not on Sunday should be a matter of choice with each exhibitor, as it would be any other day of the week. And with those who attend, whether they do or not should be a matter of personal choice, and, properly, no legislation of any kind could interfere. The only positive authority having jurisdiction would be the corporation representing the stockholders and owners.

THE little State of New Jersey seems anxious to make for itself a reputation in the strict enforcement of Sunday laws. A dispatch from Atlantic Highlands says:-

"Most of the people here are greatly incensed over an attempt to enforce the old Blue Laws of New Jersey. Last Saturday all the ice cream saloons, restaurants, news stands, barber shops, fruit stands, and cigar stores were ordered to close on Sunday. Even the butchers and fish dealers were requested not to open Sabbath morning, or to deliver goods ordered the day before.

"On Sunday most of the small dealers were closed, not a cigar sold to strangers. But one ice cream dealer adopted the New York liquor dealers' practice, and kept his back door open.

"All the drug stores were open, but sold no cigars, and scarcely any soda water. The news dealers were permitted to deliver papers to customers, but not to sell on the streets.

"There are fifteen thousand people here, and this law does not please them.

"Another ordinance passed by the mayor and commissioners is that no Sunday bathing be allowed after 9 A. M. Last Sunday all but one of the bathing establishments were closed, and the hundreds who went down to this one place could not be accommodated. Many walked a mile and over along the beach to Neversink Park, where they could bathe, but had no bath houses to disrobe in."

THE Washington *Post* under the title "District Blue Laws," has the following:-

Some of the queer old Blue Laws in the District of Columbia will soon receive a raking over in a memorial to Congress which is being prepared by Mr. Edward Ramsay. He said:-

"Another old law, with hoary and aged whitened whiskers, is one that makes it a crime in the District of Columbia to deny belief in the Holy Trinity. The penalty provided is imprisonment without fine. I imagine that should this obsolete law be suddenly enforced, the Washington penal institutions would soon be overcrowded in a most alarming manner. While President of the United States, John Quincy Adams violated this law daily. You know he was a Unitarian, and attended that service every Sabbath day."

"The old Blue Law here in reference to the observance of Sunday is also very strict. Under its operations should it be enforced, there would be no gas or electric lights on Sunday nights, no street cars running, newspapers circulated, nor drug stores open. For the first offense the penalty provided is a heavy fine, and for each succeeding one imprisonment without fine. Like General Grant," concluded Mr. Ramsay, "I believe in enforcing these laws to the letter, and then their repeal would certainly be brought about. The law-makers themselves would suffer thereby, and they would quickly disappear from the statute books."

Yet, notwithstanding, Congress hastens to pass "Blue Laws" for the World's Fair.

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NEW YORK, AUGUST 11, 1892.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE Senate, on July 14, and the House, on July 19, adopted the following, which, on Aug. 5, received the signature of the President of the United States:—

And it is hereby declared that all appropriations herein made for, or pertaining to, the World's Columbian Exposition are made under the condition that the said Exposition shall not be open to the public on the first day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition upon that condition, it shall be, and it is hereby made, the duty of the World's Columbian Commission, created by the act of Congress of April 25, 1890, to make such rules or modification of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday.

This is now the law.

THE Congress of the United States, both Houses, supposed to be composed of the picked intellect of the country, men of broad education, trained intelligence, the choice of the statesmanlike ability of the forty-four States of the Union, have, by a large majority, adopted a measure respecting the establishment of religion.

THESE men sworn to a solemn trust, to support the Constitution of the United States, have been threatened, cajoled, persuaded, into proving false to that trust and the shameful achievement is hailed by the *Christian Statesman* as "the greatest moral victory since emancipation." The truth is that as emancipation gave freedom from physical enslavement to eight millions of blacks so this marks the beginning of the governmental enslavement of the consciences of sixty-five millions of all colors and races now resident in the United States, and the millions yet to come. Instead of the two things—emancipation of the colored race and the passage of religious legislation by Congress—being parallel moral measures, they are complete antitheses. The first echoed the constitutional principle of the natural freedom and equality of all men and established civil liberty; but the last contravenes the Constitution and natural right, and establishes civil inequity and religious despotism. The first removed from the Constitution its only inconsistency and did away with the shame of the Nation; the last is an irremediable blot upon the proceedings of the national Legislature, and puts disgrace upon a free people.

THIS legislative ignominy has been

brought upon the Nation,—and those of its citizens who know what has been done, and they are not few, stand abashed before the world, with arms reversed and the colors of civil liberty trailing in the dust. Care will be taken that from this humiliation they shall know no release, neither as it is thrust upon them in this form nor as it will be in other shapes. The *Statesman* says:—

The victory is won but *the war is not over*. The World's Fair management threaten to secure a reversal, next winter or before, of the Sabbath-closing action just taken by both Houses of Congress. We must therefore keep up the agitation and education which will make such a reverse impossible.

Several generals in our great war were dismissed because they did not know how to follow up a victory. Let not the friends of the Sabbath neglect to follow up our great victory by local attacks on Sunday toil and traffic and turmoil. This is the very time to attack Sunday saloons and suppress Sunday ball games and Sunday excursions, and to urge those engaged in Sunday traffic to move for their own emancipation.

Yes, in this emancipated country to use the tyranny of misapplied civil law to "urge," Christian men and patriotic citizens "to move for their own emancipation." And this is "the greatest moral victory since emancipation."

THIS is the threat which this arrogant minority described by the *Statesmen* here as "three score thousand preachers and a thousand religious papers" holds out to Chicago, the World's Fair management, and the calm minded and patriotic intelligence of the country which may assert its divine right of dissent from their fatal religious folly and political error:—

To refuse the half million would be to cancel the Government exhibit and so black ball the Government. Chicago can not afford to give the "bluff" to the United States. In that case not only would Christians boycott the Fair because of Sunday opening, but patriots also, because of its discourtesy to the Government.

If the Management are wise they will discover in the more than two-thirds vote of both Houses of Congress against Sunday opening, that Chicago is not the United States, and in the matter of Sabbath observance does not represent American sentiment; and they will not further endanger the financial success of the Fair by proposals to override the wholesome laws and customs of our country, but will promptly accept the people's verdict as to the Sabbath. Financially, as well as morally, it is a blunder to give three score thousand preachers and a thousand religious papers so many causes to condemn rather than commend the Columbian Exhibition.

Here is again heard the voice of the "Pittsburg preachers" which has been before raised to cry,—Boycott, and let loose the dogs of war, if Congress or Commission shall fail to accede to our demand. We shall rule or we shall ruin.—The Pittsburg preachers are not alone in that cry. It is heard to-day at Homestead, at Duquesne, at Cœur d'Alene, and in the Anarchist halls where Most, and Berkman, and Mrs. Parsons, and Emma Goldman are accustomed to give tongue like the wolves of society that they are.

It is the Chicago Directory that has authority rightfully in this matter, and this both Congress, and Commission, and *Statesman* all well know. But if this Directory should dare to exercise its right-

ful and lawful authority! But if,—and what then?

If the Chicago Directory should seriously propose such a folly as the refusal of the conditioned appropriation, the national Commission, representing the United States, which would be thus insulted, would veto such madness, as it has the power to do, at its autumn meeting, on whose second day, October 6, a hearing on Sabbath closing has been appointed, which it may be well to utilize in order that the rule for the Sabbath closing of the gates, which Congress has required its Commission to make, may be promptly and strongly made; and also, if possible, a further veto, that logically follows, of the opening of the World's Fair grounds in advance of the Fair for Sunday picnics.

This is a new theory of the prerogative of Congress and the committees of its appointment. It seems when Congress makes an appropriation, saddled with whatever obnoxious or destructive provisions, it is not only "folly" and "madness" for the unfortunate recipient to refuse its acceptance, but a committee, appointed by Congress, may veto this refusal and compel its acceptance, pro-viso and all. Certainly under such a theory it would be a terrible thing to fall under governmental favor. And so it is, and will be from this time on,—for the Government has taken sides in the Great Controversy, and it has taken the wrong side.

THE August *Arena* contains the second installment of Mr. Reed's Brief for the Plaintiff in the interesting discussion of *Bacon vs. Shakespeare*. Whatever may be said of the abstract merits of the case, no one can fail to be impressed with the ingenious and powerful array of evidence thus far adduced in behalf of Lord Bacon as the author of the plays. Perhaps the most startling as well as the most interesting disclosures, however, are yet to come. In the September number Mr. Reed will answer objections, not only those that have been brought forward in previous public discussions of the subject, but others advanced in his own private correspondence with scholars and literary men on both sides of the Atlantic. Other leading papers in the August *Arena* are by United States Senator James H. Kyle, Hon. Geo. Fred Williams, M. C., Hon. Wm. T. Ellis, M. C., Gail Hamilton, Mary A. Livermore, Louise Chandler Moulton, Helen H. Gardener, Frances E. Willard, Mrs. Gen. Lew Wallace, Frances E. Russell and the editor of the *Arena*. In addition to these papers, there is a brilliant symposium on Women's Clubs in America, to which eleven leading American women contribute.

THE AMERICAN SENTINEL,

A WEEKLY PAPER

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EDITOR, - - - ALONZO T. JONES,
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C. P. BOLLMAN, W. H. McKEE.

THOSE who have sought that the Congress of the United States should legislate in favor of religion have been successful. It was certain that they would succeed, sooner or later. Just how and when this would be accomplished could not have been foretold. Success has come to them even more quickly than they themselves thought. The character of these men and their movements can be well judged by the way they bear themselves in success.

THOSE who have sought this action from Congress have almost been taken unawares by results favorable to them on all quarters. The decision of United States Judge Hammond, in the case of R. M. King, of Tennessee; the decision of the Supreme Court of the United States, in the case of the Church of the Holy Trinity vs. the United States, that this is a "Christian Nation;" the favorable expression of the Senate and House upon every bill touching the observance of Sunday brought before them during their last session; and finally, the passage of the Sunday-closing proviso to the World's Fair appropriation, all mark an unbroken and steadily progressing line of decisions, and legislation favorable to national religion—religion by law and by decree of the court.

THIS is what they sought. They have gained their dearest wish. Success has run to meet them in the way. Who are they that have sought this? They are the theologians; the doctors of divinity; the pastors, and preachers, and elders, and deacons of the churches; the membership at large of almost all the so-called orthodox

denominations; the influential feminine element of the country in the Woman's Christian Temperance Union; the tens of thousands of the youth of the Christian Endeavor Society; and many other organizations for religious purposes; these are they who have sought this. Those whose profession it is that they walk in the footsteps of the meek and lowly Jesus; those who are supposed to be the highest human exponents of the Christian graces. We shall know what to look for, then, as the result of their labors. By their fruits we shall know them. The branches of the true vine will bear the fruits of the Spirit.

THESE fruits are love to all men, long-suffering and tender kindness, gentleness, goodness, faith, meekness, temperance, freedom from envy and vainglory, provoking no man, fulfilling the law in loving their neighbors as themselves, bearing their neighbor's burdens, and where their neighbor is taken in a fault restoring him in a spirit of meekness.

Here, then, we can look for the noblest earthly growth of these heavenly fruits in the results of the earnest labors of these zealous pastors and masters, and their apt pupils. In this, the moment of their success, the gentle and Christ-like character of these, who have told us that their sole earthly enthusiasm is to enthrone Christ upon the earth, will be made manifest. Their success will fill them with the blessed joy of the larger opportunity to do good unto all men, and more particularly to spread abroad the blessing of their increased power unto good works among those that are of the household of faith.

ROBERT M. KING, an earnest, simple-hearted, God-fearing man, was brought before the justice court of his township in the State of Tennessee, touching a matter concerning the law of his God. No fault was found in him, but as concerning the law of his God he was held and fined. Again he was brought before the Circuit

Court as regards the same matter, fined and imprisoned; his case appealed, the Supreme Court of the State sustained the conviction; carried to the United States Court, a reversal is denied, and the prisoner remanded. Remanded? On what charge?—A question touching the law of his God.

Other arrests on similar charges are delayed, awaiting the passage of this case through the courts. The decision against the prisoner is hailed as authoritative precedent for further arrests. They are made. Four Christian men are imprisoned, and when they refuse to pay pecuniary fines, and have no property for the sheriff to sell, they are put to labor upon the public road with common criminals, in a gang driven by an armed overseer. In the meantime, by a dictum outside the line of decision necessitated by the conditions of the case at bar, Justice Brewer, of the United States Supreme Court, had shown that it would be futile to carry their cases to the Supreme Court of the land. And he showed this by deciding that this is a "Christian Nation." Is there any contradiction here, or is there not? Here is a result of the success gained in Congress and courts by those who seek legislation and legal decisions in favor of religion. Are these the fruits of the Spirit? Can we know them by such fruits as these.

In commenting upon these particular cases the *Churchman*, of New York, says:

The Tennessee Sunday law being what it is, the Sunday earnings of seventh-day Tennesseans would seem to be liable to confiscation in the shape of fines, and the judge gave good advice, when he said, in this particular, "Let them educate their consciences by the laws of Tennessee."

This is the Christian advice and brotherly counsel of the *Churchman*, and that of the *Christian Statesman* is like unto it—when it suggests that such persons be "urged to move for their own emancipation;" and elsewhere says:—

In most of the States such private work by those who observe another day, is not punishable, but so long as it is forbidden by law, the judge rightly insists that it must not be done.—A "Tennessee Sabbath Union" has been organized at Knoxville in that State.

Is there no contradiction here? Of what spirit are these the workings?

Is it a fruit of the Spirit to vaunt itself and to be puffed up? Yet a "Pittsburg preacher" tells us:—

That the Church has weight with great political or governing bodies has been demonstrated most effectually in the late World's Fair matter, when the United States Senate, the highest body in the country, listened to the voice of religion and passed the World's Fair appropriation bill with the Church instituted proviso that the gates of the great Exposition should not be opened upon Sunday. That grand, good fact suggests to the Christian's mind that if this may be done, so may other equally needful measures. The Church is gaining power continually and its voice will be heard in the future much oftener than in the past.

What voice will be heard oftener? The voice of prayer and praise, of thoughtful charity for the widow and the fatherless, offering food to the hungry and clothing to the naked; the voice of tender sympathy for the erring, of brotherly comfort to those who are in prison, persecuted and reviled for His sake? Is this the voice that is to be heard oftener henceforth, or is it the voice of authority in the halls of Congress and legislative assemblies and courts of law? That voice which senators of the United States have declared it is "not wise statesmanship to disregard." That is the voice, and that is where it is to speak. Is this one of the fruits of the Spirit?

CONGRESS has now heard this voice and obeyed. Of the form of its reply the *Mail and Express* most felicitously says:

The form of the law is happy. It gives a premium of \$2,500,000 on doing right. It proves in a concrete way that "godliness hath great gain."

So the World's Fair has two millions five hundred thousand dollars worth of godliness! And is this one of the fruits of the Spirit? Certain it is that those who have secured this godliness for Chicago and the World's Fair are determined to compel its acceptance and retention at any price. The *Statesman* declares that if the directors should show any such "madness" as an inclination to refuse this financial godliness, the commission would veto such action and the patriotism of the Nation would boycott the Fair. The secretary of the Sabbath Union says that the godliness which the Columbian Exposition is thus paid to receive will be maintained "at the point of the bayonet." Is this the fruit of the Spirit? Can we know these men and their movement by their fruits? Can we judge of them by the way they bear themselves in success?

W. H. M.

The Gospel; What It Is, and Its Work As Opposed to the Mystery of Iniquity.*

IN the field of morals, in the realm of spiritual things, knowledge is not power. There is just the difference between heathenism and Christianity always. In heathenism with its chiefest theories, those of Socrates and all the rest of their philosophers, all they believed they needed to know to be virtuous was virtue. To know the good was all that was necessary in order to do good. To know the pure was all that was necessary in order to be pure. And they laid down first-

rate precepts, and gave excellent instruction in the matter of purity, in the matter of right doing—ethics—and in all these things, but they themselves did not do the things which they taught to be right and good; and they could not do it; because, although they had the knowledge they had not the power.

Every man on earth knows that the statement is true, that *in the field of morals knowledge is not power*; because every man in this world knows better than he does, and always did know better than he did. He knows better than he is able to do; and always did know better than he was able to do. These philosophers and these wise men knew better than they were able to do; and they taught a great deal better than they did; and I say again, every man in the world knows better than he is able of himself to do, and without Christ, all of his life is made up of efforts and failures to do the good that he knows. Paul describes all men as they are in themselves when he says: "To will is present with me; but how to perform that which is good I find not." A man says he will do better, then does his best and fails; and it always will be so until he finds that power which comes from beyond himself, the power of God which is by faith of Jesus Christ.

It is not knowledge that men want primarily; it is power. Now Christ is that power; the gospel reveals it, and the preaching of the gospel makes it known. But yet the excellency of Christ to men is that he brings not only power, but also knowledge far beyond anything man can ever otherwise know. Christ is not only the power of God, but he is the wisdom of God. God gives wisdom beyond anything man can know, and power in equal measure with the wisdom. God gives power beyond anything man could ever do, and wisdom in equal measure with the power. And all is in Christ, the gift of God to men, and in him dwelleth all the fullness of the Godhead bodily. Therefore I say that any faith which stands in the power of argument, and in the wisdom of man; or believes a certain thing because somebody else believes it; or does a certain thing because somebody else does it—that is worth nothing at all. Our faith must stand in power alone. And Christ is the power of God. Christ and him crucified; this is the power of God, and the wisdom of God; this is the gospel. The preaching of this is the preaching of the gospel, and nothing else is. Therefore our faith must stand not in the wisdom of men or the power of argument, but in Christ and him crucified. This is the power of God; this is the gospel.

Now I want to call attention to another point, which indeed is the main one in the talk this morning, and that is another statement of what the gospel is. Christ sent Paul to preach the gospel, and Paul tells us in his letter to the Galatians, that Christ did with him just what he did with the twelve at Jerusalem before he started them to preach the gospel. He commissioned them to preach the gospel; but before they attempted it, they were to be endued with power from on high, and that power from on high was the Holy Ghost. Here we find Paul's experience before he could preach the gospel. "It pleased God . . . to reveal his Son in me, that I might preach him among the heathen." Gal. 1:15, 16. In Acts 26:17, 18, we find the Saviour's commission to Paul as told by Paul himself afterward:

"Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

That is what Christ sent Paul to preach to the children of men, and the Gentiles especially. Paul says when it pleased God to send him to preach Christ, it pleased God to reveal his Son in him, that he might preach him unto the Gentiles; but before Paul could be sent to preach, he, too, must be endued with power from on high. Christ must be revealed in him as the power of God and the wisdom of God; then Paul could preach him, and not simply preach about him. It is not enough to preach about Christ, but preach Christ. It is not enough to preach about the gospel, but preach the gospel.

Before Christ could send Paul or any of the rest, He must be revealed in those who were to preach Him. When Christ is revealed in a man as the power of God and the wisdom of God, that man then is made, and has become, a minister of Christ. He then can minister Christ to men. But if Christ is not revealed in a man as the power of God and the wisdom of God, then that man can not minister Christ, because he has not Christ. For he who has him not can not minister him. The office of the minister of Christ is to be able to take Christ to men, and have him reach the people in such a way that they can receive him, and have him revealed in them. This is the ministry of the gospel. The gospel being the power of God, this is ministering the power of God.

Here is another passage in which Paul tells of this:—

If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; . . . whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. 1:23-27.

He was sent to preach the gospel; he was made a minister of the gospel, a preacher of the mystery of God; and that mystery of God is, as he says, "Christ in you, the hope of glory." Then the preaching of the gospel is the preaching of Christ in men, the hope of glory. The minister of the gospel is the minister of Christ in men, the hope of glory. It is still, and forever, the preaching of God in Christ, manifest in the flesh—the incarnation. For "every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God."

But further, I call attention to that expression, "The mystery of God." I read in Eph. 3:3 and onward: "How that by revelation he made known unto me the mystery; . . . which in other ages was not made known unto the sons of men." That mystery, as he says in the other verse, is "Christ in you, the hope of glory." Now he says: By revelation God made known to me that mystery, and it pleased God to reveal his Son in me. "The gospel which I preach is not after

*From a sermon delivered by A. T. Jones, at Battle Creek, Mich., July 9, 1892, as reported and published in the *Review and Herald*.

man. For I neither received it of man; neither was I taught it, but by the revelation of Jesus Christ." Not alone the revelation which Christ gives; it is that and more. It is the revelation of Jesus Christ himself, as he was revealed in Paul, and as he is revealed in men, the hope of glory. And this is how Paul received the gospel—by the revelation of Jesus Christ, not only to him, but in him.

This is enough to show that the gospel is the mystery of God; that the preaching of the gospel is the preaching of the mystery of God; and that the preaching of the mystery of God is the preaching of Christ in men. This is the revelation of the mystery of God. This is the gospel that the apostles preached, and this is the only true gospel.

Here is another point. I have read in these verses not only that the gospel is Christ in men, and the power of God, and the mystery of God, but that it had been hid from ages and generations, and was then revealed in a way in which it had never been known before. Now, the gospel was made known to men from Adam down, and they had a measure of the knowledge of the gospel. But when Christ himself came, and revealed God in himself, to the children of men—it was never revealed and understood before as it was revealed and understood at that time. Then it came in a fullness that was never known before. And when the apostles were sent forth to preach it as it then was revealed, they preached it in a fullness and a clearness in which it was never preached before.

So Paul wrote again in Eph. 3:8, 9: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." Then from the beginning of the world unto the apostles' day, this mystery had been hid from the world and from men in a measure, and it was then revealed and preached, not only to these men, but in them and by them. Read these verses over—Eph. 3:3, 5, 8, 9; Col. 1:25-27—with this point in mind.

Then the apostles were sent to preach this gospel, to preach this mystery that had been hid from ages and generations. It was hid before; now it is made known to all men, for the obedience of faith. God would make known what is the riches of the glory of this mystery among the Gentiles, "which is Christ in you, the hope of glory." That is the mystery that has been hid from ages and generations, and which God would now make known unto the Gentiles and to all men. Read Matt. 13:16, 17: "But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Then by the ministry of the apostles there was made known that which had been hid from ages and from generations, and that thing was the mystery of God. And by the preaching of the gospel, says the word, he would now make known to his saints what is the riches of the glory of this mystery among the Gentiles. And that mystery "is Christ in you, the hope of glory." Though it had been hid from

ages and generations in the past, now the Lord breaks off the veil, brings it forth, and by the mouth of the apostles, in the preaching of the gospel, spreads it before all nations for the obedience of faith (Read Rom. 16:26, 27). This is the gospel; and the preaching of this is the preaching of the gospel.

(Continued next week.)

Seventh-day Adventists in the Chain-Gang.

As the readers of THE SENTINEL are aware, the imprisoned Adventists have all been at liberty for more than two weeks. Their imprisonment was cut short by the efforts of their enemies to make their punishment heavier. Their lot was made much harder for the time being, but the term of their imprisonment was shortened materially.

Their prosecution was instigated by members of other churches who thought in that way to weaken the influence of the Adventist church in this community. It had, however, the opposite effect, and this filled their pious (?) persecutors with wrath and they determined to make the Adventists sweat for their obstinacy. But the more they do against the Adventists the more they prosper. In the immediate neighborhood there have been several accessions to the church, and people all over the county who before felt no interest in the doctrines of the Adventists are now inquiring about their faith. It is thus demonstrated that "nothing can be done against the truth but for the truth."

At first when the four Adventists were imprisoned they were not compelled to work. But an ex-magistrate from Springville who has always been an inveterate enemy of Adventism, stirred up inquiry in regard to the matter, and it was discovered that prisoners in the county jail could be required to work on the roads. This had never before been done in this county, but in order to make the lot of the Adventists as hard as possible a chain-gang was at once organized and all the prisoners in the jail were put to work on the highways in charge of an overseer armed with a revolver.

The next day after the prisoners were put on the roads the wife of the deacon of the Springville church went to visit her husband. She is a kind, motherly old lady, and had taken to heart a good deal the imprisonment of her husband, but had borne up with commendable fortitude. When, however, she found her aged husband in the chain-gang, treated as a common criminal, and watched by an armed man, she completely broke down. However, no serious results have followed.

The wife of another of the persecuted men who bore up wonderfully during her husband's imprisonment, is now very feeble owing to the nervous strain. It is hoped however that rest and quiet will restore her to health. The families of all the imprisoned men suffered more or less as a direct result of the persecution, but they have not been left to suffer alone, for as far as possible the whole church have shared the persecution with them.

The spirit of the Adventists here is unbroken. Quiet Sunday work still continues, and is likely to continue. There is no spirit of defiance or of bravado, but there is scarcely a member of the church here who would not go to jail, or to death for that matter, rather than surrender his

soul-liberty. So far as can be ascertained there were no new indictments found for Sunday work at the last term of court. What the September term will bring forth it is impossible to say. But come what may, it is safe to say that the Springville Adventists will meet it in the spirit of the Master and with the grace that God gives all those who put their trust in him.

C. P. B.

Springville, Tenn., Aug. 16, 1892.

At the Georgia Convention of the People's Party.

"SAM SMALL," so says the *Atlanta Constitution*, "was a straggler in the convention hall all day, and was called on to speak." In his talk he said:—

The day has come when the conscientious voice of the people is the voice of God and should be heard from the mountains to the sea.

Where does this clerical gentleman get his information that we have reached a time when we can safely rely on the people as being right. The "conscientious voice of the people" stoned the prophets, crucified Christ, roasted the martyrs, and did a multitude of other wicked things. Is it positively settled that they will never do such a thing again?

In the same speech Mr. Small further said:—

Grover Cleveland invited that leader of niggerdom, Fred Douglass, to his dinner table. I might excuse him for getting the nigger into his house for supper, but when he invited the low white wife to go there, it is more than I can stomach.

Such language is not very becoming to a third or fourth rate politician; but when a man who poses as a representative of the refined, cultured and sympathetic character of the Lord Jesus Christ, gives expression to such vulgar abuse it is grossly shocking.

A. O. TAIT.

Mr. Carnegie and the "Christian Advocate."

THE *Pittsburg Christian Advocate* makes some very peculiar statements which it seems to think have a bearing on the riot and violence and erroneous views of mutual obligation which have been so rife at Homestead. The *Advocate* says:—

Mr. Carnegie wants the right to sneer at religion and all its obligations and restraints. . . . The firm will defy the law of God and of the land in running their works needlessly on the Sabbath; but when a strike occurs they hasten to invoke the protection of the law for themselves and their property. They teach the men to disobey God and man when it is to their interest, but demand that they shall obey both when their interests are on the other side.

What is the intent of this paragraph? Does the *Advocate* wish to convey the idea that Mr. Carnegie has not the privilege, if he wishes (which by no means appears), to sneer at religion? If he wishes this privilege he has it, and neither the *Advocate* nor the municipal nor State nor general government can refuse him any civil rights because of such a sneer, or of a denial of religion, its obligations and restraints. Does the *Advocate* wish to outlaw Mr. Carnegie and the Carnegie Steel and Iron Company, because in the opinion of the *Advocate* they have broken the law of God? Will the *Advocate* pull the beam from its own eye? During its entire existence the *Advocate* has disobeyed the law of God, and taught men so, but because of that shall any one claim that the

Advocate and all connected with it are outlawed, and beyond the protection of the law, for themselves and their property? All men, even sinners like Mr. Carnegie and the editor of the *Christian Advocate*, are under the protection of the law; and even if they should be criminals, as well, still they are not beyond the pale; the law must care for them and protect them and their property.

What is the clue to the logical labyrinth in which the *Advocate* is so hopelessly lost in this short paragraph? It lies in the assumption of the *Advocate* that human law can just as properly enforce religious duties as protect civil rights. That is where the *Advocate* is in error. The Carnegie Steel and Iron Company has the same right to permit its men to labor on Sunday, and to teach them that it is proper they should do so, that the *Advocate* has to permit its employees to work on the Sabbath of the Bible and teach them that it is proper they should do so. No human law can properly be a restriction upon either. In this matter they stand upon an equality. The *Advocate* does not do well to suggest the outlawry of a man and his business because of a difference of religious opinion or practice.

W. H. M.

The Congressional "Council, or Assembly, or Synod, or Conference."

REFERRING to the recent discussion in Congress over the closing of the World's Fair on Sunday, the chaplain of the Senate, J. G. Butler, D. D., says, in the *New York Independent*, of July 28: "During this debate you might have imagined yourself in a general council, or assembly, or synod, or conference." Indeed, for such it virtually was—a religious affair throughout. Such was also the nature of the discussions in certain religio-political assemblies in the days of Constantine, when Church and State were united, and pagan Rome, under the apocalyptic symbol of the dragon, gave to papacy "his power, and his seat, and great authority."

This same Senate chaplain, in the same paper, says: "Never more surely than now would avowed hostility to God, his day (Sunday he means) and word and house and kingdom, remand a public servant to private life." And this is simply to say that this Government is being run upon a religious basis, and that practically religious tests are required as a qualification for offices of public trust under it—a thing distinctly forbidden by the national Constitution.

But a system of government which will remand a citizen to private life because of his attitude toward religion, will also remand a citizen from private life to prison, though he believe in God, his day and word and house and kingdom, if he does not believe in these in accordance with the "orthodox" faith, and conform to the religious customs of the majority. Proof of this is furnished in the recent persecutions in Tennessee. Because certain private citizens, after conscientiously keeping the Sabbath of the Lord, the seventh day, quietly labored on their farms on Sunday, as was their God-given and inalienable right to do, they were taken from their honest toil, prosecuted as criminals, condemned, fined, imprisoned, and compelled to work upon the public streets in payment of the fines and

costs imposed. And when, as in one case, appeal was taken from court to court, the closing words of the last decision were, "Remand the prisoner."

Let those religionists who congratulate themselves over the present condition of affairs in this Government, ponder the practical workings and logical outcome of it all. Bitter persecution and certain national ruin is the picture hung at the end of the panorama. And let not those professed Protestants who are joining hands with papacy in order to carry their religious measures through Congress and State Legislatures think there is clear sailing before them. In the end they will find that they will pay dearly for the help they now receive in this way. Romanism well knows what she is doing and where her strength lies.

Another has well stated the case in the following words: "Let the principle once become established in the United States, that the Church may employ or control the power of the State; that religious observances may be enforced by secular laws; in short, that the authority of Church and State is to dominate the conscience, and the triumph of Rome in this country is assured. God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectingly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage-ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution."

W. A. COLCORD.

Religion and Politics.

A MEMBER OF THE W. C. T. U. OBJECTS TO SEVERAL THINGS.

[The *Watertown Advocate*, a prohibition organ, publishes this practical and able article from a member of the Woman's Christian Temperance Union. The writer of this communication appreciates the errors into which the Woman's Christian Temperance Union has fallen and has stated them frankly. There are other clear sighted women who realize how dangerous a ferment this fatal brew of politics and religion is producing.]

MRS. GOUGAR objects to ministers being nominated for political offices, because we have both Protestant and Catholic, Jew and Gentile, in our ranks, etc. These are the very reasons why we should remain in line with the United States Constitution, and keep creeds and politics, Church and State, forever separate. A man's moral and political qualifications are the only ones that should ever be considered in nominating for office. With an individual's religious belief, or church connections, we should have nothing to do. Integrity and business ability are what we require. If ministers possess these requisites no one should object to their nomination; and if Catholic, Jew, or atheist, we should require no more. Now, while being so very emphatic in stating what *should be*, honesty compels

me to admit that not all things that *should be* in reality *are*; and so I shall have to state that, like Mrs. Gougar, there has recently come upon me a great fear we may be making some grave mistakes in regard to our methods. Not in regard to nominating ministers for office but in giving women the ballot to vote for them; for there is not an objection which she raises against ministers for office that does not find its application with far greater force in conferring suffrage upon the majority of our Woman's Christian Temperance Union workers. These women have been so long engaged in church work that it has become second nature to them, and from very habit they strive to force everything through those familiar channels.

Thus we find them converting temperance (?) meetings into afternoon prayer-meetings, or Bible classes, and their conventions into great religious conferences. The time, money, and talent, that should be employed to rouse the Nation from its drunken lethargy, by means of lectures and literature, is used to spread gospel tracts, and bring souls into the church. Or to use the language of one of our State superintendents, "the trend of the Woman's Christian Temperance Union is more than ever evangelistic and missionary." And so we find department after department tacked on what was originally a temperance organization, until our forces have become so scattered and weakened, that we will soon be a little of everything and no use for anything in the line of temperance. I united with the Woman's Christian Temperance Union because I desired to advance the cause of prohibition; and I have always favored female suffrage as a means to the same end, but while I still cling to prohibition as the only salvation for the Nation, I am becoming very shaky on the suffrage question, and for the reasons which I am giving. If we must relegate ministers to the rear for fear of creeds, then most assuredly the women must stay there to bear them company; for no class is advancing toward the ballot-box with a more settled determination to combine Church and State than the women. The Constitution must be corrected; the Protestant Bible must be placed in the public school; the seventh day people must be compelled to worship on the first day, and work the seventh; and, finally, if the present trend of thought does not materially change, a person's religious belief will most surely be made a test for holding office. With the great wall which has been built between Church and State demolished, the field will be open for conquest. And here upon American soil Jew and Christian, Catholic and Protestant, shall rush upon each other in mortal combat in contending for religious supremacy.

With the blood-red fields of the Old World ever before us, let no one, either minister or woman, dare to go into politics flaunting sectarian colors. Great deeds and great professions command respect and tolerance. If religion of some peculiar kind has greatly perfected your lives, let that same Christian charity first call attention to the fact, and not loud outcries. Let us cling to our free Government and our free school. Let us demand no privilege for ourselves that we are not willing to concede to others. In school and politics let us ever strive to keep science, morals, and the great principles of government ever at the front, so that we may weave to-

gether one complete Nation from the diverse material by which we are surrounded. And, finally, let us have a Prohibition party, and temperance societies, where no wrangling over belief or unbeliefs shall enter, and where both Catholic and Protestant can work side by side to abolish the saloon that has been so great a curse to both.—*Emily R. Truman, Iowa Falls, Iowa.*

Who Will Govern the World's Fair.

[In the course of a trenchant criticism upon the action of Congress in reference to the World's Fair, the Philadelphia *North American* gives utterance to some plain facts, and tells some truths worth reading and remembering. They are reprinted below.]

WE can respect the conscientious scruples of the honest Sabbatarian, and allow for the universal tendency to prescribe rules for the other fellow. But every honest man, if intelligent, knows that Sunday is not the Sabbath, and that it is optional with all to observe it or ignore it as a holy day. When it was decided not to open the Centennial Exhibition on Sundays some persons thought it a triumph for Sabbatarianism, while every man who kept his eyes open knew that the boasted exclusion was a farce. The fact was that the exhibition was visited by thousands on Sunday, but the class that would have been benefited had the gates been freely opened were not benefited at all. Tens of thousands of dollars were spent in actual desecration of the day, whereas had the exhibition gates been opened as on other days, the money that was worse than flung away would have gone into the till of the exhibition, while the moral gain would have been enormous. But on the merest sentimental technicality the doors of the exhibition were closed and the gates of excess opened wide.

The Chicago Exposition seems likely to rank first among national functions. The people of Chicago are not very hidebound as respects the metes and bounds established by ecclesiastical bodies. But the Columbian affair, though to be located at Chicago, will not be a Chicago, but a national, affair. A vast majority of Americans have no superstitious regard for any day, while yet holding to one day of rest in seven. But rest depends on the constitution of the individual. A man who should be idle six days would find rest in activity on the seventh. The man who works hard six days finds rest in ceasing to labor on the seventh. But on that day he must decide for himself how he will rest, always within the law. He may get drunk on the seventh day and otherwise imbrute himself, but if such is his idea of rest, the law provides for him. If he elects to go to church, very well, and, generally, that goes to his credit. But he may as properly elect to go into the woods and fields and take his revenge on tired nature there. Christianity was intended to make men free, and man must be free in this country. He must have liberty on every day alike and license on none.

If the Columbian Exposition people are wise, they will refuse to accept any favors from the Government on such conditions. They should deny the right of Congress to impose conditions so wholly at war with the spirit of the age. So far as money is involved the Government will be a minority. If a majority of the contributors are opposed to Sunday openings, then they have an indefeasible right to say

so, and having said so, to be obeyed. Let the Chicagoans decide how many days they will have in the Exposition period. It is their right to do it. They will probably do it.

They Drop the "Civil."

A MEETING in the interest of the American Sabbath Union was held in the Market St., Methodist Episcopal Church, Paterson, New Jersey, on the night of August 7. The attendance was large, and the speakers were apparently in a jubilant mood over the passage of the Quay amendment to the bill appropriating funds to the World's Fair.

The speaker of the evening was the Rev. Mr. George, Field Secretary of the American Sabbath Union. He had the ten commandments read in the opening exercises, and began his address by reading from Isaiah 58:13: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." After repeating with emphasis the words, "the Sabbath," he said, "I believe a great deal in a name, and have never fully liked the name 'Sunday.'" No wonder; who would like it when trying to bolster up a heathen festival with scripture intended wholly for the seventh day?

During the entire meeting there was not the least mention of the "civil Sabbath," about which we heard so much when this "Union" was first organized; but, on the other hand, Mr. George, while talking about the Sunday mails, remarked that, "There is no more religion in such work than in hitching up to the plow, and plowing all day." Then in a burst of oratory in regard to the passage of the Quay amendment, closing the World's Fair on Sunday, he said it was "the grandest victory of the age, the Nation putting itself on the side of God, and his holy law." In fact his entire address was divested of everything pertaining to a civil day. The speaker went farther than to rejoice over what has been done, and said, "I have learned that . . . we hold the United States Senate in our hands." Concerning the future work of themselves as dictators, he said that they should say to Congress, "You are our servants; quit running those Sunday trains."

As usual with such speakers, Mr. George classed all seventh-day observers with the infidel, atheistic, socialistic, and rum element, in opposing the passage of Sunday laws, and said, "We met these men face to face, . . . and the men we had to meet were the Seventh-day Adventists and the men I have mentioned." As he spoke the name of this denomination he fairly hissed it through his teeth, and to show the real demon spirit in the move he said of the proposed attempt to repeal the Sunday closing clause, "It can not be repealed. We mean to maintain it . . . at the point of the bayonet."

It must be very patent to the readers of THE SENTINEL that the "entering wedge" of religious legislation, of which its editors have been telling us, has already done its work.

CHAS. F. PARMELE.

The Endeavorers and their Boycott.

At the great Christian Endeavor Convention, held in this city, the Endeavorers of Ohio, at the time of the taking of the vote for the adoption of resolutions asking Congress to require the Sunday closing

of the World's Fair, rose in a body and shouted in chorus this campaign cry:

O-hi-o,
We won't go
To the World's Fair
If it keeps open Sunday
Or liquor's sold there.

The convention as a whole refused to commit itself to any such pledge. The Christian Endeavor Society of Ohio has, however, thus publicly put itself on record that it will not attend the World's Fair if it should be open on Sunday. If the managers of the Fair should succeed in persuading Congress to reverse the Sunday closing proviso before the Fair opens, the Ohio Endeavorers will be in honor bound to stay away. Such a self-denial would really be but a slight penance for the fraudulent repeated petitions running into millions, which were sent from Ohio, and for which they bear their proportionate responsibility.

However, it appears that the enthusiastic delegates find it difficult to obtain the full support of their constituency to the course to which the delegation has committed itself. This "special" to the Cincinnati *Commercial* shows a difference of opinion on this matter among the rank and file:—

Dr. McCauley, of Dayton, Ohio, was present at the convention of the Christian Endeavor Societies, of Ironton, in an effort to organize a boycott against the World's Fair, in case the gates are opened on Sunday, or liquor is sold on the grounds. He has visited several Christian Endeavor conventions, including the national convention in New York, for the same purpose. He introduced his resolution, which practically pledged all members of the Endeavor Societies not to attend the Fair, in case of Sunday opening or liquor selling, and, after an exciting debate, it was decided not to place his resolution to vote. Pastor Marsh, of the First Congregational Church, approved Dr. McCauley's plan in the main, but objected to pledging the society as a whole, to boycott the Fair. He thought the members should be allowed to do as they saw fit in the matter, and objected strenuously to using the religious organizations as a boycott machine, especially since courts and even labor organizations were beginning to frown upon this method of settling disputes.

The boycott is nothing more nor less than conspiracy. Those who organize to boycott the World's Fair are guilty of conspiring together to injure or destroy a great enterprise. It is not the act of a Christian, or of a worthy, law-abiding citizen, in Dr. McCauley, to engineer an organized conspiracy to injure the financial interests of the directors and stockholders of the World's Fair and destroy the business prospects of this corporation.

It is to the credit of the Christian Endeavorers that some of them see this fact, and refuse to become a party to any such improper action.

W. H. M.

The Sunday Law Movement in Foreign Countries.

THE following from the *Michigan Christian Advocate*, of July 16, gives something of an idea of how rapidly the theory is spreading that Sunday observance should be compelled by law:—

Never has the subject of Sabbath observance attracted such universal attention as at present. Many of the nations have passed laws regulating Sunday work. Some of these show very advanced sentiment in regard to the keeping of the Lord's day. In Austria, women and minors are forbidden to work in factories on Sunday, and a government permit is necessary in order to carry on any manufacturing business on that day. Sunday evening and Monday morning papers are not allowed, as the work of them must be done on Sunday. Switzerland gives all workmen employed in mills, factories or shops, the entire day, and all

employees on transportation lines or in the public service, at least seventeen Sundays in the course of the year. In extreme cases, or in the interest of the State, men may work in factories on Sunday by government permission, but must not work two Sundays in succession. A new and important railway has made absolute freedom from Sunday traffic, for twenty-five years, a clause in its charter. In France, employees are required to rest one day in seven, but that is not necessarily the Sabbath. Shopping and public business are decreasing in consequence of the efforts of the Sunday-rest league. In Germany, factories, mills and workshops of all kinds are closed on Sunday by imperial command. Bazaars and shops may not remain open more than five hours. Sunday race-meetings are frowned upon by the Emperor, and as the favors of the powers that be is necessary to success, they are very unsatisfactory affairs. In Holland there is a general movement for Sunday rest. Some of the most influential papers have ceased to issue their Sunday numbers, freight traffic is suspended, and laws are passed protecting women and minors from demands for Sunday labor. Hungary has laws making the hours of rest from labor from 6 P. M. on Saturday to midnight on Sunday. The rest movement is gaining ground rapidly in other particulars. Sweden, Norway and Denmark all have restrictive Sunday laws, the latter forbidding work in factories between 9 A. M. and midnight. While the most urgent petitions have been sent to the head of the church, there has been no advance in the Sunday movement in Russia. The utmost disregard for the Sabbath is manifested in many respects, the people seeming to forget that there is any Sabbath to observe. Upon the whole, the situation is most encouraging, and shows marked improvement within a few years as well as evidences of a still further advance in the near future.

One of the first steps toward the fearful and bloody record of church domination, during the Middle Ages was the enactment for Sunday observance in the fourth century. That which led to ecclesiastical tyranny then will do it just as surely now. The proper thing to do is to beware of the first steps.

The Church and Politics.

THE Church is a heaven-born institution. Its work is to bring man to Christ. To the Church is committed the work of reconciliation. Of the Church, Christ said: "Ye are not of the world, even as I am not of the world," and, "Be not ye unequally yoked together with unbelievers." In the days of Christ, his Church was clothed with the power of the Spirit of God. She was then in her purity, but as she grew in numbers, she inclined to the world. As she drank of the spirit of the world, she lost the power of the Holy Ghost. Many of the leaders became corrupt; and soon it was "Like priest, like people;" the bishops each desirous of vainglory and self-exaltation; so it was with the Church. As she had lost the power of the Holy Ghost, she sought the power of the civil arm. As she departed from the living God, the institutions of God were supplanted by the institutions of men. Many pagan institutions were christened and became the institutions of the Church. Not conscious of her fall, she supposed she was right, and all others wrong, so, the evil-doer must be restrained. As she could not do this by the power of that Spirit which she had lost, she allied herself to the State. She secured the control of the civil arm, and used it for the interests of the Church. The bishops became political wire-pullers; and the Church a religio-political organization. Thus was developed the Papacy; and as she was, in her own opinion, the true church, and everybody else was wrong, and, to the Church was committed the work of correcting the evil-doer, she set about the work of making Christians by law.

The most successful step in this line, as

history shows, was the securing of severe Sunday laws. This led to persecution. But Catholics deny that the church ever persecuted; she only sustained the law. But the church was responsible for the law. The law was in the interests of religious institutions; and they invaded the realm of conscience. Therefore the enforcement of the law was religious persecution, and the church did persecute. As she was only a religio-political organization, and controlled the civil arm for the enforcement of her own institutions, she has always been only a persecuting power. Now this is one picture. Protestants will say it is a true picture. Now look at another picture, and see if it is not equally true.

The Reformation began. The Reformers protested against the encroachments of the Papacy. A mighty work was accomplished, for it was of God. Protestants multiplied, but a change came in. Popularity, pride, and the love of the world has well nigh crowded out the spirit of true piety. As they have leaned to the world, the spirit of Christ has departed. Having lost the spirit of Christ, they lean to the mother church. The ways of Rome are fast becoming the ways of Protestants. In the mother they now see beauties, where heretofore they only saw deformities. The dross, to them, now shines like the pure gold, and they cater to her wishes. Few there be who any longer protest. With her they have entered the political arena. Like her, unconscious of the loss of holy power, they seek the power of the civil arm, to enforce upon others the institutions of the Church, some of which she borrowed from the mother church. With her, they are becoming intolerant. As she did, so do they. As she was most successful when she secured her Sunday laws; so they are demanding the same Sunday laws, that they, too, may make Christians (?) by law. Can it be that Protestantism is a failure? Are Protestants making an image to the Papacy, and is it to be a living image? Are they setting up an image of worship, which will yet be used by Rome as an aid in becoming mistress of the world? I call upon Protestants to awake. Soon, too soon, it will be too late. Rome has her clutches upon the vitals of this Nation, and Protestants are forging their own chains. Did I say Protestants? It is fallen Protestants that are doing this; the true will never do it. True Protestants still protest.—*Publius, in the Protestant American, Springfield, Mo., July 15.*

As the country at large awakens to the fact that Congress has really assumed to itself the power to close the World's Fair on Sunday, and has passed an act which does accomplish that, there will be a general expression of dissatisfaction with the act, and very likely quite a widespread attempt to secure its reversal. It is not at all likely that this will be gained. Indeed it is very certain that it will not. Such an attempt is advisable, however, from an educational point of view. While it was certain that what has been done, would be done, it is just as certain that much more will be done than has been done. The quickest way to learn what will be done, and to understand how evil a thing it both is and will be, is to be told what has been done and why it should not have been done. Agitate! Educate! Ask Congress to reverse its action, and say why.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE Peoria Transcript thinks that perhaps the reason why Senator Quay strove so zealously to prevent the "desecration" of Sunday at the World's Fair is because he thinks it should be kept sacred to politics.

At a convention of the Brotherhood of Carpenters, just held at St. Louis, Mo., a resolution was adopted protesting against closing the World's Fair on Sunday, and petitioning Congress to reconsider its action on Sunday closing.

At the second annual convention of the Catholic Total Abstinence Union of America, held at Indianapolis, Ind., the committee on resolutions presented a paragraph favoring the opening of the World's Fair on Sunday. The clause met with much opposition and was finally expunged.

DIRECTOR LYMAN GAGE, of the World's Fair Directory, says, "We shall doubtless go before Congress next December and ask for the repeal of the Sunday closing clause. I think within the next six months the real feeling of the people will be brought to the surface. Petitions will probably be circulated among those in favor of Sunday opening, and if we can convince Congress that the popular side has not yet been heard, it will doubtless permit us to open the Fair. If, however, it continues to feel that the preponderance of sentiment is still the other way, we will have to abide the result."

THE New York Morning Advertiser says of the proviso closing the World's Fair on Sunday: "The restriction against opening the Fair on Sunday must not be taken as an expression of opinion on the part of Congress on the question of Sunday closing. . . . This prohibitory clause was put in the bill as a piece of petty spite and malice. The Democratic majority was opposed to the World's Fair. . . . Its design was to cripple the Fair as much as possible, and if this paltry gift is accepted with the conditions attached, it will indeed prove a serious handicap."

OF the Sunday opening of the Museum of Natural History, in this city, the correspondent of the Chicago Tribune says:—

"To-day for the first time the American Museum of Natural History was open to the public on Sunday. The opening day was successful in every particular beyond the anticipations of the managers. The doors of the museum were opened at 1 o'clock and the crowd commenced to throng the halls at once. People of all classes were there, but laboring men and women and their families were in the majority. The peculiarity of to-day's crowd was the number of family groups. Few persons came alone. Usually the whole family came in a bunch and strolled for hours in the cool and well-lighted halls. It is eight years since the movement was started which resulted first in Sunday opening of the Museum of Art and recently overcame the strongest kind of opposition in the board of the Museum of Natural History."

MRS. MARIETTA M. BONES, who has been prominent in political and social matters in South Dakota, writes thus to the Boston Investigator of Aug. 10:—

Mr. Editor: Upon reading so many protests in your excellent paper against the action of our good senator (R. F. Pettigrew) upon closing the World's Fair on Sunday, and knowing that he is neither pious nor a bigot, I wrote him my regrets at learning of his stand in this matter; but his answer convinces me that his work in this behalf is simply a case of mistaken kindness on his part to the laborer; for he not only regrets that I am on the wrong side of the subject, but admits: "I favor the closing of the Fair not so much on account of the religious sentiment, but because I thought that if we did not do it the day was liable to be lost to the laboring man

as a day of rest. If we once commenced legalizing Sunday contracts to labor seven days, Sunday as a day of rest will be lost to the laboring man very soon."

In Mr. Pettigrew's latest expression on this subject as given by a *Mail and Express* reporter, he said:—

I think the battle is won and the American Sabbath saved. . . . The Exposition is just the thing to make the fight on.

If Mrs. Bones is right in her estimate of Mr. Pettigrew, that he is "neither pious nor a bigot," then it is certain that he is a hypocrite.

THE *Gazetteer*, of Denison, Texas, publishes a series of resolutions, passed at a public meeting in Denison, ostensibly in the interest of the Sunday closing of saloons, and makes these very pertinent comments:—

"A casual reading of the above resolutions would leave the impression that this Sunday ordinance movement was directed mainly towards the open saloons, but this feature is evidently given prominence in order to appeal to a popular prejudice to secure indorsement of a far more sweeping infringement of personal liberty. The real object is to as far as possible stop all business and labor, and recreation such as base ball, public concerts, and the like on that day. That is what the framers of these resolutions are really driving at; and if they can persuade the city to step in and relieve the State from the responsibility of its own enactments by assuming them itself, no doubt the next move will be to go before the Legislature and try to get still more stringent laws passed, such as they have in some of the cities in the older States, and notably in Tennessee where a certain class of Christians are imprisoned, fined, and their property levied on and sold, because they observe the Sabbath as a holy day and labor on Sunday in accordance with the teachings of their Bibles. So far as we are personally concerned the enforcement of the present State Sunday law by the city would not interfere with our business or seriously discommode us, but there is a principle involved in this kind of legislation that the *Gazetteer* can not under any circumstances indorse—a principle far-reaching in its results, of vastly more importance to the public than the question of whether or not the back doors of the saloons shall be left open on Sunday or a tradesman shall sell a pocket handkerchief or a cigar on that particular day."

[UNDER the head of "Sabbath Desecration," the *Boston Traveller* has the following account of the enforcement of the Massachusetts law against selling on Sunday at Lexington, in that State.]

Associate Justice Charles Thompson of the First District Court of Central Middlesex sat all day in the quaint little court room at Concord yesterday, listening to a case of especial interest.

It seems that about a year ago one M. C. Meagher, a speculator in real estate, purchased a tract of about three hundred acres in the town of Lexington and adopted the boom town methods of the South in calling public attention to its eligibility as a residential location.

It is alleged that many hundred lots were disposed of, and there was no particular objection raised by the residents of the town to the enterprise. It is probable that Mr. Meagher and his agents, L. DeVoe and F. W. Ashcroft, would never have figured in a legal contention had they not attempted to make use of the Sabbath in furthering their interests.

It appears, as alleged by Mr. Frederick O. Vialle, who owns a large estate adjoining the property of Mr. Meagher, that the latter was in the habit of bringing excursion parties from Boston on the Lord's day, to have a look at the location and see for themselves the inducements it offered for settlement.

Mr. Vialle asserts that on one occasion the Sunday invaders were accompanied by a brass band. Other attractions were offered the excursionists to make their stay interesting.

Now this is what precipitated the contention.

The selectmen of Lexington were opposed to this desecration of the Sabbath, so they went to Mr. Vialle and urged him to bring a suit against the principals of the land scheme, which he did, and their arrest followed.

It was not shown to the satisfaction of Judge Thompson that Meagher was present on any of these occasions, or if he was he made no attempt to transact business, and he was therefore discharged from custody. The same result was recorded in the case of agent Ashcroft. But not so with Mr. DeVoe.

It was shown that he was present at the grounds on Sunday, the 10th inst., and had with him about forty excursionists that he had brought from Boston. In his pocket, so Mr. Vialle testified, were a quantity of circulars issued by Mr. Meagher, giving a description of the property and the modus operandi of securing a lot and a building thereon. In addition to these, Mr. Vialle saw what he believed to be a plan of the section in the same pocket.

This evidence settled matters for DeVoe, as Judge Thompson held that it had been shown that he was doing business on the Lord's day. He was not inclined to impose a severe penalty, but thought the law should be vindicated.

Counsel Keyes said that he did not want to persecute Mr. DeVoe, and that if Mr. Meagher would give his word that no more excursions be made similar to those complained of, he would let the case go.

As there was no disposition on the part of Meagher to enter into such an agreement, Judge Thompson fined DeVoe \$20.

Counsel Hall entered an appeal, and the defendant was ordered to recognize in the sum of \$200.

"American State Papers."

WE have called attention to the importance of circulating religious liberty literature. We trust that our workers throughout the field will take a lively interest in this. It must be apparent to all that there can be nothing more important at this time. We want to circulate our position on this Sunday-legislation question just as widely as possible. And as the people learn that our knowledge of the prophecy is really what has urged us out in this line, and as they see that our positions on Sunday laws, and the persecutions that are to follow, are absolutely correct, many will accept the truth, believe and be saved. Hence the great importance of sowing the seed now, that the great harvest may be reaped by and by.

Those who engage in this work should be well informed on the subject. And if we will take the pains to read our literature, we can have a deep understanding of this very important theme. Especially would we urge ministers, directors, and other laborers in the field to read this literature, and then impress upon all with whom they come in contact, the importance of reading and studying it. Then as they enter the field to engage in this important work they will feel that they are not afraid to meet people and talk with them on this subject, and they will also feel the importance of the work more, as they understand it better.

"American State Papers" is one of the best books to give a correct idea of the principles of religious freedom that were in the minds of the founders of our Government, that we have ever published. Every one of our ministers and workers should read it, and circulate it as widely as possible. It is a book that is especially suitable to place in the hands of editors, lawyers, and men of that class. But while it is good for them, it is none the less valuable for all classes. Perhaps we could not emphasize the importance of this book in a better way than by quoting the following letter from Elder Geo. A. Irwin:—

I am very glad to learn that you are making an effort to bring "American State Papers" more prominently before the people. I purchased one of the first copies issued, and read it carefully, and am free to say that, in my judgment, it is the best

work extant, to inform one in regard to the principles of religious liberty as embodied in the Constitution, and sustained by eminent statesmen and jurists, with few exceptions, until the recent past.

The book is a perfect magazine from which to draw arguments against the passage of Sunday laws, or resolutions by legislative bodies, favoring any particular day as a day of religious worship.

The Appendix, giving the "declaration of rights" of the several States, and a "history of Sunday legislation from the famous edict of Constantine to the present time," is worth several times the price of the book.

I shall do what I can to aid in giving the book a general circulation in Ohio, knowing that in so doing I am benefiting both the individual and the cause.

We trust that a lively interest will be everywhere taken in the circulation of this book. Send all your orders to Pacific Press Publishing Co., 43 Bond St., New York, or to the *Review and Herald*, Battle Creek, Mich. A. O. TAIT.

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NEW YORK, AUGUST 18, 1892.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE domain of religion which Congress has invaded it will dominate. The jurisdiction over religious observance which it has assumed it will keep. Separation of Church and State in this Government is a thing of the past.

"A QUEER thing," says the *Christian at Work*, "was done by the House. It adopted the Senate's amendment closing the Columbian Fair on Sunday and then rejected the appropriation of \$5,000,000." Yes, that was a queer thing; a very queer thing. The House went a long ways to show its devotion to Sunday, the distinctive badge of the power of the Papacy. The time long since foretold by a leading National Reformer has come, and politicians are fairly tumbling over one another in their haste to secure front seats in the movement that only a few years ago was the butt of their ridicule. The inevitable result of any union of Church and State is arrant hypocrisy, and the present movement for a closed Fair proves it.

THE freedom and equality enjoyed under even the most liberal Sunday laws was well illustrated some years since in New York. The penal code of that State provides that—

It is a sufficient defense to a prosecution for servile labor on the first day of the week, that the defendant uniformly keeps another day of the week as holy time, and does not labor on that day; and that the labor complained of was done in such a manner as not to disturb other persons in observing the first day of the week as holy time.

Certain Jews annoyed by repeated arrests obtained a temporary injunction restraining the police from arresting them. The injunction was however dissolved on the ground the law does not presume that a man found violating the law has a defense until he makes one. Thus in New York, under a Sunday law containing an exemption clause, observers of the seventh day, though they can not be fined, may be arrested and dragged into the police courts and compelled to make a defense as often as they are found working on Sunday.

AND not only does the inequality exist, but prominent religious papers defend it. The New York *Independent* says that if the Sunday law—

is not equally well fitted to the Jews, as it is not,

who form but a mere fragment of the people, this is an inconvenience to them which they must bear, and which the law can not remove without imposing a much greater inconvenience upon a far larger number of persons.

And the Christian (?) tenderness engendered by Sunday laws is thus exhibited by the *Independent*, which, in conclusion, remarks that, "if they, [the observers of the seventh day] do not like it [the inconvenience of repeated arrests], we see no remedy for them except withdrawal from the community." Or, in the words of an eminent National Reformer, "If they don't like it they can go to some wild desolate land and in the name of the devil and for the sake of the devil set up a government of their own, and if they can stand it, stay there till they die." Such is the Christian (?) spirit of the whole National Reform Sunday law Church and State scheme.

THE four imprisoned Adventists in the Henry Co. Jail, at Paris, Tenn., found themselves in the charge of a just jailer. The sheriff who was responsible for their safe keeping realized that they were not criminals, and consequently granted them, while in confinement, such privileges as lay within his power. When three of them were sent on the road to work, with other inmates of the prison, the sheriff did not permit them to be chained with the gang, neither did he permit any attempted compulsion as to labor on the Sabbath.

That they did not suffer all the indignities and discomforts of the ordinary criminal; that they were not chained together with the gang in work on the public road; that there was no attempt to compel them, by flogging or starving, to work on the Sabbath, was because of the humanity and individual sense of right and justice of the sheriff of Henry County. It is worthy to be noted that this man used his discretion on the side of justice, but it is also well to remember that another sheriff may feel that he does God service by enforcing his full authority over those who are his prisoners for conscience' sake.

AN official representative of the American Sabbath Union, who has spent much of his time in Washington during the last session of Congress, and was present at the final vote in which the congressional appropriation for the World's Fair was conditioned on Sunday closing, has lately said, in a public meeting, that he has learned that "we hold the United States Senate in our hands."

The people, then, do not rule in this country. The Congress which they have elected is held in the hands of a religious minority. However, the American Sabbath Union and its compeers would no doubt say,—The people do rule in this country, but we are the people.—That is not so. They are not the people. They are not only a small minority but a reli-

gious faction at that. They owe their influence to their aggressiveness. Congress and the country is in their hands to the same degree, and for similar reasons, that organized minorities of laboring men are to-day terrorizing the masses who desire labor and its wages but who fear to apply for it because of the bludgeon and the boycott of amalgamated associations. The same principle of violence actuates in both cases. It is time to know this, and to say it.

ON Tuesday, July 26, the House passed Senate bill 267, which had previously passed the Senate, containing the police laws and ordinances of the District of Columbia. This is now the law of the District. Section 5 reads:—

That it shall not be lawful for any person or persons to curse, swear, or make use of any profane language . . . in any street, avenue, public space, square, road or highway, or at any railroad depot or steamboat landing within the District of Columbia, or at any place wherefrom the same may be heard, in any such street, avenue, alley, public square, road, highway, or in any such depot, railroad cars, or on board any steamboat, under a penalty of not exceeding \$20 for each and every such offense.

Congress has decided that Sunday is the Sabbath, but there has been as yet no congressional definition of profanity and still Congress affixes to it a penalty of twenty dollars. Of course such action as this is perfectly consistent after legislating for Sunday observance, but in the first case it was decided that a failure to observe Sunday was Sabbath breaking. Will Congress now define profanity and blasphemy?

Jenness Miller Illustrated Monthly for August published by Jenness Miller Co., 114 Fifth Avenue, New York, contains numerous articles of special interest to women. Mrs. Miller writes pleasantly of "Liberty, Love, and Art." Miss Mary F. Seymour has a timely article on "Typewriting as a Trade." Baroness von Meyerineck discusses "Music and Voice Culture." There is an interview with Superintendent Jasper on "Public Schools and Women as School Teachers." There is also an article on the "Cost of Girls in Colleges." "The Writers of Young France," by Vance Thompson, is timely and bright. In addition to these there are articles about Fashions, Children, Hints for the Home, and brief papers of value to women. Price \$1.00 a year; 10 cents a copy.

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EDITOR, - - - ALONZO T. JONES,
ASSOCIATE EDITORS,
C. P. BOLLMAN, W. H. MCKEE.

THE greatest thing in this world is the opportunity here offered to inherit eternal life. The greatest gain to be had here is the inheritance of the hereafter. But the world that is to come belongs to the Son of God. To inherit with him it is necessary to accept salvation through him, and receive his righteousness. Righteousness is godliness. In godliness there is, therefore, great gain.

GODLINESS is profitable. It is all-profitable. It is a sure defense for this life and it bears within it the certain promise of the life that is to be. He that has godliness certainly has great gain, for it is the sixth in the list of Christian graces which Peter enumerates, that by diligence are to be added one to the other—faith, virtue, knowledge, temperance, patience, godliness; and to this great attainment the apostle yet adds brotherly kindness and charity. This surely is much.

In all the gain of godliness, however, there is no concrete thing mentioned. All the steps which reach up to it, and all its fruits, are spiritual,—certainly so far as their present earthly realization is concerned. The profit of godliness is all in spiritual growth and in the inheritance promised to the faithful, which is not of this world, but is to be laid up where moth and rust do not corrupt, and where no thief has entrance. The injunction is, “lay not up treasures on earth”—then godliness and its fruits are not concrete, of the earth, earthy. They are not gold and silver bullion or souvenir coins, for the time is to come when these precious

metals will corrode in the rich man's safety vaults, and no multiple, even, of his many millions will suffice to buy him a cooling draught in that great day of the wrath of the Lord. In that day, Job tells us, there is no hope for the hypocrite however great his earthly gain. He has sold his soul.

WHAT shall it profit a man, if he lose his soul? Can a man bargain with God for his soul for a money price? How many souls can he ransom for five millions of silver half dollars. To whom is this bribe due? To God, or to Satan? Or to the municipality of Chicago? Or to the Directors and stockholders of the World's Fair corporation? Are the stockholders of the World's Fair paid two and a half millions of dollars to do right, and is this the kind of gain which is the result of godliness? Does godliness receive “concrete” returns such as this? Do the godly promise to the godly such rewards as this for right doing? Is the gain of this money-bought godliness to be for the saving of the souls of the stockholders who receive the money also, or is it to redound to the eternal advantage of those from whom the money proceeds, or do the stockholders hold in their hands the eternal weal or woe of the millions who may attend the World's Fair, and is this to purchase of these stockholders the salvation of those many millions? If this be so, what is the money value of a soul? Was it God, or was it Satan, who once offered the earth and all its kingdoms for the souls of men,—the only time a concrete price was ever offered for such a commodity?

THIS idea of concrete gain, as a premium upon doing right, seems to raise many peculiar questions. It is presented with much fervor in an editorial article of the *Mail and Express*, of August 6, under the title, “The Sabbath Triumphant,” in which it is said of the act of Congress closing the World's Fair on Sunday:—

It gives a premium of \$2,500,000 on doing right.

It proves in a concrete way that “godliness hath great gain.” This appropriation would not have been made except for the Christian generosity of the people who have demanded the observance of the Sabbath by the World's Fair people, for they labored first in many national, State and county religious bodies throughout the country to form the sentiment in favor of making the grant; and secondly, in many of the State legislatures; and thirdly, in Congress itself. No class of people are equally determined as the Christians to make the Fair a glory to the country, as it is now sure to be.

At the head of the editorial column, in which is the article containing this paragraph, there stands a text of scripture, in clear and conspicuous type, taken from the fourth chapter of the Gospel of Luke, the sixteenth verse:—

And He came to Nazareth, where He had been brought up; and He entered, as his custom was, into the synagogue on the Sabbath day, and stood up to read.

Is this text intended to emphasize the inconsistency of the editorial utterances which follow, with the custom and teachings of Christ who, in us, is alone our hope of godliness? If that were its intent it could not have been more aptly chosen. The one was the act of Him who was himself incarnate godliness, in observance of that day which he had himself set to be the sign of the mystery of godliness; while the other is an exultation over the legislative success of that other day which is the seal of the mystery of iniquity.

THIS day upon which the text says Jesus of Nazareth entered into the synagogue and taught, as was his wont, is the antithesis of that day over which this editorial paragraph so strangely and inconsistently exults. Were the things which Jesus there taught as diverse? They were. These days are as antithetic as the mystery of iniquity and the mystery of godliness; for they are the standards around which gather the legions of darkness and the hosts of light for the last great conflict. But what was it which Jesus taught upon this Sabbath day in the synagogue, at Nazareth? He read from the prophet Esaias:—

The Spirit of the Lord is upon me, because he hath

anointed me, to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

And he said to them that that day the scripture which he had read to them was fulfilled in their presence. But is there a diversity between those things for the teaching of which Jesus there read his commission, and the gospel of gain and of force of which the Sunday, legislatively triumphant, is the sign manual? There is. The one brings the gospel to the poor; the other offers promise of great gain to the hypocritically godly. The one comforts the broken hearted; the other exults in worldly power with the great of the earth, legislatures and Congress. The one preaches deliverance to captives and sets at liberty the oppressed; the other imprisons the innocent for a matter touching the law of their God and strives to make their burdens more than they can bear. There is this diversity. Happy is he who can see it. It is the fulfillment of scripture. In those days those scriptures were fulfilled in their ears. In these days other scriptures are fulfilled in our ears.

W. H. M.

The Gospel; What It Is, and Its Work As Opposed to the Mystery of Iniquity.*

Now from this let us start into another field. I want you to think closely now, if you have not done so up to this point; and the more so, if you have done so. The gospel is the mystery of God, isn't it? The mystery of God is the gospel. The preaching of the gospel, the unsearchable riches of Christ, is the making known to men what is the fellowship of this mystery. In the preaching of the gospel, God is revealing the riches of the glory of that mystery among the Gentiles, and that is Christ in men, the hope of glory. In former ages this mystery had not been made known unto the sons of men, as it was now revealed unto his holy apostles and prophets. And though hidden from ages and generations, when the apostles were sent forth to preach, endued with power from on high, to reveal the mystery of God, that was the breaking off of the veil that had covered this mystery through all these ages; and it was broken off that all nations might see and know and understand and turn to the Lord, and get acquainted with God as he was revealed in Jesus Christ, by having Jesus Christ revealed in themselves.

That was sent forth to be preached to all the world, to be preached to every creature. It was so preached. Before the men had all died to whom the gospel was committed in the beginning, it had been preached in all the world. And while it was being preached, and before Paul had died, who had written so much about it, he wrote these words: "*The MYSTERY OF INIQUITY doth already work.*"

What was Paul preaching?—The mystery of God. What was already working?—The mystery of iniquity. That mystery of iniquity would oppose and exalt itself "above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." Then there was another mystery to be revealed. The mystery of God

was revealed; the mystery of iniquity was also to be revealed.

The mystery of iniquity was revealed. That mystery of iniquity rose up and hid the mystery of God which had been revealed. That mystery of iniquity was the Papacy in all its workings; and the beginning of its working was there when Paul wrote that word; it was working then. He could see it. While the apostles were preaching the mystery of God, they could see the other mystery coming.

That other mystery did come; it was revealed; it stood before the world, professing to be Christianity; professing to be the representative of God to the world; professing to be the religion of Christ in the world; professing to be the mystery of God. Attention was called to that as Christianity, whereas there was no Christianity about it at all. God declared it to be "the mystery of iniquity;" "Mystery, Babylon the great, the mother of harlots and abominations of the earth." And it was only hiding the mystery of God again from ages and from generations.

But thanks be to God! it was not to hide the mystery of God from all ages and generations. When the mystery of iniquity should have fully revealed itself, again the veil would be broken off, and the mystery of God would again be revealed. For I read: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters."

This everlasting gospel is the mystery of God which is again to be preached unto men; and that mystery is "Christ in you, the hope of glory." And that is the preaching that is now to go to the world, in the glorious threefold message which makes up the third angel's message. And now is the time when the gospel, the mystery of God, is to be preached and revealed in a power, a majesty, and a glory such as has never been known except in the time of the apostles, if it does not even surpass that. The power of the mystery of iniquity being broken off, the mystery of God is to be brought again before the world in all its glory; for I read that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God *should be finished.*" Rev. 10:7. "And there followed another angel, saying, Babylon is fallen, is fallen. . . . And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. . . . Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:8-12.

Now mark the connection. There goes forth the angel with the everlasting gospel to preach. That everlasting gospel is the mystery of God, and the preaching of it the preaching of Christ in men, the hope of glory, Christ the power of God and the wisdom of God. This gospel is rejected, and there is the falling away spoken of as "Babylon is fallen, is fallen." Then out of that falling away comes that against which the third angel warns.

Now, what brought the mystery of iniquity?

—The falling away from the mystery of God; for says Paul: "That day shall not come except *there come a falling away first*, and that man of sin be revealed, the son of perdition." And the mystery of iniquity is the beast, the Papacy. When the mystery of iniquity has run its course, then comes the word of God announcing an angel flying in the midst of heaven, having the everlasting gospel, the mystery of God, to preach to all the world, to every creature. Then from this also there comes a falling away, and out of that falling away there comes that against which the third angel warns, —the image of the beast, the image of the Papacy.

As out of that first falling away there came the mystery of iniquity, the beast, so out of the second falling away there comes the image of the mystery of iniquity, the image of the beast. Just as certain as the preaching of the gospel by the apostles was the preaching of the mystery of God, Christ in men, the hope of glory; just so certainly the second preaching of the gospel is the preaching of the same mystery of God, the same power of God, and the same wisdom of God, to make known the same Christ in men, the hope of glory. Then as certainly as out of that falling away there came the mystery of iniquity, the beast, the Papacy; so certainly out of this falling away there comes the image of the mystery, the image of the beast, the image of the Papacy. The two things are alike from beginning to end. And now the third angel's message —this threefold message—warns against the whole evil combination of the beast and his image. This threefold message has been more than forty years in the world. This little leaflet from which I have read before gives an excellent statement of this, as follows:—

The revelator says: "I saw another angel come down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen." *This is the same message that was given by the second angel,—Babylon is fallen.* When Jesus began his public ministry he cleansed the temple from its sacrilegious profanations. Almost the last act of his public ministry was to cleanse the temple again. *So in the last work for the warning of the world two distinct calls are to be made to the churches—the second angel's message, and the voice heard from heaven, "Come out of her, my people, for her sins have reached unto heaven, and God hath remembered her iniquities."*

In 1840-1844, the first angel began his work. This message was rejected, and in 1844 the second angel's message announced the fall: "Babylon is fallen;" and out of that falling away there comes the image of the mystery of iniquity, the image of the beast; and the third angel's message is the warning against the worship of the beast and his image.

As the beginning of this was in 1844, then began the time when the mystery of iniquity was to be broken off, and the mystery of God once more to stand forth in all its glory in the world. But Ezekiel and the Laodicean message show that there was to be a time of dearth. But now even that time of dearth is past, and the times of refreshing have come from the presence of the Lord, and soon he will send Jesus.

Therefore, now is the time when that everlasting gospel, the mystery of God, is to be preached in all its fullness, which means Christ in men in all his completeness. And as the Sabbath of the Lord, in the fullness of its meaning, is but the sign

*From a sermon delivered by A. T. Jones, at Battle Creek, Mich., July 9, 1892, as reported and published in the *Review and Herald*.

of what Christ in all his completeness is to those who believe in him; so when Christ in all his completeness is formed and found in us, there will stand the Sabbath as the witness, the sign, the seal of the blessed consummation.

And so this threefold message, revealing in its fullness the mystery of God, which is Christ in men, the hope of glory, thus puts upon the people of God the seal of the living God, and saves them from the evil and the ruin of the mystery of iniquity, the beast and his image, his mark, and the number of his name.

(Continued next week.)

Hands Off!

In discussing the action of the Senate on the question of closing the World's Fair on Sunday the *Nebraska State Journal* says:—

Senator Manderson offered an amendment that is sensible and to the point. It was that all those sections of the Fair that involved machinery and labor, be closed on Sunday, leaving it optional with the managers to open the art galleries on that day if they so decide. There appears to be no reason why people should not be permitted to look at a painting or a piece of sculpture on Sunday, that would not also forbid them listening to a choir and an organ. It is no more a sin, *per se*, to look upon a collection of curiosities from the four points of the compass on that day than in admiring a beautiful landscape that nature has spread out before us in infinite variety, and opened on Sunday.

In short, while Sunday should be made a day of rest for all those who can be spared from necessary labor, it is rather foolish and obsolete to attempt to make it a day of penance to those who have the opportunity of resting.

The amendment offered by Senator Manderson was no more sensible than was the original proposition to close the whole Fair. If it is a matter over which Congress has jurisdiction, and a question upon which it is proper to legislate, there is no use in stopping with half way measures. Congress is asked to provide that the Fair shall be closed because of the claim that Sunday is the Sabbath. Now if that were true, and if it were a matter of which Congress could properly take cognizance, that body would have no right to make any compromise. God has laid down the law of the Sabbath and Congress has no right to abate one jot or tittle from that law. The law of the Sabbath commands: "Remember the Sabbath day to keep it holy." Nor are we left in doubt as to the meaning of this command. An inspired commentary upon it says it means to "turn away thy foot from the Sabbath, from doing thy pleasure on my holy day;" and to "call the Sabbath a delight, the holy of the Lord, honorable," and to "honor him [the Lord, the Author of the Sabbath], not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words" upon the Sabbath. See Isa. 58:13. Now if people were to go to the Fair on Sunday it would be for nothing else than their own pleasure, and would be as palpable a violation of the law of the Sabbath, if that law applied to Sunday, as to do anything else forbidden by the fourth commandment. That commandment requires more than simply rest from physical toil. It requires spiritual service, a service that can be rendered only by those who are spiritual. Congress has no jurisdiction whatever in the matter and can never properly acquire any jurisdiction. For Congress or any other human power to attempt to enforce the divine law as God gave it, would be to

usurp authority which belongs alone to God, and would be moreover to attempt an impossibility, for only God can give the power to render a spiritual service, and that is the kind of service required by the law of the Sabbath. On the other hand, for Congress or any other human power to abate somewhat from the divine law professing to be governed by it, would be to think to change that law as did the wicked power described in the twenty-fifth verse of the seventh chapter of Daniel. It follows that the only proper course for Congress, and for all other human powers of government, is simply to let the whole question of Sabbath observance alone, leaving all men free to render to God such service as they see fit to give, being individually accountable to him for that service.

But God requires no man to keep Sunday as the Sabbath. That day is not the Sabbath. It never can be the Sabbath any more than the Fourth of July can be Christmas, and for Congress to require its observance as such is the height of absurdity; yea, it is worse than an absurdity, it is a wickedly blasphemous attempt to foist upon the world a base counterfeit in place of the Sabbath of the Lord. Congress and every other human authority should let the whole question of Sabbath observance alone. C. P. B.

Some Scraps of New England History.*

THE SUFFERINGS OF THE BAPTISTS.

OF all the pests, which so far, the Puritans dreaded and hated, the Baptists, or, as they were nicknamed, "the Anabaptists," were the greatest. It was not one of the least of the offenses of Roger Williams that he was a Baptist. Not long after Roger Williams' banishment, that Thomas Shepard of Charlestown, in the sermon before referred to, entitled "Eye Salve," had told the governor and the magistrates that "Anabaptists had ever been looked at by the godly leaders of this people as a scab;" and the president of Harvard College said that "such a rough thing as a New England Anabaptist is not to be handled over tenderly." According to these principles, therefore, the general court of Massachusetts, in 1644—

ordered and agreed that if any person or persons, within this jurisdiction, shall either openly condemn or oppose the baptizing of infants, or go about secretly to seduce others from the approbation or use thereof, . . . and shall appear to the court willfully and obstinately to continue therein, after due time and means of conviction, every such person or persons shall be sentenced to banishment.

The next year, however, a strong petition was presented for the repeal of the law because of the offense that had been "taken thereat by the godly in England, 'but many of the elders entreated that the law might continue still in force.'" The law remained, but the representative of the Colony who went to England in 1646 explained to parliament that "'tis true we have a severe law, but wee never did or will execute the rigor of it upon any. . . . But the reason wherefore wee are loath either to repeale or alter the law is because we would have it . . . to beare witness against their judgment, . . . which we conceive . . . to be erroneous." In pursuance of this law and in the same year, a Baptist by the name of Painter, for refusing to let his child be

sprinkled, "was brought before the court, where he declared their baptism to be antichristian." He was sentenced to be whipped, which he bore without flinching.

And now, in 1651, three Baptist ministers, John Clarke, Obadiah Holmes, and John Crandall, went from the Providence plantation to Lynn, Mass., to visit an aged Baptist. They arrived on Saturday, July 19, and the next day they worshiped together in his private house. While Mr. Clarke was preaching, two constables entered the house with a warrant to arrest "certain erroneous persons being strangers." The three ministers were carried off at once to the tavern, and were notified that they must attend worship at the parish church in the afternoon. They protested, saying that if they were forced into the meeting-house, they would be obliged to dissent from the service. The constable told them that was nothing to him. He was ordered to bring them to church, and to church they must go. As they entered the meeting-house, the congregation was at prayers, and the three prisoners took off their hats; but as soon as the prayer was over, they put on their hats again, and began reading in their seats. The officers were ordered to take off their hats again.

When the service was over, Elder Clarke asked permission to speak. His request was granted on condition that he would not speak about what he had just heard preached. He began to explain why he had put on his hat, saying that he "could not judge that they were gathered according to the visible order of the Lord." He was allowed to proceed no further, and the three were shut up for the night. The following Tuesday they were taken to Boston and put in prison. July 31 they were tried before the court of assistants, and were fined, Clarke twenty pounds, Holmes thirty, and Crandall five, "or each to be well whipped." At the beginning of the trial Elder Clarke had asked that they be shown the law under which they were being tried, and now he made the same request again, but Endicott broke in, "You have deserved death. I will not have such trash brought into our jurisdiction. You go up and down, and secretly insinuate things into those that are weak, but you can not maintain it before our ministers; you may try a dispute with them."

As they were sent away from the court to prison, Elder Holmes says, "As I went from the bar, I exprest myself in these words: 'I blesse God I am counted worthy to suffer for the name of Jesus;' whereupon John Wilson (their pastor, as they call him) strook me before the judgment-seat, and cursed me, saying, 'the curse of God . . . goe with thee;' so we were carried to the prison."

The Baptists were ready to defend their doctrines as well as to attack the popish ceremonies of the Puritans; therefore, Elder Clarke, as soon as they had arrived at the prison, wrote a letter to the court, and proposed to debate the Baptist principles with any of their ministers. He was asked in reply what the Baptist principles were that he would debate. Clarke drew up four propositions, the first stating their faith in Christ; second, that baptism, or dipping in water, is one of the commandments of the Lord Jesus Christ, and that a visible believer or disciple of Jesus Christ (that is, one who manifests repentance toward and faith in Jesus Christ) is the only person to be baptized, or dipped

* Condensed from "Two Republics."

in water, etc.; third, that every such believer in Christ may, in point of liberty, and ought, in point of duty, to improve that talent which the Lord had given him, and in the congregation may ask for information for himself; or if he can, may speak by way of prophecy, for edification, and upon all occasions, and in all places, as far as the jurisdiction of his Lord extends, may, and ought, to walk as a child of light; and, fourth, "I testify that no such believer or servant of Christ Jesus hath any liberty, much less authority, from his Lord, to smite his fellow-servant, nor with outward force, or arm of flesh, to constrain, or restrain, his conscience, nor his outward man for conscience' sake, or worship of his God, where injury is not offered to any person, name, or estate of others, every man being such as shall appear before the judgment-seat of Christ, and must give an account of himself before God; and, therefore, ought to be fully persuaded in his own mind for what he undertakes, because he that doubteth is damned if he eat, and so also if he act, because he doeth not eat or act in faith, and what is not of faith is sin."

There was at first some talk, or rather a bluff, that Cotton would debate with him; but after consulting together, Cotton declined, and as Elder Clarke's fine had been paid by his friends, he was released, and ordered to go out of the Colony as soon as possible. They all three refused to pay the fine that was imposed. Crandall was admitted to bail, but they resolved to hold Elder Holmes and make him an example. What happened to him he himself tells in a letter to his brethren in London, as follows:—

I desired to speak a few words: but Mr. Nowel answered, "It is not now a time to speak," whereupon I took leave and said, "Men, brethren, fathers, and countrymen, I beseech you to give me leave to speak a few words, and the rather because here are many spectators to see me punished, and I am to seal with my blood, if God give strength, that which I hold and practice in reference to the word of God and the testimony of Jesus. That which I have to say, in brief, is this, although I am no disputant, yet seeing I am to seal with my blood what I hold, I am ready to defend by the word, and to dispute that point with any that shall come forth to withstand it." Mr. Nowel answered, now was no time to dispute; then said I, "I desire to give an account of the faith and order which I hold," and this I desired three times; but in comes Mr. Flint, and saith to the executioner, "Fellow, do thine office, for this fellow would but make a long speech to delude the people," so I, being resolved to speak, told the people, "That which I am about to suffer for is the word of God, and testimony of Jesus Christ." "No," saith Mr. Nowel, "it is for your error, and going to seduce the people;" to which I replied, "Not for error, for in all the time of my imprisonment, wherein I was left alone, my brethren being gone, which of all your ministers came to convince me of my error? And when, upon the governor's words, a motion was made for a public dispute, and often renewed upon fair terms, and desired by hundreds, what was the reason it was not granted?" Mr. Nowel told me it was his fault who went away and would not dispute; but this the writings will not clear at large. Still Mr. Flint calls to the man to do his office; so before, and in the time of his pulling off my clothes, I continued speaking, telling them that I had so learned that for all Boston I would not give my body into their hands thus to be bruised upon another account, yet upon this I would not give an hundredth part of a wampum pegu to free it out of their hands; and that I made as much conscience of unbuttoning one button, as I did of paying the thirty pounds in reference thereunto. I told them, moreover, that the Lord having manifested his love towards me, in giving me repentance towards God, and faith in Christ, and so to be baptized in water by a messenger of Jesus, in the name of the Father, Son, and Holy Spirit, wherein I have fellowship with him in his death, burial, and resurrection, I am now come to be baptized in afflictions by your hands, that so I may have further fellowship with my Lord, and am not ashamed of his sufferings, for by his stripes am I healed. And as the man began to lay the strokes upon my back, I said to

the people, "Though my flesh should fail, and my spirit should fail, yet God would not fail;" so it pleased the Lord to come in, and to fill my heart and tongue as a vessel full, and with an audible voice I break forth, praying the Lord not to lay this sin to their charge, and telling the people that now I found he did not fail me, and therefore now I should trust him forever who failed me not; for, in truth, as the strokes fell upon me, I had such a spiritual manifestation of God's presence as I never had before, and the outward pain was so removed from me, that I could well bear it, yea, and in a manner felt it not, although it was grievous, as the spectators said, the man striking with all his strength, spitting in his hand three times, with a three corded whip, giving me therewith thirty strokes. When he had loosed me from the post, having joyfulness in my heart, and cheerfulness in my countenance, as the spectators observed, I told the magistrates, "You have struck me with roses;" and said, moreover, "Although the Lord hath made it easy to me, yet I pray God it may not be laid to your charge."

When the whipping was over, two men, John Hazel, and John Spur, went up to the suffering man, and shook hands with him, Hazel not speaking anything at all, and Spur simply saying, "Blessed be the Lord;" yet both were fined forty shillings, with the choice of paying the fine or being whipped. They both refused to pay the fine, but a friend paid Spur's, and after imprisonment for a week another paid Hazel's. The whipping of Holmes was thirty lashes with a three-thonged whip of knotted cord, wielded with both hands, and was so severe that when taken back to prison, his lacerated body could not bear to touch the bed. For many days he was compelled to rest propped up on his hands and knees.

The Sinai-Columbian Christian Sabbath.

SOME months ago, when the issue of Sunday closing was more in doubt than now, so long ago as December 5, 1891, the *Michigan Christian Advocate* had this to say in reference to the national duty of Sunday observance:—

We learn that when this same good Being had finished his works of creation, "he rested from all his works which he had made." "And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which he had created and made."

From that day to this the children of men in all Christian nations have observed and kept a Christian Sabbath in recognition of the hand of a great and good Creator. And now, strange as it may appear, the sickening spectacle presents itself in this most enlightened Christian Nation on earth of a discussion upon the propriety of closing the *Columbian Exposition on the Sabbath*. Was there ever a more ludicrous, ridiculous proposition entertained by a pretended Christian people?

Well, scarcely. And there are several reasons why this proposition is not only ludicrous and ridiculous, but disingenuous also. In the first place it is absolutely false that "from that day [the seventh of creation] to this the children of men in all Christian nations have observed and kept a Christian Sabbath." First, because there has never been a "Christian nation"; second, because there has never been a "Christian Sabbath." Adam was not the father of a Christian nation; nor did Moses lead out a Christian nation from Egypt to Sinai. Yet the Bible gives no command or authority for any Sabbath except to Adam and in the Decalogue. Hence the only Sabbath which God ever blessed and sanctified was not the "Christian Sabbath" of a "Christian nation," but the "holy Sabbath of the Lord thy God."

The only institution which can properly claim the name "Christian" must have been established by the teachings of *Christ*, and the warrant for it found in the New Testament. This can not be said of Sun-

day observance. No text can be given as authority or command for it. It is not sufficient to say that it was taught by "the church." So is the mass, the worship of images, and auricular confession, all of which the *Advocate* presumably protests against. But the same "holy church" is the only authority for Sunday sacredness and obligation. The true Sabbath is neither "Jewish" nor "Christian," since it is peculiar to neither dispensation, but was made for man—not by any civil law or ecclesiastical synod, but established by the omnipotent Creator; and his one law has never been abrogated or modified.

No, we agree that there was never a more ludicrous, ridiculous, hypocritical, or blasphemous proposition than that which volunteers to assist the Almighty in the government of the universe by civil legislation intended to compel all men to submit to religious opinions and practice not taught in the Bible. None but "a pretended Christian people" ever venture to attempt it. But the *Advocate* of this unholy proposition continues:—

And now we propose to have a grand celebration, appropriate millions of money for that purpose, invite the world to a grand banquet to commemorate one of the grandest events in the world's history, and in so doing make ourselves conspicuous by desecrating the Sabbath and setting at defiance the commands of God. And for what? and to please and accommodate whom? The moral and religious, law-abiding element of the Nation, or the saloon, law-breaking and bumper element, the curse of this as well as all other countries subject to its dictation or control?

The *Advocate* evidently supposed there was only one way of taking the alternative in its last question. As a matter of actual fact—whether it pleased the *Advocate* or not—the recent action of Congress in reference to Sunday closing does please "the saloon, law-breaking and bumper element" since it has practically yielded this "subject to its dictation and control;" and consequently, this action does and must displease the really "moral and religious, law-abiding element of the Nation." Perhaps the blind zeal of the *Advocate* did not foresee this result; but it ought to have done so. In the last number of *THE SENTINEL* a quotation from the *Washington Post* states that—

The brewers and saloon men are delighted at the action of Congress in requiring the Exposition to be closed on Sunday, and if necessary they would raise a big amount of cash to have that pernicious piece of legislation enacted. They know that the hordes of people, if debarred from the inspection of exhibits, would seek solace and amusement in the bar-rooms—which will not be closed on Sundays—and augment the revenues of the proprietors by many thousands of dollars. The sporting fraternity, also, advocates the proposition from the same spirit of self-interest that actuates the whisky men.

So there are Chicago advocates that do not even pretend to Christian motives, as well as the *Michigan Christian Advocate*, all harmoniously working for what can only result in degrading the name of our American civilization and morality—saying nothing of the Christian religion; because genuine Christianity is so chary of the world and its wickedness that it is never betrayed into consorting with vice and iniquity.

And yet this course has been deliberate. The *Advocate* thus states its determination:—

Let there be united action of the better element of the country. Say to the Congress about to convene, You settle this question by an appropriate resolution at once, or you will never represent an intelligent Christian people again; you will never again appropriate our money to desecrate the Sabbath with. Say to the Christian churches, Take

united, prompt action and let every Christian family pledge to stay away and not patronize the institution. Give the world to understand that the religious element is a power in this country sufficient at least to cause the Sabbath to be respected by those wielding the Government, if not by individuals.

Let it be remembered that this plan of a religio-political boycott against the open Sunday Fair and all congressmen who should favor it, was inaugurated long before its threatenings became effective in the recent action of Congress. And the end is not yet.

The majority of Americans were, and are still, indifferent, heedless of the danger that threatens individual constitutional liberty, from the arrogant dictation of an ecclesiastic minority. An irretraceable step has been taken to commit the Government of the United States to a systematic course of religious legislation. What shall be the next? National Reformism replies through the mouth of Rev. J. D. Sand, of Pittsburg, "The Church is gaining power continually and its voice will be heard in the future much oftener than in the past."

Listen to the voice of Christ: "My kingdom is not of this world." "Not through power, nor with might, but by my Spirit shall mankind be redeemed." His religion has no place for any scheme of compulsion by civil enactment. The gospel is "the power of God unto salvation," not the jubilant threat of a legalized religious despotism. Herein is something to be pondered by every genuine Christian; something that should be rousing significant to every patriotic lover of liberty.

F. W. HOWE.

Ann Arbor, Mich.

The Trial by Battle.

It is the first impulse of the natural man to assert his rights, either real or assumed, by a resort to personal combat. No longer ago than the fifteenth and sixteenth centuries this method of determining disputes was a part of the English code, acknowledged and practiced in due form as an accepted judicial procedure. As late as 1817 Lord Ellenborough declared that "the general law of the land is that there shall be a trial by battle in cases of appeal unless the party brings himself within some of the exceptions." In 1818 the law was abolished. But neither the theory nor the practice of trial by battle seems to have been done away with. It continues to this day. Appeal to the court of violence is now more common than ever. The organized iron workers of Homestead have taken the issue of battle "on a writ of right," against their unorganized fellow workmen. The miners of Cœur d'Alene have put their claims to the same test, as against the same opponents. The railroad switchmen of Buffalo have left their switches and are burning cars by the hundred, while the military must be called out to protect their fellow switchmen who wish to work. The excuse of the coal miners of Tennessee for violence presents itself in another form, but its results, while more indirect, are still the same, in throwing hundreds of men out of employment who were dependent upon the output of the mines for coal to run the machinery which gave them work. But beyond this is the grave fact that thousands of men are in armed rebellion against the authority of the State. The State is for the time being in

subjection to an unlawful, armed assembly. They have proved the State powerless to protect others, they may yet find it powerless to protect them.

No greater travesty ever was enacted in all the world than these scenes of violence which purport to be for the betterment of the laboring man, and really are but the battles of one set of laboring men against another, and the result nothing but loss of time, loss of money, physical injury, to whom?—The laboring man. They certainly prove it true that he who takes the sword shall perish by the sword.

But the labor world is not alone in organization to gain its ends by force and violence. The religious world is doing the same thing. As strange and contradictory a thing as it seems, it is nevertheless true. They quote the Master as saying, "My kingdom is of this world, and therefore will my servants fight." According to this reading of the Master's words they are organizing the church militant on every possible line of civil, political, and legal aggression; and, even beyond that, conspiring to boycott, and in public meetings urging that their purposes be carried out even if to do it should require the bullet and the bayonet. What a burlesque it all is? In the name of fellowship and mutual protection the laboring men turn and rend each other! In the name of Christ, who brought peace on earth and good-will to men, these great religious organizations turn his gospel of peace into a gospel of force, his good-will to all men into ill-will to all who dissent. Oh, the burlesque of it! Where is the voice that will sound the truth so loud that it will ring in the ears of every man?

W. H. M.

The Agitation Will Continue.

NOTWITHSTANDING the fact that Congress has undertaken to champion the counterfeit Sabbath, thus committing the Government to a course of religious legislation, the question of the Sunday closing of the World's Fair is not yet fully settled. Of course, it is entirely unlikely that Congress will undo what it went so far out of its way to do; nevertheless the action of the Brotherhood of Carpenters and Joiners in National convention at St. Louis, on the 8th inst., is significant. That body adopted a resolution in regard to the Fair, demanding of Congress the repeal of the clause, of the act recently passed, closing the Fair on Sunday, also calling upon the World's Columbian Exposition directory, of Chicago, to use all means in its power to keep the Exposition open, thereby keeping faith with the people from whom they have solicited and received subscriptions, and calling upon all labor unions of the craft to use every honorable means in their power to compel their representatives in Congress to vote for the opening of the World's Columbian Exposition.

This action shows that the agitation concerning the closing of the Fair, is not at an end, and the more the question is agitated the more clearly will thinking people see that Sunday is without a vestige of title to be called the Sabbath. Of course with thousands this will make not one whit of difference, but there are people who hate and despise frauds, and the Sunday institution will lose vastly more in the estimation of honest men than it can possibly gain in governmental patron-

age. Government may foster the counterfeit and declare it genuine but it can never make it so. It is a fraud and it can never be anything else.

A Protest Presented.

[The *Daily Northwestern*, of Oshkosh, Wisconsin, publishes a letter from a citizen of Wisconsin to a senator from that State and the senator's reply,—both of which show an understanding and appreciation of the utter impropriety of the legislative course taken by Congress upon religion at the World's Fair such as should be brought home to the comprehension of every citizen and every legislator in this country.]

A PROTEST against legislation by Congress closing the World's Fair on Sunday, was numerously signed in Racine and forwarded to Senator Sawyer with the following letter to which Senator Sawyer responded in the subjoined reply:—

Racine, Wis., July 13, 1892.

HON. PHILETUS SAWYER—*Dear Sir:* We hold, with our fathers, the founders of our great Republic, this truth to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights governments are instituted among men deriving their just power from the consent of the governed. In regard to the closing of the World's Fair on Sunday, I believe it will do more harm than good. Its success entirely depends on the honest and wise management of the institution, just as the progress of our land depends upon the honor and dignity we maintain or show to our fundamental principles. Our Nation is composed of most all kinds of nationalities and denominations. This our fathers considered, and actuated by their personal experience, and, in the light of the history of religious intolerance, provided such measures for individual liberty of conscience, and built our Republic upon such a broad foundation, where all nationalities and denominations are secured equal and exact justice, of whatever persuasion, political and religious.

The World's Fair, you will admit, is under the same obligation to the population of the world as our Government to the people, as it is not a Fair for any one nation or sect, but for the interest of the world, with the intention to ennoble the visitor, enlarge his intelligence, for educating and developing the people for a higher culture. When the Fair be given to such ends, I believe that less iniquity and immorality will be practiced by keeping it open, as it will keep the masses on the ground. My assertion is indicated by the fact that the Chicago liquor dealers want it closed.

Why not leave the authority in the hands of the directors, in whom it is trusted? The appropriation of \$5,000,000, as you understand, belongs to the people, and not to any certain class of men, whether Christians or liberals. And you also know that our national as well as every State constitution favors nong, but protects all. Moreover, anyone who for conscience sake can not visit the Fair on Sunday, can, of course, stay away, and unmolested worship God according to the dictates of his own conscience.

The Blue Laws of Connecticut and Massachusetts ought not to be executed in our advanced age. The Israelite's, the Adventist's, the Seventh-day Baptist's and liberal's right and liberty ought to be re-

spected. We find the result of these strict Sunday laws all over our land, and especially in Tennessee, where many Adventists, who keep the Sabbath according to the fourth commandment, have been arrested, persecuted and fined because they have been working on Sunday. What a responsibility to our Federal Government because they do not protect their sons and daughters from such tyranny or brutality of a subordinate State in the Union. It bodes no good for our land.

Trusting that you will consider this matter and introduce the enclosed petition in the United States Senate, and defend its reasonable demands,

I am, very respectfully yours,
LOUIS ELHOLM.

United States Senate,
Washington, July 15, 1892.

LOUIS ELHOLM—Dear Sir: Yours with the protest enclosed against legislation by Congress to close the World's Fair at Chicago upon the Sabbath day received. I fully agree with you and those signing the protest that Congress ought not to legislate in this direction. I will present the protest to-day to the United States Senate.

Yours truly,
PHILETUS SAWYER.

Call for a Council of Religion.

A CORRESPONDENT of the Washington *Post* expresses himself as to the Sunday question in Congress, and the country at large, in these spicy paragraphs:—

The recent senatorial phase of the irrepressible conflict over the Sunday question, while it did not solve the great problem of this country, is nevertheless valuable. It not only shows how incongruously a religious rider may be placed upon a purely worldly appropriation bill, but is fresh evidence of the fact that seldom may a discussion of the Sunday question be had without some of the participants showing a lamentable lack of preparation; without advocates of the several views indulging in *a priori* and *ex parte* reasoning, if the bull may be pardoned; without issues of most diverse kind being interjected into the debate, and without somebody evincing a spirit which several centuries of Sunday observance should in all reason have eliminated from his personality.

Lo-ing one's temper, garbling facts, making wide the borders of one's phylacteries, thanking God that one is not as other men are, or pandering for political or financial reasons to that indefinite, erratic, and evanescent figment known as common consciousness, will never settle the Sunday question. If men had always paid to public opinion that deference which it has always demanded, Brother John Jasper would be able to solidify his theory that "the sun do move" into a dogma; there would be no World's Fair, for the simple reason that Columbus would never have made the alleged discovery of America, the divine right of kings would never have been superseded by the divine right of the party boss in this free and glorious Republic, and a belief in the propriety of slaying supposititious witches would have extended, as has Sabbatarianism, its contemporary of the Mosaic dispensation, beyond the narrow confines of New England. There certainly ought to be some means evolved of solving the rather un-American situation enunciated in the question,—Shall 63,000,000 people be compelled to do any particular thing merely because 10,000,000 or even 20,000,000, say they think it ought to be done?

If I was not one of those 10,000,000 inclined to the orthodox observance of Sunday, perhaps I might not generalize in this way. But that I favor such an observance, though perhaps in no ironclad way, even with a backing of 9,999,999 others, is no more reason for interfering with the rights and opinions of the other 53,000,000 inhabitants of the United States than that I should endeavor to compel everybody else to smoke a pipe because nicotine has a pleasant effect upon my nerves. Nobody's opinion was ever really changed by an appeal to fear or prejudice; the stake, no matter by whom employed, was never a very efficacious means of increasing church membership, and threats of

turning a man out of any particular denomination because he has been honest enough, for instance, to voice a change of sentiment from the standpoint that children unbaptized dying in infancy are eternally damned, will not cause him to lose faith in the church of God on earth, or in the final triumph of truth.

As in every other controversy, an appeal to human reason, which is of as divine origin as is the breath of life, is the only legitimate method of reaching some plane, where the great majority of people, if not all ultimately, may unite in the observance of a rest day. The average American citizen who uses his mind is opposed to dogmatic dictation, whether it comes from the politician, from the pulpit, or from its auxiliary, the press. But the American citizen is prone to give respectful hearing to the advocacy of any opinion reasonably advanced, and is open to conviction to any theory, provided it be permeated with the enlightenment of the nineteenth century. Heretofore the Sunday question has been debated from the partisan standpoint, either for or against, and the dogma of those insisting upon the observance of the first day of the week in their own particular way has been equalled only by the dictum of those who have departed radically from what dogmatists insist has been the practice of the centuries. It may be there is a middle ground to which all might approach if the question were discussed in all its hygienic, economic, philosophic, and historic aspects. To be sure historic criticism is, from one point of view, rank heresy, but historic criticism, the purpose to know the truth in spite of the overturning of pet theories or even the public opinion of centuries, will continue until its results shall have become so orthodox that its advocates shall be in a position to denounce as heretics all persons not accepting its conclusions. Somehow or other, human nature has always shown such a flaw, and one of the easiest methods of ending a dispute is to call your opponents names.

Would it not be practicable to hold in this country a convention on the Sunday question? The Senate of the United States is hardly qualified to decide a religious controversy, and the country must look elsewhere for a settlement. Why not have a body representing every phase of thought on the subject, where the voice of labor, of the employer, of the pulpit, of the congregation, of the press, of the reading public, in fact, of every class in the community, may be heard on equal terms and with equal patience? The subjects to be discussed might include such questions as these: How did orthodoxy of the years 33-50 regard the position of Jesus Christ and his apostles on the Sabbath question? Was the first Sunday legislation a partnership of organized Christianity with paganism? Why should American citizens of the nineteenth century be bound by politico-religious legislation of the seventeenth century in England? Has the insistence of an adherence to practices 200 years old resulted in a consistent observance of the spirit or the letter of Sunday laws by those who would have Government interfere in matters of conscience? Is there any material difference between the man of means drinking ice water on Sunday after his return from church and the iceman visiting a museum after he has delivered the ice?

Why would not the Parliament of Religions to be held at the World's Fair satisfy the *Post's* correspondent? These questions will no doubt be determined there for the whole world, and Congress and Legislatures receive notice to legislate accordingly.

THE *Woman's Voice*, of Boston, has this commendation of the action of a Massachusetts Law and Order League in the enforcement of Sunday laws at Nantasket beach. It is noticeable that it is the Sunday desecration which is the objective point of attack, while the riotousness seems but secondary:—

"The promptness with which the Law and Order League have taken steps to prevent the Sabbath breaking which is causing much disturbance at Nantasket beach, is to be highly commended. The superintendent of the Old Colony railroad is also evidently a man of right principles, as he stopped the running of Sunday trains to Nantasket, in order to assist the citizens in maintaining order. The acts have been so riotous of late that there has been danger to life and limb; and even those who have no regard for the sanctity of the Sabbath, from a Christian standpoint, are shocked at the scenes which have occurred at Nantasket on the Sabbath this year."

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE *Northwestern Christian Advocate* contains this note in reference to the progress of the movement for Sunday observance in foreign countries:—

"The European Sunday is in decided disfavor at the leading European capital. Berlin has now its compulsory day of rest. The new law suspends all employment and closes all places of business, except restaurants and cafes, between ten o'clock Saturday night and two o'clock Sunday morning, and after two o'clock on Sunday afternoon. We commend this to American agitators for a European Sabbath."

A SPECIAL telegram to the *Pittsburg Dispatch*, from Punxsutawney, Pa., says:—

The congressional conferees who remained here over Sunday did not waste any time to-day. The different delegations wanted this recess more for repairing their political fences than for rest. The Indiana candidate, conferees and other friends left for home late last evening, and they expect to return tomorrow with renewed strength. The Westmoreland, Jefferson and Armstrong County followers attended church this morning. The afternoon passed very quietly in discussing the situation and forming plans for the coming week's campaign.

Matthew Saint Quay and the Pittsburg preachers have evidently determined to consecrate Sunday to politics in Pennsylvania.

WHERE there is religious intolerance it can not be invariably depended upon to strike just where the religious majority wishes. It uses a double edged sword that is sometimes dangerous to friends as well as to foes. The *Interior*, of Chicago, is troubled about this evidence of paganism in Massachusetts:—

The best evidence that "New England is becoming pagan" is the recent arrest of two young men, at Everett, Mass. They were singing hymns in the public square on Sunday. It will be remembered that William F. Davis was imprisoned a few years ago for preaching the gospel on Boston Common. The modern Athenians are not half so liberal as their pagan namesakes which deemed Mars' Hill none too distinguished a pulpit for the Apostle Paul. Shades of the Pilgrims! Where is free speech which you championed so bravely?

If the *Interior* could really see the "paganism" of New England it would not invoke the shades of the Pilgrims.

THE *New York World* has this editorial item in reference to Sunday fishing:—

The Supreme Court holds that the law as it stands forbids all fishing in this State on Sunday, under penalties.

That law ought to be repealed. It is wholly out of tune with the spirit of our institutions and it shuts out from a healthful and innocent recreation that part of the population which most needs recreation out of doors.

It is not the business of a purely secular State to concern itself with holy days except to secure to all men equally their rights of conscience. The law in this country has no business to prescribe religious observances of any kind or to enforce them. All that belongs to private opinion.

When the State has by law secured to every man the right to observe what day he pleases, undisturbed by others, it has done quite all it can do consistently with our system and theory of government.

All Sunday laws that go beyond that limit are un-American and oppressive.

Nevertheless these un-American and oppressive laws exist. They will increase and multiply. It is high time that all who understand their oppressiveness and unrighteousness condemn them as emphatically as this. They ought to be repealed. Why are they not, why will they not be repealed?

THE *Mail and Express*, however, exults at this puerile enforcement of a religious law, and exults because it does enforce what the *Mail and Express* thinks is religion:—

The attention of at least one New Yorker has been brought suddenly and forcibly to the fact that there is a State law forbidding fishing on Sunday,

and that public acquiescence in its infraction has not operated to repeal the law. The General Term in the Second Department has just emphasized the law by affirming the conviction of a prominent New York sportsman who was arrested a year ago for fishing in a private pond, near Newburg. The effect of this decision will be to remind Sunday fishermen that they are liable to arrest and punishment anywhere within the confines of the Empire State. Around New York, in the Hudson River, in Lake George and the Adirondacks, the prohibition has long been considered as practically a dead letter, and has been violated constantly and without the slightest restraint; and because what is everybody's business is nobody's, arrests have been exceedingly infrequent. Here, however, is Section 265 of the Penal Code, which Judge Cullen's General Term opinion holds to cover all the waters, public or private, in the State of New York: "All shooting, hunting, fishing, horse racing, gaming or other public sports, exercises or shows upon the first day of the week, and all noise disturbing the peace of the day are prohibited."

If civil law can prohibit one from fishing in a private pond on Sunday, what are the limits of civil authority for the enforcement of the observance of Sunday?

In New Braunfels, Texas, they are having a brisk agitation of the Sunday law question. The New Braunfels *Herald* takes the proper position in opposition to Sunday laws, that it is not a proper sphere for the exercise of civil authority, and at the same time denies that there is any authority from God for abstaining from labor on Sunday. Continuing, the *Herald* says:—

If there was such an authority it would be a matter of religion, and would come under the province of the pulpit, and not the legal forum.

This is a free country, or at least ought to be, so far as religion is concerned, and no man or set of men have any right to dictate to me how or when I shall worship God, or whether I shall worship God or devil, for it is none of their business.

The founders of our Government very wisely separated Church and State, and provided that all persons should be protected in the right to worship God in his or her own way, and a Sunday law is in direct violation of this fundamental principle, and is a direct attempt to coerce men in their religious opinions, and for this reason ought to be denounced by all lovers of liberty.

But the Sunday laws exist. The coercion has begun. Why has this not been found out before?

THE Supreme Court of the State of New Jersey, has determined that a fine of one dollar only can be levied upon proprietors of open Sunday amusements in that State and the report therefore is that, on Sunday, Aug. 14, at Atlantic City, contrary to the usual custom and the city ordinances, several carousels, toboggan and scenic railways, and other places of amusement were opened to day, taking advantage of the recent decision of the State Supreme Court that a fine of one dollar only could be imposed upon places of amusement for remaining open on Sunday.

The police authorities made no attempt to close the places, but took the names of the proprietors.

THE *Kentucky Journal* expresses itself thus incisively upon the late utterances of the *Mail and Express* on the passage of the bill closing the World's Fair on Sundays:—

"Col. Elliot F. Son-in-Law Shepard, of the New York *Mail and Express*, is sending out marked copies of his paper telling the story in scare headlines that the Sabbath will be sacred, and in his editorials that the Sabbath is triumphant for the World's Fair will be 'closed on the Lord's day, commonly called Sunday.' But the Lord's day is not Sunday, but the Sabbath, commonly called Saturday, as Shepard, who heads his columns every day with a verse of scripture ought to know.

"But Mr. Shepard is harmless, and the only reason for noticing his fusillade, is to ask whether, because he advocated the closing of the World's Fair on Sunday, he was thereby given the right to become a stalwart liar? The information is desired for the reason that in the edition in which thanks are scattered for the congressional saving of the Sabbath Col. Shepard with the energy of a cheerful liar asserts that Kolb, the Third Partyite has been elected Governor of Alabama, over Jones, Democrat, by thirty thousand majority. And then he goes ahead quoting scripture, remarking that in godliness there is great gain, and there is, no doubt, for hypocrites of the Shepard stamp, great temporal gain."

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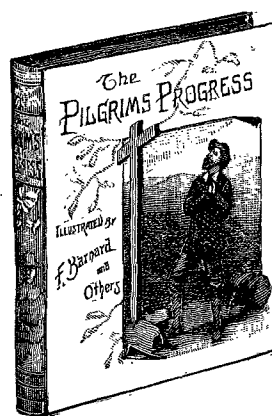


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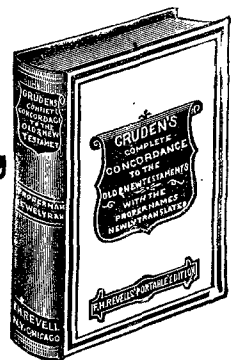
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NEW YORK, AUGUST 25, 1892.

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In three States of the Union there is organized resistance to State and municipal authority. The combined organization which is threatened would amount to an open revolt against present industrial conditions and relations. This resort to violence and armed rebellion is not because of a lack of the necessities of life. Its primary purpose is revolutionary.

—o—

It would be well for statesmen, and political and social economists, and bankers, and capitalists, and directors of great moneyed corporations, to ask themselves why these men have risen against the present state and system of civilization as represented by the industrial interests of which they have been a part. It would be well for labor agitators, and master workmen, and workingmen, to ask themselves why they are in insurrection against the State, destroying the property upon the use of which they themselves, and others, are dependent, and threatening the peace of society. Is there any sufficient civil, social, or economic reason for this? There is not. From that point of view no sufficient cause can be affirmed. The cause arises farther back than civil, social or economic relations, it is in mutual, moral responsibilities which have been ignored, until now this reign of terror is developing. It is the natural and necessary result of mutual error and mutual wrong. Both parties are at fault.

—o—

THE established order of society is not at fault. The system of government is not at fault. The food supply is not insufficient. There is no stringency of currency. The origin of the whole matter is in the hearts of men. Both parties not only desire, but are determined to do by others as they would not be done by. The labor world, the financial world, the political world, the social world, the religious world, all are dominated at this time by that unrighteous spirit. Capital uses relentlessly the silent power of its inexorable tyranny to accomplish selfish ends. Labor is more than ready to appeal to brute force and violence to reach its own coveted purpose.

The Church, whose duty it should be to teach these members of the same body, which are antagonizing each other to their own destruction, that they should

do to each other as they would be done by, is itself committed to the same unrighteous methods, and is by this not only disqualified from giving effective advice and counsel, but has even become an evil example. The Church makes use of unjust laws to attain its purposes. It does not hesitate to use moral compulsion to obtain legal action to effect injustice and to obtain the enactment of more extended statutes in the same line. It does not hesitate to use the illegal and unchristian boycott to further its purposes. It does not hesitate to influence Congress by fraudulent and repeated petitions, and to attempt to intimidate the representatives of the people: Its accredited mouth pieces, from the platform and the pulpit, do not hesitate to suggest the same resort to violence as that adopted by the Amalgamated Association and the Switchmen's Union, if their claims are not granted. All are at fault. The origin of this is in the hearts of men. The remedy is in the gospel, pure and undefiled, nothing less.

—o—

Now that the Government of the United States has invaded the domain of religious controversy it will dominate it; inasmuch as it has assumed jurisdiction to settle religious questions by act of Congress and by Supreme Court decisions it will surely never yield that jurisdiction. When Constantine had made Rome "Christian" it was only natural that he should seek an authoritative definition of Christianity; and when the Council of Nicea had given that definition in the shape of the creed which it adopted, nothing was more natural than that the emperor should require his subjects to subscribe to it. The Government of the United States has entered upon the same evil course. The Supreme Court has declared the Nation to be Christian. Congress has already taken sides in a religious controversy, and to be consistent must not the Government use all the power at its command to enforce that decision and to uphold the Sunday-Sabbath cause which it has espoused? A United States senator has well said, "The domain which government invades it dominates; the jurisdiction it takes it keeps." This is true whatever the domain or the jurisdiction; and it always has been true.

—o—

A PARIS, Tenn., lawyer recently said to a reporter of the *Chicago Tribune*, that there is nothing in the law of Tennessee to say how a man shall observe Sunday, "except that he shall refrain from work, such as he follows during the week, and shall not make a nuisance of himself." The use of the term "nuisance" in this connection is misleading. Private Sunday work is a nuisance only by a legal fiction. Under decisions of the Supreme Court of Tennessee it is not necessary to show that any one is actually annoyed by the work done; and the Attorney-General

told the writer of this note that a man working on Sunday where he could be seen and heard only by persons who went there to see and hear him, would be as guilty as though the work were done in the most public manner. The "nuisance" consists solely in the fact that the work is done by those who dissent from the dogma that Sunday is a sacred day. So far as we are aware, this law has never been enforced against anybody but observers of the seventh day. It was invoked a number of years ago against a barber; but the Supreme Court held that barbering on Sunday, though finable, was not a nuisance, and so not indictable. But why not, if quiet farm work is a nuisance, and indictable? Simply because by his work the barber was not emphasizing his dissent from the dogma of Sunday sacredness. He was working on Sunday, not because he denied its sacred character, but simply for worldly gain; hence, according to the Supreme Court of Tennessee, the annoyance occasioned by his work did not amount to a nuisance. A wonderful thing is this nuisance law, truly!

—o—

THE press of Tennessee is demanding a new constitution for the State. No doubt the present constitution is deficient in some respects; it certainly is if it means what the courts of the State hold that it does. The constitution says that "no human authority can in any case whatever interfere with the rights of conscience;" but the courts demand that men educate their consciences by the laws of Tennessee. And the authorities claim that under the laws of the State, Sabbath keepers imprisoned for Sunday work may be compelled to work on the Sabbath; also that any Sabbath keeper is liable to be warned out to work on the road on the Sabbath and mulcted if he refuses to go. That is the sort of equality that exists under the present constitution of Tennessee as interpreted by the courts. But it is not along these lines that the papers of the State are demanding a revision of the constitution.

—o—

Now that the churches and the saloons have united in the support of the Sunday institution, as they have done in securing the Sunday closing of the World's Fair, we may expect to see its sacredness(?), such as it is, increased at a tremendous pace. Of course Sunday has only such sacredness as man has given it, but what it lacks in quality its friends have always endeavored to make up in quantity, and now re-enforced by the Chicago saloon keepers they ought to be able to whitewash the ancient pagan holiday more effectively than ever.

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VOLUME 7.

NEW YORK, SEPTEMBER 1, 1892.

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The American Sentinel.

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EDITOR, - - - ALONZO T. JONES,

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

WHAT would be the general opinion of the intelligence and good sense of THE AMERICAN SENTINEL if it should publish, in good faith, such a paragraph as this?—

We call attention to the fact that the "American Sabbath Union" (another name for Presbyterians), is industriously circulating petitions throughout the country for an open Saturday Fair, ostensibly in the interests of the workingmen, but really in the interest of the Sunday Sabbath. They would prefer to have the Fair open Saturday so that by secularizing the day it may become obsolete as a recognized day for rest and worship. Beware! Be not misled by them.

If the best sense and intelligence of THE SENTINEL had evolved such a paragraph, what would be the general opinion of its purpose?

A NUMBER of the *Columbian Sunday Advocate*, bearing the motto, "Devoted to the Maintenance of One Day in Seven for Rest, Recuperation, Benevolent Ministrations, Moral Improvement and Worship," and at the foot of the title page in broad-faced small caps, the injunction of Nehemiah, "I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath," has been sent to this office. There is in this publication the following paragraph:—

We call attention to the fact that the "National Religious Liberty Association" (another name for Seventh-day Adventists), is industriously circulating petitions throughout the country for an open Sunday Fair, ostensibly in the interest of workingmen, but really in the interest of the Saturday Sabbath. They would prefer to have the Fair open Sundays so that by secularizing the day it may become obsolete as a recognized day for rest and worship. Beware! Be not misled by them.

What should be the general opinion of

the intelligence and good sense of the *Columbian Sunday Advocate* since it has published, in good faith, such a paragraph as that? And, as the best sense and intelligence of the *Columbian Sunday Advocate* has expressed itself in such a paragraph what can be our opinion of its purpose?

—o—

THE National Religious Liberty Association has circulated a petition which has been presented, with many thousand *bona fide*, individual signatures, to the Senate and the House. This is the exact form of the petition:—

We, the undersigned, citizens of the United States, hereby respectfully but decidedly, protest against the Congress of the United States committing the United States Government to a union of religion and the State in the passage of any bill or resolution to close the World's Columbian Exposition on Sunday, or in any other way committing the Government to a course of religious legislation.

This is the only form of petition which the National Religious Liberty Association has circulated since the agitation of the question of the Sunday closing of the World's Fair arose. It must, therefore, be the one to which the *Columbian Sunday Advocate* refers in the quoted paragraph. The *Advocate* says that the petition is "for an open Sunday Fair." Is it? Is the petition in the affirmative form at all?—It is not. Does the petition ask that Congress shall decree the Sunday opening of the Fair?—It does not. If the petition asked what the *Advocate* says it does it would stultify itself. It would ask Congress to commit the Government to a union of religion and the State while the earnestly stated purpose of the petition is to protest against such a course. An act of Congress to open the World's Fair on Sunday would have been just as uncalled for and just as vicious a piece of legislation as the legislative subterfuge by which its Sunday closing has been secured. The National Religious Liberty Association would no more have been guilty of petitioning for the one than for the other.

—o—

THE *Columbian Sunday Advocate* says

farther that this petition is "ostensibly in the interest of workingmen." Is it? Will the reader of these paragraphs re-read that petition and find the sentence, or the phrase, or the word, which can be tortured into either really or ostensibly asking anything which is for the interest of any man or any set of men any more than for that of each and every citizen of the United States? You can not find it. The *Columbian Sunday Advocate* can not find it. There is no such sentence, word, or phrase there. But the *Sunday Advocate* says that it finds that that which, in this petition, is "ostensibly in the interest of workingmen" is "really in the interest of the Saturday Sabbath." That renowned humorist, who said he "would rather not know so much than know so many things that weren't so," would have felt a sincere sympathy for the *Columbian Sunday Advocate* which knows and calls attention to so many facts that are not facts. The truth is that as there is nothing in the petition ostensibly in the interest of workingmen, so there is nothing "really in the interest of the Saturday Sabbath." This is a vivid illustration of how dangerous a thing it is to know and to print things which are not so. This statement shows that, in the mind of the *Columbian Sunday Advocate*, there are two rival Sabbaths, the Saturday Sabbath and the Sunday Sabbath, and that a petition which is in the interest of one antagonizes the other. So it is with such innocent simplicity of ignorance as this that the *Sunday Advocate* betrays its own position, by falsely accusing the National Religious Liberty Association of that of which it is itself guilty. If the Association would antagonize the Sunday by favoring that which is in the interest of the Sabbath then the *Advocate* by favoring that which is in the interest of Sunday does antagonize the Sabbath. Thus the *Advocate* betrays itself completely, and so unnecessarily, that it is almost pitiable. If a petition for opening on the Sunday Sabbath is in the interest of the Saturday Sabbath, a petition for

closing on the Sunday Sabbath is in antagonism to the Saturday Sabbath, and the *Advocate* is guilty of that of which it has accused the Association. But the language of the petition, the principles, and all the published utterances of the Association prove it guiltless of the accusation which the *Advocate* has made, while the *Advocate* stands self-convicted upon its own statement. The alternative of the conclusion which the *Sunday Advocate* has attempted to fasten upon the Association is true, therefore, of the *Sunday Advocate*. It would prefer to have the Fair closed on the Sunday Sabbath so that by consecrating that day the Saturday Sabbath may become obsolete as a recognized day for rest and worship. The *Sunday Advocate* is self-convicted. It is itself guilty of that of which it has falsely accused another. The false accusation which it has made, either in ignorance or malice, has been its own unintentional confession. Upon what grounds should the possibility of such statements, as these which the *Columbian Sunday Advocate* has made, be based? It would be charitable to consider them as showing a lack of intelligence, yet it is said that most men prefer to be considered knaves rather than fools. It is a serious quandary.

W. H. M.

Responsible only to God in Morals.

THE theory of legislation upon religious duties and questions is radically opposed to the teaching of the Scriptures of divine truth, which plainly declare that "every one of us shall give account of himself to God." Rom. 14:12.

This text plainly asserts our accountability to God. From other scriptures we learn the scope of this accountability; that it has reference, first, to our duty toward God; second, to our duty to our fellow-man. The first and great commandment in the law is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" "and the second is like unto it, Thou shalt love thy neighbor as thyself." And our Lord adds, "On these two commandments hang all the law and the prophets."

But while we have duty toward our fellow-man, failure to perform that duty is not, as we sometimes loosely say, sin against man, but is sin against God. It is God's law that defines our duty toward our fellows, and the violation of that law is sin. "Whosoever committeth sin," says the apostle, "transgresseth also the law; for sin is the transgression of the law." The divine law, of course; and so, in the fifty-first psalm, we find David confessing to God the wrong done to Uriah, in these words: "Against thee, thee only, have I sinned, and done this evil in thy sight." The wrong was done to man; the sin was against God; and to God the account must be given. "So then every one of us shall give account of himself to God," both for our sins against God and our wrongs to our fellow-men. ALL SIN is, without qualification, against God. And He it is who "shall bring every work into judgment with every secret thing whether it be good or evil."

God is the great and only moral governor. To him, and to him alone, every soul is morally responsible. In the very nature of things this could not be otherwise, for to permit any power whatever to come between the soul and God would be

to destroy individual responsibility to God.

But man is a social as well as a moral being; and as such he is endowed with certain inalienable rights; to him God has committed the preservation of these rights by means of civil government. This truth is thus expressed in the American Declaration of Independence:—

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed.

To disregard these rights or to trample upon them is to *wrong* our fellow-men and so to *sin* against God. The *sin*, if not repented of and forgiven, God will punish in his own time; the *wrong* may be dealt with by our fellows in their organized capacity as a State. And it is this fact that restrains from deeds of violence and injustice, many who have not the fear of God before them. This safeguard to liberty and natural rights, the God who sends his rain upon the just and upon the unjust, has given to man. Its benefits accrue alike to the righteous and to the wicked. The powers of civil government are exercised alike by and for Jew and Gentile, pagan and Christian. Hence civil government is not in any sense Christian, but is humanitarian, that is, it is given, like marriage, for the good of the race.

And this was not an arbitrary arrangement on the part of the Creator, but for wise and beneficent reasons which we can readily discern and comprehend. God committed to men, not the administration of his law, nor any part of it, but the maintenance of those rights which reason teaches that all intelligent moral beings should enjoy in common; those self-evident rights enumerated in the Declaration of Independence. Had God made civil government Christian, and commissioned men to administer his law, and to require of their fellows the discharge of duties due to the Divine Being, or even to administer the divine law as regards the duties which as social beings we owe to one another, it would have destroyed moral responsibility to God. On the other hand, had God not committed to men the power to regulate to some extent their social relation in order that their natural rights might be preserved, but had himself administered civil justice, one of two things would have followed: either vengeance would have been so swift and certain as to defeat the very design of God in making man a free moral agent, or else punishment would have been so long delayed as to afford no protection to those in need of it. It was absolutely necessary that man should be the guardian of his own rights in this world, and for the temporary concerns of this world; but that this should in no way affect his individual moral responsibility to the Creator. Nor should men make it a pretext for assuming to exercise authority which belongs alone to God.

That the principle here stated is the correct and scriptural one, is clear from the words of Christ when the Pharisees sought to entangle him in his talk. They asked him the question: "Is it lawful to give tribute unto Caesar, or not?" But he understanding their purpose, said: "Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? And they said unto him,

Cæsar's. Then said he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." In this, Christ plainly separated between civil and moral duties. The paying of tribute was simply a civil matter. They were living under Cæsar's government and it was right that they should contribute to the support of the government; and yet this was not an absolute moral duty, but rather one growing out of the surroundings, and in some cases even something to be done merely to avoid offense. It was for this reason that Christ himself paid tribute, as we learn from Matt. 17:24-27.

But notwithstanding the fact that civil government is not Christian, the Christian must of necessity live under it, even though he is not a part of it; he is in the world, yet not of it; and he is not to render himself unnecessarily obnoxious to the powers that be, for that would defeat the very object of civil government. Says the apostle: "For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty."

Quietness and peace are essential to the enjoyment of life and liberty, and to the pursuit of happiness, which the Declaration of Independence enumerates as among those inalienable rights which governments are instituted to preserve. Thus the Christian's true attitude toward civil government is quiet submission in all things civil; rendering to Cæsar [the State] the things that are Cæsar's, and unto God the things that are God's. But to do this, that is, to render to God that which belongs to God, he who would render it, must, in the things rendered to God, be absolutely independent of any human authority. In those things, his highest allegiance must be paid to God. And as a matter of history, we find that this has always been the attitude of the servants of God. This was the case with Shadrach, Meshach, and Abed-nego, who, for refusing to bow before the great image in the plain of Dura, were cast into the fiery furnace. It was also the case with Daniel, who, though prime minister of the empire, disobeyed a law of the empire. It was also the case with Peter and John, who, when commanded by the magistrates contrary to the word of the Lord, answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard."

In all these cases the civil rulers sought to usurp authority which belonged alone to God, and the servants of God refused obedience and quietly submitted to the punishment inflicted, protesting, however, against the injustice and maintaining their innocence while declaring boldly their purpose not to yield to Cæsar the things that belonged to God.

The same course was pursued by Christians until apostacy began to corrupt the primitive simplicity of the gospel. The followers of Christ ever yielded cheerful obedience to all in authority in all civil matters, but they went to the block and to the stake rather than yield an iota of their soul-liberty. So persistent were they in maintaining this principle of individual responsibility directly to God, that their teaching upon this subject so permeated the Roman empire that by the year A. D. 319, the most perfect religious freedom that ever existed under any gov-

ernment except our own was granted in Rome, and was enjoyed by all, both pagans and Christians, until apostate Christians themselves sought to establish in Rome a man-made theocracy and denied to others the very rights which only a few years before they had claimed for themselves. And in so doing they violated not only the principles for which they had formerly contended but they set at naught the fundamental law of Christianity itself, as laid down by its Author: "All things whatsoever ye would that men should do to you, do ye even so to them."

C. P. B.

The Gospel; What It Is, and Its Work As Opposed to the Mystery of Iniquity.*

Now let us take our bearings again, that we may fairly enter upon the examination of another point. Out of that first falling away came the mystery of iniquity. And as that mystery of iniquity was the Papacy, and is the Papacy, it is important for us to know how that thing came in, just what place it occupied there, when it appeared, and how it appeared. As the apostle says, there was a falling away. Self-exaltation of the bishopric and all kinds of different amusements and ceremonies were adopted, also the taking up with the heathen philosophy and science, in order to facilitate the conversion of the heathen. These men had forsaken the mystery of God, had left the power of God behind; and when they found that they had lost the power of God, and could not influence men any longer to yield obedience to God, then they sought the power of earthly governments, by which they would compel men to yield obedience to the church.

In Constantine's time there was the working of this power; this apostate church, this formation of the mystery of iniquity, doing its utmost to secure control of the civil power and compel men to conform to the dogmas and the discipline of this apostate form of religion, which called itself Christianity. Now I want to call your attention to a few facts in connection with that. For just then there came in a series of events, a series of steps, that are worth considering now by every one who would know how to detect the rise of the image of the mystery of iniquity.

In the beginning of the fourth century there was in the Roman empire a powerful ecclesiastical organization, the leaders and managers of which were "only anxious to assert the government as a kind of sovereignty for themselves."—*Eusebius Ecclesiastical History*, book 8, chap. 1. While "it was the hope of every bishop in the empire to make politics a branch of theology," "it was the aim of Constantine to make theology a branch of politics." In an intrigue therefore with Constantine, they succeeded in bartering to him their influence and power in theology for his in politics. As one of the very first fruits of this, Constantine was established in the rulership of one half of the Roman empire. Jointly with Licinius, he then issued the Edict of Milan, reversing the persecuting edicts of Diocletian, and granting "liberty and full freedom to the Christians to observe their own mode of

worship;" granting "likewise to the Christians and to all, the free choice to follow that mode of worship which they may wish;" "that each may have the privilege to select and to worship whatsoever divinity he pleases;" and commanding that the churches and the church property which had been confiscated by Diocletian, should be restored to "the whole body of Christians," "and to each conventicle respectively."—*Id.*, book 10, chap. 5.

This was all just and proper enough, and innocent enough, in itself and on its face, *if that had been all there was to it*. But behind it there lay the *ecclesiastical organization*, ambitious to assert the government as a kind of sovereignty for itself, and that religio-political intrigue which had been entered into to feed and satisfy this ambition. This ecclesiastical organization likewise claimed to be the legitimate and only true representative and depository of Christianity in the world—it was the Catholic Church. And no sooner had the Edict of Milan ordered the restoration of property to the Christians, than it was seized upon and made an issue by which to secure the imperial recognition and the legal establishment of the Catholic Church.

The rule had long before been established that all who did not agree with the bishops of the Catholic Church were necessarily heretics, and not Christians at all; it was now claimed by the Catholic Church that therefore none such were entitled to any benefit from the edict restoring property to the Christians. In other words, the Catholic Church disputed the right of any others than Catholics to receive property or money under the Edict of Milan, by disputing their right to the title of Christians. And by this issue the Catholic Church forced an imperial decision as to who were Christians. And, under the circumstances, by the power and influence which she held, and by what she had already done in behalf of Constantine, it was a foregone conclusion, if not the concerted plan, that this decision would be in favor of the Catholic Church. Consequently, Constantine's edict to the proconsul contained these words:—

It is our will that when thou shalt receive this epistle, if any of those things belonging to the Catholic Church of the Christians in the several cities or other places, are now possessed either by the decurions or any others, these thou shalt cause immediately to be restored to their churches. Since we have previously determined, that whatsoever these same churches before possessed should be restored to them.

That was not what was said at all. It was not "the Catholic Church" to which the edict said the property was to be restored; it was to Christians alone, to "the whole body of Christians." But, mark you, just as quick as that was said, the Catholic Church made a turn upon that word "Christian," and forced a decision by the imperial authority as to who were the Christians intended. And as she had given him her influence in politics, he did not dare to say otherwise; because if he should, she would swing her influence over to Licinius or some other one, and he would become emperor. She had political power in her hands, and she used it.

Nor was it enough that the emperor should decide that all these favors were for "the Catholic Church of the Christians." Immediately there were two parties claiming to be the Catholic Church. Therefore, the emperor was obliged next to decide which was the Catholic

Church. This question was immediately raised and disputed, and in consequence an edict was drawn from Constantine, addressed to the same proconsul (of the province of Africa), in which were these words:—

It is my will that these men, within the provinces intrusted to those in the Catholic Church over which Cæcilianus presides, who give their services to this holy religion, and whom they commonly call clergy, shall be held totally free and exempt from all public offices, etc.

The party over which Cæcilianus presided in Africa was the party which was in communion with the bishop of Rome. The other party then drew up a long series of charges against Cæcilianus, and sent them to the emperor with a petition that he would have the case examined by the bishops of Gaul. Constantine was in Gaul at the time; but instead of having the bishops of Gaul examine into the case alone, he commissioned three of them to go to Rome and sit with the bishop of Rome in council, to decide the case. To the bishop of Rome Constantine sent a letter, with copies of all the charges and complaints which had been lodged with him, and in this letter to the bishop of Rome, with other things, he said this:—

Since it neither escaped your diligence, that I show such regard for the holy Catholic Church, that I wish you, upon the whole, to leave no room for schism or division.

This council of course confirmed the emperor's word that the Catholic Church in Africa, was indeed the one over which Cæcilianus presided. And as this was the one which was in communion with the bishop of Rome, it followed that the Catholic Church was the one over which the bishops of Rome presided. The other party appealed from this decision, and petitioned that another and larger council be called to examine the question. Another council was called, composed of almost all the bishops of Constantine's dominions. This council likewise confirmed the emperor's word and the decision of the former council. Then the opposing party appealed from the decision of the council to the emperor himself. After hearing this appeal, he sustained the action of the councils, and re-affirmed his original decision. Then the opposing party rejected not only the decisions of the councils, but the decision of the emperor himself.

Then Constantine addressed a letter to Cæcilianus, bestowing more favors upon what he now called "the legitimate and most holy Catholic religion," and empowering him to use the civil power to compel the opposing party, the Donatists, to submit. This portion of his letter is in the following words:—

CONSTANTINE AUGUSTUS TO CÆCILIANUS, BISHOP OF CARTHAGE: As we have determined that in all the provinces of Africa, Numidia, and Mauritania, something should be granted to certain ministers of the legitimate and most holy Catholic religion to defray these expenses, I have given letters to Ursus, the most illustrious lieutenant-governor of Africa, and have communicated to him, that he shall provide, to pay to your authority, three thousand folles [about one hundred thousand dollars].

And as I have ascertained that some men, who are of no settled mind, wished to divert the people from the most holy Catholic Church, by a certain pernicious adulteration, I wish thee to understand that I have given, both to the proconsul Anulinus and to Patricius, vicar-general of the prefects, when present, the following injunctions: that, among all the rest, they should particularly pay the necessary attention to this, nor should by any means tolerate that this should be overlooked. Wherefore, if thou seest any of these men persevering in this madness, thou shalt, without any hesitancy, proceed to the aforesaid judges, and report

*From a sermon delivered by A. T. Jones, at Battle Creek, Mich., July 9, 1892, as reported and published in the *Review and Herald*.

it to them, that they may animadvert upon them, as I commanded them, when present.

Thus, no sooner was it decided what was "the legitimate and most holy Catholic Church," than the civil power was definitely placed at the disposal of this church, with positive instructions to use this power in compelling conformity to the new imperial religion. Persecution was begun at once. The Donatist bishops were driven out, and Constantine commanded that their churches should be delivered to the Catholic party. Nor was this done at all peacefully. "Each party recriminated on the other; but neither denies the barbarous scenes of massacre and license which devastated the African cities. The Donatists boasted of their martyrs; and the cruelties of the Catholic party rest on their own admission; they deny not, they proudly vindicate, their barbarities: 'Is the vengeance of God to be defrauded of its victims?' they cried."—*Milman, "History of Christianity," book 3, chap. 1, par. 5 from the end.*

And the government, by becoming a partisan, had lost the power to keep the peace. The civil power, by becoming a party to religious controversy, had lost the power to prevent civil violence between religious factions. The civil government was subordinated to the church, and was only a tool of the church.

Nor was this thing long in coming. It all occurred in less than four years. The Edict of Milan was issued in the month of March, A. D. 313. Before that month expired, the decision was rendered that the imperial favors were for the Catholic Church only. In the autumn of the same year, 313, the first council sat to decide which was the Catholic Church. In the summer of 314 sat the second council on the same question. And in 316 the decree was sent to Cæcilianus, empowering him to distribute the money to the ministers of "the legitimate and most holy Catholic religion," and to use the civil power to force the Donatists to submit to the decision of the councils and the emperor.

(Continued next week.)

Some Scraps of New England History.*

In 1655 Thomas Gould, a Baptist, of Charlestown, Mass., refused to have his baby sprinkled and christened. The regular preacher ordered the church "to lay him under admonition, which the church was backward to do." Not long afterward he was at church as the law required him to be, and when the time of sprinkling the children came, he went out. He was spoken to about it, but told them he could not stay because he "lookt upon it as no ordinance of Christ. They told me that now I had made known my judgment, I might stay. . . . So I stayed, and sat down in my seat, when they were at prayer and administering the service to infants. Then they dealt with me for my unreverent carriage." Their dealing with him was to admonish him and exclude him from the communion.

In October, 1656, he was accused before the county court for denying baptism to his child. Of course he was convicted. He was admonished and given till the next term to consider his ways. During this time they made it so unpleasant for him

that he ceased attending the church at Charlestown, and went to church at Cambridge instead. But this, being an apparent slight upon the minister, was only a new offense. Although not actually punished, he was subjected to petty annoyances, being again and again summoned both to the church and to the court to be admonished, until on May 28, 1665, he withdrew entirely from the Congregational church, and with eight others formed a Baptist church. This being "schismatical," was counted as open rebellion, and Gould and his brethren were summoned to appear before the church the next Sunday. They told the magistrates that they could not go at that time, but the following Sunday they would be there; but the minister refused to wait, and in his sermon "laid out the sins of these men, and delivered them up to Satan."

They were called before one court after another, until their case reached the general court in October. Those among them who were freemen were disfranchised, and if they should be convicted again of continued schism, were to be imprisoned until further order. In April, 1666, they were fined four pounds, and were imprisoned until September, when they were ordered to be discharged upon payment of fines and costs. In April, 1668, they were ordered by the governor and council to appear at the meeting-house at nine o'clock on the morning of April 14, to meet six ministers who would debate with them. The debate, however, did not amount to much except that it gave to the ministers an opportunity to denounce the Baptists as they wished. The Baptists, asking for liberty to speak, were told that they stood there as delinquents, and ought not to have liberty to speak. Two days were spent in this way, when at the end of the second day, "Rev." Jonathan Mitchell pronounced the following sentence from Deut. 17:9-12:—

And thou shalt come unto the priests and the Levites, and unto the judge that shall be in those days, and enquire; and they shall show thee the sentence of judgment: And thou shalt do according to the sentence, which they of that place which the Lord shall choose, shall show thee; and thou shalt observe to do according to all that they inform thee. According to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not decline from the sentence which they shall show thee, to the right hand nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die; and thou shalt put away evil from Israel.

May 27, Gould and two of his brethren as "obstinate and turbulent Anabaptists," were banished under penalty of perpetual imprisonment. They remained. Accordingly they were imprisoned. By this persecution much sympathy was awakened in the community, and a petition in their behalf was signed by sixty-six of the inhabitants of Charlestown, among whom were some of the most prominent citizens. The petition was to the Legislature, and prayed for mercy upon the prisoners, saying, "They be aged and weakly men; . . . the sense of this their . . . most deplorable and afflicted condition hath sadly affected the hearts of many . . . Christians, and such as neither approve of their judgment or practice; especially considering that the men are reputed godly, and of a blameless conversation. . . . We therefore most humbly beseech this honored court, in their Christian mercy and bowels of compassion, to pity

and relieve these poor prisoners." The petition was by vote declared scandalous and reproachful. The two persons who had taken the lead in getting it up, were fined, one ten and the other five pounds, and all the others who had signed the petition were compelled to sign a document expressing their sorrow for giving the court such just grounds of offense.

Report of these proceedings having reached England, thirteen of the Congregational ministers wrote, by the hand of Robert Mascall, a letter to their brethren in New England, in which they said:—

O, how it grieves and affects us, that New England should persecute! Will you not give what you take? Is liberty of conscience your due? And is it not as due unto others who are sound in the faith? Amongst many scriptures, that in the fourteenth of Romans much confirms me in liberty of conscience thus stated. To him that esteemeth anything unclean, to him it is unclean. Therefore though we approve of the baptism of the immediate children of church members, and of their admission into the church when they evidence a real work of grace, yet to those who in conscience believe the said baptism to be unclean, it is unclean. Both that and mere ruling elders, though we approve of them, yet our grounds are mere interpretations of, and not any express scripture. I can not say so clearly of anything else in our religion, neither as to faith or practice. Now must we force our interpretations upon others, pope-like? How do you cast a reproach upon us who are Congregational in England, and furnish our adversaries with weapons against us? We blush and are filled with shame and confusion of face, when we hear of these things. Dear brother, we pray that God would open your eyes, and persuade the heart of your magistrates, that they may no more smite their fellow-servants, nor thus greatly injure us their brethren, and that they may not thus dishonor the name of God. My dear brother, pardon me, for I am affected; I speak for God, to whose grace I commend you all in New England; and humbly craving your prayers for us here, and remain your affectionate brother,

ROBERT MASCALL.

Finbury, near Morefield, March 25, 1669.

It seems that the imprisoned Baptists were by some means released after about a year's confinement, but the next year afterward Gould and Turner were arrested and imprisoned "a long time."

The cases which we have cited are not, by any means all the persecutions and oppressions that fell upon the Baptists; but these are sufficient to show that the persecution was shameful enough, even had these been all the cases that ever occurred.

The Springville, Tenn., Seventh-day, Adventists.

THE people of this quiet neighborhood pursue the even tenor of their way. The postmaster at this place was quite right in saying that the Adventists still work on Sunday. And yet the work is done so quietly that very little of it is seen except by those who are on the lookout for it. The Adventists desire to avoid if possible giving offense to their neighbors; but they will not surrender their consciences into the keeping of anybody.

The Adventists believe that the fourth commandment establishes a difference between the seventh day of the week and all other days, and that it is their duty to respect that difference. They feel that they have no right to habitually abstain from secular labor and business on any day of the week except the seventh day, and that to do so would be a violation of the law of God. Thus their Sunday work is as much a matter of conscientious conviction as their Sabbath rest.

The fact that the Adventists are conscientious in working on Sunday makes their prosecution for such work a palpable

* Condensed from "Two Republics."

violation of the constitution of the State. That instrument provides that—

No human authority can, in any case whatever, control or interfere with the rights of conscience.

This provision covers all the ground, and would, if respected by the courts, at once put an end to all legal persecution in Tennessee.

The immediate neighbors of the Adventists do not seem to have any feeling against them. The persecution was undoubtedly stirred up by persons not living in the immediate neighborhood, and was for the purpose of destroying the influence of the Adventist church and checking its growth. It is the only church in this part of the country that is in a really prosperous condition, and this excites the envy of other churches.

Before the recent persecution, measures were set on foot by the Adventists for the building of a new house of worship. The work was delayed somewhat by the imprisonment of some of the members of the church, but now that all are again at liberty, work has been begun and the most of the lumber for the new building is now on the ground. They also maintained a church school for several months this season, and have given the use of their old church building to the district for school purposes, and a public school will open in it in a few days. This school is to be taught by a member of the Adventist church, employed by a school-board, the members of which are not Adventists; and will be conducted, as all public schools should be, on strictly secular principles. The private school was however, opened each day with simple religious exercises, without special reference to the peculiar doctrines of the Adventists. The church school was patronized by quite a number of persons belonging to other churches, and Adventists do not believe in carrying their religious propaganda into mixed schools even where they might have the technical right to do so. They are consistent advocates of religious liberty.

C. P. B.

Springville, Tenn., Aug. 24, 1892.

An Unusual Sermon.

[The Rochester Democrat and Chronicle publishes a report of an unusual sermon delivered in that city. It was indeed a word fitly spoken and timely, showing the speaker to be filled with the pure principles of religion undefiled, in the strength of which he loves his neighbor as himself.]

At the First Presbyterian church yesterday morning Rev. Nelson Millard preached a forcible and timely sermon with a very practical bearing. He touched upon many of the leading questions of the day in a very impartial manner.

Dr. Millard took his text from Luke, 20: 25, "Render therefore unto Cæsar, the things which be Cæsar's, and unto God the things which be God's." In the course of his discourse he said, "These words have always been interpreted as drawing a sharp line of discrimination between things civic and ecclesiastical, between Church and State, between organized religion and organized politics. Jesus with all his emphasis of a divine interdict, declares the divorce and forbids the banns of Church and State. He was, in this position, thoroughly original and unspeakably in advance of his age. For up to this time no one had dreamed of a separation of the secular and ecclesiastical powers. Prince and priest had always been in closest alliance, even where the offices

were not combined in one and the same person. In all ancient governments the altar was hard by the throne. The Jewish State was so completely a theocracy that the nation might be called one great church.

"In ancient Egypt religion was intertwined in the closest manner with the administration of the State. The priest and the Pharaoh stood in like respect and authority and joined inseparable hands in the administration of affairs. The unearthed tablets of the Assyrian and Persian monarchies tell a like story of these peoples. Even enlightened Greece treated religious impiety as a civil crime, to be punished by the secular arm. Athens put to death her wisest philosopher and her best citizen on the charge of impiety. The first count in the accusation against him read, 'Socrates does not worship the gods which the city worships, the penalty due him is death.' Socrates in his defense did not deny the right of the State to punish impiety as a crime, but simply sought to disprove the accusation. So again in Rome, the Pontifex Maximus was as much an integral element of the State as were the consul and præfect. Christ, when he uttered the sentiment of the text was, accordingly, utterly revolutionary, speaking right in the teeth of the universal theory and practice of all foregoing ages. Did he not foresee the dark and disastrous chapter which the unholy union of the Church and State was to write in the annals of mankind? That alliance has been very destructive both to the purity of the Church and the peace of the State.

"Well has it been said: 'Wherever and whenever the Church has succeeded in uniting itself with the secular power, religion has been debased, the supreme right of liberty of conscience has been outraged, persecutions have flourished. Moreover, not infrequently the State, through this alliance, has been transformed from a just protector of her children to an insane monster who glutted her religious-political appetite on the richest and purest blood of the ages.'

"If anything more were needed to show the originality of Christ's position, it could be found in this, that even to this day mankind in many places seems unable to appreciate His idea and put it into practice. Surely, men never would conceive that which so far they seem unable even to receive.

"State churches and established religion relying on State support are still the rule throughout Christendom from Russia to Chili. Even where the principle of divorce of Church and State is accepted in theory, men often wince at its application and avoid it in practice. Multitudes of Christians in this land of ours have a feeling that our Government, as a government, ought to bestow certain privileges on Protestants which it should deny to Catholics, and also privileges to believers which it should deny to unbelievers. Many who profess to accept the principle of the divorce of Church and State take positions inconsistent with it. Not a few have petitioned our Congress to close the World's Fair on Sundays, basing their petitions on religious grounds. I wish that all people were religious enough to keep the Sabbath sacred, but we have no right to ask the Government through Congress to interfere in this matter by religious legislation. All that Congress has a right to do is to legislate a civil Sunday in the

interest of a day of rest for all people but not a religious Sabbath. I would be glad if the Church could everywhere so avail itself of the civil Sunday, as by its own influence and power, to make it a religious Sabbath. But this must be voluntary not legislative.

"What a spectacle we behold in Tennessee! To-day four men languish there in jail, and for what crime? Did they commit burglary; did they forge; did they commit arson? No, they belong to a sect called Seventh-day Adventists, who believe that Saturday, the seventh, and not Sunday, the first day of the week, is the true Sabbath commanded of God, and the day that ought to be kept holy.

"Simply because they keep Saturday and work on Sunday, Tennessee law and Tennessee bigotry, right in the face of the spirit of our national Constitution have locked them up in prison. Shame on that persecuting State?

"Having now unfolded their principle of the divorce of Church and State, let me discriminate it from some things with which it is often confounded. First, the divorce of Church and State is not the divorce of religion and society. This answers the Catholic argument often advanced, namely, that the separation of the Church from the State leaves society godless and paganized.

"The Church is not religion and the State not society. Church and State are only the outward organization. Religion lies behind and creates the Church, while society lies behind and creates the State. Religion and society may blend and yet their outward organization be wholly separate.

"Secondly: The divorce of Church and State is not a divorce of morality and State. The State has a perfect right to put down immorality, but this is by no means the same as religious persecution. The Louisiana lottery went down, thank God, in a large part, not merely because it would have been in the end a financial folly for the State, but because it was a public dishonor and demoralization.

"Nor, thirdly, is the divorce of Church and State, the divorce of the pulpit and politics. In purely political questions as the irrigation of lands, banking laws, etc., the voice of the pulpit is barred out. But not so in those many questions which are as much moral as they are political. In these the voice of the pulpit will never be silenced until the spirit that animated the ancient Jewish prophets and made them the moral Titans that they were, has died out of the Christian Church."

Inconsistency of Congress Closing the World's Fair on Sunday.

WOULD not the consideration due to the foreign guests forbid the closing of the World's Fair Sunday? Uncle Sam is going to have company. He has invited all his sisters and his cousins and his aunts to come and see him, and as they have not had a real good family visit since the time of the flood or the Tower of Babel, he has suggested that they bring with them the most beautiful and excellent things in nature and art that their countries afford, so that when ranged alongside the others, all may compare and see who has the best country, and the greatest people.

Well, suppose the guests all come, and Uncle Sam welcomes them to the immense

buildings and lovely grounds he has prepared for their reception, and tells them to put their paintings and statuary in the art gallery, and their machines in the tool-house, and their stock in the barns, and to "come right in and make themselves to hum." All goes off nicely until Sunday morning, when Uncle Sam tells his guests that it is contrary to his religion to look at their exhibits on that day, and that he has to go to church and would like to have them go too.

But some pagan, speaking for the rest, says, "No, thanks; we do not care to go, but don't let us interfere with your observing the day as you think best. It is no more than right that everyone should have that privilege. We will just stroll about and look over this great show while you are gone." "Ahem, yes," says Uncle Sam, "but don't you know it is contrary to my creed to allow any one else to look at such things Sunday? I have to lock up the horse barn and the cattle sheds, and the tool-house, and the art galleries and everything, and take the keys to church with me." And the astonished pagan says, "Why, how is this? Whose show is this, anyway? You don't say that we can't even look at the jewels and the pictures and the statues and ten thousand other things that we have brought here ourselves and that belong to us?" "Oh, no," says Uncle Sam, "it would not be right to do it, you know the Bible says we must observe the Sabbath day and keep it holy." "But," says the pagan, "who is going to desecrate the Sabbath? Is there anything unholy in looking at this collection of the most wonderful and beautiful things ever made by God or man? And as to your Bible," says the now irate heathen, "we have no objection to your believing it and conforming to its ceremonies, but where did you get the right to insist that others who do not believe it should conform to them also? And what will we all do while you observe your Sabbath if you shut up the house and carry off the keys?" "Why," says Uncle Sam, "you can sit on the front steps or go down into the parks if you will 'keep off the grass,' and amuse yourselves until I get around." And as he departs the unregenerate heathen swears by Buddha, Brahma, Confucius, or Zoroaster, as the case may be, that he never heard of that way of entertaining company before, and adds, "Hurrah, boys, let's go down and paint the town red."—*A. W. Haydon, in the Lansing, Mich., Grange Visitor.*

Why Appeal Is Made to Law.

THE *Chicago Advance* (Congregationalist), of Aug. 11, 1892, referring to the closing of the World's Fair by act of Congress, and what is to be done with the twenty-two Sundays during the time of the Exposition, says:—

At the best, Chicago is bound to be enormously overrun during the Fair, and the customary quietude of the Sunday will inevitably be much broken in upon. Streets will be thronged and city railways crowded, though not to any such extent as would be the case were the Exposition to be kept open. In that case, excursions from every quarter would fill the whole city with noise and tumult.

This last statement is simply an admission that the great masses of the people in this country would disregard the Sunday Sabbath if they had a chance to do so; and shows that all the Sunday keeping governmental action, touching the closing of the Fair on Sunday or Sunday observance

in general, can result in is simply that which is forced upon the people. Those professed Protestants who have been responsible for urging upon and extracting from Congress this action would do well to ponder the words of Martin Luther, the great champion of the Reformation and leader of Protestantism. He said:—

It is with the Word we must contend, and by the Word we must refute and expel what has gained a footing by violence. I would not resort to force against such as are superstitious: . . . nor even against unbelievers! Whosoever believeth let him draw nigh, and whosoever believeth not stand afar off. Let there be no compulsion. Liberty is of the very essence of faith.

But the most probable reason why force has been resorted to in this matter of Sunday observance rather than the use of the Word is because of the consciousness of the fact that the Word does not sustain the Sunday Sabbath.

W. A. COLCORD.

To Be Done a Little Later On.

ATLANTA, Georgia, is gradually coming to the front on the Sunday closing question. The police of that city have just had under consideration whether or not they would close all the book stores on Sunday. As some of the book stores sell the daily papers, and desire to keep open on Sunday morning for that purpose, there was opposition to closing on their part.

One member of the committee having this matter under consideration, said that they "might as well stop all the newsboys and close up all the news stands on Sunday as to make a certain book dealer close his doors." To which another member retorted that "he was in favor of doing that at the proper time, but it was not under consideration now." That is the way of it. The seemingly innocent things they are asking now in the line of Sunday legislation, are only a prelude to the rigid and meddlesome puritanic laws that they will bring out a little later on. A. O. TAIT.

Will They Accept the Alternative.

Is it civil legislation for a religious day,—or is it religious legislation for a civil day,—or is it civil legislation for a civil day,—or is it religious legislation for a religious day,—what is it that is asked? The following editorial item from the *Gazetteer*, of Denison, Texas, puts a much finer point on the question of a civil Sunday than its advocates would wish to see:—

Pious people in this country of the orthodox stripe, profess to be greatly shocked at the custom in France and Mexico of holding general elections on Sunday. But it seems that some of the most influential citizens of Denison, "including the pastors of nearly all the churches," approve of it. At least we suppose they do, as they have called a "mass meeting" on Sunday to consider a question that is purely civil in its character, the securing of legislation by the city council, having for its object the enforcement of the Sunday law. The *Gazetteer* is confident these pastors will never admit that the Sunday law is a religious enactment, and they can not show that the observance or non-observance of Sunday, as a holy day or rest day is a moral question, or that there is any requirement for such observance of higher authority than a church edict.

Will they accept this alternative? Either Sunday is civil or it is not. It is religious or it is not. Which horn of the dilemma will they take? They must accept the one or the other. The one which they will take is the one they have taken before. History repeats itself.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE ministers, of Freeport, Ill., are engaging in a vigorous campaign to secure the enforced closing of all kinds of business in that city on Sunday, and also to stop base ball and other forms of Sunday amusement.

THE Cincinnati *Post* publishes a news item from Washington, Ind., narrating the arrest of a clergyman of that town, who is also a city councilman, for running his saw mill on Sunday. It is not stated to what denomination the clergyman belongs.

SOME enthusiast upon Sunday closing at Bar Harbor, Maine, has had the State Sunday laws printed on a folder and has taken the trouble to mail them to many residents of Bar Harbor. Whether this is intended as advice, warning, or exhortation, has not yet appeared.

THE Chicago *Evening Journal* says:—

If any one supposes that the American Sabbath Union, the Columbian Sunday Association, and the Chicago Ministerial Union, are resting from their labors because Congress has ordered the Exposition to be closed on Sundays, he is greatly mistaken.

The *Journal* then publishes at some length the plans of these different organizations for the enforcement of the Sunday laws in Chicago, beginning with the Sunday closing of saloons.

They openly congratulate themselves that they have the Sunday laws already on the statute books, and all that remains for them to do is to secure their enforcement.

PITTSBURG is to be deprived of Sunday music in her parks if the Law and Order League can have its way. The *Dispatch* says:—

"President McCrory, of the Law and Order Society, is after the Sunday sacred concerts in Schenley Park. He was in City Hall yesterday seeking information as to who paid the bands furnishing the music. Controller Morrow, to whom he applied, could not tell, but he agreed with Mr. McCrory, that the Sunday concerts were a desecration and should be suppressed. Mr. McCrory started away declaring he would see about the matter at once."

THE Catholic *Mirror* says of the action of Congress closing the World's Fair on Sunday:—

Surprising it is that those who are thus acting with the idea of keeping the Sabbath holy, do not see that the course they insist upon will be the very one to embitter thousands against Christianity and religion. Deprived of their rights in this way, they will see in the system which forces this wrong upon them, something odious and intolerable.

The blunder on the part of Congress is to be regretted, and all the more, since it was not made from the impulse of principle. The members simply had not the courage to resist the pressure of the fanatical element which urged the Sunday closing, and in yielding must have done so with a secret feeling of shame for their own want of moral fortitude.

The Catholic *Mirror* understands the origin of Sunday and knows what constitutes its proper observance according to the views of its originators. The *Mirror*, however, does not seem to be in accord with the advocates of the enforced observance of the American Sunday. They should go back to the foundation head of Sunday authority and learn what is befitting that holiday of the Church.

THE corresponding Secretary of the American Secular Union, in an article to the Boston *Investigator*, of August 17, says:—

"Congress has betrayed the people. Ignoring the Constitution, it has recognized a religion. The World's Fair Commissioners, the corporation into whose hands had been entrusted the honor of the Nation, have accepted the bribe, a paltry \$2,500,000,

and the gates of the Columbian Exposition are to be closed on Sundays.

"The whole arrangement, even from its inception, has been a conspiracy. Bigotry as a unit has combined to attain its object. The victory is infamy. The traitors are already rejoicing at the result and dividing the spoils. The pen with which President Harrison signed the cowardly contract has been sent to Col. Elliott Shepard as a souvenir of success, a religious relic, and the American Sabbath Association, the National Reform Association, the Woman's Christian Temperance Union, are congratulating themselves on the attainment of their object, and longing for the inauguration of the old puritanical Sabbath. This, it is affirmed confidently by gentlemen Craft, Wanamaker, Shepard, Quay, *et al*, is near at hand.

"The appropriation in its present form is an insult to the people, and the Commissioners should have indignantly rejected it. The liberty of the Nation has certainly cost more than two or three insignificant millions. If lost it can be assured that it will cost more than that amount to regain it."

In an address before the Congregational Club, of Oakland, Cal., recently, Rev. W. C. Pond said:—

Some sort of combination must be made. No more effective missionary service could to-day be rendered than to create such a combination of all good citizens, to throw their votes neither for men without principles nor for principles without men to enforce them, but for upright men fearing God and working righteousness. Why could not an association be formed with trustworthy officers so salaried that they can give their whole time to watching the operations of our municipal Government, looking up the records of the candidates for every position, and giving the people the results of their investigations? . . . What is needed is reliable information for honest men as to the candidates they are voting for, and then a union of all such men in voting for such, and such only, as are thus recommended. These men should be enabled to give their whole time to a matter so important, and in character and ability should be fit to adorn the highest judicial positions. But they ought not to be appointees of the State, but sustained by voluntary offerings, thus kept dependent upon and in touch with the men who will rely upon their counsels.

That is to say that the municipal, State, and national elections should be controlled by a church committee on nominations and elections. Certainly the different theories upon which to secure the union of Church and State are multiplying rapidly.

INDIAN COMMISSIONER MORGAN has prepared a table showing the amounts set apart for various religious bodies, for Indian education for each of the fiscal years 1886 to 1893 inclusive. For 1886 the total amount paid was \$228,259. Of this the Catholics received \$118,343. For 1892 the amount was \$611,570, the Catholics receiving of this \$394,756. For 1893 the total amount is \$525,881, the Catholics being allowed \$369,535. The total amount set apart for the eight years was \$3,767,951. Of this the Catholics received \$2,366,416.

Mr. Morgan entered upon his duties as Commissioner of Indian Affairs, July 1, 1889, and awarded the contracts for the four succeeding years.

He says he was opposed to the policy of appropriating money from the public treasury to sectarian uses, and gave public notice at the beginning of his administration that he would not make contracts with any new schools. He has steadily adhered to this policy, yet it was not his purpose to interfere with existing schools. Mr. Morgan says the amount awarded to the Catholic Church the last year of the last administration was \$347,572, while the amount given to them during each of the four years of his term has been considerably larger.

Congress failed to appropriate the amount asked for by the Commissioner for Indian education, and it was necessary to cut the amount allowed the schools for the present fiscal year. These reductions have been made impartially.

There has been a steady growth in public opinion during the last three years regarding the entire

matter of appropriation of public moneys for sectarian uses. The three great denominations, the Methodists, Baptists, and Presbyterians, have publicly condemned it, and there has been a change of sentiment in the same direction among the Congregationalists and Episcopalians. The Baptists have never drawn any of this money, and the Methodists have now entirely abandoned it, and while the Catholics receive for the current year over \$369,000 the Presbyterians receive less than \$30,000 and the Congregationalists a little more than \$25,000.

THE *Review and Herald*, Battle Creek, Mich., has this paragraph on the "Settlement of the Sabbath Question":—

"The action of the United States Congress in closing the Columbian Exposition has been hailed with great joy by the popular clergy of the country. Having been exceedingly bothered to find any substantial basis for Sunday-keeping, they hail with joy an act of Congress in their behalf. True, they had the decree of Constantine, and the 'holy roll,' which was brought into England by Eustachius Abbot of Flay, A. D. 1202, but these and other authorities of a like nature were not looked upon as being very good authority for Americans, and this congressional Sunday edict supplies for the American clergy a 'long-felt want.' So with great complaisance they now speak of the 'settlement of the Sabbath question.' This reminds us that a very important question in regard to baptism was once settled (?) by a Kentucky court! A man under sentence of death wished to be baptized. He preferred immersion, but as he could not be immersed without being removed from the prison, the court decided that sprinkling was baptism! We have never heard that Baptists have changed their manner of baptism since, and we are inclined to believe that if this decision had been confirmed by the United States Supreme Court, it would not have made any difference in their practice. The reason is obvious. No court has a right to decide a religious question. Therefore the settlement of the Sabbath question by Congress or the United States Supreme Court carries with it no more authority than would a decision from it in regard to baptism."

THE *Chicago Tribune* of August 17, contains a report of a meeting held in that city, to agitate the question of Sunday closing or opening of the World's Fair. The *Tribune* says:—

A new impetus was given to the movement to have the World's Fair open Sundays at a meeting of citizens and representatives of various organizations at Aurora Turner Hall last night. Ex-Judge C. B. Waite, President of the American Secular Union; John F. Geeting, Vice-President of the same society; A. F. Ballinger, Secretary of the National Religious Liberty Association; and J. W. Herman, were the speakers of the evening. Henry Schurz, Vice-President of the Rheinlander Bund, acted as chairman.

The assemblage expressed its sentiments in the following resolutions, which were passed unanimously:

"WHEREAS, The late action of Congress in relation to closing the gates of the World's Fair on Sunday is inconsistent with the principles of individual liberty of conscience upon which our Government was founded, and may be looked upon as a direct movement in favor of the union of Church and State, be it

"Resolved, That it is the duty of every good citizen to do everything in his power to have the late action of Congress in reference to Sunday closing reversed.

"Resolved, That the people are requested to hold meetings all over the country and to pass resolutions requesting and instructing their representatives in Congress to vote for the repeal of the Sunday closing condition in the World's Fair appropriation."

Addresses were delivered by J. F. Geeting, C. B. Waite, J. W. Herman, and A. F. Ballinger.

At Englewood, Illinois, a suburb of Chicago, on Sunday, Aug. 21, the Englewood Baptist Church and the Young Men's Christian Association intimidated the actors at the Marlowe Opera House and stopped a public performance.



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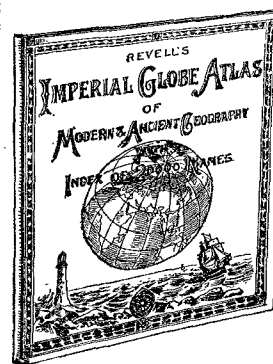
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NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE political and national profession of Christianity by the United States, in its governmental capacity, if practically applied, is likely to produce some very unique international situations. If the Government, as a corporate person, can and does accept a religion, it must, as a governmental power, go forth and preach it to all the world.

THE Congress of the United States has undertaken to enforce a religious observance upon its own citizens, and the subjects of all other powers as well, at the city of Chicago, upon the occasion of the holding of the World's Fair. Is this the beginning of a world wide effort by this Government to evangelize all nations? He who professes a religious belief, is bound in conscience to preach the truth which he believes, and sacrifice himself, his time, his means, his labor to present it to the minds and impress it upon the hearts of all men.

THOSE who have constituted and called themselves "National Reformers," and who originated this movement for the legal enforcement of national religion, which is now bearing fruit, have said:—

1. The Nation is a collective being, with moral character and accountability, directly responsible to the Author of its existence, God himself.
2. As such a moral being, a true moral person, it is under the moral law of the Supreme Ruler of nations, which includes both the law of nature and the revealed will of God.

If this Nation is such a being, endued with moral accountability, and responsible directly to God, then, having made before the nations of the world, by a Supreme Court decision and by religious legislation, a public profession of religion, it is bound in honor, and the requirements of religious consistency, as well as in conscience, to actively evangelize, not only at home but abroad. In fact, as this is a Christian Nation, there will be no need of evangelization at home and the entire available force of the Nation, in men and money, capable of being mobilized, can be thrown at once into the foreign missionary field.

THE editor-president of the American Sabbath Union has evidently grasped some of these great possibilities, which this adoption of a national religion offers, for proselyting among the nations of the earth. He proposes to utilize immediately, in this great work our Secretary of

State, the foreign ministers and consular service. But in the expression of this a remarkable inconsistency is developed. The *Mail and Express*, which, directed by the Sabbath Union president, has been, and is, the mouth-piece of organized religious-legal intolerance at home, suddenly becomes an active advocate of religious liberty abroad. This paper says:—

The Secretary of State has done well to make prompt demand upon his Imperial Majesty, Abdul Hamid II. for indemnity for the destruction of American property in Konia. But Mr. John W. Foster will do better by following that up with a demand that the Mohammedan shall grant religious liberty for the whole world. Here is an arena for American diplomacy which it ought not to hesitate to enter.

Certainly; here is an arena for diplomacy. Is Mr. John W. Foster to undertake this diplomatic task for the State or for the Church, or for the State Church, as a diplomat and a statesman or as a diplomatic State churchman? The idea of the *Mail and Express* very evidently is that while Mr. Foster has done commendably in a matter which was strictly within his sphere as a representative of the authority of the State, he would do still better, if he would assume to himself the authority of the State Church and demand something beyond the mere civil rights of the citizens of the United States resident in a foreign country.

It does not seem to be the civil injustice which American citizens have suffered in Turkey that calls out this article. The editorial pen has been stirred to point out the exact spot on the map into which Mr. Foster should throw his gauntlet, his pen, and his prayer-book, that he might step into the ring to do battle nominally for all three but really for the last. The editorial continues:—

The constant persecutions kept up by the Turks upon every form of religionists except their own and the intolerance and false beliefs forced upon them by their own ecclesiastics, excite the abhorrence of all other nations, as well as their wonder that such things can exist in this Christian era. The nations should unite in conferring upon the whole Turkish empire the benefits of absolute religious liberty.

Here is a task for Mr. Foster's diplomacy,—to secure the co-operation of the whole family of missionary nations in securing compulsory religious liberty, within the dominions of the unspeakable Turk, for the Turkish subjects themselves, as well as for others.

After presenting in two considerable paragraphs the very proper claims of humanity, the article proceeds:—

The present seems peculiarly fit for insisting upon religious liberty, for the Sultan is vigorously threatened with revolt by his Armenian subjects on account of their religious persecutions; and the German evangelistic institutions are threatened all through the empire; and England has had many of her gospel endeavors frustrated and their establishments seized. Moreover, the Sultan's Greek subjects are desiring a better way, and even his Moslem subjects are confessing that there is something in Jesus superior to Mohammed.

Germany and England, at least, would seem to be distinctly classed with the United States as missionary nations, for Germany is spoken of as evangelizing, and England as making gospel endeavors which have been frustrated.

Is it the gospel of Christ that is preached by an armed diplomacy which points to its armies and its navies to enforce its requirements? They who take the sword shall perish by the sword! Can it ever be a fit time to insist upon religious liberty abroad and practice religious intolerance at home! England and Germany are

State Church nations; they have accepted religion as nations and have assumed the National Reform religious status of true moral persons, with moral character and responsibility, accountable directly to God. They both consider it their conscientious duty to enforce legal and religious disabilities upon dissenters,—their own creed does not provide for civil freedom in religious affairs. In this, Turkey differs from them only in degree. It is evident that the *Mail and Express* is in error here. It would be an unfortunate mistake in the religious diplomacy Mr. Foster is urged to undertake if he should draw this "Christian" Nation into an alliance, for such a purpose, with hypocritical missionary nations whose home practice could be so easily proved to be directly contrary to their foreign preaching. Certainly England and Germany have not absolute religious liberty; how then could they "unite in conferring upon the whole Turkish empire the benefits of absolute liberty" which they themselves do not possess?

THE United States is to take the lead in this great missionary enterprise by which the moral being of the "sick man of the East" is to be regenerated. The last paragraph of this foreign mission editorial is an exhortation:—

Now is the time for this Christian American Nation to step forward as the champion of religious liberty in the Orient, and lead the way in such negotiations between all the Christian nations that they shall unitedly dictate to the Sultan the abandonment of his bigotry and the establishment of absolute religious liberty throughout his empire. This is a field promising a triumph to American diplomacy. Will Mr. Foster be courageous enough to enter it?

Will Mr. Foster enter it? He would know, as a diplomat, that it would not yield success if not in accord with the religion professed by the Nation. The United States has professed a religion. That religion is the religion of which the observance of Sunday is the distinguishing mark. The decree of court and of Congress has established this mark. Those who dissent are branded as disloyal and are subject to penalties. The State religion professed by the United States, then, does not differ in this respect from that of Germany and England. Neither of these powers could urge or attempt to enforce upon Turkey that which is contrary to their own tenets. Full civil freedom in religion is contrary to the theory and practice of all three of these powers,—to preach it to Turkey or attempt to enforce it there, would therefore prove them to be themselves in error in their own professions. It would not be wise statesmanship in Mr. Foster, to prove the religious profession of this Nation in error by insisting upon the adoption by Turkey of principles contrary to those in vogue here. Mr. Foster, as an intelligent diplomat, will not enter this field.

THE AMERICAN SENTINEL,

A WEEKLY PAPER

Set for the defense of liberty of conscience, and therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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CONCERNING the demand for the closing of the World's Fair on Sunday, the Spokane, Wash., *Chronicle* says:—

It is the old fight of the hyper-puritans upon opening libraries, museums, art galleries, parks and gardens on Sunday. It is nothing short of social tyranny, and is the more intolerant, because it assumes to stand for absolute right in the matter.

And it is in this assumption that the danger to liberty of conscience lurks. If an arrogant and aggressive minority can dictate to the majority in this matter, what may we not expect when by success in this they shall have added to their numbers those who are always to be found on the winning side, if they can only find out which side it is, and so shall have become the majority? Will not their intolerance increase with their numbers and power?

THERE is nothing more dangerous to religious liberty than the assumption by powerful organizations of a divine right to rule their fellow men. It is for this reason that the National Reform Association and the American Sabbath Union are a most serious menace to freedom of conscience in this country. They assume to be the divinely authorized interpreters of God's law; and they aspire to be its administrators. They are simply imitating the Papacy, and no doubt the likeness will be true throughout. By the Supreme Court decision of February 29, 1892, and by the act of Congress closing the World's Fair on Sunday, the Government has virtually pledged to these organizations the support of the civil power. But such a use of civil power is illegitimate, and is to

be opposed by all who are not prepared to surrender their soul-liberty.

—o—

THE AMERICAN SENTINEL does not believe in anarchy. It is a patriotic and religious duty to yield cheerful obedience to civil rulers in civil things. By the very act of making men social beings, mutually dependent upon one another, and under mutual obligations each to respect the equal rights of the other, God ordained civil government, that the weak might be protected against the aggressions of the strong, that unlawful greed and oppression might be restrained, and that civil order might be maintained. But the ordinance of civil government gives man no authority in spiritual things.

—o—

It is evident that inasmuch as civil government can not by any possibility free any man from the obligations which God has laid upon him, and can abate nothing from the penalty of the divine law, it can rightfully exercise no authority whatever over any man touching his duty toward his Creator. Let government once invade the domain of conscience and it will surely dominate it, thus setting God aside and usurping his authority. Indeed the mere assumption by any man or by any set of men of the right to dictate in matters of religious faith or practice is a denial of the moral sovereignty of the Creator.

—o—

CHRISTIANS of all ages and of all creeds have claimed for themselves religious liberty; but sad to say very many professing to be followers of Christ have not been willing that others should enjoy equal freedom; while some not Christians have clearly seen and fully recognized the principle that the moral sovereignty of the Creator renders absolutely essential the free moral agency of the creature. No man ever stated this principle more clearly than did the deist, Thomas Paine; and his clear vision on this subject ought to put to shame those who, while calling themselves Christians,

are afraid to trust God with the administration of his own moral government. Paine said:—

There is a single idea which, if it strikes rightly upon the mind, either in a legal or a religious sense, will prevent any man, or any body of men, or any government, from going wrong on the subject of religion; which is, that before any human institutions of government were known in the world, there existed, if I may so express it, a compact between God and man, from the beginning of time; and that as the relation and condition which man in his individual person stands in toward his Maker can not be changed by any human laws or human authority, that religious devotion, which is a part of this compact, can not so much as be made a subject of human laws

—o—

PAINE was an infidel, and his name is cast out as evil because of his denial of the Christian religion; nevertheless he fully recognized the moral sovereignty of God. What then should be thought of those who, while claiming faith in Christianity, deny that sovereignty which Paine acknowledged and which is the very basis of Christianity? Are they better than Paine? Are they not worse? for do they not by their intolerance so misrepresent Christianity as to turn men away from it and cause them to become infidels? Before the Christianity of Christ, even infidelity stands with uncovered head; it admires even though it does not embrace. But in the presence of the mis-called Christianity that would coerce all that it can not convert, unbelief is hard and defiant. Whose is the responsibility? and whose the final retribution?

—o—

THE worst infidelity is that which betrays our Lord in the house of his friends; that under the guise of friendship misrepresents his teachings, and in his name seizes power which he himself refused, and which he never authorized his followers to exercise in his behalf. Christ now, as of old, hides himself from those who, instead of crowning him sovereign in their own hearts, and introducing him to others as "the chiefest among ten thousand, the one altogether lovely," seek to

take him by force and make him king, in order that by placing him on an earthly throne, they may compass their own aggrandizement.

Christ's word to his followers is, "Who-soever will be chief among you, let him be your servant." And the only commission or authority he has given is: "Go ye into all the world, and preach the gospel to every creature." He plainly declared: "My kingdom is not of this world;" and yet in every age his professed followers have aspired to temporal power in his name, and professedly for the furtherance of his cause and the promulgation of the gospel! Is it any wonder that judging Christianity by such Christians, thousands have rejected it as no better than Mohammedanism, which was also promulgated by fire and sword? C. P. B.

The Gospel; What It Is, and Its Work As Opposed to the Mystery of Iniquity.*

THE Edict of Milan, March, 313, named "the whole body of Christians" as the beneficiaries, without any qualification or any sectarian designation. Before the expiration of that month the provisions of the edict were confined to "the Catholic Church of the Christians" alone. In the autumn of the same year when the emperor wrote to the bishop of Rome, appointing the first council, he defined the established church as "the holy Catholic Church." The following summer, 314, when he called the second council, he referred to the doctrine of the Catholic Church as embodying the "most holy religion." And when it had been decided which party represented this "most holy religion," then in 316 his letter and commission to Cæcilianus defined it as "the legitimate and most holy Catholic religion."

Nor was this all. While this was going on, also about the year 314, the first edict in favor of Sunday was issued, though it was blended with Friday. It ordered that on Friday and Sunday "no judicial or other business should be transacted, but that God should be served with prayers and supplications;" and in 321 Friday observance was dropped, and Sunday alone was exalted by the famous Sunday-rest law of Constantine, all in furtherance of the ambition of the ecclesiastics to assert the government as a kind of sovereignty for themselves.†

Now there was another thing. When the Catholic Church had forced this decision in favor of itself in the matter of imperial favors, and the getting of property into their hands, then it sprung right back to the other part of that edict, and held Constantine to this point: that as it was the Catholic Church in the latter part of that edict, then it was certainly the Catholic Church in the first part of the edict. And that came in direct order, and in this way: In 323 by the direct and officious aid of the Catholic Church Constantine succeeded in defeating Licinius and making himself sole emperor. No sooner was this accomplished than the "religious liberty" assured to "the Chris-

tians" by the Edict of Milan, like the provisions of the same edict restoring confiscated property to the Christians, was by a public and express edict *limited to Catholics alone*. This portion of that decree runs as follows:—

VICTOR CONSTANTIUS MAXIMUS AUGUSTUS TO THE HERETICS: Understand now by this present statute, ye Novatians, Valentinians, Marcionites, Paulians, ye who are called Cataphrygians, and all ye who devise and support heresies by means of your private assemblies, with what a tissue of falsehood and vanity, with what destructive and venomous errors, your doctrines are inseparably interwoven; so that through you the healthy soul is stricken with disease, and the living becomes the prey of everlasting death.

Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies; and our care in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in any private house or place whatsoever. *Let those of you, therefore, who are desirous, of embracing the true and pure religion, take the far better course of entering the Catholic Church, and uniting with it in holy fellowship, whereby you will be enabled to arrive at the knowledge of the truth.*

It is an object worthy of that prosperity which we enjoy through the favor of God, to endeavor to bring back those who in time past were living in the hope of future blessings, from all irregularity and error, to the right path, from darkness to light, from vanity to truths, from death to salvation. And in order that this remedy may be applied with effectual power, we have commanded (as before said) that you be positively deprived of every gathering point for your superstitious meetings; I mean all the houses of prayer (if such be worthy of the name) which belong to heretics, and that these be made over without delay to the Catholic Church; that any other places be confiscated to the public service, and no facility whatever be left for any future gathering; in order that from this day forward none of your unlawful assemblies may presume to appear in any public or private place. Let this edict be made public.

Thus in less than eleven years from the issuing of the Edict of Milan, the Catholic Church stood in full and exclusive possession of the authority of the empire, both in the rights of property and the right to worship, under the profession of Christianity; and with a specific and direct commission to use that power and authority to compel the submission of "heretics." Thus was made the Papacy—the beast of Rev. 13:1-10; and all that ever came in its career from that day to this, has been but the natural and inevitable outgrowth of the power and prerogatives which were then possessed and claimed by the Catholic Church.

And it all came from the Edict of Milan, bestowing governmental favors upon "the Christians." No man can fairly deny that in the Edict of Milan and the religious-political intrigue that lay behind it, there was contained the whole Papacy. No man can successfully deny that the Edict of Milan, though appearing innocent enough upon its face, contained the whole Papacy; or that the things that followed in the ten years up to 323, which we have sketched, were anything else than the logical and inevitable development of the evil that lay wrapped up in that. All this came out of that edict, and nothing came out of it that was not in it. Nothing could come out of it that was not in it.

Now I call your attention to the thought again, that all of that, the whole Papacy, and every step from that day forward, came out of that edict in favor of Christianity. Didn't it? Now when the Supreme Court of the United States has issued a decree in favor of Christianity, what is coming out of it? What is in it?

What was in the edict of Constantine's

in favor of Christianity?—The beast, the whole Papacy, from that day to this. Then what is in this decision of the Supreme Court of the United States in favor of Christianity as the religion of this Nation?—The image of the beast, the image of the Papacy, from this day and forward for all that will ever come. That is what is in it.

Just as certainly as that edict of Constantine in favor of Christianity there, produced the Papacy with all that it is; just so certainly this decision of the Supreme Court of the United States in favor of the Christian religion here, as the religion of this Nation, has in it the image of the beast, and will produce all that the prophecy has in it, or tells about. All this will come out of this decision, just as certainly as all that came out of that edict.

Disputes will arise here as to what Christianity is indeed, just as they arose there. Disputes will arise, I know not precisely in what form; it may be between Catholicism and Protestantism, or it may be between the different sects of Protestantism. But these disputes will certainly come. I know not how soon; but just as certainly as that decree of the Supreme Court of the United States that this is a Christian Nation has been made, just so certainly a disagreement will arise one of these days, and the Supreme Court or some one else will have to decide who are Christians, and what class of Christians it is that is meant in that decision. That will have to come. And it will come.

(Concluded next week.)

Protected by the Constitution.

NOT content with sending "the five leading members of the Springville Adventist Church" to jail for doing honest work on Sunday, some of the officers of Henry County, Tenn., would like to make paupers of them by stripping them of their property to pay unjust fines and costs. Article 11, Section 11, of the Constitution of Tennessee provides that:—

A homestead, in the possession of each head of a family, and the improvements thereon, to the value of, in all, one thousand dollars, shall be exempt from sale under legal process during the life of such head of a family, to inure to the benefit of the widow, and shall be exempt during the minority of their children occupying the same.

In addition to the real estate exempted by this article of the Constitution, the Legislature has by law exempted certain articles of personal property, necessary farming implements, etc., and that the specified property "shall be exempt from seizure in criminal as well as in civil cases." (See code of Tennessee, chapter 4, article 1, section 2,933.) But these exemptions do not extend to property levied upon for the payment of taxes. Anything that a man has can be taken for taxes, except what he has upon his person.

The position taken by some of the officers of Henry County in the Adventist cases is that the portion of costs accruing to the State is in reality a State tax, and that any property can be taken to pay it. This was the position taken by the deputy sheriff who assured the imprisoned men that he could if so disposed take anything that he could find to pay the "State tax," as he called it. It is doubtful, however, if he believed it himself, for while he searched diligently for chattels out of which he could make the costs, he seized only one piece of property, a spring wagon, an article not exempted by the

*From a sermon delivered by A. T. Jones, at Battle Creek, Mich., July 9, 1892, as reported and published in the *Review and Herald*.

†Since this sermon was delivered, Congress has enacted a Sunday law, closing the World's Fair that day. Thus and now the parallel is complete, and the likeness perfect. All that remains now is for those who have so long been grasping for the power, to go ahead in the use of the power which they now have.

statute. But whatever the deputy's view of the law may be, it is certain that State costs are not in any sense a State tax. "Taxes," says Judge Cooley, "are burdens or charges imposed by the Legislature upon persons or property to raise money for public purposes." But the Constitution of the State of Tennessee provides that,—

All property shall be taxed according to its value, that value to be ascertained in such manner as the Legislature shall direct, so that taxes shall be equal and uniform throughout the State. No one species of property from which tax may be collected shall be taxed any higher than any other species of property of the same value.

The Legislature has provided that all taxation shall be by assessment of the property taxed. It is evident, therefore, both by the Constitution and by the statute law of Tennessee, that State costs are not in the nature of a State tax, and can not be collected by distraining property exempt from execution. The Tennessee persecutors may imprison the Adventists under the wicked Sunday law which the courts of that State have made for that very purpose, but they can not rob them of their property and beggar them under the Constitution as it now stands; for it is incredible that any court would so stultify itself as to hold that State costs are in the nature of a State tax. Let the Adventists see to it that those who invoke the law against them, confine their persecutions to the law, and that neither the bigoted religionist, zealous for the dogmas of his sect, nor the avaricious official, greedy for fees, goes beyond the law which he invokes. C. P. B.

Origin of the Doctrine of Church and State.

SOME there be, who, while asking from the Government a recognition of the Christian religion in a national Sunday law, at the same time deny that such a law would be a union of Church and State, and even claim to be opposed to such a union. Yet it is simply nothing else. Any recognition of religion (on the part of the State), or religious institutions, is nothing short of such union. Let the Nation, through Congress, enact such a law, and all the authority and power of the Nation would be invoked to enforce it; and this would be persecution for conscience' sake. Paganism is the greatest system of false worship that was ever invented. And we find it is religion and the State united. In every nation or tribe, the laws written or unwritten, have been made in the interest of religion; indeed, had it not been for the religion of the people, the laws would never have been made. The chiefs, rulers, or heads of the nation, have been the guardians of the religion of the people. There was a time when Rome was a republic. But with wealth came the gratification of every lust. Laws were made against these things, only to be broken. Cæsar, who was guilty of almost every crime, was made "the guardian of the public morals."

Constantine the Great is regarded as a Christian emperor; but history testifies that, even after his professed conversion he waded through seas of blood, putting to death his nearest relatives, decreeing the death of some while on his death bed. Being a pagan by birth and education, and following in the steps of his predecessors as a "guardian of the public morals," what more natural than that after adopting, as a matter of policy, the

Christian religion, he should at once become its protector, and self-constituted guardian, and make it the religion of the people. This he did, and from that time the cross was the banner that led his armies, as whole nations were made Christians (?) by the power of the sword. Soon, instead of the emperors, it was the popes that ruled the nations. There, with increased powers, and a more relentless rule, were the self-constituted "guardians of the public morals." All history furnishes abundance of proof that whole nations were converted to the Catholic Church, by the force of arms; or in case of a refusal, were only food for her armies, and their wealth made to fill the coffers of Rome. Thus we see that the idea that the State is, in anyway, to be the conservator of "public morals," and the power of the State to be wielded in the interests of the Church, is of pagan origin and of papal culture. And so it is, that the Protestants in this country are following unwittingly in the steps of paganism and papalism, in that they are seeking the aid of the State in making this a Christian Nation and securing a recognition of the Christian religion. And Justice Brewer, in his late decision, has, unwittingly perhaps, made the Supreme Court the "guardian of the public morals." —*Publius, in the Protestant American.*

The Beast and Its Image.

[In view of recent events, particularly the Supreme Court decision of February 29, 1892, and the act of Congress closing the World's Fair on Sunday, the following article from the *Signs of the Times*, a Seventh-day Adventist paper, of Oakland, Cal., is of interest.]

It has been known by many ten thousands in our land and in the world at large that for the last two score years Seventh-day Adventists have held with Protestant commentators generally that the beast with ten horns and seven heads, of the thirteenth chapter of Revelation, symbolized the Papacy, a system clothed with civil power, or the dogmas of which were recognized and enforced by civil government. It is *not* the ecclesiastical system of the Papacy which the prophecy presents. It is *not* the civil governments of the Roman Empire as such which the beast symbolizes. It is the governments (indicated by the ten horns) into which that empire was divided *as dominated* by the Papal Church that are portrayed so graphically before us. In other words, it is the recognition on the part of the State, at the demand of the Church, of certain religious dogmas and claims.

The Church in the first centuries of the Christian era enunciated her dogmas and her claims, and made her demands. The State in the first centuries acknowledged those dogmas as divine, those claims as just, and acceded to the demands of the Catholic Church by crystallizing those dogmas into statute law. This formed the beast.

Seventh-day Adventists have also held for the last two score of years, logically held, they believe, that the two-horned beast of the same chapter (verse 11) represents this Government of the United States; the lamblike horns symbolizing the principles of the Government which gave it its power and greatness, the dragon voice showing that this Government is yet to become a persecuting power. This is further shown in the following expression in verses 14, 15:—

Saying to them that dwell on the earth, that they

should make an image to the beast, which had the wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

The word "image" in both the English and original means "likeness." An image to the first beast would mean such a combination of Church and State as would make this Government virtually what Rome was. In other words, the Church (whether one or many does not alter the principle) will enunciate her dogmas, put forth her claims, and demand that these claims be recognized, and the Government will, contrary to the principles on which it was founded and which gave it greatness, recognize these dogmas of the Church by crystallizing them into fundamental or statute law.

Among the claims of the churches of this country, put forth on every possible occasion, is that this is a "Christian Nation," and that Christianity should receive recognition by the Government, especially in its oaths, its schools, its courts, its offices, and its postal service. Among the dogmas and institutions which the churches, both Protestant and Catholic, hold as Christian is that of the Sunday, or so-called "Christian Sabbath." All the great churches, as represented in the American Sabbath Union, and in various other ways, have committed themselves to the Sunday institution and are united in demanding its recognition by law. Their demand is based on the claim that this is a "Christian Nation," and that Sunday is the "Christian Sabbath," and that, this being so, it is but logical, just, and proper that the State should recognize both of these claims.

This places the matter in a narrow compass and so plain that all can see. The above claims and demands on the part of the churches as a whole no one will deny; they have been too obvious, too often put forth, too strenuously insisted upon, to be denied. It will also be obvious to all that just as soon as these claims are recognized by the Government of the United States just so soon we have produced before us the *image* to the papal beast; for that beast was formed by the recognition of the claims and demands of the Church on the part of the State.

For one hundred years the Government of this country kept right on in the even tenor of its way, recognizing the claims or religious dogmas of no church or combination of churches. It expressly declared in the Tripoli treaty and in reports of both Houses of Congress in 1829 and 1830 that this was not a "Christian Nation," that it recognized no religion and no Sabbath, and that to do either would be the first step, against which the history of nations in the past stood like a beacon warning.

But recently a change has come. The prophetic words of Hon. Richard M. Johnson have proved true, that "extensive religious combinations to effect a political object are always dangerous," and that, if such combination becomes strong and persistent, this civil power, with all that it means, will eventually bend under it, and be controlled by it. (See article entitled "Warnings from the Past," in *Signs* of Aug. 8.) We now have the beginning of the sequel. On the 29th of last February the Supreme Court of the United States, through Justice Brewer, decided in so many words that

"THIS IS A CHRISTIAN NATION."

This decision seemed to be demanded, "because," in the language of the court, "this is a religious people," a statement which our readers all know to be without foundation. The decision then declares that "from the discovery of this continent to the present hour, there is a single voice making this affirmation;" and it cites in proof of this the Roman Catholic commission of Ferdinand and Isabella to Columbus, the Episcopal grant of England's "Defender of the Faith," Queen Elizabeth, to Sir Walter Raleigh, the Puritan compact of the Pilgrims in the *Mayflower*, the grant to William Penn, the laws of Massachusetts for the support and maintenance of religion by public taxation, and the declaration of faith required by the Constitution of Delaware, in 1776. The decision then quotes from the First Amendment to the Constitution of the United States the following:—

Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof,—

an utterance in fundamental law which was designed to forever *shut out* from the fair land of America, the *religious intolerance* of the Old World governments, from which emanated all of the above utterances on which the decision was based. The religious declarations from Columbus down to the adoption of the Constitution are all diametrically opposed to and by the First Amendment to the Constitution. The Amendment is put there for the *purpose of opposing the entering* of any such sentiments into this Government. Yet in the face of all this this Supreme Court decision of February 29, 1892, declares:—

There is *no dissonance* in these declarations. There is a universal language pervading them all, having one meaning; they affirm and reaffirm that this is a religious Nation. . . . They speak the voice of the entire people.

The decision then cites the declaration of the Supreme Court of Pennsylvania, that "Christianity is, and always has been, part of the common law." This it accepts as authority, as it does also the decision of Chief Justice Kent, of New York, which "assumes that we are a Christian people." From this it proceeds to consider the form of oath prevailing, and from that to "the laws respecting the observance of the Sabbath." "*These*," says the court, "and many other matters which might be noticed, add a volume of unofficial declarations to the *mass of organic utterances* that

"THIS IS A CHRISTIAN NATION."

Here is the decision of the highest branch of the Government that *Christianity is the religion of this Nation*, and this is just what the Constitution, the fundamental law of this Government, is made to mean. It matters not how the common mind may understand the Constitution, and the First Amendment thereto, designed by our forefathers as a safeguard against the encroachment of religion, the Supreme Court has decided the matter, and that settles it. Congress might pass a law to that effect. Congress and three-fourths of the State Legislatures might change the Constitution so that it would declare this to be a "Christian Nation," but we do not see how all that could make the matter any stronger than this decision of the Supreme Court, which, in the matter of law, is above both Congress and president.

We have, then, the claims of the

Church that "this is a Christian Nation," and the demand that it be recognized by the Government. We have the decision of the Supreme Court, the highest branch of the Government, the final arbiter in the matter of law, recognizing the demand of the Church and crystallizing it into organic law; and with that decision sanctioning laws against blasphemy, and in favor of the support and maintenance of religion by public taxation, Sunday laws, etc. Is there anything more that is necessary to constitute an image to the beast? This Government has done just what the civil power of Rome did. From the recognition of the demands of the Church in the first centuries of the Christian era the *beast* was formed in the Old World. From the recognition of the demands of the Church by this Government,

THE IMAGE OF THE BEAST

was formed in this country when the Government recognized the demands of the Church by the Supreme Court decision, on February 29, 1892.

The next step in the prophecy is to *give life* to the image. This must be by the action of the law-making power of the Government. Has this step been taken?—It has, in the action of Congress August 5, 1892, in the recognition of the Sunday dogma of the Church by closing the World's Fair on that day. This was the logical step for the Government to take. If this is a "Christian Nation," and if Sunday is the "Christian Sabbath," it logically follows that the "Christian Nation" ought to enforce the "Christian Sabbath"—a dogma upon which the Christian Church as a whole, both Catholics and Protestants, agree.

This is logically the first step to follow the making of the image. It has been taken. Life has been given to the image. The next step is to enforce by oppressive laws and penalties what it has now recognized. The Government has now taken its stand, it has declared its position, and the clamors of a backslidden Church and the "honor" and "dignity" of the Nation will force the civil authorities to do just what the prophecy has said they would do. It has declared that Sunday is the Sabbath of this "Christian Nation," and its next step will logically be to see that its declarations are respected.

We no longer walk by faith in the fulfillment of the prophecy of Revelation 13. We are seeing its fulfillment before our very eyes, and louder than ever would we lift a warning voice to our fellow-countrymen, in the language of inspiration: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Rev. 14:9,10. "Fear God, and give glory to Him; for the hour of His judgment is come; and *worship Him* that made heaven, and earth, and the sea, and the fountains of waters." Verse 7.

Who Will Hear the Voice?

A CORRESPONDENT from the city of the World's Fair, who has read THE SENTINEL, quotes the last paragraph of an article in a late issue, in which the final sentence is, "Where is the voice that will sound the truth so loud that it will ring in the ears of every man?" and says: "If you need wisdom to find the voice

you have called for you can find it in St. Luke, 9:35." The voice that spoke from the cloud which overshadowed the mountain where Peter and James and John and the Master were at prayer, was the voice of God. The utterance was a command of God—the entreaty of a Father. "This is my beloved Son: hear him." God had spoken to men often since that afternoon in Eden when at the sound of his voice Adam and Eve hid themselves; but they had hidden and stopped their ears, now he both pleads and commands, "Hear my Son!" Christ the Son of God preached to man the gospel of peace and good-will to all, the gospel of salvation from sin—the hope of eternal life. The cry of this voice is, to him who hath ears, let him hear, and whosoever will, let him come. Again, in this afternoon of the world, as the voice of God is heard, by his Son, they hide and they stop their ears. If this be true is there any voice that can sound the truth in the ears of every man, however loud it may speak, until that day when the Lord himself descends from heaven with a shout, and every eye shall see him and every ear hear him? W. H. M.

Some Scraps of New England History.*

THE SUFFERINGS OF THE QUAKERS.

IN July, 1656, Mary Fisher and Anne Austin, two Quaker women, landed in Boston. By some means, news of their coming had preceded them. Before they were allowed to land at all, Richard Bellingham, the deputy-governor, Governor Endicott being absent, sent officers aboard the ship, "searched their trunks and chests, and took away the books they found there, which were about one hundred, and carried them ashore, after having commanded the said women to be kept prisoners aboard; and the said books were, by an order of the council, burnt in the market-place by the hangman." The women were soon taken from the ship, however, and at once "shut up close prisoners, and command was given that none should come to them without leave; a fine of five pounds being laid on any that should otherwise come at or speak with them, tho' but at the window. Their pens, ink, and paper were taken from them, and they not suffered to have any candle-light in the night season; nay, what is more, they were stript naked, under pretense to know whether they were witches, tho' in searching no token was found upon them but of innocence. And in this search they were so barbarously misused that modesty forbids to mention it. And that none might have communication with them, a board was nailed up before the window of the jail." August 18, the following order was issued to the jailer:—

To the Keeper of the Boston Jail:

You are by virtue hereof to keep the Quakers formerly committed to your custody as dangerous persons, industrious to improve all their abilities to seduce the people of this jurisdiction, both by words and letters, to the abominable tenets of the Quakers, and to keep them close prisoners, not suffering them to confer with any person, nor permitting them to have paper or ink.

Signed, EDWARD RAWSON,
August 18, 1656. Sec. of the Boston Court.

They were not only denied food by the authorities, but "liberty was denied even to send them provisions." "Seeing

* Condensed from "Two Republics."

they were not provided with victuals, Nicholas Upshal, one who lived in Boston, and was a member of the church there," bought of the jailer, for five shillings a week, the privilege of furnishing them with food. September 7, another order was issued to the jailer, commanding him "to search as often as he saw meet, the boxes, chests, and things of the Quakers formerly committed to his custody, for pen, ink, papers and books, and to take them from them."

"After having been about five weeks prisoners, William Chichester, master of a vessel, was bound in one hundred pound bond to carry them back, and not suffer any to speak with them, after they were put on board; and the jailer kept their beds . . . and their Bible, for his fees." During the imprisonment they were frequently examined by the ministers with a view to getting some hold on them by which they might be dealt with for the heresy of schism, or some such crime, but all in vain. It was well for the two women that they happened to be sent away when they were, for not long afterward Endicott returned, and was not a little displeased with Bellingham, the deputy-governor, for dealing so gently with them, declaring that if he had been there, he "would have had them well whipped," although as yet the colony had no law at all concerning Quakers.

These two women had not been long gone before eight other Quakers arrived in Boston. They were subjected to the same sort of treatment to which the other two had been. In the same month of September, the Commissioners of the United Colonies met at Plymouth, and the Boston court called upon them to stir up Plymouth Colony to vigilance, especially against the Quakers. The letter ran as follows:—

Having heard some time since that our neighboring colony of Plymouth, our beloved brethren, in great part seem to be wanting to themselves in a due acknowledgment and encouragement of the ministry of the gospel, so as many pious ministers have (how justly we know not) deserted their station, callings, and relations; our desire is that some such course may be taken, as that a pious orthodox ministry may be restated among them, that so the flood of errors and principles of anarchy may be prevented. Here hath arrived amongst us several persons professing themselves Quakers, fit instruments to propagate the kingdom of Satan; for the securing of our neighbors from such pests, we have imprisoned them all till they be dispatched away to the place from whence they came.

"The commissioners gave advice accordingly," but Bradford, who was governor of Plymouth, would not take any such steps. After his death, however, severe measures were adopted.

October 14, 1656, the general court of Massachusetts enacted the following law:—

Whereas there is an accursed sect of heretics lately risen in the world, which are commonly called Quakers, who take upon them to be immediately sent of God and infallibly assisted by the Spirit, to speak and write blasphemous opinions, despising governments, and the order of God in the church and commonwealth, speaking evil of dignities, reproaching and reviling magistrates and ministers, seeking to turn the people from the faith, and gain proselytes to their pernicious ways: This court taking into consideration the premises, and to prevent the like mischief as by their means is wrought in our land, doth hereby order, and by the authority of this court be it ordered and enacted that what master or commander of any ship, bark, pink, or catch, shall henceforth bring into any harbor, creek, or cove, within this jurisdiction, any Quaker or Quakers, or other blasphemous heretics, shall pay, or cause to be paid, the fine of one hundred pounds to the treasurer of the county, except it appear he want true knowledge or information on their being such, and in that case he hath liberty to clear himself by his oath, when sufficient

proof to the contrary is wanting. And for default of good payment, or good security for it, he shall be cast into prison, and there to continue till the said sum be satisfied to a treasurer as aforesaid. And the commander of any catch, ship, or vessel, being legally convicted, shall give in sufficient security to the governor, or any one or more of the magistrates, who have power to determine the same, to carry them back to the place whence he brought them, and on his refusal to do so, the governor or any one or more of the magistrates, are hereby empowered to issue out his or their warrants to commit such master or commander to prison, there to continue till he give in sufficient security to the content of the governor, or any of the magistrates as aforesaid. And it is hereby further ordered and enacted, that what Quaker soever shall arrive in this country from foreign parts, or shall come into this jurisdiction from any parts adjacent, shall be forthwith committed to the house of correction, and at their entrance to be severely whipped, and by the master thereof to be kept constantly to work, and none suffered to converse or speak with them during the time of their imprisonment, which shall be no longer than necessity requires. And it is ordered, if any person shall knowingly import into any harbor of this jurisdiction any Quaker's books or writings concerning their devilish opinions, he shall pay for such book or writing, being legally proved against him or them, the sum of five pounds; and whosoever shall disperse or sell any such book or writing, and it be found with him or her, or in his or her house, and shall not immediately deliver the same to the next magistrate, shall forfeit or pay five pounds for the dispersing or selling of every such book or writing. And it is hereby further enacted that if any person within this colony shall take upon them to defend the heretical opinions of the Quakers, or any of their books or papers as aforesaid, being legally proved, shall be fined for the first time forty shillings; and if they persist in the same, and shall again defend it the second time, four pounds; if they shall again defend and maintain said accursed heretical opinions, they shall be committed to the house of correction till there be convenient passage to send them out of the land, being sentenced to the court of assistants to banishment. Lastly, it is hereby ordered that what person or persons soever shall revile the person of magistrates or ministers as is usual with the Quakers, such person or persons shall be severely whipped, or pay the sum of five pounds.

When this law was published, Nicholas Upshal, the kind and Christian old gentleman who had bought the privilege of feeding Mary Fisher and Anne Austin, when they were in prison, "publicly testified against it." The next morning he was summoned to answer before the general court. He told them that "the execution of that law would be a forerunner of a judgment upon their country, and therefore in love and tenderness which he bare to the people and the place, desired them to take heed, lest they were found fighters against God." He was fined twenty pounds, although a member of one of the churches. And then, having absented himself from church on account of these things he was fined three pounds, and banished, although winter was now come, and he "a weakly, ancient man."

Not "Sufficient Justification."

THE *Pittsburg Commercial Gazette* of August 11, referring to members of Congress voting for the closing of the World's Fair on Sunday, says:—

Patriotism and fidelity to their official obligations, no less than a desire to fully represent the popular will, were sufficient justification for those who voted in favor of Sunday closing.

Whatever an obsequious cringing to the loud clamors of what may be styled "the popular will" may have led our national legislators to do, "fidelity to their official obligations" would most surely have prevented them from voting in favor of any measure to enforce Sunday observance; for, according to Section 3 of Article VI. of the Constitution of the United States, every senator and representative, both of Congress and of the several State

legislatures, is "bound by oath of affirmation to support this Constitution," the First Amendment of which says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This would have been sufficient justification for every one of them to have refused to have anything whatever to do with the Sunday-closing measure, and fidelity to their "official obligations" would have compelled them to thus refuse. But because of the popular clamor for religious legislation they thought it not wise statesmanship to refuse the demand of the churches, and so passed the measure, and thus committed the United States Government to a course of religious legislation, the end of which will be, as was the like course of the Roman Empire, national ruin.

W. A. COLCORD.

The Genesis of Sunday.

HOW A PAGAN HOLIDAY BECAME A PART OF OUR CIVILIZATION.

How can Sunday be such a day as is claimed in our times by believers in the Bible, when those very Scriptures show that in the apostles' age it was put to secular uses? The arguments taken from Scripture to show that Sunday was a secular day and the instances of its secularization could be multiplied, if need be, but the reader is asked to pass at once from the biblical to the historical consideration of the subject, since the Bible in the hands of theologians is a very flexible book, being, as some one has said, "A fiddle on which any tune can be played." Sunday was never declared to be sacred by any biblical writer nor by any writer for several centuries after the apostolical period. It was made sacred, using that word in a narrow sense, by civil law and custom. There is no historical proof in controversion. On the 7th of March, 321, Constantine issued his famous Sunday edict, commanding that there be no labor, except in the fields, on the venerable day of the sun. This edict contained no allusion to any Christian sentiment. With the pagans comprising the largest portion of the empire, Sunday was already the chief day of the week. It was the day they had consecrated to the worship of the sun. Being already in the habit of abstaining from labor on that day, they were obliged to abstain from secular pursuits on their conversion to Christianity on the Sabbath or sacred day, which the newly adopted religion brought with it. But as the pagan converts became more numerous than the Jewish, and finding the abstinence from labor on two days—the Sabbath of the Bible and Sunday of pagandom—irksome, they amalgamated the two, and thus Sunday became the sacred day.

Again, to blend as far as possible into one harmonious whole the discordant systems of paganism and Christianity was the height of Constantine's ambition. As a result, it is charged by Protestants that Christianity was corrupted, and all history and candid scholarship sustains the charge. In order to unite the young and rising faith with the old and waning one, compromises were effected, but theologians are loath to face the fact, and, often being in possession of it, are loath to make it known, that one of these compromises resulted in the overthrow of the Sabbath of the Bible in favor of the Sunday of

pagandom. Years afterward, when in a controversy the Puritans of England charged inconsistency on the part of the Episcopalians because they, claiming to be anti-papists, yet observed without scriptural warrant the holidays of the Roman Church, the Puritans were met with the countercharge of similar inconsistency because they observed Sunday, since it, too, was clearly an ecclesiastical institution of papal-pagan origin, with as little foundation in Scripture as the various saints' days and holy days of the Papacy. To extricate themselves from these straits, scriptural reasons had to be given for their practice. Necessity, which so often has proved to be the mother of invention, found a way out of the dilemma, and one Nicolaus Bound, promulgated the theory that Sunday had rightly taken the place of the Sabbath, basing his theory on false and unscriptural ground. In the process of time additional supposed arguments were added to this, among which the one that Jesus met his disciples after the resurrection on the first day of the week in honor of that event, and hence thereafter that day became the day of Christian assembly and worship. One of these appearances took place after the disciples had fished all night and caught nothing, which, according to the Jewish division of the day, was the night of the first day of the week, conceding the claim to be correct that it was that day. Jesus that morning himself commanded them to cast their nets into the sea again, which, according to the story, they raised so full of fish that with difficulty only could they lift them. In time a few irrelevant scriptural texts were perverted and pressed into service, so that Sunday might seem to have a Bible basis.

This is the history of Sunday sacredness, and shows what a shallow institution it is for us to make so much ado about in our day. The civil laws in its behalf are as much a disgrace to our civilization as they are contrary to our national Constitution and subversive of the principles Jesus of Nazareth taught, even if they were in favor of the Sabbath he observed. His teachings, until the time of the pagan butcher Constantine's "conversion," had no help from civil powers, yea, rather the powers of this world opposed the Nazarene. These laws not only breed crime and hypocrisy among the irreligious, but also engender intolerance and hypocrisy among the religious. By what principle of Americanism or Christianity is one man to be forced to observe any particular day according to the notions of another, so long as he does not interfere with that other man's rights?

The State's province is in things civil; let the churches look after the conduct of its own members in things religious. So far as religious organizations and individuals avail themselves of those relics of former and darker times, civil laws to enforce religious obligations and practices, so far do they confess to their own inability to do the work devolving upon them, and they proclaim to the world that religion can not stand on its own merits but must have the aid of civil powers.

The moral natures of both the friends and foes of Sunday laws are impaired by their existence; the former because they must invent all sorts of hypocritical pretenses and shams for their enforcement and continuance, and the latter because they are also constantly planning devices by which to evade them.

When the falsity of the claims for Sunday is shown, and that holy day is shown to be an unholy fraud, then its friends begin to whine about the poor laborer, in whose behalf they want the laws enforced. It is true that the laborer needs more rest. He ought to have more than he gets. But who is to determine when he is tired—he himself or the ministers, many of whom have six days of rest and one of labor? In justice, I have as much right to demand that one man shall work on Sunday as he has to demand that I shall rest on that particular day. If laws we *must* have to give men one day's rest in seven, let them be such laws as shall protect each in his day of rest, but not such as shall compel a man to rest against his will. But why should the efforts of Sunday law advocates be confined to rest on Sunday only? Is Sunday rest the only rest the laborer needs? Under the very eyes of the clergy car drivers work sixteen hours a day, shop girls toil through long, weary hours, seamstresses are, by midnight oil, pricking the blood from their fingers and tearing hope from their hearts. Let the clergy attend more to the amelioration of the condition of these and others like them, and more credit will be given them for sincerity.

It is to be hoped that soon the day will come when we shall have a separation of Church and State, when each will attend to its own business, and when every citizen will enjoy his own rights without interfering with another. This is American and Christian.—H. B. M., in *Commercial Advertiser*.

A New Book.

"Paganism Surviving in Christianity." By Abram Herbert Lewis, D.D., author of "Biblical Teachings Concerning the Sabbath and the Sunday," "A Critical History of the Sabbath and the Sunday in the Christian Church," "A Critical History of Sunday Legislation," etc., etc., 12 mo., gilt top, \$1.75: G. P. Putnam's Sons, New York and London.

THIS, the latest of Dr. Lewis' works, is in some respects at least, the ablest that he has yet given to the public. The book is a perfect mine of well-arranged facts told in a most happy, interesting, and forcible manner. The aim of the book is to throw light upon the history of the first four centuries of the Christian Church; and to the average reader, at least, the work seems to leave little to be desired in this particular line of research. The author does not profess that his work is exhaustive, but it is certainly thorough and satisfactory.

In the outset Dr. Lewis warns the reader that—

He who judges the first century by the nineteenth will fall into countless errors. He who thinks that the Christianity of the fourth century was identical with that of the New Testament period, will go widely astray. He who does not look carefully into the history of religions before the time of Christ, and into the pagan influences which surrounded infant Christianity, can not understand its subsequent history. *He who can not rise above denominational limitations and credal restrictions can not become a successful student of church history, nor of its present tendencies, nor future developments.*

We have italicized the concluding sentence in this quotation from the author's preface, to call special attention to a most important truth clearly expressed, and yet, we think, not fully comprehended even by our author.

The book deals less in the theoretical and speculative than in the practical and

demonstrable. It shows that in corrupting Christianity paganism struck at its very root by applying to the sacred Scriptures that system of Oriental philosophy in which were the seeds of what in later times came to be known as gnosticism. "This claimed to hold within itself," says our author, "the knowledge of God and of man, of the being and the providence of the former, and of the creation and destiny of the latter." "In Oriental religions all external phenomena expressed a hidden meaning. Applying this doctrine to the Scriptures, the Jewish Gnostics taught that a hidden meaning was to be found in all the laws, ceremonies and rituals. They invented the theory that a secret tradition had been handed down from the time of Moses; the interpretation of the Jewish Scriptures had been greatly perverted in this way."

It was by this means that much of paganism was very early injected into Christianity. It was in this way that pagan water-worship corrupted Christian baptism, that pagan sun-worship and holidayism well nigh supplanted Christian Sabbath observance, and that Church and State union—a system of pagan origin—came to be regarded as essential to the highest development of national and social life.

Chapters nine, ten, and eleven are devoted to a discussion of the relations which *have* existed between Church and State, and to those relations which *should* exist. The two are very different. These chapters are especially valuable.

Our author ruthlessly tears the mask from the Sunday institution and shows that it has no just claim to be regarded other than as a pagan holiday; and that if the tide of modern "holidayism" is to be stayed, if the evils of the "Continental Sunday" are to be averted, it must be by a return to the Sabbath of the Bible, and to voluntary Christian Sabbath observance instead of compulsory Sunday keeping, which always has, and ever will, result in vicious idleness rather than in hallowed rest.

That such a return, not only to the true Sabbath and its voluntary observance, but also to the primitive simplicity of the gospel will yet be made, our author believes. "In that better day," says the doctor, "the civil law will give all religion full protection and full freedom, without regard to majorities or creeds. It will neither oppress by persecution, nor control under the name of protection." It is here that our author violates the principle which he himself so clearly lays down, namely, that he who would become a successful student of church history so as to be able to judge both of present tendencies and of future developments, must rise above denominational limitations and credal restrictions. There is a "better day" coming, but history gives us no reason to expect it. Quite the contrary. History repeats itself; and already signs are not wanting which indicate that modern civilization is about to crumble under its own magnificence, even as Rome crumbled a millennium and a half ago. And the Scriptures plainly declare that instead of growing better, "evil men and seducers shall wax worse and worse," that "all that will live godly in Christ Jesus shall suffer persecution," and that until destroyed by the brightness of Christ's second coming, the "mystery of iniquity," the "man of sin," the Papacy, that great corrupter of true religion, that seducer of

the people of God, shall continue his wicked work and sustain his blasphemous pretensions. "That better day" will come, but it will be ushered in not by human reform, but by the coming of our Lord, by the dashing in pieces of all earthly powers, and by the setting up of the everlasting kingdom of God.

However, on the whole, "Paganism Surviving in Christianity" is one of the best books with which we are acquainted, and we wish that everybody would read it.

C. P. B.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

Baptists Appeal to Civil Law.

THE Baptist Church and the Young Men's Christian Association of Englewood, a suburb of Chicago, have determined that the managers of the Marlowe theater, of Englewood, shall give no Sunday night entertainments. This suburb has recently been annexed to the city of Chicago, and the theater has paid its license to the city, and claims to be subject to the ordinances of the city to which it pays license; but the church people of Englewood are determined to enforce upon the theater the Sunday closing laws which existed before the annexation. The Baptist church is next door to the theater, although it is claimed that the construction is such that neither is a disturbance to the other. Services or entertainments in progress in one can not be heard in the interior of the other building. Sunday, August 21, the church faction secured the co-operation of the police, and succeeded in so intimidating the actors that they refused to go upon the stage, and the considerable audience which had gathered was disappointed. The theater management returned all admission fees, and prepared to contest the question both by civil injunction against the local authorities and by public argument. On the evening of Sunday, August 28, the theater was thrown open for the discussion of the Sunday closing question. The advocates of Sunday closing by law apparently preferred, however, to carry on their agitation where they could not hear the voices of opponents, or meet with any dissenting views or arguments uncomfortably difficult to answer. They, therefore, gave out in their forenoon services that there would be no mass-meeting at the theater in the evening, as there would be no speakers present, and appointed a union meeting of the churches in a more godly place.

Despite this misrepresentation, the theater was crowded to hear the principles of civil liberty in religious matters presented. The auditorium which seats fifteen hundred was filled and the aisles and lobbies packed to the doors. A series of resolutions was adopted protesting against Sunday closing by authority of law, and also this in reference to the World's Fair:—

A mass-meeting of the citizens of Englewood, bearing in mind the policy of the American Republic that there shall be a perpetual separation of Church and State, look with alarm upon the tendency of the times in seeking legislation to advance merely religious interests; therefore be it

Resolved, That we protest against the act of Congress providing for the closing of the World's Fair on Sunday, and we urge that such act in so far as it relates to Sunday be repealed.

The Chicago Times, reporting the meeting, says:

The first speaker was A. T. Ballenger, secretary of the National Religious Liberty Association. He had been sent to Englewood under the information that the Marlowe theatre managers were persecuting the Baptist Church. When he looked over the ground he found the shoe was upon the wrong foot. He said he had never witnessed a more flagrant example of church bigotry and intolerance than is being manifested in Englewood and backed up by a mayor and chief of police who were too cowardly to close Garfield park race track. [cheers.] It was the old, old story of religious bigotry which

compassed the crucifixion of Christ, which stoned Stephen, which cast the early martyrs to the wild beasts, which maintained the Inquisition, which caused a Protestant judge to sentence Michael Servetus to be burned at the stake, which prompted the Boston magistrates in Gov. Endicott's time to hang three "heretics" and sentenced two Quaker women to be publicly whipped and driven from the colony. It was the same religious bigotry that burned the Salem witches. It was the same religious intolerance which drove Roger Williams from home in the dead of winter to take shelter with Massasoit, the Indian chief, and caused that red "heretic" to exclaim: "What a God have the English that they persecute each other so!" It was the same kind of religious bigotry which sent four honest farmers of Tennessee to jail a few weeks ago for observing the seventh day of the week as a day of rest and working on Sunday. It was the same religious but unchristian bigotry which threatens to close the World's Fair on Sunday. It was time to rise and repel such tyranny. [Cheers.]

COMPULSION NOT THE SPIRIT OF CHRIST.

It is this bigotry and intolerance that the National Religious Liberty Association is fighting. It is an attempted union of Church and State. "I am a Christian," concluded the Rev. Mr. Ballenger, "but not the kind of a Christian that invokes a policeman's club to his assistance in converting the world. Compulsion is not the spirit of Christ. It is the result of the union of Church and State. Matters are approaching a grave crisis when a church can dominate the civil power, and call out a platoon of police to enforce the edicts of the so-called Christians. If the Baptist church in Englewood can close up this place it can close up your place, and it would be just as consistent if they would call out the police and close up all other churches and compel everybody in Englewood to worship at the Baptist church. It would come to pass that the church having the strongest pull with the police department would have the biggest congregation. I tell you, my hearers, that eternal vigilance is the price of liberty." [Prolonged cheers.]

The chairman then introduced the Rev. A. T. Jones, editor of THE AMERICAN SENTINEL, New York. Mr. Jones talks as emphatically as a pile-driver, and every time he came down the audience applauded. He said the question was simply whether the civil power should be dominated by the religious power. The question concerned not only Englewood, but the whole people of the United States. The speaker read extracts from the Constitutions of the United States and the various States showing that the cornerstone of republican institutions was complete religious liberty. "The action of the Englewood fanatics," he continued, "is indorsed by neither civil nor divine law. Jesus Christ was the author of free thought and religious liberty. It was the Master who said: 'If any man hear my words and believe not I condemn him not.' If Christ had been fashioned after the Englewood fanatics, he would have called for a squad of police and clubbed his enemies into subjection." [Cheers.]

Mr. Jones spoke nearly two hours.

AFTER THE OTHER THEATERS.

It appears that the Young Men's Christian Association of Englewood, puffed up by its recent victory, is going to close all the Sunday night theaters in Chicago. The Englewood Eye, the organ of the closing faction, says:—

Secretary T. P. Day, of the Englewood Young Men's Christian Association is organizing a movement which is being entered into by the churches and Young Men's Christian Associations all over the city to close every Sunday theatre in Chicago. Six days in the week is enough for business and play-house employees, and actors ought to have a rest one day in seven the same as other folks.

The Englewood Call contains the following, which is given as the sentiment of the closing faction:—

From the agitation of the question of opening the Marlowe theatre Sunday evenings will spring a movement for the suppression of Sunday theatrical performances all over the city. The plans are already laid and many prominent people are enlisted in the cause. It will be inaugurated by the emphatically expressed sentiment of all the churches, and a unified and systematic movement will then be carried on.

The church people of Englewood are thoroughly determined to close all theatres and places of amusement on Sunday. They have appointed a committee of five to employ counsel and take measures to attain this end.

A CORRESPONDENT for the Daily News, of Moorhead, Minn., speaking of the organized effort to secure religious legislation in this country, says:—

"We might console ourselves with the idea that these were only a few misguided individuals, and therefore no harm could come of it, did we not

know that the Association is legally incorporated, having a publishing house and its own literature, a president and one hundred and twenty vice-presidents, representing thirty States, with our country divided into districts, over which presides a district secretary; that among these may be found some of the leading men of the land, including college professors and doctors of divinity; and that allied with them are some of the strongest and most influential organizations in the country. In fact, they form one of the most potent religious combinations, and that for a political purpose. They are aiming at nothing less than the control of the civil arm for the furtherance of the interests of the Church. Now is there danger in such a combination? From the Senate Report, 1829, we read: 'Extensive religious combinations, to effect a political object are, in the opinion of the committee, always dangerous. . . . All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it, and the catastrophe of other nations furnishes an awful warning of the consequences.'

"Will the people of this generation take heed to the warning before it is too late?"

Sixteenth Annual Congress of the American Secular Union.

THE Sixteenth Annual Congress of the American Secular Union will be held at Chicago, October 23, 24 and 25.

This society was organized in Philadelphia, July 4, 1876, to oppose the encroachments of the National Reform Association upon religious liberty.

The action of Congress in closing the World's Fair on Sundays, at the dictation of a Christian minority, demonstrates that the existence of an active, secular society is a necessity. It also shows how much may be done by thorough organization.

That the Exposition has been ordered closed in accordance with the demand of the people, no one pretends. It has been done by an inferior faction in spite of the people's protest. It is a legend in this Republic that "government derives its just powers from the consent of the governed."

This principle underlies the very existence of the Republic. Through its practical acceptance the United States of America has become the ideal of the world. It represents no king, no priest, no religion, but the people only. The National Reform Association, the American Sabbath Association, the Prohibition party, combining with other less prominent organizations, have ignored the Declaration of Independence and the Constitution of the United States by declaring that God, and not the people, is the immediate source of all political power, thus indorsing the fundamental principle of a theocracy.

With this claim they have succeeded in securing governmental recognition of what they claim as "God's day."

Not only have they captured the executive, but the judiciary. The Supreme Court has been seduced to decide in favor of the proposed theocracy, by declaring that "this is a Christian Nation."

Accordingly, people who are not acting in accordance with the Christianity which is recognized by the authorities, are fined and imprisoned, their property confiscated, and although the vast majority believe in freedom of speech and press, and in religious liberty, yet so undisciplined are the loyal forces that no combined resistance is made to this unconstitutional invasion of individual rights.

We hope that every Secularist who can do so, whether liberal or Christian, will attend the Congress, October 23. We desire especially that the lecturers should be present.

At the coming convention the advisability of holding an International Congress in 1893 will be considered. The Board is merely representative, and can go no farther than the members of the organization enable it to go. It is the members, then, and not the Board, that must decide this question.

As the dedication of the Columbian Exposition immediately precedes the Congress, the reduced rates on the railroads at that time will enable liberals throughout the country to attend. Trusting that advantage will be taken of this opportunity, we extend to you, one and all, a cordial invitation to be present, and aid us with your wisdom and advice in outlining the future work and policy of the organization.

CHARLES B. WAITE,

President Am. Secular Union.

Chicago, Aug. 22, 1892.



NEW YORK, SEPTEMBER 8, 1892.

THE SENTINEL of September 22 will be a number of special value and should be put into the hands of tens of thousands of new readers. For this purpose it will be furnished at one dollar per hundred, or eight dollars per thousand. **Order Early.**

THE Baptists, after having made in the early history of this country an enviable record as defenders of religious liberty, are now, to some extent at least, proving recreant to the principles which a century ago they so ably advocated. This is most noticeable in their advocacy of Sunday legislation.

THE *Examiner*, a Baptist paper published in this city, in its issue of September 1, thus defends Sunday laws:—

The State recognizes the right of man to a Sabbath, or day of rest. The need of such a day is indelibly written in the physical and moral constitution of man. The law of periodic rest is imperious and is not to be broken without suffering, therefore "the Sabbath was made for man." The daily waste of reserved strength is not quite repaired by nightly rest, and there is need of such additional periodic rest as Sabbath observance supplies. Careful physiological study shows that the Sabbath is an institution essential to the physical and moral well-being of man, and that its preservation is more than ever demanded in these days of intense activity and grinding competition. It is on this theory that the State legislates, not to further any religious end.

CERTAINLY "the State recognizes the right of man to a Sabbath, or day of rest," and it also recognizes the right of man to a great many other things which it does not undertake to guarantee to him, and, above all, which it does not undertake to force upon him. The State recognizes the right of man to sleep, but it does not for that reason provide that all men shall sleep at the same time. It simply provides that any man who wantonly and maliciously disturbs another at any time may be punished for breach of the peace, or for noisy and boisterous conduct. If some men choose to work at night and sleep in the day time, as thousands do, there is no law to prevent them from so doing. Why is not the same freedom of choice permitted in the matter of Sunday rest?

THE oft-repeated claim reiterated by the *Examiner*, that a regular seventh day of rest is essential to the physical well-being of man, is by no means well-established. Peoples, who, like the Chinese and Japanese, have no regular, weekly rest day, enjoy, other things being equal, quite as good health and live quite as long as do people in the United States and England. "The Sabbath was made for

man;" but inasmuch as it was made and given to him before the fall, before the sentence: "In the sweat of thy face shalt thou eat bread," it is evident that its primary purpose was not physical rest but spiritual felicity. That this is so is evident also from the fact that in the redeemed state, the new earth, spoken of in 2 Peter 3:13, the Sabbath is still to be observed as a day of joy and worship: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23. The Sabbath is God's memorial, made for man, not that he might rest from physical toil, but that by its constant recurrence the creature might the better keep in mind the Creator. Sunday does not, however, serve this purpose, hence the necessity of finding some other reason for its observance.

THE *Examiner's* denial that Sunday laws are for the furtherance of religion, avails nothing in the light of evident and well-established facts. The claim is modern and disingenuous. Our Sunday laws are derived from English law, and nobody pretends that English Sunday laws were for any other purpose than in the interests of religion. Blackstone treats of Sunday legislation under the heading, "Of Offenses against God and Religion." The civil Sunday for civil reasons was unknown in his day, and it is still unknown to the courts of several of the States of the American Union. The Supreme Court of Minnesota has decided (8 Minnesota Reports 13) that "the Sabbath laws of the State can have no other object than the enforcement of the fourth of God's commandments." The Supreme Court of Texas held (Texas Reports 524) that "the disregard of the Sabbath, the refusal to recognize it as a day sanctified to holy purposes, constitutes the offense." Similar decisions could be cited in the Reports of many other States, notably Pennsylvania, Alabama, Georgia, Connecticut, and Tennessee. Indeed it is only in comparatively recent years that anybody has denied that the purpose of Sunday laws is to protect the day in the interests of religion and because of its religious character.

In an unofficial utterance following his decision in the well-known King case, Judge Hammond, of the United States District Court for the Western District of Tennessee, said:—

It is a somewhat humiliating spectacle to see the Sunday advocates trying to justify the continuance of Sunday legislation . . . upon the argument that it is not in conflict with the civic dogma of religious freedom. *It surely is.*

Yet in the face of this declaration Judge Hammond argues that,—

The bare fact that the mass desires Sunday as the public day of rest, is enough to justify its civic sanction; and the potentiality of the fact that it is in aid of the religion of that mass might be frankly confessed and not denied.

In his decision of the King case the same Judge said:—

By a sort of factitious advantage, the observers of Sunday have secured the aid of the civil law, and adhere to that advantage with great tenacity, in spite of the clamor for religious freedom. . . . The religion of Jesus Christ is so interwoven with the texture of our civilization, and every one of our institutions, that it is impossible for any man or set of men to live among us and find exemption from its influences and restraints. Sunday observance is so essentially a part of that religion that it is impossible to rid our laws of it.

If the Baptists propose to prove recreant to the principles for which their forefathers suffered persecution, some of them even to the death, let them do it candidly and openly, and not by taking refuge behind a falsehood. "The civil Sunday" is a figment of a bigoted and intolerant imagination. It is no more civil than was infant "baptism" when required by civil law in Massachusetts two centuries ago. Have Baptists forgotten the history of colonial times and their proud record as defenders of soul-liberty? The *Examiner* certainly has.

THOSE Tennessee bigots and persecutors who insist that Seventh-day Adventists might be compelled by law to work on the Sabbath, are respectfully referred to art. 11, sec. 15 of the Constitution of Tennessee, as follows:—

No person shall in time of peace be required to perform any service to the public on any day set apart by his religion as a day of rest.

This provision covers all the ground. It fully protects every citizen of Tennessee in his right to choose his Sabbath, and that, whether he is at liberty or in prison. It protects the observer of the seventh day from jury duty and road work upon the Sabbath; and should protect him from the lash of the overseer's whip for refusal to labor upon that day even when imprisoned for his faith, as Seventh-day Adventists have been imprisoned in Tennessee.

WE publish on another page the call for the Sixteenth Annual Congress of the American Secular Union. It is to be hoped that the present Congress will confine its efforts to the objects for which the Union was originally organized, and not make it an occasion for waging war upon Christianity. Under the administration of a former president, the Secular Union was operated largely as an infidel club. Nothing could be more out of place in an organization inviting the co-operation of Christians. "Liberals" should be liberal indeed.

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A WEEKLY PAPER

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It has always been the boast of the American citizen that this was the land of the free, and a refuge for the oppressed of all nations. The persecuted and down-trodden of the world have been encouraged to seek a haven here. The United States has made itself the apostle to the whole earth of equality before the law to all men. The people of the world have heard. They believed.

THE gospel of unalienable rights found many believers. The doctrine that the true purpose of government is to secure these rights to men found numerous upholders. The idea that it was from the consent of the governed that governments derived their just powers was like a vision of Paradise regained. It is not to be wondered at, that increasing millions sought to realize for themselves the blessings of this later Eden in the New World.

For a hundred years the United States preached these principles, and, in the cases of the immigrants who grasped the outstretched hand of brotherhood extended to them, it practiced the principles which it preached. Colonial ecclesiasticism was but a memory. Neither tolerance nor intolerance ruled, but equity and equality were the watchwords of the State. All were welcome, and equally welcome. The invitation was without reserve to all,—Come! They heard, they answered, they came.

THE invitation has gone out; the multitudes have come from Europe, the East,

the far East. They continue to come. Are they still welcome? If they are not still welcome, why is it that they are not? The Chinese exclusion act, and the extraordinary precautions of the Government for its enforcement, prove conclusively to the Oriental that he is no longer welcome.

The late statutory discriminations against alien labor, and the method of the application of the foreign contract labor law, are more than a hint to the European masses that they are no longer wanted here. What is the occasion of such a complete change in policy as this? This Nation has lately made a judicial profession of Christianity. Is the reason for this coincident change in foreign policy to be found in that?

THE conversion of the Nation to Christianity was accomplished through a decree of the Supreme Court. The decision, in which the Nation made its public profession of religion, also acknowledged the binding force and propriety of an alien labor law of which the purpose was to discriminate against foreign workingmen, and in favor of resident laborers. But the plea was made, that, because this was a Christian Nation, it must necessarily be contrary to its policy to exclude Christian ministerial or missionary laborers. In the very profession itself of our national religion there is found this serious anomaly. It has heretofore been the policy of this country, humane, generous, just, to discriminate against none, but gladly share with all the blessings of a free Government, and the wider opportunities for the pursuit of happiness which this country has afforded. If the religious professions, which this country has made, have been made in perfect candor and good faith, why is there this incongruity?

IN the Gospel of St. Matthew it is related, that, as Christ sat upon the Mount of Olives, his disciples came privately to him and asked what would be the signs of his second coming, and of the end of

the world. When he had given them the evidences of its near approach, and assured them that the day and hour was known, and would be known, to none, not even the angels, only the Father alone,—then he counseled them to be always in readiness for that great event, and spoke to them in beautiful parables, closing his discourse with a terse description of the final examination of the righteous and the unrighteous. He said to them, that, when he should come again in all his glory with the holy angels about him, all nations would be gathered before him, and he should divide the righteous from the unrighteous, and set the one on his right hand and the other on his left. The righteous he would call “blessed of my Father,” and say to them that they should come to their inheritance,—to the kingdom that had been prepared for them since before the foundations of the world were laid. But the unrighteous he would call, “cursed,” and order them from him into the fire prepared for the devil and his angels. To the one,—the second death; to the other,—life eternal! With a directness to be understood by the simplest, he gave his reasons for making this distinction.

To those to whom he gave the heritage of eternal life, he said that it was theirs because they had given him food when hungry, water to drink when athirst; had clothed him when naked and cold; visited him when sick and in prison; and, when a stranger they had received him gladly. But as for the others, when he had been hungry, they had not fed him; when he had thirsted, they had not given him drink; they had not clothed him when cold and naked; when he was in prison and sick they had not visited and comforted him; when he came a stranger among them, they had shut the door upon him.

When they both alike disclaimed having done, or having failed to do, all this to him personally, he said to them that as they had done this to the least of his

brethren they had done it to him; and as they had not done these kindly charities to his brethren, so they had failed to do them to him.

Those whom he addressed so tenderly, as the blessed of his Father, and to whom he gave the highest possible gift, had entertained an angel unawares. The others had entertained no angels except those who came to them well accredited, having the insignia of their rank, and carrying properly certified letters of credit showing their financial standing, and so introduced that there might be no mistake as to their social position. The one were the righteous and Christlike; the other were the unrighteous and unchristian.

If this is a Christian Nation,—if it can be a Christian Nation,—which must it be, Christlike, or un-Christlike? If a nation can be Christian, when did this Nation show the most Christlikeness? When it opened its doors to the stranger and received him gladly, offering him, with a full hand, all the good things of the earth? Or when it closed its doors to some and strove to make it more difficult to others to enter? Is it consistent to profess both Christianity and un-Christlikeness in the same testimony? Does not such inconsistency savor of hypocrisy? Is there that difference between the Christianity of Christ and "American Christianity?" Is there a new religion, and is the United States its prophet? Has it forsaken the religion of unselfishness, and does it now profess the religion of selfishness, and has it christened this "American Christianity" and established Sunday observance as its sign manual, obligatory upon the American citizen?

All this bewildering maze of intricate inconsistencies which arise about these questions are significant—of what? That this is not a Christian Nation. That there can be no such thing as a Christian Nation. That the whole idea as now taught is but the figment of a deluded imagination. There can be no such thing as corporate religion. Religion, pure and undefiled, can never be anything but an individual experience. In that representative government whose individual citizens have, in the greatest majority, a personal experience of the religion of Jesus Christ, there, civil equity will most abound, and will more and more abound. But in these United States under the hypocritical pretensions of a judicial profession of religion it does, and will, less and less abound.

W. H. M.

Are Sunday Laws a Civil Necessity.

"To substitute a weekly holiday for the Sabbath," says the *Examiner*, of this city, "would be the most cruel wrong that could be done to the man who earns his daily bread by daily labor. The Sabbath is a necessity to him, and whoever attacks it directly, or indirectly undermines it, is the laboring man's enemy, however he disguises himself."

"To substitute a holiday for the Sabbath" would be an impossibility with any man who really keeps a Sabbath; for he would accept no such substitution. But if the individual desires a holiday instead of a Sabbath nothing can prevent him from having it. This our contemporary admits when it says:—

There is a constant tendency towards the increase of unnecessary labor. This is due to the growing custom of making Sunday a holiday—a day for junketing and visiting and merry-making.

So far as this concerns the merry-makers alone, the State has no cause to interfere; it is a moral question for each person to settle with his own conscience and with God. But when the Sunday holiday begins to nullify the Sunday rest day, the State may and should interfere. Its interference should be solely to protect all classes of citizens in their right to a day of rest.

The only question, especially in cities, is, whether Sunday, for that is the day that all the agitation is about, shall be a day of devotion and of refreshing rest, or of comparatively innocent pleasure and physical recreation, or one of vicious idleness. If, as our contemporary intimates ought to be the case, excursions to the country, and all other avenues of pleasure requiring the employment of labor should be closed, the day would be, for the most part, one of vicious idleness with all but the comparatively small minority who regard and keep it as a Sabbath. For if people who are confined to the office, the shop, or the factory, six days are compelled to remain in the city on Sunday, and are not inclined to go to church, they will resort to the saloons or to worse places; and if these are closed, as they never all are, people will resort to dissipation in their own homes; for idleness, unless sanctified by the influences of religion, inevitably breeds vice. Continuing, the *Examiner* says:—

Consider what would be the lot of vast classes of working people with fifty-two holidays a year and never a day of rest. That one part of the people may play another must work. To cater to the demands of the merry-makers, thousands must find Sunday the most laborious day of the seven, instead of the most restful. This is true already of employees of horse-car and railway and steamboat companies, of hotel and restaurant keepers, of policemen. How long will it be before Sunday labor becomes general if present legal restraints are ignored or repealed?

As a matter of fact there are comparatively few people who do not, or at least who may not, have regular days of rest if they so desire. Railroad and other employees who work on Sunday, are, with few exceptions, given some other day in the week for rest. And it is a rare thing to find a laboring man broken in health from having insufficient time for rest. Improper living, dissipation, unsanitary surroundings, etc., destroy thousands; and yet on the whole while "holidayism" has been supplanting in a measure, at least, the better form of Sunday observance in this country, the average of human life has increased instead of decreased as one would be led to expect that it would have been by the theories of those who assume that stated weekly rest is a physical necessity.

THE PEOPLE WILL TAKE REST.

The fact is that while real regard for sacred things is on the decrease, and while this naturally leads to holidayism instead of Sabbath keeping, the tendency of the times is toward fewer hours of labor and larger opportunities for rest and recreation than formerly, and Sunday laws are not needed to enable the mass of the people to secure the physical benefits to be derived from this state of affairs. And to force upon people the benefits of religion is both improper and impracticable. The people will take all the physical rest that they need and desire, but it is impossible to force upon them the spiritual rest which alone constitutes Sabbath observance.

California has no Sunday law, and for this reason is an excellent illustration of the ability and willingness of the people to regulate for themselves the matter of

Sunday rest. The facts as stated by the friends of Sunday themselves show that Sunday observance has actually improved in that State since the repeal of the Sunday law.

In 1885 Rev. W. F. Crafts published his book, "The Sabbath for Man," in which he relates that in order to obtain a world-wide view of Sabbath observance he corresponded with more than two hundred persons residing in nearly every nation of the world. One of the questions which he asked was:—

Where have you seen the best Sabbath observance?

To this, a San Francisco pastor responded:—

Among the Christian people of California.

Mr. Crafts' question and the San Francisco pastor's answer to it are found on page 95 of his book before referred to. On the preceding page occur these words:—

Both laymen and ministers say that even in California the Sabbath is, on the whole, better observed and Christian services better attended than five years ago.

"Five years ago," from the standpoint of 1885, was three years before the repeal of the California Sunday law. Therefore, taking into consideration all that Mr. Crafts said upon this subject, we conclude that according to testimony published in his own book, California had in 1885, when the State had been without a Sunday law for two years, better and more general Sunday observance than it had under a Sunday law.

And that Mr. Crafts meant to convey the idea that there had been a general improvement in California, in the matter of Sunday keeping, is further evident from the fact that the quotations which we have made from his book, are prefaced with the following, set in italics:—

Another element of hope in the United States is that the West has improved in Sabbath observance (except in the largest cities), as the communities have changed from frontier Territories into settled States.

Then, after only four and one-half lines relative to Dakota and Wyoming, follows the statement quoted, that "both laymen and ministers say that even in California the Sabbath is, on the whole, better observed, and Christian services better attended, than five years ago." This Mr. Crafts gives in his book as an encouraging fact. A residence of seven years in California, six years of which were spent in one of the largest cities of the State, justifies the writer in saying that the facts are about as "both laymen and ministers" have stated them. And with this agrees also "Holloway," a correspondent of the *New York Observer*, who, in a letter in that paper, dated October 2, 1890, said of Sunday in San Francisco:—

True, there are some drawbacks here as there are in all the cities of our land. Attractive as the city is, and in its main features very desirable as a place of residence, yet the good people who have come from the East regret the absence of some things with which they have always been familiar. There are no Sabbath laws in California and no recognition of it on the statute books of the State. Labor of all kinds can be carried on without hindrance, stores may remain open for the transaction of business as on any other day of the week, places of amusement may be open without interference from the authorities, while noisy demonstrations can go on as usual. But while there is the absence of all Sunday laws we must not draw the conclusion that there is no respect paid to the Lord's day. Truth compels us to state the fact that San Francisco is a Sabbath keeping city. The drift is plainly in that direction. The moral sentiment of the people is largely in its favor, and with very rare exceptions you will find as much order and quiet in the streets as in some of

our most favored Eastern cities. Those who knew California twenty years ago, now witness a far different order of things. The mass of the people respect and keep the Lord's day. No merchant of any respectability keeps his store open on the Sabbath. The wharves are deserted. The Italian fruit dealers in many localities close up their places of business, and even in the Chinese quarter of the city there is some recognition of the fact that this one day calls for a regard to decency and order, if not for religious reverence.

CIVIL LAW NOT NECESSARY.

"Holloway" has stated the facts just as we know them to exist in California. Truth, he says, compels him to say that "San Francisco is a Sabbath-keeping city." Sunday work and Sunday business instead of being on the increase in that State are on the decrease even in the cities. The drift is in the direction of more general rest upon that day. We do not say that this is due to a growing regard for the day; indeed we incline to the opinion that it is right in line with the general tendency of the times, which is toward shorter hours and more holidays; but that does not alter the case.

The facts show that civil law is not necessary to secure to the working people a weekly rest day. And that this conclusion is correct even the *Examiner* inadvertently admitted something over two years ago, when of the Saturday half holiday in this city it said:—

For several years, by a concerted action, some few large firms in the same lines of business adopted a system of early closing during the summer, but the practice was by no means general, and it had no sure basis until a statute made Saturday afternoon a legal holiday. When all banks and public offices closed at noon on Saturday, it was found not only practicable to close private offices and shops, but of little use to keep them open, and so the half-holiday became assured as a summer institution, and is more and more generally observed with every year.

This was said in an effort to show that Sunday laws are necessary; but instead of proving the necessity of Sunday laws, it proves conclusively that no such laws are required further than to make Sunday a legal holiday. There is no law forbidding work upon Saturday afternoon; the law simply makes Saturday afternoon a legal holiday, and banks, courts, etc., must of necessity suspend business, because business done at that time would not be legal. But to make Sunday *dies non* would not satisfy Sunday-law advocates. This is exactly the case with Sunday in California. It is a legal holiday, no public business is done and would not be legal if it were done, and yet, Sunday advocates say that California has no Sunday law, and they are demanding that a Sunday law be enacted in that State. The truth is, that that which they want is a statutory recognition of Sunday as a sacred day. And that, they say, would not be religious legislation! C. P. B.

Some Scraps of New England History.*

THE SUFFERINGS OF THE QUAKERS.

NOTWITHSTANDING the laws and penalties, and the spirit to inflict the penalties in the severest way, the Quakers continued to come. In fact, wherever such laws were, that was the very place where the Quakers wished to be, because they were opposed to every kind of soul-oppression and every form of the union of Church and State. Not only in this, but in almost everything else their views made them objects of special hatred to the theo-

crats of Massachusetts. They recognized no such distinction among Christians as clergy and laity, and could neither be coaxed nor forced to pay tithes. They refused to do military service, and would not take an oath. They would not take their hats off either in church or in court. "In doctrine their chief peculiarity was the assertion of an 'inward light,' by which every individual is to be guided in his conduct of life." And "the doctrine of the 'inward light,' or of private inspiration, was something especially hateful to the Puritan." Another thing no less hateful to the Puritan than this, was their refusal to keep Sunday in the Puritan way. They called "in question the propriety of Christians turning the Lord's day into a Jewish Sabbath." They were denounced as infidels, blasphemers, agents of the devil, and were counted as easily guilty of every heresy and every crime in the Puritan theocratical catalogue.

Admission to the confederacy of the New England colonies had been absolutely refused Rhode Island, on account of its principles of liberty of conscience; but hatred of the Quakers led Massachusetts colony in 1657 to ask Rhode Island to join the confederacy in the endeavor to save New England from the Quakers. "They sent a letter to the authorities of that colony, signing themselves their loving friends and neighbors, and beseeching them to preserve the whole body of colonists against 'such a pest,' by banishing and excluding all Quakers, a measure to which 'the rule of charity did oblige them.'"

But Roger Williams was still president of Rhode Island, and, true to his principles, he replied: "We have no law amongst us whereby to punish any for only declaring by words their minds and understandings concerning things and ways of God as to salvation and our eternal condition. As for these Quakers, we find that where they are most of all suffered to declare themselves freely and only opposed by arguments in discourse, there they least of all desire to come. Any breach of the civil law shall be punished, but the freedom of different consciences shall be respected."

This reply enraged the whole confederacy. Massachusetts threatened to cut off the trade of Rhode Island. In this strait Rhode Island, by Roger Williams, appealed for protection to Cromwell, who now ruled England. The appeal presented the case as it was, but that which made it of everlasting importance, as the grandest and most touching appeal in all history, is the piteous plea, "*But whatever fortune may befall, let us not be compelled to exercise any civil power over men's consciences.*"

In this year, October 14, another law was passed against Quakers, in which it was enacted that—

If any person or persons within this jurisdiction shall henceforth entertain and conceal any such Quaker or Quakers, or other blasphemous heretics, knowing them so to be, every such person shall forfeit to the country forty shillings for every such hour's entertainment and concealment of any Quaker or Quakers, etc., as aforesaid, and shall be committed to prison as aforesaid, till forfeiture be fully satisfied and paid; and it is further ordered that if any Quaker or Quakers shall presume, after they have once suffered what the law requires, to come into this jurisdiction, every such male Quaker shall for the first offense have one of his ears cut off, and be kept at work in the house of correction till he can be sent away at his own charge, and for the second offense shall have his other ear cut off; and every woman Quaker that has fulfilled the law here that shall presume to come into this jurisdic-

tion, shall be severely whipped, and kept at the house of correction at work, till she be sent away at her own charge, and so also for her coming again she shall be alike used as aforesaid; and for every Quaker, he or she, that shall presume a third time herein again to offend, they shall have their tongues burned through with a red-hot iron, and be kept at the house of correction close to work, till they be sent away at their own charge. And it is further ordered that all and every Quaker arising from among ourselves, shall be dealt with, and suffer the like punishments, as the law provides against foreign Quakers.

The Quakers, however, not only continued to come, and to come again when imprisoned, whipped, and banished; but their preachings, and much more their persecutions, raised up others in the colonies. This result followed so promptly that May 20, 1658, the following statute was enacted:—

That Quakers and such accursed heretics, arising among ourselves, may be dealt with according to their deserts, and that their pestilent errors and practices may be speedily prevented, it is hereby ordered, as an addition to the former laws against Quakers, that every such person or persons, professing any of their pernicious ways by speaking, writing, or by meeting on the Lord's day, or at any other time, to strengthen themselves, or seduce others to their diabolical doctrines, shall, after due means of conviction, incur the penalty ensuing; that is, every person so meeting, shall pay to the country for every time ten shillings; and every one speaking in such meeting, shall pay five pounds apiece; and in case any such person, after having been punished by scourging or whipping for such, according to the former law, shall be still kept at work in the house of correction, till they put in security with two sufficient men, that they shall not any more vent their hateful errors, nor use their sinful practices, or else shall depart this jurisdiction at their own charges, and if any of them return again, then each such person shall incur the penalty of the law formerly made for strangers.

In 1658 "Rev." John Norton, supported by the rest of the clergy, circulated a petition praying that the penalty of death should be visited upon all Quakers who should return after having been banished. The Board of Commissioners of the United Colonies met in Boston in September. The petition was presented to the Board, which in response advised the general court of each colony to enact such a law. Accordingly, October 16, the general court of Massachusetts enacted the following law:—

Whereas there is a pernicious sect, commonly called Quakers, lately risen up, who by word and writing have published and maintained many dangerous and horrid tenets, and do take upon them to change and alter the received and laudable customs of our nation, not giving civil respects to equals, or reverence to superiors; whose actions tend to undermine civil government, and to destroy the order of the churches, by denying all established forms of worship, and by withdrawing from orderly church fellowship, allowed and proved by all orthodox professors of truth, and instead thereof, and in opposition thereto, frequently meet by themselves, insinuating themselves into the minds of the simple, or such as are least affected to the order and government of the church and commonwealth, whereby diverse particular inhabitants have been infected, notwithstanding all former laws made, have been upon the experience of their arrogant and bold determinations, to disseminate their practice amongst us, prohibiting their coming into this jurisdiction, they have not been deterred from their impious attempts to undermine our peace and hazard our ruin.

For prevention thereof, this court doth order and enact that every person or persons, of the accursed sect of Quakers, who is not an inhabitant of, but is found within, this jurisdiction, shall be apprehended without warrant, where no magistrate is at hand, by any constable, commissioner, or selectman, and conveyed from constable to constable, to the next magistrate, who shall commit the said person to close prison, there to remain (without bail) till the next court of assistants, where they shall have a legal trial; and being convicted [Note:—"For which conviction, it was counted sufficient that they appeared with their hats on and said 'thee' and 'thou'"], to be of the sect of the Quakers, shall be sentenced to be banished upon pain of death; and that every inhabitant of this jurisdiction being convicted to be

* Condensed from "Two Republics."

of the aforesaid sect, either by taking up, publishing, or defending the horrid opinion of the Quakers, or stirring up of mutiny, sedition, or rebellion against the government, or by taking up their abusive and destructive practices, viz., denying civil respect to equals and superiors, and withdrawing from the church assemblies, and instead thereof frequenting meetings of their own in opposition to our church order, or by adhering to, or approving of, any known Quaker, and the tenets practiced, that are opposite to the orthodox received opinions of the godly, and endeavoring to disaffect others to civil government and church order, or condemning the practice and proceedings of this court against the Quakers, manifesting thereby their plotting with those whose design is to overthrow the order established in Church and State, every such person convicted before the said court of assistants, in manner aforesaid, shall be committed to close prison for one month, and then, unless they choose voluntarily to depart this jurisdiction, shall give bond for their good behavior, and appear at the next court, where continuing obstinate, and refusing to retract and reform their aforesaid opinions, they shall be sentenced to banishment upon pain of death; and any one magistrate upon information given him of any such person, shall cause him to be apprehended, and shall commit any such person, according to his discretion, till he comes to trial as aforesaid.

Nor were any of these laws in any sense a dead letter. They were enforced in the regular Puritan way.

The Gospel; What It Is, and Its Work As Opposed to the Mystery of Iniquity.*

(Concluded.)

THE National Reform Association, the American Sabbath Union, and this whole ecclesiastical combination has been working for this for these twenty-nine years. Will they stand silent and do nothing? Is there not here to-day an ecclesiastical organization anxious to assert the Government as a kind of sovereignty for itself, just as there was then to raise a like dispute?

Then can any one doubt, or fail to see, that under the circumstances and in the condition of the times, in view of the position the Church occupied at that time, just as certainly as that edict of Constantine in favor of Christianity as the religion of the Roman Empire brought the Papacy, and out of that came all that the Papacy ever was, just so certainly under the like circumstances and the like conditions of church ambition, out of this Supreme Court decision making Christianity the religion of this Nation—just so certainly in this is the image of the beast, and out of it will come everything that the prophecy tells about.

We are not the only ones able to see these things. That was one of the things that was held in mind when this Government was made. Before making the national Constitution, there was a movement in Virginia to establish the Christian religion—not the Catholic nor the Protestant, but “the Christian religion;” that is all. Let me read to you what James Madison saw in that:—

Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish with the same ease, any particular sect of Christians in exclusion of all other sects?

Constantine favored Christianity at the first, just as a whole—“the whole body of Christians.” And then he established a particular sect, the “Catholic Church of the Christians,” just as easily as he did the first. Just so certainly as the Supreme Court of the United States has established Christianity as the religion of this nation, in

exclusion of all other religions, just so certainly will it, or some other power, have to establish one particular sect in exclusion of all other sects. The Supreme Court hints at Protestantism; but if that is it, somebody will have to decide which sect of Protestantism it is. I do not know who will decide it; whether the Supreme Court, or Congress, or by national election campaign, I can not say; but it will be decided in some way. It is bound to come.

Madison and those of his time knew just as certainly as they knew anything, that if Christianity was established as the State religion of Virginia, there must be a particular sect established, and everybody else be oppressed. Not only that, but he saw this:—

Instead of holding forth an asylum to the persecuted, it is itself a signal of persecution.

Now mark; they held this position; they had experienced this in their day. We have had some of it too in our day. They saw in the mere proposition to make Christianity the established religion of Virginia “a signal of persecution.” Just as certainly as the proposition to make Christianity the established religion of the State of Virginia was the signal of persecution in that State, just so certainly this Supreme Court decision making Christianity the religion of this Nation is a signal of persecution through all the Nation. But I read again from Madison’s remonstrance against that:—

Distant as it may be in its present form from the Inquisition, it differs from it only in degree.

In that proposition to establish “the Christian religion” in Virginia, they saw the Inquisition. What do we see in the actual establishment of the same religion by the Supreme Court of the United States? Again I read:—

The one is the first step, the other is the last, in the career of intolerance.

That is what they saw, the founders of this Republic, when an attempt was made to establish “the Christian religion” as the State religion. What does this people see in this decision of the Supreme Court of the United States, which establishes “the Christian religion” as the national religion? Just as certainly as that back there was a signal of persecution, and persecution throughout the State, just so certainly is this a signal of persecution, and persecution through all the Nation. Just so certainly as that had in it the Inquisition, just so certainly this has in it the same thing.

And just as certainly as that edict of Constantine back there had in it the Papacy, just so certainly this has in it all that the image of the Papacy is or will be. Controversies arose back there as to what was Christianity, and this brought the establishment of the Catholic Church and persecution of all kinds. Soon the next step was made, compelling them all to become Catholics—heretics to join the Catholic Church and hand over their property to the Catholic Church.

There arose still another difficulty and dispute as to what was the true Catholic doctrine, and this brought the Council of Nice, which established Trinitarianism as the true Catholic doctrine. This was soon followed by an emperor who, by a council, established Arianism as the true Catholic doctrine. This was soon followed by another emperor who, by a council, re-established Trinitarianism as the true Catholic doctrine. Thus one ruler and council decided one way, and another de-

cided another way, as to what was the true Catholic religion. And thus it went on, controversy after controversy of all kinds, until the bishop of Rome was made the fountain of faith by earthly governments and human power instead of the word of God through the Lord Jesus Christ, the power of God. Thus the mystery of iniquity hid and supplanted for ages the mystery of God.

Now, then, old controversies will be revived. Some of these controversies will rise right up again as to what is the real true Christianity, Catholicism or Protestantism, Trinitarianism or Unitarianism, Calvinism or Arianism. These old controversies will be revived, which have apparently been hushed for a long time. These disputes will arise over hair-splitting theories that have no truth in them. They will dispute over these things. Atoms will be worlds, and worlds will be atoms; and these atoms that they will turn into worlds will be simply senseless disputes by which they can obtain control of the civil power, to force those who oppose them, and do not believe as they do, to act as they think or believe. “Old controversies will spring up,” and here are new controversies: revelations of false science, evolution, probation after death, etc. “New and old will commingle, and THIS WILL TAKE PLACE RIGHT EARLY.” Do you not believe it? Do you believe it? Is it not time to believe it? Is it not time to believe it, brethren? Well, then, I hope you will.

The Sabbath a Memorial.

APROPOS of our notes in last week’s paper upon the nature and design of the Sabbath, are the following paragraphs from “The Abiding Sabbath,” published by the American Tract Society:—

Not to a single race, but to man; not to man alone, but to the whole creation; not to the created things alone, but to the Creator himself, came the benediction of the first Sabbath. Its significance extends beyond the narrow limits of Judaism, to all races, and perhaps to all worlds. It is a law spoken not simply through the lawgiver of a chosen people, but declared in the presence of a finished heaven and earth. The declaration in Genesis furnishes the best commentary on the saying of Jesus: “The Sabbath was made for man.” For man, universal humanity, it was given with its benediction.

The reason of the institution of the Sabbath is one which possesses an unchanging interest and importance to all mankind. The theme of the creation is not peculiar to Israel, nor is worship of the Creator confined to the children of Abraham. The primary article of every religious creed, and the foundation of all true religion is faith in one God as the Maker of all things. Against atheism, which denies the existence of a personal God; against materialism, which denies that this visible universe has its roots in the unseen; and against secularism, which denies the need of worship, the Sabbath is therefore an eternal witness. It symbolically commemorates that creative power which spoke all things into being, the wisdom which ordered their adaptations and harmony, and the love which made, as well as pronounced, all “very good.” It is set as the perpetual guardian of man against that spiritual infirmity which has everywhere led him to a denial of the God who made him, or to the degradation of that God into a creature made with his own hands.

The words which we have italicized express truth which, if rightly understood and accepted in its fullness, would forever put an end to the “civil Sabbath” plea for Sunday laws. The Sabbath was primarily made for man, not that he might rest but that he might worship his Creator in the beauty of holiness. It was to be to man a memorial of God’s finished work, a monument erected at the end of each week to remind man of the time

*From a sermon delivered by A. T. Jones, at Battle Creek, Mich., July 9, 1892, as reported and published in the *Review and Herald*.

"when the morning stars sang together, and all the sons of God shouted for joy," because "God saw everything that he had made and, behold, it was very good." Physical rest is an incident, not the object, of the Sabbath of the fourth commandment.

Ought it to Close on Sunday?

THOSE who have been watching the trend of religious thought during the last decade, and have noted the advances which the Church has been making toward the civil power, will perhaps be interested to know how the supreme religio-civil question now before the public, namely, the closing of the World's Fair on Sunday, is regarded by the leading journals and ministers of California. The *Examiner*, of San Francisco, in its issue of July 17 contained the following special despatch from Washington:—

Matters of national import in Congress which have divided the parties appear to be thoroughly overshadowed by the World's Fair Sunday closing combat waged between the Senate and the House. The conflict was launched last Wednesday when Senator Quay, the eminent Pennsylvania moralist, sprang an amendment to the Sundry Civil bill (in which the World's Fair appropriation is incorporated), providing that the Fair be closed tighter than wax on Sunday in all its departments.

The opposition rallied, but the Sabbatarians carried their point by the heavy majority of 45 to 11. Not even the art galleries were exempt from the rigorous operation of the new proviso.

The question of closing the World's Fair on Sunday was submitted to the leading pastors of San Francisco, and elicited from them opinions as follows:—

Rev. C. L. Miel, editor of the *Pacific Churchman*, said:—

When the discussion on the Sunday opening or closing of the World's Fair began, I wrote as follows: "Shall the World's Fair be opened on Sunday or shall it not? The arguments on both sides will readily suggest themselves. The main one for the opening of the Fair is that Sunday is the only holiday of the workingmen; per contra, it is urged that Sunday has, in America, taken upon it the distinct character of a holy day, and that the proposed departure would amount to desecration. It is time the press, pulpit, and people should realize, as concerns Sunday, that recreation and desecration are distinctly different. There is a recreation which consecrates, and there is a recreation that desecrates. So far as the World's Fair is concerned, there seems to be a middle course that should recommend itself to all but the extremists of both parties, those who favor and those who do not favor the opening of the Fair on Sunday. This is simply to open the Fair on Sunday afternoon at one half the price of the usual admission. Sunday could thus be preserved as a holy day first, and a holiday as a recreation of the physical man, uniting peacefully and harmoniously the religious and civil character of the day."

The foregoing was written in July, 1890, and during the interval I have written in the same strain. I have come in for my full share of criticism—favorable, adverse, good, and ill-natured. I have followed carefully the views of men whose opinions are worthy of consideration, but as yet have seen no sufficient reason for changing my own. The question, after all, is one of Sunday observance. It is well to remember that Sunday in the United States has a civil as well as a religious character. A large class of our citizens observe the day solely from a religious standpoint. Holding rigidly to the letter of the fourth commandment, they apply every jot and tittle of it to the Christian Sunday. Their observance of Sunday is strictly and solely ecclesiastical. They have a perfect right to hold their opinions and practice them. They have, however, no moral right to compel others who do not share those opinions to act as if they did. Another and a larger class of citizens do not mark their Sundays by any religious observance. They regard and observe Sunday as a civil holiday. They, like the former class, have perfect right to do so, provided their observance is within the law. They have, however, no moral right to compel the former to close their churches, and spend their Sunday as a civil holiday. But there is a third, and by far the larger, class of citizens who observe Sunday in both characters, religious and civil, as a holy day and as

a holiday. They believe that the day is one of recreation of soul and body. They recreate the soul by public observance of prescribed religious duties. They recreate the body in whatever decent, healthful, agreeable way, they may choose. They, like the others, have a perfect right to do so. They, like the others, have no moral right to enforce their practices upon those who differ from them. This is a free country, and in nothing more free than this liberty of religious opinions and practices. To open the World's Fair on Sunday is not to compel those who do not believe in Sunday opening to enter its gates and perambulate its grounds. But to close the World's Fair on Sunday is, in no slight sense, to compel an observance of the day which a majority of our citizens do not believe in. As no one is under compulsion to go to the Fair on Sunday, so, also, no one should be under compulsion not to go. The question of attendance or non-attendance is purely a question of individual conscience. As to the question of opening or closing, I do not believe in denying to two large classes of people the privilege of attending the Fair on Sunday, because a minority, however respectable and well-intentioned, desires the gates closed on that day. Beyond this there remains the fact that to many Sunday is the only day when they can attend the Fair without a loss in wages, which they can ill afford, or not afford at all. I am now, as I have been from the first, in favor of opening the Fair on Sunday. It was in deference to a sentiment which I appreciate and do not think it just to ignore that I suggested, as a compromise, the opening of the Fair on Sunday afternoons.

Rev. John E. Cottle, rector of St. Bridget's, said:—

The keeping of the Exposition open on Sunday may become the occasion of the neglect of religious duties on the part of a great many. After all, six days in each week seem quite sufficient to enable people who wish to see the Exhibition to see all that they need to see. The Sabbath is a day set apart for religious reflection, and to bring the thoughts of man back to a consideration of the welfare of his soul; and God, who gives us six days of each week for business and pleasure, should have at least a seventh of the time reserved to his own special use, especially since he has ordained that Sunday belongs to us only in so far as we make a proper use of it.

Rev. John Kimball, of *The Pacific*, the organ of Congregationalism west of the Rocky Mountains, said:—

The universal opinion, both of those who are Christians and those who are merely good citizens and Americans, is that the best health and interest of the country are conserved by the observance of a rest-day, upon which all ordinary employment shall cease, and a time be given to repose and reflection, if not to religious observances.

Rev. J. A. Cruzan, Pastor of the Congregational Church:—

My principal objection to the opening of the World's Fair on Sunday is that the grandest thing that we have to show to the nations of the Old World is the American Sunday, with its worship and its rest from labor, for the workingman especially, as in contrast with the continental Sunday.

Rev. W. W. Case, of the Central Methodist Episcopal Church:—

Of course the clergy is a unit on this proposition. I do not see how any member of the profession can logically oppose the closing of the Exposition on Sunday. We are a Christian Nation, and should recognize a Christian Sabbath.

Rev. J. Q. A. Henry, one of the leaders in the Baptist denomination:—

The decision to close the World's Fair on Sunday is a move in the right direction, and a grand victory in the cause of good morals and religion.

Rev. D. Hanson Irwin, Pastor of the Howard Street Presbyterian Church:—

The Exposition should be closed on Sunday, and I am glad that a decision to that effect has been reached, though I had no doubt as to the result. An opposite course would be opposed to the best interests of religion.

Rev. W. D. Williams, Pastor of the Plymouth Congregational Church:—

I think clergymen are of one opinion concerning the subject of closing the World's Fair on Sunday. In the interests of labor, morals, and religion, the decision is a most desirable one.

The editor of the *Pacific Churchman*

holds sound views on the question of religious liberty, and is able to give his reasons therefor. He is in favor of opening the World's Fair on Sunday, and only suggested the compromise of closing in the forenoon and opening in the afternoon out of "deference to a sentiment" which he appreciates, and does not "think it just to ignore." All will recognize the principle which he enunciates,—when, referring to those who conscientiously observe Sunday, he says, "They have a perfect right to hold their opinions and to practice them. They have, however, no moral right to compel others who do not share those opinions to act as if they did,"—as being sound and logical. He also expresses a truth when he says, "To open the World's Fair on Sunday is not to compel those who do not believe in Sunday opening to enter its gates and perambulate its grounds. But to close the World's Fair on Sunday is, in no slight sense, to compel an observance of the day which a majority of our citizens do not believe in."

It is gratifying to know that some men who occupy the editorial chair of the religious press, and stand in the pulpit, have the courage to express such sound sentiments on this question.

D. T. JONES.

The American Political System.

It was declared to be the opinion of the United States Senate, in 1829, that, "Extensive religious combinations to effect a political object are always dangerous." There exists at the present time in this country the most extensive religious combination the world ever saw, and it exists for no other purpose than to effect a political object. We are evidently entering a serious crisis in our national life. By careful study of the principles which underlie our American political system, every citizen should seek to understand what is involved in the political success of this intensely un-American and most dangerous movement.

In the development of the American idea of government many futile attempts were made to formulate a complete assertion of the principle involved. Of this class is the resolution adopted by the New York provincial congress, June 24, 1775, as follows:—

Resolved, That neither the parliament of Great Britain nor any other earthly legislature or tribunal ought or can of right interfere or interpose in any wise howsoever in the religious and ecclesiastical concerns of the colonies.

This was too general to give protection to each individual in the colonies against any interference in his religious concerns by the government of his own colony.

The Virginia declaration of rights, adopted June 12, 1776, is more to the point. In the Constitution of nearly all the States, similar assertions have been adopted. Section 16 reads as follows:—

That religion or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, and not by force or violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love, and charity towards each other.

In the discussion of this resolution Madison said:—

The free exercise of religion, according to the dictates of conscience, is something which every man may demand as a right, not something for which he must ask as a privilege.

We can more fully realize the force of

these "self-evident truths" when we unselfishly assert the other man's right to believe and worship as he chooses, or not to worship at all if he chooses. Freedom to do a thing necessarily implies equal freedom not to do it. It is the selfish assertion and reiteration of our own rights that leads us to forget the rights of others and try to force them to conform to our way.

The words of Christ (Matt. 7:12,) "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets," were his explanation to his followers, of what constitutes proper obedience to the law, "Thou shalt love thy neighbor as thyself." As Christ's legal opinion this rule is binding upon all Christians, unequivocally requiring them to accord to others in all things, the same right and privileges they would wish accorded to themselves. It does more than this.

It exposes the character of those who claim the name Christian, but have so little regard for this fundamental law of Christian conduct, that they seek to enforce upon others hollow formalities of their own lifeless, if not absolutely, hypocritical, profession. The law of Christianity is the law of love, "For love worketh no ill to his neighbor." And that the principle of freedom of conscience for every man, as embodied in the Declaration of Independence and guaranteed by our Constitution is in harmony with it, is a "self-evident truth." These principles should be maintained by Christians and all others. "By their fruits ye shall know them."—*Ira D. Blanchard, in Duluth Evening Herald.*

Sunday Funerals.

ONE would not naturally suppose that Sunday-law enthusiasts would carry their claims of Sunday sacredness so far as to seriously deny the right of a man to die on a day which would necessitate holding the funeral on Sunday; but such would seem to be the case, from the following clipping from the *Uxbridge (Canada) Journal*, under date of June 9, 1892:—

At a meeting of the Ministerial Association of Stouffville, the following resolution was unanimously carried:—

WHEREAS, There is a tendency to select the Sabbath day for funerals, and we believe such funerals to be detrimental to the proper observance of the Sabbath, and the spiritual interests of our congregations, therefore be it

Resolved, That we, the Ministerial Association of Stouffville, agree not to attend or conduct funerals on the Sabbath, unless absolutely necessary on sanitary grounds; and that we request that funeral sermons be not preached on the day of interment, but at the regular service on the following Sabbath; and further request that the ministers be consulted before final arrangements are made.

From the foregoing it would appear that it is a sin to attend funerals on Sunday, notwithstanding men die; and the natural order of events points to Sunday as the day of interment.

Would it be less fallacious to request that men postpone their death till some other day, when the "Ministerial Association of Stouffville" could attend the funeral without remorse of conscience?

It is not because it is so much of a sin to attend Sunday funerals, but to bring Sunday to the front as the "American Sabbath" that these enthusiasts are working.

What is wanted is to set up the "golden image" on the "plains of Dura," and to compel all classes to "fall down and worship" it. J. L. CUPIT.

Grand Ledge, Mich.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THREE boys have been arrested in Pittsburg for putting up a tent and selling refreshments on Sunday. They are to be prosecuted to the "full extent of the law."

THE *Pearl of Days* reports that the American Sabbath Union has printed and sent out one hundred thousand copies of Elliott F. Shepard's "Brief" in favor of keeping the World's Fair closed on Sunday, which was presented at the hearings before the Congressional Committees on the World's Fair last April.

THE *Northern Christian Advocate* says that in New Orleans the Sunday law is violated, but that "The American Confederation of Labor has entered into an alliance with the Sunday Rest League to secure its enforcement, and it is believed that the opposition must give way."

Thus one by one, through apparent self-interest, or some other deception, different organizations are led into this great delusion.

THE *Philadelphia Record* has this editorial on the subject of Congress and the Sunday closing of the World's Fair:—

Apart from the immediate question of closing the World's Fair on Sunday there can be no mistaking the ulterior object of this Sabbatarian crusade. Should it prove successful, the reaction against personal liberty and social progress will not cease until every street-car shall have been stopped, and every library, academy of arts, and museum, closed on Sunday. The Sabbatarians have not hesitated to avow that their purpose is to re-establish the puritanical policy of the seventeenth century. In the debate on the Quay amendment Senator Frye, of Maine, passed a eulogy on the puritanical Sabbath, and fervently expressed a hope of its speedy restoration in this country. Other senators, in their Sabbatarian zeal, gave utterance to like views. This is the real meaning of bigotry's persistent attack upon the Columbian Exposition.

It seems that in North Carolina indulgence in gymnastic exercises is a desecration of Sunday. The pugilist James Corbett, while on his way through North Carolina to fight with John L. Sullivan at New Orleans, was so forgetful of the religious duty of complete Sunday rest required by the municipal regulations of the town of Charlotte, N. C., as to take, while stopping off there on Sunday, some modification of his customary daily physical exercise.

A posse of police was detailed to arrest him, and he was obliged to leave his special car on the track under the surveillance of the Charlotte police, and take another train to escape the consequences of his failure to observe the requirements of Carolina religion. Those who intend to stop over Sunday in the village of Charlotte hereafter would do well to telegraph in advance for instructions, unless they are in search of regular employment in the chain-gang or are composed of the stuff of which martyrs are made.

COMMISSIONER DOUGLASS, of Washington, D. C., received recently an application from a retail grocer requesting permission to keep his store open on Sundays, as his stock was perishable, and to close his store on that day would cause him great loss.

A subordinate officer to whom the matter was referred, stated in his indorsement on the papers that there is no law to keep the store closed on Sunday, and recommended that he be allowed to keep open, as requested. Commissioner Douglass, however, wrote the following on the subject:—

"The letter asking permission to keep a grocery-store open on Sunday for the sale of 'perishable' articles, such as meats, etc., was duly received, and referred to the Police Department. It has been returned, with a favorable recommendation by Lieut. Kelley. The lieutenant says that there is no law to prevent the doing so. I am not so sure there is no law to prevent this. In the first place, the Decalogue seems to forbid it. In the second place, by early and late common law decisions in England, Christianity has been held to be a part of the common law of that country.

"And, in the third, the supreme courts of this country have always held from the first that when the first settlers from the mother country came to America they brought the 'common law' with them as a vital part of their birthright of principles of government and social order. It will not be disputed that the Decalogue is a prominent plank in the Christian platform. I have often thought that an indictment might be framed under this idea.

"If not, it certainly has force enough, in my mind, to induce a refusal of such a request, and leave the party to stand on his rights in the matter as the courts may determine. For these reasons, with others not now mentioned, but generally understood or adopted, I must vote to refuse the request. Besides, all the articles called perishable can be preserved by the use of an ice-box."—*Pearl of Days.*

THE *Pearl of Days* is not satisfied with the multiplicity of organizations now existing for the furtherance of enforced Sunday observance, but advocates the establishing of still another. It says:—

The need of a national society, thoroughly organized and generously supported, to meet the assaults upon the Sabbath originating in high places, is the deep conviction of very many. The sacred day will never be fully saved to us so long as we think its foes are only to be found in the saloon, in alliance with the grosser forms of Sabbath desecration. The consciences of the intelligent masses must be appealed to. There must be such a moral atmosphere created as will favor discussion of the great Sabbath principles taught in the Bible. In other words, there must be greater attention given to finding out what God's will is concerning the fourth commandment.

If this new organization would really give itself to finding out what God's will is concerning the fourth commandment the result of the investigation would astonish the author of this paragraph.

THE Pittsburg preachers and their "Law and Order" detectives continue to make life uncomfortable for the people of Pittsburg on Sunday. The *Pittsburg Dispatch* notes the following incident:—

The Law and Order Society's movement against the pernicious selling of milk, etc., after 12 o'clock Saturday night is occasioning a great deal of criticism. Alderman Rohe says there are six or seven informations being prepared by the society for the violation of the law, but thinks the charges against the dealers are for selling ice-cream and cigars. He stated that any one brought up before him charged with selling milk, ice, or bread, on Sunday, would be discharged. He considers the application of the law to the selling of a glass of milk as stretching things too far.

A gentleman who had just gotten off a train went around the city Sunday morning about 1 o'clock in search of something to quench a thirst which he had been cultivating for many miles. He first tried the saloons, but found none open. Next he plead with the drug-store clerk even for a glass of vichy, but to no avail. He became desperate at last, and went into a Smithfield restaurant and meekly asked for a glass of milk. He nearly fell from his seat when the waiter informed him it was against the law to sell milk on Sunday without being served with a full meal. He sat meditating for a while, then, with a great deal of reluctance, said, "Can you give me a glass of water without violating the law?" After forcing the liquid down his throat he went out muttering to himself, in not very complimentary language, about the kind of a place he had fallen into.

Such facts as these show conclusively that the more those who seek the enforcement of Sunday laws gain the more they will demand.

THE purposes to which Sunday laws may be, and are, put, is well shown in this item from *Our Country*, published at Boston:—

A summons has been served on William H. Mace, of Stoneham, the well-known proprietor of the refreshment saloon at the northerly end of Spot Pond, calling him into court to-morrow morning to answer to the charge of keeping an open shop on the Lord's day. An interesting story is told in connection with this case.

Before Mr. Mace opened his saloon there was a contest between him and one Michael McCarthy in the matter of obtaining a lease of the land on which his building stands, it being a very desirable location. Mr. Mace secured the lease, and since then it is alleged that McCarthy has been endeavoring in one way and another to make matters unpleasant for Mace.

Last Sunday Mace left his horse in front of McCarthy's house and weighted him, while he went into his own saloon, which is near by. It is said that McCarthy came out and commenced moving the horse away, whereupon Mace ordered him to let the horse alone, and some hot words followed. It is alleged that soon

after this incident McCarthy reported to Chief of Police Houghton that Mace was keeping his place open on Sunday, and this led to the complaint and summons against Mace.

Religious laws have always made an acceptable weapon for the malicious and the hypocritical against their neighbors. This will be found to be no less true now than in preceding generations.

THE *Cottage Pulpit*, of Nashville, Tenn., publishes this outspoken expression of noble and worthy feeling in reference to the fines and imprisonment suffered by Christian citizens of Tennessee under the State Sunday laws:—

In regard to the persecution of Seventh-day Adventists in Henry County, and elsewhere in this State, we have this further suggestion to offer: That if the intelligent Christians belonging to the communities where these men have been arrested would step forward and refund fines that an ignorant or prejudiced justice of the peace or judge has imposed upon them, under mistaken zeal for the maintenance of the State's laws, they would honor Christ and his cause by it, and relieve themselves and the church in Tennessee of the appearance of complicity and approval of such disgraceful proceedings. Or, perhaps better still, to show the world that America's boasted heritage of religious liberty is not all a sham and a fraud and a mockery here at the core of the Nation,—here in the old "Volunteer State," as her citizens so proudly call her, because of her readiness to defend the national honor when the frontier was invaded, why not, you Christian men of honesty and intellect, exert your influence upon the governor of the State and have him remit the fines, as we presume he has the power to do, and thus cleanse the hands of our good commonwealth of the uncleanness, and her fair name of the stigma, of being thought a reviver of the old inquisitorial fires of persecution under color of law.

THIS account of an interview between a Presbyterian clergyman of Stillwater, Minn., and Archbishop Ireland on the public school question is from the New York *Herald*:—

The Archbishop charged the public schools with being godless, and professed a desire to introduce religious elements into them. I suggested that when I went to school we recited the Lord's prayer and read from the Scriptures, and asked how they were driven out. He confessed that it was largely owing to Catholic protests.

I again suggested that committees of all religious denominations meet and formulate a ritual to be used as a text book, containing religious instructions that would not be objectionable to any sect and that no persons of good morals could object to.

He objected on the ground that I would not confess to the Catholic idea, admitting that what Catholics wanted was the teaching of the Catholic religion in the schools. He cited an instance in which the State legislated in a matter of religion, requiring the observance of the Sabbath, and remarked that the State didn't do that for the sake of religion, but to require the observance of Sunday as a day of rest.

He then said: "Why not legislate immediately in that way in the matter of the public schools?" Claiming that by such a plan the State would immediately arrange religion, I objected to the Sabbath as not being a parallel, the Sabbath being common to both Catholics and Protestants, but that the Catholic religion which he was advancing in his plans was not common to both Catholics and Protestants.

The Archbishop frankly admitted that the Protestant's conscience had good reason to be offended when Sisters of Charity were introduced into the Central Public School buildings and placed over Protestant children. I asked if I might infer from that that the garb of the Sisters of Charity had a teaching force. This he practically admitted.

The Archbishop is an astute and plausible talker; but, as I said to him, his plan involves the impossible condition of putting religious instruction by the State in schools, which is contrary to the laws and conditions of the State.

I suggested that this plan was one that could stand only on its merits, and in the eye of the law this religious element robbed it of all merit. He seemed confident that some compromise would be arrived at by which the difficulties would be met. I gained from him the information that his efforts are by no means considered at an end.

It will be noticed that in antagonizing the Roman Catholic prelate it was necessary for this Presbyterian to acknowledge the impropriety and impossibility of the State teaching religion in the public schools, although this position directly crossed the suggestion which he had previously made as to the formulating of "a ritual to be used as a text book, containing religious instructions that would not be objectionable to any sect."

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NEW YORK, SEPTEMBER 15, 1892.

NOTE.—Any one receiving THE AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE *Youth's Companion* thinks in order to keep the school out of politics, "the only possible rule is to make the school a place of instruction in the fundamentals of knowledge, in morality, and in religion so far as all are agreed. Schools so constituted and no others, should be supported by the public taxes."

A fine conception, truly, of what a public school should be. But where can the religion be found upon which "all are agreed?" Has anybody ever discovered such a religion? and if anybody were to discover it would it be worth teaching to anybody in any place?

MANY regard liberty of conscience as one thing and liberty to practice according to the dictates of conscience as quite another thing. But there is and can be no liberty of conscience without liberty of action. The Constitutions of most of the States of the Union contain some guarantee of liberty of conscience. The Constitution of Tennessee, for instance, provides "that no human authority can, in any case whatever, control or interfere with the rights of conscience." This would seem to be ample provision, and yet the courts of Tennessee have so far ignored it as to practically nullify it by making it guarantee only the right to believe and practice the tenets of one's sect, without the right to disregard laws made in aid of other sects. But this is a vital point; the conscientious Christian can not practice that which he does not believe.

Two centuries ago the law of Plymouth Colony, Massachusetts, required all parents to have their children baptized. There was certainly in itself no moral wrong in putting a few drops of water on the head of an infant; and it could do the child no harm. But the Baptists refused obedience to the law because they could not conscientiously do that which the law required. They did not so understand baptism, and in their view to sprinkle infants and call it baptism, or to do it as a religious ceremony, or to acknowledge faith in it by doing it, when they had no such faith, would have been wicked. They therefore suffered fines, imprisonment, banishment, and even death rather than yield their consciences into the keeping of

the State. And who will say that they did not do right? Who does not honor them for their fidelity to principle, and to God? Not one; all honor those faithful men as champions of soul-liberty. Yet, according to judicial decisions even the seemingly ample guarantee of liberty of conscience in the Constitution of Tennessee does not leave the dissenter from the prevailing religion free to disregard laws made in aid of the religion of other sects. And so in that State, as in some other States, the observers of the seventh day, though permitted to observe that day, are required to keep Sunday also, an institution which they look upon just as the Baptists did upon infant baptism. How much then is Tennessee in advance of Massachusetts two centuries ago?

THE revivalist Mills recently visited San Francisco, and drew such crowds that no hall or other public building in the city could accommodate them. The *Examiner* of that city, in its issue of August 20, said:—

Business will be practically suspended in this city to-day, for the men of trade have agreed to close their stores that they and their clerks may listen to the message that Mills, the revivalist, brings. . . . Here is a man free from what are called "sensational methods" who can find no hall large enough for his audiences, and can call the men of the world from their avocations to hear him. He does not have to complain of the counter attractions of the ball game, the picnic and the Sunday newspaper. He has learned the secret of interesting the world in his message, and the world is willing to take time from its own devices to listen to him.

Is not this an unkind thrust at those ministers who want everything else closed on Sunday in order that their churches may be filled?

INSTEAD of entering a vigorous and manly protest against the persecution of Seventh-day Adventists, a Baptist paper in this city, enters upon a labored defense of Sunday laws, and incidentally remarks:—

If there are any whose consciences oblige them to rest from labor on some other day, they may be relieved from the hardship of a double Sabbath by being permitted to pursue their ordinary callings on Sunday—only so as not to disturb others in the enjoyment of their day of rest.

But what would constitute a disturbance of others? Some people are very much "disturbed" by the mere knowledge that their neighbors rest on the seventh day while they work, and work on the first day while they rest. And in at least one State this annoyance has been held by the courts to amount to a public nuisance, and Christian men have been imprisoned as common criminals under this legal fiction. Such a permission as our Baptist contemporary proposes may mean something or nothing according to the whim of the courts.

But why should observers of the sev-

enth day, or of any day other than Sunday be permitted to work on Sunday only provided they disturb no one any more than observers of Sunday should be permitted to work on Saturday only provided they disturb no one? Why should any more protection be thrown around the Sunday keeper than around the man who keeps another day? And if in order for one to rest all must rest at the same time, and if it is right and just to require the seventh day observer to rest on Sunday so that he shall not disturb the Sunday keeper, why should not the Sunday keeper be required to rest on Saturday so that he shall not disturb those who observe the seventh day?

BUT those who keep the seventh day ask no laws requiring others to keep it also. They are not disturbed because others are at work while they are resting. They simply ask to be let alone in the enjoyment of their natural right to work when they please and to rest when they feel tired or when their sense of duty to God moves them to rest. They ask no special legislation in their behalf, and they insist that there should be none in the interests of other religionists.

An Issue of Special Value.

THE next number of THE SENTINEL, No. 37, date of September 22, will be one of special value, particularly for new readers, and for those who have not kept themselves thoroughly posted on the working of the National Reform leaven in our national Government.

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A WEEKLY PAPER

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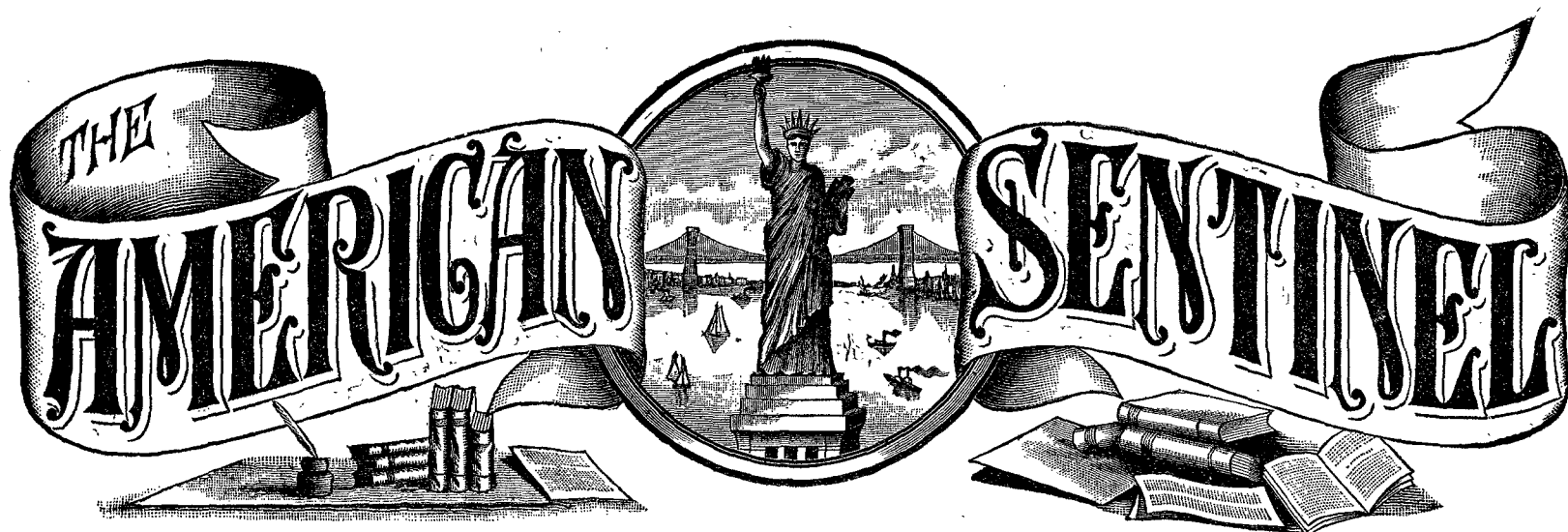
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VOLUME 7.

NEW YORK, SEPTEMBER 22, 1892.

NUMBER 37.

The American Sentinel.

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EDITOR, - - - ALONZO T. JONES,
ASSOCIATE EDITORS,
C. P. BOLLMAN, W. H. MCKEE.

THE AMERICAN SENTINEL is in the seventh year of its publication. From the first number that was ever issued, it has been telling the people that in this Government, though forbidden by the Constitution, there would be established a national religion; and that there would be national Sunday legislation at the demand of the churches.

ALL of this is now done by the United States Supreme Court decision of February 29, 1892, declaring this to be a Christian Nation,* and by Congress, in the act closing the World's Fair on Sunday. In these two governmental actions there lies wrapped up, and only awaiting swift development, all that THE SENTINEL has been telling about, and warning against, these seven years. In thus establishing Christianity as the national religion, the United States is doing just what was done in the Roman Empire in the fourth century; and the result will be the same now that it was then, namely, persecution for conscience' sake.

In the beginning of the fourth century there was in the Roman Empire, even as there is now in the United States, a powerful ecclesiastical organization, the leaders and managers of which were "only anxious to assert the government as a kind of sovereignty for themselves."—*Eusebius' Ecclesiastical History*, book 8, chap. 1. While "it was the hope of every bishop in the empire to make politics a branch of theology," "it was the aim of

Constantine to make theology a branch of politics." In an intrigue therefore with Constantine, they succeeded in bartering to him their influence and power in theology for his in politics.

As one of the very first fruits of this intrigue, Constantine was established in the rulership of one half of the Roman Empire. Jointly with Licinius, he then issued the Edict of Milan, reversing the persecuting edicts of Diocletian, and granting "liberty and full freedom to the Christians to observe their own mode of worship;" granting "likewise to the Christians and to all, the free choice to follow that mode of worship which they may wish;" "that each may have the privilege to select and to worship whatsoever divinity he pleases;" and commanding that the churches and the church property which had been confiscated by Diocletian, should be restored to "the whole body of Christians," "and to each conventicle respectively."—*Id.*, book 10, chap. 5.

THIS was all just and proper enough, and innocent enough, in itself and on its face, if that had been all there was to it. But behind it there lay the ecclesiastical organization, ambitious to assert the government as a kind of sovereignty for itself, and that religio-political intrigue which had been entered into to feed and satisfy this ambition. This ecclesiastical organization likewise claimed to be the legitimate and only true representative and depository of Christianity in the world—it was the Catholic Church. And no sooner had the Edict of Milan ordered the restoration of property to the Christians, than it was seized upon and made an issue by which to secure the imperial recognition and the legal establishment of the Catholic Church.

THE rule had long before been established that all who did not agree with the bishops of the Catholic Church were necessarily heretics, and not Christians at all;

it was now claimed by the Catholic Church that therefore none such were entitled to any benefit from the edict restoring property to the Christians. In other words, the Catholic Church disputed the right of any others than Catholics to receive property or money under the Edict of Milan, by disputing their right to the title of Christians. And by this issue the Catholic Church forced an imperial decision as to who were Christians. Under the circumstances, it was a foregone conclusion that this decision would be in favor of the Catholic Church; and accordingly, Constantine's edict to the proconsul contained these words:—

It is our will that when thou shalt receive this epistle, if any of those things belonging to the Catholic Church of the Christians in the several cities or other places, are now possessed either by the decurions or any others, these thou shalt cause immediately to be restored to their churches.

BUT this did not settle the controversy. Immediately there were two parties claiming to be the Catholic Church. Therefore the emperor was obliged next to decide which was the Catholic Church. Later Constantine addressed a letter to Cæcilianus, bestowing more favors upon what he now called "the legitimate and most holy Catholic religion." No sooner was it decided what was "the legitimate and most holy Catholic Church," than the civil power was definitely placed at the disposal of this church, with positive instructions to use this power in compelling conformity to the new imperial religion. And persecution was begun at once.

NOR was this long in coming. It all occurred in less than four years. The Edict of Milan was issued in the month of March, A. D. 313. Before that month expired, the decision was rendered that the imperial favors were for the Catholic Church only. In the autumn of the same year, 313, the first council sat to decide which was the Catholic Church. In the summer of 314 sat the second council on the same question. And in 316 the de-

* The principal part of this decision will be found on another page of this paper.

cree was sent to Cæcilianus, empowering him to distribute the money to the ministers of "the legitimate and most holy Catholic religion," and to use the civil power to force the Donatists to submit to the decision of the councils and the emperor.

FOLLOWED INEVITABLY.

The first step taken in the union of Church and State in the Roman Empire, subsequent steps followed, not only easily and naturally, but inevitably. Constantine favored Christianity at the first, just as a whole—"the whole body of Christians." And then he established a particular sect, the "Catholic Church of the Christians," just as easily as he did the first. Just so certainly as the Supreme Court of the United States has established Christianity as the religion of this Nation, in exclusion of all other religions, just so certainly will it, or some other power, have to establish one particular sect in exclusion of all other sects. The Supreme Court hints at Protestantism; but if that is it, somebody will have to decide which sect of Protestantism it is.

Madison and other statesmen of his time knew just as certainly as they knew anything, that if Christianity was established as the State religion there must be a particular sect established, and everybody else be oppressed. Of the attempt to establish Christianity in Virginia, Madison wrote:—

Who does not see that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians.

And of such action he said:—

Instead of holding forth an asylum to the persecuted, it is itself a signal of persecution.

Now mark; Madison and his compatriots held this position; they had experienced this in their day. We have had some of it too in our day. They saw in the mere proposition to make Christianity the established religion of Virginia, "a signal of persecution." Just as certainly as the proposition to make Christianity the established religion of the State of Virginia was the signal of persecution in that State, just so certainly this Supreme Court decision *making* Christianity the religion of this Nation, is a signal of persecution through all the Nation. But read again from Madison's remonstrance:—

Distant as it may be in its present form from the Inquisition, it differs from it only in degree. The one is the first step, the other is the last, in the career of intolerance.

In that proposition to establish "the Christian religion" in Virginia, Madison and other lovers of liberty saw the Inquisition. What does the reader see in this decision of the Supreme Court of the United States, which establishes "the Christian religion" as the national religion, and in the act of Congress which establishes as an essential part of Christianity the dogma that Sunday is the Sabbath? Just as certainly as that, back there, was a signal of persecution, and persecution throughout the State, just so certainly are these a signal of persecution, and persecution through all the Nation. Just so certainly as that had in it the Inquisition, just so certainly these have in them the same thing. And just as certainly as that edict of Constantine had in it the Papacy, just so certainly have these in them an image or likeness to the Papacy—an American papacy, distinct from, but no better than, the Roman Papacy.

KNOW IT WAS COMING.

We knew it was coming. And this is why for years we so continuously and so earnestly protested, and warned the people, against it. We knew not exactly *how* this union of Church and State, or as some prefer to call it, of religion and the State, would be brought about; we only knew *that* it would come; but we knew enough about the evil thing, to be able to recognize it when it should be formed. We have protested against this great evil; and we still protest against it. We protest against the evil principle itself, and we protest and shall continue to protest against any and all the consequences of the principle.

We had the right to protest against the establishment of a national religion; and we have the right to protest against this national religion now that it is established. In short, we have the divine and everlasting right to dissent from any and every religious organization on earth; and when the Government joins a religious organization, we have the same right still; even to the extent of refusing obedience to the Government itself, *in so far* as it is joined to the religious organization.

The one great object of the grand movement of the churches to secure governmental recognition of religion was to secure legislation by which Sunday observance could be enforced throughout the Nation, backed up by national power and influence. We protested against their movement, and disputed their right, to use the governmental power for any such purpose. Now that they have secured it, we still dispute their right to use it. We had the right to dissent from their claim of right to use the Government for any such purpose; and we have still the right to dissent from their use of the governmental power for this purpose. We had the right to refuse to keep Sunday when it was required by the churches without the aid of the Government; and we have the same right to refuse to keep it when it is required by the churches *with* the aid of the Government. In other words, governmental aid of churches in enforcing their dogmas and ordinances can not take away any man's right to dissent from those dogmas and ordinances. The Government does wrong in aiding the churches; and men do right in dissenting from both churches and Government in the things wherein they are allied.

WHY THEY SOUGHT AID.

It was lack of power to convince the people that they ought to keep Sunday as the Sabbath, that caused the churches to demand the governmental power to aid in compelling the people to do this. Lacking the power to persuade the people, the churches resorted to power to compel the people to observe the ordinance of the Church. The religious controversy, as to whether Sunday is a sacred day or not, has been going on in the United States longer than has the movement to secure the recognition or declaration of the Government that it is sacred. Those who demand that Sunday shall be observed have admitted over and over again that there is no divine command for it. And the effort of these churches to secure the alliance and aid of the Government was only an effort to get the national Government to take their side of this controversy. They now have the Government committed to this. In the effort to gain this they have been boastful, and arrogant, and insolent,

enough, in all conscience, as has been abundantly shown by their own words all these years. If any one is inclined to think they will be any less so, now that they have their wish, then the writer only wishes that that one could have sat where he did, in the gallery of the House, when the final vote was taken by which Congress committed the Government to their side of the controversy, and could have seen and heard their exultation.

In this act of closing the World's Fair on Sunday, Congress has distinctly taken sides in a theological controversy. Congress in this, and the Supreme Court in its decision, have committed the Government of the United States to the decision of a religious question. Neither the act of Congress nor the decision of the Supreme Court, will convince the Jew, or the Christian who observes the seventh day, that Sunday should be observed. No more will the National Reformers be able to convince these with the aid of the power which these acts give, to inflict pains and penalties upon dissenters. We disagreed with the National Reformers before; we disagree with them now. We denied before that Sunday should be observed; we deny now that it should be observed. We refused before to keep Sunday; we refuse now to keep Sunday. We denied before, the National Reform claim of right to use the governmental power to compel anybody to keep Sunday; and although they have secured the use of the power, we deny now their right to use it.

COMMITTED TO A FALSEHOOD.

All these years we have denied the right of Congress to legislate in behalf of Sunday or any other religious rite or institution. We denied this wholly upon *principle*. We protested against Sunday legislation because it is religious legislation. We would have protested equally if it had been proposed to legislate in behalf of any other religious day. We can appeal to the life of THE SENTINEL as clear evidence that this has always been the one prominent feature and reason of our protest against Sunday legislation. And as long as the question had maintained this standing only, so long would this have still been the prominent feature of our protest. But now Congress has legislated upon the subject. Congress has now decided, and has committed the Government to the decision, that Sunday is the Sabbath and shall be observed. And now we protest against it, not only because it is religious legislation, but also, *because it is not true*. In this act Congress has committed itself and the Government to a falsehood.

Sunday is not the Sabbath. Sunday is not the Lord's day. Sunday is not in any sense a sacred day. As before stated, the chiefest advocates of this Sunday legislation admit in writing that there is no divine command for the observance of Sunday in any way. They know that the only authority for it is the authority of the Church. And if they do not know, they, and everybody else who will look into the question, may learn that "the church" which is authority for Sunday sacredness is *the Catholic Church*, and that alone. And they may likewise know that professed Protestants who keep Sunday, are following the authority of the Catholic Church, and that alone, for there is no other authority for Sunday observance whether by church rulers or governmental statute. And Congress in requir-

ing the observance of Sunday, is requiring submission and obedience to the authority of the Catholic Church, for there is no other authority for Sunday observance. It was therefore perfectly fitting that in the chief speech that was made in favor of the Sunday bill in the Senate (the speech of Senator Hawley of Connecticut), the chief place in the speech should be given to the views of Catholic archbishops upon the subject. But the authority of the Catholic Church is no authority at all; it is only usurpation and fraud, and its Sunday sacredness is a falsehood. Therefore it is that the Congress of the United States, in legislating in behalf of Sunday observance, has committed itself, and the Government of the United States, to a falsehood. And not only to a falsehood, but to a *papal* falsehood. And we refuse to recognize it or yield any respect to it as either true or right.

The seventh day is the Sabbath of the Lord; and Sunday is not the Sabbath. The seventh day is the Lord's day, and Sunday is not. The seventh day is the sacred day and the only sacred day, and Sunday is not at all a sacred day. For thus saith the Lord:—

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.—Ex. 20: 8-11.

And God blessed the seventh day and sanctified it because that in it he had rested from all his work which God created and made.—Gen. 2: 3.

This is the position and the protest of THE AMERICAN SENTINEL now and always.

The Supreme Court Establishes a National Religion.

THE methods by which it has been attempted to secure a union of religion and the State in this country have been various. The sought-for end has been obtained in a manner unlooked for either by those who desired its consummation, or by those who opposed it. The first persistent, organized effort was to secure the insertion of the name of God in the Constitution with such language as should declare a governmental acceptance of the moral laws of the Christian religion, and indicate this to be a Christian Nation. No direct efforts to gain this ever met with a shadow of success.

In the Forty-ninth Congress began the present agitation to secure congressional legislation upon the observance of Sunday, bills to that end were introduced in the Fiftieth, Fifty-first, and Fifty-second Congress. The first positive step in the governmental establishment of a national religion, however, was to come from the judiciary, instead of from the legislative branch of the Government. The adverse opinion of Judge Hammond, of the Circuit Court of the United States for the Western District of Tennessee, Aug. 1, 1891, in the appealed case of R. M. King, convicted on indictment for Sunday labor, foreshadowed the judicial status on this question. Feb. 29, 1892, Mr. Justice Brewer, of the United States Supreme Court, delivered the opinion of the Court in the matter of the Rector, etc., of the Church of the Holy Trinity, of New York City vs. the

United States. In this case an English clergyman came to New York under contract to serve a religious body in a ministerial capacity. The contract labor law was invoked, and it was held that the law had been violated. The case was appealed to the United States Supreme Court.

In this matter the ground of decision would seem to have been simple enough. Questions pertaining to religion, or the ecclesiastical business of religious bodies, are not within the sphere of congressional legislation. They are not within the jurisdiction of civil courts. They are excluded by the language, spirit and intent, of the First Amendment to the Constitution.

Legislation by Congress including such matters would have been unconstitutional and void. This would have been the correct view. But this view Justice Brewer did not take. He took it for granted that Congress may properly legislate as to ministerial and missionary labor, and argued for a restricted interpretation in this case, admitting this class of laborers. Following this division of his argument, he says:—

COLONIAL CHARTERS ESTABLISH A UNION OF RELIGION AND THE STATE.

No purpose of action against religion can be imputed to any legislation, State or Nation, because this is a religious people. This is historically true. From the discovery of this continent to the present hour there is a single voice making this affirmation. The commission to Christopher Columbus, prior to his sail westward, is from "Ferdinand and Isabella, by the grace of God, King and Queen of Castile," &c., and recites that "it is to be hoped that by God's assistance some of the continents and islands in the ocean will be discovered," &c. The first colonial grant, that made to Sir Walter Raleigh in 1584, was from "Elizabeth, by the grace of God, of England, France and Ireland, queen, defender of the faith," &c.; and the grant authorizing him to enact statutes for the government of the proposed colony provided that "they be not against the true Christian faith now professed in the Church of England." The first charter of Virginia, granted by King James I in 1606, after reciting the application of certain parties for a charter, commenced the grant in these words: "We, greatly commending, and graciously accepting of, their Desires for the Furtherance of so noble a Work, which may, by the Providence of Almighty God, hereafter tend to the Glory of his Divine Majesty, in propagating of Christian Religion to such People, as yet live in Darkness and miserable Ignorance of the true Knowledge and Worship of God, and may in time bring the Infidels and Savages, living in those parts, to human Civility, and to a settled and quiet Government; DO, by these our Letters-Patents, graciously accept of, and agree to, their humble and well-intended Desires."

Language of similar import may be found in the subsequent charters of that colony, from the same King, in 1609 and 1611; and the same is true of the various charters granted to the other colonies. In language more or less emphatic is the establishment of the Christian religion declared to be one of the purposes of the grant. The celebrated compact made by the Pilgrims in the *Mayflower* 1620, recites: "Having undertaken for the Glory of God, and Advancement of the Christian Faith, and the Honour of our King and Country, a Voyage to plant the first Colony in the northern parts of Virginia; Do by these Presents, solemnly and mutually, in the Presence of God and one another, covenant and combine ourselves together into a civil Body Politick, for our better Ordering and Preservation, and Furtherance of the Ends afore-said."

The fundamental orders of Connecticut, under which a provisional government was instituted in 1638-1639, commence with this declaration: "Forasmuch as it hath pleased the Almighty God by the wise disposition of his diuine prudence so to Order and dispose of things that we the Inhabitants and Residents of Windsor, Hartford and Wethersfield are now cohabiting and dwelling in and vpon the River of Conectecotte and the Lands thereunto adioyning; And well knowing where a people are gathered together the word of God requires that to mayntayne the peace and vnion of such a people there should be an orderly and decent Geuernment established according to God, to order and dispose of the affayres of the

people at all seasons as occation shall require; doe therefore assotiate and conioyne our selues to be as one Publike State or Comonwelth; and doe, for our selues and our Successors and such as shall be adioyned to vs att any tyme hereafter, enter into Combination and Confederation together, to mayntayne and presearue the liberty and purity of the gospell of our Lord Jesus wch we now p'fesse, as also the disciplyne of the Churches, wch according to the truth of the said gospell is now practised amongst vs."

In the charter of privileges granted by William Penn to the province of Pennsylvania, in 1701, it is recited: "Because no People can be truly happy, though under the greatest Enjoyment of Civil Liberties, if abridged of the Freedom of their Consciences, as to their Religious Profession and Worship; and Almighty God being the only Lord of Conscience, Father of Lights and Spirits; and the Author as well as Object of all diuine Knowledge, Faith and Worship, who only doth enlighten the Minds, and persuade and convince the Understandings of People, I do hereby grant and declare," &c.

THE DECLARATION CLASSED WITH COLONIAL CHARTERS.

Coming nearer to the present time, the Declaration of Independence recognizes the presence of the Divine in human affairs in these words: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." "We, therefore, the Representatives of the united States of America, in General Congress, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name and by Authority of the good People of these Colonies, solemnly publish and declare," &c.; "And for the support of this Declaration, with a firm reliance on the Protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor."

STATE CONSTITUTIONS ALSO UNITE RELIGION AND STATE.

If we examine the Constitutions of the various States we find in them a constant recognition of religious obligations. Every Constitution of every one of the forty-four States contains language which either directly or by clear implication recognizes a profound reverence for religion and an assumption that its influence in all human affairs is essential to the well being of the community. This recognition may be in the preamble, such as is found in the Constitution of Illinois, 1870: "We, the people of the State of Illinois, grateful to Almighty God for the civil, political, and religious liberty which He hath so long permitted us to enjoy, and looking to him for a blessing upon our endeavors to secure and transmit the same unimpaired to succeeding generations," etc.

It may be only in the familiar requisition that all officers shall take an oath closing with the declaration "so help me God." It may be in clauses like that of the Constitution of Indiana, 1816, Article XI, section 4: "The manner of administering an oath or affirmation shall be such as is most consistent with the conscience of the deponent, and shall be esteemed the most solemn appeal to God." Or in provisions such as are found in Articles 36 and 37 of the Declaration of Rights of the Constitution of Maryland, 1867: "That as it is the duty of every man to worship God in such manner as he thinks most acceptable to him, all persons are equally entitled to protection in their religious liberty; wherefore, no person ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice, unless, under the color of religion, he shall disturb the good order, peace, or safety of the State, or shall infringe the laws of morality, or injure others in their natural, civil or religious rights; nor ought any person to be compelled to frequent or maintain or contribute, unless on contract, to maintain any place of worship, or any ministry; nor shall any person, otherwise competent, be deemed incompetent as a witness, or juror, on account of his religious belief: *Provided*, He believes in the existence of God, and that, under his dispensation, such person will be held morally accountable for his acts, and be rewarded or punished therefor, either in this world or the world to come. That no religious test ought ever to be required as a qualification for any office of profit or trust in this State, other than a declaration of belief in the existence of God; nor shall the legislature prescribe any other oath of office than the oath prescribed by this Constitution." Or like that in Articles 2 and 3, of Part 1st. of the Constitution of Massachusetts, 1780: "It is the right as well as the duty of all men in society publicly and at stated seasons, to worship the Supreme Being, the great Creator and Preserver of the universe. . . . As the happiness of a people and the good

order and preservation of civil government essentially depend upon piety, religion, and morality, and as these can not be generally diffused through a community but by the institution of the public worship of God and of public instructions in piety, religion, and morality: Therefore to promote their happiness and to secure the good order and preservation of their government, the people of this commonwealth have a right to invest their legislature with power to authorize and require, and the legislature shall, from time to time, authorize and require, the several towns, parishes, precincts, and other bodies politic or religious societies to make suitable provision, at their own expense, for the institution of the public worship of God and for the support and maintenance of public Protestant teachers of piety, religion, and morality in all cases where such provision shall not be made voluntarily." Or as in sections 5 and 14 of article 7, of the Constitution of Mississippi, 1832: "No person who denies the being of a God, or a future state of rewards and punishments, shall hold any office in the civil department of this State. . . . Religion, morality, and knowledge being necessary to good government, the preservation of liberty, and the happiness of mankind, schools, and the means of education, shall forever be encouraged in this State." Or by article 22 of the Constitution of Delaware, 1776, which required all officers, besides an oath of allegiance, to make and subscribe the following declaration: "I, A. B., do profess faith in God the Father, and in Jesus Christ His only Son, and in the Holy Ghost, one God, blessed for evermore; and I do acknowledge the Holy Scriptures of the Old and New Testament to be given by divine inspiration."

THE CONSTITUTION ITSELF AN ECCLESIASTICAL DOCUMENT.

Even the Constitution of the United States, which is supposed to have little touch upon the private life of the individual, contains in the First Amendment a declaration common to the Constitutions of all the States, as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," &c. And also provides in article 1, section 7, (a provision common to many constitutions,) that the Executive shall have ten days (Sundays excepted) within which to determine whether he will approve or veto a bill.

THE COURTS AFFIRM A UNION OF RELIGION WITH THE NATION.

There is no dissonance in these declarations. There is a universal language pervading them all, having one meaning; they affirm and reaffirm that this is a religious Nation. These are not individual sayings, declarations of private persons; they are organic utterances; they speak the voice of the entire people. While because of a general recognition of this truth the question has seldom been presented to the courts, yet we find that in *Updegraph v. The Commonwealth*, (11 Serg. & Rawle, 394, 400,) it was decided that, "Christianity, general Christianity, is, and always has been, a part of the common law of Pennsylvania; . . . not Christianity with an established church, and tithes, and spiritual courts; but Christianity with liberty of conscience to all men." And in *The People v. Ruggles*, (8 Johns. 290, 294, 295,) Chancellor Kent, the great commentator on American law, speaking as Chief Justice of the Supreme Court of New York, said: "The people of this State, in common with the people of this country, profess the general doctrines of Christianity, as the rule of their faith and practice; and to scandalize the author of these doctrines is not only, in a religious point of view, extremely impious, but, even in respect to the obligations due to society, is a gross violation of decency and good order. . . . The free, equal, and undisturbed enjoyment of religious opinion, whatever it may be, and free and decent discussions on any religious subject, is granted and secured; but to revile, with malicious and blasphemous contempt, the religion professed by almost the whole community, is an abuse of that right. Nor are we bound, by any expressions in the Constitution, as some have strangely supposed, either not to punish at all, or to punish indiscriminately, the like attacks upon the religion of *Mahomet* or of the grand *Lama*; and for this plain reason, that the case assumes that we are a Christian people, and the morality of the country is deeply ingrafted upon Christianity, and not upon the doctrines or worship of those impostors." And in the famous case of *Vidal v. Girard's Executors*, (3 How. 127, 198,) this court, while sustaining the will of Mr. Girard, with its provision for the creation of a college into which no minister should be permitted to enter, observed: "It is also said, and truly, that the Christian religion is a part of the common law of Pennsylvania."

AMERICAN CUSTOMS ESTABLISH A UNION OF CHURCH AND STATE.

If we pass beyond these matters to a view of

American life as expressed by its laws, its business, its customs and its society, we find everywhere a clear recognition of the same truth. Among other matters note the following: The form of oath universally prevailing, concluding with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies and most conventions with prayer; the prefatory words of all wills, "In the name of God, amen;" the laws respecting the observance of the Sabbath; with the general cessation of all secular business, and the closing of courts, legislatures, and other similar public assemblies on that day; the churches and church organizations which abound in every city, town, and hamlet; the multitude of charitable organizations existing everywhere under Christian auspices; the gigantic missionary associations, with general support, and aiming to establish Christian missions in every quarter of the globe. These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian Nation. In the face of all these, shall it be believed that a Congress of the United States intended to make it a misdemeanor for a church of this country to contract for the services of a Christian minister residing in another nation?

Suppose in the Congress that passed this act some member had offered a bill which in terms declared that, if any Roman Catholic Church in this country should contract with Cardinal Manning to come to this country and enter into its service as pastor and priest; or any Episcopal Church should enter into a like contract with Canon Farrar; or any Baptist Church should make similar arrangements with Rev. Mr. Spurgeon; or any Jewish synagogue with some eminent Rabbi, such contract should be adjudged unlawful and void, and the church making it be subject to prosecution and punishment, can it be believed that it would have received a minute of approving thought or a single vote. Yet it is contended that such was in effect the meaning of this statute. The construction invoked can not be accepted as correct. It is a case where there was presented a definite evil, in view of which the legislature used general terms with the purpose of reaching all phases of that evil, and thereafter, unexpectedly, it is developed that the general language thus employed is broad enough to reach cases and acts which the whole history and life of the country affirm could not have been intentionally legislated against. It is the duty of the courts, under those circumstances, to say that, however broad the language or the statute may be, the act, although within the letter, is not within the intention of the legislature, and therefore can not be within the statute.

The judgment will be reversed, and the case remanded for further proceedings in accordance with this opinion.

THE COURT OF LAST RESORT HAS INTERPRETED THE CONSTITUTION.

From this opinion there was no dissent. It stands as the unanimous decision of the highest tribunal in the land. Thus the supreme judicial authority of this country declares for an establishment of religion. More than that, it asserts that there has never been a separation of religion and the State here. It assures the American citizen and the world, that there is no dissonance between the Declaration of Independence, the First Amendment to the Constitution, the bills of rights of the different State Constitutions, and the Colonial Church and State charters, or the governmental Church establishments which sent out their explorers and adventurers to aggrandize and enrich their State Church.

To the American citizen the Supreme Court of the United States is an arbiter in the last resort. To that is his final recourse; beyond that he can appeal no farther, except to his Maker. The Constitution itself defines the extent of the judicial powers of the Supreme Court, and gives that court power over the Constitution itself. The jurisdiction of the Supreme Court extends to all cases arising under the Constitution and the laws of Congress. It is the sphere of the Supreme Court, then, to interpret the Constitution, and its authority is final as to whether acts of Congress, or of Legislatures, or decrees of courts are in conflict with the Constitution or are consonant

with it. Judging from this unanimous decision of the Supreme Court, what religious enactment by Congress, what religious statute from State Legislatures, what religious decree by civil courts, would be in dissonance with the Constitution?

Further developments must follow such a deliverance from the Supreme Court. An organized and aggressive religious minority is in readiness to make the fullest possible use of such an utterance, from such a source. To such an authority every court and every legislator, either State or national, must bow. That religious minority knows this well. It will use this knowledge and this power. Corresponding developments are to be expected. They have already presented themselves in congressional legislation.

W. H. M.

Legislative Developments Uniting Religion and the State.

THE BLAIR EDUCATIONAL AMENDMENT.

THE first bill, having for its purpose the union of religion and the State, to receive the approval of the congressional committee to which it had been referred, was the joint resolution proposing a constitutional amendment, respecting religion and the public schools, offered in the Senate by Henry W. Blair, then senator from New Hampshire, May 25, 1888, and introduced in succeeding Congresses. The first section of this proposed amendment applied the First Amendment to the Constitution to the individual States, prohibiting them from legislating in respect to religion or interfering with its free exercise. The second section of the proposed amendment, however, contained a clause requiring the principles of the Christian religion to be taught in the public schools by the State. As first presented, this clause read, "In the principles of the Christian religion;" it was afterwards changed to read, "In knowledge of the fundamental and non-sectarian principles of Christianity." This called for the legal establishment of the principles of the Christian religion. It also, by necessary implication, required a belief in the principles of the Christian religion as a necessary qualification of a teacher,—thus affixing a religious test to the position of teacher in the public schools. By this the legal status of the Federal and State governments respecting legislation upon religious questions would have been reversed. A positive prohibition would have been put upon State legislatures, while that which was prohibited to the States would have been assumed by Congress; and the First Amendment to the Constitution, and the clause forbidding the application of any religious test as a qualification for a public trust, would have been done away with. This would have been one way to have established a national religion in the United States. The measure was however finally lost by a very close vote in the Fifty-first Congress.

THE NATIONAL SUNDAY BILL.

A few days previous to the presentation of this constitutional amendment as to religious education in the United States,—May 21, 1888,—the same senator presented another bill "to secure to the people the enjoyment of the first day of

the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship." This title was afterwards changed to read, "A bill to secure to the people the privileges of rest and of religious worship, free from disturbance by others, on the first day of the week." The six sections of the bill constituted a national Sunday law, complete in all its specifications, forbidding all Sunday labor, and amusements, in territory subject to the exclusive jurisdiction of the United States; the carrying and delivery of mails, inter-state commerce, all military and naval drills in time of peace; and providing that when payment had been made for Sunday services rendered it might be "recovered back" by the person first suing for it.

This measure would naturally follow in logical order the proposed constitutional amendment. That would have forbidden the States to establish religions independently, and by providing for the national teaching of religion, would of course necessitate the defining and establishing of a national religion to be taught. The national Sunday law would then have been a statute under the Constitution as amended. It would have been the first religious law enacted under a national religion. It would have been a consistent means by which to have begun the active enforcement of the tenets of the national religion which the amendment would have incorporated into the Constitution. But the national religion of the United States was not to be so established, nor its enforcement so begun. The bill to create a national Sunday law never was reported from the committee to which it was referred and died with the close of the senatorial career of Mr. Blair.

SUNDAY BILL FOR THE DISTRICT OF COLUMBIA.

January 6, 1890, Mr. Breckinridge, of Kentucky, introduced into the House of Representatives "A bill to prevent persons from being forced to labor on Sunday." This bill enacted:—

That it shall be unlawful for any person or corporation, or employee of any person or corporation, in the District of Columbia, to perform any secular labor or business, or cause the same to be performed by any person in their employment, on Sunday, except works of necessity or mercy; nor shall it be lawful for any person or corporation to receive pay for labor or services performed or rendered in violation of this act.

Any person or corporation, or employee of any person or corporation, in the District of Columbia, who shall violate the provisions of this act, shall, upon conviction thereof, be punished by a fine of not more than one hundred dollars for every such offense: *Provided, however,* that the provisions of this act shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday as a day of rest.

The purpose of this was to commit Congress, in local legislation for the District of Columbia, to the general principles of legislation upon religion and the enactment of law for the enforcement of Sunday observance. Could the passage of this bill have been secured, the way would have been opened for the bill to secure national Sunday observance, as the only difference between the two would have been in the extent of their application. This bill was referred to the House Committee on the District of Columbia, and has never been reported from that committee.

SUNDAY ICE BILL FOR THE DISTRICT.

The failure to secure a general Sunday

law for the District of Columbia led to the presentation of a bill of still more restricted application but precisely the same in principle. April 25, 1892, Mr. McMillan, of Michigan, in the Senate, and Mr. Hemphill, of South Carolina, in the House introduced this bill, by request:—

A bill prohibiting the delivery and sale of ice within the District of Columbia on the Sabbath day, commonly known as Sunday.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled:

That from and after the passage of this act it shall be unlawful to sell or deliver ice in any quantity or quantities, by means of wagons or other vehicles, on the public streets or thoroughfares or at depots or offices within the District of Columbia, on the Sabbath day, commonly known as Sunday.

Sec. 2. That any person or corporation violating the provisions of this act shall be liable to a penalty of not less than twenty-five dollars nor more than fifty dollars for each offense upon conviction in the police court of the District of Columbia.

Sec. 3. That all acts or parts of acts inconsistent with this act be, and the same are hereby, repealed.

This varies from the Sunday bill for the District,—"To prevent persons from being forced to labor,"—in no way except that while the other is an attempt to secure a sweeping Sunday law to include all forms of labor, this specifies but one, but its passage would pave the way for other special enactments, until, at length, the full scope of the general act would be reached. This bill met the approval of the District Committees of both Houses, and was reported to the House and passed. Before passage, the word "prohibiting" in the title was amended to read, "regulating;" and the insertion of the words, "except between the hours of 7 and 9 o'clock antemeridian and 5 and 6 o'clock postmeridian," was made after the expression, "commonly known as Sunday." This was the first instance, in the legislative history of the United States, in which either house of Congress ever intelligently and deliberately legislated upon a religious question. In this case, too, it is to be noticed, and remembered, that the House of Representatives presumes to decide authoritatively, so far as the wording and spirit of the bill can go, that Sunday is "the Sabbath." This bill has not yet been reported to the Senate.

TO PROHIBIT SUNDAY OPENING OF EXPOSITIONS.

No sooner had the holding of the great Exposition, commemorative of the discovery of America by Columbus, been determined upon, than it was immediately seen that here was an opportunity to further the cause of Sunday observance by congressional legislation. Mr. Morse, a representative from Massachusetts, and Mr. Dawes, a senator from the same State, introduced in the House and the Senate, respectively, the following:—

A bill to prohibit the opening of any exhibition or exposition on Sunday where appropriations of the United States are expended.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled:

That no exhibition or exposition for which appropriation is made by Congress shall be opened on Sunday.

Sec. 2. That any violation of this act shall be punishable by a fine of not less than one hundred dollars nor more than one thousand dollars for every violation of the foregoing act.

This bill was referred to the committees on the World's Fair, of both Senate and House, and strenuously advocated before them; several hearings being granted on the matter by both committees. It was soon seen, however, by the advocates of

congressional legislation upon Sunday observance that the terms of this bill were too general, and that it covered so much as to be in danger of failure from that fact. Their demand was therefore reduced to the very least compatible with the attainment of their purpose. It was determined to attain Sunday closing of the World's Fair and the committal of Congress to legislation upon religion by an indirection.

PROVISO CONDITIONING APPROPRIATIONS ON SUNDAY CLOSING.

The insertion of the appropriation for the World's Fair as a clause in the Sundry Civil Appropriation bill was decided upon. There was a purpose in this,—for, once passed, with whatever provisos might be attached, being incorporated into the bill providing for the running expenses of the Government, it must stand with the entire bill. However, on May 25, in the House of Representatives, Mr. Johnstone, of South Carolina, precipitated the discussion of the Sunday closing question, by offering an amendment to the clause of the Sundry Civil bill, then under consideration, appropriating funds for the Government exhibit, as follows:—

Provided, That no part of the amount hereby appropriated shall be available unless the doors of the Exposition shall be closed on Sunday.

This would have made the Sunday closing of the entire Exposition a condition precedent to the making of an individual exhibit by the general Government. After two days of the most boisterous and excited scenes witnessed during this session of Congress another provision was substituted for this and passed, as follows:—

Provided, that the Government exhibits at the World's Columbian Exposition shall not be opened to the public on Sundays.

This was carried by a vote of 131 to 36. In this the House of Representatives committed itself, a second time, to an acknowledged act of religious legislation, and by a vote of almost four to one.

THE SENATE CONDITIONS THE ENTIRE APPROPRIATION ON SUNDAY CLOSING.

When, in the Senate, an amendment to the Sundry Civil bill, appropriating five millions of dollars for the World's Fair, was offered, Mr. Quay, of Pennsylvania, moved to insert a Sunday closing provision in language and manner worthy of note; and to be remembered as the real initial step in the general enforcement of religion by the Government of the United States, in pursuance of the decision of the Supreme Court that this is a religious and a Christian Nation.

The *Congressional Record* reads thus:—

MR. QUAY. On page 122, line 13, after the word "act," I move to insert:

And that provision has been made by the proper authority for the closing of the Exposition on the Sabbath day.

The reasons for the amendment I will send to the desk to be read. The secretary will have the kindness to read from the Book of Law I send to the desk, the part enclosed in brackets.

THE VICE-PRESIDENT. The part indicated will be read.

The secretary read as follows:—

Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

The discussion which followed upon this amendment deserves well to rank among the debates in the great religious councils of the fourth century. It was

even more significant than they. Its result is fraught with even greater peril, as it marks the culmination of added centuries of error, and also because, that, amid the greater opportunities to know and do the right, the wrong has been deliberately chosen.

As an amendment to Mr. Quay's amendment Mr. Gray, of Delaware, offered the following—it was accepted by Mr. Quay and reads thus:—

And it is hereby declared that all appropriations herein made for, or pertaining to, the World's Columbian Exposition are made under the condition that the said Exposition shall not be open to the public on the first day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition upon that condition, it shall be, and it is hereby made, the duty of the World's Columbian Commission, created by the act of Congress of April 25, 1890, to make such rules or modification of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday.

This was adopted by the Senate, on July 14; and by the House, on July 19; and received the signature of the President of the United States on August 5. It is now the law.

This is the first finished enactment of religion by the Congress of the United States in the history of the Government. Its importance as a historical event can not be over-stated. Its significance as to the legislative future of this country can not be put into language too vivid or too intense. The centuries have waited to see this day. The Spirit of all evil has bided his time to this hour. Here and now he begins an onset upon the principles of justice and equity, for which this Nation and Government has heretofore stood, such as humanity has never yet met in all its bitter experiences. He is about to come to the conflict himself, in great wrath, knowing that his time is not long.

THE DEVELOPMENT OF LEGISLATION UNITING RELIGION AND STATE.

The first attempt to develop a State religion was made through educational channels. It was consistent. The success of that measure would have established a State religion, and would have provided for the education of the young in that religion.

The passage of the National Sunday law and the Sunday law for the District of Columbia was necessarily dependent upon the success of the constitutional amendment, which would have reversed existing constitutional principles, and made their adoption technically possible.

The failure to establish a religion left no basis upon which to legislate for a religion. The enactment of religious statutes must therefore be held in abeyance until a basis should be made, or found, in the supreme law of the land, by which they might be justified. Justice Brewer both found and made this basis, in the decision of the Supreme Court in the case of the Rector of the Church of the Holy Trinity, etc. *vs.* the United States, delivered February 29, 1892. He decided that the national religion was not only established, but had always existed.

No better apparent foundation than this could possibly be made. Had the previous attempt succeeded, its validity, its terms, and its form, would have been subject to the interpretation of the Supreme Court. Here, however, the necessary dictum issued, first hand, from the Supreme Court itself. Whether congressmen consciously

recognized this fact or not it is nevertheless true that they were waiting, and did wait, for this before they acted. When this decision had been made they acted forthwith, and acted consistently therewith. They accepted it as a decree for a national religion, and proceeded in due manner and form to develop that religion on legislative lines.

Of the congressional discussion of the legislative measure in which that was done, by conditioning Government appropriations on Sunday observance, the *New York Christian Advocate* says:—

Every utterance upon this subject was in harmony with a late decision of the United States Supreme Court *whereby it is to be forever regarded as a settled principle that this is a Christian nation.*

The chaplain, himself, of the Senate, said, in an article in the *New York Independent*, in reference to this same occasion:—

During this debate you might have imagined yourself in a general council, or assembly, or synod, or conference.

The chaplain was more right than he dared to say. It was no imagination. He characterized the occasion correctly. The Supreme Court had established a religion, and the chaplain had just witnessed the first legislative council of that religion held in the Senate chamber of the United States.

The first enactment of the General Council of the national religion at Washington was to enforce Sunday observance. The second was passed seven days later, and consisted of a law for the District of Columbia, which reads:—

That it shall not be lawful for any person or persons to curse, swear, or make use of any profane language, . . . under a penalty of not exceeding twenty dollars for each and every offense.

Already the "general council, or assembly, or synod, or conference," has touched two points of the many which, as representing a religion, it is now bound to legislatively consider. It has provided against the desecration of Sunday at the World's Fair, and forbidden profanity in the District of Columbia.

A sufficient foundation has been laid. There is no higher authority than a decree of the Supreme Court. Until such a foundation had been placed, either by the Supreme Court, or by a constitutional amendment,—subjected to the revision, criticism and interpretation of the Supreme Court,—such legislation upon religion could not have been logically had. The constitutional amendment would have involved a long course of procedure. But now the result sought has been gained without recourse to legislatures or people. The fatal work has been done speedily, and without the knowledge of the people. Now, the remaining religious bills referred to the different congressional committees, and not yet reported, may be consistently passed at any time. The national Sunday bill may be re-introduced and adopted. New and more vigorous measures, such as have not yet been framed or conceived, may be offered and passed in their regular course. The way is now fully open.

The necessary logical line of action which must have been taken had been followed in the progress of this matter. It makes no difference whether the originators of these measures, or whether congressmen in general, or whether the Supreme Court itself realized these facts or not, they are none the less facts,—and part of the inexorable march of history and history-making.

The decision of the Supreme Court, as voiced by Justice Brewer, has established a national religion; the first decree, under this establishment, is the conditioning of governmental appropriations, for the World's Fair, upon the assurance that respect shall be paid, at that time and place, to the especial and distinctive sign, or public evidence, of the acceptance of that religion, which the Supreme Court has affirmed to be the national religion.

The Supreme Court has established a religion. Congress has legislated in accordance with that established religion.

W. H. M.

The Change of the Sabbath, and its Relation to Sunday Legislation.

THE friends of the Sunday Sabbath are fast becoming the friends of Sunday laws and their enforcement. With such we are compelled to join issue, for they are wrong in both respects. Sunday is not the Sabbath of the Bible; and Sabbath laws, whether the Sabbath legislated upon be true or false, are out of place in a civil government, for such governments can of right have nothing whatever to do with the enforcement of religious rites, or in determining what are one's duties to God or how he should perform them.

Many are not aware of the origin of the Sunday Sabbath, or how or by what means it came to take the place of the seventh-day Sabbath—the Sabbath of the Bible. But if they will study the history of the first four centuries of the Christian era, they will learn how this, together with other errors and corruptions, came in by the workings of that "mystery of iniquity," and that "man of sin" foretold by Paul. From an alleged desire to have "nothing in common with the Jews," the Bible Sabbath was cast aside, and a day which had come to be regarded as a church festival in honor of the resurrection, as others were, likewise, of the betrayal and crucifixion, was afterward allowed to take the place of the seventh-day Sabbath, the only weekly Sabbath God ever made or gave to man.

Although the elements which finally culminated in this were early at work, even in Paul's day, the substitution, or the putting of the Sunday in the place of the Bible Sabbath, did not take place until the Church had become so corrupted and so lost to the simplicity of the gospel as to ally itself to worldly power. This alliance took place in the fourth century, under the reign of Constantine. This is attested by the best historians, such as Neander, Schaff, Draper, etc. Draper says: "It was the aim of Constantine to make theology a branch of politics; it was the hope of every bishop in the empire to make politics a branch of theology." And speaking further of the condition of things under the reign of Constantine, he says: "The unavoidable consequences were a union between the Church and State." See his "Intellectual Development of Europe," chapters 9 and 10.

Under Constantine, Christianity, through an advantage taken by the church bishops of his edict of Milan, was recognized as the religion of the empire; and the first day of the week was made the national weekly rest-day.

It is asked by some if a government has no right to establish a weekly rest-day, why God established a weekly rest-day for the Jewish nation, and incorporated it into their national law. The answer is

easy. The Jewish nation was a theocracy. God was its primary ruler and lawgiver; and consequently his law, of which the Sabbath commandment is a part, was the fundamental law or constitution of the nation. He gave them their laws, ordained their manner of worship, and chose their leaders, their prophets, their priests, and their kings. This was a theocracy—a religious government, a government by God. No such government now exists, and has not since the diadem was removed from the head of its last and rebellious king, and the kingdom thrice overturned. Ezek. 21: 25–27. All governments upon earth now are simply civil governments. In these the people elect or crown their own rulers, and make their own laws. Although they may meddle with religious matters, they have no right to. It is not their business. This is why all Sunday legislation is out of place in civil government. It is the business of such governments to protect men from violence or real disturbance in keeping Sunday if they wish to keep it, but not to compel others to keep it just because their neighbors do, or because some or even the great majority may think it is the Sabbath.

The testimony of what are called “the fathers” is sometimes referred to in support of the Sunday Sabbath. Tertullian, Justin Martyr, Barnabas, Ignatius, and others, are quoted; but by none of these is it shown that the day was at first observed as “the Sabbath,” but rather as “a solemn festival of the resurrection,” which they had instituted themselves.

Says Sir William Domville:—

Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine, in A. D. 321.—*Examination of the Six Texts*, p. 291.

“Chambers’ Encyclopedia” says:—

By none of the fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment or on the precept of Jesus or his apostles.—Article “Sabbath.”

Bishop Jeremy Taylor thus testifies:—

The primitive Christians did all manner of work upon the Lord’s day [Sunday], even in the times of persecution, when they are the strictest observers of all the divine commandments; but in this they knew there were none.—*Ductor Dubitantium*, part 1, book 2, chap. 2, sec. 59.

As scriptural authority for the Sunday Sabbath, Acts 20: 7, and John 20: 19, 26, are adduced as proof. From these it is claimed that the disciples met on the first day of the week to worship, that Christ met and worshiped with them, and that the day thenceforth was the Christian Sabbath. From Acts 2: 46, it will be seen that the disciples and early Christians at one time met every day to worship, but this does not prove that all days are Sabbaths. Meeting on a day for worship does not make a Sabbath out of it, else the day on the evening of which prayer-meetings are usually held would be a Sabbath.

But there is no proof that the disciples met on the evening of the day of the resurrection to worship. They had a common abode (Acts 1: 13), and were partaking of their evening meal (Mark 16: 14) when Christ appeared to them. John says that on the evening of this day “when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst.” John 20: 19. Neither did Jesus meet with them to worship, but to show himself to them, that they might be witnesses of his resurrection on “the third day” after his betrayal

and crucifixion, according to his word, which was the first day of the week. Matt. 16: 21; 17: 22, 23; Acts 2: 32; 10: 39–41.

Christ’s resurrection on this day did not make a Sabbath out of it, neither did his meeting with his disciples and showing himself to them set it apart as such. Furthermore, there is no scripture showing that this day was ever divinely set apart in honor of the resurrection. All observance of it as such is therefore gratuitous and without divine authority. The Methodist Theological Compendium correctly states the case when, on page 103 (edition 1865), it says:—

It is true, there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week.

This being the case, Sunday is therefore not the Sabbath; it is not the Lord’s day; neither is it a sacred or a holy day. In explanation of how it came to be regarded as such, the testimony of Eusebius, who wrote his history of Christianity in the year 324, should not be forgotten. He says:—

And all things whatsoever that it was the duty to do on the Sabbath, these we have transferred to the Lord’s day, as more honorable than the Jewish Sabbath.—*Sabbath Manual*, p. 127.

The change of the Sabbath from the seventh day to the first day was therefore by human and not divine authority. In the substitution lies the evil. The seventh day is still the Sabbath of the Lord. Baptism is the only divinely appointed memorial of Christ’s burial and resurrection (Rom. 6: 3, 4; Col. 2: 12; 1 Peter 3: 21), and the Sabbath is still the Lord’s rest-day, and the sign between Him and his people that they know and worship the true and living God, who created the heavens and the earth. It is also the sign that they may know that the one who sanctified the day is the one who sanctifies them. Ex. 31: 13, 17; Ezek. 20: 12.

But many will not have it this way. They will cling to the human institution after it has been clearly proved that there is no divine authority for it. They are so wedded to custom and the way their fathers trod they will not change and walk in the light, shine it never so brightly. They are bound to keep Sunday anyway. And they can not endure to have any one say it is not the Sabbath, though God in all his Word has nowhere said it is. The keeping of the seventh day is an offense to them; and laboring on Sunday, especially upon the part of those who keep the seventh day, they regard as sinful, though God has never pronounced it such. And because of a general and growing disregard for the day as a holy and a sacred day, and because they can not find in the Scriptures proof for the institution with which to convince the people of its sacredness and urge upon them its observance, appeal is made to civil law. The State is asked to enforce its observance under civil pains and penalties. This accounts for the existence of all the Sunday laws from Constantine’s time down to the present day. They have been asked for by “the Church,” to take the place of a law God never gave, and to enforce the observance of a day he never set apart, blessed, nor commanded to be kept holy. And the inherent wickedness of these laws is manifested in the fact that, wherever they are operative, about the only ones against whom it is sought to rigidly enforce them are those who conscientiously observe the seventh day, the only weekly Sabbath day God ever set apart, sanctified,

and blessed. Sunday laws have a direct reference to the fourth commandment, and are subversive of and antagonistic to it. Their unchristian character is shown in the attempt made through them to change, and thus strike against, that law which Christ honored and magnified in all his life and teachings, and in the persecuting nature manifested in their enforcement. Reader, on which side of the controversy do you want to stand when called to answer in the Judgment of God?

W. A. COLCORD.

What Is Rightful Authority?

THE AMERICAN SENTINEL believes in obedience to civil law and to civil rulers. Civil government is divinely ordained for the good of mankind, and is to be respected in civil things; that is in its own proper sphere, for there it is supreme. But the realm of conscience is a domain that the State has no right to invade.

Religion comes to us as a supernatural thing, a revelation from God, regulating our duty toward God; and thus appeals to the consciences of men and binds them under penalties entirely beyond the power of human governments either to enforce or to revoke. This it is that places it beyond the domain of civil government, and removes it from the jurisdiction of human courts.

No man can surrender his conscience to the keeping of another and maintain his loyalty to his God. Governments have in past ages assumed to dominate the realm of conscience; the sequel is the history of the Inquisition. The thumbscrew, the rack, and the fagot are inseparable from the theory that civil government has any jurisdiction whatever in religious things. The advocates of religious legislation may affirm that they would not carry it so far as that, but it is impossible for them to stop short of it without abandoning their theory. It is for this reason that we oppose all laws touching religious questions and controversies. They are the beginnings of intolerance. If Sunday were not regarded as sacred there would be no demand for laws enforcing its observance. It is not physical rest but spiritual worship that is the object of Sunday laws. It is therefore a matter that the State has no right to touch. It is for this reason that we oppose any and all Sunday laws.

God’s word is, “Thou shalt not go with a multitude to do evil.” This places every man on his own responsibility, and shows that a question of duty toward God, a question of conscience, is a question with which majorities and minorities have nothing to do. The rights of a single individual are just as sacred, and should be just as carefully guarded as the rights of a multitude. The State properly protects from interruption religious meetings upon every day; and it very properly does the same for other meetings. Such laws are right, they apply to all people and to all days, but laws setting apart certain days for religious purposes and stopping on those days all the ordinary vocations of life, are contrary to the spirit of our institutions, and to the spirit of true Christianity; and should be opposed alike by the patriot and by the Christian.

This is the principle upon which we stand; we could not, with our understanding of the word of God, do otherwise and maintain our Christian integrity.

C. P. B.



NEW YORK, SEPTEMBER 22, 1892.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

A DENIAL that persecution is intended, or that it will result from the passage of religious laws in this country, is of no avail in the face of existing facts. It is a political maxim that "the domain that government invades it dominates; the jurisdiction it takes it keeps." And this Government having invaded the domain of religion and assumed jurisdiction in religious questions, will inevitably dominate that domain and retain that jurisdiction. Moreover, those who are clamoring for governmental recognition of religious dogmas and institutions, have shown that they are not slow to avail themselves of any advantage afforded by legislative action, whether State or national.

"REVOLUTIONS never go backward," especially when they are in the wrong direction; and a most wonderful religio-political revolution has taken place in this country in the last decade. By this revolution, persecution for conscience' sake has been inaugurated in several different States of the Union; the First Amendment to the Federal Constitution has been practically swept away by the Supreme Court decision of Feb. 29, 1892; and the Government has been made a party to a religious controversy by the act of Congress conditioning the World's Fair appropriation on the Sunday closing of the Columbian Exposition. And the promoters of this religio-political movement themselves declare that these are only the beginnings. What then will the end be?—Clearly, anything except the continuance of the liberty of conscience hitherto enjoyed by a free people.

THAT the spirit of bigotry and intolerance is not dead, nor even sleeping, in this the closing decade of the nineteenth century, is proven beyond a doubt by the fact that honest, God-fearing men, members of a Christian church, and conscientious observers of the Sabbath enjoined by the fourth commandment of the Decalogue, have been fined and imprisoned in several different States, at the instigation of members of other churches, and that for no other offense than doing quiet farm work on Sunday after having, according to their faith, observed the day of their choice. And not the least significant feature of this persecution is that it has elicited practically no protest from the religious press of the country. The facts have been published broadcast, and special pains have been taken to bring them to the attention of the press everywhere. The silence is not due therefore to ignorance but to indifference and approval. Thus by silence, the religious press of this country has given assent to persecution for conscience' sake, and by giving assent,

it has become partaker in the evil deeds of the persecutors.

THE facts in the most recent of these persecutions are briefly as follows: Near Springville, Henry County, Tenn., there is a church of nearly sixty Seventh-day Adventists. They are, as even their persecutors admit, honest, God-fearing people. They observe the seventh day of the week by rest and worship. On Sunday they ordinarily go quietly about their secular pursuits, choosing on that day only the more quiet and less conspicuous kinds of farm labor. For this, "five of the leading members of the church" were, not at the instigation of their immediate neighbors, but on complaint of Sunday-keeping church members of adjoining neighborhoods, indicted for maintaining a nuisance by their Sunday work; were tried and convicted, notwithstanding the fact that their immediate neighbors testified that they were not annoyed by the work, and were actually imprisoned in the common jail, and though not chained themselves, were worked in the chain gang with common criminals, in this 1892nd year of grace, and in "free America;" and that without protest from the churches or from the religious press.

THE Constitution of Tennessee declares "that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship;" yet the courts of the State hold that this provision of the Constitution is not to be understood as permitting dissenters from the prevailing religion to disregard laws made in aid of the religion of those having control of legislation, but only as guaranteeing to every man freedom to hold and practice his own religion without molestation. The same view of the matter was taken by Judge Hammond, of the United States District Court, in the case of R. M. King, indicted and fined for Sunday work. The case was brought before Judge Hammond on writ of *habeas corpus*. The Judge said:—

Sectarian religious belief is guaranteed by the Constitution, not in the sense argued here, that King, as a Seventh-day Adventist, or some other, as a Jew, or yet another, as a Seventh-day Baptist, might set at defiance the prejudices, if you please, of other sects having control of legislation in the matter of Sunday observance; but only in the sense that he himself should not be disturbed in the practices of his creed; which is quite a different thing from saying that in the course of his daily labor . . . he might disregard laws made in aid, if you choose to say so, of the religion of other sects.

That is to say, a man may belong to a sect; that sect may have a creed; they may practice according to that creed, and may not be disturbed in such practice; but at the same time, they must conform to the laws made in aid of the religion of other sects, that have control of legislation.

ACCORDING to this interpretation of Tennessee law, if a man be a Baptist he may practice the precepts of the Baptist creed, but if the Methodists should have control of legislation, they could oblige the Baptists by law to conform to the precepts of the Methodist creed. Or one company of people might be Methodists, another Baptists, another Quakers, and so on; but if the Roman Catholics only had

control of legislation, and should enact laws enforcing Roman Catholic doctrines and precepts, then the Baptists, Methodists, Quakers, etc., would all be obliged to conform to the Roman Catholic precepts, as by law required. And although protected in the undisturbed practice of *their own* creeds, none of these dissenting sects would be in any wise at liberty to disregard the laws made in aid of the religion of the Roman Catholic sect! And such, according to the courts, is the freedom of religious belief guaranteed by the Constitution of Tennessee! And the Supreme Court decision of February 29, of the present year of grace, and the act of Congress closing the World's Fair on Sunday, show that practically nothing more than this is guaranteed by the Federal Constitution.

IN view of the facts cited, and very many more might be given, does not THE SENTINEL do well to sound an alarm; to say that the United States is following in the footprints of Rome; that already our fancied constitutional guarantees of religious liberty have been swept away; and that liberty of conscience in America rests now not on a substantial basis in our fundamental law, but upon the whim of the majority, or even worse, upon the forbearance of an arrogant and aggressive minority?

UNITED STATES senators have declared it to be "not wise statesmanship" to disregard the demands of the churches for legislation deciding a religious controversy as to whether Sunday is the Sabbath, or not. Now why shall not this principle apply in other cases? Why shall not the Spiritualists now work up some issue by which they can demand legislation which will decide the question as to whether or not people are alive when they are dead? There are as many Spiritualists as there are church members; and, of course, it would not be "wise statesmanship" to disregard their demands. Besides this, they would have the unanimous and hearty support of all the "evangelical churches" in the country. And as Congress has granted the demands of the churches alone on this Sunday-Sabbath question, how much more would the same body grant the demands of the same ones over again with largely increased numbers with them. For such would only be "wise statesmanship," according to the latest definition of the term. What queer ideas these gentlemen have of what statesmanship is! The truth is that it is not statesmanship at all. It is sheer demagogism; and that of the worst sort. These gentlemen should be told that statesmanship does not pander to the selfish and arbitrary demands of classes; it creates sound and healthy public opinion.

THE AMERICAN SENTINEL,

A WEEKLY PAPER

Set for the defense of liberty of conscience, and therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

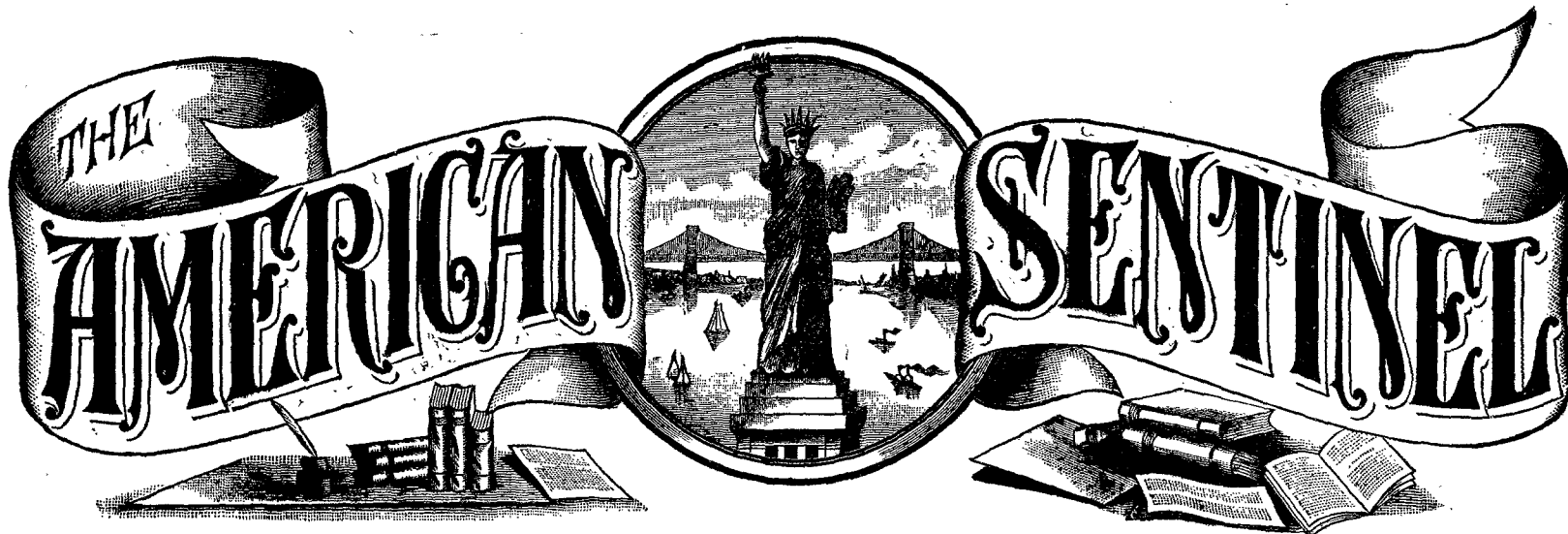
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THE Government of the United States as our fathers made it, as they intended, and as they by the Constitution established it, is now a thing of the past. It is gone. Both by the Supreme Court and by Congress the intention of the fathers has been disregarded, the principles of the Government have been subverted, and the Constitution has been over-ridden.

THE action of the Supreme Court has been reviewed, and the words in which the Court did its part have been given in these columns. The action of Congress in which it did its part in this thing has also been referred to and largely discussed in THE SENTINEL. We are asked however to give more fully the actual words and proceedings in which Congress did this thing. With this request we gladly comply, for the evidence is not only important but conclusive, and should be placed before all the people.

ALTHOUGH Congress is forbidden by the Constitution to make any law on the subject of religion, yet this matter was discussed, and the law was enacted, solely from the standpoint of religion. Senator Hawley, who had the principal part in carrying this thing through the Senate, said plainly:—

Everybody knows what the foundation is. It is founded in religious belief.

And so entirely was the discussion a religious one that Senator Peffer said of it:—

To-day we are engaged in a theological discussion concerning the observance of the first day of the week.

And the chaplain of the United States

Senate, in reporting the matter to the New York Independent, July 28, 1892, said of it these words:—

While there were differences of opinion as to how the Sabbath should be honored, every man who spoke protested against any purpose to dishonor the fourth commandment. During this debate you might have imagined yourself in a general council or assembly or synod or conference, so pronounced was one senator after another.

SUCH is the impression received by an official onlooker. And that the impression is not at all strained is evident from the speeches that were made, as any one may see who will read the Congressional Record of July 12 and 13, 1892. The three principal advocates of the Sunday closing bill were Senators Colquitt, Hawley and Hiscock. As Senator Colquitt is a National Reformer nothing else was to be expected of him, and he fully sustained this character in his speech, about half of which was made up from extracts from a sermon by Father Hyacinthe, Old Roman Catholic of France. The rest of his speech was National Reform sentiment of his own manufacture. Altogether it was of such a sort that he himself began to see how incongruous it was in that place, and halted with these words:—

But I shall continue this no further, Mr. President, for it may to some sound like cant, like preaching, as though we were undertaking to clothe ourselves in overrighteous habilaments and pretend to be better than other men.—Congressional Record, 52d Cong., p. 6755.

SENATOR HISCOCK both preceded and followed Colquitt; and the aim and the sum of all his speech is contained in the words of surrender and servitude to the churches, to which we have before referred, as follows:—

If I had charge of this amendment in the interest of the Columbian Exposition I would write the provision for the closure in any form that the religious sentiment of the country demands and not stand here hesitating and quibbling about it. Rather than let the public sentiment against the Exposition being opened on Sunday be re-enforced by the opposition in the other House against any legislation of this kind in the interest of the Exposition, I say to the junior senator from Illinois

[Mr. Palmer] he had better yield to this sentiment and not let it go out to the country that there is the slightest doubt that if this money shall be appropriated, the Exposition will be closed on Sunday.

If I were interested in this measure, as I might be interested if it were to be located in my own State, I should make this closure provision satisfactory to those petitioners who have memorialized us against the desecration of the Lord's day.

I would not have it uncertain whether the Government might engage in business or not upon the Sabbath day. In my judgment, doubt upon this question carries with it more peril to your appropriation than it can encounter from any other cause whatever. I have nothing more to say.—Id., p. 6755.

SENATOR HAWLEY both preceded and followed, both Colquitt and Hiscock. And as his speeches were longer than the others, so also were they more rabidly religious and more cringing and cowardly. Yet for all this he was not able to reach that height of religious enthusiasm and eloquence to which for this particular occasion his longing soul aspired, and so he very pertinently exclaimed:—

I wish, Mr. President, that I were the most eloquent clergyman, the most eloquent of those stanch old sturdy divines who have honored American citizenship as well as American Christianity, that I might give something more than this feeble expression of my belief in the serious importance of this vote.—Id., p. 6700.

But as he could not have all his wish, as he could not be one of "those stanch old sturdy divines," such as John Cotton or John Davenport, or Cotton Mather, he made up this lack by presenting the views of Archbishop Ireland, Archbishop Gross, and Archbishop Riordan, of the Catholic Church, and followed this in order with the views of the bishops of the Protestant Episcopal Church and the bishops of the Methodist Episcopal Church both North and South.

BUT although Senator Hawley could not have his wish to be one of "those stanch old sturdy divines," he could be a demagogue—and that seemingly without any particular effort. By the census of 1890 he estimated 13,000,000 members of churches in the United States. Then by

adding to this number "the people who are also attendants, associates, and sympathizers, who go to church and send their wives and children and subscribe for it, and have a profound respect for it whether they believe in it or not,"—by this method of counting he got up "from forty-five to fifty millions of the people of this country who have more or less of religious profession or sympathy." Then upon this calculation he argues thus:—

There is no use in endeavoring to escape the responsibility. If the Senate to-day decides that it will not close that Exhibition on Sunday, the Exhibition will be opened on that day, and you will have offended more than 40,000,000 of people—seriously and solemnly offended them. No wise statesman or monarch of modern times, no satrap of Rome would have thought it wise to fly in the face of a profound conviction of the people he governed, no matter if he thought it was a profound error. It is not wise statesmanship to do it.

Now, if gentlemen repudiate this, if they desire to reject it, if they deny that this is in the true sense of the word a religious Nation, I should like to see the disclaimer put in white and black and proposed by the Congress of the United States. Write it. How would you write it? How would you deny that from the foundation of the country, through every fiber of their being this people has been a religious people. Word it, if you dare; advocate it, if you dare. *How many who voted for it would ever come back here again?* None, I hope.—*Id.* p. 6759.

So, then, the chief duty of a United States senator, or member of Congress, is to "come back here again." The height of the ambition of such is to "come back here again." And now it is the perfection of "wise statesmanship" so to play into the hands of threatening, boycotting, and unprincipled religious partisans, as to be sure that they can "come back here again." No matter though the thing demanded be subversive of every principle of the Government, we must yield to it, or we can't "come back here again." No matter though the thing demanded be positively forbidden by the Constitution it must be granted or else we can't "come back here again." No matter, though to yield to the demand we must violate the solemn oath which we took to maintain the Constitution of the United States—that oath is nothing, the Constitution is nothing, the principles of the Government are nothing, in the presence of the awful alternative, conveyed in the threats of religious bigots, that we can't "come back here again."

Was there ever on earth a more cowardly or more contemptible surrender than this of the Senate of the United States, as proclaimed by its representatives—Senators Frank S. Hiscock, of New York, and Joseph R. Hawley, of Connecticut?

And the Church managers know that it is a surrender to them. The chaplain of the Senate in the article before referred to says:—

Say not that the former days were better than these, for the Congress of the United States never numbered abler, truer, nobler men than fill the chambers to-day! And never more surely than now would avowed hostility to God, his day and word and house and kingdom, remand a public servant to private life.

This is just what these senators told the churches that they were afraid of. And this is now a public notice that henceforth a religious test will be required as a qualification for office under the United States. H. H. George, who labored for months to secure this legislation, said:—

I have learned that we hold the United States Senate in our hands.

They would be very dull indeed not to have learned it, when the Senate openly

told them so. Of course they hold it in their hands, and they will use it, too. For did not that other preacher, J. D. Sands, in Pittsburg, declare that as the Senate had listened to the voice of the Church, This grand, good fact suggests to the Christian's mind that if this may be done, so may other equally needful measures. The Church is gaining power continually and its voice will be heard in the future much oftener than in the past.

Thus the evidence is complete and the proof conclusive, that the Government of the United States as it was established and as it was intended to remain is no more. It has been given into the hands of the combined churches, and is there now only a tool to be used by them to enforce upon all the decrees of the Church at her arbitrary will. And thus there stands in the United States to-day the living image of the Papacy, instead of the glorious Government which our fathers established and hoped would remain.

The "new order of things" to which this Nation stands pledged by the Great Seal of the United States is reversed; and the old order of things which has always been a curse to the world is restored.

A. T. J.

Chicago Asks for a Repeal of the Sunday Closing Proviso.

A PETITION, starting from Chicago, is being industriously circulated, asking for the repeal of the congressional action closing the World's Fair on Sunday. The *Chicago Herald* has announced that it will circulate the petition throughout the entire United States. After citing the paragraphs which it is asked should be repealed, the memorial gives, as reasons why Congress should reverse its previous action in this matter, the educational advantages of the Fair which should be denied to none: and that Sunday closing would inevitably flood the city on that day with an idle crowd which would tend to multiply crime beyond the capacity of the police to meet the situation. The last two clauses of the memorial read thus:—

That the largest opportunity should be given for admission to the grounds and buildings of the Fair on this day, and that some marked distinction should be made so as to have Sunday stand apart as a special day, such as stopping all machinery and labor connected with exhibits and allowing exhibitors who so desired to cover their displays.

That the entire matter of a Sunday as well as a week day Fair should be left by Congress in the hands of the regular World's Fair authorities.

This petition and memorial is nothing but a very superficial plea for the reversal of the Sunday closing action. While it makes that plea, it takes at the same time the position that "some marked distinction should be made so as to have Sunday stand apart as a special day," ignoring the true position that no one has a right in reality to make any distinction in this matter for anyone outside of himself and his own personal exhibit.

If it were possible that this petition could be brought before all those in this country who sympathize with it, and signed by them, it is very certain that on its presentation Congress would repeal the Sunday closing proviso. It is not likely, however, that enough interest will be taken in it to accomplish any such thing. But even if this should be done, on a petition so worded, and for the reasons there related, with the acknowledgment there made, the legislative attitude as regards religion which the central

Government has taken would remain unchanged.

The actual and valid reasons upon which this memorial should have been based have been entirely ignored. Has it become a settled conviction, already, in the minds of the people that the First Amendment to the Constitution has been interpreted out of existence by the Supreme Court, and that now it is perfectly proper for Congress to pass laws respecting the establishing of religion? How long since Congress has been constitutionally endowed with the power to pass legislation impairing the obligation of contracts previously entered into, that no mention should be made of such a plea in this memorial? When has Congress purchased the World's Fair site, of the State of Illinois, by the consent of the Legislature of the State, that it should assume to legislate either directly or indirectly as to its municipal control? Why does not this memorial ask these questions and make these pleas? Is it because constitutional government in this country is a thing of the past, and already we are under the rule of an oligarchy? Do these petitioners mean to acknowledge this? or do they wish to protest against it? If this is a protest, why do they not protest? Why not place themselves frankly and intelligently upon the righteous principle, and not tamely yield to the unrighteous enactment, only asking that it be remitted in their individual case to serve their selfish interests?

The *Mail and Express* reports Mr. Edward F. Crogin, of Chicago, as saying:

No attempt has been made to answer the argument that no opening on Sunday is in accordance with the unanimous opinion of the United States Supreme Court that this is a Christian Nation.

Is this statement true?—It is. Outside of THE AMERICAN SENTINEL and a few of its supporters scarcely a voice has been raised in all this Nation to expose the specious fallacies of that decision. Are there no learned lawyers or judges in the city of Chicago competent to realize the lack of law, of logic, and of Christianity which are the distinguishing features of this decision? If there are, why do they not speak?

Emboldened by their failure to speak in any of these particulars the *Mail and Express* makes the friends of Sunday closing say that "the Fair will be under the control of the United States Government, and not under the control of the local board, and no judge in Cook County would have any jurisdiction whatever." Do the judges and lawyers of Cook County acknowledge any such oligarchy? If not, why not speak? W. H. M.

A Fine Scheme, Truly!

SOME eight years ago an organization known as the "Boys' Brigade" was formed in Scotland, its object being "to promote Christ's kingdom among the boys and train them in habits of reverence, self-respect, and Christian manliness."

Three years ago the organization was introduced into this country by way of San Francisco; and now a brigade has been organized at Willimantic, Conn. In a sermon in that city on the 18th inst., Rev. C. A. Dinsmore thus explains the scheme for keeping the boys under church influence and interested in church work:—

The boys are equipped in the uniform and drilled in the tactics of the United States Army. They have breech loading Springfield rifles and are

as well furnished as the State militia. Every Sunday they march into their Bible class to receive religious instruction, and are under strict military discipline. Every boy pledges himself to attend the weekly drill and Bible class. If he is willfully absent two consecutive weeks without reasonable excuse, he is dishonorably discharged from the company. Boys are appointed to the offices for proficiency in drill and in Bible lessons. Each boy furnishes his own uniform, costing about five dollars. If a boy is unable to do this, the church will provide him one. The guns are owned by the church. Only boys who attend this church or who have no other church connection are admitted. Great care will be taken not to encroach upon other denominations. With these qualifications the company is open to any boy between the ages of twelve and twenty-one.

To buy the guns and provide for incidental expenses we shall need two hundred and fifty dollars. Next Sunday we shall take a collection for this purpose, and we are confident you will contribute the amount needed. This is not a new experiment and can not fail, if wisely managed, because it is founded on the ineradicable instincts of a boy's nature.

Certainly it can not fail in stimulating and developing the natural instincts of the human heart. It is an easy matter to teach boys to love applause and to labor for it; but it is quite another thing to teach them to "be kindly affectioned one to another with brotherly love; in honor preferring one another." Nevertheless that is the lesson that Christ would have all both old and young to learn; and it is the lesson that the Church should teach. As a means of cultivating pride, the Boys' Brigade is doubtless a marked success; as a means of grace, it must ever be a dismal failure.

Limits of Obedience to Civil Government.

OBEDIENCE is to be rendered to all human governments, in subordination to the will of God. These governments are a recognized necessity in the nature of the case, and their existence is manifestly in accordance with the divine will. Hence the presumption is always in favor of the authority of civil law; and any refusal to obey, must be based on the moral proof that obedience will be sin. The one who proposes to disregard human law, must be persuaded in his own mind that, in that course, he will meet the approval of God. It is too obvious to need discussion, that the law of God, the great principle of benevolence, is supreme, and that, "we ought to obey God, rather than men," in any case of conflict between human law and the divine.

There are cases so clear that no one can question the duty to refuse obedience. In all times and in all lands such cases have arisen. In a case of this kind, either of two courses is possible; to disobey the law, and resist the government in its attempt to execute it, or to disobey and quietly suffer the penalty. The first is revolutionary, and can be justified only when the case is flagrant, and affects such numbers that a revolutionary movement will be sustained. Sometimes a decided attitude, on the part of a large number, in opposition to a wicked law, will set the law aside, and make it inoperative. Such a movement is as justifiable as any revolution. But these cases are rare. The second course will, in general, commend itself to considerate and conscientious men. It is a testimony against the law as unrighteous, and, at the same time, a recognition of government as a grave interest.

It is often urged that the right of private judgment, as now maintained, in reference to obedience to the laws of the

land, will subvert government, and introduce confusion and anarchy. . . . The danger, however, is greatly over-estimated. Government is never the gainer in the execution of a law that is manifestly unjust. . . . Conscientious men are not the enemies, but the friends, of any government but a tyranny. They are its strength, and not its weakness. Daniel, in Babylon, praying, contrary to the law, was the true friend and supporter of the government; while those who, in their pretended zeal for the law and the constitution, would strike down the good man, were its real enemies. It is only when government transcends its sphere, that it comes in conflict with the consciences of men.

But it is objected that the example is corrupting, that a bad man will violate a good law, because the good man refuses to obey a wicked law. The cases are just as unlike as right and wrong, and any attempt to justify the one by the other, is gross dishonesty. Unquestionably, the principle can be abused by the wicked, and so can any truth, whatever, but the principle of unquestioning obedience to human law, is false, and needs no perversion to make it mischievous. Practically, the cases are few, in well-established governments, where the law encroaches upon the rights of conscience; but if the principle be surrendered, the cases will multiply. . . . The most grievous of all imperfections in government, is the failure to secure the just and good result. Injustice and oppression are not made tolerable, by being in strict accordance with the law. Nothing is surer, in the end, than the reaction of such wrong to break down the most perfectly constituted government.—*Fairchild's Moral Philosophy*, pp. 178-186.

The Sunday Question—An Historical Survey.

[The following article from the *Christliche Welt*, Leipzig, for which we are, however, indebted to the *Literary Digest*, shows plainly that the claim that Sunday is the Sabbath by divine authority, is fraudulent. It is for this reason that we publish it. We are not in sympathy with the idea that the original Sabbath was ever abrogated by its Author.]

As far as we can now learn, the Sunday is a creation of Gentile Christianity. . . . Certain it is, however, that the Jewish observance of the Sabbath exercised a material influence on the introduction of the first day of the week in the Christian Church. This is all the more certain because there existed few, if any, congregations composed entirely of Gentile Christians. But of a transference to Sunday of the ideas associated with the Jewish Sabbath, no mention or hint is given in the entire Christian literature of the times. . . . Accordingly, too, there are no signs to show that the early Christians modeled their Sunday observance after the methods and manners of the Jewish Sabbath observance. The conception of Sunday was not so much as a day of rest, but rather as a joyful remembrance of the resurrection of the Lord, as a sacred day of worship and praise (*Kultustag*), as a day for the assembling of the congregation.

In early post-apostolic times, and in the age of the old Catholic Church, no material changes were made in this regard. Nearly all the Christian authors of this age emphasize the difference and distinction between the Christian Sunday

and the Jewish Sabbath. In all the first five centuries of the Christian Church there is not a single Christian author who regards the Christian Sunday as a continuation of the Jewish Sabbath, or declares the former to be a divine ordinance. The data on this point are found in Zahn's *Geschichte des Sonntags vornehmlich in der alten Kirche*, Hanover, 1878. Occasionally, the writers of this period contrast the two days, but this is always done only to emphasize the difference between them. In the Old Testament command to observe the Sabbath, which in its literal application referred to the Jews as a nation, the Patristic writers recognized a deeper principle of eternal application, namely, the withdrawal from self-work and from sin, for the purpose of serving the Lord in his sanctuary. This moral behest, however, was accepted as applicable not only to one time or place, but as valid for the entire life. Understood in this sense, the Sabbath command finds its fulfillment neither in the Jewish Sabbath nor in the Christian Sunday. The moral principle in the Sabbath command was thus recognized by the early Christians, but not its legal features. As the true motives for the observance of the Lord's day they assign, not the Sabbath of the Jews, but the resurrection of the Lord. It is this great event that gives this day its joyful sanctity.

When Christianity became the State Church in the days of Constantine the Great, a material change took place in motives of Sunday observance. As now organized the Church became also a great political power. This made it all the more natural for the Jewish hierarchical system to look to Old Testament models and methods, especially in exercising its power. In the doctrine of Sunday there was indeed little or no change for three centuries, yet the practice of the Church began to degenerate to a legalistic stage. The famous edict of Constantine on the Sunday question was issued on March 7th, 321. By this document the Christian Sunday became the legal holiday of the empire; at any rate its observance as a day of rest is made obligatory. But nothing is more noteworthy in this rescript than the fact that Constantine in this writing does not with a single word appeal to the Old Testament Sabbath law. It is true that in this innovation of the Emperor, the prime motive was of a political character; but the character and contents of the document are significant as to the idea of the Sunday then current. From this time on, Emperor and Synods began to issue legal ordinances for the observance of Sunday, but never because of the Sabbath command of the Old Testament. Political interests and public morals were the controlling factors in these measures.

The legal observance of the Sunday on the basis of the Decalogue first begins to appear in the Western Church in the times of Gregory II. In connection with this is the other phenomenon that the emphasis in the observance of the Lord's day is no longer sought in the worship and praise of the Christian people, but in strict and stringent abstinence from manual labor. The great dogmatician of the Middle Ages, Thomas Aquinas, gave the scientifico-theological formula to the dogma in this view. The law became an edict of the Church as well as of God, and a test of the obedience of the Christians, which obedience was their prime

virtue. The Church commands attendance at church and mass, promising rich reward for such obedience. *Opera servilia* are prohibited; *opera liberalia* are allowed.

The German Reformation proceeded from the doctrine that we must first seek the kingdom of God and his righteousness, and again established the observance of the Sunday on the basis, not of law, but of the joyful and free worship of God. The Reformers rejected the transfer theory, according to which the legal demands of the Decalogue were regarded as applicable to the Christian Sunday, although recognizing the moral principle underlying the Sabbath observance. Just as little did the Reformers base this observance on any direct command of Jesus Christ. According to the 28th article of the Augsburg Confession, Sunday is an ecclesiastical custom, a venerable traditional rite. Its basis is found chiefly in the words of Christ which promise blessings to those who worship in common, as also in the fact of need of order and system in church work and worship, and in social and political respect to the welfare of neighbors.

This last mentioned item was of leading importance in this connection for the Geneva Reformer. Calvin most emphatically demanded a day of rest, but he bases this demand upon Sabbath law as little as Luther does. He regards it as a fact that the observance of the Lord's day is a human ordinance, no matter how emphatically he insisted upon this period of rest, as an absolute necessity for man and beast. How deeply the Reformers were imbued with this doctrine, can be seen from the fact that they claim for the Church the rights of controlling Sunday. Luther from the beginning made this a prominent point. The Church, he says, "could make Friday her Sunday." For the individual, the Reformers emphasize the duty of not departing from the usages and customs of the Church in this regard.

"Is God In It?"

UNDER the heading, "Exposition Poetry," the *Christian Cynosure* has the following:—

The closing stanza of Prof. John K. Paine's "Columbian March and Chorus," to be performed at the dedication of the Exposition buildings at Jackson Park, next month, is as follows:—

All hail and welcome nations of the earth!
Columbia's greeting comes from every State.
Proclaim to all mankind the world's new birth
Of freedom, age on age shall consecrate.
Let war and enmity forever cease,
Let glorious art and commerce banish wrong.
The universal brotherhood of peace
Shall be Columbia's high, inspiring song.

What we would like to know, Is God in it? If not, we prefer the older couplet,—

Praise God from whom all blessings flow;
Praise him, all creatures here below.

Really, we would like to know what is meant by "the world's new birth of freedom," and what is the use of trying to unite all nations in "the brotherhood of peace" without the aid of Christianity? Will some one, not a pagan, tell us.

It is not our purpose to explain the meaning of the expression, "The world's new birth." Mr. Paine could probably do that better than any one else. Neither do we purpose answering any question; but rather to ask one. The *Cynosure* implies that God is not in the "Columbian March and Chorus;" would he be in it any more if it contained the couplet,—

Praise God from whom all blessings flow;
Praise him, all creatures here below.

To be more explicit, would a formal

recognition of God by a godless poet and a godless choir be pleasing to the Creator? Must not all acceptable service be inspired by faith? Is it not still true as it was eighteen hundred years ago that "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him"? Would God be in the familiar words,—

Praise God from whom all blessings flow,
if they did not come welling up from hearts full of praise to him, any more than he was in the same words sung by the thoughtless reporters when Congress adjourned?—Certainly not. Then why does the *Cynosure* insist upon hypocrisy?

Some Scraps of New England History.*

THE SUFFERINGS OF THE QUAKERS.

THE last article closed with the statement that the laws against the Quakers were not allowed to become a dead letter but were enforced in the regular Puritan way. Just what that way was will appear from the following order issued in 1657 by Governor Endicott:—

To the marshall general or his deputy: You are to take with you the executioner, and repair to the house of correction, and there see him cut off the right ears of John Copeland, Christopher Holder, and John Rouse, Quakers, in execution of the sentence of the court of assistants for the breach of the law instituted, "Quakers."

In the latter part of the same year the following order was issued by the court:—

Whereas Daniel Southwick and Provided Southwick, son and daughter of Lawrence Southwick, *absenting themselves from the public ordinances*, have been fined by the courts of Salem and Ipswich, pretending they have no assistance, and resolving not to work, the court, upon perusal of the law, which was made upon account of the dates, in answer to what should be done for the satisfaction of the fines, resolves that the treasurers of the several counties are and shall be fully empowered to sell said persons to any of the English nation, at Virginia or Barbadoes, to answer the said fines.

With this latter sentence there is connected an important series of events. As stated in this order, these two persons were son and daughter of Lawrence Southwick. Lawrence Southwick and his wife Cassandra, were an aged couple who had been members of the Salem church until about the close of 1656. They had three children, Joseph, who was a man grown, and the two mentioned above, who were but mere youth. The old gentleman and his wife were arrested at the beginning of the year 1657, upon a charge of harboring Quakers. The old gentleman was released, but as a Quaker tract was found upon his wife, she was imprisoned seven weeks, and fined forty shillings. If they were not Quakers before, this made them such, and likewise some of their friends. A number of them now withdrew from the Salem church, and worshiped by themselves. All were arrested. Lawrence and Cassandra Southwick and their son Joseph, were taken to Boston to be dealt with. Upon their arrival there, February 3, without even the form of a trial they were whipped and imprisoned eleven days, the weather being extremely cold. In addition to this, they were fined four pounds and thirteen shillings, for six weeks' absence from church on Sunday, and their cattle were seized and sold to pay this fine.

The following summer two Quakers, William Leddra and William Brend, went

to Salem. They, with five others, among whom were the Southwicks who before had suffered, were arrested for meeting together. They were all taken to Boston, and put all together in a room in the prison, of which the windows were boarded up close. Food was denied them, unless they would work to pay for it. "To work when wrongfully confined, was against the Quakers' conscience." They therefore went five days without anything to eat. This, however, was only a part of their sufferings, for on the second day of their imprisonment, they all were severely whipped, and then with raw wounds were thrown back into the close dark room, in the July heat, with nothing to lie upon but the bare boards. On the second day afterwards they were informed that they could go if they would pay the constable's and jail fees. They refused to pay anything. The next day the jailer, in order to force them to yield, took Brend, and with irons bound his neck and heels together, and kept him that way for sixteen hours, from five o'clock in the morning till nine o'clock at night.

The next day Brend was put to the mill and ordered to work. He could not have worked if he would, as he could scarcely move; but he would not have worked if he could, and so he refused. Then in a rage "the gaoler took a pitched rope, about an inch thick, and gave him twenty blows over his back and arms with all his strength, till the rope untwisted; then he fetched another rope, thicker and stronger, and told Brend that he would cause him to bow to the law of the country, and make him work. Brend thought this in the highest degree unreasonable, since he had committed no evil, and was wholly unable to work, having been kept five days without eating, and whipped also, and now thus unmercifully beaten. Yet in the morning the gaoler relented not, but began to beat again with his pitched rope on the poor man's bruised body, and foaming at the mouth like a madman, with violence laid four score and seventeen more blows upon him, as other prisoners, who beheld this cruelty with grief and passion, reported. And if his strength and his rope had not failed him, he would have laid on more. He thought also to give him the next morning as many blows more. . . . To what condition these blows must have brought the body of Brend, who had nothing on but a serge cossack over-shirt, may be easily conceived. His back and arms were bruised and bleeding, and the blood hanging, as it were, in bags under his arms, and so into one was his flesh beaten that the sign of a particular blow could not be seen. His body being thus cruelly tortured, he lay down upon the boards so extremely weakened that the natural parts decaying, and his strength failing, his body turned cold; there seemed, as it were, a struggle between life and death; his senses were stopped, and he had for some time neither seeing, feeling, nor hearing; till at length a divine power prevailing, life broke through death, and the breath of the Lord was breathed in his nostrils."

The people now, horrified at the outrage, would bear no more. A cry was raised, they rushed to the jail, and rescued the tortured prisoner. This rather frightened the government. Endicott sent his own family doctor to succor Brend, but the surgeon pronounced the case hopeless—that the flesh would "rot from off his bones," and he must die. The cry of

* Condensed from "Two Republics."

the people grew louder, and their indignation more fierce. They demanded that the barbarous jailer should be brought to justice. The magistrate posted up on the church door a promise that he should be brought to trial, but here the "Rev." John Norton stepped forth declaring: "Brend endeavored to beat our gospel ordinances black and blue; if he then be beaten black and blue, it is but just upon him, and I will appear in his behalf that did so." He rebuked the magistrates for their faintness of heart, and commanded them to take down the notice from the church door. They obeyed, and the cruel jailer was not only justified, but was commanded to whip the Quakers who were yet in prison "twice a week if they refused to work, and the first time to add five stripes to the former ten, and each time to add three to them."

The other prisoners now presented a petition to the court praying to be released. Their petition was dated, "From the House of Bondage in Boston, wherein we are made captives by the wills of men, although made free by the Son (John 8: 36), in which we quietly rest, this sixteenth of the fifth month, 1658." They were brought into court for examination. They made so strong a defense that there appeared some prospect of their acquittal; but the preachers rallied in force. The "Rev." Charles Chauncy, in "the Thursday lecture," preached as follows:—

Suppose you should catch six wolves in a trap [there were six Salem Quakers], . . . and ye can not prove that they killed either sheep or lambs: and now ye have them, they will neither bark nor bite; yet they have the plain mark of wolves. Now I leave it to your consideration whether ye will let them go alive; yea or nay?

By their diligence the preachers not only prevented any acquittal, but succeeded through the law of 1658 in inflicting capital punishment upon all the Quakers who remained or who returned after sentence of banishment.

Sunday and the World's Fair.

THERE is strong evidence of a constantly growing reaction throughout the country against the wave of extreme sabbatarianism which resulted in a congressional provision that the World's Columbian Exposition should be closed on Sunday.

A notable instance of breadth of view in this particular is furnished by the recent action of the New York State Board of Women managers of the World's Fair. This board, with the good sense and liberal minds that were to be looked for, enthusiastically adopted resolutions recommending that the great Exposition be opened on Sunday, thus enabling the people of all nations to profit on that day by the unparalleled educational and generally elevating facilities which it will offer.

We are, perhaps, not strictly accurate in terming this action of the New York women a symptom of "reaction." More strictly speaking, it is but one of many evidences that the great mass of the people of the country, instead of changing their opinions, are merely awakening to the fact that by their early indifference a relatively small body of well meaning persons were enabled to force upon the citizens of the United States, and of other countries as well, a piece of religious legislation of a paternal, sectarian order, by no means in keeping with the idea that a

man should be permitted to observe the Sabbath as his own conscience dictated, and not as others directed.

It is to be hoped that the next session of Congress will repeal the Sunday closing provision referred to, and leave attendance or non-attendance at the World's Fair on the Lord's day to be decided by the individual for himself. Those who consider it a sinful desecration to be enlightened and educated on that day should stay away by all means. Those who do not should not be forced to accept the intolerant views of the sabbatarians.—*Boston Herald.*

Cruelty in Clerical Dress.

To the person who imagines that the spirit of religious persecution no longer survives in this country, we submit the following conversation which recently passed, in substance, between Rev. McLean, Secretary of the Chicago Branch of the American Sabbath Union, and A. F. Ballenger, Secretary of the National Religious Liberty Association:—

Mr. McLean.—The Seventh-day Adventists are under the protection of the other churches, and yet they oppose us in securing Sunday laws.

Mr. Ballenger.—Under the protection of the churches? Yes, in Henry County, Tenn., they are protected by some of the churches, but the protection consists in working them as criminals on the streets in the chain gang.

Mr. M.—They have violated a law of the State.

Mr. B.—The law is wrong.

Mr. M.—Christians should obey the laws.

Mr. B.—Daniel disobeyed the law forbidding him to pray; the three Hebrews disobeyed the law requiring them to bow down to the image in the plains of Dura. Would you consider the law just that would compel you to rest the seventh day of the week and thus allow you but five days in which to labor in support of your family?

Mr. M.—No, I would not regard such a law as just but would secure its repeal.

Mr. B.—That is just what Seventh-day Adventists are trying to do, and you and your Association are doing all you can to prevent them from accomplishing it.

Mr. M.—Yes we are, and will continue to oppose them.

Mr. B.—Then you are opposed to repealing laws in Tennessee which put Christian men in the chain gang and work them on the streets with common criminals for working on their farms on Sunday?

Mr. M.—Yes sir, we are.

Mr. B.—I am glad I called. I will use your statement. (Starts to leave the office.)

Mr. M.—(Angrily) Come back! I will make it stronger! I will "rub it in"!

But he was too angry to command words with which to make it stronger, and the conversation ended.

"O, Consistency, Thou Art a Jewel!"

THE utter inconsistency of a union of religion and the State has just received a very forcible illustration. The Supreme Court of the United States, in its already famous decision of the 29th of last February, embodied as a part of that decision the following words from Chancellor Kent, of New York, the "famous commentator on American law:—

The people of the State . . . profess the general doctrines of Christianity as the rule of their faith and practice; and to scandalize the author of these doctrines is not only, in a religious point of view, extremely impious, but even in respect to obligations due to society, it is a gross violation of decency and good order. . . . The free, equal, and undisturbed enjoyment of religious opinion, whatever it may be, and free and equal discussions on any religious subjects, is granted and secured; but to revile with malicious, blasphemous contempt, the religion professed by almost the whole community, is an abuse of that right. Nor are we bound by any expression of the Constitution, as some have strangely supposed, either not to punish

at all, or to punish indiscriminately, the like attacks upon the religion of Mahomet or the Grand Lama; and for this plain reason, that the case assumes that we are a Christian people, and the morality of this country is deeply engrafted upon Christianity, and not upon the doctrines or worship of these impostors.

In thus speaking the Supreme Court declares that Christianity (the religion of Jesus Christ) is the true, or orthodox religion, and that all others are impostures; for these two false religions that are named must be considered as representing all false religions as distinguished from Christianity. But further, the Court also gives fair warning that if the worshipers of any of these systems shall be attacked because of their faith, they are not entitled to protection, for their religion is an imposture.

Now it so happened that, not far from the time that our Christian (?) Nation was thus declaring through its highest judicial authority that Mahometanism was heretical and not entitled to protection, some zealous Mahometans became imbued with the very same sentiment concerning Christianity.

In Turkey the Church and the State are united, and Mahometanism is the national religion, just as Christianity has been declared to be the religion of our Nation, and "to scandalize the author of these doctrines (their prophet, Mahomet), is not only, in a religious point of view, extremely impious, but even in respect to obligations due society, it is a gross violation of decency and good order." Yet Christian missionaries from the United States of America are there, telling those worshipers of Mahomet that they have been deceived, that Mahomet was no prophet but only a pretender, and, in short, scandalizing the author of their religion. We believe that these statements are true, in fact, and recognize Mahomet only as a false prophet; but it does not look that way to his followers, but must appear as a reviling "with malicious, blasphemous contempt, the religion professed by almost the whole community." So it was perfectly natural, and perfectly legal also, for them to arise in righteous indignation and suppress this "gross violation of decency and good order." This they proceeded to do, and they went at it in a very energetic manner; that is, they plundered and burned the houses and schools of the missionaries, and grossly assaulted the persons of the missionaries themselves.

The poor missionaries appealed to the Turkish Government for protection. But they were met with the indifference that comes from the idea that *we are not bound by any expression of the Constitution, as some have strangely supposed, to punish indiscriminately the like attacks upon the religion of Jesus Christ or the Grand Lama; and for this plain reason, that the case assumes that we are a Mahometan people, and the morality of the country is deeply engrafted upon Mahometanism and not upon the doctrines of these impostors.*

Of course the missionaries next appealed to the United States for a redress of their grievances; and our Christian (?) Government is now demanding an indemnity for these outrages.

This demand will probably be acceded to, because the United States is a powerful nation and Turkey is very weak. But there is no justice in such a demand by our Government, for the Turks were only doing what our Supreme Court had just declared to be proper and right. Nor

can the churches of our land call it persecution, for the majority of them have rejoiced in the judicial decision herein cited; and, according to that, those missionaries were certainly guilty of scandalizing the author of the Turkish religion, and so were guilty of "a gross violation of the decency and good order" of the community in which they lived.

This is not written in defense of those outrages, for the writer has the most hearty sympathy for those earnest, godly missionaries who have taken their lives in their hands to carry the glad tidings to those who sit in darkness. But he has just as much respect, and no more, for Church and State in Turkey as in the United States of America. If it is right for a civil court in the United States to declare what is the true religion and what the false, it is right for the Turkish Government to make a like decision for Turkey. If it is "a gross violation of decency and good order" in the United States to scandalize the author of the national religion of the United States, then it is a gross violation of decency and good order to so revile the author of the Turkish religion in Turkey. If we are not bound to punish attacks upon Mahometanism in a Christian nation, they are not bound to punish attacks upon Christianity in a Mahometan nation. The principle is that the majority have a right to declare that the religion of the minority is heretical, and that is a part and parcel of the mystery of iniquity that fostered the Inquisition in Europe during the Dark Ages, and expects some day to bring to an end—by the same means, of course—religious liberty in the United States of America. J. O. BEARD.

They Are Right Who Obey God.

A GENTLEMAN in Nebraska sends us the following, evidently for publication:—

WHICH IS IT?

WITH respect to what are called *denominations of religion*, if every one is left free to judge of his own religion, there is no such a thing as a religion that is wrong. But if they are to judge of each other's religion, there is no such a thing as a religion that is right. These principles being admitted, it will follow as a matter of fact all the world is right or all the world is wrong. Which is it? J. L. WAGNER.

Waco, Neb.

But "these principles" will not be admitted by any one who gives the matter serious thought. Man is a moral being, and consequently has a moral responsibility. So far as his fellow man is concerned, every man is the judge of his own religion; but this instead of militating in the least degree against his accountability to God for the choice which he makes in religion, only emphasizes it; for being absolutely free to choose the right he is the more responsible for choosing the wrong. Those who choose the service of God, ordered according to his revealed will, are right. All others are wrong. But they are accountable only to God for being wrong. Man is not the judge of his fellow man in religious things.

What Constitutes a Molestation?

THE following quotation from the *Ashley (Mich.) News* shows how easily people may be disturbed in an enlightened land:—

A number of the good citizens of Bannister, Mich., who have been molested for the past two months with the Seventh-day Adventists' doctrine, and es-

pecially the Jewish Sabbath, felt it their duty to send for help, etc.

They, of course, need help; but what has caused this "molestation"? Simply this. Two young men came there with a tent and invited the people to investigate the teachings of the Bible, and many responded to the invitation. The respective merits of the so-called "Jewish Sabbath" and the "American Sabbath" received its share of attention, and a number decided in favor of the Bible Sabbath. This so disturbed some that they attempted to remove the tent and drive the "impostors" from town, thus demonstrating the fact that the spirit of persecution is at the bottom of the whole thing, and is only waiting for a chance to use the strong arm of the law in defense of religious bigotry.

W. G. KNEELAND.

Note This and Pass It Around.

In a recent speech, in Topeka, Kan., Rev. W. F. Crafts, said: "The Christian people of this land can have what they will of their legislatures if they will only ask for it;" and, "The legislators are but the servants of the people, and when the people demand laws their servants must enact them: so if we want Sunday laws, all we have to do is to ask for them."

He doubtless was encouraged to make this statement by the action of Congress in its last session, passing the bill requiring that the World's Fair be closed on Sunday at the imperious demand of the churches.

In all the life and teachings of the Man of Nazareth, we find nothing to indicate that it would ever be right for his followers to "demand" that laws be made in favor of the Christian religion. Is it possible that any man who has read the history of those long, dark ages of religious persecution, when it was possible for so-called Christians to secure by their "demand" whatever laws they desired, would ask that the same scenes be enacted over again in the nineteenth century? In itself alone there is power in Christianity to lead men to Christ; but when it is coupled with civil law, it ceases to be Christianity, and has no power for real good. A. O. TAIT.

Of the saving clause, "Except works of necessity and mercy," usually found in Sunday laws, the Baptist *Examiner* says:

There has been of late a notable expansion of men's ideas of what constitute works of necessity and mercy. Great cities and modern conditions of living have made some things necessary that were not so formerly. In a rural community families may easily provide themselves with food, beforehand, and can ride to church in their own carriages. It would be a cruelty to the poor in our cities, unable to buy ice or provide proper storage, to forbid them to buy food early Sunday mornings, especially milk, and if any but the rich ride to church it must be in public cars.

This paragraph is worthy of more than passing notice, because while it is seemingly very liberal, it is in fact extremely narrow. The idea of the writer clearly is to restrict all travel on Sunday to church going. It is for that purpose that the cars must run; that is the "necessity" which exists for public conveyances upon the first day of the week. People may be permitted in mercy to buy food on Sunday to prevent them from starving; from "necessity" to ride to church. The poor man who wants to go elsewhere may possibly be permitted to walk, provided he does it reverently.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE Grand Jury at Fort Worth, Texas, has instructed the officials in regard to the Sunday law, and as a consequence it is being rigidly enforced, at that place.

A CORRESPONDENT from New Port, Benton Co., Oreg., reports that the Sunday law has lately been enforced at that place, closing all places of business on Sunday, with the exception of hotels and restaurants.

It is reported that the Supreme Court of North Carolina will not sit hereafter on Mondays. The purpose of this regulation is that the lawyers may not travel on Sundays to be present at the call of their cases on Monday.

THE Congregational Church at Antigo, Wis., recently passed some resolutions calling on the mayor of the town to stop the violation of the Sunday laws there. The pastor of the church and the editor of the local paper have indulged in a little discussion over the merits of such resolutions, and the editor seems to be ahead in the argument.

AT Chicago the Trades and Labor Assembly has, by a vote of 119 to 40, declined the invitation of the World's Fair directors to take part in the parade during the dedication exercises next month. Several hot speeches were made for and against the acceptance of the invitation. It was finally declined on the ground that workingmen could not indorse the Fair as long as its gates were closed on Sunday.

THIS department acknowledges with much satisfaction the receipt of marked copies of newspapers containing local matter in reference to the enforcement of religious laws in different parts of the country. All matter of this description together with accounts of public meetings held to favor or oppose religious legislation, as well as newspaper discussions of the question, and the utterances from the pulpit in regard to it, are of much interest and value, and gladly received.

A CORRESPONDENT, from Selma, Cal., details an interesting conversation with a chance acquaintance, who proved to be a Roman Catholic in belief, upon the union of Church and State now so evident in legal and legislative proceedings. At the close of the conversation the Roman Catholic said, "Well, I will not pretend to say how it will be done, but our priests tell us that the Government of the United States will soon be in the hands of the Catholic Church, for nearly all the higher courts are controlled by them now; and I guess they know pretty well what they are talking about." Such instances as this have their significance.

"THE Rev. W. W. Boyd, Pastor of the Peddie Memorial Baptist Church, of Newark, N. J.," says the *New York Sun*, "has resigned from the Law and Order League of that city. It is said that the league is on the verge of disruption. A year ago the league brought Captain Wishart, from Pittsburgh, Pa., to assume the office of general director of its affairs. Great things were expected of the Captain. When he arrived he visited the different churches and told the spellbound congregations how he had redeemed Pittsburgh from the lowest depths of vice. The Captain and the league laid elaborate plans for the redemption of Newark. Sunday was to be made a day of puritanical severity. Somehow their plans went astray. There was any amount of speech making and planning; but the Sunday beer gardens and Sunday sacred concerts went on without hindrance, and saloon keepers laughed at Captain Wishart. The Rev. W. W.

Boyd was one of the enthusiasts in the beginning. He said, 'I believe the majority of people are willing to let the Sunday question rest as it is. I got tired of fighting a dead issue. My time and strength were wasted in the league. Hereafter I will give my entire time and attention to the educational lines marked out in the church of which I am pastor.'

THE New York World has opened a column to women for the expression of their views of the Sunday closing of the World's Fair. At the head of the column it says:—

Twelve out of thirteen of the Board of Women Managers of the exhibit of the State of New York for the World's Fair, have protested against the action of the General Manager in deciding to close the Fair on Sunday. It would be interesting to know how women generally regard this matter. Are the twelve women of the board alone in their opinion or do all the women in the country stand as twelve to one in favor of opening the Fair every day of the week? These columns are open to a discussion of the question. Every woman is invited to cast her vote for or against the closing of the Fair on Sunday and to state her reasons. No vote will be recorded unless accompanied by the voter's name and address. These will be published or not, according to the voter's wish.

In its issue of Sept. 22, the World records the vote as five to one in favor of Sunday opening. A Brooklyn woman in the course of a pungently forcible expression of her views says most emphatically, "No force bill methods will avail in church matters." Certainly they will not avail to enforce true religion.

THE following is from a private letter written by a Seventh-day Adventist living in Atlanta, Ga.:—

Monday last, two policemen visited the writer and Brother —, to talk to us about working on the Sabbath, meaning Sunday. I will not state all they said. Among other things, they said that if Jews and others did not like the laws here, let them go to some other country. Again, they often used the expression, "We can't have the Sabbath desecrated." They referred to saloons and stores, and asked "how it would look to have them open on the Sabbath." We told them we were in favor of closing the saloons every day in the week.

When they were about to leave, we invited them to come back and see us again. They said, "We will, and you will change your doctrine;" but we think not.

These expressions show the Atlanta police to be apt students of National Reform doctrine. Heretofore the authorities of Atlanta have given their attention largely to stopping railroad traffic on Sunday, and the closing of saloons, but it seems that is becoming uninteresting, if not unprofitable; so now they begin to attack those who have a principle to defend in the matter, and who are foes more worthy of their steel.

THE Washington Post after telling in its leading editorial of the issue of September 9, on the new movement started in Chicago to have the Fair opened Sunday, reprints President Higinbotham's reasons for signing the petition, and adds:—

Those propositions fairly state the case as viewed from a moral and sympathetic standpoint, but, of course, they fail to answer the strictly doctrinal objections to Sunday opening. Between these two views are difficulties of reconciliation interposed that seem apparently insuperable, and there is grave doubt whether Congress can be induced to recede from the position it has taken. Yet the dominant sentiment of the American people, if it could be ascertained, would doubtless favor the opening of the major portion of the Exposition on Sundays as an object lesson to the people, the most valuable of its kind in all their lives, and calculated to make of them better and more intelligent citizens. This feeling has just been expressed in a resolution adopted by the Women's Board of Managers of the State of New York to the effect that the Exposition be opened on Sundays "for the benefit of all classes."

Besides failing to answer the strictly doctrinal objections they also fail most utterly to answer the fundamental objection that the civil law by right has no authority over a religious observance, either to enforce or to abrogate.

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NEW YORK, SEPTEMBER 29, 1892.

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"ACTIVE and powerful agencies," says the "Pearl of Days," "are constantly at work in Great Britain, as well as in America, to break down the Sabbath." However this may be in England, it is certainly true in this country. And among these agencies none are more active or more powerful than is the so-called American Sabbath Union whose sole mission is to exalt a pagan holiday at the expense of the Sabbath of the Lord.

BUT it is urged that the essence of Sabbath observance is not in the particular day observed, but in observing by rest and worship one seventh part of time in regular succession; and that the particular day is a matter of indifference. This is the theory; the practice is that it is a matter of indifference as to the particular day—*provided always that Sunday is observed*. But that the particular day is an essential element of Sabbath observance is seen when we come to examine the institution itself, and to understand its significance.

THE Sabbath is a memorial of the finished creation: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." This can never be true of any other day; and it must always be true of the seventh day. Says Rev. Mr. Elliott, in his prize essay, "The Abiding Sabbath," published by the American Tract Society, "While the reason remains, the law remains. The reason of the Sabbath is to be found in the fact of creation; it is God's one monument set in human history to that great event; and so long as the truth of creation and the knowledge of a Creator have any value to human thought, any authority over the human conscience, or make any appeal to human affections, so long the law and the institution of the Sabbath will abide with lasting instruction and undiminished obligation."

It follows from the statement made by Mr. Elliott, that to change the day necessarily involves a change of reason for observing the day; in short, it is to change the institution; and so we see in the Sabbath and the Sunday, not two phases of

the same institution, but two rival institutions. The one commemorating creation, the other, it is claimed, the resurrection; the one sacred to Jehovah, the other, it is claimed, equally sacred to his Son; the one stigmatized as "Jewish," the other called "Christian;" the one clearly of divine origin, the other set apart confessedly by the Church, and that in an age when corruptions had already perverted the gospel of Christ.

To illustrate this matter, let us suppose that the Irish people were in a majority in this country, and that instead of celebrating the Fourth of July they were to substitute the Seventeenth of March; and suppose further that they were to call it "Independence day," and celebrate it much as we now do the Fourth of July; and further suppose that their influence was such that they should cause their day to almost entirely take the place of our national holiday; could it ever become the same institution? Could it ever be truthfully said that the American Independence day had been transferred to the Seventeenth of March? and could the laws which now make the Fourth of July a legal holiday ever be made to apply without change to the day which had been introduced in opposition to the Fourth of July? In short, under such conditions would not everybody say that the American Independence day had been supplanted by the Irish Saint Patrick's day? Certainly they would. And this is exactly the case of the Sabbath of the Lord; it has been supplanted by a rival institution. Not indeed as is claimed by a day set apart by the Son of God, but by a heathen festival brought into the Church with other pagan corruptions, and foisted upon it by a foreign influence hostile to the spirit and intent of the Sabbath institution, and bent on its destruction.

AT a recent Sunday School Association meeting at Meridian, Mich., it became necessary because of lack of time to omit one topic which was to have been discussed. The choice lay between two, "Christ's Method of Teaching the Example for Sunday-school Teachers," and "Sunday-schools the Hope of the Nation." The latter topic was selected as being the more important theme, and a paper was read on it by Rev. G. H. Hudson (Baptist), who took the position that inasmuch as this is a Christian Nation only a Christian is competent to stand at its head; and as Christians are developed largely in the Sunday-school, therefore the Sunday-school is the hope of the Nation. That is, upon the Sunday-school devolves the work of training the future presidents of the United States! Truly the preachers of this country are getting ahead of the bishops of Constantine's time. The bishops only sought to make politics a branch of religion; the preachers

are seeking to make religion and politics identical. It matters little about the example of Christ if only the Sunday-school can train the presidents!

ABOUT as disingenuous a plea for Sunday laws as we have seen for some time, appeared a week or two since in the Baptist *Examiner*:—

The prohibition for one day in the week of all labor save works of necessity and mercy is on the one hand no infringement of any man's liberty, nor on the other is it a recognition of the Church by the State. Nor does the State undertake to say how the day of rest shall be spent.

But what reason has the *Examiner* for thinking, or rather for saying, that "the prohibition for one day of the week of all labor, save works of necessity and mercy, is on the one hand no infringement of any man's liberty"? This city is strongly Roman Catholic, and tens of thousands of people in it observe Saint Patrick's day by refraining from labor and business. Suppose the aldermen were to pass an ordinance requiring all to rest on Saint Patrick's day, except those who conscientiously and regularly celebrate the battle of the Boyne, what would the *Examiner* think? and what would it say? Would it not say that the liberty of every Protestant in the city was infringed by the ordinance? It certainly would, and justly so too. But if the civil law may rightly require the observance of Sunday, why may it not do the same thing for other religious festivals? For while the *Examiner* denies that Sunday laws are a recognition of the Church by the State, the fact remains that Sunday laws exist solely for the reason that Sunday is a religious institution. Were it not so there would be no such thing as a Sunday law.

BUT the sophistry of the *Examiner* is more apparent when we place side by side two statements which appeared in the same article in its columns, but separated by several paragraphs:—

The State does not undertake to say how the day of rest shall be spent.

When the Sunday holiday begins to nullify the Sunday rest day, the State should interfere.

That is, the State does not pretend to say how the day shall be spent, but it does say that it shall be spent neither as a working day nor as a holiday. The State leaves every man perfectly free to do just as he pleases on Sunday, provided he neither works nor plays! Wonderful freedom, which out of a possible three excludes two and leave the subject "free" to "choose" the third! But such is the freedom enjoyed under Sunday laws.

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EDITOR, - - - ALONZO T. JONES,

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

THAT challenge of Senator Hawley's on the question of religion and the Government, referred to in these columns last week, is worth considering for itself alone. Here is the challenge:—

Now if gentlemen . . . deny that this is in the true sense of the word a religious Nation, I should like to see the disclaimer put in white and black and proposed by the Congress of the United States. Write it. How would you write it? . . . Word it if you dare; advocate it if you dare.

How would we write it? We would write it as President Washington wrote it in the supreme law of the land—"The Government of the United States is not in any sense founded on the Christian religion."

We would write it as our fathers wrote it in the Constitution of the United States—"No religious test shall ever be required as a qualification to any office or public trust under the United States;" and, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

We would write it as James Madison spoke it—"There is not a shadow of right in the general Government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation."

We would write it as Thomas Jefferson wrote it—"The impious presumption of legislators and rulers, civil as well as ecclesiastical, who have assumed dominion over the faith of others, setting

up their own modes of thinking as the only true and infallible, and as such endeavoring to impose them on others, hath established and maintained false religions over the greatest part of the world and through all time. The prescribing any citizen as unworthy the public confidence by laying upon him an incapacity of being called to the offices of trust and emolument, unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which, in common with his fellow-citizens, he has a natural right; and tends also to corrupt the principles of that very religion it is meant to encourage, by bribing, with a monopoly of worldly honors and emoluments, those who will externally profess and conform to it."

WE would write it as both Madison and Jefferson wrote it, when, in the State of Virginia, another combination of religious bigots demanded legislation in favor of what they called "the Christian religion." And this is how *they* wrote it—"We remonstrate against the said bill: Because we hold it for a fundamental and undeniable truth, that religion or the duty which we owe to our Creator and the manner of discharging it, can be directed only by reason and conviction, not by force or violence. The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is in its nature an unalienable right. It is unalienable, because the opinions of men, depending only on the evidence contemplated in their own minds, can not follow the dictates of other men.

"Because the bill implies either that the civil magistrate is a competent judge of religious truths, or that he may employ religion as an engine of civil policy. The first is an arrogant pretension; the second, an unhallowed perversion of the means of salvation.

"Because during almost fifteen centuries has the legal establishment of

Christianity been on trial. What have been its fruits? More or less, in all places, pride and indolence in the clergy; ignorance and servility in the laity; in both, superstition, bigotry, and persecution.

"Because the establishment in question is *not* necessary for the support of civil government. What influence, in fact, have ecclesiastical establishments had on civil society? In some instances they have been seen to erect a *spiritual tyranny on the ruins of civil authority*; in many instances they have been seen *upholding the thrones of political tyranny*; in no instance have they been seen the guardians of the liberties of the people. Rulers who wished to subvert the public liberty may have found in established clergy, convenient auxiliaries. A just government, instituted to secure and perpetuate it, needs them not.

"Because the proposed establishment is a departure from the generous policy which offered an asylum to the persecuted and oppressed of every nation and religion. What a melancholy mark is this bill of sudden degeneracy! Instead of holding forth an asylum to the persecuted, it is itself a signal of persecution. It degrades from the equal rank of citizens all those whose opinions in religion do not bend to those of the legislative authority. Distant as it may be in its present form from the Inquisition, it differs from it only in degree. The one is the first step, the other is the last in the career of intolerance.

"Because, finally, either we must say that the will of the Legislature is the only measure of their authority, and that in the plenitude of that authority they may sweep away all our fundamental rights, or that they are bound to leave this particular right untouched and sacred. Either we must say that they may control the freedom of the press, may abolish the trial by jury, may swallow up the executive and judiciary powers of the State—nay, that they may despoil us of our very right of suffrage, and erect them-

selves into an independent and hereditary assembly, or we must say that they have no authority to enact into a law the bill under consideration.

"We say that the General Assembly of this Commonwealth have no such authority. And in order that no effort may be omitted on our part against so dangerous an usurpation, we oppose to it this remonstrance."

—o—

WE would write it as Roger Williams wrote it—"Magistrates are but the agents of the people or its trustees, on whom no spiritual power in matters of worship can ever be conferred, since conscience belongs to the individual and is not the property of the body politic. The power of the civil magistrate extends to the bodies and goods and outward estate of men."

—o—

WE would write it as Martin Luther wrote it for Protestantism, in the memorable Augsburg Confession—"The civil administration is occupied about other matters than is the gospel. The magistracy does not defend the souls, but the bodies, and bodily things, against manifest injuries; and coerces men by the sword and corporal punishments, that it may uphold civil justice and peace. Wherefore the ecclesiastical and the civil powers are not to be confounded. The ecclesiastical power has its own command, to preach the gospel and to administer the sacraments. Let it not by force enter into the office of another; let it not transfer worldly kingdoms. . . . Let it not prescribe laws to the magistrate touching the form of the State; as Christ says: 'My kingdom is not of this world.' Again, 'Who made me a judge or a divider over you;' and Paul says: 'Our conversation [citizenship] is in heaven.' 'The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds, casting down imaginations.' In this way ours distinguish between the duties of each power, the one from the other."

—o—

WE would write it as Jesus Christ commands it to be written—"If any man hear my words *and believe not*, I judge him not; for I came not to judge the world, but to save the world." "Render therefore unto Cæsar the things that are Cæsar's; and to God the things that are God's."

—o—

THUS would we "write it." And thus would any man write it who cared for principle rather than policy. But although it might thus be written, so easily, so truly, and so forcibly, yet it stands as a literal fact that not a man in the Fifty-second Congress, either in the Senate or in the House dared to accept the challenge, and so to write it. Those who opposed it, did so in such an apologetic way, and so compromised the principle at stake, that their opposition seemed hardly more than a pretense. So that it stands literally true that the Fifty-second Congress did sell itself and the Government of the United States, both bodily, into the unholy hands of the threatening, boycotting, and unprincipled churches of the United States. And is it any wonder that they boast that they hold the Senate of the United States in their hands?

—o—

BUT let everybody know that to oppose

it, to reject it, to utterly refuse to submit to it or respect it, is sound American principle; is sound American constitutional principle; is sound Protestant principle; and is sound Christian principle. The evil thing is anti-American, anti-Protestant, and anti-Christian. Opposition to it in any and all its forms, is Christianity. And he who has most of the spirit and love of Christianity will be the most uncompromisingly opposed to it.

A. T. J.

What Constitutes a Union of Church and State?

BOTH the Republican party, in its platform adopted at Minneapolis, and Benjamin Harrison, in his letter of acceptance, have declared in favor of complete separation of Church and State in this country. But inasmuch as a Republican Senate has, since the adoption of the party platform, enacted religious legislation, and inasmuch as Mr. Harrison promptly gave his assent to the measure, it becomes an interesting question what these men understand by a union of Church and State.

In discussing this question some two years since, Rev. W. J. Coleman, a prominent National Reformer, said:—

The State means the Nation, or whole body of people. . . . The word "church" may mean: (1) A building where worshippers meet; (2) those who gather in such building, or a congregation; (3) a body of believers acknowledging the same ecclesiastical authority, or denomination; (4) the collective body of believers in the world. These acknowledge no central authority, and are not combined in any human organization; (5) the aggregate of religious principles and ideas in a community.

The union of the State with the Church, taken in the first, second, or fourth sense, would be impossible. . . . When, however, we turn to the third and fifth meanings, we reach the heart of the whole difficulty.

Mr. Coleman then argues that the adoption by a government of the "aggregate of religious principles and ideas" would not be a union of Church and State, and concludes that the term can be applied properly only to a union in the third sense, namely, by uniting the State with "a body of believers acknowledging the same ecclesiastical authority or denomination." And that this is the meaning usually attached to the term there can be no doubt, but that it is correct does not follow. In fact it is easy to show that the State can be united to the Church in either the fourth or fifth sense.

The "collective body of believers in the world," the Church in its broadest sense, does not, it is true, recognize any human ecclesiastical or denominational authority, but this "collective body" does recognize common authority. All denominations, more or less fully recognize God as the great moral governor, and his law as that by which all men will be judged; in short, the revealed will of God is the authority recognized by the Church in its broadest sense; and it is this same authority that the National Reformers demand shall be recognized as the supreme law of the United States, thus making the law of the Church and the law of the land one and the same. And then that law must be interpreted by the courts and enforced by the Government which then becomes a central ecclesiastical authority which all must recognize under penalties. If this would not be a union of Church and State in all essential particulars; we would like to have the Republican party,

or Benjamin Harrison, or Mr. Coleman, or somebody else, whether Republican or Democrat, tell us what would constitute such a union.

It was in exactly this sense that Church and State were united in the fourth century. It was the whole body of Christians that was to be favored. And everything else grew out of that. Constantine did only that which the National Reformers demand that this Nation shall do, and that which the Supreme Court and Congress has already done, namely, he made the nation Christian by an official recognition of the Christian religion, and by favoring the adherents of that faith above all others. Then as a natural consequence, the bishops of the Church, that is, of the whole body of believers, came together to decide what was the Christian religion; and thus was formed the Roman Papacy; the American papacy will be formed in a similar way.

C. P. B.

The Great American Church only Another Name for a Most un-American Despotism.

At the Ministerial Union in Syracuse, N. Y., the Rev. Chas. Ferguson said—

That he believed in one organic church, of which the President of the United States should be head, which church should take hold of every phase of American life.

In view of the Supreme Court decision that "this is a Christian Nation"—a most un-American act—the above statement is of interest, as it most clearly indicates the continued growth of sentiment in the religious world, that the Church must dominate the civil power. The churches have secured a national recognition at the hands of the highest authority in the Nation, and that which is called the Christian religion, is made the religion of the Nation.

In harmony with this, Congress has said that Sunday shall henceforth be the Sabbath of the Nation—the great American Sabbath of an American church—and now what more logical conclusion than that this "church should take hold of every phase of American life?" Then in so doing, this most un-American church, will do a most un-American thing in dominating "every phase of American life" through the agency of secret police or Sunday rest leagues, spying out absentees from religious worship, under a law which this most un-American church shall secure, compelling all to attend worship on Sunday. And when this is all brought about by this un-American organic church, and shall by authority of this unconstitutional law, intrude itself into the secrets of the family, the individual, the citizen, dominating their rights—for this is just what it all means—then which will be most to be dreaded, the Papacy with the Pope as its visible head, or this un-American church with "the President of the United States" as the acknowledged "head"? Acknowledged by whom?—By this un-American church, of course.

But what about dissenters?—Nothing more logical than that they will be dealt with according to laws and penalties (for a law is of no value except there be a penalty) secured by this un-American church and enforced by, not a Spanish Inquisition, but an un-American Inquisition, established upon American soil, in this "land of the free." The people should beware lest they be deceived by

such terms as "Americanism" and an "American church," but study to know where lies the true principle of American Government.

Let me say here, that to the true Christian, the true church, another and entirely different work has been given, than that of dominating over the rights of others. The true Christian has always stood in vindication of these rights.—*Publius, in Marshall County, Minn., Banner.*

Mr. Ware and Seventh-day Adventists.

IN his last issue of the *Michigan Sabbath Watchman*, the July and August number, Mr. Francis W. Ware, the editor, devotes no less than twelve columns of his valuable (?) space to attacks upon the Christian denomination known as Seventh-day Adventists, notwithstanding the fact that in his April number he "thanked God" their "days were numbered," and stated that they were on their "death-bed," and were "coming speedily to an end." He now, however, admits that "as a business concern with a religious name and nomenclature" the denomination "is driving considerable business"—altogether too much, no doubt, to suit Mr. Ware.

A very prominent feature of the "business" being performed by this people is that of preaching the keeping of "the commandments of God and the faith of Jesus." Rev. 14:12. They preach that the faith of Jesus is "the power of God unto salvation," and that this power in the heart of the believer in Jesus Christ will enable him to "keep the commandments of God."

As one of these commandments says "the seventh day is the Sabbath" and commands that this day be kept holy, the Adventists keep it and preach it *as it reads*, and shun not to declare that *Sunday is not the Sabbath of the Lord*, however much it may be preached and prayed and sung and legislated upon as such.

Inasmuch as Mr. Ware and his paper and the organization under which he is working (the American Sabbath Union) are all laboring to "protect and promote the observance of" Sunday as the Sabbath of the Lord, and are in favor of doing this *by means of civil law*, which Seventh-day Adventists claim upon the authority of the teachings of Christ is not a gospel method of work, Mr. Ware of course regards them as his natural enemies. And as it is natural for a man to seek to subdue and put down his enemies, and as Mr. Ware regards this people as a "business concern," he will no doubt seek to put a stop to their "business," by shutting up their publishing houses, which he has already seriously declaimed against; by boycotting their other institutions, which he has already warned the people against patronizing; and by persecuting the Adventists themselves, and thus do his part in fulfilling that prophecy which foretold a condition of things in this Government of boasted civil and religious liberty, in which it would be declared "that no man might buy or sell save he that had the mark,"—the mark of the Papacy, which is the false or Sunday Sabbath,—and finally, "that as many as would not worship the image of the beast"—the likeness of the Papacy in this country—"should be killed." Rev. 13:11-18.

Mr. Ware is following no uncertain course. It is the path the papists trod be-

fore him. That this is so may be seen in the fact that no straw will be laid in his way by the papists, in prosecuting the work he is now engaged in, but they will bid him God-speed, and when the proper time comes will rally to his assistance to defend the institution of their own substituting,—the false and rival Sabbath. He may seek to cast stigma and contempt upon those who honor the divine precepts of Jehovah as much as he pleases, by classing them with the low and vile, some of whom, however, know far more about justice and the rights of humanity than do many religious bigots; but one thing is certain, and that is, that in his fight for the Sunday Sabbath Mr. Ware will have the papists for his backers. They know full well there is no authority in the Bible for the Sunday Sabbath, and are only too well pleased to have professed Protestants take the lead in the defense of the unscriptural institution.

Mr. Ware, who is a Methodist minister, ought also to know that there is no scriptural authority for the Sunday Sabbath, for the "Methodist Theological Compendium," page 103 (edition 1865), says:—

It is true, there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week.

But compendiums and disciplines and even the Bible itself count for nothing when men are wedded to hoary-headed tradition, and are set for the defense, not of the gospel, but of the commandments and doctrines of man.

Reader, where are you going to stand in this conflict? W. A. COLCORD.

The War Is On.

THE war is on. The question as to whether this land of freedom, purchased at the terrible cost it was, shall by its legislative acts commit it to a policy that must lead only to a repetition of the Dark Ages, is coming to the front with wonderful rapidity, and is destined to be one of the leading issues of the immediate future. The American people are awakening to the fact that the decision of Judge Brewer and the action of Congress in passing the Sundry Civil Service bill with the proviso for Sunday closing of the World's Fair, are entirely out of harmony with the foundation principles of this Government. Protests are being entered at every point and from every quarter against these things.

When the Brewer decision was rendered, these religio-political guardians of Sunday sacredness declared that the question was "settled," and on this decision urged that a Sunday-closing proviso to the World's Fair appropriation was perfectly constitutional, and because of the persistency of the religious element back of this movement, both senators and representatives voted for the appropriation against their expressed convictions to the contrary, simply as a matter of "wise statesmanship," and because their "action would be sustained by their constituency."

The *Mail and Express*, the great champion of enforced Sunday observance, is very much stirred over the protests that are raised to this movement to "disgrace the Nation and outrage the religious sentiment of millions of our best citizens, by publicly desecrating the Sabbath and defying and defeating the law of the land," and calls on all lovers of the "American Sabbath" to "resist to the end by every

possible means, this attempt to defy the sentiment of a Christian nation and the law of the divine Ruler." It further gives expression in a late editorial as follows:—

It is full time that these advocates of irreligion, who would erect upon the ruins of the American Sabbath the carnival feast day of continental Europe, should be taught, once for all, that the Sabbath is an American institution resting upon the fundamental law of the land, as well as a religious institution resting upon the authority and command of its divine Founder.

"Should be taught" and "taught once for all"!! How? A "Rev." gentleman intimates his method of thus teaching what the Sunday Sabbath is, as follows:—

Those who oppose the opening of the Columbian Exposition on Sunday are no better than anarchists, and in Chicago they hang anarchists.

The Rev. Dr. McAllister had this to say five years ago:—

Those who oppose this work now will discover, when the religious amendment is made to the Constitution, that if they do not see fit to fall in with the majority, they must abide the consequences or seek some more congenial clime.

And now that the amendment to the Constitution, to which he refers, is to all practical intents and purposes made, we may expect that he will seek to carry out his threat against those who "do not see fit to fall in with the majority."

Rev. M. A. Gault, whose name is familiar to THE SENTINEL readers as a zealous advocate of religious legislation, a few years ago expressed himself on this subject as follows:—

Don't think we are advocating war; but if we are not faithful in the use of these other means, as it was with the anti-slavery question, after they had agitated and petitioned, and used the ballot, they drew the sword; so shall we as a last resort be compelled to use the sword and the bullet.

And the editor of the *Mail and Express* in a conversation with the writer in the city of Des Moines, Iowa, last winter, upheld the decision of Judge Hammond in the King case, with the significant remark that when people persistently violated the law of the land as Mr. King had, they must suffer the consequences.

But the editor of the *Mail and Express* at the close of his editorial above quoted, assumes a puritanical aspect, draws down his face to its utmost, and after "deploring" the fact that the Board of Lady Managers of New York, came within one vote of carrying the proposition to open the gates of the Exposition on Sunday, says:—

We deeply regret this obstinate resistance of fully and freely expressed and embodied public opinion.

Yes, really, it is too bad that there is such an "obstinate resistance" to this movement! The writer recalls a similar regret that was expressed some eighteen hundred years ago when there was an attempt on the part of the religious hierarchy to stifle religious investigation and suppress freedom of speech in the early history of Christianity. And when they were not able to carry their point even by threats of imprisonment, the record says that the priests and Sadducees were "grieved that they taught the people and preached through Jesus the resurrection from the dead." They felt very bad, and without doubt deeply regretted the "obstinate resistance" of the apostles; but how long they continued to be simply "grieved" is told a little further on, when it is stated that at about their next preaching service they "laid hands on them and put them in hold." Finding that this did not have the desired effect, they next "beat them," and finally for the purpose of teaching

the apostles "once for all" that their "obstinate resistance" would not be tolerated, the record says that as Stephen was preaching, simply the gospel of Jesus Christ, "they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city and stoned him" till he was dead. The story is short, but how significant!

With the spirit manifested and the threatenings of those at the head of this movement to enforce the observance of the Sunday as a day of rest, what may we expect, if once they hold the balance of power?—Simply a repetition of the proceedings against the apostles, and nothing short of it. Is there not in this movement that which should stir to the utmost every lover of religious liberty? Surely there is. W. E. CORNELL.

Des Moines, Iowa.

A Difference Noted.

A RECENT dispatch from Berlin says:—

Despite the declared discontent on every side against the new law restricting Sunday trading, the Government has decided to maintain it, but will authorize communal authorities to relax its provisions where they really interfere with the personal comfort of the inhabitants. The Emperor, speaking to a member of the Berlin corporation said that the working people would soon learn the distinctive value of Sunday repose, and, once tasting it, they would never desire to relinquish it.

But the discontent plainly springs from the fact that the working people have already had a "taste" of enforced repose. It reminds one of the old English proverb that "one man may lead a horse to the water, but twenty men can not make it drink." How different from this spirit of legislative religion is the spirit of the gospel, as it entreats, "O taste and see that the Lord is good," and says to the world, "Whosoever will let him [not compel him to] take the water of life freely." W. A. SPICER.

Legislative Hypocrisy.

THE action of the Democratic Congress in voting to close the World's Fair on Sunday has had the effect of causing the secularists of the country to organize themselves into a voting party. To close a national Exposition against the workmen of the country on the only day they can attend is certainly vicious legislation. The effect is well illustrated by a cartoon in *Puck* representing a clergyman and a saloon keeper clasping hands in front of the gates to the Exposition, which are closed and padlocked, while the pious people go one way toward the church and the world's people go the other way toward the saloon. *Puck* gives the matter its correct name, "An unholy alliance," in which the Church and the rum shop ally themselves to divide the custom of visitors to Chicago. The result will be that while the Church may catch five hundred of those who would otherwise attend the Fair, the saloon will absorb five thousand. In the interests of sobriety the Church should be willing to lose a tithe of its attendance in order that the saloons might be emptied.

What makes the hypocritical action of Congress so much the worse is the fact that probably not one in a dozen of the legislators who voted for the closing of the Fair have sufficient respect for Sunday to observe it themselves, and they are as likely to go with one crowd as with the

other. Monday morning will find half of them sitting up in bed and inquiring, "Where was I at?"

The hypocrisy of legislators and the bigotry of pietists have been a greater detriment to public morals than all the Sunday labor and recreation charged upon offenders since the time when the Jews sought to slay Christ for breaking the Sabbath.—*Snohomish, Wash., Eye.*

NOTE.—THE SENTINEL can not agree that Christ broke the Sabbath. He was so accused by the Jews, but refuted the charge. He declared that he kept his Father's commandments. He violated Jewish tradition; not the divine law of the Sabbath.

History Repeating Itself.

THE proposition to have a "Parliament of Religions" at the World's Fair in Chicago, in which representatives of every religion in the world shall meet together and present the claims of their various systems, has met with great favor, and with very little opposition. The reasons given for holding it furnish food for serious thought to the student of church history.

The Rev. J. S. Chandler, missionary of the American Board, writing from India, says: "The project of such a parliament has received the approval of prominent missionaries and Hindus. The latter say that it will furnish an occasion to show to the world that non-Christian religions, too, hold and teach high spiritual and moral truths." Referring to the statement that "Christianity is intolerant of any other faith," which has been made by one who opposes the scheme, the missionary adds, "But surely if there is a modicum of truth in any other faith, Christianity need not be intolerant of that faith."

The Rev. John Henry Barrows, D. D., of Chicago, chairman of the General Committee on Religious Congresses, says:—

Wisdom dictates that invitations to the Parliament should be extended to the worthiest representatives which can be found of the great historic faiths, and the committee have prudently decided that those who are to take part in the proceedings should be selected by them after carefully conferring with those best informed as to the various religions. Some of the leading scholars of Christendom have already accepted invitations to make addresses before the Parliament. Japan is taking enthusiastic interest in the coming convention. Bishop Thoburn, of Calcutta, is kindly affording his experienced counsel as to the best representation from India. The prospects are bright for a series of religious congresses of exceptional interest where, as now seems certain, the attendance will be limited only by the capacity of the great halls that are to be provided for the meetings, and the influence of which will undoubtedly tend to deepen the spirit of true brotherhood among religious men of diverse faiths.

Professor James Bryce says that such a conference will be useful "not only in announcing the progress made in the spirit of Christian sympathy and humanity, but in enabling men of different ecclesiastical organizations to understand how their efforts may be united for common objects. Nothing can be of more service than to lead men to realize the unimportance of many of their differences in church government and forms of dogma and to feel more deeply their unity in vital principles."

The Rev. L. T. Chamberlain, D. D., of Philadelphia, says: "The plan for the World's Parliament of religions has already taken such practical shape, and gained such assurance of realization, that I find myself turning gratefully to the consideration of its actual success; the

representatives of all the great religions gathered for the first time in the name of the one Power above, and in recognition of a common bond below. But I believe that no mind yet comprehends the possible good results."

President Seely expresses a hope that the Parliament will give men a clearer idea "of the universal fatherhood of God and the brotherhood of man;" and many other religious leaders on both sides of the Atlantic offer similar words of approval.

Now read over these statements and note the principal thought running through them. It is that of unity. Not unity among professed Christians, merely, but unity among the professors of all forms of religion. The idea is to reduce the differences to a minimum, and to show how much, after all, Christianity and paganism have in common. And now for the parallel.

In the second century of the Christian era a new philosophical sect sprung up, the members of which assumed the name of "Eclectics." The historian Mosheim says:—

This philosophy was adopted by such of the learned at Alexandria as wished to be accounted Christians, and yet to retain the name, the garb, and the rank, of philosophers. In particular, all those who in this century presided in the schools of the Christians at Alexandria (Athanagoras, Pantænus, and Clemens Alexandrinus), are said to have approved of it. These men were persuaded that true philosophy, the great and most salutary gift of God, lay in scattered fragments among all the sects of philosophers; and therefore that it was the duty of every wise man, and especially of a Christian teacher, to collect those fragments from all quarters, and to use them for the defense of religion and the confutation of impiety.—*Ecclesiastical History, book 1, century 2, part 2, chap. 1, section 6.*

One can not read this without being reminded of the arguments put forth in favor of the World's Parliament of Religions. But, very naturally, the thing did not end here. One step of compromise prepares the way for another, and so,

This (eclectic) mode of philosophizing was changed near the close of the century, when Ammonius Saccas with great applause opened a school at Alexandria, and laid the foundation of that sect which is called the New Platonic. This man was born and educated a Christian, and perhaps made pretensions to Christianity all his life. Being possessed of great fecundity of genius, as well as eloquence, he undertook to bring all systems of philosophy and religion into harmony; or, in other words, to teach a philosophy by which all philosophers and the men of all religions, the Christian not excepted, might unite together and have fellowship. And here especially lies the difference between this new sect and the eclectic philosophy which had before flourished in Egypt. For the Eclectics held that there was a mixture of good and bad, true and false, in all the systems; and therefore they selected out of all what appeared to them consonant with reason, and rejected the rest. But Ammonius held that all sects professed one and the same system of truth, with only some difference in the mode of stating it, and some minute difference in their conceptions; so that by means of suitable explanations they might with little difficulty be brought together.—*Mosheim's Eccl. Hist., book 1, cent. 2, part 2, chap. 1, section 7.*

The favorite object with Ammonius, as appears from the disputations and writings of his disciples, was that of not only bringing about a reconciliation of all the different philosophical sects, Greeks as well as barbarians, but also of producing a harmony of all religions, even of Christianity and heathenism, and prevailing on all the wise and good men of every nation to lay aside all their contentions and quarrels, and unite together as one large family, the children of one common mother. *Mosheim's Ecclesiastical Commentaries, century 2, section 28.*

Here we find the idea of "the fatherhood of God and the brotherhood of man," which it is fondly hoped will be furthered

by the World's Parliament of Religions. Really, the plan of Ammonius is involved in the proposed Parliament. History is indeed repeating itself.

What, now, was the result of all this effort to manufacture unity independently of the work of the Holy Spirit? One sentence from Mosheim, out of many that might be quoted will suffice for the answer. "It came to pass that the greater part of the Platonists, upon comparing the Christian religion with the system of Ammonius, were led to imagine that nothing could be more easy than a transition from the one to the other, and, to the great detriment of the Christian cause, were induced to embrace Christianity without feeling it necessary to abandon scarcely any of their former principles."—*Id.* section 32, note 2.

Will this result follow in the nineteenth century as well as in the second?—Undoubtedly, for the same causes must produce the same effects.—*E. J. W., in The Present Truth, London.*

Blackstone up to Date.

In his chapter on Corporations, Blackstone says in reference to ecclesiastical courts:—

Those courts act only *pro salute animæ*, and their sentences can only be enforced by spiritual censures: a consideration, which, carried to its full extent, would alone demonstrate the impropriety of these courts interfering in any temporal rights whatsoever.

Here, of course, the learned author is discussing a condition where there is a union of Church and State, a condition which under the influence of such men as Labouchere, is slowly but surely undergoing a change. The language of Blackstone might be modified and made applicable to our own time and country. "For those courts (civil and all legislative bodies) act only *pro salute corporo et civitate* and their sentences can only be enforced by civil censures; a consideration which, carried to its full extent, would alone demonstrate the impropriety of these courts interfering in any spiritual matters whatsoever." H. B. MAURER.

Pertinent Questions.

REV. W. F. CRAFTS, editor of the *Christian Statesman*, makes these remarkable assertions in a sermon:—

Our institutions are so inextricably entwined with God that no infidel plot can unravel them into secular weakness. This can never be a sectarian Nation with a State-established religion, but must always remain a Christian Nation. Not only is the Nation, by compact and Constitution, a Christian Nation, but the several States are equally so. Clearly in sentiment and Constitution at least we are a Christian people, and our duty is to keep it so by better laws and better lives.

What special service does such a man expect to accomplish for reform as editor of the *Christian Statesman*? If the Nation is already Christian "by compact and Constitution," and in perfect harmony with the requirements of God's law, then why are we exhorted "to keep it so by better laws and better lives?"

Can a perfect thing be made better? This is a strange position and remarkable logic for a man who is trying to reform the Nation. Certainly there is "confusion of thought" somewhere. It is news, indeed, that our Constitution is already Christian.—*Christian Nation.*

This criticism passed upon Mr. Crafts

by the *Christian Nation* is both just and pertinent; but is not our contemporary in the same condemnation? The demand of the *Christian Nation* is that the Nation shall by constitutional amendment declare itself Christian. But would it then be any more Christian than it is now? If the decision of the Supreme Court that the Nation is Christian did not make it so would a constitutional amendment make it Christian? Is it possible that the *Christian Nation* is beginning to see that all such profession, whether by decree of court or by constitutional amendment, is only hypocrisy?

What National Reform Really Means.

In the *Christian Statesman* of August 13, Rev. J. M. Foster thus sets forth the National Reform idea of the proper relation of Church and State:—

1. According to the Scriptures Church and State are mutually separate and independent divine institutions.

The Church's sphere is the conscience and the heart. She deals with matters of belief. The moral law is both a civil and an ecclesiastical code. In the former sense the State is its keeper; in the latter, the Church. It is the State's duty to suppress open idolatry, as Asa did in Judah; it is the Church's privilege to enforce the worship of the true God within her pale. It belongs to the State to punish blasphemy, to the Church to sanctify God's holy name. It belongs to the State to prohibit all public Sabbath desecration; it is obligatory upon the Church to consecrate the day to God. The State must crush polygamy and banish speedy and easy divorce and prohibit the "social evil." The Church teaches husbands to love their wives—wives to obey their husbands. The State punishes the external act of covetousness; the Church strikes it down in the heart with the sword of the Spirit. The Church and State are mutually separate and independent provinces of Christ's dominion, each subject in its sphere to the mediatorial throne.

2. According to the Scriptures, the State in its sphere exists for the sake of, and in the interests of the Church.

Not to mention the fact that Christ is "head over all things to his Church," it is expressly asserted, "kings shall be thy nursing fathers, and their queens thy nursing mothers;" "the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted;" "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." The general truth here taught is not far to seek. "Mountains" and "hills" in scripture signify the greater and smaller kingdoms of the earth. "The mountain of the Lord's house" means the Church; and to "be established in the top" of the one and "exalted above" the other indicate that the nations shall be the support and defense of the Church. Kings becoming "nursing fathers" and queens "nursing mothers" refer to the sustaining care which nations shall exercise over the Church, and "serve" signifies the ministry of the nations in providing for her material wants. The essential truth of these prophecies is, the true State will have a wise reference to the Church's interest in all her legislative, executive, and judicial proceedings. The expenses of the Church in carrying on her public aggressive work it meets as whole or in part out of the public treasury. Thus the Church is protected and exalted by the State.

3. According to the Scriptures, the Church and the State will exist in friendly recognition and co-operation.

Because the State is distinct from the Church it does not follow that it is divorced from her. The Christian family is a divine institution. It is independent of the Church, and yet it exists in friendly recognition and co-operation with her. The Church will recognize the good offices of the Christian State, and the true State will formally acknowledge its obligation to serve the Church. They may swear the same covenant bond, in which are embodied the duties which each in its sphere owes to the King of kings. The nation and church of Israel seem to have sworn the same bond at Sinai. The church of the British Isles and the three kingdoms—Scotland, England, and Ireland—swore the same covenant in 1643, "the solemn league and covenant." Our Nation is under as much obligation to acknowledge the Lord Jesus Christ in her Constitution as the Church is in her creed.

This declaration is not new; it has been made before. But in the past it has failed to attract the attention that it certainly must now attract, for the reason that so many people have all along thought any union of Church and State impossible in this country. Recent developments have dissipated the illusion and the people are awakening to the fact that, whereas, they have fondly supposed that in this Nation "the Church and the State were mutually separate and independent institutions," it has come to be really true, as stated in Mr. Foster's second proposition, that "the State in its sphere exists for the sake of, and in the interests of the Church."

Instead of this now being a Government of the people for the people, it is a Government by the churches for the churches. Leading members of Congress have declared that they dare not resist the demands of religionists who are clamoring for power; and Rev. H. H. George, of the American Sabbath Union, declares, "I have learned that we hold the United States Senate in our hands." He might have said, and now probably would say, that the churches hold the United States Congress in their hands, for the House has shown itself as subservient to their demands as had the Senate when Mr. George said what he did.

The condition of things in this country so far as the relation of Church and State is concerned is substantially the same as described by Neander of the union of Church and State in the fourth century. He says:—

With the commencement of this period the Church entered into an entirely different relation to the State. It did not merely become a whole, recognized as legal, and tolerated by the State—which it had been already from the reign of Gallien down to the Diocletian persecution—but the State itself declared its principles to be those to which everything must be subordinated. Christianity became, by degrees, the dominant State religion, though not entirely in the same sense as paganism had been before. Church and State constituted, henceforth, two wholes, one interpenetrating the other, and standing in a relation of mutual action and reaction.

The "action" was generally that which Mr. Foster says should be in this country, it was the State serving the Church. The "reaction" was upon the Church, and was manifested in a loss of spiritual power and increased worldliness and greater apostasy. Such "reaction" necessarily follows the "action" of spiritual adultery, which any union of the Church with human governments is. C. P. B.

A Tennessee Paper Protests.

THE *Christian Patriot*, Morristown, Tenn.; in its issue of Sept. 15, preaches the authorities and people of the State of Tennessee a plain sermon from the first chapter of Isaiah. Among other things the *Patriot* says:—

The judgment and conscience of the people condemn also the running of trains and the publication of newspapers on the Sabbath. Not one man in a hundred ever apologizes for Sunday freight trains. But trains are run and papers published every Sunday in the year in defiance of the will of the people. Has Tennessee a republican government? or are we ruled by corporations? And yet Tennessee farmers, who religiously observe Saturday are put in prison for ploughing in their own fields on Sunday. Hypocrites! straining at a gnat, to swallow a camel!

The church members of Tennessee are no better than its politicians. They profess to receive the Bible as the word of God, the only infallible rule of duty. But they pay no attention to it, openly trample upon it. . . . The Christians of Tennessee, in spite of all their professions, care nothing for God's word.

Does not Isaiah describe us very correctly? "Ah,

sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters." Is not his council worth following? "Cease to do evil, learn to do well, seek judgment, relieve [or righten] the oppressed, judge for the fatherless, plead for the widow."

Certainly the rebuke given by the *Patriot* is well merited. But the people of Tennessee are no worse than others. Everywhere in our land hypocrisy and cant are at a premium. They are the legitimate fruit of National Reform and will increase more and more as that delusion spreads and grows.

What Religious Liberty Is.

At the Second Baptist Church last evening, Rev. Dr. Anderson, the pastor, preluded his sermon by what it is hoped will be the first of a series of timely talks on timely topics. Last night's talk was about the public schools. As it was brief and to the point it is published in full:—

"The event of greatest social importance to the people of Rochester this last week was the opening of the public schools. It is cheering to the heart both of the patriot and the Christian to see so large a number of children receiving the education and discipline which will fit them for the duties of life, for both patriotism and Christianity thrive more vigorously in an intelligent community. I am glad to say that all the enemies of the public school are dead except those who derive their hostility from religious intolerance. The religious intolerants are of two classes: First are the Romanists. It is impossible to please them in the public school question. If we teach religion in the schools, the schools are sectarian, and if we do not teach religion in them, they are godless. The only thing that would please the Romanists exactly would be to have Romanism taught, but they are willing to compromise on a division of the school moneys, which you and I share in paying, diverting part of them to the support of Romanist schools. If that is done in Rochester, I shall immediately put in my claim for Baptist schools, and no doubt Presbyterians, Methodists, Unitarians, Jews, atheists and Confucians would act similarly. That would be a pretty spectacle indeed, under a Government which professes the entire separation of Church and State.

"The second class of the enemies of the public school sincerely suppose themselves to be the friends and are found principally in Protestant churches. They are the men who demand the teaching of religion in the public schools. But what religion, my friend? Some are quite frank and say, 'Why the true religion.' But what is the true religion? 'My religion.' It does not take a man of large historical information to see that this is the spirit of mediæval persecution come to life again. Others are more cautious and say, 'We would teach those fundamental religious tenets common to all men.' But what are the religious tenets common to all men? 'Why, the existence of God, the immortality of the soul, and the moral accountability of all men to God.' But, my friend, there are many men in Rochester who do not believe in a God, deny the immortality of the soul, and hold themselves accountable neither to God nor anybody else. What will you do with their children? This fact always

exasperates the advocates of religious instruction in the public schools. Such people are exceptional, peculiar, and their children ought to be taught those great truths, even if their fathers do not believe them. And what is the ground of your advocating the forcing of your religious ideas on such people? Is it not just because you happen to be in a majority, and is it not the old principle of conformity to the religious opinions of the majority? Suppose the atheists came to have a majority in Rochester, and you were exceptional and peculiar, but paid taxes just the same, what would you say if they began to teach your child atheism in the public school? Rochester would howl with your protests. It makes a great sight of difference, whose ox is gored.

"But say some, 'What of those multitudes of children growing up without any religious education?' Two things, first, the religious instruction in public schools does little good any way. Religion is a voluntary principle implanted in the heart by the grace of God, and you can not force men into religion. It has been tried for centuries and always failed. And then I would not give much for the religious instruction of the multitude of irreligious teachers in our city, who would have no heart in it. But this is neither here nor there. It is not the province of the State to teach religion. That is the business of the Church and the home, and the true doctrine of religious liberty simply emphasizes the supreme duty of the Church and home to the children, by cutting them off from using the State to aid them in their own business.

"I speak of this subject for I notice in the public prints the charge, how true it is I know not, that two of our school commissioners have expressed the purpose of not appointing any more Catholic principals. Such men have not digested the first principles of religious liberty. Neither has the man who so sharply criticises them in public prints and takes occasion to highly laud religious liberty, for he says that a large portion of the religious community (Romanists) has been deprived of the fair share of representation in the school principalships. This man, if elected a commissioner, would doubtless remove enough Protestants to give the Romanists a 'fair representation.' But the religious views of teachers have no bearing at all on the question. After ascertaining the good moral character of a candidate for a principalship and her ability to govern and to teach the branches required, the board has no more right to ask her whether she is a Protestant or a Catholic than it has to inquire what sewing machine she uses. The public schools are not institutions for teaching religion, but reading, writing, spelling, arithmetic and geography. I intend to take such a position that if any teacher, Romanist, Jew or atheist attempts to instill her religious views into my child's mind, I can consistently go to the board of education and demand the reprimand of the teacher, and, if the attempt is continued, her dismissal. I do not thank the State for attempting to teach my child religion. Let it keep its hands off. I will attend to my child's religious education myself.

"When will men learn the principles of religious liberty? Every man is responsible to God alone for his religious opinions."—*Rochester Democrat and Chronicle*, Sept. 19, 1892.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE Minnesota World's Fair Auxiliary has voted in favor of keeping the World's Fair open on Sunday.

THE Atlanta Parcel and Express Company has been granted permission by the city council to run its wagons on Sundays. There were several speeches in opposition to the innovation but the petition was granted on the plea that it was a necessity as the company numbered among its patrons druggists, florists and ice cream dealers.

THE World's Fair managers of the New York State exhibit are soliciting signatures to a petition asking that the Exposition be kept open Sundays. An attempt was made to obtain the names of some of the ministers of Albany. The ministers have consequently been moved to sermonize on the subject, and have criticized severely the action of the women managers who voted for an open Fair.

THE Methodist preachers of Wilmington, Del., recently passed the following resolutions:—

"Resolved, That we, as ministers of the gospel, and as citizens, will use our influence in every legitimate way to secure . . . the proper enforcement of laws made by representatives of the people for the protection of the Sabbath, and that we call on all who reverence the law of God and who desire the highest welfare of the community in which we live to join us in this work.

"Resolved, That we respectfully and firmly call upon the civil authorities to enforce the existing laws concerning the observance of the Sabbath."

THE Chicago correspondent of the New York *World* relates an interview with reference to the World's Fair with James W. Scott, of Chicago, in which Mr. Scott says, in answer to a question as to whether the World's Fair will really be kept closed on Sunday:—

Well, we're going to try hard to have it opened seven days in the week. You know Congress said it shouldn't, but when that proposition was up a good many congressmen were looking for a renomination. They weren't at all anxious to offend the Church people, and they voted against their convictions merely because they didn't want to lose their chance of getting back. About one hundred of them failed of renomination and a good many of them who didn't won't be elected. The Chicago *Herald* has been circulating a petition for Sunday opening and already has about one hundred thousand names. This winter we propose to send it to Congress and we are sure that it will be voted for by many who voted to close before.

There is value in such agitation as this just in proportion as it can be used to emphasize principle; but when the principles which should govern the matter are lost sight of the discussion and the petitions are only empty words, and utterly valueless.

THE New York *Sun* thus describes a difficulty which has arisen between the Germans of Jersey City and the clergy, on the Sunday question:—

The German element of Jersey City, more especially of the Greenville section, is filled with indignation in consequence of an attack made upon the Greenville Turn Verein on Sunday by the Rev. Chalmer D. Chapman, rector of Grace Episcopal Church. The Turn Verein has been holding a fair, which was opened a week ago yesterday, and was advertised to close on Sunday night. The advertisement also announced that all the articles left over would be sold or raffled off. A sociable and a dance were also provided for to close up the fair. Mr. Chapman exhibited a great deal of feeling in speaking of the matter. He said:—

"I have been a resident of Greenville for nearly fifteen years, but never before in all that time have I heard of such an outrageous desecration of the Sabbath. I am ashamed of our townspeople, because they allow such a desecration without attempting to interfere. As a minister of the gospel I can not keep silent. I would be criminally negligent if I kept my mouth closed.

"The Sabbath is our safeguard. It is our break-water. These people are mostly foreigners, and they are trying to establish foreign customs in our land. Americans are known the world over as a Sabbath-observing people. It is on account of their loyalty to the Master that Americans have been so prosperous. We have no wars. Plagues never visit our shores. God has blessed us, and we should not allow foreign Sabbath-breaking customs to obtain a foothold here.

"I am surprised that the ministers of Greenville have not publicly protested from their pulpits. I am surprised that our church members have not made a united protest. The Turners have no excuse whatever for opening the fair on the Sabbath day. They are undermining the fundamental principle of Christianity. Can we, as Christians, conscientiously stand by and allow such things to take place? No! By all means, no!"

What can Mr. Chapman and the Christians to whom he appeals conscientiously do in such a matter? No doubt Mr. Chapman thinks they can appeal to law and compulsion, and so enforce upon the Germans of Jersey City the identical customs of Sunday observance which they themselves follow. But can they do that and remain exponents of the Christianity which Christ taught? They can not. They know they can not. Mr. Chapman knows they can not. Then why does he not stop and think, before making such statements?

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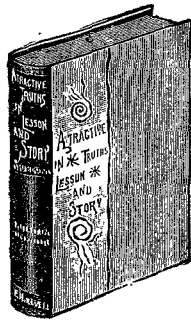
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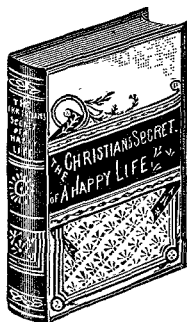
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THE October *Forum* has an article by Bishop Potter on "Sunday and the Columbian Exposition" which is attracting considerable attention, both because of the prominence of the writer in the religious world, and because of the views set forth in the article.

BISHOP POTTER is a believer in Sunday sacredness, though he does not base the observance of the day upon the fourth commandment, as does the American Sabbath Union. He says: "We shall get a good Sunday in America when men learn to recognize its meaning and its uses—not when we have closed all the doors which, if open, might help to teach them that lesson."

THE Bishop's meaning will be made plain by a further quotation, as follows: "It would seem as if the door of a library were one of the doors; the door of a well-arranged and well-equipped museum, another; the door of a really worthy picture-gallery still another." All these exist, the writer argues, "for their enlightening, refining, and instructive influence." "This," says the Bishop, "would seem to indicate that, consistently with the scrupulous observance of Sunday as a day of rest, a great assemblage of the achievements of human art and industry might wisely be made a silent school-room of the progress of human civilization."

SETTING forth his views further, the Bishop says:—

Let the Columbian Exposition proclaim by the hush of all its varied traffic and machinery—

no wheel turning, no engine moving, no booth or counter open to buyer or seller, no sign or sound of business through all its long avenues, and, better still, by its doors closed till the morning hours of every Sunday are ended—that the American people believe in a day of rest. But if there be those who would later seek its precincts to look, it may be, more closely at the handiwork of man, to study the progress of the race in the story of its artistic and industrial and mechanical achievements, and to recognize thus, it may easily be, in the study of such achievements, with Job, that "there is a spirit in man, and that the inspiration of the Almighty giveth him understanding"—that certainly can be no unworthy use of some hours of our America's rest-day.

COMMENTING upon Bishop Potter's article, the *Christian Union* remarks that his "is a somewhat idealized picture of the Exposition as it will actually appear if opened on Sunday afternoons and evenings; but not so idealized as the contrasted picture which imagination has sometimes painted, of a day of perfect rest and of all the sight-seers reverently attending public worship or spending the hours quietly in meditation and religious reading."

THE *Christian Union* continues:—

Bishop Potter's view is that which we have from the first advocated—an opening of the educational and a closing of the commercial side of the Fair. In our judgment, Bishop Potter more correctly represents the sober second thought of the thoughtful portion of the American people than does the more rigorous measure involved in the condition of absolute closing affixed by Congress to its appropriation; and such a condition as he somewhat too ideally pictures would be a far better testimony to a true Sunday observance than a drastic law closing the park, which has heretofore always been open to the people, and shutting them out absolutely for the entire day from a view of "this great assemblage of the achievements of human art and industry."

IN the past the advocates of Sunday closing have been wont to brand all who disagreed with them as "infidels," "foes of Christianity," "allies of the saloons," etc., but in the face of such utterances as these just quoted from Bishop Potter and from the *Christian Union*, they must admit that even the so-called orthodox ministry and the religious press are not a

unit on this question. Indeed, now that those who favor an open Fair on Sunday are beginning to declare themselves, those who demand that the Exposition shall be closed, may find that they can not laugh down the charge that they themselves are only playing into the hands of the liquor interests when they insist upon shutting people out of Jackson Park on Sunday. Upon this point Bishop Potter says:—

There has been a very persistent effort to ridicule the idea that saloon-keepers and their like, and worse, in Chicago, would be friendly to the closing of the Exposition on Sunday, since it would force the crowds of idle strangers into their doors—either front or rear. But such ridicule is very ill-timed in view of facts that are abundantly well known as to the use that people shut out from the Exposition made of their Sunday afternoons in Philadelphia. It may indeed be urged by those who are contending for the closing of the Exposition throughout Sunday that they are not responsible for what people do with themselves so long as they keep them out of the Exposition. But it would seem as if it might with some pertinency be retorted that if they are simply devoting themselves to a work of exclusion, it would be better worth while to shut up some other doors before they troubled themselves to close those of the Exposition.

BUT while Bishop Potter and very many more who are fully as much entitled to be called Christians as are those self-appointed guardians of morals, the American Sabbath Unionists, advocate an open Fair, they do not touch the real principle involved in the controversy. None of them deny the right of the State to regulate such matters; none of them take the position that Congress had no right to legislate upon the subject, because the matter of the observance or non-observance of Sunday is a religious question to be settled by each individual for himself. In fact they all tacitly admit that it is a proper subject of legislation. Indeed, even Bishop Potter's article does not rise above the dignity of a mere apology for Sunday opening. He simply urges that an open Exposition, with its commercial side closed, is not inconsistent with proper Sunday observance. He might have said with much more force that the action of

Congress in conditioning the appropriation on a closed Fair was wrong in principle and mischievous as an example, because the matter of Sunday observance is something with which civil government properly has nothing to do; and that the attempt of the American Sabbath Union to intimidate the managers of the Fair by threats of boycott if it were open on Sunday, was both un-American and unchristian. But he says nothing of the kind, and simply argues for an open Fair as a matter of policy.

THE question of whether the Fair shall be opened or closed on Sunday is a very small one compared with the principle involved. For more than one hundred years it was supposed, as asserted by George Washington while President, that "this Government is in no sense founded upon the Christian religion;" that in this Nation, State and Church were entirely separate; but now the Supreme Court has decided that this is, and always was, a Christian Nation; and Congress has, in its World's Fair legislation, championed a religious institution, a dogma of the dominant part of the Christian Church; and now the great question is not, Shall the Fair be open on Sunday? but, Will the people of this Nation tamely accept the dictum of the Supreme Court establishing a national religion, even though it be the religion of a vast majority? and will they even tacitly admit that Congress has a right to legislate upon religious questions, and in favor of religious institutions and dogmas? All this is now involved in the question of closing the great Fair on Sunday; for the managers of that Fair clearly desire Sunday opening. Shall they be permitted to use their own pleasure about it? or shall they be compelled to close the gates because the churches of the country regard Sunday as sacred and think it sinful to visit an Exposition on that day? If the power of the Government is to be used to coerce the managers of the Columbian Exposition in this matter, why may it not be used to coerce every citizen in religious practices—or even in opinions? The compulsory closing of the Fair is only the first step in intolerance. Will the people arouse to the danger? In the language of Hon. Richard M. Johnson, in the United States Senate in 1829, concerning a proposition to discontinue Sunday mails, it may truly be said of this, "If admitted, it may be justly apprehended that the future measures of the Government will be strongly marked, if not controlled, by the same influence. All religious despotism commences by combination and influence; and when the influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequences."

Will the people heed the warning?

C. P. B.

The Persecuting Spirit.

A Seventh-day Adventist colporter, at Pomona, Cal., writes us as follows:—

Although we have no State Sunday law here in California we are by no means free from the spirit of persecution. In my colporter work, a few miles north of this place, a short time since, I met a man, a member of the Presbyterian Church, who told another member of the same church, in my presence that I was "engaged in a very bad work," that I was a "regular wolf in sheep's clothing, going from house to house attacking our American

Sabbath, and insulting our Government;" and that "such work ought to be stopped;" and that if he had the power he would brand me with a hot iron and give me thirty days to leave the country in; and if I ever came back he would hang me. Conventions to "promote the better observance of the Sabbath" are being held in some parts of this State.

This is the same spirit that in Tennessee puts Christian men in the chain-gang for dissent from the prevailing religion. We may expect to see it manifested more and more under the fostering influence of the Supreme Court decision of February 29, 1892, and the Sunday bills enacted by the Fifty-second Congress.

The Abuse of Law.

SOME people are never satisfied to use the power of law as it should be used—to protect society from the encroachment of the lawless element. They are not satisfied with liberty to pursue their own business unmolested; they must needs restrict the liberty of others and seek to use the power of law to enforce their ideas upon others.

A striking illustration of this has recently come to view in Tennessee where some orthodox church members are repeatedly prosecuting a minority sect because they refuse to conform their religious practices to suit the ideas of a majority. The press report by an eye witness says:—

At Paris, Tennessee, four Christian men have been lying in jail since June 3, for the "crime" of following their "common vocations on Sunday, by working on the farm, plowing, hoeing," etc. The term of one having expired, the other three, after having lain in jail forty-four days, were Monday, July 18, marched through the streets in company with some colored criminals, and put to work shoveling on the common highway. All three were men of families, one fifty-five and another sixty-two years of age.

These men are among the best citizens of Tennessee. The prosecuting attorney, when arguing before the court, said:—

It is to be regretted, because of the fact that otherwise [aside from their observing the seventh day as the Sabbath, and working on their farms on Sunday] they are good citizens.

It is unfortunate that so many who are enjoying unrestricted freedom themselves should deny to others the same freedom. Sunday-keepers would raise a cry from Maine to California were any attempt made to interfere with their Saturday work and Sunday rest, and yet we see many of them making and enforcing laws against Sabbath-keepers which put them in jails and chain-gangs for carrying out the literal words of the Bible, which are as follow:—

Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.

Some of our jails are now being used to punish American citizens and Christians for conscientiously obeying those words. The *Arena* of Boston truly says:—

If in any State the Adventists, the Hebrews, or any other people who believe in observing Saturday instead of Sunday, should happen to predominate, and they undertook to throw Christians into dungeons, and after branding them criminals, should send them to the penitentiary for working on Saturday, indignation would blaze forth throughout Christendom against the great injustice, the wrong against the liberty of the rights of the citizen. The only difference is that poor Mr. King is in the minority; he is the type of those who always have been, and always will be, made to suffer when the Government is strong enough to persecute all who do not accept what is considered truth and right by the majority.

Such laws as these should be abolished at once, and the American people should

have such a jealous regard for their liberties that it could never be said that American jails were being used to crush out unpopular beliefs. These unfortunate persons may be assured that the sympathy of the great body of the American people is with them, and that their struggles against oppression and persecution to-day is only the continuation of the struggle against bigotry and despotism that has been waged so successfully for the past few centuries. True Americans and the Christians everywhere are with the Adventists. The South Chicago *Church Bulletin*, a Baptist organ, says:—

Let us be careful how we let in the camel's nose of religious legislation, lest the brute crowd his bulky form in and occupy the whole shop. If the law by which these men were legally imprisoned be a righteous law, then may any State, nation or country set up a religious creed, and enforce it; then France treated properly the Huguenots; Russia the Jews; and early New England and Virginia the Baptists and Quakers. Protestant America had better be careful how she lays foundations for other men to build upon. Rome has as good a right to build in her way as we have in our way.

All true religious institutions are able to stand without the aid of human law, and every attempt to enforce any religious tenet always has, and always will, do ten times as much harm to Christianity as good.—*Tribune-Headlight*, Harvey, Ill.

True Christianity Never Persecutes.

A GENTLEMAN in Nebraska writes thus to us declining to renew his subscription to THE SENTINEL:—

Lincoln, Neb., Sept. 19, 1892.

EDITOR AMERICAN SENTINEL—Dear Sir: Your card requesting a renewal of my subscription received. I am exceedingly sorry that I can not continue to subscribe for a paper that stands so manfully for freedom of conscience. But it seems to me that you are pulling down with one hand what you are seeking to build up with the other. If you would also oppose that religion whose principles are responsible for the state of affairs of which you complain, then you would be consistent. But so long as you support the Christian religion with its terrible doctrines and its debasing superstitions I can not conscientiously continue my patronage to your paper.

With hopes for the intellectual emancipation of the race from the bondage of ignorance and fear,
I am very truly yours,

We are sorry that the writer of this letter does not distinguish between the Christianity of the Bible and the Christianity of the churches. True Christianity does not persecute. Christ rebuked his disciples when they asked him to call down fire to destroy those who refused to receive him. It is only as his professed followers lose his spirit and forget his teachings that they become intolerant.

Even Paine in his "Rights of Man," recognizes the fact that intolerance does not belong to Christianity, as Christ taught it. He says:—

All religions are, in their nature, mild and benign, and united with principles of morality. . . . How is it that they lose their native mildness, and become morose and intolerant? By engendering the State with the Church, a sort of mule animal, capable only of destroying, and not of breeding up, is produced, called the Church established by law. . . . The Inquisition in Spain does not proceed from the religion originally professed, but from this mule animal engendered between the Church and State.

And again, of governments established by force, Paine says:—

Governments thus established last as long as the power to support them lasts; but that they might avail themselves of every engine in their favor, they united fraud to force, and set up an idol which they called *divine right*, and which, in imi-

tation of the Pope who affects to be spiritual and temporal, and in contradiction to the Founder of the Christian religion, twisted itself afterward into an idol of another shape, called Church and State.

Paine, infidel though he was, knew full well, and was man enough to acknowledge it, that the doctrine of Church and State was not *Christian* doctrine in any proper sense of the word; and it would be well if his disciples of the present day had equal discernment. But how can we expect them to understand Christianity better than do so many who profess it? And yet it does seem that all ought to know that true Christianity never seeks to ally itself to the State, and never persecutes.

C. P. B.

Who Is Behind Sunday Legislation? and Who First to be Obeyed?

THE question of Sabbath and Sunday observance is to be agitated everywhere, and the deceptions of Satan will flood the world. The man of sin has instituted a spurious Sabbath, and the Protestant world has taken this child of the Papacy and cradled and nurtured it. Satan means to make all nations drink of the wine of the wrath of the fornication of Babylon. Men are binding themselves together in bonds of union to show their disloyalty to the God of heaven. The first day of the week is to be exalted and presented to all for observance. Shall we be partakers of this cup of abomination? Shall we bow to the authorities of earth and despise God? The powers of darkness have been gathering their forces to bring this crisis about in the world, so that the man of sin may exalt himself above God. God does not force the conscience of any man, but the powers of darkness have been trying to compel the consciences of men ever since Abel fell under the murderous blow from the hand of pitiless Cain because Abel's works were righteous and his own were sinful.

Satan is ever seeking to bring about a state of things in which righteousness may be termed unrighteousness, and unrighteousness righteousness. What are we to do?—We are to keep in living connection with the God of heaven, ranking in his army and under his banner, and we can not afford to be in such gross blindness that we can not discern truth from error. What we want to know is what is truth. Many say, "The whole world is keeping the first day of the week, and do you think that all the great and good men are in error?" God is going to bring around a condition of things where the good men and the men in authority will have an opportunity to know what is truth indeed. And because a people will not bow the knee to the image, and receive the mark of the beast in the hand or the forehead, but will stand to the truth because it is the truth, there will be oppression, and an attempt to compel the conscience; but those who have known the truth will be afraid to yield to the powers of darkness. God has a people who will not receive the "mark of the beast in their right hand or in their forehead."

We are to stand the trial and test of persecution because of allegiance to the truth. Not a move has been made in exalting the idol Sabbath, in bringing around Sunday observance through legislation, but Satan has been behind it, and has been the chief worker; but the conscience should not be compelled even for

the observance of the genuine Sabbath, for God will accept only willing service.

The question is asked, Shall we not obey the powers that be?—Yes, when they are in harmony with the higher powers that be. God made his law for all the universe. He created man, he gives the bounteous provisions of nature, holds our breath and life in his hand. He is to be recognized, his law honored, before all the great men and the highest earthly powers.

No law has ever been made to exalt the idol Sabbath but that Satan has taken a leading part in its enactment and its enforcement. Every law for the elevation of Sunday has a direct reference to the fourth commandment. Every move that has been made to enforce its observance is for the purpose of exalting the man of sin above God and above all that is worshiped. Satan would have us exalt the idol Sabbath, but we can not do it, for it would be disloyalty to God. In the face of Nebuchadnezzar's decree of death, the three Hebrew children refused to bend the knee, preferring to be cast into the fiery furnace rather than bow to the golden image. They declared they were not careful to answer the king, and said, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

They were thrown into the burning fiery furnace, but the Lord was with them. The king looked into the furnace, and said, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Angels of the Lord were watching by the side of the faithful three. God wished to show to the nations of the world who was the great I AM, the God of the heavens, the ruler of the universe, who alone was to be worshiped. Did not the Hebrews break the law of the king?—Yes, but the law of God was first to be obeyed.—*Mrs. E. G. White, in Review and Herald.*

"Boycott," the Watchword.

THE word of the Lord is out that the time would come in this country when it would be declared that no man might buy or sell save he that had the papal badge—the Sunday Sabbath—or the name or number of the name of the Papacy. Rev. 13:16, 17. That this time is rapidly approaching and the days soon to dawn when the full force of this situation of things shall be realized is evident from the present movements of the friends and supporters of the Papal Sabbath. Says the *Chicago Inter-Ocean* of September 26:

Boycott is to be the battle cry of West Side church people. Bishop Fallows presided over a mass-meeting of citizens at Centenary Methodist Episcopal Church yesterday afternoon which decided to adopt stringent measures by which it is believed advancement can be made in the movement already started to secure for the workmen of Chicago one day of rest out of seven. The church was well filled and lively interest was manifested in all that was said and done.

Rev. Alfred H. Henry, pastor of the Leavitt Methodist Episcopal Church, introduced the boycotting idea. He said:—

Mythology tells us that Achilles' only vulnerable point was his heel. The vulnerable point of the merchant of to-day who opens his store on Sunday is not his head or his heart; it is his pocketbook.

I wish it could be agreed upon to patronize only those who close on the Sabbath.

As the result of the meeting, the following resolution was introduced and unanimously adopted:—

WHEREAS, It is contrary to the laws of Illinois and against the expressed wish of the people of Chicago, propagated through the churches and labor organizations through the agency of the daily press, for the clothing stores to open their doors on the Sabbath day; and

WHEREAS, The citizens of the West Side, in mass meeting assembled, on this Sunday, September 25, do earnestly protest against the continuance of this evil; therefore, be it

Resolved, That it be the sense of this meeting that we, the purchasing public of this, the West Side, do agree not to purchase any goods sold by any store that may keep open its doors on the Sabbath, and do further agree to exert our influence in every way practicable for the closing of stores on the Sabbath.

Thus is the word of the Lord being fulfilled, and thus are the friends of the Sunday Sabbath seeking to increase regard for the day by appealing, not to the head or to the heart, but to the lowest and most sordid of all motives—that root of all evil—the love of money.

W. A. COLCORD.

Religious Liberty.*

WHILE the precious boon of liberty vouchsafed to us by the event which we as American people celebrate on this memorable birthday of our Nation, is not of a civil character alone, but of a religious type as well, it is in keeping with the strictest propriety that from every Christian heart there shall ascend to the great Giver of life and freedom a tribute of praise for the religious liberty enjoyed in this free land of ours. And while it is our province at this hour to dwell on the theme of freedom to worship "how or what we may," it will not be out of place for us to quote a little scripture wherein is written that "God hath made of one blood all nations for to dwell on the face of the earth."

This, coupled with another portion of the sacred word, saying that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him," will warrant the conclusion that the great Creator never designed that any man or set of men should dictate to their fellows their manner or object of worship. This thought is clearly set forth in the story given of the protection extended by the all-powerful Hand to the three Hebrew children whom Nebuchadnezzar, king of Babylon, cast into the burning fiery furnace because they would not bow to the image which he had set up. This and like accounts, given in the Book of books, reveal the fact that religious intolerance began in the early history of the world.

SAY NOT RELIGIOUS INTOLERANCE.

Shall I say religious intolerance? Nay, verily, for this expression reflects the thought that religion of any kind not restricted by its opposers is simply *tolerated* evil. The correct thought is that in all ages of religious persecution, the exercise of religious rights has been denied its adherents. This same interference with the God-given right of others was manifest in the days when Peter stood at the gate before the house where the followers of the lowly Nazarene were met in mighty prayer to Him who heard and

*From an address delivered at Des Moines, Iowa, July 4, 1892, by Rev. O. B. Thomas.

made the prison doors to shake and the fetters to fall from him whom Herod had taken, seeing as he did, that he had pleased the people by putting to death James the Just. Nor had this rage abated when Saul of Tarsus haled men and women, committing them to prison, and with letters of authority from the chief priests and the scribes, bent his way to Damascus to carry out his foul designs against the people of God; who also in turn suffered at the hands of the enemies of truth and right, when God had turned the zeal of his mad career to his own glory. Nor does the Bible story of violence close till we have read of the beast which made war with the saints and overcame them; and of the souls under the altar who were slain for the testimony which they held.

When we turn our thoughts to the realm of profane history we meet scenes almost too horrid to be credited.

Since the declaration of our national independence and the conflict of arms which resulted in the triumph of freedom, both civil and religious, the courts have refused to sit in judgment on the consciences of men and women, or pronounce sentence on the faith of any person. None have been compelled by law to worship contrary to their honest convictions, nor punished for non-conformity to any prescribed form of religion.

This is not saying that none have at any time suffered at the hands of their enemies or been disturbed by the ruthless crowd. Some have even suffered violence at the hand of mobocracy while declaring the pure principles of pure Christianity and proclaiming the message of love, of good-will to men. And while yet this great evil may be abating, we can occasionally hear of foul threats and even worse, for no other offense than teaching Bible truth. While to-day we celebrate the birth-day of our national independence, and exult in the exercise of civil and religious liberty, there are under arrest in one of our noble States of the South a number of persons who hold the seventh day of the week to be the day still required by the great Law Giver to be kept holy rather than the first, and are now languishing in imprisonment for choosing to quietly pursue their daily vocation as farmers on the first day of the week after having conscientiously observed the seventh day of the week. And it has not been very long, only a few months, since a prisoner convicted at the same court died while his case was pending an appeal.

At the present time are pending issues which may terminate in such an amendment to the Constitution as to render the passage of an act enforcing Sunday observance constitutional; indeed some who have given the matter attention, take the position that Sunday laws are now constitutional, basing the statement on the recent decision of the Supreme Court that this is in verity a "Christian Nation."

Painful as it may be to devoted Christians to witness the utter disregard for the Lord's day exhibited by the masses of our people and by many, too, who profess Christ, it is to be hoped that neither the amendment nor the law will ever be secured; for it will be one step, and a long one, toward the union of Church and State, and if that ever returns, we may forever bid adieu to religious liberty. It

can not be denied that while those now serving out their sentence as above cited are strict observers of the seventh-day Sabbath, at the same time those who care not for either day, but find their own pleasure on that day in all manner of sporting and gaming, to say nothing of secular labor done, go scot-free. These imprisonments are simply religious persecutions incited by some portion of the religious populace. I know what I am talking about, for I have heard with my own ears the statements made to those who were seventh-day observers that the law could and would take hold of them for Sunday work. More than this, it only remains, after an official declaration that the Christian religion is the religion of the Nation, for the powers that be to declare which of the many forms of religion in our land is Christian; and if by any means the already most powerful sect in our land is so declared, all the horrors of the past have only to be repeated.

It may not have come to the notice of all of you that the topic of union of Church and State is already under discussion in this boasted land of liberty. Only a few days ago in a town where I was passing through on my way to an appointment, the remark was made, "Union of Church and State is just what we want." Not long since two clergymen were sitting together engaged in conversation and a by-passer throwing his influence against the proposed amendment as it was under discussion, when one of these clergymen remarked, "This priest and I get along all right," remarking further that he saw no evil to come from it. Whereupon the third gentlemen remarked that if the amendment carried it only meant union of Church and State, and finally the Catholic Church in power. The Protestant clergyman expressed his surprise, but the other coolly replied, "That is just what it means. God deliver this land from the time when any one sect shall have legal power to enforce adherence to any set of religious principles."

It may be urged that this proposed amendment has for its object only to enforce the observance of Sunday as a rest or holy day, and that it ought to be so observed. No matter how much we might desire that the sacredness of the Lord's day be no longer trampled under foot, just as soon as its observance is enforced by law, just so soon will the consciences of large numbers be trammelled and their religious service dictated; and this is the fatal step toward the union of Church and State. The seventh day is just as sacred to those who believe it to be the Sabbath as is the first to us who constitute by far the greater portion of Christian people, and it would be only subservience to tyrannical power and not acceptable service to God, should they be compelled to observe a rest day that did not have for them the sacredness that should surround the Sabbath. And more, it is not at all likely that if the law existed the wholly irreligious would be punished for disregarding it. It will be only a religious persecution when it is done.

To-day when the world is enjoying the festivities of the occasion, and from the platform all over our fair land there is ascending feelings of gratitude for the wonderful liberty we enjoy, and a feeling of security comes to those who listen to the orations of power delivered, yet with

all our boasted liberty there is lurking among us that which if allowed to continue will one day break forth in a storm that will sweep away every vestige of our freedom to worship God according to the dictates of conscience. It therefore stands every American citizen in hand to awake to a proper sense of his obligation to throw his influence on the side of the scale which will preserve the religious liberty which our fair land has so long enjoyed.

What Is Americanism?

THE act of Congress in closing the World's Fair on Sunday, is denominated by the *Philadelphia Protestant Standard* as "A triumph of Americanism." With wonder it exclaims, "What a triumph for Americanism!" It does not, however, seem to be perfectly sure of success, for it says:—

Of course, a good deal yet remains to be done in order to carry out the wish of the House of Representatives. We do not say that this question is really decided. There are battles yet to be fought.

It will be a persistent fight up to the very hour that the Fair opens, and perhaps some time after. . . . What we feel proud over is, that true American spirit and sentiment have defeated the continental idea. . . . Americanism has scored a victory, for which let all patriots be thankful.

Now if one may judge from its name, *Protestant Standard*, this paper should be well posted in the principles of both Protestantism and Americanism. The *Standard* can see the deceitful trickery there is in the crafty designs of Rome to secure control of the schools through Bishop Ireland's plan. It commends the action of the recent Methodist Episcopal General Conference in that they "resolved that they would not receive any more money from Government for educational work," and adds:—

If the Sixteenth Amendment is to become a part of our Constitution, we think the different denominations ought to prepare the way by resolving, as our Methodist friends have done, to receive no money from the Government for the promotion of sectarian ends. If Rome is to be throttled and deprived of the power to do harm, the religious bodies must tell Uncle Sam that they will get along without his money.

If there is danger in Rome and her ways, why can not the *Standard* see the danger there is in Protestants going over the very road traveled by her in gaining her position of intolerance and oppression? If there is danger in the methods of Rome, why is there no danger when Protestants adopt the very same methods? or, do these methods become less harmful in the hands of others than when Rome uses them? If the use of the people's money for sectarian purposes, is un-American—and the *Standard* evidently thinks it is—why is it not also un-American for the "eleven millions [who] have protested against Sunday opening of the Exposition" to apply to Congress for aid in the furtherance of the desires of some of the sects combined, as against the wishes and protests of the more than fifty millions? If it is un-American for some of the sects to combine and secure aid from the civil power to enforce a dogma in which these may agree, upon some other religious sects who dissent therefrom, is it not quite as un-American for a faction of these sects to combine and foist by aid of civil power, a dogma of the Church upon the whole country? In reality it is but a faction of the religious element that are responsible for this piece of un-Americanism.

They only claim a little over eleven

millions of petitioners, but some of these were counted, not once alone, but, if reports are true, twice and three times; yes, and even four times (such was their determination to accomplish their nefarious work), for they were counted as individuals, then as members of congregations, and then as members of conferences, and also as members of some order or league. Then many Sunday-schools and members of Christian Endeavor Societies signed these petitions because their leaders did.

So it is in fact but a faction of the religious element that are responsible for this unchristian, un-American act; and should cause patriots, not to rejoice, but to arouse in the strength of their manhood and denounce and oppose all such invasion of the rights of the people as un-American and unconstitutional.

But what is "true Americanism?" Has it not ever been that religion and all religious institutions, and the Government should be forever separate? Is it not that religion is found most in its purity when separate from governmental patronage? Is not true Americanism found in the principle that civil and religious liberty is offered and guaranteed to all, irrespective of color, position or creed? Is it not that "the proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy?"

—Senate report 1829. Then why this act of the Fifty-second Congress in attempting to decide for the whole Nation, which day is, or shall be, a holy day? Why is it that they have listened to these demands of a religious faction? or why should they ever listen to the demands of even the majority and legislate upon religious questions? The facts are, that the whole thing is un-American, and a triumph of un-Americanism.

The *Standard*, while it can see the danger there is in Rome, the beast of Rev. 13:1-10, should seek for the eyesalve of Rev. 3:18, that it may also be able to see the danger in the making and worship of the image to the beast as spoken of in Rev. 13:14-18; 14:9, 10. H. F. PHELPS.

The Opening of the Columbian Exposition on Sunday.

ON this subject the *Union Signal* says:

There is one thing that Christian people may as well accept as settled, and that is that the Columbian Exposition will be open on Sunday, if the powers of darkness, assisted by their usual allies in this world, the evil, the well-meaning, but mistaken or indolent, the indifferent and the weak, can compass that event. The tone of the secular papers shows that it is fatal to trust to any partial victory or to any temporal decisions in favor of Sunday closing. The opponents of that measure will not be defeated until they are utterly routed. This being the case, it is the part of wisdom to look the issue in the face and see just what the opening of our World's Fair on Sunday involves.

Negatively, we throw away the rarest opportunity of preaching to the world, by a magnificent object lesson, the benefits of a day of rest. Incidentally, our faith in and loyalty to our religion will preach with all the tongues of Pentecost the gospel of Christ. At a cost which can not be computed of labor, treasure and love, we send our brightest and best to carry that gospel to foreign lands. In our own land, without labor or sacrifice, we may proclaim Christ's religion to the whole world by the most effective of all modes—practice. If we throw open the gates of the Columbian Exposition on Sunday, we are false to the greatest opportunity ever granted a Christian Nation.

The "civil rest day" has evidently been swallowed up by the ecclesiastical institu-

tion; in other words the mask has been thrown off and the demand is openly made that the Nation shall support a dogma of the Church for missionary purposes.

What a Confession!

IN view of the efforts which are making to secure a repeal of the Sunday-closing proviso in the World's Fair appropriation passed by Congress at its last session, the *Examiner* (Baptist, of this city) says:—

The present is no time for jubilation, but is, and we beg pardon for the phrase, a time for wire-pulling and hard fighting.

The "Century Dictionary" defines "wire-pulling" thus:—

1. The act of pulling the wires, as of a puppet or other mechanical contrivance. Hence—2. The rousing, guiding, and controlling of any organization or body of persons, especially a political party, by underhanded influence or management; intrigue, especially political intrigue.

The *Examiner* has used the term advisedly. The adoption of the proviso by Congress was secured by wire-pulling, and if retained at all, it can only be by more wire-pulling. The churches composing the American Sabbath Union having in this matter entered the field of political controversy they must use political methods even to wire-pulling. There is no escape! Having undertaken to regenerate the Nation and make it Christian by act of Congress they must control that body by whatever means are necessary.

The *Examiner* confesses that improper means were used to secure the desired legislation, when it says: "The law makers at Washington did not vote for Sunday closing from personal preference, but, so to say, under the lash of an indignant public." The "indignant public" was the churches under the leadership of the American Sabbath Union; but instead of being the "public" those who demanded the recognition of Sunday sacredness by the closing of the Fair, were, and still are, only a small minority. But by intimidation they secured the legislation sought for, and now they confess that they must retain it by wire-pulling, that is, by underhanded influences. What a confession!

C. P. B.

It Is in the Air.

NEWPORT, the village mentioned in the following paragraph taken from an Oregon paper, is a small place in Benton County, Oregon, never noted for its piety. But it seems that the Sunday-closing crusade does not despise the day of small things, nor the town of small population and less religion. The story as told by the *Salem Journal*, is as follows:—

The people down at Newport are having a lively time over the enforcement of the Sunday law. Recently two of its young men were arrested for violating some of its provisions, but were acquitted, says the *Herald*. The mayor, George Landis, aided by the district attorney, Seymour Condon, of Eugene, who happened to be over there, ordered all the saloons and places of amusement to be kept closed on Sunday and gave notice through the press that any violation would be vigorously prosecuted. Early Sunday morning two images were seen dangling from the top of a flagpole, the mayor and Mr. Condon having been hung in effigy. This was too much for Mayor Landis and he tried to take the obnoxious figures down, but the ropes had become entangled and they seemed to be there to stay. The mayor then arrayed himself with a shovel and dug the pole out of the ground and took the images away and burned them. The other faction then swore out a complaint and had the mayor arrested for working on Sunday. The result of his trial will be awaited

with interest. A lot of notices were posted about town accusing Mayor Landis of high-handed anarchy, which were torn down, resulting in several free fights. The end of it seems not yet, and some further developments may be expected.

Great is Sunday! "the wild solar holiday of all pagan times," as an English writer has styled it. Infidels, and Christians vie with one another to do it reverence—or rather to compel others to honor it. The correspondent who sends the clipping quoted above, remarks that "what makes this item of interest is the fact that hitherto the people have thought that in this 'infidel country,' as they have been wont to call it, there was no danger of the enforcement of Sunday laws. It seems, however, that the very air is impregnated with this intolerant Sunday spirit."

There Is Mischief in It.

IN commenting upon the Supreme Court decision, that this is a Christian Nation, a writer in the *Protestant American*, signing himself "Publius," says:—

As this is a direct union of Church and State, we may expect that out of it will grow an image of the Papacy, in fact it can only result in the selling of this country into the hands of Rome. As religion is a matter of the individual conscience and every person must decide for himself in matters of religion, it is therefore but a usurpation of individual rights. But as the right of petition belongs to the citizen, so also does the right of protest and appeal. And as this is a government of the people, and the people are above the Supreme Court, for the people made it; so we may take an appeal from the Supreme Court to the people. Let the people watch that thing, for there is mischief in it. It is mischief itself.

Then let every man appeal to his own manhood, to his own individual rights, and refuse to worship this image, or admit that this is the voice of the people. This decision means danger to every man, woman, and child in the land; therefore in the name and in the interests of the more than sixty millions of people, let us take an appeal, and so far maintain our rights; among which is the right to worship (or not to worship) according to the dictates of an individual, personal conscience, and not that of Supreme Courts or any other earthly power.

All of which is sound sense.

Sunday Observance in Tennessee.

TENNESSEE, as our readers are aware, is a State where they have so much regard for Sunday that they can not permit conscientious observers of the seventh day to do ordinary farm labor on the first day, nevertheless, the *Memphis Appeal-Avalanche*, of October 3, comes to us containing this announcement:—

The *Daily Appeal-Avalanche*, 1,008 inches of the news of all the world each day, and the mammoth Sunday edition, always the largest and best in the Great South, 15 cents a week.

The same paper contains the following concerning the man who will doubtless be the next governor of the State:—

Judge Peter Turney arrived in the city yesterday [Sunday].

The Democratic gubernatorial nominee came on the early train, over the "Ellen N.," and was accompanied by the venerable orator and statesman, Hon. John H. Savage, of McMinnville. Judge Turney came from Alamo, Tenn., where he had spoken to 4,000 people on Saturday.

The distinguished visitors repaired at once upon their arrival to the Gayoso Hotel, where they were assigned to rooms 404 and 405, on the second floor.

Judge Turney received a number of visitors during the day, Chairman Armour, of the county executive committee, being among the number, as well as other prominent Democrats.

Judge Turney was seen by an *Appeal-Avalanche* representative during the evening, and his reply to a question, expressed the opinion that there had been no material change in the situation in the State during the past month.

Then there are the usual advertise-

ments of Sunday railroad trains, etc.; but none of these things move the average Tennessee Sunday-keeper; it is only when some presumptuous Adventist works quietly in his back field, or when some faithful housewife who has rested on the seventh day plies her needle or bakes bread on Sunday, that the dignity of Tennessee law is injured, and the officers of justice (?) rise in their might to vindicate the honor (?) of the commonwealth!

Newspapers may publish and circulate Sunday editions, politicians may carry on their campaigns, railroads may run as many trains as they wish, gangs of section men may work, squirrel hunters and picnickers may pursue the even tenor of their way on Sunday without hindrance from the authorities; but when one who believes that Saturday is the Sabbath emphasizes his dissent from the popular theology by resting on the seventh day and working on the first day of the week, he is promptly indicted and punished to vindicate the honor of the State of Tennessee!

C. P. B.

Took Him at His Word.

It will become politicians to be a little cautious how pious they appear before the church people, whose influence they wish to gain to forward their own political ends. Their fervent protestations of religious fervor may prove a boomerang, and come back upon their own heads. Thus Whitelaw Reid posed in so divine an attitude before the late convention of Christian Endeavorers, in New York, that they took his sanctimonious declarations at par, and thought it would be a good time to ask him to make his practice consistent with his profession. So they drew up a resolution, asking him to suspend the Sunday issue of the *New York Tribune*. At last reports, he was gazing dazedly on that proposition; and the country is waiting with some interest to see how far he is willing to go to make good his profession.—*Review and Herald*.

Conservatism vs. Justice.

THE difficulty of securing a change in a law which affects only a small portion of those who have a voice in the matter, is well illustrated by the repeated failures of the Welsh dissenters to secure at the hands of the British Parliament, disestablishment in Wales. The law assumes that the Church of Wales is the church of the Welsh people; but the notorious fact is that three-fourths of the Welsh people are dissenters—principally Baptists and Wesleyans. Justice to the people of Wales demands disestablishment, but English conservatism and indifference defeats the measure. It is stated, however, that Mr. Gladstone has invited an eminent Welsh ecclesiastic to draft a bill for the disestablishment of the Welsh Church. It is conceded that this question will come to the front as soon as home rule is out of the way. Mr. Gladstone himself may not carry the act, but his successor in the leadership of the Liberal Party with probably do so.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE Woman Suffragists have passed resolutions in favor of the Sunday opening of the World's Fair.

DESPITE the congressional proviso for Sunday closing, the Exposition grounds have been regularly opened on Sundays to all comers, and are now. The average daily attendance of sight-seers, is now three thousand, but on Sunday the number sums up to fifteen thousand. But, notwithstanding this, the advocates of Sunday closing gather in mass-meeting in Chicago to give thanks that the World's Fair is closed on Sunday.

A MEETING was held in the Chicago Auditorium, on the evening of October 7, to express approbation of the action of Congress in providing for the Sunday closing of the World's Fair. It is reported that about six thousand people were present, and much enthusiasm was manifested. Dr. Herrick Johnson presented resolutions, which closed with the words, "Satan has at last gone into the business of casting out Satan, and the devil is ready for suicide." The resolutions were adopted in the midst of great applause; the audience rising to its feet and giving three cheers. Elliott F. Shepard, Joseph Cook, and others, addressed the meeting.

THE wife of the ex-priest Pere Hyacinthe, is in Chicago, and in an address delivered at the first Methodist Church, in that city, frankly advocated the Sunday opening of the World's Fair. Her utterances on the subject are reported to have been greeted with hearty applause from the large congregation present. This is one evidence of many that the church people themselves, whom their pastors and masters have striven so industriously to whip into line, are not entirely a unit yet, on this question, by any means.

THE *Weekly News-Item* of Antigo, Wisconsin, publishes a series of resolutions adopted by the Congregationalists of that place, asking that the "mayor and city officials see that our Sabbath laws are properly enforced;" and says of the petitioners:

It looks to us as though they do not recognize a man's right of liberty of conscience, except in so far as the man chooses to do what they think is right. It is a spirit of intolerance. We are living in the year of progress, liberal ideas, and education—1892—not in the age of witchcraft, superstition, intolerance—1692.

Yes, it has been supposed that we were living in an age of civil liberty in religious things, but the events of the last three years have proved the fallacy of that supposition.

MAYOR WASHBURN, of Chicago, says that "it would be an outrage to close the Fair on Sunday and would deprive a large number of the poorer classes of an opportunity to visit it. A good deal of the opposition to Sunday opening came from Chicago saloon keepers."

So the testimony accumulates that in the Sunday closing of the World's Fair the Chicago saloons and dives have really gained an end they had in view. But why does Mayor Washburne speak only of these superficial points? Why does he not have a word to say upon the real issue at stake? No interview on this question, from any public man, has yet been published touching the real merits of the case. Is it because they do not think it "wise statesmanship" to be known as intelligent and candid men in this matter?

ALL the Adventists in Tennessee are not in Henry County, but there are several hundred scattered over the State. So far the most of the persecution has been confined in two counties, but if the preachers of the dominant churches can have their way, there will be persecution soon wherever there are Adventists. Some of the facts upon

which this opinion is based are stated in a letter from a young Adventist preacher laboring in Eastern Tennessee. This young minister says:—

"The time is not far distant when Seventh-day Adventist preaching will be held responsible for all the mining out-breaks and incivility committed in Tennessee, as is shown by the following instances.

"While preaching recently at Emory Gap the writer was told by a Baptist gentleman that just such was the cause of such out-breaks as Coal Creek, etc.; and in the course of the conversation he said that a man who can not obey the law of the land ought to be whipped.

"And still another, a Rev. (?) Mr. Webster told his audience in presence of the writer that the Adventists were *anarchists* and he could prove it. Continuing he said, 'They are circulating petitions to Congress to open the *World's Fair* and the *saloons* on Sunday.' And said he: 'There have been *anarchists* hung in this country, and—Well, you had better send and get Frank James to teach your children.'

"It seems that the reverend gentleman would rather have a highwayman in his community than a class of humble Christians, though their only crime is, they teach that God's law is a rule of life and requires absolute obedience to every commandment. And because they teach that people 'ought to obey God rather than man' in matters of religion. Especially regarding the fourth commandment was the gentleman wroth, and gave his audience the wonderful piece of information that 'the Sabbath was never made for a man in the world but for Jesus Christ.' Yet he wanted men hung for not keeping *Sunday*, though he knows that Sunday is purely an institution of the Catholic Church and derives its authority from that source; and when Protestants compel people to obey that day, it is only compelling them to be Catholics, and Roman Catholics at that.

"It sounds bad to hear Baptists talk of *whipping* and *hanging* people for their conscientious convictions; they ought to read the *Constitution* of their country, and the history of the Baptist Church; and perhaps these pious (?) gentlemen would remit the punishment from whipping and hanging to life imprisonment at hard labor."

A Typical National Reformer.

REV. CHARLES FERGUSON said that he believed in one organic church for the future, the great American church, of which the President of the United States should be the acknowledged head, which church should take hold of every phase of American life.

The foregoing which has been previously referred to in these columns, was clipped from the *Syracuse, N. Y., Evening News*, some weeks ago, and reported as the utterance of Mr. Ferguson before a ministerial meeting of that city. Thinking them very strange words for a minister of the gospel to utter in this country, the following letter was addressed to him, and elicited the subjoined reply, which certainly entitles him to the palm as a typical National Reformer:—

Des Moines, Iowa, June 21, 1892.

REV. CHARLES FERGUSON,
Syracuse, N. Y.

Dear Sir: By a copy of the *Syracuse Evening News* of the 13th inst. you are reported as expressing yourself as believing in "one organic church, for the future, the great American church, of which the President of the United States shall be the acknowledged head, which church shall take hold of every phase of American life."

It strikes the writer that if these are your sentiments, you are not very much in harmony with the fundamental principles underlying this Republic, for were your ideas to materialize we would have a union of Church and State in verity, which combination the founders of our Government studiously sought to avoid.

I have taken the liberty to address you concerning this matter more particularly for the reason that within the past few years there appears to have been a wonderful growth of sentiment among the religious element of the land right along this line, and if it is allowed to continue I fear it will not be long ere we see just what Rome saw under

her Church and State regime. History repeats itself, and the same conditions at work in our own country that were in operation then will surely produce the same results. Is there not cause for alarm that these sentiments will continue to grow to such an extent that we will in time have created right here in our own beloved land a condition that will lead to the Dark Ages, which condition then was brought about simply because the civil power had authority to enforce what was regarded as orthodox in religion?

I, for one, sincerely hope that time will never come in this country, but as continual dropping wears away the stone, so a constant agitation of the matter of a united sentiment in favor of a certain line of thought may bring about action in that line, even though it may be wholly wrong in principle. I should be glad to know that your views have been misinterpreted, and to this end would respectfully solicit a reply hereto.

Very truly yours,

W. E. CORNELL.

Parish House, St. James Free Church,
Syracuse, N. Y., June, 23, 1892.

To W. E. CORNELL, Esq.,
Des Moines, Iowa.

Dear Sir: Your interesting letter of the 21st is at hand. Certainly I do not desire a civil power to compel men to be "orthodox" in their opinions. But religion is not primarily a matter of opinions. Religion is the deep background of common justice, morality and humanity; it is the life of the Nation. The commonwealth would disintegrate in a day without it. Religion is the elemental truth of things; it is the science of sciences; it is the taking of the facts of the universe as they are.

I believe that the fathers of the American political Constitution were wise in keeping speculate theology out of politics. I hope by the steady prosecution of their plan that we shall be able to get more and more of living religion into politics, and thereby save the Nation from the formidable dangers that now threaten its disruption.

I have no cut-and-dried prescription for the establishment of that American church for which I hope and pray. I expect that it will wait and grow in the divine, vital, historic, irregular, illogical way. Certainly it will be like nothing that ever was in the world before. History repeats itself only as men repeat the stories of childhood, in an ever-changing sense.

The signs of the growth of this great church seem to me to be very obviously apparent. The two main tendencies that make in this direction are: (1) the increasing popular contempt for the kind of religion that has to do only with the "next world"—a contempt which will ultimately destroy sectarianism; (2) The increasing popular consciousness that only a true and vital religion can solve the pressing economic and political problems—a consciousness which on the day that it fully awakens to the broad truth that religion is the foundation of the State—not a decoration, an efflorescence, or an afterthought—will then begin the construction of the outward form of that "American church of which the President of the United States shall be the acknowledged head, and which shall concern itself with every phase of American life."

I can see nothing very terrible about this—no racks, no thumb-screws. The Sovereign of England is the "acknowledged head" of the English Church; but the Inquisition is not in session there; and indeed it has become a commonplace to say that the English Constitution is practically more free and democratic than our own.

I hope that I may hear from you again. I thank you for your letter, and beg to subscribe myself,

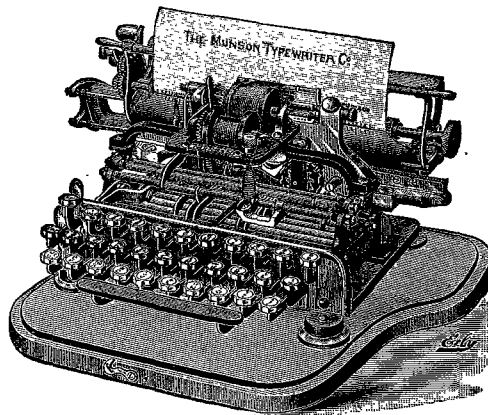
Yours sincerely,

CHARLES FERGUSON,

Rector of St. James Church.

Mr. Ferguson has recently resigned his pastorate. His parishioners did not take kindly to some of his views. It does not appear however that they dissented from his advocacy of a union of Church and State; they apparently saw nothing alarming in the idea of a great American church with the President at its head; but when Mr. Ferguson proposed that they sell their valuable church property for the relief of the poor, they intimated that they would like to employ another pastor; hence the resignation.

"In the Chain-gang for Conscience' Sake" is the title of one of the latest publications of the National Religious Liberty Association. It is a 12-page tract giving a brief history of the persecution of Seventh-day Adventists in Henry and Obion Counties, Tennessee. This tract is only fifty cents per hundred, which fact together with its intrinsic merit ought to secure it a wide circulation. Address all orders to Review and Herald, Battle Creek, Mich.



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	Graham " " " " " " "	12c
	Oat Meal " " " " " " "	12c
"A"	Graham Crackers, slightly sweetened " " "	10c
"B"	" " not sweetened " " "	10c
"A"	Oat Meal " slightly sweetened " " "	10c
"B"	" " not sweetened " " "	10c
	Whole Wheat Crackers, " " "	10c
	White " very palatable, " " "	10c
	Carbon " " " "	15c
	Gluten " " " "	30c
	Cereola, a prepared grain food, in bulk, " " "	10c
	Pure Gluten, " " "	40c
	Wheat " " " "	20c
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EDITOR, - - - ALONZO T. JONES,

ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

THE leaders and managers of the Sunday law cause, evidently, take great pride in advertising themselves as "the best people of the land," and "the law abiding people of the country." This is evident from the fact that they take occasion to announce themselves as such by preamble and resolution, and speech, in their mass-meetings. They never lose any such opportunity to exalt themselves as "the best people," and "the law-abiding portion" of the community or the whole country even.

THE fact is, however, that this claim is as much of a fraud as is all the rest of their claims. It is of the same piece as all the rest of their boasts. It is absolutely fraudulent. The fact is that these very men are the least law-abiding people in the United States. They have no respect for any law but such as their own arbitrary will demands and approves. Without the slightest hesitation, they disregard and override the supreme law of the Government of the United States and of the government of the universe.

THE supreme law of the Government of the United States, the Constitution, positively prohibits any legislation on the subject of religion. Yet, in spite of this, in utter disregard of the supreme law of the land, these men by threats of force—threats of the loss of votes, the only force at their command—obliged Congress to legislate upon a religious subject, to decide a religious question, and to take their side in a great religious controversy. And

in this they have plainly overridden the Constitution, and violated the supreme law of the land. *And they know it.*

THEY know it, and we know that they know it. The National Reform Association is the ring leader in this whole religious combination for political purposes. This Association has been working for nearly thirty years for national Sunday legislation. But knowing that Sunday is religious, and religious only, they argued from the first that such legislation would be unconstitutional as the Constitution stands; and therefore they, for more than twenty years, advocated and demanded an amendment to the Constitution which should declare this to be "a Christian Nation," and so create a basis for national Sunday legislation as "the Christian Sabbath."

THUS, by their own arguments of more than twenty years, we know that they know that Sunday legislation by Congress is unconstitutional. Yet, in conflict with their own continued arguments, these men take the lead in petitioning and threatening Congress for Sunday legislation. One of their own number, who had argued for years the unconstitutionality of such legislation, spent the whole of the late session of Congress at the Capitol as "a Christian lobbyist" to secure this very unconstitutional legislation. And now, having secured this legislation which they know to be unconstitutional, having thus knowingly violated the supreme law, having thus subverted the Constitution, these very men take the lead in getting up and managing mass-meetings to endorse their unconstitutional action, and vote themselves the law-abiding people of the Nation.

WHY, their action is as much worse than that of the average law-breakers, as the supreme law of the land is greater and more important than the local statutes. The average law-breaker damages the *individual*; these supreme law-breakers

damage *the whole Nation*. The average law-breaker invades the rights of the *individual*; these supreme law-breakers have invaded, and even swept away, the rights of *all the people*. The average law-breaker disregards social order only in the locality where he is; while these supreme law-breakers strike at the very existence of social order by breaking down the chief governmental safeguard. For the average law-breaker, there is always a ready remedy in the regular forms of governmental order; but for these supreme law-breakers who have broken down the established safeguards of governmental order itself, where is the remedy?

Ah! there is a remedy for this too. *It is in the hands of God, the Author of governmental order.* Against all their attempts to do this great evil, we ever appealed to the Constitution, the grand charter and safeguard of the rights of mankind—the embodiment of the true principles of governmental order. And now that they have done the evil, and in the doing of it have overridden the Constitution, broken down this safeguard of the rights of mankind, and smitten the very citadel of governmental order—now we appeal to the Author of governmental order itself. And our appeal is heard. We wait in perfect confidence. The just judgment will be rendered in due time.

THESE facts demonstrate that instead of their being truly the law-abiding portion of the people, *these men are the chiefest law-breakers in the land—the most lawless of all the Nation.* Nor is this at all to be wondered at. For in order to accomplish this their bad purpose, they "gladly joined hands" and hearts with the Papacy—that power which the Lord designates as "the lawless one" and as the very "mystery of lawlessness" itself. 2 Thess. 2:3, 7, (revised version). For eight years continuously, the National Reformers advertised themselves as ready "to make repeated advances, and

gladly to accept co-operation in any form in which they ['the Roman Church'] may be willing to exhibit it." After eight years of such endeavor, their wishes were rewarded by the following pronouncement of the Catholic Lay Congress in Baltimore, Nov. 12, 1889, which, as it passed the inspection of the hierarchy, before it was presented to the public, is the official response of the Papacy in the United States, to the National Reform overtures:

There are many Christian issues to which Catholics could come together with non-Catholics and shape civil legislation for the public weal. In spite of rebuff and injustice, and overlooking zealotry, we should seek an alliance with non-Catholics for proper Sunday observance. Without going over to the Judaic Sabbath, we can bring the masses over to the moderation of the Christian Sunday.

And this, as the American Sabbath Union branch of the National Reform combination announced at the time, was done "after correspondence and conference with the American Sabbath Union." The whole statement is in these words:—

The National Lay Congress of Roman Catholics, after correspondence and conference with the American Sabbath Union, passed its famous resolution in favor of co-operation with Protestants in Sabbath reform.

Then in the same connection, this was announced as "a proposal of courtship." Following this Archbishop Ireland in a public meeting in this city in May, 1891, thanked God that "Protestants and Catholics" "stand together in demanding the faithful observance of Sunday." And as the "advances," the "proposal," and the standing together were all to secure "civil legislation" for the faithful observance of Sunday, the longed-for union was finally accomplished when they succeeded in forcing the Fifty-second Congress into the now famous and no less infamous Sunday legislation.

NOR is it to be considered at all strange that they should show themselves so lawless as to disregard and override the supreme law of the Nation, and join themselves to the very "mystery of lawlessness" to accomplish this lawless purpose. For, for all these years they have openly, both in actions and words, disregarded and overridden the supreme law of the universe—the law of God which he proclaimed with a voice that shook the earth and wrote with his own finger of fire on the tables of stone—and they have followed the preaching, the precedent and the authority of the mystery of lawlessness in the doing of it.

ALL these years they and the people have been told in the words of God that "the seventh day is the Sabbath of the Lord." But instead of believing it, or allowing the people to believe it, they have disregarded it and declared that it is not so. They have taught the people that it is not so. They have put no difference between the holy and the profane (Eze. 23:36) by telling the people that it is no difference what day they keep. Thus they disregard the law of the living God, and teach the people to disregard it. Then after teaching the people to disregard the plain word of the law of God as to the observance of the day which he has commanded; and telling all that there is no command of God for the observance of Sunday; they join heart and hand with the mystery of lawlessness which has established Sunday instead of the Sabbath of the Lord and set its own word and heathen customs above the law of God.

Having thus forsaken the Lord, and all true allegiance to his law, and gone over bodily and heartily and "gladly" to the mystery of lawlessness—having gone to such lengths as this in despising the law of the living God, it is not at all to be wondered at that they would despise the supreme law of the Government of the United States, nor that they should compel Congress in violation of its solemn oath, to join in their high-handed enterprise and establish their lawless purpose, by the surrender of the power of the national Government into their hands to be used at their lawless will, to enforce upon all their lawless decrees.

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AND these are they who pose before the American people as "the best people," and "the law-abiding people" of the land! Such self-trumpeted glory is completely becoming. Such modesty fits them exactly. A. T. J.

Religious Persecution.

THOSE who imagine that in every State and Territory of this great so-called free America, perfect religious freedom exists, . . . are woefully mistaken. Men and women are, by statute, forced to make an outward semblance of worshipping God according to the dictates of their neighbors, or subjected to a fine and imprisonment. The sentiment which prevailed with those who founded the Inquisition and inflicted the most horrible cruelties on dissenters and those who burned witches and banished Roger Williams and his little band of Baptists to Rhode Island, still prevails to an extent not imagined by many who believe this to be a land of liberty.

As an excuse for religious persecution, we are often told that this is a Christian country. Those who argue thus would, if their own religious denomination were in the majority, make this a Methodist country or a Presbyterian country; and there are a few who would make it a Baptist country. If the Catholics or the Jews should get to be a majority, they would, according to the arguments of these narrow-minded fanatics, have a perfect right to make this a papal or a Hebrew country. Their idea seems to be that might is right, but if the Jews or the Seventh-day Adventists constituted the majority in the State or Nation, and were to pass an act requiring the religious observance of the real Sabbath of the Bible—Saturday—the shoe would be on the wrong foot, there would be a great howl against religious persecution, and the oppressed would go on worshipping Sunday and worshipping on Sunday as now, and glory in being persecuted for Jesus' sake. But to the facts:

In a certain section of Tennessee reside a number of Seventh-day Adventists, whose distinguishing characteristic is that they keep holy as the Sabbath the original Sabbath of the Bible—Saturday. There is a Sunday law in Tennessee, which forbids work being done on Sunday. Some Seventh-day Adventists were arrested, charged with working on Sunday. They plead in defense that Saturday was the Sabbath of the Bible, and the day observed by them was the Christian Sabbath. They proved that they rested on Saturday; that the railroads, livery stables, hotels, and other lines of business did business on Sunday, and that even the State's witnesses were transacting business, one going after a cow and another

other on some other business errand, when they saw one of the defendants quietly plowing in his field some 200 yards from the public road, and disturbing no one. Yet these witnesses swore that their consciences were shocked. What a shocking lie! These Adventists were convicted by the justice, under most infamous rulings; the case was affirmed by the higher courts, even including the highest State court of Tennessee, and the defendants were, at last accounts, appealing to the United States courts for relief from this most infamous religious persecution. In one case the Adventists were found guilty, and notwithstanding the fact that they were men of excellent character, were worked on the roads like common felons, solely for exercising the right guaranteed them by the Constitution of the United States—to worship God according to the dictates of their own consciences. And this is so-called free America. Now, had these poor Adventists been Baptists and in a small minority, their persecutors would just as soon have had them arrested, convicted and made to work on the streets, or roads, like felons of the lowest class, on the ground that they disturbed the peace of the community by engaging in the indecent practice of immersing men and women, or on some other trumped-up charge. The *Star* always regrets to see Baptists—degenerate Baptists—depart from the old and honored landmarks of the ancient church, by engaging in these persecutions for opinions' sake, and violating that honored principle incorporated by Baptists into the Constitution of the United States, that Church and State must be separate.—*Morning Star, Marshall, Texas.*

Sunday Laws in Pennsylvania.

REV. J. H. LEIPER, one of the district secretaries of the National Reform Association, has been spending some time in the oil regions of Pennsylvania, and reports progress in the *Christian Statesman* of October 15. Mr. Leiper says:—

Quite a large number of farmers receive a steady monthly income from the "royalty" of wells operated by various oil companies. No class of men better deserve the oil episode. To know farmers you must be among them. As a rule no more generous set of men exist. Occasionally you will meet a mean, narrow-minded, hard-twisted Lord of the Soil, but this is the exception. They have proved themselves practical Christians in regard to the law of the Sabbath.

A sharp contest was carried through to a successful issue in favor of letting the wells take care of themselves on the Sabbath. It was necessary to use the "arm of the law" and it was done firmly and vigorously. The companies paid the fines and gave orders to superintendents to "go ahead." The farmers were men who had been educated in the John Knox school of theology; they believed in the Sabbath of the fathers, and had the courage of their convictions, so they gave their orders, too, that is, to the officers of the law, "go ahead." One transgressor was brought face to face before the court to the tune of sixteen indictments. He could only "fess up" and pay his fines and costs of suit and return to his work a wiser if not a better man. . . . If the officers of the law everywhere had the proper regard for their oath of office, and the law-abiding people promptly reported all and every infraction of law known to them, and demanded its just punishment, the honor of the law would be maintained and its violations be very rare. This of itself would solve the Sabbath problem of this land.

It seems from this that "the Sabbath of the fathers" is the Sunday enforced by civil law! But that is not the Sabbath of the Bible; the Bible Sabbath is an institution which those who observe it call "honorable," and "a delight." (See Isa. 58:13.)

Another point worthy of notice in the

paragraph quoted from Mr. Leiper, is the statement that if the officers of the law would only do their duty "this of itself would solve the Sabbath problem of this land." Then all there is to the "Sabbath question" is simply to secure cessation from labor such as could be secured by civil law rigidly enforced! This does not agree very well with the following utterance by Rev. S. M. Bell, of Butler, Pa., in the Pittsburg Sunday convention, on the 29th of last March. Mr. Bell said:—

We have not so much to fear from foe as from friend. The great foe of the Sabbath is the corruption and apathy of the individual conscience. It has come upon us little by little. We have gone through the years until the individual conscience—I will not say the public conscience, for the public has no conscience—has become weak. I want to say that the great peril of the Sabbath is the corruption and the apathy of the individual conscience. I would have no fear for the Sabbath if the individual conscience were right. I have no hope of saving the Sabbath except as we revive the individual conscience.

Mr. Leiper has no hope for Sunday except in the enforcement of civil law. Mr. Bell thinks the only hope is in educating the individual conscience. Is not Mr. Bell's the better plan? Or does Mr. Leiper think to revive the individual conscience by means of civil penalties?—Scarcely.

But not only does Mr. Leiper fail to comprehend the real idea of a Sabbath and of Sabbath observance, but he evidently has no proper conception of the nature of a failure to observe a Sabbath. He says:—

Because Sabbath-breaking does not, as stealing, take money directly from the pockets of the people, the perpetrators are mostly allowed to escape just punishment, while the thieving of a peck of potatoes from the crowded grocery pavement or a coat from the rack of the clothier, will call to faithful duty a half dozen of "blue coats" who hunt to find the half-starved, shivering offender, who must lie thirty days in jail for his crime. All this may occur on the one and the same Sabbath, the grocery and clothing house being open. Any violation of law should be met by its proper punishment; but the thief in the above case, if he is suffering from want, may be at heart a patriot while every intentional Sabbath-breaker is at heart an anarchist; (If an exclamation point here would give sufficient emphasis, I would place one after *anarchist*) and we are taught that the anarchist, because of the danger he is to society, should be met with the rigor of the law. So thought and acted the authorities of Chicago a few years ago. Under this same conviction the administrators of law in New York incarcerated the German agitator, Most. . . . Most spoke openly—but who are the proprietors of these Sabbath-breaking sheets? Echo answers, Who? One thing in favor of these Sunday Newspaper men is thus made apparent; their hiding from public view as they perpetrate this wickedness proves that they are not lost to all shame. In the meantime let the friends of the Sabbath in every county in Pennsylvania see to it that the candidates for the legislature for whom they vote this fall are pledged to preserve the law of 1794 intact, and if any change should be made let the penalty be raised all over the State to \$25 for each and every violation of it. If the mails on the Sabbath were everywhere discontinued, the Sunday newspaper business would be settled. Can this be done?

This requires little comment, as it shows as plainly as words can show the bitter spirit that is back of the present Sunday-law movement. The reference to the action of Chicago in dealing with the anarchists a few years ago shows what Mr. Leiper thinks would be proper punishment for the violator of a Sunday law. They hanged anarchists in Chicago, and this is not the first time that the pious (?) Sunday advocates have intimated that hanging would be none too severe a punishment for those who refuse to observe the "American Sabbath."

Another thought in connection with Mr. Leiper's words is this: He appeals to the precedent set in the case of Anarchist

Most in this city. Most was not imprisoned for breaking the law himself but for inciting others to lawlessness. And now it is said that the same thing should be done in the cases of the Sunday papers; those who print them should be punished for inciting others to break the Sunday laws. How long will it be before freedom of speech will be taken away in the interests of religious laws in this country? How long before it will be held to be incendiary language to deny the propriety of Sunday laws or the sacredness of the day? Certainly not long if such men as Mr. Leiper have their way. C. P. B.

The Sabbatarians and the World's Fair.

In the following paragraph the *Chronicle* gives a very fair statement of the controversy concerning the opening of the World's Fair on Sunday:—

The battle which is now being fought in the congressional districts of the United States to secure the election of men pledged to allow the opening of the World's Fair on Sundays will not be a fair battle between the advocates of an "open" and a "closed" Sunday, for many people who believe in a strict, even puritanical, observance of the first day of the week, are now in favor of opening the gates of the Exhibition on Sunday. On the other hand, the very worst classes in Chicago are working with the Sabbatarians. The reason for this strange combination is that the proprietors of the theatres, gambling houses, public-houses, and race-tracks located in or near Chicago want to have the great crowd of visitors all in their hands to "pluck" on this one day of the week. They will all keep open house on Sunday, of course, and they don't want the World's Fair as a rival. The religious element will vote, at least a section of them, to open the Fair on the broad ground of choosing the lesser of two evils.

But the *Chronicle* has unintentionally made a great mistake. It says that "the very worst classes are working with the Sabbatarians." Now, while it is true that the very worst classes, as the proprietors of theatres, gambling-houses, etc., are in favor of Sunday closing, since that would mean a better chance for them, it is in no wise true that Sabbatarians are in favor of Sunday closing. As a matter of fact, the Sabbatarians of the United States do not care whether the Fair is opened on Sunday or not. And yet it is a fact that very many church people, especially the ministers, are working for the closing of the Fair on that day, because they know that if it is open on Sunday it will be a rival of the churches as well as of the public houses.

How can this paradox be explained? Very easily; Sabbatarians are people who keep the Sabbath, and the Sabbath is not Sunday, but the seventh day of the week. The commandment says, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." Sabbath is the name of the seventh day; and no other day has ever been called the Sabbath by divine authority. Sunday has no more right to the title "Sabbath" than Monday has. Consequently only those who keep the seventh day are Sabbatarians; and it is evident that they care not whether the Fair is opened on Sunday or not. They take no interest in the discussion of the question, except to show the people that even if Sunday were a Christian institution, instead of a pagan holiday, enforced Sunday observance would be contrary to the gospel.

We are glad to be able to say, however, that there are many of the people in the

United States who keep Sunday, who do not believe that the liberty of the gospel consists in forcing other people to do just as they do.—*Present Truth, London, Eng.*

Church Unity Now in View.

THE legislative and judicial union of religion with the State, which has taken place in this country, will necessarily require, sooner or later, an expression of views from the different denominations similar to a political platform. This will be necessary in order that it may be known what the opinions of the different religious organizations are upon public issues.

It has been proved to congressmen, legislators, and public officers in general, that financial and political profit is to be found by an alliance with the churches. The churches have boasted that this would become the case. It is now an assured fact. Congressmen have openly acknowledged it to be so. Popular preachers have referred to it with pride. They have said that the Church had not before realized its power in the halls of legislation; and they have not hesitated to say, now that they have begun to comprehend the control which it is in the power of the Church to exercise over legislative matters, that the voice of the Church will hereafter be heard in legislatures, and in Congress, much oftener and much louder than heretofore. However, in the present condition of denominational division, the Church would not be able to speak with any single certain voice. To remedy this, church unity is necessary.

The *Catholic Review* says:—

It is a dictate of reason that every organized body must have a head. The Church is either an organized body or it is not. If it is not an organized body, if it is a mere heterogeneous conglomeration of individuals then no head is necessary, and it is "every man for himself and the devil take the hindmost." No man has a right to call any other man to account for his belief, and it really does not matter what a man believes, for one man is as good as another; he has just as much right to his opinion and is just as likely to be right as another, for no man can tell absolutely whether he has the truth or not.

At the great conference, on the "Reunion of Christendom," lately held at Grindelwald, Switzerland, the Bishop of Worcester said, "How can we ascertain what 'one faith' is unless we put it into words—into the form of a creed?" He supported "the connection of Church and State that there might be a national recognition of God." But Mr. Hugh Price Hughes, who attended the Methodist Ecumenical Council, held in Washington last year, had learned there how a union of Church and State can be brought about according to the new methods of the New World, and he pointed out to the Bishop that "that could be secured by a united church, and by Christian laws and by a Christian home and foreign policy."

This same thought of unity was uppermost at the conference of the National Council of Congregational Churches just held at Minneapolis, Minn. It was said:—

The growing interest in the cause of Christian union is noted as one of the most manifest and most auspicious signs of the times. The promotion of Christian union must begin from within. The Roman Catholic body is recognized as a branch of the Church of Christ, and the report welcomes the opportunities to co-operate with its members, clergy or laity, in the advancement of the cause of Christian truth and Christian morals. The attitude of the Episcopal Church coming forward in England and America, bearing an olive branch, is heartily commended.

Church unity is recognized by them all

to be the immediate need, that the different denominations may be preserved from each other. Organization is necessary. Religion must be syndicated. Thus only can the Church gain and hold the civil and political power which its leaders covet. To become a political factor, and unite for the enforcement of religious laws and foreign policy, it must enter into politics. That its political faith may be ascertained, it must be put into words—into the form of a political creed—a political platform. A writer for the *Christian Advocate*, of New York, has done this for one denomination. He has presented the "political platform of the Methodist Episcopal Church," with twelve planks, on "Questions of Policy," "Prohibition;" "Corrupt Elections;" "City Government;" "Civil Service Reform;" "Protection of the Negro;" "Capitol and Labor;" "The Chinese;" "The American Sabbath;" "Church and State;" "Romanism;" "Public Schools."

Is this the way in which church unity is to be brought about? Will the different denominations formulate their political creeds, and these be accommodated together until one religio-political platform is the result? Then will all the churches take their stand upon this,—a unit as regards religious laws and State policy?

But when organized church unity is secured after this pattern, that which the *Catholic Review* says of it will be true:—

If the Church is an organized body which we know it is, then it must have a head and centre of unity. That head must be the mouthpiece of the body through which all its principles and teachings are communicated. In a word it must have just a head as our Lord established in his Church and as she always has had from the very beginning—from St. Peter to Leo XIII. now happily reigning. Hence there is no assumption in inserting that the Catholic Church is the only true exponent and embodiment of orthodox Christianity at the present time.

That which the *Catholic Review* here says is necessarily true of a political church organized to be a factor in politics. So they are all of one mind, and church unity is even now in view. W. H. M.

Render Unto Cæsar.

[This earnest and breezy presentation of sound legislative principles and religious truth is published under the above title by the New York *World* of October 3, in the column devoted to the views of women as to the Sunday closing of the World's Fair.]

THE following writer shows her free American spirit and attacks the action of Congress:—

To the Editor of The World:

The Government has no right at all to legislate upon religious matters. Religious subjects are entirely between man and his God. Christ, our great lawgiver, said, "Render therefore unto Cæsar [civil powers] the things that be Cæsar's, and unto God the things that are God's."

The World's Fair has to do with civil powers decidedly, religious subjects with God. When first the Sunday closing movement was agitated it was spoken of as a civil rest day; now it blooms out as the sacred "American Sabbath." It (Sunday) may be the American Sabbath—for it certainly is not the day set apart as sacred in Eden, nor the day the Israelites in the wilderness were bid to keep holy, nor the day Christ and each of the apostles kept holy "according to the commandment," and, therefore, the American Nation can not make it holy or sacred. Only God can do that. He says,

"Remember the seventh day to keep it holy." He never said, "The first day is the American Sabbath, therefore keep it holy." The Americans who wish to make unto themselves a day of rest, not appointed by the Creator of days, can do so if they wish, but they have no right by legislation to selfishly deprive those who will not think as they do of the pleasure and recreation which would be theirs on the first day of the week if the World's Fair was open to all who wished to attend.

What or who will prevent those who choose from staying indoors or attending church on Sundays? As well may a law be made to enforce their attendance at the Fair on Sundays as one to prevent those who wish to attend! The treaty with Tripoli, under George Washington, made in 1797, read as follows: "The Government of the United States of America is not in any sense founded on the Christian religion," and yet not one century has passed before the Government is asked to make a law affecting the very thing that that treaty was intended to prevent. When once civil government takes to legislating upon any one religious subject there will be no limit to the power it may exercise, and the result will be the union of Church and State that has so long cursed Europe. Therefore, I protest most energetically against closing the Fair on any day by law. Let the Managers of the Fair settle that matter, but let the Government confine itself to the secular matters of the State, which is its proper function.

ELEANOR BEAVAN.

Political Religion and Religious Politics.

THE London dailies publish the following among their cable news from this city:—

The question of the Sunday opening or closing of the Chicago World's Fair is destined to play no inconsiderable part in the coming political campaign in the United States. The advocates of the open Sunday propose to leave no stone unturned to undo the work of the Sunday closers in the last session of the Congress. The movement in fact is in the hands of old campaigners of both political faiths, and from present indications the fight will be made before election.

Petitions by the thousand are already being circulated. The various trade and labor organizations have suspended hostilities, where hostilities existed, to join hands in favor of a repeal of the obnoxious clause in the appropriation bill which requires that the World's Fair should be closed on the first day of the week. German societies by the hundred have signified their intention to work to the same end, and many of the more liberal Christian denominations have promised their support. The *modus operandi* of the anti-Sunday closers is a simple one. In every congressional district from Maine to California petitions will be circulated for signatures. It is the intention to obtain a majority of the voters in each district as signers of these petitions, and before election day the fact of this expression of opinion will be made forcibly apparent to the rival candidates for congressional honors. According to the statements of the leaders of the labor organizations, there appears to be no question that a majority of the voters will sign these petitions.

Such a demonstration of their theories of political religion, and religion in politics, as this, would be more than the advocates of Sunday closing by legislative trickery and political influence, have bargained for. Nevertheless they should have realized that it would be the necessary result of the course upon which they have entered. They have authority which they can not gainsay for the truth that "they who take the sword shall perish with the sword." It would seem that if they believed this assertion of the Master

they would hesitate to invoke the aid of the sword of the civil law. In this political combat over the enforcement of religious forms the spirit of true religion is sure to be entirely blotted from the hearts of the combatants. This is certain. Political religion will triumph, but only for a time. This also is certain; and then the end comes.

Congress and Christianity.

[The scales have fallen from the eyes of the *Christian Register*; it now sees the danger involved in the action of Congress on Sunday closing at the World's Fair; the *Register's* tongue is loosed, too, and it speaks definitely and clearly. Hear it!]

THE American Unitarian Association let slip a great opportunity to put itself on record on the right side, when it took action in regard to the Sunday opening of the Columbian Exposition. Without any reference to what should be the proper decision of that question, the true ground would have been that Congress has no right whatever to pass special laws in favor of religion in any form. Before the law and Constitution of the United States, Jew and Gentile, Christian and pagan, stand with equal rights. It is a wonder that no one of us thought of it at the time. It is a wonder that, when opinion was divided as to what recommendation we should make to Congress, no one was wise enough to arise, and say that the whole scheme was foreign to the temper of Unitarianism and the spirit of our Government. We have been consistent heretofore in our opposition to the attempt to legislate Christianity into the Constitution of the United States; and now, unthinkingly, we fall into the trap set by the adversary of religious liberty, and go on record with the request to Congress that it shall take action in regard to the observance of the Christian Sunday. Are we mistaken when we say that the mere mention of this fact will convince all our readers that we might have taken higher ground in our May meeting? The question is likely to come up in our autumnal meetings. Let us fall back upon our record and fundamental principle, and say that all special legislation by Congress in regard to Christianity or any of its institutions, except to declare liberty of conscience to all men, is foreign to the spirit of our institutions. We see what has come of such legislation. Could anything be more pitiful than the readiness of habitual Sabbath breakers to put themselves on record, for political purposes, as being in favor of the "Christian Sabbath"?

The precedent is a dangerous one. Once let the question as to Christianity come before Congress; and who does not see that there is definite danger that a majority of senators and representatives will vote that Christianity is the law of the land, that this is a Christian Nation, and that we are bound to support by law Christian principles and to forbid unchristian practices?

If, through inadvertence, we have slipped away from our well-defended post, let us make haste to renew our vigilance. There can be no doubt that every advocate of "Christianity in the Constitution" has taken courage at his success in vindicating the honor of the "Christian Sabbath" by voting a restriction on the loan granted to the Columbian Exposition. There can be no doubt that the next step will be taken with greater confidence and

more hope of success. It is equally certain that, to make our influence felt, we must not merely support the legislation that we like, and oppose that which is not of our way of thinking, but we must resist all legislation which has the slightest tendency to limit religious liberty in belief, spirit, and practice. Let us remember that it was Anne Hutchinson's fruitful maxim, "No man a delinquent on account of creed," which put the spirit and letter of religious liberty into the Massachusetts Bill of Rights and the Constitution of the Commonwealth.

Deliver Us from Such a Mixture.

IN a lecture recently delivered at Atalissa, Iowa, the speaker made use of the following language:—

The first political meeting ever held was held on Mt. Sinai. Jehovah was chairman, and Moses secretary. The first four commandments relate to our duty to God, and the last six our duty to politics. Religion and politics were married on Mt. Sinai never to be divorced. A man whose religion will not mix with his politics, has a most miserable kind of politics.

Notwithstanding the experience of all past ages, this spirit seems to be taking hold of the people nowadays in a very marked manner, to mix religion and politics in one common mass so that there would be scarcely any difference discernable between the two. It is generally admitted by all that the politics of this country is in a bad shape, and being in such a condition, it would not certainly be a very good ingredient for a man to mix with his religion. It would certainly be a good thing for the country if all our politicians were true Christian men, but they can not be made such by means of the plans in the minds of those who are so anxious to mix politics and religion. Their idea of mixing politics and religion is to set up a standard of belief and invite the people to accept it if they will, and compel them to accept it if they won't. May the Lord deliver us from such a mixture.

A. O. TAIT.

Progress of Sunday Closing in Chicago.

JUST now there is considerable agitation in the city of Chicago over the question of closing all places of business and amusement on Sunday. The clergy of several of the leading denominations have held meetings for the purpose of laying plans for organizing a general movement in the interest of Sunday closing. The clerks of the clothing houses have been induced to form an association, and the clerks in other lines that had already organized, have been solicited to join the movement. Committees have been sent to all the proprietors of stores, many of whom are Jews and employ Jewish clerks, that keep open all, or a part of the day Sunday, requesting them to close. The clergy have advised the boycott for all dealers who refuse to close on Sunday.

It was proposed on one occasion, that all those favoring closing, enter into a pledge not to buy any article of any store that is kept open on that day; and finally on Sept. 25, at a mass-meeting held in one of the Methodist churches, a resolution was passed, which read as follows:—

Resolved, That it is the sense of this meeting, that we, the purchasing public of this West Side, do agree not to purchase any goods sold by any store that may keep open its doors on the Sabbath, and do further agree to exert our influence in every way practicable for the closing of stores on the Sabbath [Sunday].

This meeting was presided over by Bishop Fallows of the Episcopal Church, and other clergymen of more or less note were present, and aided the meeting with their speeches and influence.

At the time of this mass-meeting another mass-meeting was called, to be held at the Armory Hall, October 11. At this meeting a similar resolution to the one above mentioned, was passed. Also at this meeting, which was attended by about one thousand five hundred people, the business of those men who close their doors on Sunday, was advertised, and they themselves were applauded.

The object of this meeting, as stated by its projectors, was to create a sentiment in favor of no Sunday work on the part of the clerks in the different lines of trade, a majority of whom being Jews and liberals, and in sympathy with their employers. But the minority propose to influence the purchasing public to ruin the business of the majority, in order to create the sentiment in favor of Sunday closing that they desire. ALLEN MOON.

The Inevitable Outcome.

IN the book of the Revelation we have two great symbols presented, the Lamb (Rev. 5:6) representing Christ, and the dragon (Rev. 12:9) symbolizing the devil. Under the figure of a beast which meets all of its thus far developed specifications in this country (see Rev. 13:11), we have both of these symbols reproduced. The beast had two horns like a lamb, and it spake as a dragon. In other words, the two leading principles in the government, that which would naturally exalt it in the eyes of the world, would be identical with the two leading principles of Christianity, which, apart from its supernatural power, would naturally exalt it above other religions on the face of the earth. These principles are the absolute equality of all men (Acts 17:24,26), and the privilege of all men to accept or reject religion (John 3:16; Rev. 22:17). All men considered equals, and no man or set of men having any right to coerce the religious convictions of a single soul, are two great principles which gave Christianity power among the masses wherever its pure doctrine was preached. No other religion ever so spake.

WILL SPEAK AS A DRAGON.

These two principles, embodied in the Declaration of Independence and the Constitution of the United States, are what have exalted this country above all other nations of earth in the eyes of the masses. No other government of which history has left a record ever presented both of these admirable principles. But the prophecy declares that the government presenting to the world these two Christ-like principles is to speak with the voice of a dragon. A government can speak only through its laws and decrees. The dragon was a persecutor. Rev. 12:13. The dragon voice of this Government will be the utterance of laws which will result in religious persecution, or persecution for conscience' sake. Occasional utterances from State governments have all along been heard, but more frequently in later years. Massachusetts has prosecuted and imprisoned those who have preached on Boston Common, while brass bands and open-air concerts have been allowed to perform at will. Arkansas has prosecuted, fined, and imprisoned good

citizens for working on Sunday to the disturbance of no one, those who keep the seventh-day Sabbath, while some of the very informants, together with railways, saloons, and men of all classes who observed no day, have been allowed to go scot-free. More recently still, Tennessee has been doing similar work to Arkansas. Men have been arrested, fined, and imprisoned for working quietly on their own farms, disturbing no one, not even in sight of the public highway, condemned by the unwilling testimony of neighbors; and in some instances the only criminalizing testimony which could be obtained was that of members of their own faith. One of these cases was carried to the Supreme Court of Tennessee, and that court affirmed the decision of the lower court and the prisoner was remanded back to serve sentence for the crime of gaining, by quiet, unobtrusive work on the first day of the week, an honest livelihood, after having kept the seventh day according to the fourth commandment of the Decalogue, a document which the prosecutors professed to revere. It was but recently that four men were released from jail and chain-gang in Paris, Tennessee.

Yet we are told that this is free America, and that men may worship God here as conscience dictates; that the battle of religious liberty has been fought once for all, and that this age is too enlightened, too liberal, to ever endeavor to place gyves or shackles on religious thought or convictions again so long as such convictions do not militate against the equal rights of others, so long as life, property, chastity, and reputation are not injured. And the prospects are that men will dream over these good legends of old till every branch of our Government is drunken with the wine of Babylon's fornication, and are ready blindly to do her bidding. For the general Government is now implicated.

APPEALED TO THE U. S. COURTS.

Appeal was made to the circuit court of the United States in one of the Tennessee cases, and the decision of the State court was affirmed by a decision which is a disgrace to the principles upon which our Government was founded. Appeal was then made to the United States Supreme Court, but pending the argument in that case the appellant died, and his case was remanded by Providence to the Supreme Judge of all. But we are not left in darkness as to what the decision of the Supreme Court of the United States would have been; for on February 29, 1892, a unanimous decision was rendered by the court in the case of Trinity Church, New York, under the Contract Labor law, in which decision it was affirmed that "this is a Christian Nation," and Sunday laws, and religious legislation, with all the logical wickedness contained in it, are justified in principle, as they will be in fact when the plant has borne its legitimate fruit.

PERSECUTION THE LOGICAL OUTCOME.

Religious persecution is the logical outcome of all this. If this is a "Christian" Nation, logic demands that it should have "Christian" laws, and that those laws should recognize "Christian" institutions. Prominent among the so-called Christian institutions in this country is the "American Sabbath" or "Christian Sabbath,"—the great papal Sunday, a fraud and usurper from its beginning. And, to be consistently logical, one of the

last acts of the last session of Congress was to enact a law, immediately signed by the President, that the gates of the World's Fair should be closed on the Sunday, the chief arguments for which was the holiness of the Sunday and the fear of the churches. We do not care an iota whether the World's Fair is closed or not, let the directors see to that, but Congress has no business to legislate in this matter. And yet Congress has only logically followed in the line of the Supreme Court decision.

WILL BE LED ON STEP BY STEP.

And now as the Supreme Court has decided that the religion of this Nation is the "Christian" religion, and as there are energetic rival claimants to this particular brand, logic will inevitably demand that the Government shall decide as to which among them are sponsors for that religion. And thus the Government will be led on step by step, forced on by the inevitable logic of the path she has chosen and by the religious demagogues and howling hypocrites, who will seek to fatten at the public crib by pandering to the wishes of a church so backslidden that she has lost all hold upon God, and has turned to political Egypt for support. This is what lies before us, unless there is a mightier revolution in religious sentiment than this world has ever seen. Said the United States Senate in 1829:—

All religious despotism begins by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes us an awful warning of the consequence.

We have the "combination" of religious bodies for political purposes, we have seen its influence on our recent Congress, of which our lobbying clergymen boasted that the religious people held Congress in their hand. The civil power has bent under the influence. The despotism, the persecution, the awful ruin, and yet the triumph of the true and tried, are just ahead. May God open the eyes of the blind.—*Signs of the Times.*

At the late meeting of the Tennessee River Conference of Seventh-day Adventists, at Nashville, Elder C. L. Boyd, President of the Conference, thus referred to the persecutions of his people in Henry County:—

Productive of both joy and sorrow may be mentioned the blows which have fallen upon our people at the hands of the good State of Tennessee. Four of our brethren of the Springville church, of the county of Henry, and the State of Tennessee, were arrested on the charge of laboring on the first day of the week.

These men were convicted on the evidence of being members of the Seventh-day Adventist Church, a church which teaches that it is vain to worship God, while breaking his commandments, and teaching for doctrines the commandments of men.

We are sorry that the good people of Tennessee are so blinded as to think it their duty to govern the conscience and control the religion of their fellow-men, and so deceived that they think that the truth of God can be bound by the imprisonment of its advocates. But we rejoice that God has accounted us worthy to be a "kind of first-fruits" of that which is to follow among those who remain loyal to the God of heaven. We rejoice that those thus arrested, dragged from their homes, and shut up in jail, remained faithful to their Master, thus setting a worthy example to those who may hereafter be accounted worthy to suffer affliction for his name.

There is in this no spirit of bitterness; and why should there be since the position of the Adventists is infinitely to be preferred to that of those who are persecuting them. "Blessed are they which are persecuted for righteousness' sake."

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

At the regular term of the criminal court of Lexington, Missouri, not long since, Judge Ryland said, in his instruction to the Grand Jury, that it is a crime to sell on Sunday, and urged the Grand Jury to indict all persons who had kept their stores open on Sunday; also all barbers who had done Sunday work.

A HEBREW clothier has been arrested in Battle Creek, Mich., for selling goods on Sunday. His trial has been postponed in order to give the prosecuting attorney time to study up the law in the case. An agent of the Association will be present and report any items of interest that may come up in connection with the trial.

THE Washington Post comments editorially on Bishop Potter's article in the *Forum* for the current month, and says that the article "should contribute to a revision by Congress of its short-sighted policy, which, if not counteracted, will do much, it is believed, to cripple the Exposition and warp the usefulness of Sunday as a rest day."

THE Young Women's Christian Associations of Albany, Buffalo, and Jamestown, N. Y., have passed and sent to the secretary of the American Sabbath Union, for use, resolutions condemning the action of the New York State Board of Women Managers in regard to the Sunday opening of the World's Fair, and expressing their opposition to every movement for Sunday opening.

THE Wisconsin Synod of the Presbyterian Church lately in session at Eau Claire, Wis., adopted this resolution:—

Resolved, That, appreciating the action of Congress in regard to closing the World's Fair on the Sabbath, this synod hereby expresses its profound conviction that it is both the privilege and duty of Congress to hold firm to its decision as expressed last spring, and we do hereby pledge to it the cordial support and sympathy of the patriotic, intelligent and Christian sentiment of our State.

Thus it is that every effort is being made to clinch the nail already driven.

AN Illinois exchange has this item: "The ladies of New Boston will demand the enforcement of the Sunday laws. All who violate the ordinances hereafter will be prosecuted."

Thus it is that the seeds of persecution sown by the Woman's Christian Temperance Union begin to germinate. These women should know that the sorrow and suffering and blood of the persecuted will be upon their heads in proportion as they have taken the responsibility of advocating and enforcing religious laws. The Sabbath Observance Department of the Woman's Christian Temperance Union will have much to answer for.

At a meeting of the lady managers of the World's Fair, held at Philadelphia some time ago, it was given out that the voice and vote of the lady managers were for Sunday closing. Mrs. John A. Logan is now in Chicago and has been called upon to explain her vote, which she does as follows:—

Mrs. Lucas, who presided at the meeting, put the question in this way: "All who are against dishonoring the Sabbath say aye." Naturally none of us were in favor of dishonoring a day, and so we voted against the proposition. I think that if the machinery be not allowed to run on Sunday the exhibition should be open so that the masses could have all the greater opportunity of being benefited by its elevating and refining influence.

This, read between the lines, shows the same peculiar idiosyncrasies which have marked the whole movement, in almost all its phases. The question was put uncandidly and unfairly, or else ignorantly with a mistaken religious bias, to the lady managers; those among them who realized

that, evidently shrank from seeming to favor in the least the unpopular side by even suggesting the proper statement of the question. To Mrs. Lucas there was no doubt but one interpretation to the question as she stated it. Sunday, to her mind, was the Sabbath, and to permit any one to view the Exposition on Sunday was to dishonor the Sabbath. In fact, of course, Sunday is not the Sabbath, and a person voting upon the proposition as put could construe it to mean the Sabbath, literally, and not Sunday. Again, the Sunday keeper, who reveres Sunday as the Sabbath, should know, and some do, that to compel its observance by civil law dishonors the day from a religious point of view.

Mrs. Logan now acknowledges that each put their own interpretation upon the question, as put, and voted with a mental reservation. It would not have been politic to have brought this to light then directly under the eyes of the American Sabbath Union of Philadelphia, and the Pittsburg preachers so near, but in Chicago where they want the Fair open Sunday it is different.

A CORRESPONDENT from Kilbourn City, Wis., writes of a systematic effort of the Young People's Christian Endeavor Society of that place in reference to securing the carrying out of the Sunday closing proviso attached by Congress to the World's Fair appropriation. It seems that in this case a petition was actually signed by the members, and they were instructed to secure the *bona fide* signatures of business and professional men of the place. In the meantime it is well to remember that all these have no doubt been several times counted already in the different churches and organizations to which they belong in petitioning for the Sunday closing of the World's Fair.

THE article on "Sunday and the Columbian Exposition," by Bishop Potter, in the *Forum* for October, has roused the Philadelphia branch of the American Sabbath Union to pass resolutions that the state of things on Sunday in Philadelphia during the Centennial was quite different from what the Bishop states. After speaking of the efforts to ridicule the idea that keepers of saloons and brothels in Chicago are favorable to the Sunday closing of the World's Fair, the Bishop says:—

But such ridicule is very ill-timed in view of facts that are abundantly well known as to the use that people shut out from the Exposition made of their Sunday afternoons in Philadelphia.

As a good and sufficient answer to Bishop Potter the Philadelphians have "Resolved":—

That we refer with gratitude to the fact that the closing of the Centennial Exposition in 1876 on the Sabbath was attended with the most beneficial results, as the closed gates of the Exposition filled the churches of all denominations with those who otherwise would have spent their time elsewhere.

In addition to this a number of Philadelphia gentlemen have signed their names to a statement that,—

In order that the exact facts may be known as to the results of Sunday closing at the Centennial Exhibition, the undersigned . . . desire earnestly to protest against the misleading statements contained in Bishop Potter's article in the *Forum*. The city of Philadelphia throughout the entire period of the Exposition did not witness any notable increase of desecration of the Sabbath as the result of closing the gates of the Exposition.

The one thing noticeable about these statements of the Philadelphia gentlemen and ministers is that, without disproving Bishop Potter's asserted facts, they give a clearer understanding of what Sundays in Philadelphia had customarily been.

A COMMUNICATION from the province of Quebec states that the St. Lawrence system of canals is now open for traffic on Sunday, and will be until the close of navigation. This it seems is the usual custom at this season when there is a rush of grain to get through; and our correspondent pertinently asks who it is, if Sunday be a sacred day, and its civil enforcement proper, that has the authority to

grant a dispensation to the Government to suspend its Sunday laws, and to the canal owners and laborers to take advantage of it to prosecute Sunday labor. While such wholesale Sunday work as this goes without comment, and Protestant churches omit their Sunday evening meetings that their members may attend a dramatic performance given in benefit of the Roman Catholic church of the place, a poor artist is publicly censured in the village press for making pictures on Sunday. Such inconsistencies as these follow this movement everywhere, and are in themselves sufficient to show its impropriety.

THE "Pearl of Days" quotes a member of the Central Labor Union of Indianapolis, Ind., in reference to the Sunday closing of barbers' shops, that, "the authorities should be required to do their duty in the enforcement of the law. The law should prevail." The main reasons given why it should prevail are that the Sunday closing employers should be protected from the injurious competition of those who open on Sunday. Thus it is that selfish purposes are to be furthered by religious laws. And the remarkable thing about it is that they are openly and unblushingly advocated as valid and sufficient, while the "Pearl of Days," and its compeers sees no incongruity. Is it because the things are not incongruous and they know it?

UNDER the title "Sunday Law in Germany," the Chicago Tribune has the following item:—

"The new Sunday laws in Germany went partly into effect July 1st, and do not appear to be giving satisfaction. Their intention was to reduce the hours of labor Sunday to a minimum, and to secure a larger church attendance of working people. They provided that in no case should Sunday work extend beyond five hours, while from 10 to 12 in the morning and after 2 o'clock in the afternoon there should be no work whatever. In actual operation the effect seems to be to keep those workmen who used to do a half-day's work Sunday in their shops, until 2 o'clock, instead of merely until noon as before, while they spend the time from 10 to 12 not in church, but in beer gardens and cabarets, till the embargoed hours pass and they can finish their work and go home. The church authorities in Berlin are already admitting that the laws have not increased the number of Sunday worshipers, though they have the number of Sunday tipplers."

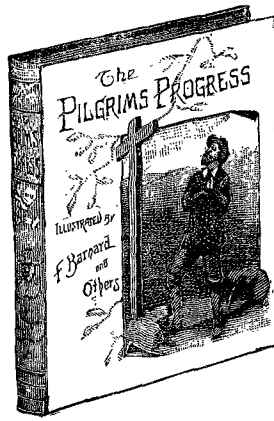
At a meeting of the World's Fair Commission in Chicago, on October 18, the resolution, passed at a former meeting, granting a special hearing on the Sunday closing question, October 19, was rescinded.

The following resolution was offered, and laid on the table:—

"Resolved, By the World's Columbian Commission, that while the Congress of the United States has taken the matter of closing the Exposition, Sunday, out of the hands of the Commission during the present, the right of petition, so sacred to American citizens, will remain, and realizing fully that the toiling millions of America are determined to be allowed one day of the week to see the wonders of the World, that day being the one commonly called Sunday, that the Commission petition Congress to rescind its action on this question."

In order to obtain an official expression from the management of the World's Columbian Exposition, a resolution was adopted asking the management if it had decided to accept the act of Congress making the appropriation with a Sunday closing proviso.

In reference to this, a commissioner said that the management had virtually accepted it when it began stamping the souvenir coins, and that it only remained for the National Commission to make Sunday closing rules for the Exposition, whether it wished to or not, because that was now its legal duty.



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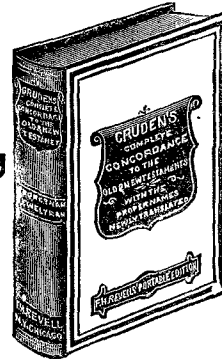
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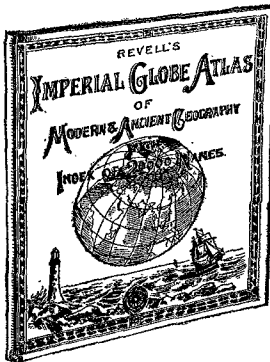


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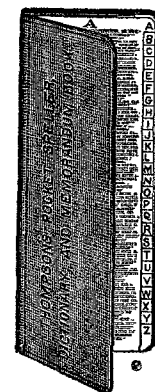
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NEW YORK, OCTOBER 27, 1892.

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THE *Commercial Advertiser* notes the fact that "Colonel Shepard asserts that nearly four hundred thousand Rhode Islanders have signed petitions demanding the closing of the Columbian Exhibition on the Sunday." The *Advertiser's* only comment is that "Mr. Porter's census gives Rhode Island a population of only 345,506." But everybody ought to understand by this time that the number of inhabitants has nothing to do with the number of petitioners for Sunday closing. The "new method" of petitioning by which the same persons are counted again and again as often as is thought necessary, enables even the smaller States to make as good a showing as the more populous ones.

In his sermon on Sunday evening, October 9, Rev. Charles Parsons, D. D. Pastor of the Hanson Place Methodist Church, Brooklyn, said that at the World's Fair next summer "there is to be a world's congress of Baptists, a world's congress of Presbyterians, and an ecumenical council of the Methodists in Chicago at that time. They will also have a union meeting; not to see what points they disagree upon, but to find how they can unite their forces to work together for the conversion of the people;" and then he added slowly and impressively: "When that time [the uniting of the forces] arrives I hardly dare think what the result will be." And one who was present and heard him, suggests that "he would have said it still more solemnly if he had had any adequate idea of the result."

THE *Christian Cynosure* remarks that "the opposition to the temporal authority of the Pope has hitherto promised little hope of its ever being restored; but a recent change in the sentiment of the people of Italy, it is said, has taken place, and, under the sanction of the Vatican, republicanism is advocated with increasing interest. The alleged admiration felt for republican institutions by the Pope was made public several months ago. Its first fruits threaten to be a revolution in Italy, and the restoration, if possible, of the Pope to the rule of the people. It is very difficult to believe that he really admires the self-rule of a people by the people, for the benefit of the people. That is not a Vatican idea."

It is true that self-rule "is not a Vati-

can idea," nor is it the idea of any ecclesiastical organization, ambitious for political power. Even in "Protestant" America, the American Sabbath Union and its allies, of which the *Cynosure* is one, are determined that in some things the people shall not rule, but that the churches shall have sway. A political church will either rule or ruin whether in Europe or America. The Pope is no worse than the political preachers in the United States.

At the May term of court in Henry County, Tenn., one case on the calendar was a charge against a man for drawing a pistol. The accusing witness testified that when the weapon was drawn one of his sons, a boy of some fourteen years, was present. The boy was not, however, put on the witness stand. This circumstance was referred to by the attorney for the defense, who asked, "If this boy saw this pistol drawn why was he not called to testify to the fact?" This pertinent inquiry was met by the Attorney General who declared that it was greatly to the man's credit that he had not caused his boy to be brought into court to be subjected to cross examination, etc. Yet this same Attorney General, who was so very tender of that boy, does not scruple to summon boys of no more mature years before the Grand Jury, and there require them to testify against their own fathers and mothers, telling what is done in the privacy of the home on Sunday!

In its October number, *Free Russia*, the organ of the Society of Friends of Russian Freedom, says:—

Although Alaska was abandoned by the Tsar some decades ago, a little corner of Russia still remains in the United States; it is no other than the State of Tennessee, where, as the National Religious Liberty Association informs us, men are fined and imprisoned for working in the fields on Sunday. This is a bad state of things, yet it is considerably easier to live in Tennessee than in Russia. A good many of Russia's persecuted sects, in fact, would hail with joy the opportunity of residing in a State where their religious belief was called into question only one day in the week. All the same Tennessee is in a bad way, and while it remains un-Americanized the friends of Russian freedom in this country can not hope for much effective aid from that State in the work which they have at heart.

It is small difference whether the State assumes control of the conscience one day in the week or seven days; the conscientious Christian must be loyal to God every day alike. Nor is there so very much difference between Russia and Tennessee in respect to the penalty for refusing to surrender soul liberty. In Russia banishment is the penalty for persistent refusal to conform to the dominant creed; in Henry County, Tenn., the authorities say that "the Adventists must yield or leave the State." Of course the Tennessee courts can not banish them directly, but the authorities have declared that they will prosecute them until they either yield or

get out of the State. There is indeed small difference between Russian and Tennessee methods when it comes to the matter of religious persecution.

In a recent address at Coin, Iowa, Rev. W. F. Crafts claimed that forty millions of the people of this Nation were in favor of closing the World's Fair on Sunday; but in the same speech he stated that "western Pennsylvania sent in one-fourth of all the petitions."

The entire State of Pennsylvania has in round numbers a population of only 5,000,000. The eastern portion of the State has more inhabitants than the western part. One-fourth of 40,000,000 is 10,000,000. Will Mr. Crafts explain how petitions representing ten millions of petitioners could come from a territory having a population of less than 2,500,000 people?

We have repeatedly pointed out the fraudulent character of the petitions presented by the American Sabbath Union; showing that the same persons were counted over and over again many times. The statement made by Mr. Crafts is simply a confirmation of what we have often said.

THE New York *Independent* of September 29, very innocently gives the whole Sunday-law movement away, and shows that all this clamor for Sunday closing and Sunday legislation is not for the purpose of giving the laboring man a rest, but to increase church attendance. It says: "If the Chicago Exposition should be closed Sunday morning so that church services would not suffer, it should be closed Sunday afternoon so that Sunday-school attendance may not be affected." This also serves to illustrate the fact that when the Church begins to make encroachments upon the Government and to obtain favors from this source, it does not cease in its demands in this direction, until it usurps the whole civil authority for the furtherance of its ends.

"In the Chain-gang."

READER, have you done anything to assist in circulating that excellent tract, "In the Chain-gang for Conscience' Sake," noticed in this paper three weeks ago? If not, be sure to send at once to the National Religious Liberty Association, Battle Creek, Mich., for a good supply, and then scatter them among your neighbors. This tract is a brief history of the persecution of Seventh-day Adventists in Tennessee; it costs only fifty cents per hundred, and will surely be read by everyone who sees it.

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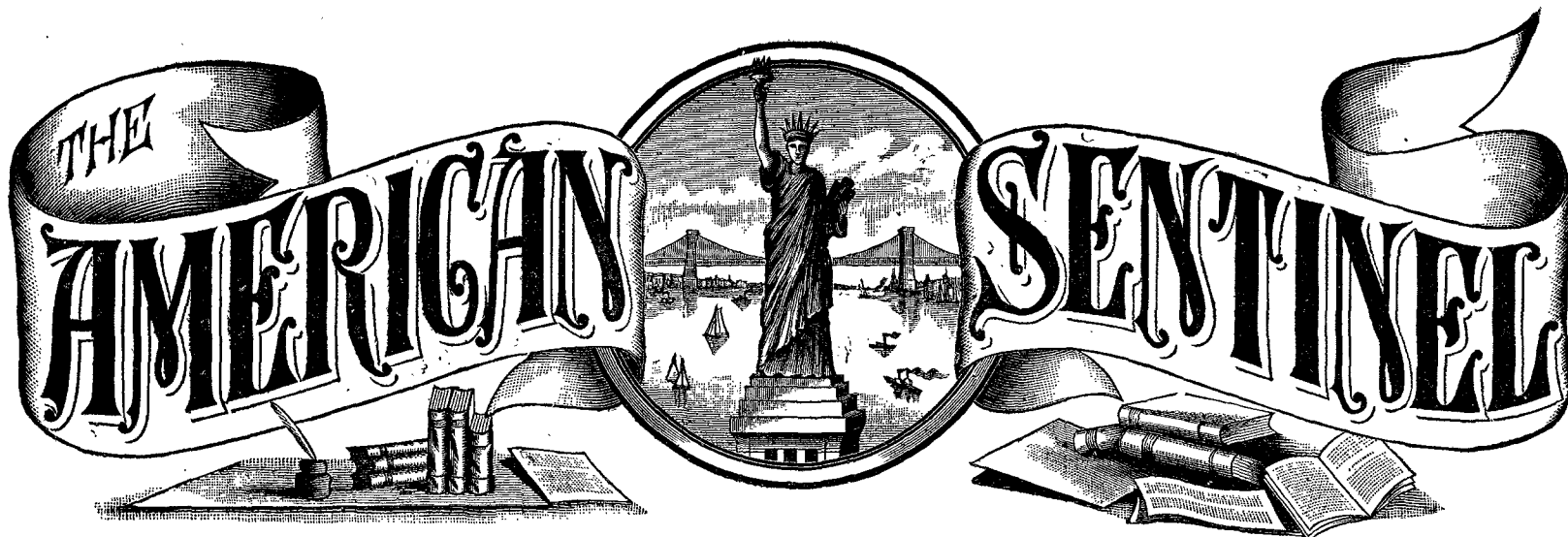
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MANY a time in the life of THE AMERICAN SENTINEL have we told the people that the union of Church and State with national Sunday legislation would surely come. In fact THE SENTINEL never existed for any other purpose than to tell that this was coming, and to awaken the people to the danger and the evil of it.

EXCEPT in a general way, however, we have never told in THE SENTINEL how we knew that this was coming. We have demonstrated over and over, by parallels of historical and ecclesiastical procedure that this evil thing must inevitably come as the result of existing conditions and of the efforts and aims of the churches; but our knowledge that it was coming antedated by many years both the existing conditions and the efforts and aims of the churches to bring it about.

THE first thing that was ever done by the churches to bring this about was twenty-nine years ago last February; while on our part we have known for more than forty years that it was coming. The religious denomination that now publishes THE AMERICAN SENTINEL published more than forty years ago that there would be formed in this Government, though prohibited by the Constitution and the fundamental principles of the Government, a union of Church and State, with national legislation establishing Sunday as the Sabbath, and with the churches in possession of the governmental power to enforce Sunday observance. More than forty years ago this denomination put this

announcement in print, and then, and through all the years since, this people have preached everywhere that this was coming and would surely be done. And now that it has been done, and exists before our eyes, we see exactly and only what we have been looking for all this time.

How then did we know that it was coming? We knew it by the Word of God, in the scriptures of the prophets. The prophecy that announces it is in the thirteenth chapter of the book of Revelation; and there all may read it. In the first two verses of that chapter there is given a description of the rise and career of a certain power under the symbol of a beast. Then from the eleventh to the eighteenth verse inclusive, there is given the description of another power under the symbol of "another beast" and "the image of the beast." The first of these powers is also designated as "the first beast" and "the beast which had the wound by a sword." The full description of the first one is as follows:—

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that

killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

EVERY person not a Catholic, who knows the A B C of history knows that this is a vivid sketch of the Papacy and its career up to 1798 A. D. Every such person knows that the one great power to which all the nations have done homage the most and for the longest time is the Papacy. Every such person knows that the most blasphemous power that was ever on the earth is the Papacy. He likewise knows that the one power that has made war with the saints of God and has overcome them the most cruelly, and has persecuted them the most widely and for the longest time, is the Papacy. We know that to say this is not considered as proper Protestantism for these days; but proper Protestantism it is nevertheless. For all this is true of the Papacy, and has been true of it for ages. And everybody, Catholic or non-Catholic, knows that the Papacy is the union of Church and State with the Church in possession of the power of the State to use in enforcing her decrees, and compelling men to submit to her dictation.

The description of the "other beast," or the image of the beast, is as follows:—

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his

name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is Six hundred threescore and six.

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THIS prophecy says that it would be said unto them, that "they should *make* an image to the beast." This would be to make an image to the Papacy. The Papacy being a union of Church and State with the Church using the power of the State to enforce the doctrines of the Church and to compel submission to her decrees, the making of an image of this would be only to make or establish an order of things by which a union of Church and State would be created, with the civil power in the hands of the Church to compel submission to Church doctrines, and observance of church institutions. But in order for this to be *made*, it must be that before this there was no union of Church and State in the place where this is to be done. As it is necessary to say "that they should *make* an image" of the Papacy—that is, union of Church and State—it is plain on the face of it that this is said, and must be said, in a place where there is no union of Church and State, and where the Church has no control of civil affairs and no connection with the civil power.

—o—
Now where was there ever a place or a nation on earth in which there was no union of Church and State except in the United States alone? With the single exception of the United States Government, there never was a government on earth, pagan, papal, or professed Protestant, in which from the beginning of its existence, as such, until this day, there was no union of religion and the State, in which the religious power had no control of, or connection with, the civil power. This is the truth, and any one may satisfy himself of it by thinking, whether little or much. This being the truth, it follows that in the United States is the only place on earth where it could be said that they should *make* a union of Church and State. Consequently in the Government of the United States alone could the image of the beast—the image of the Papacy—be made. There are many other points corroborative of this, but this is sufficient for this place.

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It was because of this prophecy of Rev. 13:11-18 that it has been preached and published, for more than forty years that there would be formed in the United States a union of Church and State with National Sunday legislation—that there would be made here an image of the Papacy. For instance: Thirty-nine years ago last January—January, 1853—a little pamphlet of about seventy-five pages, perhaps 2½x5 inches in size, was published, giving a brief exposition of Revelation 13, and especially that part in verses 11-18. On this point there was then written and printed the following:—

The two horned beast says to *them that dwell on the earth*, "Make an image." The dwellers on the earth, or territory of this beast, it seems, have a part to act in this work. This clearly marks the United States as the scene of action. This is the manner in which laws are made here—by the representatives of the people. As all men by the Declaration are declared to be equal; it became necessary that some course should be taken by which all could have equal privileges in the construction of the laws. If the whole mass were called together, there would be an endless discussion and no laws made. Therefore the people were to elect such representatives as would carry out their principles; and they were to meet and make

laws, which, when passed, should be considered the laws of the people. The image is to be formed by the people or their representatives.

It appears probable to us that this Sunday institution is the very point on which this union will be effected. Here is a point on which all Protestant sects can unite. A point which we may safely say is the important item in the faith of Protestants is their Sunday worship.

VERSE 15.—"And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed." From this text we may draw two conclusions:—

1. The image of the beast is to be made in the same territory where the two-horned beast rules; for the two-horned beast can exercise that authority in no territory but its own.

2. That it already has it in its power to give life to the image of the beast, or cause the decree to be made and executed. Is it not in the power of the United States to pass such laws? They declare "all men shall be protected in worshipping God according to the dictates of their own consciences." We see the mass hold the first day of the week as a holy day. If a memorial should be sent in to Congress with 1,000,000 names signed to it, declaring that their rights were infringed upon, and praying them to pass a solemn enactment that the first day should not be profaned by labor, how soon the result would be a law upon the point:

Were the United States, as a body, to pass a law that Sunday should be kept holy, or not profaned by labor, there would be, I conceive, an image to the Papacy; for the law would then be in the hands of the Church, and she could inflict penalties on those who did not obey the Sunday institution.

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Now bear in mind that on the strength of that scripture prophecy, this was printed thirty-nine years ago. And no man can deny that in this present year the very things have been done which in this exposition of the prophecy were said would be done. The churches did this year memorialize Congress, with threats, in behalf of Sunday sacredness; and as the result Congress responded as expressed by Senator Hiscock:—

I would write the provision for the closure in any form that the religious sentiment of the country demands, and not stand here hesitating and quibbling about it. . . . I should make this closure provision satisfactory to those petitioners who have memorialized us against the desecration of the Lord's day.

And as expressed by the representative "Christian lobbyist" of the churches:—

I have learned that we hold the United States Senate in our hands.

Yes, they have the Senate, and Congress, and the law, and the Government in their hands by which to sustain Sunday as a sacred day and prevent its desecration. By the prophecy we knew forty years ago that it was coming. And by the *facts* we know now that it *has* come. The prophecy is fulfilled.

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AGAIN: Eight years ago this same denomination printed the following on the same prophecy of Rev. 13:11-18:—

By this first beast is represented the Roman Church, an ecclesiastical body clothed with civil power, having authority to punish all dissenters. The image of the beast represents another religious body clothed with similar power. The formation of this image is the work of that beast whose peaceful rise and mild professions render it so striking a symbol of the United States. Here is to be found an image of the Papacy. When the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the State to enforce their decrees and sustain their institutions, then will Protestant America have formed an image of the Roman hierarchy. —*Great Controversy*, Vol. 4, page 278.

This has been done. The churches of our land *have* united upon the Sunday issues, and then united with the Catholic Church itself, and in this unity they have influenced the State to enforce the Church decree for Sunday observance and to

sustain the Church institution of Sunday. They have done it, but in the doing of it, they have the living image of the Papacy in this land. Eight years ago we published that this would be done; and now *it has been done*. On the strength of the prophecy we published that it would come; and on the strength of *facts*, everybody may know that it *has* come. The prophecy is fulfilled. The image of the beast is made, and lives, in the United States to-day.

—o—
ONCE more: Seven years ago this same people published on the same subject these words:—

To secure popularity and patronage, legislators will yield to the demand for a Sunday law.—*Testimony* 32, page 207.

This present year the churches made their demand for a Sunday law. They presented their memorials and petitions backed up with such persuasive words as follows from Presbyterian churches in Brighton, N. Y.; Parma Centre, N. Y.; and Rochester, N. Y., and recorded in *Congressional Record*, May 25, 1892, thus:—

Resolved, That we do hereby pledge ourselves and each other, that we will from this time henceforth, refuse to vote for, or support for any office or position of trust, any member of Congress, either senator or representative, who shall vote for any further aid of any kind for the World's Fair except on conditions named in these resolutions.

To secure the popularity and patronage which were thus put up at public auction by the churches, our Nation's legislators assembled in Congress *did* yield to the demand for a Sunday law, and did enact such a law in three distinct ways and places; and for the reasons as stated by themselves, thus:—

If I had charge of this amendment in the interest of the Columbian Exposition, I would write the provision for the closure in any form that the religious sentiment of the country demands, and . . .

I say to the junior senator from Illinois [Mr. Palmer] *he had better yield* to this sentiment, and not let it go out to the country that there is the slightest doubt that if this money shall be appropriated, the Exposition will be closed on Sunday.

I should make the closure provision satisfactory to those petitioners who have memorialized us against the desecration of the Lord's day.—*Senator Hiscock, Congressional Record*, July 13, 1892, page 6755.

And again upon this demand for Sunday law, it was said:—

Now, if gentlemen repudiate this, if they desire to reject it . . . I should like to see the disclaimer put in white and black and proposed by the Congress of the United States. Write it. How would you write it? . . . Word it, if you dare; advocate it, if you dare. How many who voted for it would ever come back here again. None, I hope. . . . You endanger yourselves by opposing it.—*Senator Hawley, Id.* page 6759.

In the light and upon the strength of the prophecy, we published seven years ago that they would do it. And now in their own words we can publish and do publish that they *have done* it. The prophecy is fulfilled. The image of the beast is made, and lives, in the United States to-day.

—o—
AND this is how we have *known* all these years that there would be a union of Church and State formed in the United States with national Sunday legislation. This is why we have been telling the people by voice and pen, in THE SENTINEL and out of THE SENTINEL, all these years that this was coming. Now it is here and no man can deny it. Here are the words which we published years ago that *it would come*, and no man can deny that.

Men may disbelieve it, but they can not deny it; they may reject it, but they can not disprove it. Many would not believe it and said it would never come. We knew it and published that it would come. Now it has come. It is here. And this demonstrates unmistakably that we were right and they were wrong. To all these we now say, Come now and stand with us that you may be in the right now on this great question.

And there are other things yet to come of this which has come, which are to be told and we are going to tell these things as we have told the others; for they are true.

A. T. J.

Some Fallacies Exposed.

THE Michigan *Christian Advocate* of September 10, notes the fact that on the previous Sunday a Freethought Federation was formed in Chicago, and says:—

It claims to have as an object the prevention of any interference by the Church with the State. So far as Protestant churches are concerned the new organization need not be anxious. None of them want to be in any entangling alliance with the civil government. As churches they ask no special favors, and as organizations they do not intend to meddle with political affairs. The members of these churches as citizens will insist on religious ministrations being provided by the Government for those in its service, such as soldiers, sailors and legislators who wish such ministrations. To deny them would be cruel. These citizens will also claim that it is only decently humane in the State to furnish a chaplain who will be the sympathizing and helpful friend of prisoners in our penitentiaries. And they will claim also, what long experience has shown to be true, that toiling mortals need a weekly day of rest. As the majority of people have special reasons for selecting a specific day of the week as this rest day, it is simple common sense they will assert on the part of legislators when ordaining a rest day to choose this day of the week. As a civil institution for the present welfare of the people, these Christian citizens will insist on this rest day, and all free thinkers may rave against it to their hearts' content.

THE SENTINEL has little in common with so-called "Freethinkers." We regard all forms of infidelity as something to be avoided, deplored, and opposed by all proper means. But we maintain that the "Freethinker" is responsible alone to God for his belief, and that he has just the same right to be an infidel that we have to be Christians.

NO DISCRIMINATION PROPER.

We further maintain that the State has no right to make any difference whatever between the Christian and the "Freethinker," or between the doctrines of the one and the doctrines of the other. There is no more reason why the State should supply chaplains to teach Christianity than there is that it should supply chaplains to inculcate "free thought." It has just as good a right to take the public money for one purpose as for the other. It should do neither. It is a fact that State-paid chaplains are ornamental rather than useful; and those prisons, army posts, and charitable institutions that are without such chaplains are much better served by volunteer missionaries than are those that have regular chaplains. The reason for this is not far to seek; as a rule the regular chaplain is appointed not because of his piety but because of his political "pull;" while on the other hand the volunteer Christian missionary engages in the work from love of the truth which he teaches and from a burning desire to do good and to save souls. There is absolutely no good reason for State-

supported chaplains, but very many reasons why there should be no such thing.

But for a fuller discussion of the question of employment of chaplains, we would respectfully refer the *Advocate* to a very able sermon on the subject by a Baptist clergyman, published in the *Washington Post* of August 25, 1890.

Notwithstanding the *Advocate's* denial, there is danger to be feared from the Protestant churches; indeed that is just the source from which danger threatens. The Protestant churches are asking special favors as churches. They have, as churches, not only asked governmental recognition of religious institutions but they have demanded such recognition, and have boasted that "the Christian churches can have anything they want."

WEEKLY REST NOT NECESSARY.

That a Sabbath properly used is a good thing none can deny who believe that God adapted everything to the wants of his creatures; but that physical rest is the prime object of the Sabbath and that it is a physical necessity to have a stated day of rest is not true and has never been demonstrated. On the contrary it has been demonstrated that there is no truth in the assumption—for it is simply assumption—that men must have a regular period of rest every seven days.

Less than two years since the following appeared in the *Christian Statesman*:—

Attention is being called to the comparative longevity of the Jews. Thus, it is said that in Polish Russia, in a population of ten thousand, three Christians die for every two Jews, and that in Austria the proportion is about the same. In Saxony, one Jew in fifty-one and one Christian in thirty-three expresses the comparative death rate. At Frankfort, fifty-four per cent. of the Jews reach their seventieth year, against thirty-eight per cent. of the Christians. In Hungary, the chance of life among the Croats is put at twenty years, the Germans at twenty-seven, and the Jews at forty-six.

This item furnishes a complete refutation of the standard argument for the so-called "civil Sabbath." We are told that a weekly day of rest is absolutely essential to the health of the people, and that in order for a part of the people to rest all must rest; and that as all will not rest without a law compelling them to do so, a Sunday law is a physical necessity. This claim has been urged so long and so confidently that many accept it without question; but that it is not true is shown by Hebrew vital statistics everywhere.

It will of course be urged that the Jews observe a regular weekly rest, and that this is one reason for the low death rate among them. But what then becomes of the assertion that the necessary rest can not be obtained unless all rest upon the same day? Clearly, it falls to the ground; for so far as the Jews do rest in the manner insisted upon by the Sunday-law advocates as a physical necessity, they rest upon a day when those around them are engaged in the ordinary pursuits of life; thus utterly refuting the contention of the American Sabbath Union that all must rest or none can.

And not only do the Jews disprove the assertion that needful rest can not be taken by a part of the people while the other part are at work, but the facts quoted from the *Statesman* also discredit the claim, so confidently made by some, that a stated weekly rest is a physical necessity; for it is a well known fact that very many Jews, yielding to the greed of gain, keep no day, but do business seven days each week.

TESTIMONY OF BISHOP ANDREWS.

Nor are the Jews the only living witnesses against the assumption that a regular weekly rest-day is a physical necessity of mankind. March 11, 1890, the writer heard Bishop Andrews, of the Methodist Episcopal Church, who had just returned from China, say that "in that country they have no Sabbath; yet laboring men live to be very old." He said that he did not understand it, but that it was a fact. The Bishop made this statement on the platform of a meeting held under the auspices of the American Sabbath Union, and he had no intention of discrediting the physical-necessity argument; but facts have always been unkind to falsehood, and so the blow was none the less deadly because given by a friendly hand.

All this goes to show that the *Advocate* and all others who plead for what they are pleased to call a "civil Sabbath" are only seeking to conceal their real purpose, which is to secure the enforcement of a religious dogma by civil law.

C. P. B.

Limitations to Majority Rule.

THE September number of the *Tidens Strom*, Copenhagen, has an article on "State Authority" which though general in its terms, and written entirely without reference to the United States, or even to republican government, is specially applicable to this country because of its intelligent discussion of the political dogma that the majority has an absolute right over the minority.

After showing that the "divine right" which formerly attached, in the minds of the people to the king, has in the popular thought been transferred to the law, the writer of the article in question says: "Is the minority obliged to obey the majority? Is not the demand as absurd as that which would compel one to obey another, because the latter was two inches taller than the former? If the majority rule in everything, then freedom has come to an end, a man becomes a slave and ceases to be a free citizen."

To many Americans this will be a startling proposition; but in the light of the following illustration, given in *Tidens Strom*, all must admit its absolute truth:

Suppose a number of people organize a circulating library. From the start the majority of subscribers rule through and by the directors. It seems the most natural way, for it has become custom. Some day the majority votes to sell the library and use the proceeds to pay their fares to the Congo State. Must the minority acquiesce in such a proceeding? Can it thus be deprived of its property? Has it not a right to demand to be paid back its money, etc.? When the minority agreed to be ruled by the majority it meant that that authority related to all main questions for the good of the library, and no further. An emigration to the Congo is not for the good of the library. The minority rightly considers itself robbed of its money.

But that no State is ever formed in this way is admitted. The individual is born a member of the State and no agreement is ever made. But does this change the principle? Does it alienate from the individual any natural right? Does it justify the State in taking from him any liberty which he might properly insist upon were a compact really entered into? To answer questions similar to these, the article under consideration says:—

As we can not live without order and government, and do not want to relapse into barbarism, let us

imagine the way a State might be formed. In the first place, all future citizens would agree that they needed a compact for the protection of life, honor, and property, and they would be willing to submit to majority rule for such a purpose. If the same people in the next place were asked if they would let the majority determine the country's religion, mode of worship, agricultural methods, trade prices, modes in dress, hours of labor, etc., the most of them would say no, and no agreement could be arrived at. A "majority" by force or by circumstances could not in such affairs exercise any moral supremacy. Every dissenting citizen would be justified in opposing laws given by the "majority," or those in power.

The conclusion reached is that "State authority can go no further than to questions of common interest, questions upon which all agree by necessity. It can not and must not extend to the personal and private." And the *Tidens Strom* is right. There are limitations to even majority rule. The majority, however large it may be, has properly no just power to deprive the minority of any natural right. Upon this subject John Stuart Mill says:—

I deny the right of the people to exercise such coercion, either by themselves or by their government. The power itself is illegitimate. The best government has no more title to it than the worst. It is as noxious, or more noxious, when exerted in accordance with public opinion, than when in opposition to it. If all mankind minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind.

Again, directly in the same line, Mill says:—

This, then, is the appropriate region of human liberty. It comprises, first, the inward domain of consciousness; demanding liberty of conscience, in the most comprehensive sense; liberty of thought and feeling; absolute freedom of opinion and sentiment on all subjects, practical or speculative, scientific, moral, or theological. . . . Secondly, the principle requires liberty of tastes and pursuits; of framing the plan of our life to suit our own character; of doing as we like, subject to such consequences as may follow; without impediment from our fellow-creatures, so long as what we do does not harm them, even though they should think our conduct foolish, perverse, or wrong. . . . No society in which these liberties are not, on the whole, respected, is free, whatever may be its form of government; and none is completely free in which they do not exist absolutely and unqualified. The only freedom which deserves the name, is that of pursuing our own good in our own way, so long as we do not attempt to deprive others of theirs, or impede their efforts to obtain it.

In the face of so clear a statement of the principles which underlie human liberty, few will dispute what Mr. Mill and the *Tidens Strom* have said; but some will take refuge in the plea that there is in this age no use in saying such things, because the trend of the times is toward the fullest and most perfect liberty. But this is a most serious mistake; such expressions only mark that lack of appreciation of the value of liberty which makes its overthrow easy. Upon this point Mr. Mill says:—

There is in the world at large an increasing inclination to stretch unduly the powers of society over the individual, both by the force of opinion and even by that of legislation; and as the tendency of all the changes taking place in the world is to strengthen society, and diminish the power of the individual, this encroachment is not one of the evils which tend spontaneously to disappear, but, on the contrary, to grow more and more formidable. The disposition of mankind, whether as rulers or as fellow-citizens, to impose their own opinions and inclinations as a rule of conduct on others, is so energetically supported by some of the best and by some of the worst feelings incident to human nature, that it is hardly ever kept under restraint by anything but want of power; and as the power is not declining, but growing, unless a strong barrier of moral conviction can be raised against the mischief, we must expect, in the present circumstances of the world, to see it increase.

And it is increasing at an alarming rate, and nowhere more rapidly than in our

own country, and that for the reason that the "strong barrier of moral conviction" which once opposed it seems to have been entirely swept away by a flood of sickly sentimentalism which makes the State everything and the individual nothing; and which instead of developing men, would make of the individual members of the human family mere automatons all fashioned according to a single pattern, with no diversity, and, if possible, less force of character. C. P. B.

The Brooklyn Preacher, The Czar, and The Lord Mayor.

REV. DR. TALMAGE has returned to his flock in a very happy and optimistic mood. He went on a mission of charity in which the right hand had been pretty well informed as to what the left hand was doing. As a matter of course, therefore, a most delightful reciprocity of feeling was the consequence, and Dr. Talmage profited greatly in the interchange of courtesies which ensued. He, consequently, comes home in a high state of elation. The courtly language of compliment still clings to his lips, and this with some very pernicious and un-American views, with which he has become infected, have escaped both quarantine and the custom house officers. Immediately upon arriving at his Brooklyn home the Doctor proceeded to unpack his foreign goods and give them out liberally to the American public through the reporters. The extravagance of his adulation of Russian royalty is harmless, though amusing, as the expression of a Brooklyn minister whose practice it should be to be no respecter of persons. He says:—

The Czar, I think, is one of the grandest men I ever met. He is as great as he is good and is doing the best he can for his people. The Empress, too, is a delightful woman. In every action she is an Empress, yet has the artlessness and simplicity of a child.

It used to be said of an aged historian of note whose lectures were once much in vogue among the literary "four hundred" of New York, that his lectures upon Queen Elizabeth quite betrayed the good old gentleman as being "retrospectively enamored of her royal highness." Either Dr. Talmage has spoken very recklessly or his language betrays the weak and pitiful state of a mind overcome with sweet words, and courtly tinsel, and royal flattery, until he has become enamored of royalty. But it was the harmless and platonic fire of a historical imagination which inspired the delightful old lecturer; while Dr. Talmage is infected with a passion which takes all its character from the conditions of the immediate present, and may, from his personality, become highly contagious. His symptoms are serious. The evidences are that the disorder has become chronic with him. Not only is he afflicted with this overweening admiration for royalty itself but he is also impressed with the royal prerogatives of religion, and is delighted to have hobnobbed and banqueted with the queen's bishops and canons, and to have been called to answer at the festal board to the toast of "Religion in America." These are the words of the Doctor to the reporter:—

Religion is flourishing in Great Britain. Both the Established Church and the Dissenters are doing a great work. In fact I find more religion than ever everywhere I go. . . . I attended a banquet at the Lord Mayor's in London, and met many

bishops and canons of the Church of England. I responded to the toast of "Religion in America."

It would be interesting to know what this popular preacher said in such a hearing upon religion in America. Did he tickle their itching ears with the recital of the fact that the laws for the civil enforcement of religious observance which they had transplanted to American soil, in colonial times, had become the chief corner-stones upon which the Supreme Court, by judicial fiat, constitutes this a Christian Nation? Did he intentionally paraphrase Horace, and unwittingly make a scriptural reference, by telling them of the "beautiful daughters of a more beautiful mother" which had developed here. Did he tell them that these daughters, now in their early maturity, were proving their lineage and showing themselves worthy of their descent by their course with the State? In what mingled language of Church and State and banquet hall did he say all this? Or, did he represent before the Lord Mayor, the bishops, and the canons, that religion in America which has kept itself pure and undefiled, unspotted from the world, the devil, and the State? Did he? It is safe to say he did not. But others greater than he are also so enamored of the State, and greedy of its favors to the Church, and to themselves, as representatives of the Church, that they have no word of condemnation for the union of Church and State where it exists. They, too, are only anxious to participate in the feast, blind to the fact that they are feeding upon the "funeral baked meats," of true religion in the Church, which accepts the advances of the State, and in their own hearts, as they participate in the worldly sacrilege.

Not only the representatives of the Church but the popular Church, at large, is willing to hang on the favor of civil rulers and share in and emulate the spiritual pollution of Old World Church and State union.

This is the popular religious movement of the hour in this country. No one man, however eminent, leads. But every religious teacher, however humble, should understand the responsibility which rests upon him to stand against the current and teach religion pure and undefiled, unspotted from the world. W. H. M.

The Illinois School Law Again.

THE Illinois compulsory school law is in a fair way to be somewhat modified ere-long. A political paper in that State says of it:—

The Illinois school law, to which reference is made occasionally in the press, and of which the Prohibition Party is striving to make an issue, provides for the compulsory education of children to the extent of requiring that each child between the ages of seven and fourteen shall be sent to public school at least sixteen weeks each year. A child may be sent to a private school, however, instead of public, if the private school is approved by the Board of Education or directors of the city, town or district in which the child lives.

There is no controversy between parties in Illinois as to the propriety of a law compelling parents and guardians to give children a certain amount of school privileges. They are all agreed that compulsory education is a good thing.

There is objection, however, to that clause of the law which practically gives to the Boards of Education the right to decide whether a private school, to which it may be desired to send a child, is the right and proper one to be substituted for the public school. The people feel that after paying their school taxes they ought to have the right to send their children to private schools if they prefer

without being compelled to ask the approval of a Board of Education.

Each of the two great parties stands pledged to the enactment of a compulsory education law which will resemble the present one, eliminating, however, the obnoxious provision giving to Boards of Education the right to interfere with private or parochial schools.

This is the very provision of the law which THE SENTINEL criticised some two years ago. Our position then was that to give the public school boards a right to supervise private schools was in effect to make them public schools, and that it was an invasion of the sacred rights of parents. THE SENTINEL was censured then for taking that position; now, however, the two great political parties are tumbling over one another in their haste to do the very thing we said should be done.

Legalized Caste.

THE Government of the United States is a Government of the people in their united capacity. The "divine right" of an autocrat is not recognized here. The officers of the Government are delegates of the people and are amenable to the people for the use or abuse of their power.

The citizenship of this country is made up of all nationalities and religious beliefs, and is blended upon the constitutional foundation of equal civil rights and perfect religious freedom. No other union of discordant elements could be possible in an earthly government. No departure from this principle is possible without establishing the conditions of *caste*, and such conditions can only be created and maintained by brute force, or by coercion, and by such compulsion on the part of professed Christians collectively, or individually, as would be a repudiation of the principles upon which the propagation of Christianity was based by its divine Author, who declared: "My kingdom is not of this world;" "Resist not evil;" "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Every true Christian is Christ-like. "If any man have not the spirit of Christ, he is none of his." How then can a Christian go before a magistrate and swear out a complaint against a fellow servant because forsooth "he followed not us" as has been done in this last decade of this enlightened century? It is impossible. Such an act proclaims the hypocrisy of the complainant. In the decision of the Supreme Court of the United States declaring this Nation—Christian; and in the act of Congress enforcing a religious usage or the observance of Sunday by a potent financial consideration, this Government has given preference to the religious belief and practice of one class of religionists above others who honestly differ with them on religious issues, and has relegated such dissenters to a lower caste, although they are expected to be and are, equally with their peers, contributive to the support of the Government financially, politically, and physically in time of war. Such an act of Government is a practical repudiation of one of the most sacred provisions of the Constitution—religious freedom.

The intrinsic potency of this act of Congress, in closing the Exposition at Chicago, on Sunday, lies not so much in the immediate and local results of that act as in the precedent it establishes of making legislation possible upon every tenet or

usage of the dominant religionists of the country. If, at the beck of a powerful clergy, congressmen can sacrifice their own better judgment and yield to the pressure of a fanatical demand for a Sunday law for fear of being "knifed at the polls," as has been done, it is very probable that the volume of legislation upon the Sabbath question and other religious usages will, unless freemen are alert, in the near future be limited only by the satiety of the clerical zealots of a corrupt and fallen Church.

A. SMITH.

Not To Be Entertained.

THE *Christian at Work* has this to say of the attitude of the Catholics toward the public school question:—

In issuing a pastoral letter read from all the pulpits of his diocese denouncing the Compulsory Education law of that State, Bishop Jansen, of Illinois, takes the ultra Roman Catholic position that it is an injustice that the Roman Catholics should have to contribute to the public and the parochial schools. This, however, is only threshing the old straw over again. The simple fact is—and it has been iterated and reiterated a thousand times—the State furnishes non-sectarian education to all, for which all must pay. If the Catholics prefer one system and the Jews another, and the German Lutherans another—it matters not: it is the office of the State to furnish the facilities of public education, and for what the State supplies to all it is clear all must pay. That the children should be educated religiously goes without saying. For that office there exists the family and the Church. If, however, a religious organization prefers to establish religious schools, it is no more in order that they should be relieved of their share of the school tax than that the property of a blind man should be relieved of the cost of furnishing street signs for those who do read, or that a cripple should be free of paying taxes for repairing a road over which he is unable to travel.

It would seem that the public school tax is not such a great burden but that all should be willing to bear it for the good that it does in educating those who would otherwise grow up in ignorance. The Catholic proposition to divide the school funds upon sectarian lines ought never to be favorably entertained. Money raised by public taxation for school purposes should be expended by the State in giving instruction in the common branches of knowledge, not in imparting a knowledge of the dogmas of any religion, either true or false. The State has nothing to do with such questions.

Flippancy.

HARMLESS, impersonal satire is above any hypercritical reproof; but flippancy of tone, or sneering at the opinions of those who differ with us on important subjects, places the sneerer in the seat of the scorner and under the condemnation of Jesus Christ (see Matt. 5:22). Discussing the divisions among Christians a recent writer uses a very common illustration, for example: "Is not this Quaker devout? The churchman looks on him as an excellent man but not religious, the Baptist thinks him deficient because he has not been immersed, and the Quaker in turn doubts the religion of his honest churchly friend because he goes to 'church' instead of to 'meeting' and listens to a priest instead of an exhorter." This is the style of a class of talkers who belittle doctrines about which other men disagree in order to exalt the importance of those doctrines of which they are special advocates. The quotation may correctly give the *Churchman's* opinion of a Quaker, but to say that immersion stands for all

the difference between the Baptist and the Quaker or any other class of Christians, is untrue. Baptists are not ritualists as to baptism, unless they are of the denomination known as Disciples. If Christians are unable to agree with Christ Jesus that "thus it becometh us to fulfil all righteousness" by imitating their public profession of Christ with the symbol of death unto sin and resurrection unto righteousness and eternal life, it is at least charitable to doubt they understand what baptism is. The Quaker knows there is a vast deal more than the difference between listening to a priest instead of an exhorter in the distance between him and the churchman. There is all the large doctrine of the inner light, the operation of the Holy Spirit, and the testimony against a hireling ministry.

It argues (1) an assumption of the mental superiority of the person who thus emphasizes the apparent difference between Christians without notice of the real difference; (2) it is calculated by its tone of ridicule to lower in the mind of the person ridiculed his belief in the real difference between Christian denominations; and thus (3) by substituting a personal influence for the power of truth upon the conscience it saps the strongest foundation of character. For be it understood the enemy of souls is a person, an aggregate of personalities, chief of whom is Mephistopheles, the sneerer. From the pathos with which Jesus noted that woe comes from offenses he turned to the denunciation of woe against him by whom they come, the personality by which offenses are put in operation. They who would speak the truth in love will never barb the arrows of divine truth with flippancy or scorn.

J. BOWDEN.

"Justice Standeth Afar Off."

THE following extract from a letter dated "Henry County Jail, Paris, Tenn., July 15," written by J. Moon, one of the persecuted Adventists, to his brother, Allen Moon, Washington, D. C., shows how the Adventists are discriminated against and singled out for a persecution for Sunday work:—

While I am writing to you, it being Sunday, there is a train load of workmen passing in the streets not thirty feet from the jail, going out to work; and they have done so every Sunday since we have been here, and it apparently does not disturb any one. But if a poor Adventist takes his hoe out in his field and labors on Sunday, it disturbs the people for miles around.

Surely "justice standeth afar off; for truth is fallen in the streets, and equity can not enter." The first case of this kind in the State of Tennessee was that of W. H. Parker, who spent seventy-four days in the Henry County jail in 1886. At the same time James Stem, one of the four men recently imprisoned, and William Dortch, father of the J. H. Dortch recently imprisoned, spent three months in the same jail for doing farm work on Sunday.

In 1890 occurred the case of R. M. King in Obion County. This case was appealed first to the Supreme Court of the State; then to the Circuit Court of the United States, and finally to the United States Supreme Court, where it was suddenly terminated by the death of the defendant. "These persecutions," remarks a recent tract by the National Religious Liberty Association, "instead of destroying themselves by their own venom, have steadily

increased in frequency and severity; and it now rests with the people of Tennessee to decide whether they will so adjust their laws as to make such persecutions impossible, or allow this outrage on the inalienable rights of God-fearing men and industrious citizens to go on."

THE *Congregationalist* has the following sensible item:—

It is reported that Commander Ballington Booth has publicly announced that the Salvation Army in America will vote with the Prohibition Party. We hope the statement is not true, and that, if it is true, Mr. Booth has made this pledge without authority. Any religious organization whose "commander" could command with authority its members to vote with any political party would be out of place in this country, a foe both to the Republic and the Christian religion.

This is true; but is it any worse for the commander of the Salvation Army to give such a pledge for that organization than for the leaders of the American Sabbath Union to make a similar pledge for their much larger following?—Certainly not.

The threat of political boycott, by which Congress was induced to pass the Sunday closing proviso to the World's Fair appropriation, was in effect an avowal of ability to control the votes of the church members of the land, and it was not an idle boast. The result is that the churches have learned that they hold the Government in their hands, and they will not be slow to use their power, and thus, according to the *Congregationalist*, they are "a foe both to the Republic and to the Christian religion."

In a recent communication to the *Christian Cynosure*, Rev. M. A. Gault says:—

For more than ten years I have given my time to National Reform work, and so long as health permits I feel constrained to continue the work. I have a growing conviction that this work is most important to the salvation of souls and the coming of Christ's kingdom. No department of Christian work is so necessary at this time, because so much neglected. More than nineteen-twentieths of the churches' efforts is now employed in applying the gospel to men in their individual, family and church relations, to the neglect of their civil or political relations. The strategic movement of Satan in these times is to get control of the world's politics and operate it against the churches. He is doing this by inducing Christian people to restrict their efforts to prayer-meeting, Christian Endeavor, missionary society and Y. M. C. A. work; and to neglect and even oppose efforts to bring religion in contact with politics.

Could their ever be a more emphatic denial of the importance and power of the gospel than are these words by Mr. Gault? Christ commissioned his apostles to preach the gospel and sent them out into an unfriendly world promising them a glorious triumph by divine power, but National Reform makes the success of the gospel dependent upon the favor of the rulers of this world.

THE *Signs of the Times* pertinently remarks that "the men behind Sunday laws and religious persecutions are no worse than men in general. In persecuting those who oppose them, they but carry out the inevitable logic of their position. Of course, God will not help in what is not his. They have, therefore, gone down to Egypt for help, and they will have to take what Egypt has to give. This gift is spiritual death, however, to its recipients."

As citizens, we oppose National Reform, so-called, in all its phases, because it is un-American; as Christians, we oppose it because it is subversive of the principles of the gospel of the Lord Jesus Christ.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

DR. A. T. RAVLIN, of San Francisco, Cal., has been speaking in Chicago in opposition to the Sunday closing of the World's Fair. He takes the position that those who are responsible for the closing of the World's Fair will also be responsible for the mischief which Satan will find for idle hands to do on that unoccupied day.

At the convention of the Christian Church, in session at Washington, D. C., last week, resolutions were passed calling for the complete closing of the World's Fair on Sunday.

There are those in that denomination who do not sympathize with legislative efforts to enforce religion; some of the ministers present at the convention have a keen sense of the impropriety of such a course, yet no voice put itself on record against this error, even though it be known to be fatal to true religion. It is everywhere the same. Those who know the right in this matter among the popular churches, do not uphold the right. Why is this so?

THE Central Labor Union, of Boston, has petitioned that the Columbian Exposition be opened on Sunday, and at the same meeting requested the Massachusetts Mechanics' Charitable Association of that city, to open the doors of its Fair on that day.

The Boston *Congregationalist* comments upon this,—"Vigilance right here at home is necessary. Organized labor in this country is not led by wise men."

Whom does the *Congregationalist* assume possesses the wisdom of this country?

THE *Golden Rule*, the organ of the Christian Endeavor Society, published in Boston, in an article by Rev. R. V. Hunter, Chairman of the Christian Endeavor Sunday Closing Committee, commenting on the action of Congress closing the World's Fair on Sunday, says:—

But our work is not yet done, Christian people must see that the Local Directory obeys the instructions of Congress. Said a commissioner to the writer since Congress took its action, "The World's Fair will be opened on Sunday. When the five million dollars are used up, the Fair people can do as they please. What can Congress do? Whom can Congress put in jail?"

The managers care nothing for law. They have arranged to ignore the statutes of Illinois. There is great danger that they will attempt to ignore Congress. They have shown that spirit. We need to be on the alert.

No, their work is not yet done. But it will, no doubt, be done quickly. Of all the pitiful things in connection with this great delusion one of the most pitiful is the deception by which these tens of thousands of youth are led to believe that they are doing God service in upholding measures which will bring persecution for conscience' sake upon their fellow-men.

THE *Dubuque Telegraph*, of October 3, contains the following local item:—

Isaac Foster and Joseph Gordan were before Police Justice Hoffman this morning, charged with violating the Sabbath, contrary to the city ordinance. They are Hebrews living at Washington and 13th streets. Saturday they observed the Jewish Sabbath by fasting and prayer, it being the day known as Yom Kipper or the day of Atonement. Sunday they engaged in stone cutting in their own house which they are finishing. This annoyed their neighbors who caused their arrest. They pleaded not guilty this morning, and Justice Hoffman fixed their trial for Saturday next, the Jewish Sabbath. He did this because his calendar for the intervening days of the week is taken up with civil cases. It is understood the Hebrews will make a desperate fight and if the case goes against them it will be carried to a higher court.

Will the courts of Iowa be governed by the decree of the Supreme Court of the United States, that the civil control of religious matters in this

country proves this to be a Christian Nation? Will they follow the precedents established in the case of R. M. King, of Tennessee, in both State and United States Courts; and of the similar cases, tried and to be tried, in Henry County, Tennessee? Will they follow these precedents? or will they not?

A CORRESPONDENT for the *Chicago Inter-Ocean* writing in reference to the World's Fair souvenir coins says:—

I would suggest that the acts of Congress relative to the passage of such a provision, together with the specification for the closing of the Fair on the Sabbath, be indelibly stamped upon the coin that all nations may look upon them, not only with respect but with profound gratitude that the American Congress of 1892 has shown to the world that the people of the United States believe in being obedient to the demands of their Creator, and respecting the Sabbath as all Christian nations should; and would also suggest that a proper inscription, in language expressive of the acts, be stamped upon the coin so that, in the lapse of time, through the generations to come, our children's children shall read the inscription on these coins and emulate the example of those who occupied the halls of Congress in 1892.

The maker of these suggestions is evidently a religious enthusiast, without a thought of the impropriety of the acts which he wishes to commemorate. He is right that, so far as this world is concerned, no more enduring record could possibly be made than an inscription upon a coin. But let him stop and think. Let him understand that this is not a record of true religion, only the evidence of a lack of it, and he will then see that it would be well placed as a stamp on the treasure of this world which we are told will corrupt and rust away.

THE *Christian Register* mentions, with hearty commendation, the resolution of the New York State Board of Women Managers of the Columbian Exhibition, asking that the Exposition be kept open on Sunday. Still, although the *Register* comments at some length, it makes no mention of the real issue at stake in this matter.

But it makes up for this in another place by saying, editorially, under the title, "Congress and Christianity":—

"The American Unitarian Association let slip a great opportunity to put itself on record on the right side, when it took action in regard to the Sunday opening of the Columbian Exposition. Without any reference to what should be the proper decision of that question, the true ground would have been that Congress has no right whatever to pass special laws in favor of religion in any form. Before the law and Constitution of the United States, Jew and Gentile, Christian and pagan, stand with equal rights. It is a wonder that no one of us thought of it at the time. It is a wonder that, when opinion was divided as to what recommendation we should make to Congress, no one was wise enough to arise, and say that the whole scheme was foreign to the temper of Unitarianism and the spirit of our Government. We have been consistent heretofore in our opposition to the attempt to legislate Christianity into the Constitution of the United States; and now, unthinkingly, we fall into the trap set by the adversary of religious liberty, and go on record with the request to Congress that it shall take action in regard to the observance of the Christian Sunday. Are we mistaken when we say that the mere mention of this fact will convince all our readers that we might have taken higher ground in our May meeting? The question is likely to come up in our autumnal meetings. Let us fall back upon our record and fundamental principle, and say that all special legislation by Congress in regard to Christianity or any of its institutions, except to declare liberty of conscience to all men, is foreign to the spirit of our institutions. We see what has come of such legislation. Could anything be more pitiful than the readiness of habitual Sabbath breakers to put them-

selves on record, for political purposes, as being in favor of the 'Christian Sabbath'?

"The precedent is a dangerous one. Once let the question as to Christianity come before Congress; and who does not see that there is definite danger that a majority of senators and representatives will vote that Christianity is the law of the land, that this is a Christian Nation, and that we are bound to support by law Christian principles and to forbid unchristian practices?"

"If, through inadvertence, we have slipped away from our well-defended post, let us make haste to renew our vigilance. There can be no doubt that every advocate of 'Christianity in the Constitution' has taken courage at his success in vindicating the honor of the 'Christian Sabbath' by voting a restriction on the loan granted to the Columbian Exposition. There can be no doubt that the next step will be taken with greater confidence and more hope of success. It is equally certain that, to make our influence felt, we must not merely support the legislation that we like, and oppose that which is not of our way of thinking, but we must resist all legislation which has the slightest tendency to limit religious liberty in belief, spirit, and practice. Let us remember that it was Anne Hutchinson's fruitful maxim, 'No man a delinquent on account of creed,' which put the spirit and letter of religious liberty into the Massachusetts Bill of Rights and the Constitution of the Commonwealth."

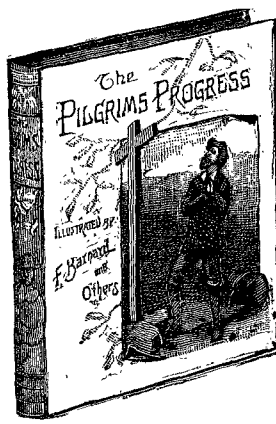
THE Baptist ministers of the city of Chicago, in their Conference held Monday, October 3, passed resolutions endorsing the action of Congress in regard to requiring the gates of the Exposition to be closed on Sunday, and protesting against the repeal of the same by that body, when it shall again assemble. Mayor Washburne and other prominent citizens, were severely censured for their opposition to the Sunday closing act. It was noticeable that the Conference was not a unit, although the vote was declared to be unanimous. Some left before the vote was reached, and many that were present did not vote on either side.

There were about sixty ministers at the Conference. This is the first action this Conference has taken in favor of Sunday legislation. About one year ago, the same body had a similar matter under consideration, which provoked an animated discussion, in the course of which a prominent minister solemnly arose, shaking his arms, saying, "I imagine I can again hear the chains rattling on the arms of conscientious Baptist ministers."

These ministers are the representatives of the church that in the days of Cotton Mather, declared that it was not within the realm of the State to enforce obedience to any one of the first four commands of the Decalogue, for the reason that they alone related to man's duty to his God.

CONGRESSMAN HEMPHILL is Mayor of Atlanta; he is also Chairman of the House Committee on the District of Columbia, which, during the last session of Congress, reported favorably to the House the bill to prohibit the sale and delivery of ice on Sunday in the District of Columbia, as well as the provision punishing profanity in the District. It seems that as Mayor of Atlanta Mr. Hemphill is keeping up the record made in Congress on this question. Not long ago the Atlanta City Council passed an ordinance allowing the Atlanta Parcel and Express Company to deliver ice cream and such commodities on Sunday. This measure Mayor Hemphill promptly vetoed.

There was a ground upon which this measure should have been vetoed; it was not upon this ground, however, that Mr. Hemphill's veto was based. The Atlanta City Council has no right to say that the parcel delivery shall or shall not serve its customers on Sunday, any more than on any other day. If the veto had stated this and called for the repeal of other existing similar ordinances it would have taken the proper position; not otherwise.



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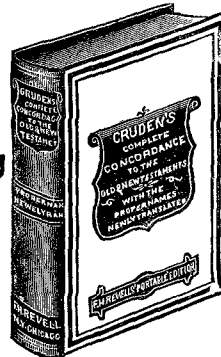
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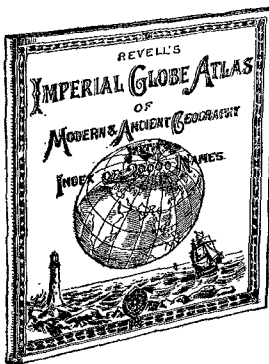


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NEW YORK, OCTOBER 20, 1892.

NOTE.—Any one receiving THE AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered THE SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

A QUESTION has been asked concerning the editorial article, "What Constitutes a Union of Church and State," which appeared on the second page of THE SENTINEL of October 6. The inquiry is, Was it the action of the bishops in deciding what was the Christian religion that formed the Roman Papacy? We answer, No. The next to the last phrase in the last sentence of the article referred to, should have been a separate sentence, or better yet, the beginning of a paragraph. It was designed to refer, not alone to the action of the bishops, but to those things also which led up to that action, and culminated in it. The editorial staff of THE SENTINEL is a unit on the questions discussed in its columns, and the paper will take no back step.

We have no further news as yet from the Tennessee persecutions. But this is not strange inasmuch as the Tennessee Inquisition, like the Spanish Inquisition, is a star-chamber affair. Its work is done in secret, and the results are fully known only when warrants are served. It is not in its secret methods, however, that this Tennessee Grand Jury is peculiar, but in the fact that turning aside from its legitimate work, it has become an engine of religious persecution. Without doubt some of the Springville Adventists have been indicted, and will in due time be arrested; and in due course convicted and imprisoned, for the horrible offense of working on a day that other people devote, to a limited extent, to church-going, and very largely to visiting and other forms of pleasure-seeking.

THE *Christian Cynosure* sees in the completion of a railroad from Jaffa (ancient Joppa) to Jerusalem an indication of the fulfillment of the promise recorded in Ezekiel 37:21-27:—

Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land. . . . And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes; and do them. . . . My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.

This is a divine promise and will certainly be fulfilled; but just how a railroad is going to help the matter is not

clear. David is dead, and has been for a very long time. It is evident, therefore, that the promise is not one to be fulfilled in this age nor in a temporal sense. It is evidently a promise of the reign of Christ, the Son of David, and is to be accomplished by a resurrection of the dead in Christ. This done, the Lord will scarcely need a railroad to gather his people. For "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31. The promises of God are not to be fulfilled by railroads, nor yet by acts of Congress, the National Reformers to the contrary notwithstanding.

A NEW religio-political reform has been inaugurated in this country by "General" Maybell and wife, late of San Francisco, now located at 19 Clinton Place, this city.

To a reporter of the *Sun* who recently interviewed him, the General said:—

Our methods are different from those of the Salvation Army. That organization redeems individuals for the next world. We believe in trying to redeem them for this world. We are here to persuade them that the kingdom of heaven is at hand, and to make everybody happy. We do not deal in futures. We take care of the present.

All through our religion are the symbols of the male and the female, and our trinity is the father, the mother, and the son, or the people. The motherhood is as necessary as the fatherhood, and we sing:—

Glory be to the fatherhood; that is wisdom;
Glory be to the motherhood; that is love;
Glory be to the people; that is the children;
God in three persons, blessed trinity.

Our creed is practical. We believe in politics. Politics is the expression of the male, and religion is the expression of the female. Both should co-operate. Religion is the architect and politics the builder. To reform the world we must see that politics does its work properly. We are political evangelists, and we are practical in our methods.

If we can get 5,000 followers here as earnest as those of the Salvation Army we can turn this Government upside down and reform it. It sounds like a wild theory, but it isn't, and I know it. There are many new things in our religion, and woman is one of them. The Trinity of the Father, the Son, and the Holy Ghost does not mention woman. To have love we must have woman.

In our army the woman's rank is equal to the man's. When the army becomes strong enough to control elections women shall have her share of offices. Religion is the first and great commandment of our creed and politics is its law.

It may be two weeks more before we can hold any meetings here, but I tell you that as soon as we open up, our influence will be felt. We have new ideas: they are simple and they are practical. The Church of to-day preaches for the future. That is good, but how about the present? Let us take care of that first, and take the kingdom of heaven which is at hand.

Let us take it by practical methods. The Republican Party appeals to the head and includes the thinking men. The Democratic Party appeals to the heart and includes those in whom sentiment predominates. Both must go.

General Maybell may never be able to secure his 5,000 followers, but his idea of moral reform by means of political action is the popular one because it promises large results from very small effort. It is National Reform in Salvation Army

guise, and may be one of the forces to contribute to the complete and perfect setting up of the American papacy under the name of Protestantism.

MR. CRAFTS is sometimes unfortunate in his statements, but never more so, for his own cause, than when at Coin, Iowa, September 20, he stated that "by writing letters twenty ministers in Kentucky made the congressmen from that State believe that the whole State was in favor of Sunday closing." This is really a confession of fraud—that the twenty ministers deliberately deceived congressmen in the interests of the "American Sabbath."

BUT it is not alone when speaking that Mr. Crafts says things which a more careful man would not say, and which a more conscientious man never would have occasion to say concerning a cause in which he was enlisted. An example of this is found in *Our Day* for October. Of the Sunday closing proviso to the World's Fair appropriation, Mr. Crafts said:—

Professed friends of the Sabbath who have not helped to secure this victory by petition or letter or both may well hide their faces in shame. Fully 150,000 petitions were sent to pastors in the mails by great labor and at great cost, of which 100,000 should have come back from that number of religious organizations of various kinds, but not ten thousand of these organizations have so petitioned.

And yet, in the very same paragraph, indeed in the sentence just preceding this quotation, Mr. Crafts claims forty million people as desiring the closing of the Fair on Sunday. According to his own showing not ten thousand out of a possible 100,000 religious organizations in this country petitioned for Sunday closing even when the matter was brought home to their very doors and they were asked to do so. Then what authority has Mr. Crafts for claiming that these people who neglected, if they did not positively refuse, to petition, were in favor of something they never asked for.

As a matter of fact very many of the people who have been counted again and again, some of them several times over, as petitioners in favor of the Sunday closing of the Fair, are entirely indifferent upon the subject; while many of them are, like Bishop Potter and the *Christian Union*, in favor of having the Fair open at least a portion of Sunday. It is a bad cause that compels resort to the methods employed by Mr. Crafts and his coadjutors.

THE AMERICAN SENTINEL.

A WEEKLY PAPER

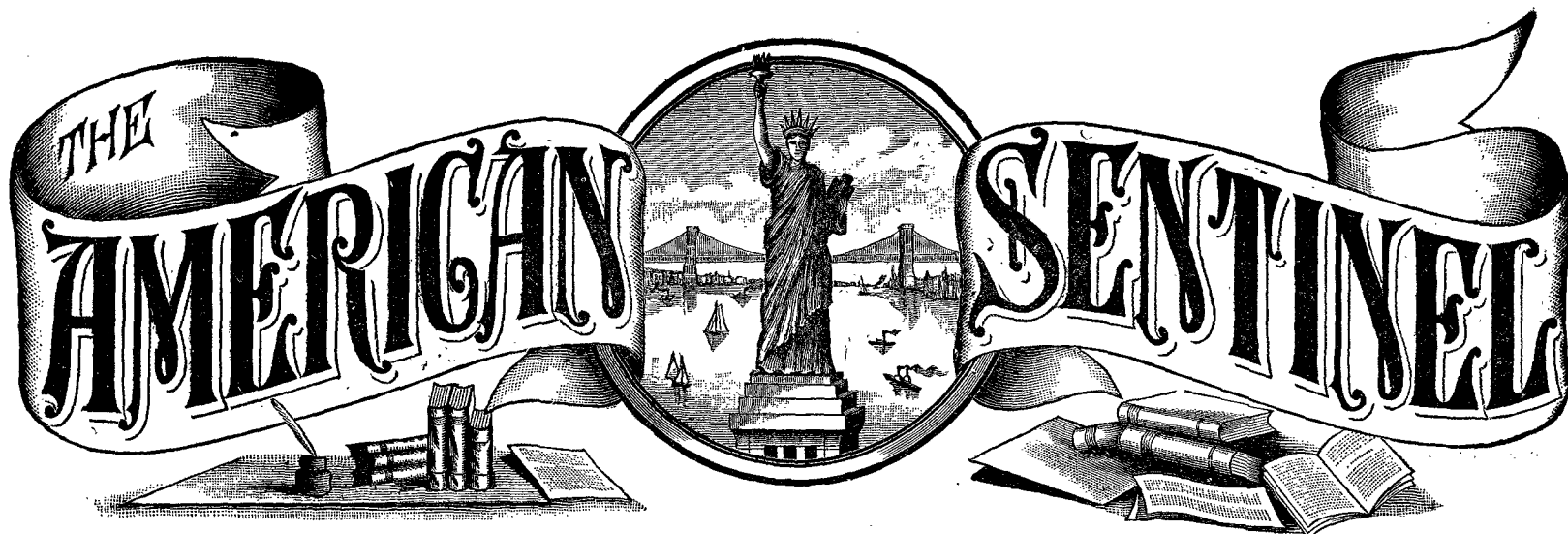
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EDITOR, - - - ALONZO T. JONES,

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THERE is a phase of the Sunday legislation by Congress that has not been set forth as it deserves to be outside of the record of the proceedings of Congress itself. We refer to that phase of the subject in which Congress assumed the position of interpreter of the divine law.

—o—

In the *Congressional Record* of July 10, 1892, page 6614, is the following:—

MR. QUAY.—On pages 122, line 13, after the word "act" I move to insert:

"And that provision has been made by the proper authority for the closing of the Exposition on the Sabbath day."

The reasons for the amendment I will send to the desk to be read. The Secretary will have the kindness to read from the Book of Law I send to the desk, the part enclosed in brackets.

THE VICE-PRESIDENT.—The part indicated will be read.

The Secretary read as follows:

"Remember the Sabbath day to keep it holy: six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

—o—

THE foregoing is all that was said or done in relation to the question that day. The next legislative day, however, the question was taken up and discussed. The debate was opened by Senator Manderson of Nebraska. And in the *Record* of July 12, pages 6694, 6695, 6701, we read as follows:—

The language of this amendment is that the Exposition shall be closed on the "Sabbath day." I

submit that if the senator from Pennsylvania desires that the Exposition shall be closed upon Sunday, this language will not necessarily meet that idea. The Sabbath day is not Sunday.

The words "Sabbath day," simply mean that it is a rest day, and it may be Saturday or Sunday, and it would be subject to the discretion of those who will manage this Exposition, whether they should close the Exposition on the last day of the week, in conformity with that observance which is made by the Israelites and the Seventh-day Baptists, or should close it on the first day of the week, generally known as the Christian Sabbath. It certainly seems to me that this amendment should be adopted by the senator from Pennsylvania, and, if he proposes to close this Exposition, that it should be closed on the first day of the week, commonly called Sunday.

Therefore I offer an amendment to the amendment, which I hope may be accepted by the senator from Pennsylvania, to strike out the words, "Exposition on the Sabbath day," and insert "mechanical portion of the Exposition on the first day of the week, commonly called Sunday."

MR. QUAY.—I will accept the modification so far as it changes the phraseology of the amendment proposed by me in regard to designating the day of the week on which the Exposition shall be closed.

THE VICE-PRESIDENT.—The senator from Pennsylvania accepts the modification in part, but not in whole.

MR. HARRIS.—Let the amendment of the senator from Pennsylvania, as modified, be reported.

THE VICE-PRESIDENT.—It will be again reported.

THE CHIEF CLERK.—On page 122, line 13, after the word "act" it is proposed to amend the amendment of the committee by inserting:

"And that provision has been made by the proper authority for the closing of the Exposition on the first day of the week, commonly called Sunday."

This amendment was afterward further amended by the insertion of the proviso that the managers of the Exposition should sign an agreement to close the Fair on Sunday before they could receive any of the appropriation; but this which we have given is the material point.

—o—

ALL of this the House confirmed in its vote accepting the Senate amendments. Besides this, the House had already, on its own part, by a vote of 131 to 36, decided that Sunday is the "Christian Sabbath;" and by a vote of 149 to 11 that the seventh day is not the Sabbath. And thus did the Congress of the United States, at the dictate of the churches, not

only take sides in a religious controversy and discuss and decide a religious question, but put itself in the place and assume to itself the prerogative of authoritative interpreter of the divine law. For, from the official record of the proceedings there appears these plain facts:

1. The divine law was officially and in its very words, adopted as containing the "reasons" and forming the basis of the legislation. In other words, the legislation proposed only to enforce the divine law as quoted from the Book.

2. Yet those to whom the legislation was directed and who were expected to execute its provisions were not allowed to read and construe the divine law for themselves; and this for the very reason that there was a possibility that they might take the divine word as it reads and as it was actually quoted in the official proceedings, and shut the Exposition on the day plainly specified in the divine word which was cited as the basis and authority for the action taken.

3. Therefore to preclude any such possibility, Congress assumed the prerogative of official and authoritative interpreter of the divine law, and declared that "the first day of the week, commonly called Sunday," is the Sabbath of the fourth commandment of the divine law—that "the first day of the week, commonly called Sunday," is the meaning of the word of the Lord which says: "The seventh day is the Sabbath of the Lord thy God."

—o—

THIS is what the Congress of the United States has done. And in the doing of it, has violated every rule and every principle that governs in the interpretation of law. A leading rule for the interpretation of law is this:—

In the case of all law, it is the *intent* of the law-giver that is to be enforced.

What then was the intent of the Law-giver when the Sabbath commandment was given? Did the Lawgiver declare, or show in any way, his intention? He did. He declared in plain words that the *seventh* day is the one intended to be ob-

served. Nor did he leave them to decide for themselves which day *they* would have for the Sabbath. He did not leave it to the people to interpret his law for themselves, nor to interpret it at all. By three special acts every week, kept up continuously for forty years, the Lord showed his intent in the law. The people were fed on the manna in their forty years' wanderings between Egypt and Canaan. But on the seventh day of the week no manna ever fell. On the sixth day of the week there was a double portion; and that which was gathered on the sixth day would keep over the seventh day, which it could not be made to do on any other day of the week. By this means the Lawgiver signified his intent upon the subject of the day mentioned in the law quoted by Congress. And by keeping it up so continuously and for so long a time he made it impossible for the people then to mistake his intent; and has left all future generations who have the record of it, without excuse in gathering anything else as his intent than that the seventh day is the Sabbath. Therefore when Congress decided that "the first day of the week, commonly called Sunday," is the meaning of the divine law which says "the seventh day is the Sabbath," it plainly set itself in contradiction to the word and intent of the Most High.

—o—
ANOTHER established rule is this:—

"When words are plain in a written law, there is an end to all construction; they must be followed." And, "Where the intent is plain nothing is left to construction."

Are the words of this commandment quoted by Congress, plain words? They are nothing else. There is not an obscure nor an ambiguous word in the whole commandment. Then under the rule there is no room for any construction; much less is their room for any *such* construction as would make the expression "the seventh day" mean "the first day of the week, commonly called Sunday." Fitting to the point the New Testament has given us an interesting and important piece of narrative. In Mark 16:1, 2, are these words:—

And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

These people arose *very early in the morning* of the first day of the week; yet *the Sabbath was past*. Now Congress has legislated to secure respect for the Sabbath on "the first day of the week." Such a thing can never be done however; because Inspiration has declared that the Sabbath is past before the first day of the week comes. It matters not how early our illustrious and devout Congress and the World's Fair Commission, may get out and around "on the first day of the week, commonly called Sunday," they will be too late to find the Sabbath there, for the Lord says that *then* it is "*past*."

—o—
AND it is the Sabbath according to the commandment, too, that is past when the first day of the week comes—the Sabbath according to this very commandment which Congress has officially cited. Here is the record:—

And they returned and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had

prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in and found not the body of Jesus. Luke 23:56 and 24:1-3.

Here is the plain word of the Lord stating plainly and proving conclusively that "the Sabbath day" according to the very commandment which Congress has officially cited, is the day *before* "the first day of the week, commonly called Sunday," and that the Sabbath day, according to this commandment *is past* before "the first day of the week, commonly called Sunday," comes at all, no matter how early they may get up the first day of the week.

—o—
It is true that the churches are at the head of all this, and that Congress did it at the dictation and under the threats of the churches. It is true that the churches have put this false interpretation upon the commandment, and then saddled it off thus upon Congress. This is all true, but that does not relieve Congress from one whit of the guilt of perverting the law of the Most High, of forcing into that law a meaning that was never intended to be there, and of putting itself in the place of God and assuming the office of interpreter of his laws. Congress had no business to allow itself to be forced into such a position. Judge Cooley—"Constitutional Limitations," page 67—says:—

A court or legislature which should allow a change of public sentiment to influence it in giving to a written Constitution a construction not warranted by the intention of its founders, would be justly chargeable with reckless disregard of official oath and public duty.

The theologians gave to the Sabbath commandment a construction which was not in any sense warranted by the intention of the Author of the commandment. They then went to Congress and demanded with threats that it allow itself to be influenced, by these theological sentiments and political threats, to give to the written Constitution of the Government of the living God, a construction which is not in any sense warranted by the intention of the founder of that Constitution. And our national Legislature did allow this sentiment to influence it into doing that very thing. Such a thing done to a human Constitution, an earthly statute, being justly chargeable to reckless disregard of official oath and public duty, what must be chargeable against such an action with reference to the divine Constitution and the heavenly law? The national Legislature—the Congress of the United States—has allowed the churches to draw it into the commission of an act with reference to the Constitution and laws of the living God, which if done only with the laws of men would be reckless disregard of official oath and public duty. And both Congress and the churches are without excuse in the doing of it.

—o—
By this legislation, at the dictate of the churches, Congress has distinctly and definitely put itself and the Government of the United States into the place where it has established, and proposes to enforce, the observance of an institution as sacred, and as due to the Lord, which not only the Lord has neither established nor required, but which is directly contrary to the plain word of the Lord upon the subject of this very institution and its observance as due to the Lord. And in the doing of this Congress has also been

caused to assume to itself the prerogative of authoritative interpreter of Scripture for the people of the land and for all who come into the land; and puts itself in the place of God by authoritatively deciding that an observance established and required by the State, and which it calls the Lord's, is the Lord's indeed, although the Lord plainly declares the contrary.

—o—
IN thus submitting to the dictates of the churches, and making itself the official and authoritative mouthpiece for the theological definitions and interpretations of the divine law, the Congress of the United States has given over the Government of the United States into the hands of the combined churches. A forcible American writer has long ago stated the principle thus:—

To permit a church—*any* church—to dictate, beforehand, what laws should or should not be passed, would be to deprive the people of all the authority they have retained in their own hands, and to make such church the governing power, instead of them.*

This is precisely what has been done before the eyes of the people of the United States in this Sunday legislation of the Fifty-second Congress. The combined "evangelical" churches, including the Catholic Church, as a united body on this question, did dictate under threats that this law should be passed. Congress did permit it, and did yield to the dictation. And in so doing it did deprive the people of the governmental authority which they had retained in their own hands by the Declaration and the Constitution; and did make the churches the governing power in the Government, instead of the people. "Government of the people, by the people, and for the people," is gone; and there has been established in its stead, the subjection of the people, by the churches, and for the churches.

This the Congress of the United States has been led by the churches to do. And in the doing of it, it has caused this enlightened Nation, the example and glory of the world, to assume the place and the prerogatives of the governments of the Middle Ages in enforcing the dogmas and the definitions of the theologians, and executing the arbitrary and despotic will of the Church. And it is a burning shame.

A. T. J.

Religious Legislation.

[The St. Paul Daily News has expressed its editorial views upon the effort to secure, in the coming session of Congress, a reversal of the action of the last session in the passage of the Sunday closing proviso attached to World's Fair appropriations. The editorial expression of the News is republished below.]

CONGRESS has been rather freely criticized for its action in attaching to the World's Fair grant, a proviso that the Fair must not be open on Sunday, and a movement has been started to secure the abrogation of this provision at the December session. It is felt, and not without considerable reason, that the recent action of Congress is inconsistent with the principles of individual liberty of conscience, upon which our Government was founded, and may be looked upon as a direct movement in favor of the union of Church and State. Prompted by this sentiment, the promoters of the new movement call on the people to hold meetings all over the country, and pass reso-

*Hon. Richard W. Thompson, "The Papacy and the Civil Power." Page 45.

lutions requesting and instructing their representatives in Congress to vote for the repeal of the Sunday closing condition in the World's Fair appropriation.

This appeal will scarcely be without some effect, and many meetings of the kind desired will doubtless be held as soon as the presidential election excitement is over, when there will yet be time left to take action on the other matter. The condition imposed by Congress appears on its face to be in direct violation of the First Amendment to the Constitution of the United States, which provides that Congress shall pass no laws respecting the establishment of any religion or prohibiting the exercise of any religion. Judge Storey, one of the ablest judges, declared that the object of the framers of the Constitution was not alone to prevent the establishment of a national religion, but also to prevent any religious legislation. Now a minority of the population of the country come forward and say they want legislation and Congress yields to them, utterly ignoring the vast majority who have protested against any such interference with their constitutional rights.

Religious Proclamations.

AN interesting question arose recently, in this State, in regard to the President's Proclamation declaring October 21st a legal holiday. The Governor of New York issued no proclamation; and the question that arose was, "Does the President's Proclamation make the 21st of October a legal holiday in New York?" The law of New York makes New Year's Day, Washington's Birthday, Memorial Day, Fourth of July, Labor Day, Christmas, and every general election day, public holidays; also any other day appointed or recommended, by the governor of the State or the President of the United States, as a day of thanksgiving or fasting and prayer, or other religious observance.

The view of the matter generally taken in this city was thus expressed by a leading lawyer:—

The President of the United States has appointed or recommended that Friday, October 21, 1892, be set apart as a holiday, and in that proclamation the President recommends that the people cease from their daily vocations and devote themselves to such exercises as may best give honor to the discovery of America. He further recommends that the people assemble in the churches, and by religious exercises, in a fitting manner, give expressions of gratitude to Divine Providence for the divine care which has directed our history and blessed our people. By this proclamation the President has set aside this day especially for religious observance, and by so doing he has brought the day within the provision of the New York statute as being one set aside for religious observance. It seems to me there can be little doubt that the President's proclamation makes October 21, 1892, a legal holiday in the State of New York.

It does not seem necessary that the Governor of the State of New York should make any proclamation upon this subject in order to make to-morrow a legal holiday any more than it would be for the Governor to make a proclamation making New Year's Day a legal holiday, for the New York State statute makes any day set apart by the President of the United States for religious observance a holiday just as much as the same statute makes New Year's Day a legal holiday.

It has so long been the custom in this country for the President and the governors of the several States to appoint an annual thanksgiving day that very few people think strange that it should be so, and never stop to inquire as to the propriety of a civil ruler setting apart a day for religious purposes. But the way in which this has been put in the foregoing

legal opinion, presents this matter in a little different light. In this opinion it is said, and correctly so too, that the day was "set apart by the President of the United States as a day of religious observance." This leads to the inquiry, What right has the President, or any other civil officer, to set apart a day for religious purposes?

The framers of the Constitution certainly had no thought of conferring upon the President the power to set apart days for religious purposes. President Jefferson, who certainly understood the real intent of the Constitution as well as any man, refused to issue any religious proclamation, and in a letter to Rev. Mr. Miller, near the close of his second term, gave his reason thus:—

I consider the Government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, disciplines, or exercises.

Under the rule laid down by Chief Justice Waite, namely, that to ascertain the meaning of the First Amendment to the Constitution, we must go "to the history of the times in the midst of which the provision was adopted," religious proclamations are clearly excluded. Of this amendment Jefferson said that it directly precluded the United States from assuming an authority over religious exercises.

To the plea that a thanksgiving proclamation was only a recommendation, Jefferson said:—

But it is only proposed that I should recommend, not prescribe, a day of fasting and prayer. That is, that I should indirectly assume to the United States an authority over religious exercises, which the Constitution has directly precluded them from. It must be meant, too, that this recommendation is to carry some authority, and to be sanctioned by some penalty, on those who disregard it; not, indeed, of fine and imprisonment, but of some degree of proscription, perhaps, in public opinion. And does the change in the nature of the penalty make the recommendation less a law of conduct for those to whom it is directed?

Concerning the effect of such proclamations on religion itself, Jefferson said:—

I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercises, its discipline, or its doctrines; nor of the religious societies, that the general Government should be invested with the power of effecting any uniformity of time or matter among them. Fasting and prayer are religious exercises; the enjoining them an act of discipline. Every religious society has a right to determine for itself the times for these exercises, and the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands, where the Constitution has deposited it.

Jefferson and Madison were the two men mainly instrumental in securing the First Amendment to the Constitution, and both regarded it as interdicting any official recognition of religion whatever. Mr. Madison in a letter to Edward Livingston, July 10, 1822, said:—

There has been a deviation from the strict principle in the executive proclamations of fasts and festivals.

If it be urged that Madison himself issued such proclamations, it will be sufficient to answer that in this same letter to Mr. Livingston, and directly upon this subject, he said:—

Whilst I was honored with the executive trust, I found it necessary, upon more than one occasion, to follow the example of my predecessors.

Mr. Madison offers an excuse but no justification for his action. But we now see that what was then only a custom has now come, especially in the light of the Supreme Court decision of February 29, 1892, to be regarded as law. But this only illustrates the danger in such cus-

toms. Jefferson boldly maintained that the First Amendment prohibited the issuing of religious proclamations; Madison assented to the proposition but yielded to the custom under protest, but now our President assumes without scruple to set aside a day especially for religious observance and directs the churches how they shall observe it, and everybody meekly and unquestioningly accepts his action as all right. The Nation or at least those religiously inclined in it worship as their high priest—such at least for the occasion—directs. And such direction is clearly in violation of the intent of the framers of the First Amendment to the Federal Constitution. C. P. B.

What Are The Facts?

ON the first day of last February, the *Mail and Express* of this city, published the following dispatch from Chicago:—

THE INFIDELS' SCHEME FAILS.

SALOON-KEEPERS IN CHICAGO FAVOR CLOSING THE WORLD'S FAIR ON SUNDAY.

CHICAGO, Ill., Feb. 1. The efforts on the part of the officers of the Infidel Society, known as the American Secular Union, to enlist the aid of saloon-keepers in the proposed mass meeting to oppose the Sunday closing of the World's Fair have failed. Nine-tenths of the saloon men said they were heartily in sympathy with the movement to close the Fair on Sunday. Nearly all of the Turner Societies and labor organizations in town, however, will unite with them in making a plea for a mass-meeting to be held at Central Music Hall two weeks hence.

Now the same paper denounces the statement as a lie, and has devoted considerable space to "nailing the lie." In order to know the truth of this matter, one of the editors of this paper addressed a letter to the secretary of the National Religious Liberty Association in Chicago, asking him to ascertain if possible, the real position of the saloon-keepers of that city upon the question of Sunday closing, and to communicate to us the result of his investigation. His reply is as follows:—

Chicago, Ill., Oct. 19, 1892.

C. P. BOLLMAN,
43 Bond Street, New York.

Dear Sir: Your letter asking in regard to the statement that the saloon-keepers of this city are opposed to an open Sunday Fair has been received. It is, I think, undoubtedly true that many of the saloon-keepers are opposed to Sunday opening of the Fair. When we were securing our petitions here opposing congressional action closing the Fair on Sunday, we found this to be the case. None of our regular workers made a business of soliciting signatures from saloon-keepers, but they did ask some whom they found standing at the doors of their saloons, and in many cases were told that they did not care to sign a petition that would interfere with the prosperity of their business. A gentleman in this city who secured several thousand names to the petition, told me that he worked among saloon-keepers as well as among other business men, and that he found that some utterly refused to sign the petition; others signed it after it was explained that the principles involved were of more value than their temporary gain from a closed Fair would be; and others signed willingly.

Truly yours,
A. F. BALLENGER.

It thus appears that saloon-keepers like church-members are divided upon the question of Sunday closing of the great Fair. It seems very likely that the proprietors of those saloons adjacent to the Fair grounds would like an open Fair, trusting to be benefited by the increased Sunday traffic that might reasonably be expected to come to them. Those in other parts of the city doubtless feel that they would do a better business on Sunday if the Fair were closed. This is the

reasonable view of the matter, and clearly indicates that a large majority of the Chicago saloon-keepers are not in favor of keeping the great Fair open on Sunday; for comparatively few of them could hope to be benefited by anything that would regularly attract people to one particular part of the city.

This conclusion corresponds also with statements made by others. In a letter to the *Boston Investigator*, of October 19, Mrs. M. A. Freeman, Corresponding Secretary of the American Secular Union, says:—

When the American Secular Union mass-meeting was held last winter, the saloons were visited by members of the board. Not a saloon-keeper would contribute toward the effort to secure an open Fair on Sunday. Every one declared in favor of Sunday closing. They wouldn't endorse a movement, they said, that was so plainly opposed to their own interests.

The conclusion seems irresistible that in this matter of Sunday closing a large majority of the saloon-keepers of Chicago, and the Sunday preachers are of the same mind—they expect to be mutually benefited by excluding people from Jackson Park one day in the week. C. P. B.

Sad Words from Tennessee.

THE following extract from a private letter written by an old gentleman of seventy-five, a member of the Springville Seventh-day Adventist Church, at Springville, Henry County, Tenn., tells its own story:—

I have been thinking to-day a good deal about what we would do if I should be sent to jail the latter part of January, as I certainly would be if tried for Sunday work. I presume we would have to hire a boy to take care of our little stock. I can hardly see how the family would get along without some one, and, further, if I am imprisoned about February 1, it would prevent me getting any crop in next season. But perhaps it is wrong to borrow trouble on account of these things, and perhaps I may not be among the arrested ones. The Lord will provide, and I hope I may have sustaining grace for every trial. Let us hear from you when you can find time to write, and pray for us all that we may overcome through the blood of the Lamb.

Four days later another letter from the same hand says:—

I am indicted along with some thirteen others of our church, for working on Sunday. Brother Ward told me so yesterday evening. Just who are indicted we do not exactly know. The sheriff told the person who told Brother Ward that we would be arrested either this week or next. Now what we shall have to do will be to shape ourselves as best we can for my imprisonment somewhere near Feb. 1, 1893, as conviction is sure to be the result of trial for working on Sunday. I suppose we may be allowed to go on one another's bond for our appearance at court.

The first extract told its own story. The two together tell their story. What is the story which they tell? Is it a story of the enforcement of just laws, in harmony with the injunction, "Love thy neighbor as thyself"? Is it a story of neighborly loving kindness. Does it emphasize the boast that here, in this land of the free, equal and exact justice is meted out to all? Or does it mark as with the thunder clap of approaching doom,—that all our boast has become a mockery? Justice hides her face in shame. Equality before the law is at an end. Persecution reigns. Children are called before grand juries to criminate their parents as to their non-observance of a religious doctrine. Old age is threatened with the shame of public trial and the danger to life and health in confinement to the county jail, or labor in the chain-gang on public roads. Neighborhood inquisitors

insinuate that there is no reason why women also should not suffer equal penalties for their loyalty to conscience and their courage to protest.

It would be no wonder if such things as these should cause the heart to grow weak and language to fail. But this must not be; those who, in truth, love God and neighbor and native land, must speak, and that immediately, with heart of courage and no uncertain voice. W. H. M.

Organizing to Enforce Sunday in California.

A CORRESPONDENT writes from Santa Barbara, Cal., of the formation there, on October 11, of a County Sabbath Union. In the course of the meeting these resolutions were adopted:—

Resolved, 1st. That this organization be called "The Santa Barbara County Sabbath Union," and be auxiliary to the American Sabbath Union.

2d. That it is our conviction, that in the absence of a State Sunday law, immediate efforts ought to be made to secure a county closing ordinance.

3d. We pledge our hearty co-operation with all good people to secure a Sunday law for our State.

4th. We urge upon pastors the necessity of making the doctrine of the Lord's day more prominent in the presentation of gospel truth.

5th. We urge upon Sunday-school teachers and parents the importance of giving larger attention to instruction regarding the Lord's day.

6th. This organization will use its utmost endeavor to prevent the desecration of the Lord's day by ball playing and other forms of popular amusement.

7th. This Union pledges to aid the civil authorities in the enforcement of the existing Sunday ordinance and such others as may be enacted hereafter.

Short addresses were made by different ministers present, in favor of the resolutions, in which it was said by one, in effect, that unless California should soon have a Sunday law on her statute book the work of the gospel would come to a standstill in California. Another said: "Our movement has many opposers, and the worst class of opposition comes from Seventh-day Adventists. The Jews are willing to submit to the law, but Seventh-day Adventists persist in carrying on their business in open defiance to the law of the land. *We must have an effective Sabbath-law*"

The matter of exemption clauses was raised by this question, which was handed in and read: "If we allow an exemption clause in favor of those who conscientiously keep another day as the Sabbath, will not this be used by some who are not Christians, and the law, in a measure, be ineffective?" To this the answer was made that no trouble need be anticipated on that score, "because it can be readily shown, through the people of the community in which such people live, whether they are conscientious in profession or not."

Another minister thought the discussion of that question useless, for, "As for these Seventh-day Adventists—why there is only a handful of them any way, and as for me, I waste no time on them. I don't regard them as worth the powder and shot to blow them up." All present were not of this opinion, for a Presbyterian gentleman arose and said: "I want to say in behalf of these seventh-day people that I know them to be honorable citizens, and just as good Christians as we are. I want to see fair dealing with everybody."

This called out from the minister who had already been most prominent in the meeting a dissertation upon the Sabbath

question, in which he attempted to show that Sunday was really the seventh day, prefacing his argument by the assertion that it was through ignorance that many were deceived in this matter.

At this point a Seventh-day Adventist, who was present, surprised the assembly with a short exposition of the principles of civil and religious liberty, but this same minister, who had advocated the resolutions the most zealously, replied promptly: "It is a fact that Church and State have a nearer relation than most people are aware, in the enforcement of Sunday laws, but the constitutionality of Sunday laws are now no longer a matter of argument. *The Supreme Court has settled that question in its late decision.*" He then read extracts from the opinion of Justice Brewer in the Trinity Church case holding that this is a Christian Nation, etc.

That there was considerable dissent from the positions taken by the resolutions, and those who spoke in their behalf, was shown by the remarks of laymen, and also of some ministers, in conversation after the close of the meeting, when they acknowledged that they believed it an error to attempt any coercion in matters of religion.

Meetings and discussions similar to this which our correspondent has recounted are occurring all over the country. They are very significant. It is worthy to be noticed that Justice Brewer's decision has now become the canon law of the Church and of the land, beyond which it is already impiety to inquire. The tide is rising rapidly.

A Tennessee Paper Disturbed.

THE *Christian Patriot*, published at Morristown, Tenn., is disturbed by the attitude of THE AMERICAN SENTINEL, and says:—

THE AMERICAN SENTINEL is continually yelping and snarling that our Sunday laws, which if enforced would secure to every laborer a Sabbath of rest, is religious legislation; because these laws are founded upon the fourth commandment and the religious convictions of the people.

Let us see. The laws forbidding murder and felonious assaults are founded on the sixth commandment and the religious opinions of the people. The laws forbidding lewdness are built on the seventh commandment and on Christianity. The laws forbidding stealing are founded on the eighth commandment. The laws forbidding perjury are founded on the ninth and third commandments. The law punishing bigamy is established on the first chapter of Genesis.

We trust that no unbeliever will be misled by the ill temper displayed by the *Patriot*, and imagine that Christianity is in any sense responsible for the unkind thrusts contained in the first paragraph of the quotation. All such things are due not to Christianity but to the lack of it.

THE SENTINEL does maintain that Sunday legislation is religious legislation; and this the *Patriot* virtually admits, and attempts to justify it. It is, however, an error to say that laws forbidding murder, lewdness, stealing, perjury, etc., are founded on the law of God as revealed in his word. Such laws existed long before the Scriptures were written, and have always existed among people totally unacquainted with divine revelation. Every offense mentioned by the *Patriot* has been punished by civil law in heathen nations and tribes with absolutely no reference to any divine law, but simply because the practice of any of these things is subver-

sive of civil order and destructive of the most obvious natural human rights.

We learn from Gen. 12:18, 19, that over nineteen hundred years before Christ and almost five hundred years before the giving of the law on Mount Sinai, the king of Egypt recognized the right of Abraham to his own wife. And according to Miss Amelia B. Edwards, and George Rawlinson, both noted Egyptologists, the ancient Egyptians had a social code little behind our own. This does not detract in the least from the law of God as revealed in the Scriptures; it only shows the wisdom of the Creator in implanting in man such a sense of justice as would make existence not only possible but also enjoyable, to a certain extent, even under the darkness of heathenism.

That eminent moral philosopher and Christian, John Locke, thus sets forth this principle in defending the perpetuity of the marriage relation:—

The end of conjunction between male and female, being not barely procreation, but the continuation of the species, this conjunction betwixt male and female ought to last, even after procreation, so long as is necessary to the support and nourishment of the young ones, who are to be sustained by those who got them, till they are able to shift for themselves. . . . Wherein one can not but admire the wisdom of the great Creator, who having given to man foresight, and an ability to lay up for the future, as well as to supply present necessity, hath made it necessary, that the society of man and wife should be more lasting than of male and female amongst other creatures.

The principles thus applied to marriage by Locke, are equally true of all natural social relations; they are indicated by, and the rules that should govern them may readily be deduced from, the very nature of the relations themselves. We are not dependent upon revelation for a knowledge of the mutual obligations resting upon intelligent, social beings; for the Creator has written the laws that should govern human intercourse in the great book of nature, as well as in the volume of his revealed will. This truth is recognized in the Declaration of Independence, in the words: "We hold these truths to be self-evident, that all men are created equal, and that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." The principles of God's moral law are not self-evident. It is true that they appeal to man's better nature when brought home to his conscience by the divine Spirit, but it is nevertheless true that man can not "by searching find out God." It is, therefore, upon the law revealed in nature, and not upon the law revealed in holy writ, that all just civil laws are based.

It is obvious from the principles stated that God could never commit to man the administration of His written law. That law being spiritual is vastly more than a civil code; it is a moral law; and God as the only moral Governor must administer it himself or else abdicate his throne. For if it were the province of the State to interpret and administer the law of God, the subject of that law would ask, not, What does God require? but, What does the State require? Not, What does the law of God say? but, What does the State say about the law of God? Thus, man's thought and loyalty would be diverted from God to his vicegerent, the State.

And not only would men seek merely to know the will of the State, caring little whether or not it was also the will of God, but the State being the divinely ordained interpreter and administrator of the di-

vine law, God himself would be bound by the action of the State. That which the State prohibited would be sin; and that which it permitted would be virtue, regardless of the real purpose of the divine Lawgiver. For it is not supposable that God would clothe the State with authority to define and enforce his law and yet hold the subject responsible for the errors of the State.

But that mistakes are made when the State attempts to define the divine law is admitted. The *Patriot* says:—

We have no laws which are not based directly or remotely on the Bible. Some of them are bad laws; because our exegesis is bad, and they do not truly represent the teachings of the Bible.

And yet men must be governed by such laws under civil penalties even when they believe that they are contrary to the law of God, and when to obey them is to violate their conscientious convictions of duty toward God! Does any man in his sober senses believe that God ever ordained such a system? Does it not the rather bear the impress of "that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God"? C. P. B.

Newspaper Comments on Persecutions in Tennessee.

REFERRING to the recent trials and imprisonments of members of the Seventh-day Adventist Church in Tennessee for working on Sunday, the *Baltimore Sun*, under the head, "Are There Blue Laws in Tennessee?" says:—

A story comes from Tennessee which recalls the old times in Massachusetts when people had their ears cut off, and were branded with hot irons, to promote the cause of religion. . . . To put the brand of a felon upon good citizens merely for obeying their consciences by observing the Sabbath of the Old Testament and engaging in an occupation in a remote field on Sunday, seems to bring back the old days of witch-burning and branding for heresy.

The *Des Moines weekly News*, of October 4, comments upon the same as follows:—

A shameful outrage was recently committed at Paris, Henry County, Tenn., in the trial and punishment of four Seventh-day Adventists for performing ordinary farm labor on Sunday, after having observed the seventh day as the Sabbath. After lying in jail over six weeks, three of these Christian men were, on Monday, July 18, marched through the streets in company with some criminals, and put to work shoveling on the common highway. All three were men of families, one fifty-five and another sixty-two years of age, and all are vouched for as good citizens. Tennessee ought to make haste to make such outrages legally impossible.

The *New York Independent* of October 6, thus expresses itself:—

We have again and again, during the last few years, had occasion to express our profound indignation at the administration of Tennessee law as applied to some country farmers belonging to the Seventh-day Adventist body, who, after having faithfully kept the Sabbath on the seventh day of the week, worked in their field on the first day of the week. This prosecution has been renewed, and three men of families, one fifty-five and another sixty-two years of age, were convicted, and have, during the summer and autumn, been working out their fine, being set to work with criminals at shoveling on the common highway. They refused to pay their fine, declaring that it was unjust, and that they were liable to be arrested again as soon as they were released. We have said before, and we say again, that this is bad law, bad morals and bad religion.

The *Chattanooga (Tenn.) Times*, of October 9, prints the article in the *Baltimore Sun* from which we have above

quoted, styling it "a scathing arraignment of the authorities in our West Tennessee counties, for persecuting good citizens of those communities for working in their fields on Sunday." Continuing, the editor of the *Times* says:—

The citizens in question are Seventh-day Adventists, a church that observes Saturday as its Sabbath, and, when able to do so quietly and so as not to disturb their Sunday-keeping neighbors, work on that day at their usual vocations. The men who were arrested, fined and imprisoned in the cases noticed by the *Sun*, were found to have worked in fields remote from the highway on the first day of the week. The State's Attorney, who prosecuted them told the jury the defendants were good, orderly, thrifty citizens; that their records for morality were above reproach; that they had been guilty of no offense save the violation of a mouldy statute, which clearly meddles with citizens' religious convictions and practices; that they had only labored when they thought it their duty to labor, but that they had nevertheless violated the law; and on this admission of theirs he demanded their punishment. They were, as we have said, fined and flung into a dirty jail, the detention station of vile offenders, where they served out their sentence. One amiable old man, an Adventist, a farmer named King, for a like "offense," was fined, jailed, pursued and worried by the pious attorneys and immaculate courts of West Tennessee until he sickened and died; and his persecutors testified, with one voice, that Mr. King was a good man, and in all, save his working on Sunday, a law-abiding citizen of the most scrupulous kind. Ought not this absurd, injurious, disgraceful law to be repealed? We think it ought.

The Seventh-day Adventist is a considerable and growing religious denomination over the country. It has many intelligent and progressive adherents in this State, Hon. W. P. Tolley being of the number. It has built, and for many years conducted, a great school at Battle Creek, Mich., and owns and conducts at the same place one of the most successful sanitariums in the country, and one of the largest. It has two similar institutions in north-western States. Its directing body desires to build institutions of this kind in the South. One of its prominent ministers and other members of the church, have hoped they might be justified in recommending to the church the founding of a college and sanitarium on Lookout Mountain, near this city; but the miserable persecution of their brethren in West Tennessee has given them pause. The State will probably lose this large investment, since its courts, in one grand division, and prosecuting officers, have displayed toward their fellow-citizens of Adventist faith the spirit that brought into being and kept alive the Spanish Inquisition.

We allow the railroads to haul tens of thousands of tons over the State on Sundays every year. Passenger trains run regularly on Sunday, so do our local trains of transport, and the latter do their best and most profitable day's work on Sunday. Hacks are busy on the first day of the week in all the towns. Our wives or servants do rather more cooking on that day than on any other. The newspapers find it the most profitable day of publication. All these are secular affairs; and yet we permit a lot of bigots to haul up and punish inoffensive Christians, because they feel they can not afford to be idle two days, and their conscience demands that they devote the seventh day to the worship of God.

Repeal this miserable relic of the Blue Laws, that we inherited from North Carolina, on whom it was imposed by bigots of the last century.

The *Chicago Herald* of Oct. 15, says:—

It seems as if a deep laid scheme were entered into to crush the Adventists.

Champions of Sunday Laws but Violators of Other Statutes.

PERHAPS there is no class of individuals who spend more of their energies dwelling upon the importance of obeying the laws than the representatives of the several organizations that have sprung into existence in the last few years for the purpose of enforcing Sunday laws. A favorite argument with these people is that these Sunday laws should be enforced because it is subversive of good government to allow statutes so plain as the Sunday laws in most of our States, to be trampled upon with impunity. They in-

sist that the people must be compelled to obey the laws, and rest on Sunday. Just how much this talk is actuated by the true principles of patriotism and a desire to observe laws that are generally admitted to be good, may be seen quite clearly by giving a little attention to some things that are now being done in Chicago by these Sunday closing advocates.

On Sunday afternoon, September 25, a mass-meeting was held in Chicago for the purpose of creating sentiment that would induce the merchants on the "West Side" to keep their stores closed on Sunday. The Chicago papers in reporting the meeting made the fact quite prominent that it is proposed to boycott all the merchants who would not close their places of business on the "American Sabbath." That the papers were not unjust in making these statements may be seen from the following preamble and resolution which was adopted at the meeting:—

WHEREAS, It is contrary to the laws of Illinois and against the express wish of the people of Chicago, propagated through the churches and labor organizations through the agency of the daily press, for the clothing stores to open their doors on the Sabbath day; and,

WHEREAS, The citizens of the West Side, in mass-meeting assembled, on this Sunday, September 25, do earnestly protest against the continuance of this evil; therefore, be it

Resolved, That it be the sense of this meeting that we, the purchasing public of this, the West Side, do agree not to purchase any goods sold by any store that may keep open its doors on the Sabbath.

This resolution in the most express terms declares a general boycott. They combine together "not to purchase any goods sold by any store that may keep open on the Sabbath. No matter what may be thought or believed in regard to the sanctity of Sunday, and whether or not it be a Christian institution, it must be admitted that the boycott is not a Christian method of compelling the merchants of Chicago to keep the day, in order to give some of their clerks an opportunity to obey it without losing their job. The individual who does not have enough faith in the principles of the Christian religion to lead him to observe the day without having it fixed so that he can do it without the risk of losing his job, has not learned the first principles of Christianity.

But notice that the first preamble to this resolution starts out with a tribute of respect to the laws of Illinois, of course reference being made to the laws in regard to Sunday. If these champions of law have read the statutes of Illinois very extensively, they have without doubt observed the following, taken from the "Revised Statutes of Illinois," Chicago Legal News Co., edition of 1887, edited by Harvey B. Hurd, page 438:—

If any two or more persons conspire or agree together, or the officers or executive committee of any society or organization or corporation, shall issue or utter any circular or edict as the action of or instruction to its members, or any other persons, societies, organizations or corporations, for the purpose of establishing a so-called boycott or BLACK LIST, or shall post or distribute any written or printed notice in any place with the fraudulent or malicious intent wrongfully and wickedly to injure the person, character, business, or employment, or property of another, or to obtain money or other property by false pretenses, or to any illegal act injurious to the public trade, health, morals, police, or administration of public justice, or to prevent competition in the letting of any contract by the State, or the authorities of any counties, city, town, or village, or to induce any person not to enter into such competition, or to commit any felony, they shall be deemed guilty of a conspiracy; and every such offender, whether as individuals or as the officers of any society or organization, and every person convicted of conspir-

acy at common law, shall be imprisoned in the penitentiary not exceeding five years, or fined not exceeding \$2,000, or both.

Now we submit the question in all candor, whether it is not just as wicked to trample under foot this law of Illinois against boycott, as it is to obliterate the Sunday statute; or will these Chicago people who are holding these mass-meetings in favor of the Sunday law insist that it is all right to trample under foot every other law of the State if need be, in their frantic zeal to enforce the observance of Sunday. And we would continually hold the matter up before all the people that such methods of procedure are anything else but Christian. No one should allow himself to be ensnared into such wickedness and folly.

A. O. TAIT.

Intolerance Becoming Apparent.

It is every day becoming more apparent that there exists in this country in the hearts of men, an intolerance which few supposed could co-exist with the culture, enlightenment, and Christian sentiment of our Republic. The surprise at the discovery of this intolerance is only equaled when the apologies of its defenders are examined, as the following correspondence will prove.

The correspondence resulted from a document sent out by the National Religious Liberty Association, narrating how three Seventh-day Adventist farmers of Henry County, Tenn., were imprisoned for forty-five days, and afterwards worked in the chain-gang on the highway, for the crime (?) of performing common labor on their own premises on Sunday, after observing the previous day as the Sabbath.

Cincinnati, Ohio, Oct. 4, 1892.

"MR. A. F. BALLENGER,
"Chicago, Ill.

"Dear Sir: The observance of Sunday as a day of rest is required by our civil ordinances, enacted by our people in self government.

"Any one who can not keep our laws should be punished, or he should go to some other country where the laws suit him.

"The observance of Sunday as a day of rest from ordinary labor, does not exclude the enjoyment of rational and healthy recreation, and has nothing to do as a civil institution, with the worship of God. Any one is privileged to worship God in his own way, on Sunday or any other day of the week, or every day in the week.

"There is no persecution, nor any abridgment of religious liberty in our civil laws relating to the keeping of Sunday as a day of rest from the performance of common labor.

Yours truly,

D. W. MILLER,

Editor *Carriage World*."

"Chicago, Ill., Oct. 6, 1892.

"MR. D. W. MILLER,

"Editor *Carriage World*,

"Cincinnati, Ohio.

"Dear Sir: Your communication of the 4th inst. just received. It is a frank statement of your views of the justice of placing Christian farmers in the chain-gang, and working them on the streets as a punishment for performing farm labor on their own premises on Sunday, after having observed the previous day, as the fourth commandment enjoined.

"Your frankness is commendable, not-

withstanding your views are most tyrannical. Doubtless there are others who hold with you on the subject, but up to date, no one has had the courage to declare in favor of persecution as you have done. I take it for granted that you have no objection to my publishing your letter. It will be of great service to the cause of religious liberty, since it will awaken some to the fact that intolerance exists outside of Tennessee. One great trouble in enlisting broad minded public men in this question is that we are unable to convince them that the intolerant spirit, manifested in your letter, can be found outside a few benighted neighborhoods in the South.

"We do not question your sincerity in advocating punishment in the chain-gang, or banishment, for people who differ with you in religious practice, for Christ himself said to his disciples, 'The time cometh when whosoever killeth you will think he doeth God service.' However, Judge Hammond, of the United States Circuit Court, though deciding against these persecuted Christians in Tennessee, says:—

"It is a somewhat humiliating spectacle to see the Sunday advocates trying to justify the continuance of Sunday legislation, and thereby reaping its advantages to them as sectarians, upon the argument that it is not in conflict with the civic dogma of religious freedom. It surely is, and the economic value of a day of rest can not take that contention out of the category of being insincere as well as illogical.

"My belief in your sincerity leads me to attempt to enlighten you on this point, and for this purpose, I enclose a tract, entitled 'The Civil Sabbath.' Please give it a careful reading, and believe me,

Yours with respect,

A. F. BALLENGER."

"Cincinnati, Ohio, Oct. 8, 1892.

"MR. A. F. BALLENGER,

"Dear Sir: In response to your favor of October 6, I will say I have no objection to your publishing my reply to your former letter, but I do not wish to be misunderstood. I am in accord with your views as expressed in the Articles 1 and 2 of your Constitution and the Declaration of Principles, but I do not regard the breaking of our present laws, the proper way to bring about a reform in them. We have other, more peaceable and effective means of reforming our laws—if they are wrong. I said nothing about placing Christian farmers in the chain-gang, as you infer. But, inasmuch as there is nothing in our present laws prohibiting any one from worshipping God in his own way and time, and having a Sabbath every day in the week, if he wants it, I fail to see the justice of your argument on that point. I believe the seventh day to be the divinely appointed Sabbath, but in a religious sense, it is immaterial what day of the week you count from. It is only possible to have a general rest-day by common agreement and to insure such a day once in every seven, it was necessary to enact civil laws to insure its observance. This was not done solely on religious grounds or for religious purposes. Other purposes equally important, make a rest day once in seven a necessity.

"Having once agreed on a day, it is difficult to conceive of any good reason for changing it, and those people who can't abide by our laws, ought to go to some other country. We suggest the Desert of Sahara as a place favorable to the carrying out of their plans without interruption.

"The idea that liberty means the privilege of doing as you please without regard to others, is anarchistic. The obedience to the powers that be is just as divine in its essence as that in observance of the seventh day of rest. Quibbling about the calling of a day *seventh* or the *first* is childish at this period of the world's history.

"If imprisonment and the chain-gang is too severe a punishment in the judgment of Tennesseans for its citizens who break its Sunday laws, that is a matter which its citizens are competent to alter, but it would be easier to comply with the laws as they are.

Yours truly,

D. W. MILLER."

"Chicago, Ill., Oct. 17, 1892.

"MR. D. W. MILLER,

"Editor *Carriage World*,
"Cincinnati, Ohio.

"Dear Sir: Your favor of the 8th inst., written I take it, to prevent your former letter being 'misunderstood,' has been received, and its contents noted. If there was any danger of your position, as presented in your first letter, being misunderstood, that danger is wholly removed by your second communication. I fear, however, that you misunderstand your own position, for I can not conceive how you can understandingly hold the views your letters contain.

"With a view to converting you from the error of your way, I will state your position in its true light. This letter is inspired with a brother's interest in you, but I shall be frank, for I believe your case requires 'heroic treatment.'

"You believe (1) 'the seventh day to be the divinely appointed Sabbath'; and (2) that 'it is immaterial what day you count from' in ascertaining which day is the 'divinely appointed Sabbath.' You believe (3) that after you, with the majority, have done the counting, and 'divinely appointed' the first day to be the seventh day, that it is 'necessary to enact civil laws to insure its observance'; and (4) after you have 'divinely appointed' the first day to be the seventh day, and secured the enactment of a law enforcing your opinion, 'it is difficult to conceive of any good reason for changing it.' You further believe that 'those people who can not abide by our laws (laws made to enforce the observance of the seventh day on the first day) ought to go to some other country.' You 'suggest (5) the Desert of Sahara (not an oasis in that desert where human life might be preserved, but the uninhabitable waste of burning sand) as a place favorable to the carrying out of their plans without molestation.'

"You believe (6) that when Christians refuse to accept your 'divinely appointed' count and prefer to obey the command of God, 'Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work,' and patiently suffer the penalty of your law in the chain-gang, that their conduct is 'anarchistic.'

"You believe (7) that 'obedience to the powers that be (when you are in power and desire to enforce your views of the fourth commandment on others) is just as divine as the commandment requiring a 'seventh day of rest.' You do not believe with the Apostle Peter that 'We ought to obey God rather than men'; but on the contrary you believe (8) that we ought to obey men rather than God.

"You believe after your 'childish' 'quibbling' by which you come to the conclusion that the seventh day of the Bible, the almanac, and all history, is the first day of the Bible, the almanac, and all history, that (9) 'quibbling about calling a day the seventh, or the first, is childish at this period of the world's history.'

"You do not favor even the modification of the laws which place Tennessee Christians in jail and work them in the chain-gang for laboring on their farms six days according to the commandment; but believe (10) 'it would be easier to comply with the laws as they are.' You believe (11) in religious liberty(!)

"Hoping that this frank statement of your position may lead you to discover its mediæval tyranny, and as a result, effect your conversion, I am,

Yours for religious freedom,

A. F. BALLENGER."

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

A COMPLAINT against street pavers, in the city of Detroit, Mich., for working on Sunday in the neighborhood of a church has developed into an organized crusade against all Sunday labor. The opportunity has also been taken, in one pulpit, to antagonize that clause of the commandment which says "the seventh day is the Sabbath," and also those who observe that day.

ACCORDING to the *Oxford Leader*, the Mayor of Oxford, Iowa, has just issued the following proclamation:—

Oxford, Iowa, Oct. 6, 1892.

To the business men of Oxford:

You are hereby requested to keep your public places of business closed on the Sabbath days, on and after the publication of this notice, or suffer the penalties of the law and ordinance of the incorporated town of Oxford.

A. J. DARNER, Mayor.

THE Marlowe Theater, at Englewood, the Chicago suburb, where the Sunday closing excitement raged so hotly some time ago, is again open on Sunday evenings, and unmolested. The managers of the theater give as their reason for opening Sunday nights, that the church people did not live up to their agreement to patronize the theater six nights in the week, and they were, therefore, not bound to keep their part of the contract to close Sunday nights. Now, perhaps, the Sunday closing faction of Englewood will deny that this agreement and alliance was ever made.

THE *Leader*, of Altus, Texas, referring to the Sunday laws of Tennessee under which the late prosecution of Seventh-day Adventists has been held, says:—

The same law encumbers the statute books of nearly every State in the Union, while the Constitution of each guarantees to every man the right to worship God according to the dictates of his own conscience. Such prosecutions can only be classed as persecutions.

And they are persecutions, pure and simple—nothing more, nothing less.

THE *Centralia Enterprise*, of Centralia, Wis., commenting, editorially, upon the imprisonment of Seventh-day Adventists in Tennessee, says:—

Wendell Phillips used to say that persecution is but a confession of lack of faith in one's own convictions. It really seems that way, when one sees a brutal majority enforce laws which, on their very face, violate the plainest dictates of right and reason.

It is true that religious laws do violate the plainest dictates of right and reason. The *Enterprise*

can see this to be a fact. Who can tell what blinds the mental vision of Sunday-law advocates and hardens their hearts, that they should be willing to do these things which are so clearly unjust and cruel?

THE French Senate has adopted a resolution, by a vote of four to one, which declares that Romanism is dangerous to social peace and the rights of the State. How long will it be before Congress or the Supreme Court will be asked to decide, by some such measure, that this is not only a "Christian Nation," but a "Protestant Christian Nation"? This time is likely to come soon. When it does come it will not result in a separation of Roman Catholicism from the State and the Government, but quite the contrary. It will result in a coalition of the three.

"National Reform Success Means Religious Persecution"

Is an excellent publication to loan or give to those who think that there is no danger in the National Reform movement. It is No. 26 of the *Sentinel Library* and costs one cent per copy; 50 cents per hundred.

"Union of Church and State,"

No. 31 of the *Sentinel Library*, shows just what may constitute a union of Church and State, and is just the thing for those who imagine that nothing of the kind is possible in this country. This tract should have a wide circulation. Its price is also one cent per copy; 50 cents per hundred.

"Why We Oppose Religious Legislation"

Is an excellent tract to put into the hands of your neighbors and friends to explain to them your attitude toward Sunday laws and kindred measures. It is No. 21 of the *Sentinel Library*, and will cost you only 3 cents per copy, or \$1.50 per hundred. A single copy might be loaned to, and be read by, several of your neighbors.

"A Civil Sabbath,"

No. 30 of the *Sentinel Library*, is just the thing to expose the fallacies of the so-called "civil Sabbath" argument. More people are astray on this question than on almost any other bearing upon religious legislation. The candid can be set straight on it at the cost of one cent each, for that is the price of this tract; or one tract might be loaned to several readers which would give still greater results at very small expense. This tract will also be furnished at 50 cents per hundred.

"In the Chain-gang."

READER, have you done anything to assist in circulating that excellent tract, "In the Chain-gang for Conscience' Sake," noticed in this paper three weeks ago? If not, be sure to send at once to the National Religious Liberty Association, Battle Creek, Mich., for a good supply, and then scatter them among your neighbors. This tract is a brief history of the persecution of Seventh-day Adventists in Tennessee; it costs only fifty cents per hundred, and will surely be read by everyone who sees it.

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NEW YORK, NOVEMBER 3, 1893.

NOTE.—Any one receiving THE AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered THE SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

FOR the latest from Tennessee, concerning the doings of the Henry County Inquisition, see page 340 of this paper.

SUNDAY slavery is a favorite theme of the Chicago ministers just now. The time was when, if a man was converted to God, he turned away from following the world, and became a servant of his new and divine Lord to do his will and pleasure regardless of the customs and opinions of the time-serving and money-loving people around him. But not so nowadays according to the statement of some of the leading divines. But on the contrary, after the church has converted them, then it has to undertake a work of liberating them by removing every cross so that the convert will have no sacrifice to make in becoming a Christian and taking upon him the obligations of church membership.

SOME of these church members are clerks, and are employed by men who are Jews and Liberals, who keep their places of business open on Sunday. They have been induced to join the church, but they have not left off their Sunday work, although they know it is contrary to the law of the land, and the church teaches that it is contrary to the law of God. When men who happen to be Liberals or secularists do the same things, they are called Anarchists; but when the members of the church are involved, they are "slaves to a custom."

AN eminent clergyman of the city of Chicago recently in his Sunday evening discourse said, "There are many worthy members of my charge who never hear their pastor preach, except occasionally on Sunday evening they get excused by their employers at eight o'clock so that they can attend church." He said that it had been suggested to him that discipline would be a good thing in their case, but said he, "Before I would resort to that I would go out of the church myself, body, soul, and breeches." So these violators of the laws of God and man will be retained in the church until the proprietors can be compelled to release them by closing their places of business on Sunday, for the only remedy suggested by the reverend gentleman was agitation and boy-

cott until these "slaves" should be released.

PERTINENT to this subject is the following notice which the *Pittsburg Dispatch* of October 10, makes of a sermon delivered on the previous day in that city:—

Rev. J. H. Patterson supplied the pulpit of the First Presbyterian Church yesterday. Taking, "Be thou faithful unto death," as his text, he delivered an eloquent plea for Christian steadfastness and faithfulness to duty. Illustrating his theme with the example of constancy, he related how, when the Roman emperor came to the throne he issued an edict that the subjects in his employ should either resign their positions or renounce the Christian religion. The larger part resigned. The next day he reappointed all those who had done so to their old positions and banished those who had disclaimed their faith in the hope of winning his favor. He went on to state that Christians are to be faithful to their vows and that it is a Christian's highest privilege to be persecuted. This was the Christian's reward, and was the distinguishing feature of Christianity. No other religion was to be compared with it. God's light could illumine a mountain as easily as a mole hill.

It is not easy to see how Mr. Patterson could reconcile his sermon with the demand of the churches for Sunday laws. One ground on which such laws are demanded is that those who desire to keep Sunday may be enabled to do so without loss of position or business. In other words, the State is asked to so arrange things that not only will it require no self-denial to keep Sunday, but that the Sunday-keeper will have a positive advantage. The Sunday-keepers evidently do not want any of the blessings promised to those who are persecuted for righteousness' sake; they want no cross-bearing with their religion; the self-denial must be reduced to the minimum and be limited in fact to abstaining from those hurtful things which are eschewed by the mere moralist as well as by the Christian.

THE Sunday people are, however, determined that there shall be persecutions, and that somebody shall get the blessing for enduring them; and not only that crosses shall be borne but that they shall be heavy enough to be felt; and so they insist upon Sunday laws and then enforce those laws, as they are doing in Tennessee, and as they threaten to do elsewhere, upon those who conscientiously dissent from the prevailing religion; and thus Christians are persecuted by other Christians, so-called.

A GENTLEMAN writing from Imlay City, Mich., says:—

EDITOR AMERICAN SENTINEL: In your issue of date October 13, under an article headed "True Christianity Never Persecutes," I notice that you use the following language: "Paine, *infidel* though he was," etc. Is this correct? It seems to me that the man who wrote: "I believe in one God and no other and to do good is my religion," can not by any stretch of the imagination be called properly an infidel. I find that "Appleton's Encyclopædia" makes the positive statement that Paine was a deist.

The question is not one of vital importance; it may not be amiss, however, to say that while, technically, Paine was a deist, it is none the less true that he was an infidel. Webster says:—

Infidel. n. One who does not believe in the prevailing religious faith; especially, one who does not believe in the divine origin and authority of Christianity; a Mohammedan; a heathen; a free-thinker.

Paine was not a believer "in the divine origin and authority of Christianity;" he was, therefore, an infidel, though more definitely and specifically, he was a deist.

IN his prayer in connection with the dedication of the World's Fair buildings, at Chicago, on the 20th ult., Rev. Bishop Charles H. Fowler, D. D., LL. D., said:

We thank Thee for a free conscience, by a free Church, in a free State, for a free people.

It must be that the Bishop has not heard of the persecution of Christian men in Tennessee for serving God according to the dictates of their consciences; or possibly he agrees with Cardinal Gibbons in defining freedom of conscience as "freedom to worship according to the dictates of a right conscience," and thinks that the Adventist conscience is not a "right" conscience. But who is to be the judge of the conscience? Who alone can judge the conscience? Who alone knows the secrets of the heart?

A LADY writing to the *Cincinnati Post* thus relates her experience on arriving in that city by rail on Sunday:—

After a long, dusty day's travel, I entered the toilet room of the Grand Central Depot, in Cincinnati, thinking with relief of the fresh water, towel and soap, which would make my skin white again and my relatives able to recognize me. Wearily, I put down my satchel and doffed hat, gloves and waist, preparing for presto change! No soap, no towel was there to be seen. I immediately concluded that the lateness of the hour was the cause for the soap's exhaustion, and the waiting woman had probably forgotten to replace the towel. Hurriedly, I put on my waist, and found the waiting woman seated outside the ladies' parlor (it was also closed), and with extended hand said, "Please let me have some soap and a towel?" A slow shake of her head and a half grunt, "Not on Sunday," was the response to my need. . . . Are people not expected to be clean on God's day? Traveling is not always avoidable on Sunday, especially when making long trips. If religious extremists are to run the toilet and waiting rooms of a depot, the corporation had better begin at the beginning and change some vital points in these plans. If it is from a moral standpoint, why are so many excursions run on Sunday?

This is only another instance of a non-sensical Sunday regulation, and another example of straining out a gnat and swallowing a camel. The Sunday excursions are all right, but Sunday soap and towels—horrors!

THE AMERICAN SENTINEL,

A WEEKLY PAPER

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C. P. BOLLMAN,

W. H. MCKEE.

AN interesting question in connection with the persecution of Seventh-day Adventists in Tennessee, is, What attitude should they now assume toward the law which forbids them to follow their usual vocations on Sunday? Should they yield to the law and thus secure immunity from further persecution? or should they violate the law as they have done hitherto, and suffer the penalty?

MANY will unhesitatingly answer that it is the duty of all men, and especially of all Christians, to obey the civil law; and that the Adventists are no exception; that they ought to obey the law as it exists; and if they think it unjust they have the privilege of endeavoring to secure its repeal or modification. This is substantially the position taken by the judge before whom the four men convicted in Henry County last May, were tried; and it would probably be the position taken by a large majority of men who have given the subject little thought. But is it the correct one?

MAN is not only a social being, having social relations and social duties, but he is likewise a moral being, having moral duties and moral obligations. In their social relations—that is in all things pertaining solely to their relations with their fellow-men,—the Creator has made men responsible to one another, not ultimately nor in a way to release them from moral responsibility, but in a way to enable men, by combination and organization, to secure, each at the hands of his fellows, the rights with which nature has en-

dowed him. This is civil government; and the preservation or securing of natural rights is the extent of its legitimate jurisdiction. And in every age we find godly men refusing to yield obedience to civil rulers when they exceed their proper jurisdiction.

A NOTABLE instance of resistance to, or rather disobedience of, civil law when it conflicted with moral duty, is recorded in the third chapter of the prophecy of Daniel. The king, having set up a great image, commanded all the people to fall down and worship it. Shadrach, Meshach, and Abed-nego, three Hebrews whom the king had set over the affairs of the province of Babylon, refused to worship the image or even to bow to it, and at the king's command they were cast alive into a burning, fiery furnace, from which God miraculously delivered them; thus fully justifying their disobedience to civil authority.

ANOTHER instance of disobedience to a civil law which invaded the domain of conscience, is recorded in the sixth chapter of the book of Daniel. In this instance the prophet himself, though prime minister of the kingdom, was the offender. The king, at the instance of "the presidents and princes" of his realm, made a decree that no man should ask any petition of any man or God, save of the king only, for a period of thirty days, upon penalty of being cast alive into a den of lions. It had long been Daniel's custom to pray at his open window three times a day. The record tells us, "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." For this violation of civil law, Daniel was deposed from office and cast into a den of lions; but the angel of the Lord delivered him.

JEREMIAH, too, another prophet of the

Lord, repeatedly disobeyed the king, and was on several occasions imprisoned for his temerity. But it is in the New Testament that we find the most noteworthy examples of disregard of civil law when it came in conflict with divine authority. In the third chapter of Acts we have the record of the miracle of healing wrought upon the cripple at the Beautiful gate of the Temple. This miracle caused a great commotion, insomuch that it greatly excited the jealousy of the rulers of the people. They therefore commanded Peter and John that they should teach no more in the name of Jesus. "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard." In accordance with their word, the apostles disobeyed the rulers and were again arraigned. "And the high priest asked them, saying, Did we not straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, We ought to obey God rather than men." Acts 5:27-29.

In the light of the facts related in the various scriptures quoted, the question arises, Did these godly men violate any correct principle of civil government? Civil government is ordained of God for the good of his creatures, and did he in these cases vindicate men for disregarding principles which he himself had laid down?—Most assuredly not. God ordained civil governments, but he also ordained their proper sphere; and outside of that they are without rightful authority; and not only are men at liberty to disobey them, when to obey would be to violate their consciences, but they must disobey, or prove disloyal to God and to their own souls.

Christ did not state a new truth, or lay down a new principle, when he said,

"Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's." He only stated the underlying principle of all government; and it is upon this principle that the followers of Christ in every age have acted. In all civil things they have yielded cheerful and implicit obedience, but they have gone to the block and to the stake rather than yield to Cæsar the things that belong to God. And the Tennessee Adventists can do neither more nor less than the followers of Christ have ever done; they must, if they retain their Christian integrity, remain loyal to God at any cost. It is admitted by the State of Tennessee, that in every thing except the matter of Sunday observance they are good citizens. It was likewise the testimony of Daniel's enemies that they could find no fault with him except as "concerning the law of his God." The Tennessee Adventists can, like Daniel, submit to whatever penalty the law imposes upon them; but they can not violate their conscientious convictions of duty toward God, and remain Christians.

PRESIDENT FAIRCHILD of Oberlin College has thus stated in his "Moral Philosophy," the principles that should govern Christians in their relations to civil government:—

Obedience is to be rendered to all human governments, in subordination to the will of God. It is too obvious to need discussion, that the law of God, the great principle of benevolence, is supreme, and that, "we ought to obey God, rather than men," in any case of conflict between human law and the divine.

There are cases so clear that no one can question the duty to refuse obedience. In all times and in all lands such cases have arisen. In a case of this kind, either of two courses is possible; to disobey the law, and resist the government in its attempt to execute it, or to disobey and quietly suffer the penalty. The first is revolutionary, and can be justified only when the case is flagrant, and affects such numbers that a revolutionary movement will be sustained. The second course will, in general, commend itself to considerate and conscientious men. It is a testimony against the law as unrighteous, and, at the same time, a recognition of government as a grave interest.

In replying to the objection that the right of private judgment, as herein maintained, in reference to obedience to the laws of the land, would subvert government, and introduce confusion and anarchy, President Fairchild says:—

Conscientious men are not the enemies, but the friends, of any government but a tyranny. They are its strength, and not its weakness. Daniel, in Babylon, praying, contrary to the law, was the true friend and supporter of the government; while those who, in their pretended zeal for the law and the Constitution, would strike down the good man, were its real enemies. It is only when government transcends its sphere, that it comes in conflict with the consciences of men.

THE principles thus cogently stated by one of our most eminent educators, can not fail to commend themselves to the better sense of every man. They fully justify the course thus far pursued by the Tennessee Adventists in their contest with the civil authorities of the State. May God help them still to be true to their convictions, and to say as did the three faithful Hebrews: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

C. P. B.

The Hebrews and the New York Code.

ON Sunday, October 30, eighty-six employees of S. M. Levy and Co., cloak-makers, at No. 123 Prince Street of this city, were arrested charged with violation of the laws against Sunday work. The prisoners were all Hebrews. They were taken to the Prince Street police station and from there to the Jefferson Market Court, where they were arraigned before Justice Ryan. After reading the Sunday law to them, the Justice discharged them all, sixty-three men and twenty-three women.

It is probable that this was the expression of a personal animosity on the part of the person making the complaint. There is also an attempt to show that it had a political significance, as an attempt to secure votes for Tammany by intimidation. Whatever motive caused the act, however, does not reduce the injustice or the viciousness of the law, but that such motives as these may be attributed should rather call attention to the utter impropriety of the existence of a law which can, with impunity, be put to such uses.

Section 264, of the penal code, which Justice Ryan quoted to them, reads:—

It is a sufficient defense to a prosecution for servile labor on the first day of the week, that the defendant uniformly keeps another day of the week as holy time, and does not labor on that day, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as holy time.

All made the plea that they were accustomed to rest on the seventh day. According to the terms of the code, if they had not entered such a defense, and not only that, but that they regarded it as holy time, they would have been subject to the penalty of five to fifteen dollars or five days imprisonment or both.

By what right could Justice Ryan inquire into the religious belief and practice of these Hebrews? The same person who brought the complaint declares that three hundred more will be brought before the justice on the same charge. Can no one be found to present or hear a defense to these cases on the correct principles of justice and law?

W. H. M.

Rome's Dearest Enemies.

THE Duluth *Evening Herald* criticises editorially the utterances of Rev. L. H. Morey, of Stillwater, Minn., at a late Presbyterian Synod, on the public school question, in which he referred especially to Archbishop Ireland and the so-called "Faribault plan." Mr. Morey characterized the plan as an attempt to Romanize the public schools, and asserted that the press of America is controlled by "Rome's hush power." Of this the *Evening Herald* says:—

It is not the "hush power of Rome" nor the scheming of Catholic prelates that the Republic has most to fear from at the present time. It is the manner in which the principles of our Government are gradually, but surely being subverted by the very men who are loudest in denouncing the Roman prelates. It is a Protestant religio-political combination, at whose instance the Constitution is being over-ridden, which aspires to exceed in this country even the power and supremacy which Rome has had in some of the European and South American countries. This religious hierarchy has already made subservient tools of the judicial, the legislative and executive branches of the Government. It is seeking to establish a national religion and to compel all people within the borders of the Republic to obey laws which, in direct violation of the Federal Constitution, are framed in the interest of that religion. It is time that the people became alive to the dangerous character of this

religious conspiracy which strikes at the very foundations of our Government.

Certainly it is not the Rome which these rabid anti-Romanists antagonize, which is now subverting those principles of free government that should be of the highest value to all the people, and the dearest prized by them and their legislators. It is the Rome which is within the professed anti-Romanists themselves. When they shall have fully Romanized themselves and this Government then there will no longer be antagonism but coalition. The Pope and the Roman prelates recognize this. Their prevision shows them the necessary result of the working of the present forces. They know that the opposition of such organizations as the National League for the Preservation of American Institutions, and the numerous secret orders devoted to the establishment of a business, social, and political boycott against Roman Catholicism, is but ephemeral and superficial at most. They know that these organizations are at heart, although unconscious of it, their allies. They hold and actively propagate those dogmas of political religion upon which Catholicism is based, and through the success of which it will finally attain its short lived triumph before the eventual catastrophe to which this religio-political combination is hurrying the country. Rome could not well dispense with the services of these who are now publishing themselves so fiercely as her enemies. They are the sappers and miners who go before and prepare the way for her. When papal principles and papal methods have been accepted under the guise of Protestantism it will be but a simple thing to do away with the disguise. The truth is, that, but for the disguise which many clear eyes have already penetrated, false and popular Protestantism and Roman Catholicism are already virtually one.

W. H. M.

The Bare Facts.

AN active agitation of the question of the Bible in the public schools is now going on in the State of Washington. This has opened a discussion of the whole matter of the patronage and employment of the forms of religion by the State. The origin of this was in a clause in the State Constitution which precludes any public school or institution from receiving public moneys if religious exercises are made a part of their regular procedure. It may be that there will be an effort to change this clause in the Constitution.

The Seattle *Post-Intelligencer* credits members of the constitutional convention who voted for this at the adoption and presentation to the people of the State Constitution, as saying that "they understood it was simply to prevent State funds going to sectarian and parochial schools. Also that they considered its object was to defeat any attempt to secure State funds in supporting Roman Catholic institutions." That is, they understood that it was a measure discriminating in favor of one form of religion, by establishing in the fundamental law of the State what they understood to be discrimination against another form of religion.

What humbug, and what hypocrisy! Strip away the thin verbiage, and leave the bare facts! They intended to construct the Constitution of the State to the

advantage of Protestantism which they nominally professed and from which they expected political support, and to the disadvantage of Roman Catholicism from which they expected nothing. The truth ought to be told. The truth should be understood. This country has entered upon an era of religious politics. The hypocrisy, corruption, animosity, in which it will result is beyond present comprehension, but, however different in development, it will not differ in kind or in degree from the manifestation of the same evil forces in past centuries.

W. H. M.

Persistently Misrepresents Them.

A GENTLEMAN in Kansas sends us the following letter of information:—

Kansas City, Kan., Oct. 30, 1892.

EDITORS SENTINEL: I notice that you state that the religious papers in general do not say anything about the persecution of Seventh-day Adventists in Tennessee; but note one or two exceptions. With this in mind, I attended Rev. W. F. Crafts' meeting at Ottawa, this State, August 4, and after the meeting, had a little conversation with him, in which I called his attention to the Tennessee matter. He answered that he and his co-laborers were just as much opposed to that as any body could be; that Tennessee was away behind the times, etc. I then asked him why their papers said nothing about it. He replied that he had spoken about it several times in his paper (the *Christian Statesman*). I thought you would like to know that he had made such a statement.

Yours truly,

OSCAR HILL.

Among the so-called orthodox religious papers we know of but one, the *New York Independent*, that has really entered any protest against the action of the State of Tennessee in the matter of the persecution of Seventh-day Adventists. So far as the *Christian Statesman* has said anything at all upon the subject, it has been to justify the persecution. July 2, it had this:—

Several Seventh-day Adventists in Tennessee have been fined one dollar each for violating the law against Sunday work on their farms. For the sake of arousing sympathy, they refused to pay and went to jail. In most of the States such private work by those who observe another day is not punishable, but so long as forbidden by law, the judge rightly insists that it shall not be done.

This is certainly not a protest against the persecution. In his book, "The Sabbath for Man," Mr. Crafts does say in one place that it would seem to be a harmless indulgence to permit those who keep the seventh day to do private work on Sunday, but the tenor of his book is opposed to even this "indulgence." But on page 262 he says:—

The tendency of legislatures and executive officers toward those who claim to keep a Saturday-Sabbath is to over-leniency rather than over-strictness. For instance, the laws of Rhode Island allow Seventh-day Baptists, by special exception, to carry on public industries on the first day of the week.

Infinitely less harm is done by the usual policy, the only constitutional or sensible one, to let the insignificantly small minority of less than one in a hundred, whose religious convictions require them to rest on Saturday (unless their work is of a private character such as the law allows them to do on Sunday), suffer the loss of one day's wages rather than have the other ninety-nine suffer by the wrecking of their Sabbath by public business.

Instead of reciprocating the generosity shown toward them by the makers of Sabbath laws, these seventh-day Christians expend a very large part of their energy in antagonizing such laws, seeking by the free distribution of tracts and papers to secure their repeal or neglect, seemingly on the policy of rule or ruin. They persuade very few to keep the seventh day; they only succeed in confusing the consciences of many about the first. They increase the desecration of the Lord's day, but not the hallowing of Saturday.

But coming more directly to the ques-

tion of the enforcement of Sunday laws in the South, Mr. Crafts says:—

Another element of hope in the United States comes from the South, whose religious conservatism has kept up a fairly good Sabbath observance thus far, and promises to continue it.

It should be remembered that the Southern people are very largely orthodox in religion. Judge Craft, of Memphis, says of the South: "The civil observance prevails very generally in the South, outside of New Orleans and one or two other cities. Sunday is a day of quiet and of rest in all our rural districts."

And again of the law of Tennessee, he says:—

From Tennessee, where, in 1884, there was some enforcement of Sabbath laws, a judge writes me: "There is no sort of danger of a repeal of the law. The only question is as to how latitudinarian may be the construction given to 'necessity and charity.'"

Evidently Mr. Crafts did not write with a view of securing the repeal of the law, but quite the contrary. These expressions from his book and from his paper, show conclusively that he has not the slightest sympathy with those observers of the seventh day who are oppressed by laws which require them to keep Sunday also. In his book he sneers at observers of the seventh day, and in both his book and his paper, he misrepresents them. Nothing could be further from the truth than to say that the persecuted Adventists in Tennessee went to jail for the sake of arousing sympathy. Neither is it true that they were fined only one dollar each; that was the nominal fine, but in addition to that amount, the statute imposes in each docketed case an additional fine of five dollars on each of three funds, making a total of fifteen dollars for each defendant. Then in the Adventist cases there were costs amounting to about ten dollars each, making a total of about twenty-five dollars in each case, instead of only one dollar, as Mr. Crafts would have the readers of his paper believe. As a matter of fact, only one of the four convicted men could have paid his fine and costs without appealing to friends for aid. They were poor men suffering persecution for conscience' sake, and yet the sleek, well-fed Mr. Crafts who earns—or rather gets—twenty dollars every Sunday besides smaller sums almost every night during the week, persistently misrepresents them, and poses as one opposed to religious persecution. C. P. B.

Violates Protestant Principles.

THE Rev. Dr. Washington Gladden, a Protestant clergyman of national reputation very properly denounces the secret anti-Catholic society called the A. P. A. In the first Congregational Church, of Columbus, Ohio, on a recent Sunday he preached a strong sermon against it, condemning it on religious and on political grounds. In the course of his remarks he said:—

The proposition of the secret organization of which we are speaking is that Roman Catholics shall be disfranchised. But the Constitution of the United States expressly says that "no religious test shall ever be required as a qualification to any office or public trust under the United States." Most, if not all, our State Constitutions contain the same prohibition. The thing proposed by this society is therefore directly contrary to the law of the land. As a law-abiding citizen, I can not do otherwise than oppose it.

The practical disfranchisement of any class of citizens in a republic is their practical enslavement. If they are permitted to take no part in making the laws or administering the government they are no longer free men. It seems to me a monstrous proposition to strip a large class of our citizens of the highest rights of citizenship and to compel them to exist as a subject class in the commu-

nity. I am amazed that men of intelligence should favor such a policy.

As a Christian man I must also protest against the proscription of any class of men in the community on account of their religious belief. That this is contrary to the very foundation of Christian faith I have already tried to show. My Master is one who said, "Ye shall know the truth and the truth shall make you free." Now if men are to be made free by knowing the truth they must be free to know it; and no kind of constraint or compulsion must be put upon them in forming their opinions. This kind of thing has often been done in the name of Christianity, but it has been done in defiance of all that is central and fundamental in Christian faith. When Protestants in this nineteenth century take up these weapons in their controversy with Catholics I am constrained to ask them who is their Master and where they learned their Christian ethics.

As everybody knows, THE SENTINEL has not the least sympathy with Roman Catholics; neither has it any with the so-called Protestantism that in opposing Romanism, violates every principle of real Protestantism. Doctor Gladden is quite right in opposing as un-American and unchristian, the A. P. A.

Following in the Steps of Rome.

REV. DR. R. S. MARTIN, pastor of Grace Methodist Episcopal Church, Chicago, in a recent sermon, printed in the *Chicago Post* of October 17, said:—

I believe that the Roman Catholic Church is bending every effort to dominate the United States, and that in time the Pope will establish his headquarters in this country and try to make Americans kneel before him and kiss his great toe.

He further denounced "Romish methods" and declared that they were "aimed at the disruption of the country."

As to the intent of the Roman Catholic Church to "dominate the United States," Mr. Martin has by no means mistaken. This is the policy of Romanism ever and everywhere. From the time of Constantine until now it has sought to gain control of and dominate the civil power. This has been its object and the standpoint from which it has carried on its work wherever it has gone.

But what shall be said of the professedly Protestant churches, and of none less perhaps than the Methodist Episcopal Church, adopting the same methods as those of the Romish Church, and seeking themselves to "dominate the United States"? Are the same methods any more commendable or less censurable when employed by Protestants than by Romanists? Why is it any worse for the Romish Church to go into politics, and petition for religious legislation, and lobby, and wire-pull, and seek to elect its men, and carry its religio-political measures, and thus dominate the Nation, than for Protestant churches to do the same thing?

That these churches have entered this arena and are resorting to these methods, everyone who is at all informed in regard to recent events in this country knows. The Methodist Episcopal Church took the initiative in the formation of the American Sabbath Union, an organization instituted to preserve the Sunday Sabbath by law. Wilbur F. Crafts, the founder of the Union, went to Washington the past summer to lobby in the interests of Sunday legislation. Joseph Cook, in the *Union Signal*, of October 20, tells what Mr. Crafts learned there "after prolonged work in the lobby at Washington for Sunday closing." And the *Christian Statesman* of July 16, gives us the information that "Dr. H. H. George, of the

American Sabbath Union, and Rev. T. P. Stevenson, of the National Reform Association, did good service as Christian lobbyists."

The bishops of the Church in the fourth century sent up petitions to the Government praying that Sunday shows and like performances be transferred to other days, that the "faithful" might not be lured away from church services. The bishops of the Protestant churches have here in the last few years been sending up their petitions, not to God, but to Congress for the same purpose and for the same reason. The New York *Independent* of October 20, giving its reasons for holding that the World's Fair should be closed in the afternoon as well as in the forenoon of Sunday, says:—

But is the afternoon free? True, there are no preaching services; but what about the Sunday-schools? They are just as legitimate, just as important, as the service which the sermon constitutes. God is worshiped as acceptably, the truth is presented as faithfully, souls are influenced as effectively, as in the morning. *Expositions are just as attractive to those who sit in the classes as to those who sit in the pews.*

These churches have likewise undertaken to carry their measures through by political threats and intimidation and expressions of determination to control elections. In their petitions to Congress for the Sunday closing of the World's Fair they—

Resolved, That we do hereby pledge ourselves and each other that we will from this time henceforth refuse to vote for or support for any office or position of trust any member of Congress, either senator or representative, who shall vote for any further aid of any kind to the World's Fair except on conditions named in these resolutions.

And Joseph Cook in the *Union Signal* already referred to, says:—

In Boston, the first question asked a stranger is, "Have you ever written a book?" in New York, "How much are you worth?" in Chicago, "How much do you expect to be worth?" in Washington, "Do you hope to be re-elected?" The American people have convinced Congress that this latter question is of great and growing importance in connection with votes on Sunday closing.

And in this fight for religious legislation and the establishment and enforcement of the Sunday Sabbath by law these churches openly advocate the use of such political methods as are known by the term wire-pulling, as the following from the *Examiner*, a Baptist paper of New York City, shows:—

The present is no time for jubilation, but is, and we beg pardon for the phrase, a time for wire-pulling and hard fighting.

One of these political wire-pulling methods is the use of money in carrying desired measures. That this resort is not altogether unthought of by these Protestant religio-political church managers in their determination to exalt and enforce the papal Sabbath, the further words of Joseph Cook in the *Union Signal* indicate:—

In view of the vigor with which the right of petition is exercised by the opponents of Sunday closing, we believe that it should continue to be exercised vigorously by the friends of Sunday observance, especially if there should prove to be the slightest danger of a reversal of the action of Congress. We urge alertness at all points of the compass, for our opponents are not likely to sleep, and portions of the press of the country favor them from obvious mercenary motives. So does the immense wealth behind the saloon. *But there is more wealth behind the churches and the respectable portion of society than behind all the opponents.*

From this it would appear that Mr. Cook, whom the *Signal* styles "the world-wide advocate of righteousness," has already advertised that the churches are

ready to go into the bribing business if necessary to compass their ends, for that is what the controlling of political parties and legislation by money is generally understood to mean.

Did Romanism ever do more? Were ever more worldly measures employed by her in seeking to gain control of and to dominate this or any other nation? Are not these "Romish methods" over again? And might not Mr. Martin well have said that Protestant churches are bending every effort to dominate the United States and using methods which are aimed at the disruption of the country? And might he not have laid a good share of the responsibility in this at the door of his own Methodist Episcopal Church? Most of those in these churches who are carrying on this movement doubtless little realize what they are really doing and what they have already accomplished in their adoption of the ideas and methods of the Papacy in defense of an institution of the Papacy. But they will perhaps wake up to the fact some day that in this they have simply been playing into the hands of Rome, but not, we fear, until it is too late to make amends and recover the once prized and much lauded boon of American liberty and freedom in matters of conscience. The following, we believe, sets forth the matter in its true light:—

God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectingly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the Word of God will hereby incur reproach and persecution. —*Great Controversy*, p. 581.

W. A. COLCORD.

Christ's Kingdom Not of This World.*

AN immense army could be mustered to-day to defend Christianity against any attack that heathenism might dare to make against it as a religion. Not only those who profess personal faith in the Nazarene and yield willing obedience to his laws, but hundreds and thousands of those who lay no claim to membership in his kingdom, would rally to the standard of the cross and would march willingly to the conflict for the faith they respect. To some it might seem an easier and more acceptable method of winning heaven's favor and of securing eternal life, than by repentance and faith. A call to arms would please their fancy. On the other hand, there are many who have such profound regard for the Bible and its promises that they would be moved to its defense by the highest motives of which they are capable. As the Saviour declared that a myriad of angels waited to come to his rescue, so myriads of men are equally willing to take up the sword in his behalf. The authorized uplifting of Peter's sword would be answered by as brave responses as ever echoed to the nation's call.

But we have learned long ago, at least we ought to have learned, that his kingdom is not of this world, and that there-

fore his servants are not asked to fight for him. And, as in many other cases his declaration looks further and means more than the surface interpretation indicates. It is not established by the same methods; it is not ruled by the same principles; it is not secured by the same safeguards; it is not extended by the same tactics; and it does not offer the same immunities and privileges. On all these points, and on others, it is a something by itself. We know there is nothing startling or taking in this statement; but its decided significance is in its application. General principles are often tame in their statement, but wonderfully awakening in their application to details.

The purpose of earthly governments is the protection of the person and rights of the citizen. This protection looks no further than the end of this earthly life. At the grave civil law turns back from its ministry of good. It pledged itself to go no further, and it can go no further. The kingdom of Christ has its supreme significance with respect to the life beyond this, and it affects this life only that it may promote that. Largely, but only indirectly, does the civil law affect religious interests; while religion only incidentally, though powerfully, shapes the citizen life.

In the application of these principles to questions of policy in our affairs of State, no Christian ought to shrink from the conclusions which are reached. It allows no union of Church and State. The support of the ministry, the building of churches, the filling of ecclesiastical offices and the enforcement of discipline, are matters with which the State has no more to do than has the masonic order. As citizens, the people may demand its protection in their management of these affairs, but only because these are rights which belong to them in their social relations. The State may educate, or provide for the co-operation of the people in educating the children; but it has no right to assume or direct the simplest lessons of religious faith, no matter though it be done under a covering that threatens no harm. To do so is to attempt to cover the eternal with what can never be more than temporal and carnal. It is no more violation as the general principle for churches to undertake to administer the functions of civil governments, than for the State to assume direction of spiritual matters.

Even the enactment of Sunday laws by the civil powers must be defended only on the ground that man and beast are entitled, by a law of physical endurance, to regular rest, just as we protect them from contagion or oppression. People must be left free from enactments compelling them to attend religious service and engage in ceremonies of worship. Bodies of Christian people may or may not embody their desire for Sunday protection, and address them to proper authorities, but they have right to their demand only on the ground that the preservation of health and of good order require it.

We do not think Heaven is particularly solicitous about getting God named in the Constitution, though such recognition might do good; but we are quite sure Heaven yearns for the enthronement of God in the heart of every subject of the Constitution; but it must be willingly, not by force. The unanimous and emphatic call by all good citizens for temperance laws and their enforcement is

*For editorial comment see last page.

legitimate, because the protection of the helpless and innocent, to say nothing of the safety of life and property, require it. Here temporal interests are in jeopardy. But religion as a way of eternal salvation, as a conquest by love, as a spiritual power for redemption, has no such demand to make of earthly king or legislator. There is a sharp line where the province of one force must stop and leave the other alone.

The State is not the author of moral law; therefore it can neither punish violation nor forgive the penalty of transgression. If it assume the power to do one of these, it must assume to do all; and if Christians ask it to do one, they must allow it to do all. From a conclusion like this there is no escape. The great business of God's people is to bring men to Jesus as a Saviour. In doing this, the helpful blessings of citizenship in a good government, are not to be despised; but the power that helps comes from above. Every attempt to ally the earthly and the heavenly in the promotion of religion, has proven a failure. The kingdoms are unlike, composed of different subjects, ruled by different principles, organized for different ends, and they must be kept to their proper spheres.—*Central Baptist.*

Has Not Been Demonstrated.

On the occasion of the meeting of the American Board of Foreign Missions at Chicago, October 6, the president of the Board, Rev. Dr. Storrs said:—

We have demonstrated for the world to see it the power of the Church to take care of itself without any help or interference from the State government of the nation in which the church is planted. That is a lesson which the world will more and more take to its heart. It has been thought, of course, for ages that religious sentiment and religious doctrine could not be maintained among a people except by the aid of State authority. We passed beyond that long ago, and we have shown how powerful religion is as a force in itself, without the least dependence upon State aid.

This sounds well, but is it true? Have we demonstrated the ability of the Church to get along without the least dependence upon the State?—Most decidedly not. It is indeed true that the Church not only can get along without State aid but that it gets on much better without it; but it has not been demonstrated in this country. There has been opportunity to demonstrate this fact in California since 1882, when the California Sunday law was repealed. But instead of going to work to demonstrate it, the churches have spent much of their strength and not a little means in an effort to secure State aid to the extent of a Sunday law, and a statute exempting church property from taxation. They have thus lost their opportunity to demonstrate the power of the Church, for in seeking the power of the State they necessarily overlooked and neglected the power of God and of his truth; and so lost that without gaining the other.

That the Church of to-day is in some measure dependent upon the State, is thus incidentally confessed by Mr. Crafts in his "Sabbath for Man," page 248, edition of 1885:—

It is the conviction of the majority that the Nation can not be preserved without religion, nor religion without the Sabbath, nor the Sabbath without laws.

This is only saying that religion can not be preserved without civil laws for

the protection of at least one of its institutions. It is not true; but its falsity has not been demonstrated by the popular churches in this country. It was demonstrated in the Roman Empire in the early history of the Christian era; and it has been demonstrated to some extent in later ages by dissenting sects which have grown and flourished not only without the aid of civil laws, but in spite of hostile statutes. But no church can ever demonstrate it while claiming exemption from equal taxation, and while claiming a legal monopoly of one seventh part of the time of all the people. C. P. B.

Chicago Letter.

THE MARLOWE THEATER.

THE Marlowe Theater of Englewood is now giving Sunday night performances, protected by an injunction restraining the police from further interference. It will be remembered that when it undertook this some weeks ago, the churches invoked the police power of the city and closed the theater; and that a compromise was effected between a church committee appointed by a Sunday closing mass-meeting, and the managers of the theater, by the terms of which the theater was to close Sunday nights in return for church patronage the other six nights. The managers now claim that the church people have not fulfilled their part of the agreement, and that they are, therefore, no longer bound to adhere to theirs.

One encouraging feature connected with this last turn of affairs, is that the Baptist Church situated near by, instead of again calling on the police to close its Sunday evening rival, returned to Christian and Baptist principles and prayed for the conversion of the theater managers and their Sunday night patrons. Better late than never, but if this had been done at the start, the Sunday theater patrons would not be troubled with the suspicion that the appeal to the throne of grace was taken because the appeal to the chief of police proved a failure.

JEALOUS OF ROME.

Dr. Martin of Grace Methodist Church, created some stir recently, by declaring that he would not attend the Inaugural ceremonies of the World's Congress Auxiliary, recently held at the Auditorium, because "the orator" of the evening, and the only orator, was Archbishop Ireland. Many sympathized with Dr. Martin and remained away, and it was noticeable that the meeting was largely made up of Catholics. Dr. Barrows of the First Presbyterian Church opened the meeting with prayer, and Dr. Harper, President of the University of Chicago, offered the closing invocation.

The Congress Auxiliary is held by Government sanction and support, and Dr. Martin and others are jealous of the Catholics because of partiality thus shown them. This jealousy, now that the Supreme Court of the United States has decided that "this is a Christian Nation," will doubtless ripen into a demand that the Government decide which of the contending denominations is entitled to the name "Christian" and consequently to furnish the orator on such State occasions. Should such a decision be made, and made in favor of the Catholics, the Protestants will have no one to blame but themselves, and should take with stoical fortitude the consequences of their schem-

ing to establish Christianity as the religion of the Nation.

DISCOURAGED ATTACKS ON RELIGION.

The American Secular Union has just closed its sixteenth annual congress, electing the same national officers, with the exception of treasurer. There seemed to be an almost unanimous sentiment at the meeting, in favor of adhering strictly to the demand of the Union for a purely secular Government. All attacks on the churches or their doctrines, except where these conflict with the secular theory of government, were discouraged. It was maintained that the platform of the Union should be so broad as to admit of Christian clergymen and others who believe in entire separation of Church and State voicing these sentiments from the secular platform, without having their individual views of doctrine, not essentially at variance with the secular theory, assailed.

Among this class who were accorded a hearing at this meeting, was John W. Tindall, of the Chicago *Inter-Ocean*, who spoke on the "Sunday Newspapers," and Alonzo T. Jones, of the *American Sentinel*, who spoke twice, first on "The Captivity of the Republic," and second on "Present National Measures, Uniting Church and State."

This meeting took one long step in advance by repudiating its former demand for a secular Sunday law, and voting instead, a protest against all laws directly or indirectly enforcing Sunday observance. The organization laid plans for a vigorous campaign the coming year.

METHODISTS COUNTED ON THE WRONG SIDE.

Mr. Higinbotham, President of the World's Columbian Exposition, and member of Trinity Methodist Church, was recently requested by his pastor to speak Sunday evening on the World's Fair. Mr. Higinbotham, in the course of his remarks, argued for an open Fair. Besides Mr. Higinbotham, Mrs. John A. Logan, another Methodist, has recently declared in favor of Sunday opening. These, and all members of the Methodist Church who agree with them on this point, have already been counted *against* Sunday opening in the remonstrance sent by the Quadrennial Methodist Conference claiming to voice the entire four millions of Methodists in the United States.

A. F. BALLENGER.

We Only Ask for Obedience to the Law.

THE advocates of Sunday laws pose as the friends of law and order. They denounce anarchy as a heinous crime, and loudly assert that all they want is obedience to law.

That is perhaps all they want, in the matter of enforcing law; but with that they want the power to shape, according to their own notion, the laws that they ask to have enforced. That power they think they have already; and they expect to retain it. They profess to be followers of Christ; but they take for models, the arguments, methods, and plans of his enemies. When Christ stood before Pilate the enraged Jews cried out:—

We have a law, and by our law he ought to die. John 19:7.

And it was the same argument applied

in a different manner that caused Pilate to sign the death warrant; for they said:—

If thou let this man go thou art not Cæsar's friend; whosoever maketh himself a king, speaketh against Cæsar. John 19:12.

That is, he would not be enforcing the Roman law against treason, and would, therefore, himself be chargeable with the same crime. Pilate understood this; and he also knew that the Jews would report it in just that shape to the Roman emperor, and that such a report would cost him his governorship; so he pronounced sentence of death upon the Son of God. There was also a law against introducing a strange religion into the Roman Empire. So, of course, when Christians went out preaching salvation through the name of Jesus alone, and denouncing the idolatry of the people, they were arrested and dragged before the magistrates. And their persecutors could say in vindication of themselves, "*We only ask for obedience to the law.*" So, also, the Papacy only stretched on the rack, or burned at the stake, those who had been *tried and condemned by due process of law*. Indeed, they were so careful in that matter that, if the laws as they stood did not meet the requirements of the case, they would amend them or enact a new law that would meet the requirements; so they could still be consistent in asking only for obedience to the law. Now since, according to the Supreme Court, "this is a Christian Nation;" and "Christianity, general Christianity, is and always has been a part of the common law;" and, according to Judge Hammond's decision in the King case, August 1, 1891, "By a sort of factitious advantage, the observers of Sunday have secured the aid of civil law, and adhere to that advantage with great tenacity, in spite of the clamor for religious freedom;" and since Rev. W. F. Crafts says: "The Christian people of this Nation can have [from Congress] what they want," it follows that when they say, "*We only ask for obedience to law,*" they mean they only want *power to enforce the doctrines of Christianity* by law. What more could they want? What more could they have? What more did the Papacy have in the most flourishing age of the Inquisition? Not one iota more of power or privilege did it have than the privilege of making church dogmas into civil laws; and the power to enforce them as such. Then when they say, as Mr. Crafts did in a speech at Kansas City, Missouri, in September, "I have no fear that the Church will ever ask for anything that is not clearly within the domain of civil law," they speak only idle words, as a blind to cover up and conceal their true purpose.

For, if Christianity is a part of the common law of the land, as asserted by the Supreme Courts of Pennsylvania and Tennessee, and by United States District Judge Hammond, and confirmed by a unanimous decision of the United States Supreme Court; if that be true there is not a doctrine of Christianity that is not clearly within the domain of civil law, and that may not be enforced as civil law, by civil (?) judges, with civil penalties. The next thing for them to do is to decide as to what particular dogmas they wish to so enforce, and then ask for the penalties to give them force. They have already agreed on the question of Sunday laws, and are demanding the penalties for the enforcement of the day. And no doubt they will soon have them; for have

not even the senators, who are not elected by the people, admitted that "it is not wise statesmanship to antagonize the religious sentiment of the country"?

For exposing this image to the Papacy that they have set up, and to which they are demanding that all shall bow down, Seventh-day Adventists are denounced as anarchists. And one, in making the charge, facetiously added: "And they hang anarchists in Chicago."

Another man quite prominent in this movement wrote to a Seventh-day Adventist minister in Iowa:—

I am convinced that your folks will die hard. But we are helping Brother Crafts all the time to set the stakes, and get the ropes ready to scoop you all in. You will kick hard, of course, but we will make sure work.

And still another—Rev. Mr. Trefren at a ministerial convention in California, speaking of Seventh-day Adventist ministers, said:—

I predict for them a short race. *What we want is law in this matter; and we will have it, too.* And when we get the power in our hands, we will show these men what their end will be.

Yes, indeed, *we only want obedience to the law, but THE LAW must require whatever we demand.* Is not that the spirit of the Papacy?—Yes, precisely; yet many more citations might be given from various sources in all parts of our country manifesting the same spirit. And the men who give utterance to these words are welcome co-laborers with those who learned that they "can have [from Congress] what they wish." From this and much other evidence that might be given, it is quite evident that these National Reformers (?) believe the time is close at hand when they must apply "their remedy." And, says the *Christian Statesman*:

Our remedy for all these malefic influences, is to have the Government simply set up the moral law and recognize God's authority behind it, and lay its hand on any religion that does not conform to it.

But, "all we ask is obedience to the law."
J. O. BEARD.

SECRETARY CHARLES FOSTER having expressed the opinion previous to the election, that Mr. Harrison was then as good as elected, a political paper asked, "Has Mr. Foster been buying up the saloons or the church vote?" In explanation of this question the paper continued: "Mr. Foster recently said that a good deal of money goes to saloon keepers in exciting campaigns, and that he has been approached in almost every campaign by churches and asked to subscribe to their funds. He affirmed with brutal boodler candor, 'I don't see much difference between the saloon and the church in that.'" Has it indeed come to this that even the churches are for sale to the party paying the highest price?

It is an error to suppose that the majority has an unqualified right to rule. In civil things the majority has a right to rule, but the majority has no more right to invade the domain of conscience than has the single individual whom custom, fraud, or force has placed at the head of a government. Such power is illegitimate no matter by whom it may be exercised. Governments are instituted to secure natural right, and any government that fails to do this has no right to exist, whether it be a government by one, by the few, or by the many.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE barbers of the State of Washington are reported to be agitating for a Sunday closing law to be presented to the next legislature for adoption.

AN appealed case in which a German excursion club sued the Starin River and Harbor Transportation Company for damages for non-performance of a Sunday contract has just been decided in the General Term. The contract was held to be void and no recovery could be had.

THE women of the Shaker settlement of Mt. Lebanon, N. Y., protest against legislation closing the World's Fair on Sunday "in the name of true religion, genuine morality, and in justice to people of all religions." This protest has been sent to the women managers for New York, and is published in the *New York World*.

AN auxiliary to the American Sabbath Union has been organized in Richmond, Virginia. The meeting at which the organization took place was held in the church of which Rev. Dr. Hoge is pastor, and was presided over by Governor McKinney. Resolutions were adopted approving the "action of Congress in directing that the World's Columbian Exposition be closed upon the Sabbath day."

The *Mail and Express* publishes an item denouncing the district attorney and city attorney at Niagara Falls for not enforcing the Sunday law against store keepers at that place. "Apparently," says the *Mail and Express*, "all the retail stores are open as well as the saloons, notwithstanding the provision of the code." This continual harping upon the "law" and its enforcement is having its effect already. What will the result be ultimately?

BEDFORD AVENUE, Brooklyn, is quite torn up over the Sunday bicycle question. Both preachers and laymen have expressed themselves on the matter, and on both sides of it. It is not quite certain what those who object to the bicycle riding want. It may be that some ride their bicycles to church. Certainly that would be just as commendable as riding in the street car, or private carriage, or even why not just as proper as walking. The wheel is but a simple mechanical assistance in walking. If bicyclers are to be shut off the streets on Sunday, why should not promenading be prohibited, and certainly carriage riding? If these objectors are not thoughtless, what is their ultimate thought?

THE Africa which Livingstone and Stanley opened to the missionary and civilization, has already become the seat of religious war as cruel and devastating as any heathen slaughter for supremacy or for slaves. The Protestant ministers and the Catholic fathers have sown seeds of religious dissension, until now as a result of their missionary labor the prevailing religion is the religion of the rifle. A writer in the *New York Sun*, describing the condition of things in Uganda says that "politics is inextricably mixed up with religion, and the missionaries powerless to quell the fires of intolerance they have kindled."

So it always has been, so it is, and always will be, when use is made of religion to achieve political or legislative ends.

THE *Chicago Herald*, in the course of an editorial mention of an undertaking, which is well under way in Chicago, to establish a series of educational and other popular exercises in a public place to be called the "People's Hall," says:—

The noteworthy fact in the plan as announced is the standard adopted concerning Sunday. . . . In the People's Hall university extension courses are to be given Sunday afternoons, while Sunday evenings are to be made prolific of good music,

lectures and other entertainments. The discussion of the use of Sunday in Chicago during the World's Fair has directly affected the judgment of many Christians. Among the names subscribed to the Sunday plan at the People's Hall are several that appeared a year or two years ago against opening the exhibits of the World's Fair on Sunday.

This is the undeniable benefit of agitation in this question, that the just and true and honest-hearted will see that coercion in religious matters is unchristian. When Christians perceive their error in this, they will renounce the whole fallacious line of thought and action and become Christians indeed, after the pattern which the Master has set them.

AMONG the rules adopted October 25, by the National Commission, for the governing of the World's Fair, is the following regarding Sunday closing:—

The Exposition shall be open for the admission of visitors during the six months, commencing May 1 and ending Oct. 30, 1893, on each day of the week—subject to such regulations hereinafter provided for—except the first day thereof, commonly called Sunday, and on said last mentioned day the said Exposition and the gates thereof shall be closed.

The hesitation about touching this question, manifested both by the national commission and the local directory, is an evidence that it is felt to be an unwarranted assumption of local control by the general Government, and that the management chafes under the restriction.

In the *Northwestern Christian Advocate*, of Chicago, of October 12, is the following:—

Should cholera or some other disaster send a panic around the world next year and make the Fair a failure, our city would remain in better shape in human history than if, after the congressional millions are secured, Chicago is permitted to dragoon Congress and compel a Fair open on Sunday.

By this the *Advocate* evidently means that a scourge of cholera, so severe as to make the holding of the Fair an impossibility, would be preferable to an open Sunday Fair.

And the *Northwestern Christian Advocate* is a *Christian* journal.

Such a scourge of cholera would cause human sorrow and agony beyond computation. Yet such is an alternative the *Advocate* cheerfully accepts.

And the *Northwestern Christian Advocate* is a *Christian* (?) journal!

Such a scourge would close the probation of many hundreds of thousands of human souls. Yet the *Advocate* is willing that this should be, rather than their probation be prolonged with an open opportunity to desecrate the Sunday at the World's Fair.

Is the *Northwestern Christian Advocate* a *Christian* journal?

In a note in this column, a few weeks ago, Congressman Hemphill, of South Carolina, and Mayor Hemphill, of Atlanta, Georgia, were thoughtlessly confounded. The records of the two men, in their respective spheres seem to be somewhat similar on the question of religious legislation. It had been understood, previous to the last session of Congress that Congressman Hemphill both comprehended and advocated the correct principle of legislative non-interference in matters of religion, yet he urged upon the House during its last session, the adoption of the bill prohibiting the sale and delivery of ice on Sunday, in which it was legislatively decided that Sunday was the Sabbath. At his instigation the bill passed the House.

Mayor Hemphill, of Atlanta, was roundly denounced last August, by the religionists of his city for permitting street paving on Sunday, in Atlanta; he has now squared accounts with them by vetoing an ordinance of the Common Council permitting Sunday delivery of ice cream, etc.

Mayor Hemphill owns a controlling influence in the *Atlanta Constitution*, which publishes Sunday editions, and also has a large interest in the Metro-

politan dummy line, of Atlanta, which carries seventy-five per cent more passengers on Sunday than on any other day of the week.

It would seem that public men, from the council chambers of the Nation to the chambers of the town council, whatever their individual practice may be, and whatever their convictions may be as to abstract right and justice in these matters, still feel themselves bound to respect policy above principle and exercise what Senator Hiscock has so aptly termed "wise statesmanship."

The following is from the *Chicago Daily News* of October 31:—

"The friends of an open Sunday for the World's Fair do not yet seem to be satisfied that they are defeated.

"An association has been organized known as the 'World's Fair Sunday-Opening Association.' Upon its advisory committee are the following gentlemen: Col. James A. Sexton, Hempstead Washburne, the Rev. Dr. Thomas, James W. Scott, the Rev. Minot J. Savage of Boston, the Hon. Frank Hatton of Washington, Samuel Gompers of New York, the Right Rev. Bishop Spaulding of Peoria, Ill., and the Rev. Robert Collyer of New York. Among its sympathizers, it is claimed, are his eminence, Cardinal Gibbons, the Right Rev. Bishop Potter of New York, Mrs. John A. Logan, the Rev. David Swing, the Most Rev. Archbishop Brennan of Dallas, Texas, and the Rev. J. T. Sutherland of Ann Arbor, Mich. The association has appointed Robert J. Thompson, secretary, and has temporary quarters at 160 Adams Street, Chicago. After Dec. 1, its headquarters will be the Willard Hotel, Washington, D. C.

"Its object will be to devise all ways and means to induce Congress to revoke its recent action and give to the Fair an open Sunday. A circular has just been issued setting forth the views of the association and urging the people to have their representatives in Congress work for the repeal of the Sunday closing clause."

A WRITER for the *Pittsburg Press*, of October 27, referring to the words of Rev. F. M. Foster at a meeting held in the city of New York, to ratify the action of Congress in closing the World's Fair on Sunday, where he said that the Christian churches should go officially to Washington and before Congress, and for this purpose "they should appoint a joint committee to speak for God," uses these words:—

Do you want any ecclesiastical "joint committee" to pass judgment upon your rights and liberties, and utter the voice of God in the halls of Congress with reference to them?

Do you want any man or set of men to speak for God to you and define your duties toward him and then compel you to perform them? If not, there is no time to be lost. The greatest danger to American liberties lies in their fancied security.

These can not be considered the words of an alarmist when it is understood what Mr. Foster considers would be the authority of this "joint committee," for in this very connection he said, "The voice of God, authoritative, official, is through his Church."

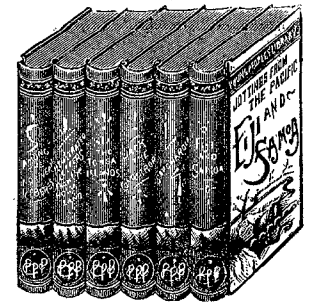
Mr. Foster's call for a joint committee is then for the appointment of an ecclesiastical commission which shall deliver to Congress and the people the "authoritative, official" voice of God.

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NEW YORK, NOVEMBER 10, 1892.

NOTE.—Any one receiving THE AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered THE SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE *Mail and Express* thinks that there is now some prospect that the Metropolitan Museum of Art in Central Park will again be closed to the public on Sunday. We say closed to the public, because it is a notorious fact that it has never been entirely closed on Sunday. Even when nominally closed, a favored few were admitted on Sunday, and employees were kept on duty for that purpose.

THE way the *Mail and Express* puts this piece of news concerning the probable Sunday closing of the Museum, is this: "Vice-President Huntington tells a *Mail and Expressman* that the probabilities are that the Sabbath will no longer be desecrated." And the reason for it is that owing to Sunday opening there is a deficiency of some \$10,000. That is, the additional expense incurred by keeping open on Sunday has cost the trustees \$10,000 more than the city furnished for the support of the Museum. For this reason, and for this alone, the trustees propose to close the institution to the public on Sunday, keeping a smaller force of employees on duty to attend to the favored few who are admitted on that day. And thus, according to the *Mail and Express*, "the Sabbath will no longer be desecrated."

BUT, according to the *Evening World*, the *Mail and Express* does not tell the whole story. It seems that the only likelihood, and indeed, the only apparent possibility in accord with present legislation, is that the Museum of Art may be closed until the first of January, because there is no technically available way of securing the necessary funds to meet extra expenses for Sunday opening until that time. The whole difficulty arises from the failure to incorporate a clause in the appropriation bill allowing a transfer from unexpended balances to meet the extra expenses of the year. In the case of the Museum of Natural History this was done, and there is consequently no question as to Sunday opening there. The appropriation for the next year carries with it the understanding that the Museum of Art shall be open on Sundays. It would seem that the *Mail and Express*, in its anxiety to shut the public out of the Museum on Sundays, has jumped at the wrong conclusion.

THE *Western Herald* (Burlington, Iowa), commenting on the recent arrest of two Jewish stone cutters, at Dubuque, remarks that "religious persecutions seem to be on the increase all over the country, notwithstanding the constitutional guarantee of the rights of conscience and religious liberty."

THE article, "Christ's Kingdom Not of This World," published on another page of this paper, is worthy a careful perusal. It contains, however, one serious defect; namely, the countenance which it gives to the civil Sunday fraud. It is the Church and not organized labor that demands Sunday laws. This fact alone shows the reason for the demand to be religious and not civil. Baptists should not be deceived into giving their support to religious legislation because, forsooth, it masquerades under some other name.

THE decision of the General Term of the City Court that a contract for steamer transportation to be carried out on Sunday is void, emphasizes the fact that Sunday is more than a merely civil day, and that the purpose of the Sunday law of the State of New York is to recognize that day as more than a holiday. The courts would not think of voiding a contract made for service to be rendered on the Fourth of July or on Thanksgiving Day. A transportation company failing to furnish transportation on either of those days, as stipulated, would be mulcted in heavy damages. This shows that Sunday stands alone and pre-eminent among days in our civil statutes; and that, because of its religious character.

BUT perhaps the most peculiar feature of this decision is that while the transportation company was released from its contract because of the moral character of the day, there was no redress for the men who had expended their money to go on the excursion. It thus appears that in the eyes of the courts of this State and city, the observance of Sunday is a matter of much more importance than honesty between man and man.

When the Saviour, the Son of God, was asked which was the great commandment in the law, he replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." The Lord Jesus Christ thus placed the two divisions of the law on an equality, as is also done in James 2:10, where it is declared that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;" for he has broken the divine law. But the courts of New York are more wise(?), and in their attempt to administer the divine law, as construed by the law-makers of the State, have ascertained

that though a steamboat company defraud some Germans who do not regard the first day of the week, yet, if by so doing the company refuses to run its boats on Sunday it is guiltless!

WHAT are Mr. Crafts and his "civil Sabbath" compeers going to do with the fact that vital statistics show that the death rate is lower among Jews than among Christians? It is confidently asserted by these "civil Sabbath" agitators that regular weekly rest is a physical necessity, and that all must rest or none can. The Jews are a living denial of this claim. So far as they rest regularly, it is upon Saturday, a day when all is bustle and activity around them; and very many of them observe no Sabbath at all. The "civil Sabbath" is a fraud.

ONE of the evils of the day is the decadence of religious instruction in the family. Parents imagine that they can not interest their children in the Bible, and so trust that work very largely to the Sabbath school or Sunday school. This is a serious mistake. The study of the Bible can and should be made attractive to the little folks. But how can this be done?—By a judicious use of Bible picture books.

This thought is suggested by examining a copy of "The Children's Bible Hour," by Jenny B. Merrill, which has just come to our table. This book has 212 pages, 8x11 inches, with 68 full-page illustrations by Dore and others. All but one or two of the illustrations are really fine; many of them are new, at least to us; and all of them will interest the children, and set them to asking questions. Then the book will suggest topics to the mother, and often solve the problem of a quiet Sabbath afternoon when otherwise the children might be restless and fretful.

We discover in this book two statements which we look upon as errors in doctrine, though most of the so-called orthodox would not so regard them. For the most part the book is composed of simple Scripture narratives, and on the whole is to be commended for its fidelity to the facts as related in Holy Writ. Few books are wholly free from error, and the truth-loving mother will know how to fortify her children against false doctrines with which they must sooner or later become acquainted, and which they would perhaps better meet at the mother's knee than elsewhere.

This book is advertised on another page. It will not, we think, disappoint those who buy it.

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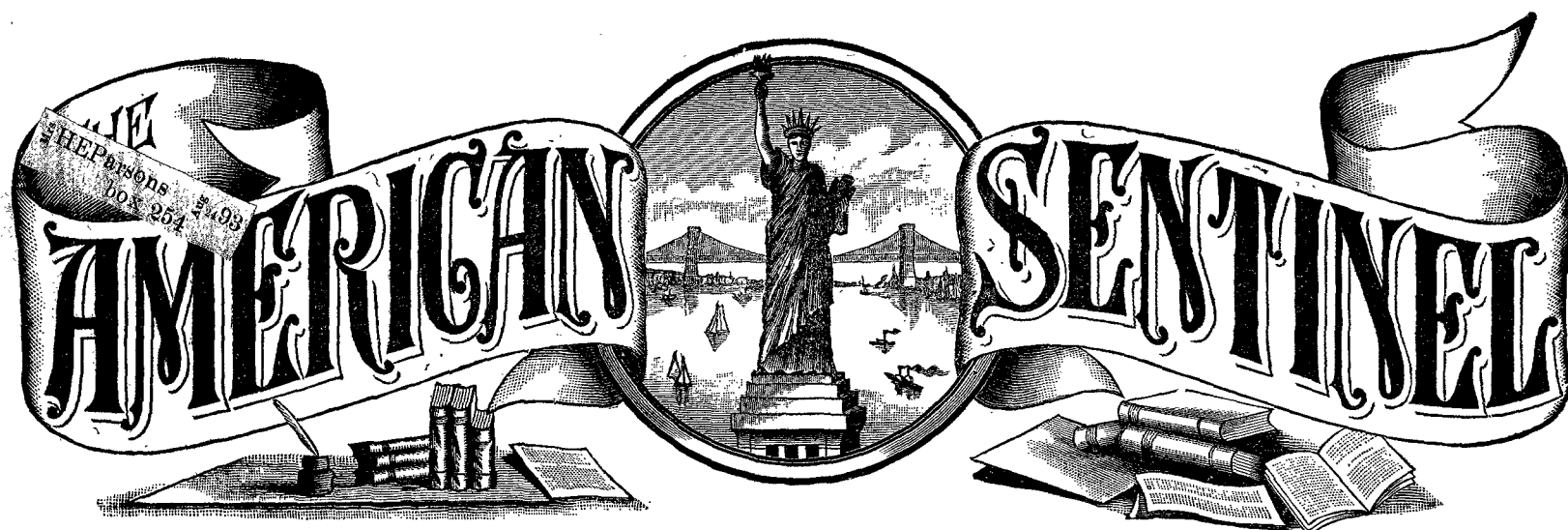
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ASSOCIATE EDITORS,

C. P. BOLLMAN,

W. H. MCKEE.

THERE is almost an entire misapprehension in the public mind as to the Sunday law of Tennessee.

SEEING the despotic and persecuting proceedings of the State authorities in Henry County, Tennessee, as regards Sunday work by those who keep Sabbath, the public have gathered the idea that the Sunday law of that State is a rigid, fierce, and fire-breathing thing. This is a mistake.

OF course all Sunday laws are bad. But as a matter of fact the Sunday law of Tennessee is about as mild as any Sunday law could be. And as a further fact the Sunday law of Tennessee is entirely innocent, so far as the persecutions on this subject in that State are concerned.

THE truth is that the persecuting prosecutions that have been carried on by the authorities of the State of Tennessee, as regards Sunday work, for the last eight years, have been, and are, without any statutory authority whatever. The statute in relation to Sunday work is ignored, and has been ignored these eight years, and all these cases, and extra-statutory measures have been applied and carried through. This the public should understand.

THE Sunday law of Tennessee, the only statute on this subject in that State, provides only for prosecution "*before any justice of the peace of the county*;" and provides there, only that the person duly convicted (of performing any of the com-

mon vocations of life on Sunday), "before any justice of the peace of the county, shall forfeit and pay *three dollars*, one half to the person who shall sue for the same, the other half for the use of the county."

THIS is the only provision of law on this subject in the State of Tennessee. And it is clear as words can say it, that there is in that State no provision of law for any prosecution for Sunday work, in any court but that of a "*justice of the peace*," and no provision of law for any fine or penalty, but "*three dollars*." Yet every case of prosecution for Sunday work in that State for the last eight years, has been before the Circuit Court, and the fine placed at whatever figure the jury or the Circuit Judge has chosen to levy. That is, the proceedings, instead of being an enforcement of the law, are simply an infliction of the arbitrary will of the court. And such procedure has been solemnly pronounced by the Circuit Court of the United States, to be "due process of law."

THIS lawless course was begun in the case of W. H. Parker in the year 1885. Parker was tried before the Circuit Court, and duly convicted and imprisoned. Then nothing more was done in this line until the noted case of R. M. King in the summer of 1889. King was first prosecuted according to the law, and the fine provided in the law, was assessed and collected. A simple fine of three dollars, however, was not sufficient to satisfy the religious zeal of those who would prohibit the observance of any day but Sunday. Accordingly, these extra-statutory measures were adopted; the law was ignored; and Parker, King, and all others since, have been prosecuted before the Circuit Court, for the crime of "public nuisance," whereby the jury can assess any fine they see fit *above fifty dollars*; under that sum the amount being left to the discretion of the judge.

By this method, not only can the fine

be assessed at any amount, but the court can convict without any evidence. This is precisely what was done last May in the cases of Dortch, Moon, Stem, and Lowry. They were prosecuted for the crime of public nuisance committed by working on Sunday. And though not a soul had made any complaint against any one of them, and though not a single witness testified that anybody in the community had been disturbed by any one of the accused, or had complained of any one of them; yet all four were found guilty of having done that which "was and is a disturbance in the community in which done, was offensive to the moral sense of the public, and was and is a public nuisance." And the fines were such as to keep them in jail from forty-five to sixty-four days.

OF course, as we have shown, there is no law in Tennessee making work on Sunday a public or any other kind of nuisance. That turn was made in this way: Some years ago the Supreme Court of that State set forth the doctrine that "Christianity is part of the common law" of Tennessee, and that offenses against Christianity were properly indictable and punishable as common law offenses. This is the doctrine that was confirmed by the Circuit Court of the United States, which said that though there is "not any foundation for the ruling that it is a common law nuisance to work in one's fields on Sunday;" that King was "wrongfully convicted;" and the court "wrongfully decided;" yet it was all "due process of law." And this decision of the Circuit Court of the United States establishing as "due process of law," the "wrongful decision" of the Supreme Court of Tennessee, which confirmed the "wrongful conviction" of a man, under a ruling for which there was "not any foundation"—this is to-day the authority, the only authority, and the only authority that is claimed, for the crusade in behalf of Sunday, that is now being carried on in the State of Tennessee.

It is a mistake therefore to speak as some have of Tennessee's "rigid Sunday law." Tennessee has no rigid Sunday law. On the contrary she has a very mild law for a Sunday law, and even that is not enforced. It is somewhat wide of the mark also to call, as some papers have, for Tennessee to repeal her Sunday law. This is not the need just now; for Tennessee's Sunday law is not hurting anybody. It is the Sunday law that she *hasn't* that is doing the mischief—and that can't be repealed.

What is urgently needed just now in that State is a rigid reform of her courts. There needs to be secured a set of judges who will have some respect for the laws, both constitutional and statutory; and who will be content to set forth the law as it is written, and not take it upon themselves to set forth their own arbitrary will for the law. Judges are wanted there who will keep within the bounds set by the Constitution for the judiciary, and who will not attempt to exercise also the prerogative of the legislative branch of the State government. This is a reform, too, that is sadly needed not only in Tennessee but clear from the Circuit Courts of that State all the way up to the Supreme Court of the United States. But lo! in this very fact of the widespread and deep seated need, lies the hopelessness of any reformatory remedy ever being successfully applied.

Tennessee also needs attorneys-general who will be content to be prosecuting attorneys, without turning themselves into persecuting attorneys after the manner of that one down in Henry County—attorneys-general and not inquisitors-general.

A. T. J.

Government by the People, for God.

THE Supreme Court of the United States has seen fit to decree that the divine law of Jehovah is the civil law of this land; and the Congress of the United States has interpreted that law, and made actual application of its interpretation, in reference to one point of belief and practice. This is no less than the assumption of the vicegerency of the kingdom of God on earth.

To assume to be the vicar of God and to speak and to rule by divine right is no new thing upon the earth. Heretofore, however, it has been an expression of the blasphemous error of religious absolutism exercised by a one man power, a despotism of one. But monarchical form of government is not positively necessary to support a religious despotism.

The ruling classes of the United States, and perhaps of the leading nations of the world, have now reached that stage of development that they are able to subject themselves and their vassals to the despotism of an idea; and the sway of that idea may be more despotic, enforced by the methods they can bring to bear, than the personal rule of any one man could possibly be. The despotism of an idea is sure to be imperative, coercive, relentless. The despotism of a religious idea, misdirected into channels of civil legislation, is certain to be unqualified tyranny. This has been demonstrated in the history of the Papacy. When the ruling majority in this country shall establish the civil authority of a religious idea and compel, or assume to compel, the citizens and residents of the United States to yield obedience to it, then a the-

oretical papacy will have been established. A perfect similitude of a papal despotism will be enthroned.

A papacy established after a monarchical theory is concrete, necessarily, in its form. A papacy constituted in, and according to the theory of, a republican form of government must conform to the necessities of representative expression. The one then is the concrete tyranny of an individual will; the other is the elusive, but no less real, despotism of an abstract idea enforced by the will, or the permission, of majorities. The latter is the complete similitude of the former, but on a higher plane of intellectual and governmental development. Humanly speaking, only, is it on a higher plane. It is an advanced development; a more subtle manifestation of the direst and most fatal error into which the mind of man has ever fallen.

This image to the Papacy is the highest refinement of governmental wickedness possible. By it the people, in and through the regular procedure of self government, assume to themselves, each and separately, the divine prerogative, and attempt to usurp, individually and collectively, the authority of God. In just that degree to which this is a government of the people, by the people, for the people, in just that degree is each sovereign citizen responsible for the establishment of this similitude to the Papacy.

It may be said that this is but the expression of a fine drawn theory which can never be realized. It is already realized, as shown by the initial facts which were used as stepping stones to these thoughts. This Government has then declared itself to be a government of the people, by the people, for God. The result will be a similitude of the Papacy worthy of the intellectual development and moral degradation of the nineteenth century.

W. H. M.

Bishop Potter and the Fair Again.

IN the current number of the *Century Magazine* is an article from Bishop Potter, in which he enlarges somewhat upon the views set forth by him in the *October Forum*. As will be remembered, the Bishop favored only partial Sunday opening of the Fair—a silent Fair—open grounds and buildings, but motionless machinery and closed bazars.

But Bishop Potter has been severely criticised by the more ultra Sunday-closing element, and his article in the *Century* is doubtless for the purpose of explaining his former utterance. After a number of platitudes, the Bishop assures his readers that of the danger of any substantial surrender of the benefits of Sunday he is "profoundly impressed," and continues:—

If it is to be a question between the complete closing of the Exposition, and such surrender of it to secular uses on Sundays as to make no discrimination between Sundays and week-days, then, for one, I should be in favor of the most rigid closing of every door.

With the Bishop then, the question is not one of principle but of policy. He agrees that the Fair must be so manipulated as to exalt Sunday; the only question with him is, How can Sunday best be honored? He says:—

To most of us that day stands supremely as an institution of religion. But for what is religion, if it be not for the revelation and the inculcation of moral ideals? It may have, most surely it has, other uses, but this, no less surely, is pre-eminent among

them. And so if, when Sunday came to the Exposition in Chicago, it could be assumed that in some great hall in the midst of it there would be some worthy and impressive presentation of these—if the Nation should summon its ablest and most eloquent teachers and bid them do for us the prophet's work amid such profoundly interesting and suggestive surroundings, it would hardly summon them in vain.

And this he would have the Nation do! Nor would the good Bishop stop here; he would have "on Sunday afternoons and evenings the multitudes assembled in Chicago from hamlet and village and prairie that rarely or never hear the great works of the great masters," "lifted on the mighty wings of grand and majestic harmonies;" and he enthusiastically adds, "Surely that, too, would be no unworthy use of a day consecrated to lofty visions and unuttered aspirations." "And finally," says the Bishop,—

if, in addition to all this, there could be, not alone in immediate connection with the Exposition itself, but in every sanctuary and pulpit of the great city, thronged and vibrant with a great and keen curiosity, some elect and chosen voices to speak for God and Duty and Patriotism and Self-sacrifice and the Eternal Verities, that, too, would be an undertaking worthy of the best energies of those who might give themselves to it, and worthy no less of the great religious ideals of a great people.

Thus Bishop Potter would not only have the Government still more fully committed, if that were possible, to the patronage of the Sunday as a religious institution, but he would have the Fair so used and manipulated as to destroy, in the minds of thousands of individual Christians, all their previous ideas of its proper observance. Sunday is not the Sabbath, but Congress has decided that it is, and Bishop Potter would have this action followed up by the Nation summoning its "ablest and most eloquent teachers" and bidding "them do for us the prophet's work"! That is, he would not only have the Nation adhere to its championship of Sunday as the Sabbath, but he would have it continue its assumption of control over its observance in such a manner as to still farther strengthen in the minds of the people the idea of governmental authority in religion and governmental patronage in the practice of its forms. Congress having assumed the guardianship of the consciences of the people so far as the Sabbath is concerned, by deciding that Sunday is the Sabbath, the Bishop would have it further debauch those consciences by giving them another standard of Sabbath observance than that laid down by the Author of the Sabbath. Not only would he assent to the action of Congress in construing the fourth commandment as meaning the first day and not the seventh, but he would also have that body set aside the inspired commentary upon the fourth commandment given in Isa. 58:13.

But such must ever be the result of governmental interference in religious things. Had the Fair been opened on Sunday by the action of the Directors, and had Congress kept its hands off from the question entirely, leaving the whole matter to the individual conscience, little harm would have come to anybody by an open Fair. Those who had conscientious convictions upon the subject would have remained away on Sunday; those who had no such convictions would have gone to the Fair, but they would have been no worse morally for so doing. But, by the scheme now proposed, Congress is to assume all responsibility not only of saying that Sunday is the Sabbath, but of defin-

ing proper Sabbath observance. Thus the innate wickedness of this thing becomes more apparent at each step in its development. C. P. B.

Christ vs. Religious Legislation.

THE Church and the State were both ordained of God. The Church to teach the gospel and be the light of the world, while the State was commissioned to exercise authority in civil affairs. God is a God of order and not of confusion. He made no mistake when he called both of these organizations into being, and assigned to each its work. And he did not assign to both the same work. There was to be no occasion for coercion in accomplishing the work assigned to the Church and in her commission she was authorized to use none. She was to present Jesus as the world's Redeemer and the sinner's only hope and say, Come! The power through which her work was to be performed was in Christ and not in the civil government. The weapons of her warfare were not to be carnal, but mighty through God to the pulling down of strongholds.

The civil government was to use carnal weapons in the protection of those who acted civilly and in the administration of justice upon the uncivil. The judging of civil questions has been committed to the hands of men in this life and it is proper for them to sit in judgment upon such cases; but of religious matters it was said, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." Paul was here speaking of the treatment the Christian church was receiving at the hands of her persecutors on account of her faith in Christ. He further adds: "But with me it is a very small thing that I should be judged of you or of man's judgment: . . . But he that judgeth me is the Lord." Hence, judging in matters of religion before the Lord comes, who will judge the living and the dead at his appearing and his kingdom, is called by Paul judging before the time, and denounced as all out of place for the civil government, and very wrong.

Even Jesus told his disciples that if any one heard his words and believed not, he would not judge him, but that the word which he had spoken should judge him in the last day. Certainly the disciple is not greater than his Lord, and if the Master would not judge those who did not accept his teaching, his followers are not authorized to judge and to imprison their fellow-men because they do not accept their religious views.

We have many examples in the Scriptures where the civil government has legislated upon religion. But in the instances given, Jesus has ever identified himself with those who were condemned because they would not sacrifice their conscientious convictions in religious matters, in order to be in harmony with the State. With the three Hebrew worthies in the fiery furnace, there was seen the form of the fourth which was like the Son of God. He sent his angel and closed the lions' mouths when Daniel was condemned, and cast into their den on account of his faith. In like manner he manifested himself to Paul and Silas, and

to Peter, when they were imprisoned for preaching Jesus. The angel also tells them that they should ignore the command of the State in this and go right on preaching the gospel in its simplicity, though they were few in number and the State was legislating against their religious beliefs. When Stephen was being stoned on account of his faith, and he cast his eyes about him to catch a glance from some sympathizing friend, he was greatly encouraged by seeing the heavens opened and beholding Jesus standing at the right hand of God. So now those who may see the power of the State arrayed against them because they follow the Master, keeping the commandments of God and the faith of Jesus, have the comforting assurance, "Lo, I am with you alway, even unto the end of the world." As the Saviour said to Saul when he was persecuting the church, "Why persecutest thou me?" so now he says to those who persecute his followers, "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

True religion never seeks to enforce its observance upon others. It seeks only voluntary adherents. Enforced religion is always the result of apostasy. Let those who contemplate lending their influence in support of religious legislation, beware lest haply they be found to fight against God. R. C. PORTER.

Christianity and the Common Law.

In another place in this paper it has been pointed out how that in Tennessee the statute is ignored and the theory of "Christianity as the Common law" is used as the authority for the persecutions there for Sunday work. This doctrine of "Christianity as the Common law" is worthy of some attention on its own account; and as this Tennessee history furnishes a living example we take this opportunity to show what the doctrine really amounts to.

It is an undeniable principle of the law that the common law is superseded by the written law. A statute repeals the common law on the same subject: and a Constitution supplants the common law on all points upon which the Constitution speaks.

1. As a statute takes the place of the common law on the same subject, and as the State of Tennessee has a statute on the subject of Sunday work, it follows that any indictment or prosecution, at common law, for Sunday work, is therefore precluded, and is void.

2. As a Constitution supplants the common law in all points upon which the Constitution speaks; as the Constitution of Tennessee expressly declares that "no preference shall ever be given by law to any religious establishment or mode of worship;" and as Christianity is in its every intent and purpose a mode of worship; it follows that when the Supreme Court of Tennessee recognized and established Christianity as a part of the common law of that State, that court did thereby positively give preference by law to that religion and its modes of worship. But this, being in violation of the express provision of the Constitution, is in itself void.

It may be well to give some citations upon this point. The Constitution of California contains substantially the same

provisions as does that of Tennessee. And upon this same question the Supreme Court of that State spoke as follows:

We often meet with the expression that Christianity is part of the common law. Conceding that this is true, it is not perceived how it can influence the decision of a constitutional question. The Constitution of this State will not tolerate any discrimination or preference in favor of any religion; and so far as the common law conflicts with this provision, it must yield to the Constitution. Our constitutional theory regards all religions, as such, equally entitled to protection, and all equally unentitled to any preference. Before the Constitution they are all equal. When there is no ground or necessity upon which a principle can rest, but a religious one, then the Constitution steps in and says that you shall not enforce it by authority of law.—9 Lee 513.

The Constitution of Ohio has the same provisions, almost word for word, as has the Constitution of Tennessee. And likewise upon this same question the Supreme Court of that State spoke thus:—

The Constitution of Ohio having declared "that all men have a natural and indefeasible right to worship Almighty God according to the dictates of conscience; that no human authority can, in any case whatever, control or interfere with the rights of conscience; that no man shall be compelled to attend, erect, or support any place of worship, or to maintain any ministry, against his consent; and that no preference shall ever be given by law to any religious society or mode of worship, and no religious test shall be required as a qualification to any office of trust or profit," it follows that neither Christianity nor any other system of religion is a part of the law of this State. We sometimes hear it said that all religions are tolerated in Ohio; but the expression is not strictly accurate; much less accurate is it to say that one religion is a part of our law, and all others only tolerated. It is not mere toleration that every individual here is protected in his belief or disbelief. He reposes, not upon the leniency of government, or the liberality of any class or sect of men, but upon his natural, indefeasible rights of conscience, which, in the language of the Constitution, are beyond the control or interference of any human authority.—2 Ohio Rep., 387.

The Constitution of New York is substantially the same; and the Supreme Court of that State annihilates the proposition that Christianity is part of the common law, in the following masterly reasoning:—

The maxim that Christianity is part and parcel of the common law has been frequently repeated by judges and text writers; but few have chosen to examine its truth or attempted to explain its meaning. We have, however, the high authority of Lord Mansfield, and his successor, the present Chief Justice of the Queen's Bench, Lord Campbell, for stating as its true and only sense, that the law will not permit the essential truths of revealed religion to be ridiculed and reviled. In other words, that blasphemy is an indictable offense at common law. The truth of the maxim in this very partial and limited sense may be admitted. But if we attempt to extend its application, we shall find ourselves obliged to confess that it is unmeaning or untrue. If Christianity is a municipal law, in the proper sense of the term, as it must be if a part of the common law, every person is liable to be punished by the civil power, who refuses to embrace its doctrines and follow its precepts. And if it must be conceded that in this sense the maxim is untrue, it ceases to be intelligible, since a law without a sanction is an absurdity in logic and a nullity in fact.

Let it be admitted, however, that Christianity is a part of the common law, in any sense of the maxim which those who assert its truth may choose to attribute to it. The only effect of the admission is to create new difficulties, quite as impossible to overcome as those that have already been stated. How, we would then ask, . . . are we to apply the test which Christianity is said to furnish? It will not be pretended that the common law has supplied us with any definition of Christianity. Yet without a judicial knowledge of what Christianity is, how is it possible to determine whether a particular use, alleged to be pious, is or is not consistent with the truths which Christianity reveals?

No religious use has been or can be created, that does not imply the existence and truth of some particular religious doctrine; and hence, when we affirm the validity of a use as pious, we necessarily affirm the truth of the doctrine upon which it is founded. In a country where a definite form of

Christianity is the religion established by law, the difficulty to which we refer is not felt, since the doctrines of the established church then supply the criterion which is sought; but with us it can readily be shown that the difficulty is not merely real and serious, but insurmountable.—4 Sandford's Superior Court Reports, pp. 181, 182.

All of this Judge Cooley confirms in these words:—

It is frequently said that Christianity is a part of the law of the land. . . . But the law does not attempt to enforce the precepts of Christianity on the ground of their sacred character or divine origin. Some of these precepts, though we may admit their continual and universal obligation, we must nevertheless recognize as being incapable of enforcement by human laws. That standard of morality which requires one to love his neighbor as himself, we must admit is too elevated to be accepted by human tribunals as the proper test by which to judge the conduct of the citizen; and one could hardly be held responsible to the criminal laws, if in goodness of heart and spontaneous charity he fell something short of the good Samaritan. The precepts of Christianity, moreover, affect the heart and address themselves to the conscience; while the laws of the State can regard the outward conduct only; and for these several reasons Christianity is not a part of the law of the land in any sense which entitles the courts to take notice of and base their judgments upon it, except so far as they can find that its precepts and principles have been incorporated in and made a component part of the positive laws of the State.—Constitutional Limitations, p. 584.

3. This provision of the Constitution of Tennessee is a part of the title, "Bill of Rights." Now another principle of law and government is, that—

Everything in the declaration of rights contained, is excepted out of the general powers of government, and all laws contrary thereto shall be void.—Idem., p. 46.

As, therefore, the "Declaration of Rights" of the State of Tennessee has provided that "no preference shall ever be given by law to any religious establishment or mode of worship;" as all matters of conscience, religion, and worship are thereby "excepted out of the general powers of government;" and as "all laws contrary thereto shall be void," it is clearly demonstrated that the preference given to Christianity as by common law in the State of Tennessee, is void.

There is yet another defect in this theory that Christianity is part of the common law. The theory is drawn from the English courts. But "even in England, Christianity was never considered as a part of the common law so far as that for a violation of its injunctions, independent of the established laws of man, and without the sanction of any positive act of Parliament made to enforce these injunctions, any man could be drawn to answer in a common law court," as was done in this case by the courts of the State of Tennessee.

But Judge Hammond himself goes even further than this, and in a communication printed in the *Appeal-Avalanche*, Aug. 30, 1891, shows that "in one of the latest cases in England the Lord Chief Justice pronounced former expressions that Christianity is part of the law of the land, as *dicta*, and not true now."

True enough! It is not true now, and it never was true by any principle of justice or right. We have not space here to go into the details of this matter. It must suffice here simply to observe that it was introduced by fraud, it was established by falsehood, and it has been perpetuated by imposture. And query: As it is "not true now" in England that Christianity is part of the law of the land, how can it be true that it is true now in Tennessee, which professedly derives the doctrine from England? And further and doubly, How can it be true now in Tennessee in

face of the State Constitution, which expressly prohibits it in the declaration that "no human authority can in any case whatever control or interfere with the rights of conscience; and no preference shall ever be given by law to any religious establishment or mode of worship?"

Thus it is demonstrated by the living principles of American law and government, that the procedure of the Tennessee courts in the case of Mr. King instead of being of absolute authority, as the United States Circuit Court decided, is absolutely void and of no valid authority at all. And the demonstration is complete, the decision of the United States Circuit Court to the contrary, notwithstanding, that King, and Dortch, and Moon, and Stem and Lowry, were deprived of their liberty and property "WITHOUT DUE PROCESS OF LAW."

A. T. J.

Are Sunday Laws Religious?—The Courts so Declare.

It is urged by certain writers in favor of Sunday legislation, that the Sunday laws have nothing to do with the day as a religious institution; that they deal with the "civil Sabbath" only, etc. While it is true that great diversity is shown in the various "decisions" by which the courts make more law than the statutes do, it is also true that much of this court-made law upholds Sunday on the most positively religious grounds, as the following will show. The Sunday laws of the United States grew out of the English laws. In 1824, an English judge rendered his decision in the following words:—

It seems to me that the object of the statute was to prevent persons keeping open shop and disregarding the decency of the Lord's day by the public show of their ordinary trades and occupations. Littleale J., in *Bloomsome vs. Williams*, 5 D. & R., 82.

A similar decision was made in the State of New York, in 1811, in which Judge Kent said of the Sunday law:—

The statute has, for over a century, recognized the sanctity of the obligation and punished its violators. Ruggle's case, 8 Johns 290. In 1834 a learned judge in the same State spoke of "the public order and solemnity of the day." Boynton vs. Page, 12 Wend., N. Y., 57.

Still later and stronger were the words of a judge in 1859, who declared that the Sunday law of New York "explicitly recognizes the first day of the week as holy time; and, thus, it has brought us back to the full, enlarged and absolute rule of interdiction, which we find prevailed in the earliest laws of Christian States, and which the construction of the statute of Charles II, has tended somewhat to narrow and impair." Campbell vs. International Soc., 4 Bos., N. Y., 298.

Another court, in 1882 recognized the religious characters of the laws as follows:—

Is it not obvious that, by reason of keeping a store open for business, a temptation is presented to those who have no regard for Sunday as holy time, to violate the law? Anonymous, 12 Abb. N. C. (N. Y.), 455.

Pennsylvania has always held to the religious character of her Sunday law, and has always refused to recognize the rights of those who keep the Sabbath to be free from its penalties; hence it is not surprising to read in the reports of Jandelle's case (3 Phil. 509) the decision of a Pennsylvania judge that "the day [Sunday] is clothed with peculiar sanctity." In the case of Moore vs. Hagan, 2 Duv.

437 (1866), two statutes of Kentucky are contrasted, the decision stating that "one applied to Sunday as sacred, and the other to holidays as secular." The same idea is set forth in Iowa, Davis vs. Fish, Green 406, (1848), when it is stated that Sunday is "sacred, set apart for rest by the voice of wisdom, experience and necessity."

In a North Carolina decision the Sunday law is alluded to as follows: "All religious and moral codes permit works of necessity and charity on their sacred days." Rickets case, 74 N. C., 184, (1876). Stronger still is the statement of a decision in the State of Georgia, Gholston vs. Gholston, 31 Ga., 625, (1860), wherein it is said: "All courts should abstain from the transaction of ordinary business on this holy day," and again: "In every form, by all the different authorities in this State, by its organic laws, its civil and criminal code, and by every judicial decision upon the question,—the Sabbath is regarded as the Lord's day, and it is protected from violation by so many guards, that the courts should not be allowed to invade its sanctity, and in so doing make a record to be read by all men, in all time." Bass vs. Irwin, 49 Ga., 436. In the case of Weldon, (62 Ga., 449) Sunday as the Lord's day is declared to be a holy day.

One class of decisions recognizes the power of the State to consecrate Sunday, thus enunciating the doctrine of a union of religion and the State, and essentially of Church and State. Speaking on this point, Ringgold says:—

There are cases which hold that its sanctification was accomplished by statute. Thus, one reason given for "separating" the day as a "holy" one in Massachusetts is the fact that the legislative power has exacted the observance of it as such. Pearce vs. Atwood, 13 Mass., 324.

And Judge Kent assures us that, in New York, "the statute for preventing immorality consecrates the first day of the week as holy time." People vs. Ruggles, 8 Johns, 290, (1811). Judge Robertson of Kentucky, speaks of the law in his State as "the statute consecrating the Sabbath," (Moore vs. Hagan, 2 Duv., 437), and so in Georgia courts and magistrates are to regard Sunday as the Lord's day "as a matter of mere law, irrespective of religious obligation and duty." Weldon's case, 62 Ga., 449 (1879). (Sunday, Legal Aspects, etc., p. 34.)

If this power of the State be conceded, the full doctrine of the union of Church and State is established. If the State can "consecrate" a day, it can a place, or a person, a building, or an altar. If statute law can make one thing holy and require men thus to consider it, we have returned to the original pagan conception that religion is a department of the civil government, and any disregard of the State regulations concerning sacred things must be punished under the civil law as other crimes against person or property are. This is civil religion in extenso.

But we have also another class of decisions which declare that Sunday is sacred by divine authority. These conflicting views sometimes appear in decisions under the same statute, and in the same commonwealth. Instance: Judge Allen, of New York, holds that the province of the statute is to recognize and enforce regard for a holiness which already exists. These are his words:—

It does not detract from the moral or legal sanction of the law of the State that it conforms to the law of God, as that law is recognized by the great

majority of the people. Linden Muller's case, 33 Barb., 548 (1861).

The same ground is taken in a case under the statute of Pennsylvania. Eyre's case, S. & R. 347, (1815), in which it is said: "Sabbath-breaking is the violation of a divine as well as a human law." In a still later case in Pennsylvania we find the following: "The learned council for the plaintiff has entered largely into the question of the origin and sanction of the Christian Sabbath. It may not be essential, but it is far from being irrelevant, to the decision of the present case, to sustain the divine authority of its institution," the day has been "set apart by divine command and human legislation as a day of rest," and "we have no right to give up this institution. It has come down to us with the most solemn sanctions both of man and God, and if we do not appreciate it as we ought, we are at least bound to preserve it." Johnston's case, 22 Pa., 102 (1853).

The foregoing statements concerning the divine origin and authority of Sunday observance are incorrect whether considered in the light of the Bible or of history; nevertheless they constitute a part of the Sunday law of Pennsylvania as created by judicial decisions. Arkansas strikes the same strain, and informs her citizens who play cards on Sunday that the day "is set apart by divine appointment, as well as by the law of the land, for other and better engagements." Stockden's case, 18 Ark., 186 (1856).

Iowa is not far behind Arkansas, for in the case of Davis vs. Fish & Green, 406, (1848), her court declares that Sunday observance has been "established by laws both human and divine, for public worship and private devotion—a time honored and heaven-appointed institution." Maryland is not less distinct in her testimony; her courts declare that "the Sabbath is emphatically the day of rest, and the day of rest here is the Lord's day or Christian Sunday. Ours is a Christian community, and the day set apart as a day of rest is the day consecrated by the resurrection of our Saviour, and embraces the twenty-four hours next ensuing the midnight of Saturday." Kilgour vs. Mills, 6 G. & J. 268 (1834).

Georgia has taken the most ultra ground in the following words:—

The law fixes the day recognized as the Sabbath day all over Christendom, and that day by divine injunction is to be kept holy, on it thou shalt do no work. The Christian Sabbath is a civil institution older than our Government, and respected as a day of rest by our Constitution, and the regulation of its observance as a civil institution has always been considered to be, and is, within the power of the Legislature, as much as any regulations and laws having for their object the preservation of good morals, and the peace and good order of society. Karwisch's case, 44 Ga., 204 (1871).

In another decision under the statutes of Georgia it is declared still more at length that—

Independently of the moral obligation, resting upon all men, to obey the law of the Lord, and to observe by abstaining from all secular business on the day set apart for his worship, throughout Christendom, the rest of one day in seven from all physical and mental labor is a great conservative, refreshing, invigorating means, designed by Almighty wisdom for the preservation of health and the re-creation of our mental and bodily faculties. But neither the law of God nor the law of man forbids us to do good on the Sabbath day. The Saviour rebuked the Pharisees who questioned his divinity, because he healed the impotent man on the Sabbath and bade him take up his bed and walk; and he who spake as never man spake said that the Sabbath was made for man, not man for the Sabbath, and that it was lawful to do good on the Sabbath day, and his own pure and perfect

life illustrates his teaching by deeds of constant kindness and beneficence on the Sabbath day. When the statute of Georgia, therefore, excepts works of benevolence and charity from the operation of this penal statute, it but re-enacts the law of the Almighty as announced by the Saviour and beautified by his example. Salter vs. Smith, 55 Ga., 244 (1875).

In the presence of such decisions it is useless for men to assert that the laws do not deal with Sunday as a sacred day and on religious grounds. Men would not make such assertions were they not anxious to avoid the opposition and the odium which this age attaches to religious legislation. Let it not be forgotten that the decisions quoted above openly state what the friends of Sunday really seek, namely, that Sunday shall be upheld and guarded as a sacred day, a religious institution, by civil law. There are those who say this openly, and make the issue fairly and without equivocation. We do not believe in such legislation, but we respect those who do and have the honesty to say so; on the contrary, those who "juggle with words," declaring for the "civil Sabbath" only, forfeit their claims to straightforwardness and honest purposes. As is shown elsewhere, the late action of Congress concerning the Sunday closing of the Fair was based on the demands of religion, and the wish of religious people. If that action continues in force it will do much to fortify the doctrine that the Nation may interfere in religious matters whenever religious people urge their views in sufficient numbers and with sufficient vehemence. Let this policy be settled, and in spite of our national Constitution all forms of religious practice will be proper subjects for national law and congressional interference. The friends of Sunday closing of the Fair have unsheathed a double-edged sword, which may yet find the heart of religious liberty in the United States.—Sabbath Outlook.

Strikingly Similar.

AN extract from church history in the days of Constantine's rise, placed beside an item of political news of to-day, presents a scene strikingly similar.

Eusebius says of the bishops in Constantine's day, that it was their ambition "to assert the government as a kind of sovereignty for themselves." Nor was it alone government in the churches they were so anxious to wield, but government in the State, which they expected to use in the interest of the church when once obtained. For "there had in fact," he says, "arisen in the church . . . a false theocratical theory, originating not in the essence of the gospel, but in the confusion of the religious constitutions of the Old and New Testaments."—Neander.

These bishops, it will be seen, were anxiously laboring to obtain an influence in political circles, which thing they did, and which in itself proved the union of a fallen church with the State.

In the daily Cincinnati Post, of September 1, under the heading "Republicans Thoroughly Organizing in West Virginia," the following appears:—

In this (Cabell) and in Lincoln County they [Republicans] have fused with the People's Party, and the opposition confesses that there is no walk-over in November, as it stands now. Hon. John K. Thompson, one of the shrewdest politicians in the State, is in charge of the work, and it is in this region where most of the battle for supremacy will be fought. Rev. Charles Caldwell, the preacher-lawyer-politician, of Parkersburg, the Republican candidate for Congress, is a splendid stumpster, and he is making a great canvass.

Certainly the tide of political religion is rising when "shrewd politicians" see that the popular sentiment is calling for professedly religious men as candidates. And why not? If congressmen, to become popular, must put on some religious garb, should we not expect religious profession to be made an evidence of the fitness of candidates for office? "Shrewd politicians," and even ministers, have not been slow in catching this idea. Congressmen are longing to remain in politics, and the ministers are longing to get into politics, and both are striving to achieve their desires through religio-political measures which are nothing more nor less than a "union of Church and State." How smoothly, subtly, blended is the title given Mr. Caldwell, "Preacher-lawyer-politician"! Already it is a "condition and not a theory which confronts us," and this hyphenated title marks the coalition even now attained. These things are not happening by chance, and who can not see in the two bits of history a "striking similarity"?

T. E. BOWEN.

Christian Patriotism not Religious Politics.

THE presidential campaign is past. A political revolution has taken place. It is proper to ask whether this bodes anything, one way or the other, to the cause of religious liberty. The decisive answer to that question is to be found in prophecy. That which is to be, is to be. The fluctuation of party politics can have no appreciable effect upon the conclusion of the whole matter. But, irrespective of the eventual and certain result, or the channel by which the comprehension of what it is that is to be is reached, it is clear to all intelligent and faithful preachers, teachers, and believers of the gospel of Christ that religious issues are not the issues upon which to organize political campaigns. The planks of the universal platform of natural right, and religious truth, can not be filched by any political platform. The sawing, and hewing, and matching which they must of necessity undergo that they may be accommodated to the requirements of human imperfection will inevitably destroy in them all likeness to those portions of the divine moral law from which it may be claimed that they have been taken. No political party has a mortgage on the universal platform of natural right, or upon any part of it. No authorship or ownership of any of the principles of civil liberty, or any inalienable right, can be attributed to, or claimed by, any political party. These principles do not by right depend in the least degree upon the supremacy of any party to establish them in vogue. They exist independently of all parties. To them all parties owe equal allegiance. All men of all parties are equally subject to these principles irrespective of their party affiliations, or their personal views as to the management of civil affairs. The course of all conscientious men, as citizens, is governed by the universal principles of civil right. They are, in consequence, necessarily independent of party politics. They can not be depended upon by politicians for assistance in any selfish measures. They can only be depended upon to protest against all encroachments upon civil right and civil freedom in religious matters, wherever they appear, and to

champion exact justice and equal rights to all men everywhere.

The fealty of the just man is to justice. No Christian can be other than just and live up to his profession. Therefore the civil allegiance of the Christian, in a representative government, is to civil justice first, and to no party except as the party of his choice may be the embodiment of civil justice.

Politics and religion will not mix. The Christian can not be a politician, as the word politician is now understood. But this is not saying that the Christian man will not be a patriot, for he will be in the highest sense. If he be a Christian, he will love his neighbor as himself and will use all his civil rights and privileges for the benefit of his neighbor as for himself. That he may do this, it is requisite that he should have an intelligent acquaintance with civil affairs, and be capable of exercising a just discrimination as regards every civil measure. To be an intelligent and worthy Christian, a man must be an intelligent and worthy citizen. Such a man will not be unmindful of political revolutions, but he will himself be no part of them for selfish ends, but only for the furtherance of abstract right and justice. W. H. M.

Religious Bigotry.

WHEN one reads of the cruel religious persecutions in Tennessee under the laws of that State and contrary to the Constitution of the United States, he is forcibly reminded of the days and old scenes enacted under the Spanish Inquisition. To know of conscientious men being thrust into prison in this country, there to lie until the uttermost farthing be paid as a penalty for violation of what the wise legislators of that State deem good law on the Sunday question, is indeed horrible. Four men in said State are reported to have lain in jail some months because of acting in accordance with their religious convictions, believing that the seventh day is the Sabbath and keeping that day, and further believing in the command that "six days shalt thou labor and do all thy work," as well as the command, "but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc. They were arrested for working on one of the six days, and although acknowledged to be good citizens otherwise, were thrust into prison to pay the penalty for what the statute books of Tennessee denominate a crime, no matter what his religious views may be regarding the Sabbath question. Such a law appears to be a kind of Church and State affair. A keeper of the seventh day has the same moral right to his convictions as the man who thinks he has it right when he observes the first day of the week as the Sabbath and keeps it. Old Tennessee should call a halt and retrace her steps in that which she seems to have entirely ignored, the Constitution of the United States, which guarantees to every citizen the right to worship God according to the dictates of his own conscience. The act of imprisoning men in this age for simply working on Sunday, at the same time they holding to the doctrine that the seventh day is the Sabbath, and keeping that day, savors too much of heathenism.—*Palmyra, (Wisconsin) Enterprise*.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE *Dassel Freeman*, Dassel, Minn., has set apart a column for the presentation of questions pertaining to the subject of religious liberty. The matter is edited by Mr. O. B. Knapp, who assumes the responsibility for the views presented in that department.

THE *Eight-Hour Herald* says in reference to workingmen and the Sunday closing of the World's Fair.

"There is no question but that there exists a deep-rooted and insurmountable opposition in the minds of the working classes of this country to the Sunday closing provision. Our experience teaches us that this is one question upon which workingmen can unite bodily, to all intents and purposes."

THE Grand Chief Templar of the Independent Order of Good Templars of California, at the thirty-third session of the Order just held at Stockton, Cal., said: "We pray that our Columbian Exposition may stick to the strict Puritan-American ideas of a sacred Sabbath."

The Good Templars of California should read the history of the enforcement of the "strict Puritan Sabbath" before they acquiesce in these views of their Grand Chief.

THE amalgamated religion of politics is likely to breed many ludicrous incidents. One religio-political event about as ridiculous as anything that has been reported since the resolutions of the Swine and Cattle breeders' Associations for the Sunday closing of the World's Fair, has been narrated by the *Christian Statesman*. The comicality of the situation is heightened by the self-satisfied gravity with which the *Statesman* tells it. This is the item:—

A Republican torch-light procession in Pittsburg, on a recent Saturday night, when the clock struck twelve in the midst of the march, and ushered in the Sabbath, turned itself at once into a sacred "concert" and the bands struck up,—

Here on the earth as a stranger I roam,
Here is no rest, here is no rest.

The aptness of the application of this couplet to peripatetic politicians is certainly apparent to the dullest mind, but the most agile perception fails to seize the devotional idea.

THE press dispatches report that the Methodists of St. Louis have experienced a painful shock. In fact, the Methodism of St. Louis has received such a concussion that a reverend culprit is likely to be dislodged from his clerical seat by the recoil. As stated in the dispatch the head and front of the clerical offending seems to be the unpardonable sin of buying on Sunday. It appears upon investigation of the case that the commodity purchased was cigars, but the fact that a minister should use cigars becomes apparently insignificant and unnoticeable under the stress of the scandalous fact that they were bought on Sunday. True it appears, too, that the ministerial smoker also used profane language and was a bigamist, but these venial errors only serve as side issues, as it were, in the indictment for Sunday breaking under which this ecclesiastical sinner is to be brought before his conference.

MRS. ALICE HOUGHTON, one of the board of Lady Managers for the State of Washington, writing to the *Spokane Spokesman*, says:—

Petitions will this week be placed in prominent business houses of this city, protesting against closing the World's Fair on Sunday. The casual observer, without stopping to investigate just what ground this covers will exclaim, "We must not foreignize our American Sabbath;" and many go even farther and use the word "desecrate." Now let us pause for a moment and consider whether either word applies to the issue. . . . Let us look at this question fairly and honestly and let us

enroll our names among those who have some care and thought for humanity. Let us make this petition of such magnitude that Congress will immediately feel the necessity in their coming session of repealing this law.

Now that an organized effort to secure the Sunday opening of the Fair has been started, it devolves upon those who comprehend the true principle involved in this matter to use special zeal in bringing it to the attention of those who give their names and influence to this Sunday Opening Association.

The fact that they have been ready to do this is evidence that they are more than half way on the road to an understanding of the fact that this is a subject with which Congress has properly nothing whatever to do.

THE corresponding secretary of the National Religious Liberty Association, in an article in the *Battle Creek Review and Herald*, comments on the rapid progress of legislation upon religious questions, and the attention which the discussion of the impropriety of such legislation is now receiving, as well as the evidence of its continuance in increasing ratio, and says:—

As these agitations thus become so intense, it furnishes us great opportunities to present the truth before the people, and we should not allow ourselves to be indifferent to the situation. We trust that all are planning for an active campaign in the circulation of our Religious Liberty literature this winter. This discussion will reach a high degree of earnestness with both advocates of the Sunday-closing and those who are opposed to it, and while the opening or closing of the Fair in itself may not be of much consequence, it brings up the whole subject of legislation on these questions and all should be ready to step in and give the word of truth. THE AMERICAN SENTINEL, as well as other important reading matter, should be placed in the homes of many thousands of people where it has not gone as yet.

It is an earnest call which the secretary of the Association makes. It is a timely one also. The daily evidences that it is being heeded are most encouraging. The attention of the Nation is now attracted to these questions. It is the time to put forth every effort,—now or never.

THE *Mail and Express* speaks of the action of the Association organized in Chicago to secure the reversal of the Sunday closing provision attached to the World's Fair appropriation as "an aggressive movement by the Chicago Sabbath-breaking organization," and prints the following "special" in regard to it:—

The organization formed here a few weeks ago to secure the opening of the Exposition on Sundays has been doing a good deal of quiet work and will, in a few days, begin an aggressive movement throughout the country.

This organization, composed as it is, not only of Chicago business men, but including in its membership several widely known preachers, realizes fully that the Christian sentiment of the country is against its purposes. Still thousands of Chicago citizens demand that the Fair shall be open on Sundays, regardless of the moral or civil law.

The curious anomaly is presented by a movement headed by preachers that is opposed by church-goers throughout the country. The latter class here find much gratification in the fact that Bishop Potter, of New York, is the only prominent clergyman of any orthodox church who is conspicuous in the Sunday opening movement.

In Chicago the newspapers have generally advocated Sunday opening. The *Herald* has led in this and the campaign of the Sunday-breaking organization is practically under its management. The leaders in this movement fully realize that they must secure action by Congress before they can legally open the gates of Jackson Park on the Sabbath.

The vote of \$2,500,000 last spring by Congress in aid of the Exposition carried the express condition that the Fair should be closed on Sundays. It is to secure the amendment of this act of Congress that the Chicago organization is now at work manufacturing public sentiment.

The plan of campaign is to make Congress believe when it meets next month that there is a popular feeling throughout the country in favor of Sunday opening. To secure this a young newspaper man of Chicago is now making a tour of the large cities of the country seeking to secure

the co-operation of a leading journal in each city.

The newspaper approached will be asked to present a petition to Congress to rescind the Sunday closing act. Readers of these papers will be asked to sign the petition and the paper will support the movement editorially. It is expected that hundreds of thousands of names will be signed to the petitions which will be forwarded to the Washington office of the organization and presented to Congress with much ceremony on the same day.

The Chicago people are convinced that the petitions presented to Congress by the American Sabbath Union when the appropriation bill was pending was the influence that secured the passage of the Sunday closing measure. They think the same tactics will secure its repeal.

If this Association would work on the correct principles of governmental non-interference in religious matters the good done by it might be very great; but if it acknowledges the authority of Congress, legislature and courts, in such matters and only seeks for a paltry compromise, its action will only rivet the chains of religious law, and emphasize still further the theory of the authority of men over the religious views and observance of their neighbors.

On November 1, a bill was introduced in the Legislature of Vermont to amend the statute of that State prohibiting Sunday work, hunting, etc.

The present Sunday law of Vermont as given in the Revised laws of Vermont, 1881, Chap. 202, Sec. 4315, reads:—

Any person who between twelve o'clock Saturday night and sunset on the following Sunday exercises any business or employment except such only as works of necessity and charity, or is present at any public assembly except such as is held for social and religious worship and moral instruction, or travels, except from necessity or charity, or visits from house to house, except from motives of humanity or charity, or for moral or religious edification, or holds or resorts to any ball or dance, or uses or exercises any game, sport or play, or resorts to any tavern, inn or house of entertainment for amusement or recreation, shall be fined not more than two dollars.

The proposed amendment to this section increases the fine from two dollars to twenty dollars.

Another clause in the law is:—

SECTION 4316. A person who hunts, shoots or pursues, takes or kills wild game or other birds or animals, or discharges any fire-arms, except in the just defense of person or property, or in the performance of military or police duty, on Sunday, shall be fined ten dollars, one half to go to the person who makes the complaint and one-half to the State.

The fine in this section is to be increased to twenty-five dollars.

These are the "stakes" that are being driven, while the Sabbath Union and Law and Order League are "getting the ropes ready."

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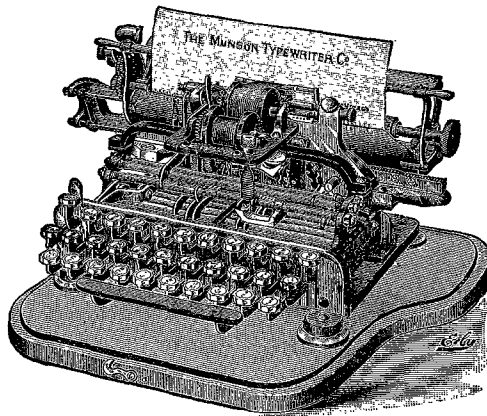
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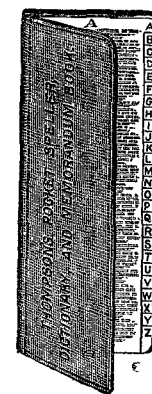
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Abiding Sabbath And Lord's Day.

BY ALONZO T. JONES.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 173 pages, 20 cents. Pacific Press, 43 Bond St., New York City.



NEW YORK, NOVEMBER 17, 1892.

NOTE.—Any one receiving THE AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered THE SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

SOME months ago a Protestant student in Germany, published a brochure criticising the Holy Coat crusade at Treves. Bishop Korum, under whose auspices the crusade was carried on, brought suit against the author of the pamphlet with the result that he was sentenced to six week's imprisonment and his publisher to three. The case has been appealed, and will doubtless be carried to the Supreme Court of the Empire at Leipzig.

A CRITICAL reader calls our attention to the fact that on page 330 of the current volume, in the last paragraph in the first column, a wrong scripture reference is given. The error was in the proof-reading; for in the copy the reference was properly given, Eze. 22:26. No one who felt interest enough in the matter to look up the text would be at a loss to find it; and the application was so apt that none could fail to see it. Those who substitute Sunday for the Sabbath have *all* Scripture against them. The Sabbath "question" so-called is a "question" with only one side, so far as the Scriptures are concerned. Sunday as a holy day is absolutely unknown to Holy Writ.

COMMENTING upon Bishop Potter's article in the November *Century*, the *Christian Union* says:—

The American Sunday stands supremely as a religious institution, and Bishop Potter asks with great force, For what is religion, if it be not for the revelation of moral ideas? and he proposes that on Sunday there should be in some great hall in the Exposition a noble presentation of these greater themes suggested by the glory of mechanism and art; and, in addition to this direct teaching, he suggests the rendering of the works of the great masters of music on Sunday afternoons or evenings. This is an admirable practical illustration of Paul's direction to overcome the evil with the good. If every Sunday afternoon could be devoted to such addresses, the Exposition could be made a means of both broadening the Church's conception of Sunday and of commending the day to many who now disregard, if they do not positively resent it.

And why not? If it is the province of Congress to recognize Sunday at all as an institution of the Church and to legislate concerning it, why not carry the matter further and order the day to be observed in that way which in the judgment of our law-makers would best redound to the benefit of the Church and to the glorification of Sunday?

Bishop Potter and the *Christian Union*

may be woefully mistaken in thinking that an open Sunday Fair would be a "means of broadening the Church's conception of Sunday and of commending the day to many who now disregard it," but now that Sunday and the manner of its observance have by the action of Congress, and that with the consent of the churches, become a political question, they are logical in demanding that the measure and manner of Sunday observance shall likewise be settled by political methods.

THE President, in his role of official high priest of this "Christian" Nation, has issued the following proclamation:—

The gifts of God to our people during the past year have been so abundant and so special that the spirit of devout thanksgiving awaits not a call, but only the appointment of a day when it may have a common expression. He has stayed the pestilence at our door; he has given us more love for the free civil institutions, in the creation of which his directing providence was so conspicuous; he has awakened a deeper reverence for law; he has widened our philanthropy by a call to succor the distress in other lands; he has blessed our schools and is bringing forward a patriotic and God-fearing generation to execute his great and benevolent designs for our country; he has given us great increase in material wealth, and a wide diffusion of contentment and comfort in the homes of our people; he has given his grace to the sorrowing.

Wherefore, I Benjamin Harrison, President of the United States, do call upon all our people to observe, as we have been wont, Thursday, the twenty-fourth day of this month of November, as a day of thanksgiving to God for his mercies and of supplication for his continued care and grace.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

Done at the city of Washington this 4th day of November, one thousand eight hundred and ninety-two, and of the independence of the United States the one hundred and seventeenth.

By the President, BENJAMIN HARRISON.
JOHN W. FOSTER, Secretary of State.

It is a little strange that while such proclamations are issued, professedly, because this is a "Christian" Nation, this particular proclamation, like many others before it, bears no internal evidence of being a Christian document, or that it is issued by a Christian ruler. The veriest pagan might be the author of such a proclamation. Deioces or Cyaxares might have issued a proclamation in the exact words of this one issued by the President of this "Christian" Nation, and nobody would have even suspected that it was not designed to honor the god of Persia.

If this is, as the Supreme Court holds that it is, a "Christian" Nation, the President certainly ought to issue Christian proclamations; if it is a pagan Nation, the proclamation in question will answer every purpose; but if the Nation is simply a civil government, organized for civil purposes, and as President Washington asserted, "is in no sense founded upon the Christian religion," we should at once and forever be done with the farce of professing something which only a small per centage of the people really feel,

and which causes a professedly Christian man, an elder in a Christian church, to deny his Lord by issuing as a Christian act, a proclamation which fails to recognize our Lord even in the date which it bears.

"THE president of the Ohio State University, a public institution, located at Columbus, Ohio," remarks the *Catholic Review*, "is a Methodist clergyman, the Rev. W. H. Scott. Is, did we say? No, was; for the other day he assembled the students in the chapel and announced to them that he had resigned from the ministry of that denomination in order to enter the 'freer and larger religious life' of Pantheism. But his presence at the head of a State school, the chapel that was built on the grounds with public funds for the use of himself and his brother preachers, the last baccalaureate sermon preached there by a Presbyterian clergyman, the Rev. Dr. Moore, and the general management of the whole place as a Protestant college, show what our friends mean when they insist that all our public institutions must be non-sectarian. Put a priest as president of that university, erect a chapel for the celebration of the mass, let all the professors be Catholics, invite other priests to come occasionally to address the students, and you will have the reverse of the picture of the non-sectarian Ohio State University as at present conducted."

And the same thing might be said of other State institutions both in Ohio and elsewhere; they are non-sectarian only in the sense that in management and curriculum they are in harmony with the ideas of the so-called orthodox churches; Catholics, Jews, Freethinkers, and the smaller Protestant bodies which dissent from some of the doctrines of the dominant churches, are not considered at all. They are not regarded as having any rights that ought to be respected.

WE are requested to say that Mr. E. M. Macdonald, who has since the death of D. M. Bennett been the editor of the *Truth Seeker*, the New York Freethought journal, has become the business as well as the editorial manager. Persons having relations with the *Truth Seeker* should address him at 28 Lafayette place, New York City.

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VOLUME 7.

NEW YORK, NOVEMBER 24, 1892.

NUMBER 46.

The American Sentinel.

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EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS,

C. P. BOLLMAN.

W. H. McKEE.

It is worth serious inquiry as to what will be the effect upon the churches of taking the Government of the United States in their hands, as they have done.

WHEN we find what will be the effect upon the churches, it can easily be seen what the effect will be upon the State. And seeing the effect on both Church and State, it will be easy to know what the effect will be upon society, as a whole.

NOR is this at all difficult. The results of this procedure have already begun to appear in such measure as to present a perfectly safe criterion. The outcome may be known without any theorizing at all. All that is necessary is candidly to consider facts as they stand before the people at the present moment.

THE manner in which the churches succeeded in getting the Government into their hands—this in itself contains a volume of instruction as to what the effect will be upon those churches. The complete history of this has already been given in these columns. We shall not repeat this any further than to print again the resolution that was sent up to Congress from the “evangelical” churches in all parts of the country, which, after prescribing what Congress should do with respect to the World’s Fair, runs as follows:—

Resolved, That we do hereby pledge ourselves and each other, that we will from this time henceforth refuse to vote for, or support for any office or position of trust, any member of Congress, either senator or representative, who shall vote for any

further aid of any kind for the World’s Fair except on conditions named in these resolutions.

As is now universally known these threats succeeded, and both Senate and House yielded to this demand rather than to risk the threatened loss of votes and jeopardize their “coming back again.” It is likewise well known that those who thus secured this legislation have repeatedly announced since that this demonstrates that they can have anything they want, if they will only stand together in demanding it; and that they do intend to make such demands for further favors and further subjection of the Government. Now here are some questions worthy of the candid attention of every honest church-member in the land. If those who are already in Congress will thus play into the hands of the churches in order to “come back” there, then will not those who want to go there play likewise into the hands of the churches in order to get there? When, from this universal advertising, it is understood that the churches hold within their gift the offices and places of trust of the Nation, then will not these same churches become the chiefest objects of the courtship and solicitation of the office-seekers of the land, and especially of the most unprincipled ones? Everybody knows that the only fair answer that can be made to these questions is, *Yes, they will.*

THEN, in order to make their courtship and solicitation for office most effectual, these men will become church-members themselves. And having joined the Church for political purposes they will use their membership for political purposes. And so far as they are concerned the churches will be but so many political clubs and coteries to be “worked” for all that can be made out of them. This is not theory, nor is it far-fetched. It is the plainly stated calculation of the leaders of the Sunday-law movement. For years it has been one of the standing principles of the

National Woman’s Christian Temperance Union that “now when it is a question of preserving the Sabbath itself, and guarding the homes which are the sanctuaries of Christ’s gospel, we women believe that *no day is too good*, no place too consecrated, *for the declaration of principles and the determining of votes.*” And in an editorial notice of a Sunday-law meeting in this city, *The Examiner* (Baptist) said:

Congress may change its mind; the present is no time for jubilation; but is (and we beg pardon for the phrase) a time for wire-pulling and hard fighting.

Now when it is so openly and so brazenly announced by those who are occupying the leading positions in the churches, that their “holy day” and their sacred places shall be turned into political hustings, and that they will devote themselves to “wire-pulling and hard fighting”—when these take the lead in this, is it not inevitable that the office-seekers who would court their influence and votes will do the same thing? In fact what else are these declarations of theirs but an open bid for such procedure on the part of just such classes as those?

NOR is political favor the only bid which these same churches hold out for the purpose of securing Sunday observance. The churches have financial as well as political gain at their disposal. In congratulating himself and his followers upon the success of their threatening efforts upon Congress, the president of the American Sabbath Union exclaimed:—

The form of the law is happy. It gives a premium of \$2,500,000 on doing right. It proves in a concrete way that godliness hath great gain.

As these churches have it in their power thus to put a money premium upon doing the will of the Church, it is self-evident that in the nature of things they will speedily secure large accessions to their numbers in such “right” doing. When the Church is enabled thus to prove so readily in a concrete way, to her own

satisfaction, that "godliness hath great gain," it is inevitable that there will be speedily added to her numbers those who will be able to prove just as readily to their own satisfaction that "gain is godliness." And the deduction of these latter will be just as true and as honest as is this boast that the Church has already made.

NEITHER have they stopped with this attempt upon Congress, and the World's Fair Directory. They are applying the principle in general practice. Witness the financial bargain—to give their moral and financial support—which the churches of Englewood, Chicago, made with the Marlowe Theatre to secure Sunday observance by the theatre; and the boycotting combination which the churches of the West Side, in the same city, entered into to secure Sunday observance by the dealers. This latter effort speedily bore living fruit which is significant of the whole line of things which we are here pointing out. This boycotting resolution to deal with nobody that opened on Sunday, was passed September 25. On October 11, another meeting of the same kind was held in another part of the city. The announcement and programme were printed on a large leaflet which was about half filled with advertisements, among which we find one put up in this style:—

MILLINERY	A ————— & B —————
FURNITURE	Clothing, Dry Goods, Hats, Caps, Boots, Shoes
CARPETS	Ladies' and Gents' Furnishing Goods.
TRUNKS	4 — to 4 — M ————— Avenue.
BAGS	
ETC., ETC.	We believe in the closing of shops and stores on Sunday, and have always practiced it.

Another one runs thus:—

PIONEER ADVOCATES OF SUNDAY CLOSING.

Z ————— & CO.,

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Hatters and Furnishers,

NORTHWEST CORNER ————— AND ————— STREETS.

—NOT OPEN ON SUNDAY.—

MORE than this; we know of an instance wherein only last month, a money bribe was actually offered by the churches in a certain place, and the proposition was conveyed through a preacher, to secure the closing of a certain institution on Sunday. And in perfect consonance with this, if not actually suggestive of it, the *Union Signal* of October 20, 1892, publishes editorially, from Joseph Cook, the statement that "there is more wealth behind the churches and the respectable portion of society than behind all the opponents" of Sunday closing. The statement is worth reprinting in full as it is made in the very connection in which we have used it. It is as follows:—

In view of the vigor with which the right of petition is exercised by the opponents of Sunday closing [of the World's Fair], we believe that it should continue to be exercised vigorously by the friends of Sunday observance, especially if there should prove to be the slightest danger of the reversal of the action of Congress. We urge alertness at all points of the compass, for our opponents are not likely to sleep, and portions of the press of the country favor them from obvious mercenary motives. So does the immense wealth behind the saloon. *But there is more wealth behind the churches and the respectable portion of society than behind all the opponents.* The forces of the churches are in this case substantially united, and are already triumphant in the preliminary contest.

YET more than this; they are actually coddling the saloons to secure Sunday observance by them. The *Michigan Sabbath Watchman* (local organ of the American Sabbath Union) for October, 1892, reprints an article from the *American Sabbath Union* (the national organ of the association of that name), entitled, "The Rochester Experiment," in which the Sunday observing saloon is flatly declared to be "reputable" and even of "good repute." It seems to be a report to the paper, from Rochester, in this State, giving a flattering account of the progress of Sunday observance by the saloons. The article is long, and we can present only a few extracts. Here is one:—

If liquor sellers can make as much, or nearly as much, by working six days as they can in seven, they will be foolish to deny themselves that extra day of rest.

And here is another:—

A more important and controlling consideration is that the liquor closing movement is an effort to place this business under the protection of law instead of making it contraband, as the opposite policy has done. It is incredible that reputable men, as the large proportion of liquor sellers are, shall prefer voluntarily to place themselves under the ban of legal as well as popular disapproval.

And here is yet another, and stronger, too:—

The effect of Sunday closing has been to sharply discriminate the reputable from the disreputable saloon, and certainly to the advantage of the former. How many of the reputable liquor sellers would wish to weaken the good repute of their establishments for the paltry patronage that disregard of their license obligations might secure?

True he states that "there is considerably more liquor sold Saturday night and used at home on Sunday than before the saloons were closed on that day." Nevertheless he declares, "It is better every way for these customers to get their supplies the day before, and keep their business closed."

AND all these things are being done by the leaders and managers of the churches in the United States—and professed Protestant churches at that. How much worse could they do if they made no pretensions to religion at all? But when these things are all being done, not only by professed religionists, but by the very ones who set

themselves forth as the representatives of Christianity itself, how infinitely worse it is than if done by persons making no pretensions of religion! This is where the opposers of Sunday laws and Sunday observance are at a disadvantage. These Sunday law workers can, and do, and will, employ measures and resort to means that no man of any principle would ever think of. They will literally stop at nothing. With them the end justifies any and every means. The observance of Sunday, however secured, sanctifies every possible means that can be employed to secure it. This is evident from the facts which we have here set down—and that they are facts is patent to the whole people of the United States.

How exactly do these declarations and actions of these churches fulfill the prophecy that was spoken concerning them long ago—that they, as fallen Babylon, would "become the hold of every foul spirit, and a cage of every unclean and hateful bird!" Rev. 18:2. That hold is now prepared. That cage is set. Its doors are open. And she is to-day holding forth the luring baits that will inevitably draw into her every foul spirit and every unclean and hateful bird. And how much longer can the Christians stay in these churches and under these leaders and managers without being partakers of their sins. There are Christians in these churches who are sighing and crying because of the evil and the abominations that are being wrought in them. And to these now God sends the call, "Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. There is but another step to take before her sins shall reach unto heaven and God shall remember her iniquities. Rev. 18:2, 5.

THERE is another scripture that describes this whole situation and system of things as it exists to-day. It is 2 Tim. 3:1-5 and runs as follows:—

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away.

Think of it: a list of nineteen such dark iniquities as these, and all carried on by people having a form of godliness, a people making pretensions to Christianity. And, horrible to tell, they "shall wax worse and worse deceiving and being deceived." Verse 13. And the things which are to accomplish it are being done before the eyes of the people to-day. Is it not high time that whosoever would fear God should "from such turn away?" May Heaven help the people to see.

A. T. J.

Is This the Shadow of Coming Events.

THE *Post-Intelligencer*, of Paris, Henry County, Tenn., has in its issue of the 4th inst., this item of news:—

REPAIRS ON JAIL.

Messrs. A. H. Lankford, N. S. Hicks and W. R. Collins, committee, have contracted with Messrs. Ed. C. Bates & Co., Clarksville, Tenn., to make needed repairs for the sum of \$880.75, the county furnishing wood, nails, etc.

The contractors are to tear down the two old cells partially destroyed by fire, tear out the old

joists and floor as far as the side of cells and replace same with new joists. Replace cells with new iron as before, cut doorway through wall and put in new door and frame. Also to furnish and put up an iron stairway. The hall is to be covered with No. 12 iron. The work began November 1.

Is this the shadow of the fulfillment of the threat of Attorney-General Lewis that he will "prosecute every man, woman, and child of them [the Adventists] until they stop" their private work on Sunday? The Springville Seventh-day Adventist Church has a membership of about fifty, if we mistake not. Fourteen of the number are understood to be under indictment now for the heinous offense of doing private work on their own farms on Sunday—work seen only by members of their own families or by their brethren in the church. Is it for the accommodation of these Adventists that Henry County is enlarging its jail?

The Mormon Question Again.

THE result of the recent election which placed the Democratic Party in possession of every branch of the Government, except the Supreme Court, has revived to some extent the agitation for the admission of Utah to the family of States.

The Mormons are largely Democrats, and it is thought by some that the leaders of that party will seek to entrench themselves in power by speedily admitting Arizona, New Mexico, and Utah, regardless of their fitness to become sovereign States.

Each of these Territories has in it a considerable Mormon population, though it is very doubtful if either Arizona or New Mexico has enough Mormons to even hold the balance of power between the two great parties, to say nothing of themselves becoming a party powerful enough to seize the reins of local government.

But be the case as it may with the other Territories seeking admission to the Union, the "Mormon question" is certainly a live issue in Utah; and Congress would do well to move very slowly in the matter of conferring Statehood on a people who have shown themselves so out of harmony with republican institutions, and so wedded to two hateful relics of barbarism, namely, polygamy and a union of Church and State.

The right of the Government to prohibit polygamy can not be successfully disputed; and yet, strange to say, it has seldom been defended on correct grounds. The right of the State to forbid the practice of plural marriages has been asserted almost entirely on moral grounds, rather than for civil reasons—because polygamy is immoral rather than because it invades and destroys inalienable human rights, and is of necessity a negation of the equality of the sexes and the equal rights of man and woman.

It is very true, as has been maintained, that polygamy is in violation of the moral law—the law of God—but that is not the reason that the Government should prohibit it; it should be prohibited because it is destructive of natural human rights. The Government is not the judge of the divine law, and can never become such except by usurpation—the sure forerunner of tyranny. Congress should see to it that polygamy does not become entrenched behind the Constitution and statutes of a sovereign State; but it should also see to it that this question is not made the occasion of further committing the Govern-

ment to an attempt to define and administer the law of God.

But while civil government has no right to prohibit any thing simply because it is unchristian, Christianity has nevertheless a very marked and a perfectly legitimate influence upon legislation. It is true that the State may not forbid anything simply because it is morally wrong; but it by no means follows that it may not forbid that which in the light of Christian civilization is seen to be an invasion of inalienable rights. Christianity has had an influence in the world such as no other religion has ever had; its influence is to civilize and to Christianize; it civilizes all with which it comes in contact; it Christianizes all who accept it, and who from the heart obey its teaching. As a nation becomes civilized through the influence of Christianity upon the people who compose that nation, its laws become more humane and the rights of the people are more fully recognized and adequately protected. As men become imbued with the principles of Christianity they will the more readily perceive and acknowledge the rights of their fellows; and this change will be speedily manifested by more liberal laws and by a more equitable administration of justice. But true Christianity never leads to a disregard of the rights of others. Those who are made free by Christ never seek to enslave their fellows.

C. P. B.

A Stupid Forgery.

WE have received several copies of what purports to be a letter from the Pope of Rome to the Jesuits of the United States, or rather of two separate letters similar in character, and doubtless of common origin. Copies of these "letters" are being widely circulated throughout the United States, though for what purpose it is difficult to say since they are evidently clumsy forgeries. A sample paragraph from one of these "letters" runs thus:—

Moreover, we proclaim the people of the United States of America to have forfeited all right to rule said republic, and also all dominion, dignity and privileges appertaining to it. We likewise declare, that all subjects of every rank and condition in the United States, and every individual who has taken any oath of loyalty to the United States, in any way whatever, may be absolved from said oath, as also from all duty, fidelity or obedience, on or about September 5, 1893, at the convening of the Roman Catholic Congress at Chicago, Illinois.

This is enough to brand the production as a forgery, but the next paragraph contains a literary blunder which at once shows that it never came from the Pope, or from any authorized to speak for him; for the Pontiff and all who are associated with him in the management of the church are masters of language, while the author of this production is a blunderer of the first order. The paragraph runs thus:—

When the feast of Ignatus Loyola occurs in the year of Our Lord 1893, as we shall exonerate them (or our successor) from all engagements, as we expect to deprive Protestants of all pretended claims in the United States.

No modern Pope ever wrote, "We shall exonerate them (or our successor) from all engagements," etc., meaning thereby, "We (or our successor) shall exonerate them," etc. Nor is this the only glaring structural error in the Pope's (?) letter.

The other and longer "letter" contains even more extraordinary things than the one from which we have quoted. It is addressed, "To our beloved children in

the faith;" and among other absurd things contains this paragraph:—

We are opposed to any system of schools that teaches the youth more than the Roman catechism, or that teaches the young to think—it is unnecessary, a waste of time and money, when the holy father has been deputed by God to do the thinking for this world. Therefore we call upon our subjects to do all possible to break down and destroy the free public schools of this heretical Nation, which have compelled us to set up and maintain at great expense parochial schools to defend our faith, thus greatly lessening the income of the clergy.

Anybody who can believe that the crafty Leo XIII. ever sent out such stuff is quite capable of believing anything. Rome is the foe of civil and religious liberty, but her Pope and her bishops are not fools in worldly things, as they must have been had they sent out such letters as those attributed to them.

Our object in referring to these so-called "letters" is not to defend the Catholic Church nor the Catholic faith; we have no sympathy with either; but to warn our readers against that false Protestantism, so-called, which, to unprincipled Jesuitical trickery and falsehood (doing evil that good (?) may come), adds such monumental stupidity as that exhibited in these forged "letters" from the Pope. B.

Religious Persecution in Austria.

THE London *Daily News* seems surprised that there should be violent religious persecution in this day of enlightenment and liberality, even in a city like Vienna. Then the surprise is increased by the fact that the particular religious denomination made to suffer in this case is that of the Methodists, with all their primitive plainness and patience.

It was not until as late as 1869 that the first pioneer Methodist preacher arrived in Vienna. He began his work under the auspices of the Stuttgart Wesleyans, and soon collected a body of about one hundred Austrian and German coreligionists, who at once responded to the "higher spirituality" quality of the new movement. From the very start, however, they were subjected to the most offensive forms of government interference and restriction. A persistent and systematic persecution of this small body of earnest seekers after the "higher life" was inaugurated by the police authorities, amounting practically to the prohibition of all their religious rights.

Their congregations were broken up, their more private prayer services were interrupted and finally interdicted, and even their Sunday schools were closed. One instance is given in this connection, as follows:—

A little girl who attended these Sunday classes on one occasion quoted a text of Scripture in the hearing of a priest. "Where did you learn that?" he sharply inquired. The child returned a truthful answer, and the result was that very shortly afterward the school was summarily shut up by the police, acting under the instructions of the Roman Catholic authorities.

When the police authorities are asked for the reason of this forcible suppression of these Methodist churches, schools, and missions, their only answer is that the Methodist religion is not recognized in Austria. The courts of appeal, when resorted to by these persecuted people, declared that the meetings of the Methodists were too large to be tolerated under the right of private worship. Baron Gautsch, the Austrian Minister of Education, when appealed to, decided, on the other hand, that the Methodist body was too small to entitle it to State recognition.

Thus on all sides the Methodists are persecuted and proscribed. They dare not gather even for a service of prayer, the minister dare not give public religious advice to the living, nor private spiritual consolation to the dying, and if even a member of the flock calls upon the clergyman, he does so under police surveillance.

This is the true picture of religious liberty in Austria, and that, too, in the midst of our glorified nineteenth century civilization. It is evident that Austria has not taken one step in advance of that savage system of religious and political despotism which Kossuth so graphically pictured, so eloquently condemned, and so heroically combatted nearly half a century ago. Austria can never grow in true greatness, nor elevate her people in the elements and principles of useful, virtuous and prosperous citizenship, until she rejects the dim light of Roman candles, and accepts the clear, open sun-light of God's universal truth and justice.—*Mail and Express.*

Shall the Pilgrim Papacy Survive?

THAT Boston paper, which carries the lengthy title of *Our Country and the American Traveler*, in its issue of November 10, says editorially, in reference to the closing of the World's Fair on Sunday:—

In the United States there is no one custom more fixed and distinctive than the almost universal regard for the Sabbath. The most industrious people in the world—perhaps the most avaricious—by common consent suspend their worldly toil, and millions of them resort to the temples of religion and their children to the Sabbath school. It has been so from the settlement of the country and the existence of our Union. One of the principle reasons assigned by John Robinson, the pastor of the Pilgrim Fathers, for his little flock resolving to quit Holland, their adopted country—whither they had fled ten years before from England—for America, was “that they could not bring the Dutch to observe the Lord's day as a Sabbath.”

One of the chief cares of both the Pilgrim and the Puritan Fathers on their arrival here was the observance of the “sacred rest.” In the earliest records of the Dutch colonists in New York there are decrees of the most stringent character, intending to guard the infant community against the demoralizing tendencies of Sabbath profanations. There are still earlier records of attention on the part of the English settlers to this subject.

Whether they established themselves in New Plymouth, Salem or Cambridge, they alike felt the sanctification of the Lord's day to be an important matter.

Seeing then, that this sentiment of reverence for the Sabbath is recognized in every State of the Union, and on our statute books laws embodying this same sentiment have ever had a place, the question is not whether these convictions are well or ill-founded, not whether the Sabbath is or is not a divine institution, but whether the Sabbath, thus entrenched in the affections, usages and laws of the American people, shall not be respected by the directors of the World's Fair. America invites the world to examine her institutions. One question is, shall she deliberately abolish one of the most fundamental of these, impelled by the greed of gain? It is a great question, and one which appeals as directly to patriotic pride as to religious principle.

That was a very suggestive admission from John Robinson, that his Pilgrim flock resolved to quit Holland because “they could not bring the Dutch to observe the Lord's day as a Sabbath.” By quoting it does *Our Country* wish to call attention to the fact that a similar escape from the uncomfortable evidence of a similar inability is still open? Although there are no more worlds to conquer there are still unoccupied lands in plenty where those may go, who, like John Robinson and his fellows, can not bring all with whom they are associated to observe the first day of the week as a Sabbath. But

will those who have the love of their kind in their hearts desire to so separate themselves from their fellow-men? What is the natural conclusion to be placed upon these words of John Robinson, especially in the light of the decrees and statutes which we are here told his followers established? Is it not that where they were in the minority,—did not make the laws, and could not coerce others to conform to their religious practices,—they were not contented? Does it not show that in their stern pride of opinion they could brook no difference of views in others? They could tolerate no failure in others to observe the religious forms which they observed? Consequently, when they could not “bring the Dutch” to think and do as they thought right, and were unable to compel them, they resolved to quit Holland for a country where there were none to withstand them, and they could set up a theocracy of their own without opposition, or at least with none that they could not overcome. The “decrees of a stringent character” which were immediately adopted show this to be so. Seeing that this is so, and that these statutes and decrees, and others embodying the same sentiment, are now recognized in almost every State of the Union, on their statute books and in their local laws,—what follows? Does it follow that the question is not whether these statutes and laws “are well or ill-founded, not whether the Sabbath is or is not a divine institution”? If the Pilgrim and Puritan Fathers stood to this country, and its citizens forever, in the place of God, that would follow. If they did not, it would not follow.

This Pilgrim and Puritan papacy was really abolished by the Declaration of Independence and the Constitution of the United States. Whether it shall survive is then truly a great question and one which appeals “directly to patriotic pride.” Much more forcibly does it appeal “to religious principle” whether the American people shall yield religious allegiance to the Pilgrim and Puritan Fathers, or to God. This Boston paper seems satisfied that the question is solely one of ancestor worship. Will that suffice to satisfy the mind and conscience of intelligent American citizens? W. H. M.

An Injustice.

[From the *Christian Patriot*, Morristown, Tenn., Sept. 15, 1891. For comment see last page.]

THE Sunday laws are not at all religious. They have two objects: first to secure everyone his right to a weekly day of rest; and, secondly, to prevent the disturbance by worldly noise and business of those who rest on Sunday. Even infidels must admit that a weekly rest day is promotive of health and intelligence, and that it is just that those who wish to worship should be protected from annoyance.

Mr. R. M. King, of west Tennessee, is a Seventh-day Adventist. We regret his errors; but if reason can not convince him of them persecution will not. He is a farmer. He rested on Saturday and ploughed on Sunday. He was arrested and fined under the statute. He paid his fine and ploughed again. He is now prosecuted under the common law. The Seventh-day Adventists took his case up. It has gone through the State courts and has just been decided against him by the United States Circuit Court. It is to be appealed to the Supreme Court. We hope

Mr. King will gain his case. For, first, he has complied substantially with the objects of the Sunday laws. He and his household rest one day every week. And his ploughing at a distance from any church is not an annoyance to worship. It is a shame that he should be punished while railroad companies and daily papers rob thousands of a rest day and disturb the Sabbaths of large sections and great cities.

The case calls attention to the importance of carefully amending the Sunday laws. They should forbid the employing of men to work on Sunday. No one except an idiot will work on Sunday unless compelled to do so. The penalty should rest wholly upon the employer. And secondly, those who conscientiously and really observe any other day as a Sabbath should be exempted from the law, provided they do their Sunday work in such a way and at such a place as not to disturb the Sabbath quiet of the first day of the week. The exemption would only apply to those who do rest on Saturday, and it would permit them to employ on Sunday only those who have rested on Saturday. Such a law should have the support of Seventh-day Adventists, Jews and infidels.

What Kind of a Christian Nation?

EVERY thoughtful person, on reading the recent decision of the Supreme Court to the effect that “this is a Christian Nation,” well knew that the next step would be to raise the controversy as to what kind of a “Christian Nation” this “Christian Nation” is. As sure as like causes produce like effects, and as sure as Constantine's adoption of “Christianity” as the religion of the Roman Empire demanded an official decision as to which of the contending sects were entitled to be called Christian, so sure will the question now have to be settled in this country, what kind of a “Christian Nation” this “Christian Nation” is.

The movement to determine this has already begun, and begun by opposing elements. The *Christian Statesman* is contending for one kind of Christianity, the *New York Independent* for another. The *Christian Statesman*, the paper which has so long been working to make this a “Christian Nation” by national law, was the quickest to catch the decision of the Supreme Court and publish it to the world and to rejoice in the accomplishment of its long sought purpose. But now, just as was expected, this paper complains editorially, that notwithstanding this is a “Christian Nation,” made so “by the highest authority in the land,” nevertheless it is not a “Christian Nation” because *Christian Statesman* Christianity is not in control of the Government. Here are its words:—

You certainly believe that Christ is the king and head of this Nation. It has been declared, by the highest authority of the land, to be a Christian Nation. Of course it can be a Christian Nation only by virtue of a real relation to Christ as its king. No man or body of men is Christian that is not in subjection to him as Lord. . . . On next Tuesday you will cast the deciding ballot. And in view of the personal character of the great majority of the present rulers, is there not a solemn call made upon you to pause and seriously consider the whole question before you cast another vote? . . . And is it not a matter for very serious consideration, in determining the question of casting your vote, on next Tuesday, that in neither of the platforms of principles put forth by the two great parties, which ask for your suffrage is the name of God mentioned, or the slightest deliver-

ance given with reference to any of the great moral questions that are pressing to day for solution.

What a Babylon of contradictions! "This is a Christian Nation." "No man or body of men is Christian that is not in subjection to him as Lord." The "great majority of our present rulers" are not subject to him, therefore "turn the rascals out" and put third-party-Prohibition-Christians in and thereby make this a "Christian Nation." This is a Christian Nation now because it has been so declared "by the highest authority in the land," but it is not a Christian Nation and can not be until the Christianity we have nominated is elected.

The New York *Independent* does not endorse *Christian Statesman* Christianity, that is, third-party-Prohibition-Christianity, but electioneered for Republican Christianity, exhorting "Christian voters" to "rise early and pray before you vote" and "cast a ballot in approval of solid Christian character"—vote the Republican ticket. In the eyes of the *Christian Statesman*, Republican Christianity is anti-Christian. In the eyes of the *Independent*, *Christian Statesman* Christianity is anti-Christian. With this difference of opinion among Protestants as to which kind of "Christianity" should be professed by this "Christian Nation," and with the greater difference of opinion between Protestants and Catholics on the same point, which kind of "Christianity" shall this "Christian Nation" adopt? One thing is sure; the "Christianity" which this "Christian Nation" shall decide to endorse will not be Christianity any more than that was Christianity which was adopted by Constantine as the religion of his Empire, and which drenched the earth in blood.

A. F. BALLENGER.

Why Not Tax Church Property?

For the first time the United States census has secured the statistics of churches. There is a great deal of credit due to the census bureau, as it must have been very difficult and laborious work to obtain the accurate figures. There is much more than this which the census bureau has done; it has exposed an evil, and shown the injustice that is being done to every property owner in every State in the Union.

But the question, "Why not tax church property?" has been sadly neglected. There have been only a few men who have advocated it, and the press has been absolutely silent. If there was a State church and a national belief, it would be different, but as the United States recognizes no church, and has no belief, I hold that it is absolutely unconstitutional to exempt any church or churches from taxation. A church is a religious corporation, can own and acquire any amount of property, real or personal, without bearing the burdens of taxation. Why I call a church a religious corporation is, because in law it is called a private corporation, and "private corporations are such as are created for the private benefit of the collective members of the corporation, and are designed to regulate and promote their religious, social, or financial interests."

There are churches in every city of the United States that own property that is not used for religious purposes, but is used for various purposes which pay a good interest.

It was under the Spanish domination that the Catholic Church laid the foundation of its riches and power in Mexico. The small value placed upon land in Mexico enabled the church to become at an early day the possessor of vast tracts, which it acquired by various donations. The Inquisition, too, flourished during that period, and the lands of heretics who fell under its discipline were confiscated. The best agricultural estates belonged to the church, and in every town and hamlet it owned houses of every description. It also came in for a share of the products of the mines without incurring the risk of mining operations. But at last the rule of Spain became unendurable, and the people revolted.

When Maximilian was shot and Juarez came into possession, he and his government began at once to execute the laws of reform. The value of the church was estimated to be \$300,000,000, and its revenues were greater than those of the Mexican Government. When the property of the church was placed upon the market, its actual value was sufficient to pay the national debt several times over. Most of it changed hands, but to what purposes the proceeds were applied is a mystery. The spiritual power of the church, however, remained, and it has resulted in restoring the church to its former position of wealth. Before the reform laws this wealth consisted principally in land. Now it is money.

"Concentrated capital is, in time of need, the most available species of wealth."

There are about one hundred and fifty denominations, besides many independent congregations. It is hardly possible for any one denomination in the United States to acquire so much wealth, although the Catholic Church owns property amounting to \$118,000,000, but if ever there is church unity it would not only be possible, but quite probable for this unity to become a power, and the people should awake from their slumber and stop exempting church property from taxation.

In France the Catholic Church controlled and owned two acres of the best land out of every five, prior to the French Revolution. It was Henry VIII. who broke up ecclesiastical institutions and secularized their property, that is, stopped exempting it from taxation.

In Europe to-day a man is taxed either directly or indirectly to help support a State church, whether he be a Christian, infidel, or Jew. And where the church has the strongest hold, as in Spain and Italy, education is comparatively unknown. Italy is waking up and beginning to confiscate ecclesiastical property.

Observe the conditions of Canada: and the church is one of the principal causes of the deplorable state the country is in. We do not want Canada until the hives of those ecclesiastical drones are destroyed.

Generals Grant and Garfield recognized the monstrous evil, and in their messages to Congress pointed it out. James A. Garfield said in Congress, June 22, 1874:—

The divorce between the Church and State ought to be absolute. It ought to be so absolute that no church property any where in any State, or in the Nation, should be exempt from equal taxation; for if you exempt the property of any church organization to that extent, you impose a tax upon the whole community.

The United States is not a secular Government as long as it favors the institution of religious fanaticism.

General Grant in his message to Congress in 1875 said:—

In connection with this important question, I would also call your attention to the importance of correcting an evil that, if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is

the acquisition of vast amounts of untaxed church property. In 1850 I believe the church property of the United States which paid no tax, municipal or State, amounted to \$87,000,000. In 1860 the amount had doubled. In 1870 it was \$354,483,587. By 1900, without a check, it is safe to say this property will reach a sum exceeding \$3,000,000,000. So vast a sum, receiving all the protection and benefits of the Government without bearing its proportion of the burdens and expenses of the same, will not be looked upon acquiescently by those who have to pay the taxes. In a growing country where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired by corporations, religious or otherwise, if allowed to retain real estate without taxation. The contemplation of so vast a property as here alluded to, without taxation, may lead to sequestration without constitutional authority, and through blood. I would suggest the taxation of all property equally.

—James E. Larmer, Jr., in *American Journal of Politics*.

Civil Liberty.*

THE general impression is that civil liberty and religious liberty are (as it were), twin sisters, both animated by a common purpose and actuated by a desire to aid each other in securing and maintaining those equitable rights which are the natural heritage of all, without regard to differences of opinion on matters political, economical or religious. The twin sister representing religious liberty, however, has not had the same regard for the rights of its twin sister representing civil liberty as is supposed. While *civil* liberty recognizes the equal rights of all, irrespective of opinion, *religious* liberty (for its votaries), limits these rights to those who adopt the religion which religious people have "liberty" to profess and practice; in other words, the advocates of religious liberty deny civil liberty to all those who decline to accept any of the tolerated religions, claiming that such persons "have no rights which 'religious people' are bound to respect." Thus we have *religious* liberty, but not *civil* liberty.

Noah Webster defines "civil liberty" as "exemption from arbitrary interference with person, opinion or property on the part of the government under which one lives." Taking this as its true meaning, the question may be seriously and anxiously asked—have we civil liberty in this country?

Have we that civil liberty which claims exemption from "arbitrary interference" with our persons when we are compelled to "observe" (as religious fanaticism calls it) a certain day of the week and abstain from occupation, recreation or pleasure on that day?

Have we that civil liberty which demands exemption from arbitrary interference with our opinions when our children in the public schools (supported by general tax) are given religious instruction which their parents regard as so much useless or baneful superstition? A further arbitrary interference with our opinions is shown where testimony of a witness is rejected because he refuses to believe in the inspiration of a certain book, or in a future state of punishment.

Have we that civil liberty which grants exemption from arbitrary interference with our property when we are compelled by law to contribute our money (through the tax levy) toward appropriations for sectarian institutions; for payment of chaplains in our prisons, in Congress, in

*By Henry M. Taber, in *Freethinker Magazine*. For editorial comment see the last page of this paper.

the army and navy; and to supplement the amount rendered necessary by reason of the exemption of church property from taxation?—Surely not.

It would be quite as proper and as just had the opponents of Sunday observance the power, for them to enact a law fining and imprisoning people for preaching or praying on Sunday, as it is now to likewise punish for working or playing on that day. The arrest and imprisonment of citizens who (though thoroughly religious and many of them Christians) do not believe in Sunday observance is as arbitrary and tyrannical as any act that history records. Three Baptists (who observe religiously the seventh day of the week) have been for months languishing in a prison in Tennessee for the crime (!) of attending to their gardens or performing some ordinary farm duties on Sunday. Think of this in this land which boasts of civil liberty!

There is no greater denial of civil liberty than the exclusion from the World's Fair of millions of our citizens on the only day of the week they can visit it, because, forsooth! certain religious fanatics regard it as a sacred day.

The danger to civil liberty in the matter of religious teaching in our public schools is recognized even by the clergy. The late Rev. Howard Crosby, D. D., said: "There is no safety for our country but in non-sectarian (elementary) education."

The sentiment of all intelligent, reflecting and just persons is that of a firm opposition to contributing, either directly or indirectly, by the State, in support of any religious institutions. The system of exempting church property from taxation is an indirect method of appropriating money for the support of places of worship. Many of the clergy who believe in civil liberty as a *principle* boldly denounce this exemption. Rev. Dr. Shipman, of Christ Church, New York City, says: "That which is protected by government may justly be compelled to maintain it. I would like to see all church property throughout the land taxed to the last dollar's worth. The Church may fight this question, but sooner or later the battle will go against it, and its retreat will not be only with dented armor but with banners soiled."

Judge Story of the United States Supreme Court says (in the Girard will case): "The Constitution of 1790 and the like permission will, in substance, be found in the Constitution of 1776, and the existing Constitution of 1838 expressly declares that no man can of right be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent. . . . It must have been intended to extend equally to all sects, whether they believe in Christianity or not, and whether they are Jews or infidels."

To the honor of those branches of the Christian Church known as Baptists and Methodists, be it known, that they have declined to accept the money appropriated by the general Government for religious instruction among the Indians, on the ground that the Government has no business whatever to make such appropriations.

Sunday laws, appointments of religious and fast days, and of chaplains; the requirements of oaths and religious teachings in our public schools; sectarian appropriations of money and exemption

of church property from taxation—all are clearly interferences with that civil liberty which grants equal privileges and imparts equal justice to all—to the religious and to those who make no profession of religion.

The Constitution of the United States says: "Congress shall make no law respecting the establishment of religion," and yet, in the face of this section and in utter disregard of it, there is a virtual *establishment of the Christian religion*, as is shown, for instance, by its recognition in the religious services had at the opening of each day's session of Congress.

The Constitution also says: "No religious test shall be required as a qualification to any office," and yet no person will be permitted to fill certain offices, unless they take a prescribed oath *as a test of belief in a particular religion*.

The State of New York (among other States) has a law positively prohibiting appropriations of any money for sectarian purposes, and yet such appropriations are annually made in addition to indirect contributions for the support of churches by exempting church property from the operation of a uniform tax law.

What a mockery to claim that we have civil liberty in this country! Christianity, by its intolerant spirit and its impudent assumption of superior knowledge and superior goodness, has robbed us of this boon.

When I speak of Christianity and of Christians, I make an exception in favor of many unpretentious, tolerant, liberal-minded and justice-loving believers in that faith. From such come honorable protests against invasions of civil liberty.

Rev. I. L. Wilkinson, D. D. (Baptist), says: "Ours is a civil Government, strictly and exclusively; its jurisdiction extends only over civil affairs. A Christian government implies a State religion. Religious liberty does not mean liberty for the Christian religion alone."

Bishop Venner says: "The mixing up of politics with religion, under any circumstances, is fraught with manifold and multiform dangers. There is no tyranny so cruel, no yoke so intolerable, as priestcraft when vested with temporal authority. More political atrocities, butcheries, crimes and enormities have been committed in the name and on account of religion than have arisen from any and *all other causes combined*."

Advocates of civil liberty in all ages and in all lands have uttered their protests against the domination of the Church.

Christ's injunction—"Render unto Caesar the things that are Caesar's"—is a precept which the Christian Church daily repudiates.

Edward I. of England caused taxes to be levied on the clergy on the true principle that those who are protected by the State should share its burdens.

J. L. M. Curry, in Johnson's Encyclopedia (article "Religious Liberty") says: "Unfortunately, Constantine, in 313, established Christianity by law, and since that time Christians, when they have obtained power, have allied their religion with civil authorities."

The *Jewish Times*, in a recent article on sectarian enactments (such as Sunday, oath and blasphemy laws) and of the religious intolerance and fanaticism which has injected them into our politics, says: "There is not one of these enactments that may not on any day be invoked against citizens who do not profess the

Christian religion. The Adventists, Jews, Agnostics and the great body of rationalists at large have *not* the equal rights guaranteed by the Constitution that Christians have."

John Stuart Mill says: "Mankind could no more be justified in silencing the honest opinion of one person than that one person would, had he the power, be justified in silencing the opinion of mankind." And yet, here in this country, where civil liberty is supposed to abound more extensively than in any other, there are *millions* of people whose opinions are silenced by the noisy, dogmatic, bigoted, persecuting upholders of the Christian Church.

Civil liberty exists in this country to a *very limited* degree and it will so continue as long as this domineering, tyrannical and unjust Christian Church is permitted to rob us of our civil rights.

The late Rev. Henry J. VanDyke, D. D. (Presbyterian), had the courage to say: "If we can not have liberty *and* orthodoxy, *let orthodoxy go*." And so let us say that if we can not have religion *and* liberty, let religion go. If religious liberty endangers civil liberty let religious liberty go *by all means*, for we can easily dispense with the latter, but will be remanded to dark and barbarous ages if civil liberty be denied us.

Mrs. M. A. Freeman, Corresponding Secretary American Secular Union, writes: "The people have permitted various privileges to the Church. It has become arrogant with the granting of them and follows but the course of bigotry in all ages. It is not satisfied with the various priestly perquisites it enjoys but, throwing aside all disguise, demands for its divinities the Nation itself."

The granting of religious liberty, at the expense of civil liberty, in the days of Thomas Paine, had this effect, says Colonel Ingersoll: "All kinds of Christians had the right—and it was their duty—to brand, imprison and kill infidels of every kind."

There has been no greater enemy of civil liberty than the Christian Church, from the fourth century (when it became ascendent) even to the present time, during which period it has caused the shedding of rivers of human blood, in its hatred of, and conflict with, civil liberty.

We boast of civil liberty in this country, seeming to forget that we are denied *every* civil right except such as the Church permits.

How long is this condition of things to last? Will the Church grow wise enough, in the near future, to recognize our rights and cease its opposition thereto? or will the time come when the lovers of civil liberty will demand the possession of those rights *at whatever cost*? for the spirit of the age *insists* that we have true, pure, unmingled civil liberty.

"In the Chain-gang."

READER, have you done anything to assist in circulating that excellent tract, "In the Chain-gang for Conscience' Sake," noticed in this paper a few weeks ago? If not, be sure to send at once to the National Religious Liberty Association, Battle Creek, Mich., for a good supply, and then scatter them among your neighbors. This tract is a brief history of the persecution of Seventh-day Adventists in Tennessee; it costs only fifty cents per hundred, and will surely be read by everyone who sees it.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE *Mail and Express* says of the continuance of violence at Homestead, on Sunday, November 18: "The strikers violated the laws of both God and man by making an attack Sunday on seven colored men employed in the Carnegie mills."

It follows, then, that if the attack had been made on Monday only the law of man would have been violated. Does this mark the limit of comprehension of the *Mail and Express* as to the scope of the law of God?

THE *Christian Cynosure*, in reference to the action of the World's Fair Board of Directors in asking Congress to remove the Sunday closing restriction, says:—

So far as the opening of the Fair on Sundays is concerned, it will require an act of Congress—the same Congress, too, that enacted the Sunday closing law—to remove the restriction. That august body may be cajoled into rescinding its former action, but no sane man can discover any reason why it should so signally disgrace itself.

That which is really difficult to find out is why it should have so signally disgraced itself as to have passed the proviso in the first place.

On Monday, November 14, two women and fourteen men were brought before Justice Duffy charged with having violated the Sunday law by sewing in Jacob Taylor's tailor-shop on Pelham Street. The report says that Justice Duffy discharged them with an "admonitory lecture for having violated the Sabbath law." This is the second wholesale arrest of this kind. Does it mean that systematic persecution for Sunday work has begun in New York City? These arrests have been entirely of Hebrews who respect the seventh day Sabbath of the commandment and not the first day American Sunday. There is something more than a coincidence in this.

In the Maryland Code, Volume 1, article 27, page 538, is this paragraph:—

SECTION 247. No person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday; and no person having children or servants shall command, or wittingly or willingly suffer, any of them to do any manner of work or labor on the Lord's day (works of necessity and charity always excepted), nor shall suffer or permit any children or servants to profane the Lord's day by gaming, fishing, fowling, hunting, or unlawful pastime or recreation; and every person transgressing this section, and being thereof convicted before a justice of the peace, shall forfeit five dollars, to be applied to the use of the county.

To this there is no exemption for those who observe another day. Under this section of the Maryland Code Mr. John Judefind, a farmer, and a Seventh-day Adventist, living near Rock Hall, Md., has been arrested for husking corn on Sunday, and fined five dollars and costs, the extent of the penalty provided.

The prosecuting witness in the case was a Methodist minister named Roe, of the village of Rock Hall. Mr. Judefind was quietly husking his corn, several hundred yards from the road, when this Methodist minister, seeing him, went immediately before a justice and swore out a warrant for his arrest for "husking corn on this day (Sunday)."

The case has been appealed to the spring term of the Circuit Court, and will come up again in April.

THE *Mail and Express* has this to say in regard to the expressed wish of the Board of Directors to open the gates of the Exposition on Sunday:—

The World's Fair Directors, in passing at their regular meeting yesterday, a resolution favoring the opening of the World's Fair gates on Sunday, have but bid defiance to public opinion. This action will be repudiated by the American people, and those who have been selected to represent them in this important matter will resolutely re-

sist its consummation. This is a question that so vitally involves all that we cherish as most essential to our happiness and prosperity as a people, that to compromise in the least degree would be turning recreant to every dictate of duty and every obligation of honor.

What does the *Mail and Express* think is "public opinion"? Who does it think are "the American people"? What does it think is "duty" and "honor"? Such imperfect, erroneous, and arrogant ideas expressed with a simplicity which shows that they are the natural product of a mind where there is no room for anything else, it would seem, could only come from that poor man before whom both gods and men are powerless.

By a vote of twenty-six to four the Directors of the World's Fair have passed resolutions expressing their views upon Sunday closing. So far as they relate directly to this subject they are as follows:—

We believe that while the period of the Exposition is limited by law, the people should not be prohibited from visiting the same Sundays during the life of said Exposition.

It is our judgment that the Exposition should be open Sunday, under such rules and regulations as will prohibit the use of machinery, unnecessary manual labor, and all merchandising, and at the same time give opportunity for the study of the highest standard of artistic and mechanical science; that the Art Gallery, the Horticultural Building, and all other buildings in which exhibits of mechanical art are exhibited should be thrown open to the public on each and every day during the entire time of the Exposition; also that each employee should be given one day of each week for rest, study, or recreation.

We believe that the study on Sunday of such exhibits of science and art and of the skill and genius of the artisan, will not only be of inestimable educational advantage, but that the thoughts of the visitors will be lifted above these creative agencies to the great Creator of things useful and beautiful.

We further believe that on each Sunday afternoon there should be held within the Exposition grounds religious services so arranged that each of our religious organizations may have a Sunday set apart for its particular service, under the control and direction of its most prominent clergymen, with songs and anthems in the best form of sacred music. Our original plans embraced a large hall capable of seating 7,000 people for this use Sunday.

We believe that the closing of the Exposition Sundays will deprive millions of our people of these advantages.

We believe that the closing of the Exposition Sunday would, in many instances, be in violation of the spirit of hospitality which has characterized our invitation to foreign nations.

We further believe that the citizens of the several States should have the privilege of visiting, Sunday, the temporary buildings or homes within the Exposition grounds, erected by their respective States, for the free interchange of thought and social amenities. Therefore, be it—

Resolved, That the foregoing preambles and recitals be and are adopted by the Board of Directors as expressing its best judgment upon the matter of Sunday closing during the Exposition.

In the course of the discussion of the resolutions it was stated that of seven hundred replies to letters upon this subject, from the Directory to prominent people in the larger cities of the country, five hundred and fifty were in favor of Sunday opening.

In reference to the question, in its present situation, the *Chicago Tribune* says:—

As the matter now stands the Fair can not be thrown open to visitors on Sundays except by action of Congress. Some of the directors said yesterday that if Congress were invited to take such a step it was not improbable that antagonistic members would make a motion looking to the repeal of the entire appropriation bill. Other directors think, however, that Congress would not be so foolish as to vote in such a way. The appropriation already granted is regarded as a contract, and the Supreme Court, they say, would not uphold a law which would abrogate the obligations entered into because of the appropriation bill.

Already petitions have been circulated extensively asking for the repeal of the Sunday closing clause. Exposition officials of both the Directory and National Commission think that the last Congress did not act on conviction, but voted in accordance with the petitions of a vast number of

Christian workers. Subsequently it has been shown that less than 25 per cent. of the people of the United States were represented in these petitions. The majority of citizens did not think it worth while to memorialize Congress, believing it would not take the step it did. Friends of Sunday opening say that the mistake in such a belief having been demonstrated, the people who did not act before are asserting themselves, and that the next Congress will receive petitions bearing millions of signatures, all asking that the Exposition be opened Sundays.

The question of the vitiation of contracts previously entered into is one which Congress and others should have thought of before ever considering the Sunday closing proviso at all. However, the first and necessary principles upon which this whole matter rightfully rests are totally ignored in these resolutions; as they are also by the association which has been formed in Chicago with the avowed object of promoting Sunday opening. It can not be possible that these men are unaware of the correct principles upon which they should take their position. Why do they avoid them?

On Which Side Are You?

THE editorial expressions reprinted beneath have all had their origin in a consideration of the cases of persecution in Tennessee, which THE SENTINEL has recounted from time to time.

This is a matter upon which none can avoid the responsibility of an opinion. Sooner or later all must take sides, and will. It is a pertinent question, "On which side are you?"

LIBERTY.

It is a piece of Sabbatic legislation and of religious persecution of which even the Dark Ages and the Spanish Inquisition might have been ashamed. That it could have taken place in America and in the last decade of the nineteenth century seems almost beyond belief.—*The Golden Rule, Cincinnati, Ohio, October 8.*

It seems incredible that at this enlightened age such fanaticism should be allowed to exist. Religious conviction is a matter in which only individual conscience is concerned. No matter what faith a man may choose to worship, or if he chooses none at all, the responsibility rests alone with him. If a man chooses to observe a certain day in the week as his Sabbath and works on other days, it is no one's business except his own, and such a law as they have in Tennessee is an outrage against the Constitution of the United States.—*The Pioneer Grip, Alliance, Nebr., September 29.*

It is hard to believe that in this day and age there should be such religious persecution tolerated in a free country, and the sooner an appeal is taken to the highest tribunal and the liberty of conscience defined and supported, the better for all, and especially the State of Tennessee. It would be but an act of justice for the imprisoned men to sue for damages, and heavy ones, for false and unconstitutional imprisonment. And they should be able to recover them, and the people of the State would learn that they can not go beyond certain limits in making their laws.—*The Republican, Clinton, Ind., September 30.*

PERSECUTION.

In every case the majorities rule, and we trust in this one the helpless minority will abide by the decision of the mighty majority, and that we all may come together in Christian love and fellowship as laid down by Christ in his teachings, "If you love me, keep my commandments."—*The Milford Nebraskan, October 6.*

Man is allowed, in this country, to worship God as he chooses, provided he does not violate a statutory law in doing so. The Sunday law does not force him to work on Saturday any more than any other day, and he who works on Sunday violates a civil law and should therefore suffer its penalties; not in the light of religious persecution, but because the Sunday law is made for all alike, irrespective of religious convictions. Down with the idea that the Sunday law in this country has anything to do with religious liberty.—*The Troy Times, Troy, Ind., October 8.*

We have received from the National Religious Liberty Association, letters and circulars wanting us to condemn the action of punishing men for violating the Sabbath by working in the fields and elsewhere. When a man pretends to become a Christian, he knows what nine-tenths of the Christian world regard as the Christian Sabbath, and when he tries to defy the majority of nine to one, he is most likely seeking notoriety, and if he attains that notoriety by being sentenced to the chain-gang, let him serve out his sentence and then turn to be a Christian in deed and in truth.—*Macclenny Sentinel, Macclenny, Fla., October 5.*

It is impossible to attempt the defense of religious laws without a display of either ignorance or bigotry, or both. This fact is made plainer than ever by these extracts. A most excellent purpose is served by this agitation. Those who express themselves bigotedly or ignorantly may sometimes see their own errors when presented clearly before their eyes in cold type. Again, while they themselves may not, others will. Cry aloud, and spare not.



NEW YORK, NOVEMBER 24, 1892.

NOTE.—Any one receiving THE AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered THE SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

In another column of this paper mention is made of the arrest in Kent County, Md., of a Seventh-day Adventist for quietly husking corn in his own field on the first day of the week.

THIS man was arrested on complaint of the Methodist minister who has, during the past year, lost a number of his members by the organization of an Adventist church at Rock Hall, in Kent County.

THE Adventist church at Rock Hall has a membership of over eighty. Some of these were formerly Methodists, but quite a number made no profession of religion until they became Adventists. Some of the men were addicted to the immoderate use of liquors, and nearly all were slaves to the tobacco habit. Now all are free from both these hurtful things, and tongues formerly used to blaspheme God, and to curse their fellow-men, are now employed in sounding his praise for deliverance from the bondage of sin. The power of God to save from sin has proved more attractive to the people of Rock Hall than the ministrations of the Methodist preacher, hence the arrest of Mr. Judefind and threats of other arrests for Sunday work.

BUT while Methodists are persecuting Adventists in this country by means of the civil law, Roman Catholics are persecuting Methodists in Austria,—and in both cases, both with Adventists in Tennessee and with Methodists in Austria, the civil law is simply being enforced. An article from the *Mail and Express* printed in another column, gives the facts in the persecution of Methodists in Vienna.

It is a little strange, however, that while the *Mail and Express* is so quick to cry out against religious persecution in foreign lands, it apparently knows nothing of the outrages being perpetrated upon God-fearing men in the United States under the color and forms of civil law. Is Mr. Shepard opposed to persecution from principle, or does he oppose it only when it is directed against those whose favor he would curry for political purposes—the Jews, for instance, or with whose religious views he is in sympathy? It looks very much as though the latter is the truth.

THE article on another page of this paper, "Civil Liberty," by Henry M. Taber, in *Freethinker's Magazine*, while couched in very mild and considerate terms, is a stinging, and withal a fitting rebuke to the professed Church of Christ for its bigotry and intolerance.

EXCEPT for the selfishness of professed Christians, all the world would long since have been compelled to admit the mild and benign character of the religion taught by the Lord Jesus Christ. But for centuries the course of the Church, both Protestant and Catholic, has been such as to fasten upon the minds of men the idea that intolerance exists as the legitimate fruit of Christianity, instead, as is really the case, in spite of the beneficent teachings of its Author, and in utter disregard of the plainest principles and precepts of his gospel.

INFIDELS have in the past acknowledged that the Inquisition and the spirit that prompted it were alike foreign to the religion promulgated by Christ. Yet failing to discern in the gospel any power to soften the cruel heart and to subdue the natural impulse of man to lord it over his fellows, they have jumped to the conclusion that Christianity is no better than any other religion, that it is simply an ethical system without originality and without power to transform its disciples or to make them better and nobler men, filled with more generous impulses. And for this, "Christians" of the National-Reform-American-Sabbath-Union type are responsible. It is a fearful responsibility; but they must one day meet it at the judgment seat of Christ whom they have so grossly misrepresented.

Two weeks ago we said: "Among the so-called orthodox religious papers we know of but one, the *New York Independent*, that has really entered any protest against the action of the State of Tennessee in the matter of the persecution of Seventh-day Adventists." And now the editor of the *Christian Patriot*, published at Morristown, Tenn., writes requesting a correction of the statement, and sending as evidence that his paper is also an exception, the article, "An Injustice," which we print on page 364. We do not agree with the *Patriot's* views of Sunday laws, but we cheerfully give place to this article as simple justice to our contemporary. The *Patriot* is entitled to define its position. We shall have more to say on this subject next week.

THE *Christian Advocate* boasts that "one person in three, not only in Baltimore, but in Maryland, is either a member or an adherent of some branch of Methodism." That being true they ought to be able to make it very uncomfortable for the few Adventists in that State, and

undoubtedly they will, especially as the Sunday law of that commonwealth affords them the means of so doing, and one of their ministers has set them the example by inaugurating the persecution. But what would Wesley say? Would he own such degenerate sons of Methodism as his disciples?

WE are not sure after all but that the term "American Sabbath" is properly applied to Sunday. It is certainly not the Sabbath of the Lord, neither is it the Lord's Sabbath. It is true that as a holiday, Sunday is very ancient; but as a rival of the Lord's day—the true Sabbath—it is comparatively modern. As a first-class fraud it is indebted more to America than to any other country in the world, and America ought to have the credit. There is also a fitness in the term "American" used in this connection, for it is a confession that Sunday is not the Sabbath. The very use of the terms, "American Sabbath," "Christian Sabbath," "Weekly Independence Day," etc., mark the contrast between the day to which they are applied and that which inspiration designates simply as the Sabbath.

THE *Christian Statesman* approvingly quotes Col. Elliott F. Shepard, as follows, on the Sunday paper:—

The preparing, selling, buying and reading of the Sunday papers breaks and leads to the breaking of every one of God's laws, and keeps people away from church, so that it is as true now as it was when our glorious Lord was upon the earth, that the people can not come to him because of the press.

It is nowhere stated in the Bible that "the people could not come to Him because of the press." We have, however, this record:—

And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

The "press," which, however, was not the Sunday paper, but a multitude of people, did not prevent those who wanted to reach Jesus from gaining his presence. Neither will those who now desire to come to the Lord as earnestly as did the poor paralytic be hindered by the press even though it be the *Mail and Express*. The Colonel's quotation is inaccurate, and so misleading; but his pun is accurate. It is the correct measure of the man.

THE AMERICAN SENTINEL,

A WEEKLY PAPER

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IN the Scriptures the Christian's relationship to Christ is described under the symbol of the marriage tie: "Ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7: 4. "I have espoused you to one husband." 2 Cor. 11: 2. And the individual Christian is in this represented as having been espoused "as a chaste virgin to Christ."

SUCH individuals gathered in fellowship form the Church of Christ. And the relationship to Christ of such collection of individuals is also described under the symbol of the marriage tie: "Husbands love your wives, even as Christ also loved the Church, and gave himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church. . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church." Eph. 5: 25-32.

IN accordance with this idea the Church of Christ is represented in the Scriptures as the purest and fairest of women, leaning upon the arm of her beloved; drawn to him with the drawings of his love; her only thought being of her beloved; to her the chiefest among ten thousand and altogether lovely, whose banner over her is

love, and who would present her to himself "a glorious church not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Such is the Church to Christ; such is Christ to his Church; and such is the relationship between Christ and his Church.

TO such a church as this Christ committed his gospel to be by her made known to every creature. It is only such a church as this that can make known the gospel of Christ. That gospel "is the power of God unto salvation to every one that believeth." Rom. 1: 16. No one can make known that power who does not know that power for himself and in himself. And the Church could make known the power of God only by knowing the power in and for herself. And that power being known only by faith, in the nature of things it is only by abiding faithful to her Lord that the Church could fulfill the work of the gospel committed to her trust.

AGAIN: The gospel is Christ in men the hope of glory. Col. 1: 27. This is what the Church of Christ is to make known to men. No one can make known Christ in men who for himself does not know Christ in himself. It pleased God "to reveal his Son in me that I might preach him." Gal. 1: 16. But Christ dwells in men only by faith: "That Christ may dwell in your hearts by faith." Eph. 3: 17. It is evident, therefore, that the only way in which the Church can make known Christ in men the hope of glory, is to have, and to know, Christ revealed in herself. And as this is only known by faith it is evident that it is only by abiding faithful to Christ that she can know Christ in herself or make him known in men.

ONCE more: In the gospel the righteousness of God is revealed; and the righteousness of God only. And it is the righteousness of God only which the Church of Christ is to know, and which she is to make known to all the world. This is the ministry of the gospel which is committed

to the Church of Christ. This righteousness is known only by faith, and revealed only to faith. "Therein is the righteousness of God revealed from faith to faith." "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Rom. 1: 17, and 3: 22. As, therefore, this righteousness is known only by faith, and is revealed only to faith, it is plain that it is only by abiding steadfast in faithfulness to Christ that the Church can know or make known the righteousness of God which is revealed in the gospel. And the sum of all these counts, and of many more that might be given, is simply to demonstrate over and over that it is only by abiding wholly in Christ, by trusting in him entirely, by depending upon him completely, by perfect faithfulness to him, that the Church can be what she must be in order to do what she is established to do.

SUCH was the Church of Christ in the beginning. Such is always the Church of Christ indeed. But such neither is nor has been the professed Church of Christ. For there has been an apostasy from Christ and from the true Church of Christ. In the apostles' days the warning was given, "Of your own selves shall men arise speaking perverse things, to draw away disciples after them." Acts 20: 30. And there shall come "a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . For the mystery of iniquity doth already work." 2 Thess. 2: 3-7.

THE Lord exalted his Church, and clothed her with the beautiful garments of salvation and righteousness, and the power of godliness, before the eyes of all the nations. He made her exceeding beautiful, and she prospered, and her renown went forth to all the world for her beauty; for it was perfect through His comeliness which He had put upon her. But not satisfied

with the exaltation which the Lord gave, which could come and remain only through her own humility, the Church grew haughty and exalted *herself*. Not content with the beauty of the Lord, which he had put upon her, she prided *herself* upon her own beauty; and instead of trusting in him for her beauty, she trusted in herself. Not content that God alone should be glorified in her, she glorified *herself*, and lived deliciously. Then, trusting in herself, priding herself upon her own beauty, magnifying her own merit, and satisfied with her own sufficiency,—this in itself was to put herself in the place of God. Then it was natural enough that she should seek to draw disciples to herself rather than to the Lord. Not only this, but having exalted herself, and magnified herself, and trusting in herself, it was impossible for her to draw disciples to anybody but herself. Thus came the apostasy. And thus, instead of remaining the Church of Christ in truth, manifesting to the world the mystery of God and of godliness, she became, though still professedly the Church of Christ, only the manifestation to the world of the mystery of *self* and of selfishness, which is the very mystery of iniquity.

THE CHURCH AT ROME.

Pre-eminent in both phases of this career was the church at Rome. She was pre-eminent in faith, inasmuch that her faith was "spoken of throughout the whole world." Rom. 1: 8. She was also pre-eminent in apostasy, inasmuch that this likewise has been spoken of throughout the whole world, and for nearly eighteen hundred years. As she had been so highly exalted and honored *by the Lord*, correspondingly low did she fall, and correspondingly dishonored did she become, when she exalted *herself*. As high as was her privilege while abiding in the faith, so correspondingly low was her degradation in her apostasy. As she had been perfect in beauty through the comeliness which the Lord had put upon her, so she became frightful in the ugliness of her own uncomely self-conscious pride of her own accomplishments, which were only evil.

POWER SHE MUST HAVE.

As she was now trusting in her own merit and her own sufficiency, and seeking to draw disciples to herself, she was left to her own inventions to attract them. She accommodated herself to the ways of the sun-worshipping heathen; she perverted the right way of the Lord, and spake perverse things. She decked herself in gold and jewels and costly array. By such means her adherents multiplied greatly. But lo! just here she encountered a serious difficulty: she found it impossible of herself to hold her converts in subjection to her bidding. The chiefest trouble in this respect was in securing conformity to her will in the matter of the observance of Sunday as a holy day, which she had set up as the sign of her authority to command the obedience of men. To accomplish this she realized the want of a power beyond herself, a power other than her own. The power of God was not open to her in this; nor, in fact, in anything else that she commanded, for none of these things had the Lord required. It is the Church's duty to obey God, not to command men. True, the power of God was still for her, and free to her, but the way to it lay only through sincere repentance, through humbling herself, and confession

of sins, and separating from her heathen customs and from all iniquity. This she would not do. But power she must have and power she would have, even though it were illegitimate. Having forsaken the heavenly power she now sought for earthly power. Having forsaken the arm of the Lord, she sought the arm of man. Having disconnected herself from the kingdom of heaven, she would now connect herself with kingdoms of earth. Still trusting in her own beauty, and her own bedecking of silk and gold and precious stones and pearls, and holding in her hands the proffer of rich gifts to any lover that would receive her pernicious advances and form an alliance with her, she finally succeeded, through Constantine, in gaining imperial favor and forming an adulterous connection with an earthly lord. The now unholy Church formed an unholy connection with the unholy State. And the very first fruit of it was an imperial law enforcing her will in Sunday observance; and the next was the definite placing of the imperial authority at her disposal with which to compel conformity and to punish obstinate heretics.

FORMED AN ADULTEROUS UNION.

Thus did she who had been espoused as a chaste virgin to Christ; she who had been joined in the bonds of pure and holy marriage to him who is perfect in power, in love, and purity; she who had known the blissful delights of his love—thus did she violate her virgin vows, break her marriage ties, and become a bloody, murderous harlot, and the very symbol of confusion. Accordingly, the next view that is given of her is this: "I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus." Rev. 17: 3-6.

THE LORD WOULD HAVE HEALED BABYLON.

And though in the course of time she had scattered her pernicious ways to all the heathen, and had indulged her lascivious propensities with every kingdom on earth, even yet the Lord would have healed Babylon. In the Reformation he sent a balm for her, if so be that she might be healed. But she would not. Therefore such as loved the Lord were obliged to forsake her. But lo! these that had forsaken her to join themselves to the Lord, instead of remaining faithful to him, followed her evil example, and forsook him and joined themselves also to the kingdoms of the earth in illicit connection. Thus it was with every professed Protestant church, except the Baptist, that ever had a chance, from the Reformation to the founding of the National Government of the United States. This Government, by utterly prohibiting to itself any connection with the Church or religion, intended to shut off all opportunity for any church to follow here the Romish-Babylonish example of joining itself to the national Government, though even then and ever since it was sorely against the will of some.

FOLLOWING THE SAME COURSE.

Yet in spite of this national principle of government, and in the face of the warnings of the history of eighteen hundred years, the churches of the United States for the last fifty years have been gradually drifting into the course of the original apostasy, and in the last fifteen years their progress in this way has been most rapid, until its culmination in the present year. We might here give representative facts showing the progress of this apostasy all the way; but what is the use of it when the final step has been taken the present year before the eyes of all the world. Everybody knows that for several years the professed Protestant churches of the United States have boasted of the greatness of their numbers, but yet have openly and repeatedly—by pulpit, platform, and press—confessed their lack of power to maintain the observance of Sunday as the "Christian Sabbath" by their own adherents. But what have they done to recover this loss of power? Did they resolve to insist upon strict conformity to discipline on the part of these disloyal adherents? No, no; instead of this, one prominent preacher lately expressed the sentiment that has pervaded all upon this subject, when he declared that he himself would go out of the Church, as he stated it, "body, boots, and breeches," before he would discipline a single one of them. Did they resolve to preach the gospel fervently in the demonstration of the Spirit and power of God? No; for in this they experienced the same difficulty that was met in the original apostasy—they were compelled to confess that there is no "thus saith the Lord" for Sunday observance. There was therefore no authority of God to which they could appeal to arouse the conscience, no word of the Lord through which they could invoke the agency of the divine Spirit to touch the heart. Did they then act upon this confession of no "thus saith the Lord" for the observance of Sunday as the Sabbath, and turn about and seek to conform their ways to what the Lord has indeed spoken with his own voice and written with his own finger with respect to the day which shall be observed? No; they did not do this, either. What, then, did they do?

THEY DID THIS.

Resolved, That we give our votes and support to those candidates or political officers who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the civil Sabbath.

For several years they offered themselves upon this bid to all takers. But until the present year no opportunity was presented upon which they might act positively and decidedly upon the resolution which they had formed. The World's Fair enterprise, however, when it was taken up by Congress, presented the very chance for which they had been looking. Consequently, at this they acted together as one body in demanding the Nation's recognition and support of Sunday's sacredness, in this way:—

Resolved, That we do hereby pledge ourselves and each other that we will, from this time henceforth, refuse to vote for or support for any office or position of trust any member of Congress, either senator or representative, who shall vote for any further aid of any kind for the World's Fair except on conditions named in these resolutions."

The grand condition was that the gates should be closed on Sunday, so that the "Lord's day" might not be desecrated.

THEY FOUND IT.

God has said that he "hath made of one blood all nations of men for to dwell on all

the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; *that they should seek the Lord*, if haply they might feel after him, and find him." Acts 17: 26, 27. Here are these churches who find themselves sorely in need of a power beyond themselves, and other than their own. But instead of meeting the Lord's mind and seeking him, and so setting a bright example to all men, they turn their backs upon the Lord and seek the Government of the United States, and feel after it,—*and they found it, too*. The Church of Christ is the Lord's appointed agency through which he would call men unto himself that they may find in him deliverance from this present evil world. Now here are these *professed* churches of Christ who find themselves overloaded with worldly influences and worldly practices. But instead of seeking the Lord for deliverance from this burden of evil, they seek by the chiefest of worldly means a closer alliance with the highest source of worldly influences and worldly practices! For deliverance from an evil which they know, they seek the very source of that evil!! For deliverance from the power of the world, they enter by force into the possession of the greatest worldly power!!! Was there ever a more complete apostasy than this? Could the example of the original apostate church be more exactly followed than it has been in this procedure? And in this even the Baptist Church is in large measure included. Even she who had always kept herself clear of such an illicit connection has been carried away in this evil tide of apostasy; and all together joined hands with the original apostate church to make successful their determination to secure the power of earthly government.

VIOLATED VOWS AND BROKEN PLEDGES.

Thus again have these, who had been espoused to Christ, who had been joined to him in the bonds of heavenly alliance, violated their vows and broken their marriage bonds to Him who is perfect in power, in love, and purity. Once more these have forsaken the heavenly power and sought for earthly power. They have forsaken the arm of the Lord and have put their confidence in the arm of flesh. They have forsaken the heavenly Husband and have formed an adulterous connection with an earthly lord. Once more the unholy Church has formed an unholy connection with the unholy State. And once more the very first fruit of it is a national law expressive of her will in the matter of Sunday observance: and the rest of the baleful fruit of such illicit connection will inevitably follow. Is it at all strange, therefore, that the following passage should have been printed, even some time ago, by a leading D.D. in one of the leading "Protestant" papers of the country? Discussing the question of the reunion of Christendom, he argued for it against certain ones, thus:—

You would exclude the Roman Catholic Church, *the mother of us all*, the church of scholars and saints, such as Augustine, and Aquinas, and Bernard, and Fenelon: the church of all races, ranks, and classes, which already gives signs of becoming American as well as Roman. . . . You would exclude also the Protestant Episcopal Church, the beautiful daughter of a beautiful mother.

That was printed February 9, 1888, in the *Evangelist*, New York City, one of the two leading Presbyterian papers of the country. And from that time to this, never have we seen or heard a single word of protest or dissent from any of the pro-

fessed evangelical Protestant churches of the country. This states their relationship to "Babylon, the mother of harlots," as that of daughters; and even beautiful daughters, after the "beautiful mother." Their silence is consent that the relationship is correctly stated. And their action in forsaking their rightful Lord and entering into this illicit union with another is positive demonstration the relationship is herein correctly given. For just as certainly as the original apostasy created "Babylon the mother of harlots and abominations of the earth," just so certainly this apostasy in our day and in our country has created the harlot daughters of "Babylon the mother." She is the mother only of "harlots and abominations." By positive statement it has been said of them and for them that they are her daughters. By silence they have confessed it, and by action they have demonstrated it. And it is so. We are sorry; but so it is.

A. T. J.

The Only Proper Sunday Law.

LAST week we published an article from the *Christian Patriot* in which it was asserted that—

Sunday laws are not at all religious. They have two objects: first to secure everyone his right to a weekly day of rest; and, secondly, to prevent the disturbance by worldly noise and business of those who rest on Sunday.

It seems strange that men will deny the religious character of Sunday laws, especially in the face of scores of judicial decisions to the contrary. Two weeks ago we published an article giving a number of these decisions, and many more might have been given. In his excellent work, "Law of Sunday," Hon. James T. Ringgold, of the Law Department of Johns Hopkins University, quotes numerous decisions sustaining five propositions, as follows:—

1. Sunday is a holy day.
2. The holiness of Sunday is to be recognized by remaining idle on that day; and not to so remain is to be immoral.
3. Sunday idleness is enforced as a religious duty in the individual.
4. There is a divine command that men shall be idle on Sunday; and this command is an element of Christianity.
5. This divine command is a part of American constitutional law.

These propositions are not a statement of Mr. Ringgold's convictions of truth, but are simply statements of what the courts have decided to be the law on the subject. Of course there are also decisions that Sunday is a civil institution; but that is true in a certain sense of any institution established by civil law. Any other religious institution might be made civil in exactly the same sense by simply entrenching it in the civil law. It is vain to deny the religious character of Sunday laws.

Another point in the *Patriot's* article which demands further notice is its proposition that—

those who conscientiously and really observe any other day as a Sabbath should be exempted from the law, provided they do their Sunday work in such a way and at such a place as not to disturb the Sabbath quiet of the first day of the week.

This very thing marks Sunday laws as religious. The proposition is to exempt from their provisions "conscientious" observers of another day. Why not simply *observers* of another day? Evidently because the purpose of the law is to secure a religious observance. Were this not the case a law requiring every man to

rest one day each week, and compelling employers to give their employees one day off each week, would fully meet the demands of nature for a day of rest. But it is a religious service which the law is intended to secure, hence only those who yield this on another day are exempted from observing, at least outwardly, the day required by the civil law.

The only proper Sunday law would be one exempting from its provisions the entire population of the country together with transient visitors of all descriptions.

C. P. B.

Religious Co-operation.

THERE is a growing sentiment in favor of the federation of local churches in the work of social reform. This is the meaning of all the quasi-Christian and semi-churchly organizations whose existence and work are due to and demand the sacrifice of Christians. The Evangelical Alliance, Peace Congress, Brotherhood of Christian Unity, Christian League, Civic Centre and many other organizations witness to the truth of this statement. The advocates of church union are neither modest nor hesitating. They have no doubts of the righteousness of their cause. There is to them no question as to the sincerity, honesty or principles of those who do not agree with them. Their verdict against them is given with no uncertain sound. Such as do not favor amalgamation are schismatics, sectarians, heretics.

The objects set before Christians to be secured in co-operative effort are:—

1. "The crossing of denominational lines."
2. The evolution of the great sociological problems of our times.
3. "Co-operation with the real tendency of the world." (Carlyle calls this the insight of genius.)
4. To reunite the dismembered fragments of the church of Christ, i. e., secure universal organic church union.
5. The elimination of doctrine as vital to the Christian life. Removal of such creed statements or doctrinal beliefs as are objectionable to any.

It may not be inopportune to point out the weaknesses in this scheme.

I. It is well to remember that all attempts to realize organically the universal church ideas has led to the introduction of the grossest form of error: Co-operation of churches in a given community under a single head. Co-operation of given communities through their single heads in a nation gives a national church. Co-operation of national churches through their heads is Roman Catholicism. And the State Church and the Roman Church mean the wildest forms of error enforced by the strong arm of the civil power unless the spirit of liberalism or of atheistic philosophy creates a public opinion which makes such enforcement impossible. For one thousand years Christianity has been struggling to remove this Nessus shirt from the body, and just when she thinks herself free, it is slipped on again by the foremost leaders in Christian activity. Let it not be so. When once the limiting, cramping idea of a single universal organic church has lost its emasculating power never allow it to again assert itself.

II. We ought to beware of the world

spirit. To have the "insight of genius" is intoxicating to an ordinary mortal. But intoxication does not prepare for service even though it be only spiritual. What is the "world tendency" of which we hear so much and from which so much is to be gained? What can be the tendency of a world in revolt from God? Who is the ruler of this world? Alas! it has not yet passed from under the control of Satan. While heavenly forces strive for the mastery and are increasingly victorious he is a wild prophet indeed, a false seer, who would dare to say that the kingdoms of this world have become sufficiently the kingdoms of our Lord to warrant his followers rendering them obedience. God indeed moves through the ages, ruling and over-ruling, but Satan moves also. He is ever being thwarted but he is ever deceiving men to their ruin. His power to do real harm lies along this line. When he leads astray the children of God he does his most deadly work. The world tendency so far as participated in by God's people is the most terrible apostasy the ages have seen.

III. This movement is to be avoided also because it is an attack upon the rights of the individual. I do not stop here to note the impossibility of its success. Men are never improved in the mass. That is not the point here, however. The doctrine of co-operation, as a celebrated evangelist says, is "the application of the trust principle in religious work." The difference in principle between combinations of labor is infinitesimal. So, then, trades unionism is to be the law in all successful Christian work. There are no *rights of man* but the right to do what the combined judgment of his Christian rulers tell him to do! The Pope asks no more. Superstition can do better than this for there is a possibility of escape, but when the highest Christian judgment and authority leaves us no choice but implicit obedience to human authority acting for God, human rights, the right of private judgment, liberty of conscience which Christ came to give men, has passed away.—*C. H. Moscrip, in Central Baptist.*

Would Our Forefathers Blush?

THE following dialogue is said to have taken place between an artist and a Catholic priest while the former was painting the pictures of Paul and Peter on the walls of a grand cathedral:—

Priest.—And Patrick, why do you put so much red on the cheeks of the apostles?

Artist.—Because I imagine as they look down upon their successors how they must blush!

As I have contrasted the sentiments of Wesley and others with their successors of to-day on the subject of religious liberty I have thought, if the pictures of the former were to be painted, that it would take a good deal of red paint on their cheeks to produce the required blush.

Let those who think the language too strong compare the spirit of those who are boycotting, oppressing and imprisoning, like felons, devoted and God-fearing Christians who differ from them religiously, with the spirit voiced in the following words by John Wesley:—

Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind of degree, to the spirit of persecution. If you can not reason or persuade a man into the

truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the Judge of all.

Dr. Clarke, the Methodist commentator, says in his notes on "Compel them to come in," Luke 14: 23:—

No other kind of constraint (than prayers, counsels, entreaties, etc.) is ever recommended in the gospel of Christ. Every other kind of compulsion is anti-Christian, can only be submitted to by cowards and knaves, and can produce nothing but hypocrites.

Persecution is so far from being encouraged by the gospel, that it is most directly contrary to many of its precepts, and indeed to the whole genius of it; it is condemned by the example of Christ who went about doing good; who came not to destroy men's lives but to save them; who waived the exercise of his miraculous power against his enemies, even when they most unjustly and cruelly assaulted him, and never exerted it to corporal punishment, even of those who most justly deserved it.

From all this we may learn that the church which tolerates, encourages, and practices persecution, under the pretense of concern for the purity of the faith, and zeal for God's glory, is not the church of Christ; and that no man can be of such a church, without endangering his salvation.

Would that the words of these godly men might be indelibly stamped upon the heart of every Methodist and every other person in the land; then there would be no need of their forefathers blushing were they to look upon their successors.

K. C. RUSSELL.

Northumberland, Pa.

Not American after All.

NOTWITHSTANDING all that has been said about the "American Sabbath," the Woman's Christian Temperance Union has repudiated the qualifying word, and if consistent the ladies of that organization will hereafter use only the term, "the Sabbath," to describe the day which they regard as sacred to rest and devotion. This action, which was taken at the Woman's Christian Temperance Union Convention in Denver, October 28 to November 2, was on this wise: A resolution was under discussion which declared "for the protection of the home against the saloon; for the enfranchisement of woman, and for the preservation of our American Sabbath." The official record tells the story thus:—

Mrs. Babcock moved to amend the resolution by substituting the word "the" for "our American" before the word "Sabbath."

A member opposed the striking out of the word "American" on the ground that this is an American Women's Christian Temperance Union, while Mrs. Babcock supported her motion, saying, "The Sabbath is not a national but a divine institution. It was given at the creation of the world, not for one nation, but for all people and for all time. We have in our membership in the Woman's Christian Temperance Union those of all nations and of all religious beliefs."

Mrs. Sickles spoke to the point, that this word "American" affords a contrast to the kind of Sabbath that is kept all through the heathen world, and for that reason she opposed the amendment.

Dr. Anna Shaw said: "I am in favor of the amendment. If the Sabbath was ours and American only, I should see nothing especially sacred in it. It is not ours, neither is it American, and I think we ought not to claim the Sabbath, even if we do try to claim the world as American. We ought not to make a distinction between our Sabbath and somebody else's Sabbath."

The amendment was put to the house and carried, and no further changes offered until the convention reached the resolution relative to the Sunday closing of the World's Fair, when Miss Pugh moved that in its preamble the words, "Lord's day" be changed to "Sunday."

Again we quote from the official minutes:—

A member thought that if a change were made at all, it should be to the "Sabbath," because Sunday is a name which comes to us from the heathen world.

Miss Pugh explained that the Sabbath is the seventh day in the week. Every day is the Lord's day. Sunday is the day which has been specially set apart.

It was stated by different members that there is Bible authority for calling it the Lord's day and also the Sabbath.

Mrs. Campbell said: "I sincerely hope that this change will not be made. We have people in Wisconsin who will think it is Saturday if it is changed to the Sabbath."

The motion to change from "Sunday" to "Sabbath" was lost, while that to change the "Lord's day" to "Sabbath" was carried.

Of course there was no consistency in this action. Sunday is not the Sabbath; and while not officially admitted by the body, was, in this discussion, repeatedly brought home to the attention of the convention by the admissions to that effect made by several of the members. It is an unwelcome truth that Sunday is only a counterfeit, and a usurper, but it is being rapidly brought to the attention of the people so that in supporting it and denying the Sabbath of the Lord, they are without excuse. God has not left himself without witnesses.

C. P. B.

Paternalism.

WE would naturally and properly expect that the National Reformers, who are so bold in their demand that others shall obey the laws of the land (even their unrighteous Sunday laws), would always be careful themselves to keep in harmony with the law. And surely they would never advocate any course of action that would be contrary to "law and order." But, no, they are just as ready to imitate their great model—the Papacy—in that matter as they have proved themselves to be in other things.

In a speech at Kansas City, Mo., last September, Rev. W. F. Crafts said their next work was to pour in their petitions on the World's Fair Commissioners so that they would not dare to open the Fair on Sunday.

And if they fail (in closing the Fair) we must ask Congress again, to make sure that the American custom and not the loose evil manners of foreigners shall prevail in regard to the Sabbath.

Mr. Crafts and his fellow craftsmen know perfectly well that Congress has no right to say anything in regard to the matter; for they know that—

The powers not delegated to the United States by this Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.—*U. S. Constitution, Amendment 10.*

And the question under consideration is, and always has been, one of those reserved powers. Yet in that speech Mr. Crafts said:—

Congress has sent a great fair into Illinois, and Congress must see that the State is protected from a violation of its laws—must see that the Commissioners shall not be allowed to break down these elements of morality.

So in order to carry out their purpose they are not only willing, but even demand, that Congress shall nullify one of the most inviolable of States' rights. And they would have it done on the flimsy pretext that the State of Illinois is not able to protect itself from being overridden, and its police regulations broken down, by the managers of the Fair. But the Constitution which prohibits Congress from meddling with the police regulations of the States, also provides that when a State is not able to con-

trol its disorderly inhabitants the President of the United States may, upon call from the State, send in troops to quell the disturbance. But it does not provide that such aid shall be sent until called for. So they would violate a second provision of the Constitution in order to bend others into a compliance with their religious ideas.

The very thought of violating constitutional law, in order to enforce statutory law is startling. But when it is deliberately proposed that the Congress of the United States shall violate its own constitutional law for the purpose of enforcing a statutory law of a State, it is indeed alarming. It is one more very significant indication of the present tendency towards paternalism by the general Government. A tendency which, if logically followed to the end, would not only nullify all State rights, but would also destroy every right of the individual. It would place all power in the general Government, which would enforce its laws by uniformed and armed soldiers as do the monarchies of Europe. Truly great is this so-called National Reform! and wise are these pseudo National Reformers!

J. O. BEARD

Religious or Political—Which?

If straws show which way the wind blows, we are drifting toward a strange combination in South Africa. A strange combination, because with the experience of our forefathers fresh in our minds, it seems passing strange that any intelligent person should cherish sentiments contrary to the principles of religious liberty.

Is it not a sad acknowledgment of the Church's weakness when she finds it necessary to appeal to the Government to maintain her existing institutions? Have the churches of Cape Town and Cape Colony so far lost their spiritual power as to call upon the civil law to enforce what they deem to be the duty of our citizens? It will be a sorry day for South Africa when the Government enforces the usages of the Church. Does the Church hope to make Christians by act of Parliament? To be a Christian is to be Christ-like; nature must be changed. As well might men expect to change the leopard's spots or the Ethiopian's skin by some compulsory act, as to make a man a Christian by compelling him to observe Christian institutions.

No man who has the true principles of the gospel at heart, will for a moment entertain such an idea. The sacrifice of Christ was a voluntary sacrifice; so the service of the Christian must be a voluntary service. "Whosoever will, let him come" is the gospel plan. It is too slow to meet the minds of modern theologians, and so they practically revise it thus: Whosoever won't, compel him by civil law.

Who sought the aid of civil law in the early church? Was it Christ and the apostles? Nay, verily. They were the parties who suffered the penalties of civil law. The men who enforced religious rites, and who infringed upon the religious convictions of others, were the apostate Jews, who loved tradition more than the word of truth as taught by Christ and the apostles. They had departed from the true faith, and so had lost the power of the gospel, and knew no other way to carry out their ends than by appeal to the Government. They obtained power, which they were evidently seeking for,—

power to put to death the Son of God and his chosen apostles, but what was the result? Let the condition of the Jews to-day answer the question.

It was when the Church had departed from the truth, and had lost its purity and power, that it began to clamour for the support of the Government. When we hear professed Christians to-day talking about petitioning the Government in aid of Christianity, we must conclude that it is for the same reasons.

That there is a growing sentiment in favor of legislation on religious questions is becoming very apparent. Only a short time ago, a meeting of the Evangelical Alliance was called, in Cape Town, to consider what could be done to promote a better observance of the "Lord's day." One speaker said that the Christians were responsible for this Sunday desecration, and that they could not be guiltless and allow it to continue. The Sunday excursions, picnics, recreations, etc., on Sunday must be stopped. Those men who voted against the Kimberly Exhibition being closed on Sunday, should not be returned to Parliament next year. The people should be educated, and such a petition sent into Parliament as will meet its approval, so that a law shall be made to compel the observance of the Sunday. As the majority of the people are in favor of Sunday-keeping (Jews and Sabbatarians being a small minority, who of course are opposed to its enforcement), therefore it ought to be made compulsory.

These are some of the sentiments which were expressed at this Alliance. Now the Sabbath is a divine institution, and its observance is a duty that man owes to his Creator, and not to the Government. It is not in the province of human government, therefore, to dictate to man what shall be his duty in this respect. Besides, in the Colony the Mohammedans keep Friday, the Jews and Sabbatarians, Saturday, and the majority of Christians keep Sunday; therefore no one of these days could be enforced without infringing upon the rights of the two other classes.

Is the question of Sabbath observance a religious or a political question? A religious question, to be sure. Well then, why not deal with it in a legitimate manner? It is the privilege of the different denominations, which observe the Sunday, to preach from their pulpits, to teach in their Sunday-schools, and to instruct the people privately in reference to the observance of the day.

Who can say that it is not the privilege of the Jews and Sabbatarians to do the same in their churches in reference to the seventh day, which they believe should be observed as the Sabbath?

Again, who can say that it is not the privilege of the keepers of Friday to advocate their views with the same freedom? If they can convince Christians or Jews that they are right, and that all ought to observe Friday, who can deny the Jew or Christian the right of changing his practice in that respect?

To be sure the Bible is the rule for all, or should be, and yet no man has a right to compel another to believe the Bible (if it could be done), or to serve God contrary to his own convictions. It is not in the province of human government to legislate on man's duty to his Creator, inasmuch as man is not to answer to the government but to God alone for his religious belief and practice.

Government has no right to enact

laws which will infringe upon the conscience of the humblest of its subjects, so long as the individual in following his convictions does not violate the rights and privileges of his neighbor. The Bible represents our duties religiously, and to the Author of the Bible are we responsible for any failure on our part to comply with its requirements. It is man's privilege and duty to preach, to teach, to invite, to persuade others to become Christians; but to compel them, never,—no, never.—I. J. Hankins, in *Present Truth*, London.

A Tennessean Stirred Up.

THE following letter sent us by a friend in Tennessee to whom it was written, shows that there is a lively revolt in that State against persecution for conscience' sake. Our after comment will correct one or two inaccuracies in the letter, which runs thus:—

Mayston, Tenn., Nov. 1, 1892.

My dear friend Scoles: My blood runs hot with indignation at the barbarous treatment being dealt out to those men in Paris, Tenn. A Christless Christianity is outraging every sense and sentiment of justice, mercy and decency. A big dog chewing the ears off a little one, a big man insulting a little one, is tame in comparison with a big society trying to crush out a little one through the guise of an unconstitutional law. A big Christian (?) community trying to crush out a little one.—For shame! For shame!

They tried the same game on King, but just before his case reached the Supreme Court, where the Sunday law would have been declared unconstitutional, King suddenly died. Died? No, he was murdered. The orthodox church could never afford to have such a decision as that. She would murder a hundred men before she would consent to that.

I have drawn up a petition to Governor Buchanan, to exercise his executive clemency in their behalf. I have not asked him to pardon them, for they are guilty of no crime. I have already over fifty signatures to this petition, and could get thousands if I had a little time.

I want you to get up one also, and after that we must get a lot of petitions to the next Legislature to repeal all those odious Sunday laws. A law that is good for Monday or Wednesday is good enough for Sunday or any other day. No one has any right to do wrong any day. No one has any right to intentionally disturb a neighbor or a meeting any day in the week.

I wish the United States Congress would enact every Sunday a national holiday, for people to be as free to do and act that day as on any other national holiday, to go to church, to a picnic, or any other place, or to work if they feel inclined. What has become of freedom in free America?

Let us pelt the Governor with petitions until Moon and Dortch and Stem are released from the chain gang. There is no politics in it; there is no religion in it; it is simply a question of our common humanity. These Sunday laws are unconstitutional; are class legislation; are a union of Church and State; are un-American and wholly unnecessary.

The writer of this letter is evidently not a reader of THE SENTINEL, else he would know that Moon, Dortch and Stem are not now in jail, having served out their sentences some time since; but he would understand that these same men are again under indictment, together with some eight or nine others, members of the same church. That the whole Seventh-day Adventist Church is not in jail is not the fault of the instigators of the Henry County Inquisition.

Another error into which the writer's zeal has led him, is in supposing that King was murdered. Mr. King died of natural causes, though it is very probable that his malady, heart disease, was aggravated by the things which he suffered at the hands of his persecutors. Had the writer of the foregoing letter said that Mr. King was hounded to death

by his persecuting neighbors and the authorities of Obion County, he would not have been so wide of the truth. However we are glad to know that there are in Tennessee those who are alive to the outrages being perpetrated there in the name of Law and Order, and who are ready to protest against such judicial wickedness.

C. P. B.

Repeal Sunday Closing Legislation.

THE World's Fair Sunday Opening Association is actively engaged in securing the expression of the will of the people on the question of repealing the act of Congress closing the Exposition Sunday. Mr. Thompson, Secretary of the organization, who returned from a trip to the Eastern cities this week, says that the sentiment of the people of that section on the question of repealing the act is quite as strong as it is in Chicago. This is true of Boston, New York, Washington, and Philadelphia.

George W. Childs, the philanthropist, expressed himself as strongly in favor of having the Exposition at Chicago open Sunday. Mr. Childs was of the opinion that the Philadelphia Exposition being closed Sunday was a mistake that should not be repeated in Chicago. Other public men of Philadelphia are ardently in favor of repealing the act closing the Fair.

Petitions for an open Fair Sunday will be showered upon Congress to a greater extent than that body has ever before known. These petitions will come from every State and city in the Union. They will come from ministers, bankers, clubs, hotel keepers, and labor organizations. One unique feature of the work being done by the association is an effort to gauge public sentiment on the question. Postal cards have been sent to a certain number of men from "Dun's Reference Book" without discrimination or selection. So many to every city of the United States of the population of not less than 4,000 or more than 10,000 inhabitants. These cards were mailed with a circular asking for immediate response. Nothing whatever was given to prejudice the vote. The result was encouraging. From the first 1,000 sent out the answers indicate that four out of every five persons in the United States desire a repeal of the Sunday closing act. The special committee under whose auspices these cards were sent out—composed of James A. Sexton, Mayor Washburne, the Rev. Dr. Thomas, and James W. Scott—will certify as to the returns.

LABOR UNIONS WILL ASSIST.

The labor organizations of the city will supplement the work by complete and effective work. Mr. Morgan of the Trade and Labor Assembly, in connection with a number of other labor leaders, will spare no means to secure petitions from every organization in the country. In addition to these, resolutions will be passed and sent to the congressmen and senators.

It is expected that the municipal government will take decisive action upon the question, inasmuch as the Exposition is given under the direct auspices of the city, and further, that hundreds of thousands of visitors from foreign nations and sister cities will be depending upon the hospitality of Chicago. Further, the Exposition being closed Sundays these people will be compelled to drift aimlessly in the streets, or fall victims to the inevit-

able evils of a large and overcrowded city. Chicago's reputation for hospitality will be at stake in this matter, and consequently this feature is of great importance.

No active campaign will be made by the Exposition to induce Congress to repeal the act, although it is well known that a bill for that purpose will be introduced. They will give their moral support to the association, and aid it in any way consistent with their position in having accepted the appropriation with the condition of Sunday closing. Colonel Thompson gives assurance that there is little fear of the result being favorable to the Sunday opening cause. After December 1st he will make his headquarters in Washington at Willard's.

Persons who sympathize with the objects of this association can obtain from the secretary of the association at No. 160 Adams Street, pamphlets and printed matter in relation to the same. All inquiries upon the subject will be promptly answered, and every assistance rendered to bring about co-operation in various parts of the country.—*Chicago Tribune*.

An Old Sunday Law Enforced.

THE Washington Post of November 22 has this item of news:—

John Curtis, a respectable-looking colored boy, was arrested on Sunday for carrying a shotgun along the street. District Attorney Mulowney refused to make out a charge against him for carrying concealed weapons, but the policeman who made the arrest was not to be balked, and carrying his prisoner into Judge Kimball's court, had him fined \$3 under the old levy court law for carrying a gun "with the apparent intention of hunting on the Sabbath."

There is also an old Sunday law in the District of Columbia which provides—

That no person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday, and that no person having children, servants, or slaves, shall command, or wittingly or willingly suffer any of them to do any manner of work or labor on the Lord's day (works of necessity and charity always excepted), nor shall suffer or permit any children, servants or slaves, to profane the Lord's day by gaming, fishing, fowling, hunting, or unlawful pastimes or recreations; and that every person transgressing this act, and being thereof convicted by the oath of one sufficient witness, or confession of the party before a single magistrate, shall forfeit two hundred pounds of tobacco, to be levied and applied as aforesaid.

Another old statute inherited by the District from Maryland, has this provision:—

That if any persons shall hereafter, within this province, wittingly, maliciously, and advisedly, by writing or speaking, blaspheme or curse God, or deny our Saviour Jesus Christ to be the Son of God, or shall deny the Holy Trinity, the Father, Son, and Holy Ghost, or the Godhead of any of the three persons, or the unity of the Godhead, or shall utter any profane words concerning the Holy Trinity, or any of the persons thereof, and shall be thereof convicted by verdict, or confession, shall for the first offense, be bored through the tongue and fined twenty pounds sterling to the lord proprietor to be applied to the use of the county where the offense shall be committed, to be levied on the offender's body, goods and chattels, lands or tenements, and in case the said fine can not be levied, the offender to suffer six months' imprisonment without bail or mainprize; and that for the second offense, the offender being thereof convicted as aforesaid, shall be stigmatized by burning in the forehead with the letter B and fined forty pounds sterling to the lord proprietor, to be applied and levied as aforesaid, and in case the same can not be levied, the offender shall suffer twelve months' imprisonment without bail or mainprize; and that for the third offense, the offender being convicted as aforesaid, shall suffer death without the benefit of the clergy.

It behooves "respectable looking colored boys" in the District of Columbia to be a little careful in these days of reviving Puritanism and of official zeal for religious institutions.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

A LEADING article in the *Arena* for December is entitled, "Religious Intolerance in the Republic: Christians Persecuting Christians in Tennessee."

THE Cincinnati Post of November 18 has the following:—

MAYSVILLE, Ky., Nov. 18.—The Mason County Grand Jury returned indictments Wednesday night against nearly all the barber shops, cigar stores, and clothing houses in this city for keeping open on Sunday.

THOSE who have back numbers of THE AMERICAN SENTINEL, Signs of the Times, Review and Herald, Youth's Instructor, or Little Friend, can have these idle papers put to active use by sending them, post-paid, to A. D. Guthrie, Librarian Seattle Tract and Missionary Society, 309 Poplar Street, Seattle, Washington. The society wishes these papers for its depot and ship work.

THE pastors of the different churches of the city of Atlanta, Ga., met recently and organized an auxiliary of the American Sabbath Union. On the same day a bill was introduced in the Georgia Legislature to make the reading of the Bible in all public schools compulsory.

Such schools as fail to comply with this requirement are to be deprived of their *pro rata* apportionment of the public school fund.

IN its issue of November 16, under the head, "New Jersey Blue Laws Enforced," the *Daily Times* of Middletown, N. Y., has this item from Hackensack, N. J.:—

"Mrs. Elizabeth Berry and Garry Storms were brought to the jail here to serve four days each for violating the Sunday law. They reside at Woodcliff, and were arrested on complaint of Martin J. Meyers, a farmer of that place, who charged them with husking corn on Sunday."

THE Chicago Herald prefaces a report of an address delivered in the Marlowe Opera House, Englewood, on the afternoon of Sunday, Nov. 6, with this paragraph:—

"Rev. A. T. Jones is among the most ardent of the divines who oppose the action of Congress in ordering that the Columbian Exposition be closed on Sundays. He delivered a statesmanlike address on the measure at the Marlowe Opera House, Sixty-third Street and Stewart Avenue, yesterday afternoon. He treated his subject from the standpoint of constitutionality rather than directly from the assertion that the Exposition should be open."

A FRIEND in Sierra Leone, says in a private letter that "the ministers of the various denominations and other gentlemen waited on the governor with a memorial, praying for a better observance of the 'Lord's day,' and more especially to prohibit vessels from landing here on Sunday, or to discharge or load their cargoes." What would be the result of the "praying" to the governor, our correspondent was not able to tell at the time of his writing.

So in far off Africa as well as in this country, the ministers, who above all others should be praying to the Lord for help in the work to which they have been ordained, are "praying the governor." Will so-called Christians ever learn that their strength is in God and not in governors?

THE Chronicle, of Bath, England, on November 3, contained a column and a half report of a sermon from a rector of the established church in defense of church establishment. Following this was a full account of the annual meeting of the Bath branch of the Lord's Day Observance Society. Immediately succeeding these two articles,

was a notice of an address by J. S. Washburn, delivered in the same public Assembly Rooms where the meeting of the Lord's Day Observance Society was held, on the Book of Daniel, in which the point "especially emphasized was this, that religion always does best when let alone by the civil law."

THE Board of Control of the Art Student's League, of New York, has brought up the latest phase of the Sunday question, by its proposition to throw open its studios and schools for the study of the nude on Sunday. The expressed intention of the League to give opportunity for its students to avail themselves of instruction seven days in the week, met with some opposition, but that Sunday should be especially devoted to the nude seems to have horrified many more. Why artistic nakedness should be horrifying on Sunday and quite esthetic on Monday is a question which only the artistically conscientious can solve.

THE *Home Missionary* in its issue for November makes an earnest plea for the extension of the circulation of THE AMERICAN SENTINEL. Among other things it says: "We are confident that those who have read the stirring articles in recent numbers of THE SENTINEL can not feel indifferent in regard to this matter, or rest content, until its subscription list has been increased by many thousands. Let every one now decide to do what he can for THE SENTINEL. . . . Why should not this work grow until from individual subscriptions and clubs taken, there should be a demand for a regular weekly edition equaling that of the recent 'special' of September 22, a round 250,000?"

THE *Sun's* London letter, of November 12, contains this paragraph:—

The liberalism of the times has given rise to a new semi-religious institution known as Museum Sunday. The object is to secure, through church influence, the opening of museums and picture galleries on Sunday. The movement was advocated in many churches on last Sunday.

Are not the religious associations for the Sunday opening of museums and of the World's Fair, and the religious associations for their Sunday closing antagonistic to each other? Can a house divided against itself stand? How long will it be before these opposing forces will unite for the prosecution of seventh-day keepers only and let all others go scot-free?

THE "Pearl of Days" gives the latest baseball news as follows:—

Playing baseball on Sunday is a violation of the Nebraska law. The Supreme Court of Nebraska so decided November 11, in the case of the State against O'Rourke, a case originating in the arrest last year of the Lincoln baseball team while engaged in playing a game on Sunday at Lincoln Park. The players were not fined by the County Judge. The County Attorney filed exceptions and carried the case to the Supreme Court for an interpretation of the law, so that future controversies might be avoided in regard to the legality of playing baseball on Sunday. The court yesterday sustained the exceptions. The syllabus of Chief Justice Maxwell is as follows:—

"Under the provisions of section 241 of the criminal code, any person of fourteen years of age or upwards who shall on Sunday engage in sporting, etc., shall be fined in a sum of not exceeding twenty dollars or to be confined in the county jail not exceeding twenty days, or both.

"Playing baseball on Sunday comes within the definition of sporting and renders the person engaging therein liable to the punishment provided for in section 241."

There are a considerable number of young men in Lincoln, Nebraska, who know that "the seventh day is the Sabbath of the Lord," and who faithfully observe it, to whom this decision will be of interest.

A GENTLEMAN from South Carolina, a lawyer, who has been reading literature on religious liberty put forth by the Association, writes the following:—

Dear Sir: I have perused with a great deal of

pleasure and profit Mr. Jones' pamphlet upon the subject of religious liberty, and pronounce it a work of decided merit. His position is strong and tenable, and can not be gainsaid or controverted by the enemies of religious liberty. The great light and luminary in political and philosophic thought, Edmund Burke, has said that no man has a right to anything that is not reasonable. That is a great and fundamental verity, upon which all human systems are built, and out of which many great and important truths may be evolved.

Human systems and laws are the creatures of human rights. When mankind entered into the covenant and compact of civil government, they agreed to surrender everything that was unreasonable and nothing that was reasonable. If man had not covenanted and agreed to surrender those things that were unreasonable, his liberty would have been his greatest tyrant. He could have had no assurance that those things which he would preserve, cherish, and transmit would be protected. Religious liberty is a natural right, and government was intended to be a rock of safety and security to natural and reasonable rights. We live under two governments in this world, the moral and the civil. The civil is intended to check, restrain and punish any and every member of society who offends against the rights of his fellow-man. The moral is intended to direct, guide, and govern us in those things which belong exclusively, unreservedly, and absolutely to the individual. Conscience is the seat of the moral government, and whenever any earthly power or potentate undertakes to dictate to mankind in matters of conscience, it becomes a usurper; it dethrones and dislodges the rightful sovereign.

The union of Church and State is one of the most gigantic frauds and impositions that was ever practiced upon mankind, and it is responsible for some of the darkest and most diabolical crimes that have ever stained and stigmatized the history of the Old World. It was the union of Church and State that sent Cranmer, and Latimer, and Ridley to the stake. It was the union of State and religion that compelled Socrates to drink the poisonous hemlock.

Mr. Edwards is quoted as saying that he would not tolerate an atheist. Where did Mr. Edwards get his right to be intolerant of other people's opinions? I think the reverend gentlemen would do well to tone and temper his zeal with a little sound and wholesome reflection. Where did Mr. Edwards get his right to believe in a God? Was it the gift and grant of any earthly power? If so, that power is the keeper and custodian of conscience.

If the secular power can say that I shall believe in a God, then it follows as a legal and logical sequence that it can say that I shall not believe in a God, or any of the great and fundamental doctrines of Christianity. It is time that there should be a better understanding between the governed and the government. It is time that rulers and law-givers should learn that human systems are but the evidences of human rights, and that civil and religious liberty are the greatest and most important of human rights, and that government was made to protect and not trample upon them.

Do you know what the Sunday law of your State is? If not No. 42 of the "Sentinel Library" will tell you, and also give you the principal court decisions under it. Everybody ought to have this pamphlet. Price twenty cents.

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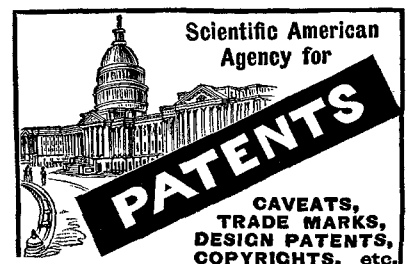
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NEW YORK, DECEMBER 1, 1892.

NOTE.—Any one receiving THE AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered THE SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE article, on another page, "Religious Co-operation," deals with this question in a refreshingly original style in this age of a wishy-washy sentimentalism that substitutes a sentiment for a principle and then submits to be ruled by it as with a rod of iron.

THIS may appear at first sight to be paradoxical, but it is nevertheless true. For instance, the sentiment in favor of so-called church union that we hear so much about, is as attenuated as a Homeopathic remedy and as colorless as the ether that fills all space, yet as Mr. Moscrip shows, those who are ruled by it—

are neither modest nor hesitating. They have no doubts of the righteousness of their cause. There is to them no question as to the sincerity, honesty, or principles of those who do not agree with them. Their verdict against them is given with no uncertain sound. Such as do not favor amalgamation are schismatics, sectarians, heretics.

THERE is nothing more inconsistent, and few things more wicked, than this same thin, weakly, sickly, cringing, but withal intolerant and persecuting sentiment which teaches that it is a matter of indifference what a man believes so long as he does not know exactly what it is, and is ready to ostracize any man who does not fully agree with him.

ANOTHER point of interest in Mr. Moscrip's article is this:—

Co-operation of given communities through their single heads in a nation gives a national church. Co operation of national churches through their heads is Roman Catholicism. And the State Church and the Roman Church mean the wildest forms of error enforced by the strong arm of the civil power unless the spirit of liberalism or of atheistic philosophy creates a public opinion which makes such enforcement impossible.

This is not a negation of the oneness of the followers of Christ; it is simply a denial that human organizations constitute the true Church, and that they can be safely trusted with the power which would be theirs were organic union to become an accomplished fact.

The early Christian Church had no bond of union but a common faith; and never was there perfect organic union until it was effected by civil power in the time of Constantine. The history of the Dark Ages chronicles the result. Whether or not organic union shall ever again be effected by any means, it is impossible to

predict. To us it seems very improbable; but the mawkish, religious sentimentalism of the times threatens a union, not only of Protestants, but of Protestants and Catholics, quite as destructive both to vital piety and to liberty of conscience as was the union which culminated in the Roman Papacy.

SPACE is given in another column to an article from the Chicago *Tribune* in reference to the organized effort now being made to secure the repeal of the Sunday closing proviso attached to the World's Fair appropriation bill. It is already evident that this movement will receive large support. It is very important that it should receive support. But it is of the highest importance that those who throw their influence in its favor should do so intelligently and from proper motives. A compromise usually combines the weakness and the viciousness of both extremes of which it is the mean. It would be so in this case. An unqualified repeal of the Sunday closing act should be demanded. Nothing less can consistently be asked. The petition should also be couched in such language as to show a full realization that this congressional legislation upon religion is unconstitutional. There should also be no reserve in stating the fact, that whatever evil precedent may be cited to the contrary, this, as well as all other religious questions, is totally without the sphere of civil jurisdiction.

To say that the majority of intelligent men in these United States do not know this, would be an insult to their intelligence. If they do not express themselves without reserve when called upon, it will be because of a truckling to time serving policy which it would be a compliment to call moral cowardice.

THE *Mail and Express* is alarmed lest Mr. Cleveland should welcome to Washington a Papal nuncio. In its issue of November 17, it said:—

It is indeed a significant coincidence that with the report of the reception given to Mr. Cleveland by the Catholic prelates last night there is published a special dispatch from Rome saying that "as soon as Mr. Cleveland has been inaugurated the Vatican will open negotiations for the establishment of a special United States Legation, and the reception at Washington of a Papal Nuncio."

The Romanists believe in the union of Church and State, and that the Sovereign Pontiff on the banks of the Tiber should be the head of both throughout the whole world; and those of them who reside in the United States are working as rapidly as possible for that result.

The conclave now sitting in the white marble palace in Madison Avenue is expected to arrange for the reappointment of a Jesuit Commissioner of Education as soon as Mr. Cleveland shall come into office again, for an appropriation for the Roman University in Washington, for the selection of another Cardinal, for the representation of the Vatican in Washington, for the control of the schools of the country, and generally for all other things which will hasten the ascendancy of the Roman power in all departments of our Government—national, State, and municipal.

What Mr. Cleveland's attitude toward the Roman Catholic Church will be it is not our province to even predict. Roman Catholicism, unlike other religions, has always been a political power; and so politicians have become accustomed to treat with it as with other political quantities. Both parties have for years catered more or less to Rome. It has probably seemed to them to be one of the necessities of the situation, and "not wise statesmanship" to do otherwise. If Mr. Cleveland should pursue this policy further his offense against correct principles would be greater only in degree than have some of the acts of his immediate predecessor.

We trust that the reception of a Papal nuncio at Washington is not one of the events of the near future; however, it would only be in keeping with the policy which has been adopted by the Government in all its departments—legislative, judicial, and executive.

FRANK RUSSELL, D. D., Field Secretary of the Evangelical Alliance, has an article in the *Christian at Work* of November 10, entitled, "The Church and the Community," in which he asks, "What is the Church?" and answers his own question in these words:—

Presumably in this discussion it is Christianity, the Church and all for which the Church stands as related to the community.

View this in the light of the decision of the Supreme Court that this is a Christian Nation, together with the decisions and "organic utterances" upon which the opinion is based, and who can deny that we already have in this country a union of Church and State in every essential particular?

THE Supreme Court of Nebraska has decided that Sunday laws are religious, in these words:—

As a Christian people jealous of their liberty and desiring to preserve the same, the State has enacted certain statutes which, among other things, in effect, recognize the fourth commandment and the Christian religion and the binding force of the teachings of the Saviour. Among these is the statute which prohibits sporting, hunting, etc., on Sunday.

The opinion was delivered by Chief Justice Maxwell on the 11th inst.

"It is remarkable," says the *Signs of the Times*, "how many clergymen declare against a union of Church and State, and at the same time advocate religious legislation in the form of Sunday laws, which is a direct invocation of State support of the Church."

THE AMERICAN SENTINEL,

A WEEKLY PAPER

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THAT the "evangelical" churches of the United States have taken possession of the governmental authority of the United States, is plain to every one who will candidly consider the subject. That they purpose to keep this power and use it, they have plainly and repeatedly declared.

WE are inquiring what effect this course will have upon the churches, and through them upon the State? So far, we have found that the effect upon the churches has been, stating it briefly, to commit them to open apostasy from the Lord and from his gospel; to make them the chiefest law-breakers in the Nation, even the destroyers of government itself; and to form them into the grandest system of bribery that this Nation ever saw—bribery in politics, bribery in business, and bribery in amusements. And all this, that they may be confirmed in their effort to make void the law of the Most High.

THE churches profess that the course which they have taken is essential to the preservation of the State, and in this the salvation of the Nation. What effect, then, can such a course have, and only have? We have before shown how that it was to help her bear an overweight of worldliness and worldly influences, that she grasped the arm of the State and formed this illicit connection with worldly power. We there pointed out the utter incongruity of seeking deliverance from an evil, by a positive alliance with the chiefest source of that evil; and how the only effect this could have upon the churches would be infinitely to increase

the burden which they already found themselves unable to bear alone. How can *that* save the Nation?

THE Church of Christ is the divinely-appointed means through which God would call the nations to seek the Lord that they might find him and be delivered from this present evil world: what, then, when these professed churches of Christ themselves seek to the power of this present evil world, join themselves to it, and put their dependence upon it? How can *that* save the Nation?

THE Church of Christ is the divinely-appointed agency to "*persuade* men" to join themselves to the Lord: what, then, when these professed churches of Christ threaten congressmen in order that they themselves may succeed in joining themselves to the Government? How can *that* preserve the State or save the Nation?

THE Church of Christ is the divinely-appointed agency to persuade men to send up their petitions to *the Lord* for help, and for deliverance from every burden and from every evil: what, then, when the professed churches of Christ themselves send up their petitions to *men*, even though the men be congressmen, and though the petitions be backed up with threats? How can *that* save the Nation?

BOTH society and the State are already cursed with the unsatiable demand for office, or position of trust, in return for political service rendered: what, then, when the professed churches of Christ make this the very chosen channel through which they would make successful their aims upon the State? What effect, then, can this have upon society and the State, other than to increase this curse even to ruinous depths?

BRIBERY is already become so common as easily to frustrate the will of the people: what, then, when these churches take the lead "bribing with a monopoly of worldly honors and emoluments," all

whom they can seduce to compliance with their arbitrary will, regardless of the will of the people whether expressed in the supreme law or in the direct voice of the people? What can be the effect of this upon the State, other than to increase in untold ratio the already too general corruption?

By the enactment of wholesome laws, the people have been doing their best to protect themselves from the rule of the tyrannical spirit of the boycott. But how can the people protect themselves from this despotism, when the churches control the law-making power for the general community, and make the boycott in all business relations their chosen means by which to force submission to their will in the local community? What, then, can be the effect of this, other than to so cultivate the spirit of spying and treachery as to destroy mutual confidence and individual integrity; set every man's hand against his neighbor; and fill the land with deceit and violence?

LAWLESSNESS is already so prevalent as almost to threaten the existence of a republican form of government: what, then, when the professed churches of Christ at one leap land themselves in the lead in this, by disregarding the *supreme* law, overriding the Constitution, and taking the governmental authority out of the hands of the people and into their own lawless hands? In this they have accomplished their long-announced "object" "to change that feature of our fundamental law" which declares that "governments derive their just powers from the consent of the governed." But how can this preserve the State? How can this save the Nation? What effect indeed can it possibly have other than to produce here that condition of lawlessness and confusion, yet of ecclesiastical despotism, that is always created by attempts of the Church to rule?

HERE, then, are these churches profes-

sing to be the churches of Christ, yet having gone away from him, their rightful Lord, and joined themselves to another; professing to minister the power of God, yet depending upon the power of man; professing to minister the *gospel of Christ*, they actually minister the *laws of men*; professing to *persuade* men with the message of *justification by faith in Christ*, they actually *compel* men by the *condemnation of the law of men*; professing to lead in the way of righteousness, uprightness and sincerity, they actually lead in the way of unrighteousness, corruption, and deceit; professing themselves to be models of Protestantism, they have actually joined hands with Romanism and follow her customs and require all to receive the sign of her authority; professing to be the example in all things good, they actually set the example in the chief things that are bad.

THERE is but one thing more that they can possibly do in this direction, and even this they will do, that is, enter into alliance with Satanic power itself, by joining hands with Spiritualism. This they will do as certainly as they have done that which they have done. Then will be completely fulfilled the prophecy which now is but partly fulfilled—Rev. 18:2, 3. We have already shown how these churches have presented themselves as “a cage of every unclean and hateful bird;” but then the whole of the verse will be fulfilled and the world will hear that cry of the angel of the Lord which comes “mightily with a strong voice saying, Babylon the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies.”

At the same time there is “heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities.” Rev. 18:4, 5. Thank the Lord, there are yet some of the people of God in these churches. There are yet some Christians there. But they can not remain there much longer without becoming partakers of her sins. They can not stay there much longer and remain Christians. They can not stay there much longer without receiving of her plagues, and of the judgments of God upon her iniquities. Her judgment cometh and hasteth greatly. “Strong is the Lord God that judgeth her.” And it is written: “A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and shall be found no more at all.” Rev. 18:8, 10, 21.

SUCH being the final result to the churches, of this course of evil in which they have even now gone so far; and the churches being one with the State in this course; it is inevitable that the ruin of the churches will be the ruin also of the State. Therefore it is as plain as A B C that this course upon which these churches

have entered means the destruction of the State and the ruin of the Nation. What they in their apostasy and bad ambition promise shall save the Nation only proves its speedy and awful ruin. This is certain.

Not only is this evident from what has already been said, but this same thing has been worked out once in history, for the instruction of all people and nations, showing clearly enough just what the result must be. In the original apostasy, the Church succeeded in joining herself to the State, promising like this to save the State. The means then employed by Constantine and the bishops, in establishing the “Christian” religion and making that a “Christian State” were the same as now employed here, and were such as to win only hypocrites. This was bad enough in itself, yet the hypocrisy was voluntary; but when through the agency of the Sunday laws the Church then, as now, secured control of the civil power to compel all who were not church-members to act as though they were, hypocrisy was made compulsory; and everybody who was not voluntarily a church-member and a hypocrite, was compelled either to be a hypocrite, anyhow, or a rebel. And as in addition to this, all were required to change or revise their faith according as the majority in the councils changed and decreed; all moral and spiritual integrity was destroyed. Hypocrisy became a habit; dissimulation and fraud became a necessity of life; and the very moral fiber of men and society was vitiated.

THE pagan superstitions, the pagan delusions, and the pagan vices, which had been brought into the Church by the apostasy, and clothed with a form of godliness, had wrought such corruption that the society of which it was a part could no longer exist. From it no more good could possibly come, and it must be swept away. “The uncontrollable progress of avarice, prodigality, voluptuousness, theater-going, intemperance, lewdness; in short, of all the heathen vices, which Christianity had come to eradicate, still carried the Roman Empire and people with rapid strides toward dissolution, and gave it at last into the hands of the rude, but simple and morally vigorous, barbarians.” “Nothing but the divine judgment of destruction upon this nominally Christian, but essentially heathen, world, could open the way for the moral regeneration of society. There must be new, fresh nations, if the Christian civilization, prepared in the old Roman Empire, was to take firm root and bear ripe fruit.”—Schaff.

And onward those barbarians came, swiftly and in multitudes. For a hundred years the dark cloud had been hanging threateningly over the borders of the empire, encroaching slightly upon the west and breaking occasionally upon the east. But at the close of the fourth century the tempest burst in all its fury, and the flood was flowing ruinously. And finally, in 476, when Odoacer, king of the Heruli, became king of Italy, the last vestige of the Western Empire of Rome was gone, and was divided among the ten nations of barbarians of the North.

Wherever these savages went, they carried fire and slaughter, and whenever they departed, they left desolation and ruin in their track, and carried away multitudes

of captives. Thus was the proud empire of Western Rome swept from the earth; and that which Constantine and his ecclesiastical flatterers had promised one another should be the everlasting salvation of the State, proved its speedy and everlasting ruin.

In that case the Lord made the savage nations of the North the instruments of his judgment in sweeping away the mass of corruption which the union of Church and State had built up there. But in this case where can any such instruments be found? There are none. Civilization has encompassed the earth. Not only that, but in this case “all nations” are involved in the corruption. Where then shall the Lord find a people to execute his judgment and sweep away *this* mass of corruption? For the reasons given they can not be found upon the earth. A people is found, however, and here is the Lord’s description of them:

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: *a great people and a strong; there hath not been ever the like*, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and *when they fall upon the sword, they shall not be wounded*. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it? Joel 2:1-11.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. *And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean*. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. Rev. 19:11-16.

“And he shall send his angels with a great sound of a trumpet and they shall gather together his elect from the four winds, from one end of heaven to the other.” Matt. 24:31. “And I saw as it were a sea of glass, mingled with fire: and them that had gotten the victory over the beast and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works Lord God Almighty; just and true are thy ways thou king of saints.” Rev. 15:2, 3.

“Come out of her my people,” and prepare to meet your Lord. A. T. J.

An Anti-Christian Scheme.

THE Rev. Dr. Charles H. Parkhurst and a corps of 1,137 assistants, remarks the *Sun*, of this city, "are going to complete a map of this city showing the position and character of every house within the municipal limits, together with the names and social status of the occupants."

The *Sun* continues:—

This enterprise is to be prosecuted under the auspices of the *City Vigilance League*, a new organization, somewhat resembling the Society for the Prevention of Crime. Dr. Parkhurst is President of the organization, and at a meeting held in Judson Memorial Hall in South Washington Square last night, he gave an outline of the policy of the League. It had been widely announced that Dr. Parkhurst on this occasion would speak "to men only;" and about 400 young men were present.

On this occasion the Doctor is reported to have said:—

Our immediate need is of 1,137 men of honest spirit and durable stuff, who will undertake to represent respectively each of the election districts into which this city is subdivided. It will be the responsibility of each one of these 1,137 men to make himself thoroughly conversant with all that concerns the district under his charge. The first duty of the district supervisor will be to prepare a careful and accurate chart of his district, drawn on the scale of twenty-five feet to the inch.

Dr. Parkhurst then gave an account of how the maps are to be arranged and what they are expected to show. Every building will be represented with its proportional frontage and its street number. There will be a tabulated list of the occupants of the residential portions of the districts, with their names and nationality. The tabulation will include a statement as to all houses of ill repute, pool rooms and policy shops, and gambling houses in the district.

"In this connection," added Dr. Parkhurst, with much feeling, "it is expressly urged that no district supervisor should do anything that can be construed as compromising his own moral character."

It was probably the memory of his own experience of a few months ago that led the Doctor to give this caution. It shows that Dr. Parkhurst is not wholly bad; that his beer-drinking with lewd women last summer was due to an error in judgment rather than to personal moral corruption. But having made such an error is he a safe guide for the 1,137 young men who are to work under his direction? And is this work that young men should be encouraged to undertake? Can anybody, either young or old, do such work and obey the divine injunction, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." In short, is not the whole scheme contrary to the spirit of the gospel of Christ, which exhorts us thus:—

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

The Christian might well distrust this scheme because of the considerations suggested; but there are also other counts in the indictment against it, some of which are thus presented editorially by the *Sun*:

Parkhurst's scheme of organizing a vigilance committee, or Vigilance League, as he calls it, proceeds on the assumption that the regular forces of law and order in New York are negligent of their duty, and that accordingly private individuals must step forward to save the town from going to the devil.

It does not appear that he proposes to go so far as the famous Vigilance Committee of San Fran-

cisco, and preserve the morals of the town by the administration of lynch law. He merely wants to carry out his detective operations on a large scale and with the assistance of a great number of subordinates. His scheme is to appoint young fellows as supervisors of the public morals in each of the 1,137 election districts, and to set them to work at spying about their neighborhoods to find out whether anything wrong is going on. Of course they will discover what they are after, even if they have to get up the wickedness themselves. Their curiosity will be stimulated, and the competition among them to gain distinction as detectives will be eager.

How the public will regard this new and extensive industry is another matter. Under Parkhurst's plan every inhabitant of New York is liable to be shadowed by these impertinent young chaps. The names, residences, nationality, and political standing of the people of every district are to be obtained and tabulated as if they were suspected thieves. As a matter of course, the swarming spies will seek to magnify their detective office by keeping an eye on all the doings of the citizens to see whether they follow the line Parkhurst lays down for them. These shadowers, also, will watch the saloons and scrutinize every house and every business place for the same purpose.

It is, in fine, the spying system in its worst form, volunteer and not directed by official authority. Nearly twelve hundred loathsome creatures will be educating themselves in the art of poking their noses into other people's business.

Vice and crime are bad enough, but they are not so bad as such a systematic hounding by a horde of amateur detectives as Parkhurst is planning. Only despicable young fellows would engage in the business, and the longer they pursue it the more slimy they will become.

It is a contemptible scheme, an outrageous project, and the self-respect of the people should at once rise up to compel the defiled Parkhurst to devise some other and less insulting method of keeping up the notoriety which he is after.

No doubt Doctor Parkhurst imagines that he is doing both God and man service, but he is in reality corrupting more than a thousand young men and is preparing an engine of espionage which he can not long control, and which is sure to be a potent factor in the utter destruction of the liberty so long and so fully enjoyed in this favored land.

C. P. B.

Christians Do Not Persecute.

Two weeks ago we published the facts concerning the persecution of Methodists in Austria, and called attention to the fact that while Romanists are persecuting Methodists in Austria, Methodists are persecuting Adventists in Maryland and Tennessee. But while this is true, it is not true as stated by some that Christians are persecuting Christians. Christians do not persecute. This is plainly shown in the following admirable article from *Present Truth*, London:—

Everybody who reads the account of the systematic persecution of the Methodists in Vienna must feel sympathy for the oppressed, as well as indignation at such unjustifiable proceedings. Such a course can not be excused on any just grounds. We would have it understood by all who may feel unfriendly to Christianity, and who may cite such instances of persecution as evidence against it, that there is no Christianity in it. Men who professed to be Christians have often persecuted others, but Christianity never persecuted. Christianity is from Christ, the Lamb of God; and it is as impossible for true Christianity to persecute for any cause whatever, as it would be for a lamb to devour a wolf. In so saying, we are passing no sentence upon men who in time past have engaged in persecution. God alone knows the motives that prompted them. Many of the men were doubtless sincere. But if they thought that they were acting in accordance with the principles of Christianity, they were

pitifully ignorant of those principles. We can simply say that persecution is not of Christ, but is of the devil. With those who have persecuted, we have nothing to do; they are in the hands of the just Judge.

It may further be said, that the evil of persecution is in no wise abated by the fact that those who are persecuted may actually hold erroneous views and practices. No man was ever persecuted who was not thought by his persecutor to be in error. To say that it is wrong to persecute those who hold the truth, but justifiable when people are in error, is to set one's self up as the judge of what is truth. That is popery. And so everyone who persecutes, no matter in what degree, is to that degree a pope. It will be seen that papacy has not always been and is not now confined to the Roman Catholic Church. We repeat, that it makes no difference what the religious opinions of men may be; they are not to be persecuted on any account. For his religious opinions and practices a man is answerable to God alone. No earthly tribunal, whether religious or secular, has any right to sit in judgment on people for their religion. In this matter majorities cut no figure. This question has nothing to do with the right of the majority to rule, for in matters of religion nobody has any right to rule another.

Scripture authority for these statements is not wanting. Jesus said, "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47. "The servant is not greater than his lord; neither he that is sent greater than he that sent him." Therefore since Christ himself declared that he did not judge any man who refused to believe his words, it is most certain that no man, nor any body of men, has that right. Whoever assumes it, thereby sets himself above the Lord. Again Jesus said to his disciples, "As my Father hath sent me, even so send I you." John 20:21. Now for what purpose did the Father send him? He himself tells: "For God sent not the Son into the world to judge the world; but that the world should be saved through him." John 3:17. Therefore he who presumes to judge another is doing that which Christ never sent anybody to do. Of course this does not refer to the sentence of the civil magistrate concerning crimes against person or property. So much for persecution in general.

When Peter, in his zeal for the Master, drew his sword and cut off the ear of one who was about to seize the Lord, Jesus rebuked him, saying, "All they that take the sword shall perish with the sword." We may not conclude that all who perish with the sword have taken the sword, for many perish unjustly; but the Saviour's words do show that when men take the sword it is no more than might be expected that the same thing should be used on them. We are reminded of this by the fact that but a few weeks ago there was a mass-meeting held in the city of Chicago, where representative Methodist clergymen, among others, advocated the use of the boycott upon all who did not join with them in Sunday rest. It is needless to say that the boycott is one of the meanest forms of persecution. Now we do not say that this justifies the persecution of Methodists in Vienna or anywhere else; for we should

protest most earnestly against the persecution even of a Torquemada; but it suggests a few questions, which we will ask in the next paragraph.

We are certain that none will more roundly denounce the persecution in Vienna than our Methodist brethren themselves. The question is, Can they do so with good grace, in view of the position taken in Chicago? which circumstance, we are sorry to say, is not an isolated one. Is that which is wrong in Austria right in America? Or, to change the form, If persecution in any form whatever, is right in America, is it not all right in Austria? Or, Is it right for Methodists to persecute and wrong for Catholics? We express no opinion in the matter, but would like to know what our friends think of the thing. Another question that is suggested by the action at Chicago, and elsewhere in America, is this: If the Methodist body were recognized by the Austrian Government, and there should be a movement on foot among the Catholics of that country to enforce the observance of Sunday, as there is by both Catholics and Protestants in America, would the Methodists join in it and aid in oppressing even to extinction, a smaller sect that did not regard Sunday as a holy day, but as an ordinary working day? By their action in America, have not our Methodist friends cut themselves off from the right to protest against the wicked persecutions in Vienna? If this bitter experience should open their eyes to the evil of persecution in every degree, it would not have been suffered in vain.

The fatal error of the Methodists in Vienna was in petitioning for recognition by the State. Thereby they conceded the right of the Government to suppress them. Whatever the State grants it may take away. For any religious body to ask for recognition by the State, is to admit that without such recognition it has no right to exist; and that is, of course, to admit that the State is justified in suppressing it. The very worst thing that any State can do for religion is to "recognize" it. Christianity is in the world by the authority of the King of kings, and not by any earthly sufferance. It has nothing to ask from the State because the State has nothing to bestow upon it. It has something of inestimable value to bestow upon kings, and all in authority, as well as upon men in the humblest stations; but no man and no Government has anything that can be given to Christianity to better it. Man is less than God. "All nations before him are as nothing; and they are counted to him as less than nothing, and vanity." Isa. 40:17. Whoever, therefore, petitions the State for protection in the exercise of his religion, or even by any means admits the right of the State to have anything to do with religion, either in the way of protection or suppression, thereby shows, either that the religion which he professes has not the sanction of God; or else that he does not know the power of the God whom he serves; or else that he thinks the power and authority of men to be greater than that of God.

Although the Methodists are not recognized in Vienna, and as a religious body they are outlawed, yet they have as good a chance as the apostles did. Indeed, they are better off. Here is a statement of the relation which Christianity sustained to the Roman State: "All the ancient religions were national and State religions, and this was especially the case with the Romans, among whom the political point

of view predominated in everything, not excepting religion. The public apostasy of citizens from the State religion, and the introduction of a foreign religion, or a new one not legalized by the State (*religio illicita*), appeared as an act of high treason. In this light was regarded the conversion of Roman citizens or subjects to Christianity. 'Your religion is illegal' (*non licet esse vos*), was the reproach commonly cast upon Christians, without referring to the contents of their religion; to this was added the striking difference between Christianity and all that had hitherto been dominated religion."—*Neander's Memorials of Christian Life, chapter 3*. Yet, in the face of this, the early Christians proceeded to preach the gospel, without apologizing to the State, or asking any favors of it. When forbidden to preach, the apostles said to the rulers, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard." They were successful, too, in their preaching, and their success was due to their trust in God, and to their refusal to admit the right of the State to interfere in matters of religion.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; which made heaven and earth, the sea, and all that therein is; which keepeth truth forever; which executeth judgment for the oppressed; which giveth food to the hungry." Ps. 146:3-7.

Organizing in Virginia.

REV. MR. GEORGE, of the American Sabbath Union, so-called, visited Winchester, Va., recently in the interests of the Sunday cause. A correspondent tells the story of his failure to enthuse the town, as follows:—

The meeting was held in the Presbyterian church in Winchester, Thursday, November 3, 1892. On the same evening the Lotus Glee Club gave an entertainment at the Court House Hall. Mr. George said in his remarks that he met a number on the streets who expressed a desire to be at his meeting if it had only been held on another evening from that of the glee club. It is easy to see which was appreciated more of the two—the glee club or mass-meeting.

The population of Winchester is between six and eight thousand. I am sure there were not more than one hundred and twenty-five present.

The resolutions say, "We, the citizens of Winchester, Va., assembled," etc. So not over one hundred and twenty-five persons acted for a town of between six and eight thousand, and not more than two-thirds of those present voted upon the resolutions.

Mr. George, Secretary of the American Sabbath Union, had been to Richmond, Va., and affected a city organization of the American Sabbath Union. His object was to affect a State organization. In this he was unsuccessful, but thinks they will soon have a State organization.

In his address here Mr. George said that "God dwelt with Israel and punished them for Sabbath breaking," and "Christian people are called to rally and preserve the

holy Sabbath." "There is on one hand the divine aspect, on the other the civil."

He also said if the World's Fair gates were opened on Sunday that 60,000 persons would be required to work on the "Lord's day," in order that a few thousand might go in the Exposition. "We feel," he said, "that this question is settled in Congress, and will be."

The resolutions adopted were as follows:

Inasmuch as the sacred Scriptures clearly teach that the Sabbath is a divine institution, designed to promote the glory of God and the welfare of man in society and as individuals; and since all history teaches that God is dishonored, his laws set aside, and the best interests of man imperilled wherever the Sabbath loses its sacredness in the eyes of the people; therefore resolved:

1st. That we, citizens of Winchester, Va., assembled in mass, do most heartily approve of the action of Congress in requiring the gates of the Columbian Exposition at Chicago to be closed on the Sabbath day:

2d. That we are especially pleased to know that all of the Congressmen from Virginia voted for this measure, and urge them, in case of any effort to reconsider and reverse their action, to hold the ground they have taken without wavering:

3d. That we hereby put on record our high appreciation of the work of the American Sabbath Union in endeavoring to uphold the sacredness of the holy Sabbath and prevent the dissemination of those loose and demoralizing views on this great subject that prevail generally in continental Europe.

It was my privilege to be present at this meeting, and now I can better realize the fraud and deception used by these people in accomplishing their aims and purposes.

AMY A. NEFF.

Persecution in Russia and America.

THE persecution of Seventh-day Adventists in Tennessee with the avowed object of either driving them from the State or of compelling them to practically abandon their faith, gives an added interest to the details of the persecution of Stundists in Russia.

As in Tennessee the Adventists are regarded as a nuisance, so in Russia the Stundists are classed with famine and cholera. In a recent article in the *Congregationalist*, Rev. Benjamin Labaree says:—

The civilized world has been watching with painful interest the efforts of the Russian Government to rid itself of the four great pests, famine, cholera, the Jews and the "Stundists," for if information which reaches us through public and private channels be correct, the last are counted no less a plague than the others. The hierarchy is moving to stamp them out in the same determined temper and by methods equally vigorous and ruthless.

"And yet," says Mr. Labaree, "these persecuted people represent spiritual revival in the Russian Church which carries with it all that is dearest and noblest to the heart of evangelical Christendom. Vital piety as against dead religious formalism, spiritual intelligence as against crass ignorance and gross superstition, sobriety for inebriety, thrift for improvidence, mark the contrasts between these Russian Puritans and the mass of their neighbors, church ecclesiastics testifying thereto."

But the Orthodox Church in Russia wants no revival of religion. A revival of genuine religion would be the death blow to priestcraft, and the utter destruction of priestly influence; hence, the persecution of the Stundists at the instigation of the Russian priests.

The origin of the Stundist reformation in Russia is told thus briefly by Mr. Labaree:—

About thirty-five years ago the work began in

the little village of Rohrbach, near Odessa, under the noble labors of two German pastors named Bonnekemper, father and son. The younger Bonnekemper received his religious training in America. On the death of his father he returned to Russia and took up the work already inaugurated with great energy and devotion. It was his practice to invite the Russian farm hands, in the service of the German colonists, to attend the "stunden" or "hours" for religious edification which had been instituted for his German parishioners. The name of the people, "Stundists," is thus derived. Friendly officials warned Bonnekemper of the risk he ran in thus tampering with members of the Orthodox Church, and his labors were consequently much restricted. But a blaze was kindled that was to sweep widely through the empire.

Of the persecution of the Stundists, an English gentleman says:—

The persecutions they endure are incredible, so opposed are they to the improved humanities of which we boast in the nineteenth century. Families are broken up, children torn from their parents to be put under Orthodox [Russian Church] guardianship, men are hauled to jails and convict stations without a shadow of a trial, they are loaded with chains, their bodies clothed with foul prison clothes, they tramp in chains across the Caucasian snows with gangs of desperadoes of the worst type. Words fail me to express a tithe of the indignities practiced on these innocent brethren.

This gentleman styles these people "innocent," and yet they are violators of the civil law, and are punished under the color and form of civil law, just as truly as are the Adventists in Tennessee; and in proceeding against them the authorities are only "enforcing the law." The majority of the people of Russia are members of the Orthodox Church, and if the Stundists do not want to conform to the precepts of that religion and to the customs of the country which are so intimately related to it that they can not be separated from it, they can leave. It is thus that the Russian authorities reason, and it is thus that the authorities of Henry County, Tenn., reason concerning the Adventists. After all religious persecution and the reasons for it are not essentially different in Russia and America. Human nature is the same everywhere, and bigotry and intolerance flourish and bring forth fruit in it whether in the Old or in the New World.

C. P. B.

An Unfortunate Disparity.

We know from all the examples of history, from all the long horrible record of bigotry and intolerance, that any union of Church and State is fatal to public interest, any governmental interference with the religious actions or beliefs of men a cruel and unjustifiable offense against our rights and liberties. There is no principle more thoroughly American than that every man shall practice and profess any religion or no religion that he shall choose. There can be no principle more barbaric and autocratic, more thoroughly un-American, than the enforcement of religious duties or sacraments by the civic power. It is a relic of a brutal and fearful past. It recalls the rack and the thumbscrew. It conjures up visions of the fires of Smithfield, of the tortures of Torquemada, and the persecutions of Salem. It is revolting, not alone to all sentiments of political justice and governmental equity, but to that sweet spirit of gentleness and love which is the appeal in the heart of Christianity. Beside all these reasons, such an action is utterly unconstitutional. As far as the laws of Tennessee are concerned there is no conclusion to be reached, as the Constitution reads: "All men have a

natural and inalienable right to worship Almighty God according to the dictates of their own conscience; . . . that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given to any religious establishment or mode of worship,"—whereas the statutes show this beautiful disparity:—

SEC. 2289. If any merchant, artificer, tradesman, farmer, or other person, shall be guilty of doing or exercising any of the common avocations of life, or of causing or permitting the same to be done by his children or servants, acts of real necessity or charity excepted, on Sunday, he shall on due conviction thereof before any Justice of the Peace of the County, forfeit and pay three dollars, one half to the person who shall sue for the same, the other half for the use of the county.

The *Sunday Times* would respectfully direct the attention of all good men to this infringement of American rights and liberties; and would further respectfully refer this barbaric and obsolete statute to our candidates for the Legislature.—*Sunday Times, Memphis, Tenn.*

Thanksgiving.

ONE of the leading papers of this city has this to say about Thanksgiving:—

No one cares to-day for the ceremonial Thanksgiving of the Fathers. The Puritan has gone and with him as he went he took his fasts and feasts, his rigid customs and observances.

Thanksgiving is no longer a religious day. Its churchly connection is lost. The Thanksgiving of to-day resembles no more that of the past than the airy splendor of the butterfly resembles the dull, worm-like chrysalis from which it has burst and risen.

It is because of this transformation, this enlarging and ennobling change, that the local has become universal, and what once was a sectional custom is to-day a festival of national observance. As a religious expression it no longer exists, but as a popular holiday—as a symbol of home and of the loves, the joys, the memories that cluster around the hearthstone—it not only retains but tightens its hold on the regard and affections of the people.

It is a day for memory, for meetings after long partings, for clasping of hands in happiest reunion. It is a day for sports and games and children's glee, for laughter and rejoicing, for tables loaded with plenty, for liveliest music and the merry movement of dancing feet.

Thanksgiving is the people's day, the day which stands for home and happiness, for gratitude and benevolence, for plenty and peace. The old Puritans builded better than they knew. Their grim and solemn ceremonial has become a feast and festival of gladness.

Everybody knows that this is true, and being true it is high time that the mockery of setting apart a day, professedly for the worship of God, which is in reality to be devoted to gluttony should end. It is generally conceded, we believe, that above all things the Almighty hates hypocrisy.

Degradation of Sacred Things.

It has long been a subject of remark that our Northern brethren mix religion and politics in a way which seems strange to us in this latitude. Not a few preachers and editors of religious journals have boldly entered the political arena. A New York pastor has recently published an astonishing plea for this sort of thing, in which he says:—

A preacher will not be degrading the dignity of his pulpit by taking advantage of a presidential election campaign for the announcement of great moral principles which bear upon political duties. . . . If we put the spirit of Christ rightly into political discussion, it will cease to be secular and become truly sacred teaching.

As if this were not enough he closes

his somewhat heated argument with those words:—

Rightly understood, the ballot box, in its place and time, is as sacred to the devout Christian as the waters of holy baptism or the table of holy communion in their time and place. No man may claim the honors and enjoy the blessings of a fervent Christian except he perform the duties and meet the obligation of a patriotic citizen.

As the political affiliations of the author of these remarkable utterances are perfectly well known to the people for whom they were written it is difficult to avoid the suspicion that this pastor was purposely writing a shrewd campaign document. We have no words to express our utter repugnance for such degradation of sacred things.—*Christian Index, Baptist, Georgia.*

The Gloomiest View Yet.

THE *Washington Post* thinks Mr. Wanamaker should explain something that he has said in one of his recent Sunday-school talks, and in an editorial paragraph, on November 15, has this to say about it:—

In his regular Sabbath afternoon address to Bethany Sunday-school, on the 13th inst., Postmaster General Wanamaker said:—

"The strife between God's people and his enemies is like that between the two great political parties; a continual and ceaseless wrangle. On the one side are the righteous, on the other the unrighteous. There is no third side. We must choose one or the other. Indifference is fatal. Every man stands either with or against God."

This is the gloomiest view yet broached as to the significance of last week's elections. No one hitherto has considered the question in any other than a purely political light, and no one, consequently, has suggested that religion was involved. Ordinary persons supposed merely that the country was tired of Republican theories and policies in government.

Mr. Wanamaker, however, assures his Philadelphia Sunday-school that the late campaign resembles the strife between God's people and God's enemies, the righteous being on one side and the wicked on the other. We know, of course, which is the righteous side in the religious strife, because Mr. Wanamaker himself is there in evidence; but he leaves us to guess as regards the political struggle, vouchsafing no tip further than that which the notorious facts of the case contain, viz.: That Mr. Wanamaker's side was disastrously beaten. Does the Postmaster-General mean to imply that the wicked triumphed on Tuesday last and that the truly good are underneath?

This is an extremely important and interesting proposition of Mr. Wanamaker's, but it should be put in a little more specific form if its distinguished author expects it to accomplish real good.

Of course Mr. Wanamaker had no intention of talking irreligious politics on Sunday. Indeed he has been known to say—since the election—that he could not discuss the political situation on that day, —with a reporter. But, in the bosom of his Sunday-school, that would be quite another thing. If to Mr. Wanamaker, as to editor Shepard, "politics is religion," then he could not discuss the sacred subject with an irreverent reporter. Yet, as Mr. Shepard's and Mr. Wanamaker's politics is religion, so Mr. Cleveland's and Mr. Whitney's politics must be irreligion. The triumph of irreligion over religion, while a very gloomy subject to Mr. Wanamaker and his Sunday-school, would not necessarily be tabooed as between them, indeed it would be a matter of vital interest. But to converse upon the sad and sacred matter on Sunday, too, with a professor of the conquering irreligion, would be, of course, shocking to the feelings, and be at the same time political blasphemy. This is the specific proposition—Mr. Wanamaker and many of his party profess themselves to be the party of political religion and religious politics. To them, their defeat signifies the defeat

of religion. No wonder the words of the distinguished Sunday-school teacher, to the Bethany school, were somewhat pessimistic.

But let Mr. Wanamaker take courage, the incoming party will no doubt develop a religion which he may yet be able to endorse, ex-officially, as it were.

W. H. M.

"The Constitution and Religion."

[Bitter attacks and counter attacks have lately been made upon each other by Catholics and Protestants through the press of Chicago. The immediate cause of this was a sermon by Dr. R. S. Martin, pastor of Grace Methodist Church, in which he charged Roman Catholics with being enemies of the Government, and announced his refusal to attend the first meeting of the World's Congress of Churches, which met at the Auditorium, Friday evening, October 22, because the speaker of the evening was Archbishop Ireland of the Roman Catholic Church.]

Drawn out by this there appeared in the *Chicago Evening Post* an expression of views from a non-churchman, who looked upon the situation from the standpoint of a citizen, and "Interested Outsider," and though awake to the hatred for each other which exists in the hearts of the members of the two great divisions of the so-called "Christian Church," in this so called "Christian Nation," still thought the Constitution of the United States able to protect these belligerents from each other.

In a following issue of the *Post*, A. F. Ballenger commented upon the positions taken by this "Interested Outsider" in the language reprinted below.]

Editor of the Evening Post:

In your Tuesday evening's issue "Interested Outsider" painted a picture, sad but true to life, representing the malignant sectarian hatred everywhere manifesting itself. Your correspondent draws aside the curtain, presents the forces in battle array and then instantly gives the order to disband in the following words: "There is no danger of any church, Romish or otherwise (Protestant), gaining control of this country. The Constitution is safe and the clergy should thank their several and individual gods that the Constitution is back of them. . . . There will be no religious war. If one should appear the United States will mingle with it, and heads will be cracked indiscriminately, Protestant and Catholic alike." Your correspondent shows greater knowledge of ecclesiastical party contentions than he does of the Constitution of the United States and recent federal court decisions. The Constitution upon which his optimistic view is based, in the light of recent decisions, is valueless in the direction of protecting us from the strife of religious controversies. Judge Hammond, of the United States Circuit Court for western Tennessee, recently declared, in the case of *R. M. King vs. The State of Tennessee*, that "they (the founders of our Government) left the States the most absolute power on the subject (of religion), and any of them might, if they chose, establish a creed and a church and maintain it."

Again, the United States Supreme Court recently decided that "this is a Christian Nation." The Supreme Court is above the Constitution since it has power to interpret it. Now that it has been decided that this is a Christian Nation the next question to be decided is, who are the Christians? Protestants claim that they exclusively are the Christians, and the Catholics just as vehemently make this claim for themselves. Just so sure as Constantine was compelled in the fourth century, after adopting Christianity as the religion of the empire, to decide which of the contending factions was

the "legitimate and most holy Catholic Church," so now the next logical and inevitable step to be taken is to decide which of the contending elements is entitled to be called Christians. Having done this, the Government will have become a partisan to a religious controversy, and will thereby lose its power to keep the peace, the power which your correspondent, after presenting a most forbidding state of affairs, falls back upon for safety.

Already Congress is beginning to act upon this Supreme Court decision. Congressmen with this decision in their hands argued on the floor of Congress that since this Nation had been decided by the Supreme Court to be a Christian Nation, it was the duty of Congress to protect the "Christian Sabbath" by closing the World's Fair on Sunday. Congress acquiesced and thereby enlisted the Government of the United States on one side of a religious controversy, not only as to which is the "Christian Sabbath," but also as to the proper way of observing it. The trouble has only just begun, and the Constitution is powerless, under recent interpretations given it, to keep the peace.

A Hindrance to Religion.

THE *Christian* says: "It is surely no favorable symptom that a bull-ring of colossal dimensions and capable of accommodating 12,000 spectators has been opened at Lisbon. What good influence can the national religion exert when the Sunday is devoted to such a debasing, brutal pursuit?"

Indeed it is not a favorable symptom. There is nothing good about it. But what about the question that is asked,— "What good influence can the national religion exert when the Sunday is devoted to such debasing, brutal sports?" The answer must be, None. The national religion can do no good for various reasons, one of which is that the national religion is favorable to such things, and another is that national religion never did and never can do any good. Individual religion would put a stop to such practices, if the religion were of the right kind, and if there were enough individuals who possessed it. But national religion means religion by law, and law never made anybody good.

National religion fosters such things, because national religion is necessarily at the expense of individual religion of the vital sort. When there is a national religion, people naturally come to think that nothing is required except what the law of the land demands, which is necessarily nothing but form and ceremony, and so they do not realize the necessity of a change of heart. But when the heart is unchanged, the evil that is in it will find vent in some way.

But leaving the question of national religion aside, think of the question again. It shows a growing tendency of the age. The idea is growing among the churches that much of the work of evangelizing the world must be done by the secular authority; in other words, that the world must evangelize itself. The State is required to prohibit Sunday amusements, in order that religion may make more headway. Fancy the apostles lodging a complaint that they could do nothing, because the Roman Government provided so many amusements to keep the people away from church! No; they went

ahead and preached the gospel, and its power turned the people away from those vanities. A gospel that can not do that is not a gospel at all, and ought not to be preached. It was only when men lost the power of the gospel, that they besought aid from the civil power.

The indifference of government is not the hindrance to the progress of religion. The early Christians, as well as the missionaries to India and China, have demonstrated that. The only thing that can hinder the progress of true religion is the lack of it in the hearts of those who profess it and whose duty it is to proclaim it.—*Present Truth, London.*

Unconstitutionality of Sunday Laws.

In a late number of the *Mail and Express* Secretary Knowles, of the American Sabbath Union, answers objections to Sunday legislation. Among those noticed is the following:—

It is unconstitutional for Congress to pass any law relating to Sunday.

Answer. Laws on this subject—State and Federal, constitutional and statutory—have existed from the beginning of our history and are vindicated by decisions of the Supreme courts of twenty-five States and by recent decisions of the United States Supreme Court in 1885 and 1892, which interpret and outrank the Tripoli treaty and the action of Congress on Sunday mails in 1829, both of which are sometimes illogically quoted against such legislation.

The decisions of the various courts in the various States present a medley of contradictions. Some defend legislation in favor of Sunday—on extreme theocratic grounds—falsely assuming that the Mosaic legislation concerning the Sabbath is now applicable to Sunday, and that the United States should follow in the footsteps of Moses, and enforce Sunday observance as Moses did Sabbath observance. These decisions are the strongest supporters of Mr. Knowles's position, although he would undoubtedly interpret them more liberally than the judges did who have made them. But the question is not one of personal opinion, or even of judicial interpretation. The underlying principle involved is larger and more vital than any of the opinions—conservative or liberal. The popular cry in favor of congressional interference is:—

This is a Christian Nation; the Christian Sabbath [Sunday] is the distinctive exponent of our national Christianity; it ought to be put on exhibition at Chicago as the best product of our Christian civilization; therefore, the national Government should interfere, and protect and exalt Sunday.

Let this be granted for the moment, that the reader may see what follows. If Congress ought to enforce the observance of Sunday because this is a "Christian Nation," and Sunday is the "Christian Sabbath," it ought also to enforce regard for every practice that is "Christian." And since creeds and practices are closely united, as cause and result, Congress ought to enforce the acceptances of creeds that are "Christian," and thus establish *in toto* the pagan doctrine of State religion. Indeed, Congress has already assumed to decide the national creed in the matter of Sunday, by declaring that Sunday shall be observed under the national law. This decision is extra and antibiblical—as much is which has been decreed by State religious legislation; so that the law has in effect superseded the law of God and the teaching of the Bible. Baptism is an essentially "Christian practice;" if a "Christian Nation" should enforce regard

for the "Christian" Sunday, rather than the "Jewish" Sabbath, it ought to enforce regard for "Christian baptism," and so on to the end of the chapter.

The plea that the law does not "compel men to be religious," is a subterfuge. As we have shown from the official records of Congress the Sunday closing of the Exposition was urged on religious grounds, and out of deference to the religious sentiment of the Christian churches. There is no ground for ceasing work on Sunday rather than any other day, except on religious grounds. To compel cessation from labor on any day, in deference to religious sentiment, is to enforce a religious observance of that day. All Sunday laws which forbid doing on Sunday what may rightfully be done on other days is religious legislation. Saloon-closing does not come under this head, for the saloons are an injury and a menace to the Commonwealth on all days. And the folly which licenses and protects them on all days except Sunday makes it impossible to close them on that day of leisure.

The friends of Sunday are leaning on a broken reed in their eager appeal to Congress. When there is so little conscience that even Christians will do much which the civil law prohibits, there can be no permanent or essential good in adding law to law. But the worst feature of the case is the false security which Christians will feel in the "protection" of the civil law, and the lessening of regard for the divine law, as a consequence. This turning away from the law of God, and "going down to Egypt" for fruitless help is an open confession that Sunday observance can not be sustained on biblical and historic grounds. In a word, if the legislation of Congress compelling the cessation of business on Sunday, because this is a Christian Nation, be correct, the whole doctrine of State religion is affirmed and sustained. Is the "Pearl of Days" ready for this? We know Secretary Knowles too well to think that he believes in such a doctrine; but his defense of Sunday legislation carries to this inevitable result. No one step could now be taken more potent in exalting the influence and the fundamental doctrines of the Roman Catholic Church in the United States than the legislation which the "Pearl of Days" defends. Undesignedly, but not less surely, the friends of Sunday are opening a wide door toward Catholic supremacy. The Roman Catholic power can well afford to be quiet while Protestants forge their own chains.—*Sabbath Outlook.*

One Creed.

SAYS the *Union Signal* of November 10:

The great congress of all religions to be held at the World's Columbian Exposition in June of 1893, promises to afford a rallying point from which is sure to radiate the light of knowledge, the warmth of love and the actinic ray of practical results in favor of *one creed*.

And further remarks that—

Whoever contributes by a single utterance to such a heavenly consummation has not lived in vain; whoever by emphasizing the difference that separates the groups in political or church life into antagonistic factions, has lived by that much to curse and not bless his race.

Thus it was in the days of Constantine after Church and State had been united. Constantine himself stated it as his design "first, to bring all the diverse judgments formed by all nations respecting the Deity to a condition, as it were, of

settled uniformity." And to the contending factions and quarrelsome bishops in the professedly Christian church at that time, he thus pleaded for unanimity among them and rest from their contentions:—

Restore me then my quiet days and untroubled nights, that henceforth the joy of light undimmed by sorrow, the delight of a tranquil life may continue to be my portion. . . . For while the people of God, whose fellow servant I am, are thus divided amongst themselves by an unreasonable and pernicious spirit of contention, how is it possible that I shall be able to maintain tranquility of mind? . . . Open then for me henceforward by your *unity of judgment* that road to the regions of the East which your dissensions have closed against me, and permit me speedily to see the happiness both of yourselves and of all other provinces, and to render due acknowledgment of God in the language of praise and thanksgiving for the restoration of *general concord and liberty* to all.

But notwithstanding the calling of the Council of Nice, and the creed of Nice, and the emperor's threat of banishment to all who refused to subscribe to that creed, general concord was not restored, nor contentions and bickerings between former contending parties put an end to. Neither will the coming "congress of religions" which is to be held at the World's Fair next June, bring all the world to such a oneness of faith that religious controversies will cease.

The *Union Signal* further says:—

In the Bible we have a sufficient rule of faith and practice; the wayfaring man though a fool need not err therein, but he continually does so. If he did not stop at every opening in the woods and erect a guide-board he would get more rapidly over the ground. . . . If only we could once for all accept the truth that religion is an affair of the heart, these brawling controversies would be at an end.

But after this great religious congress at the World's Fair is over, Catholics and Protestants, and the different sects of Protestants, in this country will still stop at "openings in the woods" and erect their "guide-boards," and these "brawling controversies" instead of coming to an end will only increase, and differences be all the more emphasized; for, by the last source of authority in the Government, the Supreme Court of the United States, this has been declared "a Christian Nation;" religion has been appointed a seat in our governmental administration, and the question ere long to be settled will be, Which body of religionists shall occupy the seat? This seat will not long remain vacant, we may rest assured, for there are already too many aspirants for it; and when the question is once settled, by whatever means it may be, whether by court decision, legislative enactment, or bodily seizure, then "brawling controversies" will commence in good earnest, differences will be magnified, and molehills become mountains.

Thus, instead of the assured peace and desired unity and tranquillity in religious matters, as another has recently well expressed it, "old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early."

W. A. COLCORD.

Will They Maintain It So?

AN exchange has the following comment on the utterances of the field secretary of the American Sabbath Union, at Paterson, N. J., to which THE SENTINEL made reference some time ago. It is now a matter of lively interest, since

the organization of active opposition to the Sunday opening of the World's Fair, whether or no Mr. George and the Sabbath Union will maintain the armed resistance he has threatened.

"In a speech at Paterson, N. J., recently, the Rev. Mr. George, Field Secretary of the American Sabbath Union, referring to the Sunday closing clause in the World's Fair appropriation, said: 'It can not be repealed. *We mean to maintain it at the point of the bayonet.*' No advocate of Sunday opening has anywhere made use of such violent language nor expressed such bloodthirsty sentiment as this. It is quite evident that the Rev. Mr. George is armed not so much with the 'sword of the spirit' as with the spirit of the sword and *bayonet*. It ought not to be difficult for anyone to understand that this Sunday question, anywhere and everywhere, is not merely a question of the pleasure or convenience of any class, but a question of religious liberty and equal rights.

"Shall any element be granted special favors and recognition at the hands of the Government, which is supported by and supposed to exist equally for all? Has Congress or any Legislature the right to *make and enforce* religious observances or prescribe the religious duties of any person? Shall Church and State be united? These are the questions, and the people would not long remain in doubt as to how they would be settled if the Rev. Mr. George and his followers could have their way. All the religious persecution, tyranny and bigotry of the past would be repeated, with the *bayonet* to back it up. Let no one suppose that this is an unimportant matter. It is one to which every liberty-loving American should give earnest heed. There is danger in indifference."

"Should Church Property Be Taxed?"

is a live question, and one fully answered in the tract bearing that title, No. 43 of the "Sentinel Library." The author of this tract is a Baptist minister in the city of Brooklyn, and has shown himself master of his subject. 16 pages, price two cents; one dollar per hundred.

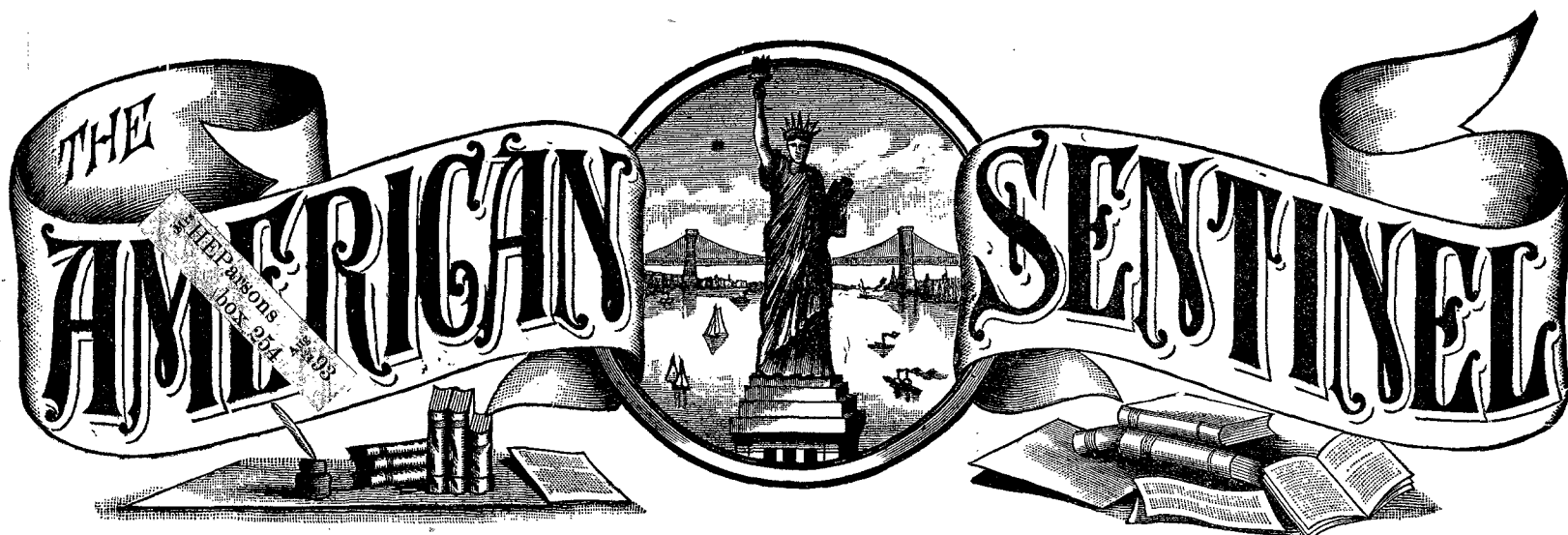
ONE of the most misleading claims set up by the National Reformers is that Israel was in reality a republic, and that therefore a theocracy is not inconsistent with popular government. The fallacy of this claim is fully shown in the tract, "THE REPUBLIC OF ISRAEL," 8 pages; price, one cent; fifty cents per hundred.

ARE you thoroughly versed in regard to the proper relations that should exist between Church and State? If not you ought to read the revised edition of "CIVIL GOVERNMENT AND RELIGION," No. 32 of the "Sentinel Library." There is nothing better to loan to your neighbors to read during the long winter evenings. Large pamphlet; price twenty-five cents. Usual discount for large orders.

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W. H. MCKEE.

THE campaign now in progress over the question of Sunday and the World's Fair, is in fact simply a continuation of the false and unconstitutional steps already taken by Congress.

INSTEAD of insisting without any qualification that the question of opening or closing the Fair on Sunday is entirely beyond the just jurisdiction or even consideration of Congress; instead of demanding the unconditional repeal of the Sunday-closing provisos adopted by Congress, so as to put the whole question back where it was before Congress touched it, and keep it there; the demand is made that Congress shall legislate to *open* the Fair for the same reasons precisely that it legislated to *close* the Fair.

CONGRESS was required to close the Fair on Sunday because Sunday is the "Christian Sabbath;" because it would promote the "proper" observance of the day as such; because of its benefits to religion in general; and because "this is a Christian Nation." And now Congress is requested to open the Fair on Sunday, because Sunday is the "Christian Sabbath;" because it will set such an example of proper Sabbath observance as nothing else could; because it will be so pre-eminently promotive of religion; and because "this is a Christian Nation."

THE City Council of Chicago, as officially representing that city, sends up its memorial and petition to Congress "that the gates of the World's Columbian Exposition be not closed on Sunday;" but

that all machinery be stopped "to the end that quiet may prevail *which is in keeping with the Sabbath;*" and "that suitable accommodations be provided within the Exposition grounds for holding religious services on the Sabbath day, to the end that all the denominations may have worship conducted according to their several customs without obstruction or hindrance."

"In support of the foregoing petitions" the council cites "considerations," among which the following are prominent:—

We recognize and rejoice in the fact that our country is and always has been a Christian Nation. We believe that the United States, as a Christian country, should open the gates on Sunday as a recognition of the fact that in no branch of human interest or thought has there been more progress during that four hundred years than in the Christian Church.

Another great reason why the Exposition should be open Sunday is to be found in the opportunity that would thus be provided for religious services on a grand scale on that day within the various buildings. The multitudes could worship together according to the dictates of their own consciences and the forms of their religion.

Would it not be a good thing to throw the sanctity of religious worship about the great temple dedicated to the things of use and beauty?

Would not the people of other lands carry with them to their homes more pleasing and fonder recollections of the Exposition on account of the religious services they might here attend?

Finally, would it not be a grand object-lesson, to see people of all phases of religious belief worshipping within the same grounds and often under the same roof? Such a thing would be without precedent.

THE petition and reasons given by President Higinbotham of the Fair Directory, for the opening of the Fair on Sunday are substantially the same as those given by the City Council of Chicago. It is so, likewise, with the petition and reasons of the Sunday opening association of which the Chicago *Herald* is the leader. So that the aim and object and the sum of the whole matter is well expressed by the Chicago *Tribune*, December 3, in reporting the letter of Cardinal Gibbons in favor of Sunday opening. It says:—

The possibilities for a series of religious demon-

strations at the park become more and more manifest. With the leading religious and moral teachers of Europe and America to conduct services every Sunday, with sacred music produced by choruses embracing, perhaps, thousands of trained voices, *Sunday at the World's Fair will be one of the grandest recognitions of the Sabbath known to modern history.*

ANOTHER significant phase of the contest is, that while Archbishops Ireland, Gross, and Riordan, of the Catholic Church, favor Sunday closing of the Fair, Cardinal Gibbons and other archbishops favor Sunday opening. While most of the bishops of the Protestant Episcopal Church, and ministers of other professed Protestant churches demand Sunday closing, Bishop Potter, of the Protestant Episcopal Church and other prominent ministers of that and other so-called Protestant churches, demand Sunday opening. But whether the demand be for Sunday closing or for Sunday opening of the Fair, it is made by all these in the interests of Sunday, to promote its observance and the more to exalt it as the great "Christian" institution.

THEREFORE the conclusion of the whole matter is, that instead of there being a movement to have Congress abandon the usurpation which it has practiced, unconditionally repeal this unconstitutional legislation, and take its position again where alone it belongs; this is a movement to have Congress continue its usurpation, multiply its unconstitutional legislation, and confirm itself in the unlawful position which it has taken. Instead of insisting that Congress can never of right have anything at all to do in any way with the question as to whether Sunday should be observed at all or not, this is only an effort to have Congress decide what will best and most powerfully promote the observance of that day which Congress has already unconstitutionally and irreverently decided is "the Christian Sabbath." This movement and the legislation which it demands is just as much in the interests of the church power, and is just as much to please this power,

as was the original legislation of Congress on the subject. And the effect which it will have, the only effect which it can have, is only the more fully to confirm in the hands of the church power, the governmental authority of which that lawless power has already robbed the people.

BECAUSE of all these facts THE AMERICAN SENTINEL takes no part in this Sunday opening campaign. Our position is just what it always has been. We do not, and never did, care the scratch of a pen whether the World's Fair be open or shut on Sundays. We *do* care, and always have cared, more than can be told, whether the question should be decided by legislation; and whether the Government should thus be surrendered into the hands of the church power. Against this we have always protested and worked with all our might: both before and since it was done. Our demand is, that all Sunday legislation of all kinds everywhere be unconditionally repealed. But there is no possibility of this ever being done anywhere. This we know, consequently our position is one of positive, uncompromising and everlasting protest against all that has been done, against all that is being done, and against all that ever shall be done by law in behalf of Sunday: whether to open the Fair, or to close the Fair, or any thing else under the sun.

A. T. J.

Religious Intolerance in the Republic: Christians (?) Persecuting Christians in Tennessee.*

On the 18th of last July a moral crime was committed in the State of Tennessee; a crime which should fire with indignation every patriot in the land; a crime over which bigotry gloats and fanaticism exults; a crime so heinous in its character and so vital in the far-reaching principles involved that any man acquainted with the facts is recreant to his manhood if he remains silent; a crime which reveals in a startling manner the presence and power in our midst of that spirit of intolerance which almost two thousand years ago pursued to the cross, nay, further, taunted in the throes of death's agony a great, serene, God-illuminated soul. The great Prophet of Nazareth had asserted the rights of man and had declared that man was to be judged by the fruits shown in life, and not by observances of rites, forms, or dogmas. He had declared that the Sabbath was made for man and not man for the Sabbath. He had given as the supreme rule of life for all true disciples a simple but comprehensive law, "Whatsoever ye would that men should do to you, do ye even so to them." That was the sign by which in all ages His disciples should be known, and none knew better than this pure and tender soul that that rule carried out would forever crush the spirit of persecution and intolerance, which from the dawn of time had fettered thought and slain the noblest children of men.

The crime committed in Tennessee was very similar to the crime committed in Jerusalem more than eighteen hundred years ago. The animating spirit was precisely the same. The crime committed in Tennessee was, moreover, exactly similar in nature; that is, it involved precisely

the same principles as those crimes against which enlightened thought to-day recoils, and which lit up the long night of the Dark Ages with human bonfires, and drove to death for conscience' sake the noblest hearts and purest lives of Europe, because the victims could not conscientiously conform to the dogmas which the vast majority believed to be the will of God. Strange, indeed, that the closing years of the nineteenth century should witness, flaming forth, the same spirit of insane fanaticism against which the Reformation made such an eloquent, and, for a time, successful protest. And in the present instance, as in the religious persecutions of the past, the crime has been committed in the name of justice. Victor Hugo, in speaking of the social structure in France in 1760, said: "At the base was the people; above the people, religion represented by the clergy; by the side of religion, justice represented by the magistracy. And at that period of human society what was the people?—It was ignorance. What was religion?—It was intolerance. And what was justice?—It was injustice." And so I think the historian of the future, from the noble heights of a golden-rule permeated civilization, will point to such deeds as have recently been committed in Tennessee, as illustrating the cruel indifference of a pretended civilization which could tolerate such enormities without a universal protest.

THE FACTS INVOLVED IN THIS CRIME.

I will now briefly outline the facts involved in this crime against justice and liberty, which has been committed in the name of law and through the instrumentality of a spirit which is the unmistakable and undeviating mark of savagery, as opposed to the spirit of Christ; a spirit which is at the present time exerting its power through organization, and, like a canker worm at the tap root of the giant oak, is assailing the vitals of free government; a spirit which I profoundly believe to be the most dangerous, as it is the most insidious, evil which menaces republican government.

The facts relating to the persecution in Tennessee are briefly as follows:—

At the town of Paris, Henry Co., Tenn., on the 18th of July, 1892, three conscientious, law-loving, God-fearing Christian men who had been lying in jail for a month and a half, were marched through the streets, in company with some colored criminals, and put to work shovelling on the common highway. All were men of families. One was an old man of sixty-two years; another was fifty-five years old. The State's attorney, who, in the interest of fanaticism, prosecuted these men with the same ferocity as a bloodhound would exhibit in attacking its victim, was constrained to admit that *aside from the crime charged, that of working on Sunday, after they had religiously worshiped God on Saturday (their Sabbath), they were otherwise good citizens.* It will be noted that these men had not robbed their fellowmen, either legally or illegally; they were not extortioners; they were highly moral and exemplary citizens. Moreover, they were God-fearing men. They belonged to the little band of earnest believers in Christ known as Seventh-day Adventists, a body of Christians who find in the Bible an injunction which they hold to be divine, requiring them to work six days in the week and to keep holy the

seventh day, and who do not find any passage repealing this command in the holy Scriptures. These sincere men worshiped God according to his word as they understood it, by keeping holy the Sabbath or seventh day of the week. But they were poor men. Fifty-two days in the year were all the rest they could afford if the wolf of want was to be kept from the door. Now, the Constitution of Tennessee declares that "All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; . . . that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship."

From this it would seem self-evident that any law which might operate so as to render it impossible for God-fearing citizens to support themselves and families without doing violence to their consciences by having to disobey what they believed to be God's imperative command, would be unconstitutional and consequently void; while it will appear equally evident that if any percentage of the population of Tennessee believe that God had commanded them to keep holy any day other than the first day of the week; to compel these persons to desist from work on the first day would be to compel poor people in the present fierce battle for livelihood to work on the day they believe holy, as to rest over one hundred days in the year would mean starvation to them and their loved ones. I do not see how any mind that is not blinded by bigotry can escape this conclusion. With this thought in mind let us proceed.

In Tennessee, as in many of our eastern States, there are ancient statutes,

RELICS OF A SAVAGE PAST;

statutes which partake of the nature of the Blue Laws of colonial days. These enactments have for generations been practically obsolete. Hate, spite, and fanaticism have occasionally resurrected them; but constitutional guarantees, the enlightened sentiment of the age, and competent judges, have usually rendered them of no effect. The law in Tennessee which is of this nature was an heirloom from the theocracy of England, coming to Tennessee through North Carolina. It forbids any Sunday work, "except acts of real necessity" or "of charity," and prescribes a fine as punishment. If the fine is not paid, the convicted party is to be imprisoned. Another statute declares that any one who maintains a nuisance may be fined one hundred dollars; while according to recent rulings of the State courts in Tennessee, a succession of such offenses as working on Sunday is a nuisance and is indictable.

On May 27 the Grand Jury of Henry County indicted five farmers living on small places near the village of Springville, Tenn. The cases were tried in Paris before a certain Judge, W. H. Swiggart. The prosecution did not attempt to prove that any one was disturbed by the work of these poor farmers; indeed, the witnesses for the State each declared that he was not disturbed. One of the prisoners had been seen ploughing strawberries on Sunday, another cutting sprouts, and still another loading wood on a wagon.

THE ACCUSED DID NOT EMPLOY COUNSEL, but each made a simple statement of his

*Editorial by B. O. Flower, in the *Arena* for December, 1892.

case, relying upon the guarantee of the Constitution and the intelligence of the judge and jury for acquittal. The following is the statement made by Mr. W. S. Lowry, whose case came first:—

I would like to say to the jury that, as has been stated, I am a Seventh-day Adventist. I observe the seventh day of the week as the Sabbath. I read my Bible, and my convictions on the Bible are that the seventh day of the week is the Sabbath, which comes on Saturday. I observe that day the best I know how. Then I claim the God-given right to six days of labor. I have a wife and four children, and it takes my labor six days to make a living. I go about my work quietly, do not make any unnecessary noise, but do my work as quietly as possible. It has been proved by the testimony of Mr. Fitch and Mr. Cox, who live around me, that they were not disturbed. Here I am before the court to answer for this right that I claim as a Christian. I am a law-abiding citizen, believing that we should obey the laws of the State; but whenever they conflict with my religious convictions and the Bible, I stand and choose to serve the law of my God rather than the laws of the State. I do not desire to cast any reflections upon the State, nor the officers and authorities executing the law. I leave the case with you.

This simple, eloquent, and noble statement of a high-minded Christian gentleman would have made an impression on any mind not blinded by bigotry, and would have rendered just any heart not dwarfed and shrivelled by religious fanaticism. But like the ill-fated Huguenots of the sixteenth century, these victims of religious prejudice lacked broad-minded, liberty-loving, and Constitution-revering patriots for judge and jurors. The prosecuting attorney struck the key-note of the true animus of the prosecution when in closing his speech he made use of the following significant expression:—

I can not conceive that a man who claims to be a peaceable, law-abiding citizen can go on disregarding the day openly in the face of the law, openly in the face of the protections that are thrown around the holy Sabbath, as we believe it and hold it, and protected by the laws of this State; and this is a question that I presume you gentlemen will not have any difficulty in coming to a decision upon.

The accused were promptly found guilty by the jury, and on refusing to pay the unjust fine were remanded to jail on June 3, where they remained for over forty days. The sheriff had a higher conception of justice than the judge. He remarked to the latter that the convicted were "sincere in their belief." "Let them educate their consciences by the laws of Tennessee," exclaimed this judge, who had sworn to uphold that Constitution which declares that—

"No human authority can in any case whatever control or interfere with the rights of conscience," and that "no preference shall ever be given by law to any religious establishment or mode of worship."

After lying in jail for over forty days, three of these conscientious, upright citizens were taken out, chained* to three negro criminals who had been sentenced for drunkenness, shooting in the street, and fighting the city marshal, and set to work on the public highway. What

A HUMILIATING SPECTACLE

to a justice and liberty-loving American! Three upright, noble-souled men, who, like the early Christians and the children of the Reformation, were loyal to the voice of conscience, were chained to depraved and brutalized criminals.

The outrage might not call for such extended notice, were it not for the fact that in recent years in Tennessee and Arkan-

sas these conscientious, Christian people, known as Adventists have been systematically persecuted. The case above noted is only one of a number of similar instances where pure-hearted, Christian people have been cruelly persecuted for conscience' sake; and it would seem evident, from the systematic prosecutions and the heartless ferocity with which just and upright persons have been pursued, that they are victims of an organized effort, which has for its ultimate aim the securing of a series of judicial rulings calculated to further aid the determined effort being made to unite Church and State and abridge the rights of American citizens. Against the infamy of these persecutions I wish to raise my voice in indignant protest. My whole soul revolts at the barbarism and ferocious savagery which seeks by resurrecting obsolete laws to re-enact in a measure the tragedies of the past and which through legal technicalities ignore the constitutional guarantee of Tennessee.

IT IS A SHAME,

a crying shame, that such insane fanaticism, such anti-Christian intolerance, should flourish at this late day; and doubly shameful is it that our sense of justice and love of liberty are so benumbed by conventional hypocrisy that we do not as a nation rise up against such liberty-destroying inhumanity. To me there is nothing so terrible as the spectacle of just and upright men suffering as criminals. Think of that sixty-two-year old, silver-haired father, who had harmed no one, who had committed no crime, who had striven to follow the Golden Rule as a line of conduct for life, being driven in a chain-gang with hardened, brutalized negro criminals simply because of his sublime loyalty to what he conceived to be right. Think of this high-handed infamy, and remember that this crime against liberty, this crime against human rights, was perpetrated in the name of law, and instigated by persons who *impiously* claim to be Christians.

The persecution of Jesus by the Pharisees of his day finds its parallel in the persecution of the Seventh-day Adventists by those who masquerade under his name to-day. And yet these same sleuth-hounds of bigotry call themselves Christians! Let us see how their actions square by the Golden Rule, which Jesus gave as the great basic principle of moral government.

Let us suppose that in Louisiana, for example, the Catholics, being numerically in the majority, should enact a statute that on certain days made holy by their church, all men must abstain from work "other than acts of real necessity." Let us suppose that Protestants refuse to keep these days, first, because they denied the right of the church to canonize men or make holy days, and secondly, because the fierce struggle for bread made it imperative that they work. Now let us further suppose that a number of the most upright citizens openly disregarded this unjust statute, and for this violation were dragged to prison, doomed to lie in jail, and finally put to work in New Orleans in the chain-gang with morally debased criminals. Would not there be a mighty uprising over the length and breadth of the land at such an un-American and iniquitous enactment, which so clearly trampled on the right of conscience and disregarded the spirit of free government?

"Whatsoever ye would that men should do to you, do ye even so to them." Jesus taught this as a cardinal truth, the sum of laws and precepts.

ARE PERSECUTORS OF THESE SEVENTH-DAY ADVENTISTS CHRISTIANS?

No, a thousand times, no! They are essentially pagan. Apollo-loving *Constantine*, and not the tolerant and ever-compassionate *Jesus*, is their model. But let us pursue this thought one step further. Suppose that in Michigan, where the Seventh-day Adventists have some strength, that they should be able to combine with the Hebrews, and were so disposed, and that through such a combination they were enabled to enact a law compelling all citizens of Michigan to rest on the seventh day. Would our Protestant and Catholic citizens peaceably acquiesce in such a statute? Would not our people call upon the Constitution to nullify such a wrong? Would we not hear on every hand that to compel people to keep Saturday would be equal to forcing a large per cent. of them to do violence to their consciences by breaking Sunday, as a comparatively few could rest one hundred days in the year and yet earn a livelihood? And yet such a case would be exactly analagous to the persecutions now being carried on by persons who insult Jesus by calling themselves Christians. No, gentlemen, I grant you are the legitimate children of the holy (?) Inquisition, but your action will not square by the Golden Rule.

Poor Mr. King, of whom I have written before, was pursued with the relentless ferocity supposed to be characteristic of demons until death came to his relief. He and these new victims of religious intolerance belong to the chosen band of royal souls who in all ages have been persecuted for conscience' sake. Of that band Jesus was a conspicuous member. He broke the Sabbath† and was pursued by the Sabbath Union of his day, even to the cross. The early Christians in the days of Nero followed the dictates of their consciences and for this were burned and torn to pieces. The noble spirits, yea, the chosen souls, of the Dark Ages likewise followed the dictates of conscience, and for their splendid and sublime loyalty to what they conceived to be the truth were burned, racked, and destroyed in a thousand different ways. Roger Williams followed the same guiding star of conscience in matters of religion, and as a result was banished from the Massachusetts Colony. All of these persons are now popularly regarded as martyrs for truth, liberty, and right. The spirit manifested by their persecutor is abhorrent to all broad-minded and intellectually developed men and women. These last victims to the age-long spirit of intolerance hold the same position as was formerly occupied by the martyrs and heroes for conscience' sake, whose privations and heroic deaths form luminous examples of high thinking and noble acting amid the gloom of the past.

APATHY OF THE PRESS.

The secular press of the land, with many notable exceptions, has paid little heed to these persecutions.

Indeed, a general lethargy seems to

* Mr. Flower has fallen into an error in supposing that these men were chained. The humanity of the sheriff saved them that indignity. They worked in the chain-gang but were not themselves chained.—EDITOR SENTINEL.

† Strictly speaking Jesus did not break the Sabbath. The Jews accused him of violation of the divine law, but he himself repelled the charge by showing that it was "lawful" that is according to law, "to do good on the Sabbath day."—EDITOR SENTINEL.

have overtaken our people, and this is the most disheartening symptom present in the body politic at the present time. The day seems to have gone by when the cry of the oppressed or the weak arouses the sense of justice in the hearts of our people. Especially is it sad to see the religious press, supposed to represent the spirit of the Reformation (which struggles against such fearful persecutions of other days), now so silent when fellowmen are being ground between the millstones for conscience' sake. It is true that one of the greatest religious papers,

THE "INDEPENDENT" HAS SPOKEN

grandly for freedom, as will be seen by the following extract:—

We have again and again, during the last few years, had occasion to express our profound indignation at the administration of Tennessee law as applied to some country farmers belonging to the Seventh-day Adventist body, who, after having carefully kept the Sabbath on the seventh day of the week, worked in their fields on the first day of the week. This prosecution has been renewed, and three men of families, one fifty-five and another sixty-two years of age, were convicted, and have, during the summer and autumn, been working out their fine, being set to work with criminals at shovelling on the common highway. They refused to pay their fine, declaring that it was unjust, and that they were liable to be arrested again as soon as they were released. We have said before, and we say again, that this is bad law, bad morals, and bad religion.

Another religious organ, the *Baptist Church Bulletin*, gives these suggestive words of warning:—

Let us be careful how we let in the camel's nose of religious legislation, lest the brute crowd his bulky form in and occupy the whole shop. If the law by which these men were legally imprisoned be a righteous law, then may any State, nation or country set up a religious creed and enforce it; then France treated properly the Huguenots; Russia the Jews; and early New England and Virginia the Baptists and Quakers. Protestant America had better be careful how she lays foundations for other men to build upon. Rome has as good a right to build in her way as we have to build in our way.

As a rule, however, the religious press has been strangely silent.

A nation can sometimes afford to err on the side of mercy, but no nation can afford to be unjust to her lowliest citizen. I am one of those who believe most profoundly that every sin, whether committed by an individual, a State, or a nation, brings its own consequence as inevitably as the violation of a physical law brings its evil results. I believe that nations commit suicide no less than individuals, and that wrong done by nations will result in evil consequences; and believing this, while loving the great Republic, I can not remain silent when she is unjust or when she wrongs, in the name of law, upright citizens because they do not believe as the majority believe. No State or nation can afford to allow a law not based on justice to remain upon the statute books. And when our Republic so far forgets the high ideals of justice, liberty, and human rights, which made her the flower of the ages, as to permit unjust laws to be passed, or cruel, obsolete statutes to be resuscitated in the interests of any class, any sect, or any religion, she makes law-breaking citizens, and plants in her own breast the seeds of disintegration.

THE "institutions" for which back-slidden churches desire the aid of the civil laws, are always those which find no support in the Scriptures. Fellow-Christian, think of this.—*Signs of the Times.*

Proper Sunday Laws.

EDITOR AMERICAN SENTINEL: Your review of my article under the title of "The Only Proper Sunday Law," is read with much interest. Allow me to change one word in the article you criticise; the word "conscientiously." The State should have nothing to do directly with consciences. Notice the word "directly." The whole authority of government is based at last on the consciences and moral convictions of the majority of the people. But the State can not control consciences. The extract will read:—

Those who truly and really observe any other day as a Sabbath should be exempted from the Sunday law, provided they do their work in such a way and at such a place as not to interfere with the Sabbath quiet of the first day of the week.

Sunday laws are religious as other laws are and non-religious like other laws. All laws are, and should be, founded on the moral convictions of the people, and these moral convictions are in turn based on their religious convictions. Laws opposed to these convictions become dead letters. So, like the laws against bigamy, perjury, stealing, incest, murder, you may call the Sunday laws religious if you choose. The moral convictions of the people, of the vast majority, make a difference between the first day and the other days of the week. But the Government does not forbid bigamy, perjury, stealing, etc., because they are morally or religiously wrong, but because they are injurious to the community. So the Government does not forbid Sunday work because Sabbath-breaking is a sin, but because Sunday work injures the people, intellectually, morally, and physically.

The course of THE SENTINEL tends to deprive your people of their Saturday Sabbath, as well as the rest of us our Sunday Sabbath. Would it not be better for THE SENTINEL to try to amend our Sunday laws, rather than to labor, indirectly but effectively, for the total abolition of our weekly rest day?

J. B. CONVERSE,

Editor *Christian Patriot*.

Morristown, Tenn.

The foregoing is published at the request of the editor of the *Christian Patriot*. It will be noticed that the writer desires to change the word "conscientiously" or have it expunged from his article published in THE SENTINEL of November 24, on the ground that "the State should have nothing to do directly with conscience," and yet a little farther on he makes the plain statement that—

All laws are, and should be, founded on the moral convictions of the people, and these moral convictions are in turn based on their religious convictions.

The gentleman has surely knocked the props from under his own "argument," for he first asserts that the Government should have nothing to do with the conscience, and at once follows it up with a claim that all laws should be based upon the religious convictions of the people. Now if religion and religious convictions are not matters pertaining entirely to the conscience, it might be well for the *Christian Patriot* to give us some light on the subject. Again we notice that "the whole authority of government is based at last on the consciences and moral convictions of the majority of the people; but the State can not control conscience." Whatever the writer of the foregoing may think or believe, it remains a sad but un-

disputable fact that whenever the "moral," i. e., "religious convictions" of the majority have shaped legislation, the State has controlled or sought to control the consciences of the minority.

The *Christian Patriot* sagely remarks:—

Those who truly and really observe any other day as a Sabbath, should be exempted from the Sunday law, provided they do their work in such a way and at such places as not to interfere with the Sabbath quiet of the first day of the week.

Permit us to ask the writer of this profound article that even if the principle of Sunday legislation were right, would the minority have no rights? Would it not be equally just for the law to provide that all labor done on the seventh day by Sunday keepers be performed in such a manner and at such places as not to interfere with the religious devotions of those who observe another day?

We are also told that Sunday laws are "non-religious" but that they should be based on the "religious convictions" of the people. How the editor of the *Christian Patriot* reconciles such contradictory statements, is beyond the comprehension of ordinary minds.

"The Government does not forbid Sunday work because Sabbath-breaking is a sin." Why then is an open Bible with the fourth commandment, marked, presented to the clerk of the Senate as a reason for closing the World's Fair on Sunday? Why did the Supreme Court of the State of Tennessee decide that "Christianity is part of the common law" of that State? The editor of the *Christian Patriot* surely has not read of the frantic efforts of the American Sabbath Union to have Sunday laws enacted because we are a "Christian Nation;" has not read of the threats of boycott against Sunday law violators made by ministers' meetings; has not read of threats to prevent the reelection of certain congressmen, should they fail to vote on the side of Sunday laws.

"The course of THE SENTINEL," does not "tend to deprive" any one of their "Saturday Sabbath" for God gave that to man and no one can deprive him of it. THE SENTINEL is opposed to religious legislation as unconstitutional, un-American and unchristian. It stands for a principle and not for the easiest method of getting around a difficult question.

Congress and the World's Fair Again.

CONGRESS has opened, and with its first day's proceedings began again the discussion of the congressional measures in reference to Sunday closing of the World's Fair. In his opening invocation the Chaplain of the Senate referred to that and kindred subjects in the petition: "Exalt us more and more in righteousness among the nations. Preserve to us our Sabbath and our sanctuaries,"—but the House heard petitions and protests from members and constituents "against imposing conditions either as to keeping open or closing on Sundays the World's Columbian Exposition," and also one petition from a Young People's Society of Christian Endeavor for its unconditional closing. Representative Durborow, of Chicago, Chairman of the House Committee on the World's Fair, introduced a joint resolution in which it was made the duty of the World's Columbian Exposition to make such rules, or so modify the rules of the corporation known as the World's Columbian Exposition as to prohibit the use

on Sundays of machinery, unnecessary manual labor, and all merchandising, and at the same time give opportunity for the study of the highest standard of artistic mechanical excellence; that the art gallery, horticultural building, and all buildings in which exhibits of mechanical art are displayed shall be open to the public every day, and that each employee shall be given one day each week for rest, study or recreation.

Mr. Durborow's resolution, it can be seen, is a plea for a silent Fair. As a matter of moral right and constitutional principle why should it be any more proper for Congress to require the Commission to make rules prohibiting the running of machinery on Sunday than for Congress to require the Commission and the Managers to close altogether? What jurisdiction has Congress in that regard at all? Nevertheless this is the phase which the matter has assumed on the opening day of the session.

A reporter for the *Washington Post* interviewed Mr. Durborow on this matter and reports him as saying:—

We shall make a dignified appeal to members to repeal that provision. We feel that Sunday opening is in the interest of good morals. There will be no merchandising or selling of liquor on the grounds on Sunday and the machinery will not be running. Religious services will be held in the Exposition grounds every Sunday, conducted by eminent clergymen, with sacred music of the highest order. The employees of the park are to work only six days in the week, so as not to desecrate the Sabbath. Every Sunday for months past there have been from 4,000 to 50,000 visitors in the park, and a quieter, better-behaved crowd you could not ask to see. Sunday opening will give hundreds of thousands of people their only opportunity to see the Exposition. We think a presentation of these facts ought to be effective in securing a repeal of the provision, and we shall rely upon them to win votes for us.

This is the complexion which the popular movement for the repeal of last session's legislation for Sunday closing has thus far taken.

The following is a copy of the petition which the World's Fair Sunday Opening Association presents for signatures:—

Petition to Congress to Repeal the Act Closing the World's Columbian Exposition on Sundays.

Religious Toleration is Christian Civilization.

To the Senate and House of Representatives of the United States, in Congress Assembled:

We, the undersigned, citizens of the United States, do hereby respectfully pray and memorialize your Honorable Body to repeal that portion of the Act entitled "An Act to aid in carrying out the Act of Congress, approved April 25, 1890, entitled 'An Act to provide for celebrating the four hundredth anniversary of the discovery of America by the holding of an International Exposition in the City of Chicago'—approved August 5, 1892, which reads as follows: "That it is hereby declared that all appropriations herein made for, or pertaining to the World's Columbian Exposition, are made upon the condition that the said Exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition, it shall be, and it is hereby, made the duty of the World's Columbian Commission, created by the Act of Congress of April twenty-fifth, eighteen hundred and ninety, to make such rules or modifications of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday."

Also, to repeal that portion of the Act entitled, "An Act making appropriations for the sundry civil expenses of the Government for the fiscal year ending June 30, 1893, and for other purposes"—approved August 5, 1892, which reads as follows:

"And it is hereby declared that all appropriations herein made for, or pertaining to the World's Columbian Exposition, are made upon the condition that the said Exposition shall not be open to the public on the first day of the week, commonly

called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition, it shall be, and it is hereby, made the duty of the World's Columbian Commission, created by act of Congress of April twenty-fifth, eighteen hundred and ninety, to make such rules, or modifications of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday."

In presenting this memorial to your consideration we respectfully represent that—

Said Exposition should be so conducted, managed and controlled, as will best promote the social, moral and educational interests of all the people.

Within said Exposition there will be representations of all that is good and useful, beautiful and artistic, and that the same will be object lessons in science, art, education, history and religion, such as the world has never before seen.

While the period of the Exposition is limited by law, the people should not be prohibited from visiting the same on Sundays, or any other days, during the life of said Exposition.

It is the duty of all men to properly observe the Sabbath, but we do not believe that the regulation of such observance by statutory law is within the letter or spirit of either State or Federal Constitutions.

It is our judgment that the Exposition should be open on Sunday, under such reasonable rules and regulations as will prohibit the use of machinery and restrict manual labor, and at the same time give opportunity for the study of the highest standard of artistic and mechanical science; that the art gallery, and all buildings in which exhibits of mechanical arts are installed, should be thrown open to the public on each and every day during the entire term of the Exposition.

We believe that the study on Sunday of such exhibits of science and art, and of the skill and genius of the artisan, will not only be of inestimable educational advantage, but that the thoughts of the visitors will be lifted above these creative agencies to the great Creator of all things useful and beautiful.

On each Sunday afternoon there should be held within the Exposition grounds, religious services, so arranged that each of our Christian organizations will have a Sunday set apart for its particular service, under the control and direction of its most prominent clergymen, with songs of praise and anthems, in the best form of sacred music.

The closing of the Exposition on Sundays will deprive more than three millions of our people of these advantages.

We further believe that the citizens of the several States should have the privilege of visiting on Sunday the temporary buildings or homes within the Exposition grounds, erected by their respective States, for the free interchange of thought and social amenities.

And finally, we believe that if this whole matter shall be left, as originally provided by the Act of Congress, to the judgment and discretion of the appointed agencies of the Government, the National Commissioners, and the Board of Directors, the moral and educational interests of all the people will be best subserved.

The movement to open bids fair to assume larger proportions than even the storm of petitions and preachers' exhortations by which Congress was assailed last session in favor of closing.

But it remains to be seen to what extent correct principles will be invoked. To what extent such principles are embodied in the opening moves the readers of this can judge.

The President's annual message, as read in the Senate and House bore no reference to questions of religious import, but the report of the Commissioners of the District as submitted to the President, and through him to Congress, contained a recommendation for "the enactment of a law to prohibit the pursuit of ordinary secular occupations on Sunday as being in the interest of public morality and comfort."

Among a list of District measures published by the *Star* as having passed the House and received favorable mention by Senate committee, therefore only awaiting presentation to the Senate for passage, is named the bill to prohibit the sale and delivery of ice on Sunday in the District of Columbia. It does not yet appear what effect, if any, the lower temperature pre-

vailing during this session will have on the senatorial view taken of the Sunday Ice bill.

A meeting of the Union of American Hebrews, consisting of delegates from the different Hebrew congregations in the country, has lately been in session in Washington. An interesting item of the first day's proceedings was the report of the board of delegates on civil and religious rights. Simon Wolf and Lewis Abraham, both of the city of Washington, are respectively president and secretary of this board. A paragraph of the report recited facts, as follows:—

As there are growing efforts being made by divers religious organizations to seek innovations upon the cardinal principles of the national laws by passage of enactments that infringe the most valuable clause of the Constitution, action in respect thereto appears to be appropriate. As is well known showers of petitions were poured into Congress from religious bodies employing rigorous legislation on the Sunday question. Clergymen of various denominations, from sectarian standpoints, persistently importuned the committee in charge of the subject, advocating prohibitory and penal enactments to enforce their views. The local members of your committee were called upon to give their views and argued the question solely from its constitutional aspect. Large bodies of citizens, lay and clerical, vigorously denounced and opposed passage of any national law interfering, directly or indirectly, with religious observance, and for a long period the question of ecclesiastical supervision by Congress was combated by opposing forces. The result is known. It follows as a sequence that if one phase of religious belief and practice is under jurisdiction of the national representatives, they can also pass upon others, and at no distant day the questions of heresy, that are agitating many bodies, can be sent to them for adjudication and we shall have religious formula and doctrines promulgated and enforced through government officials. This is a subject that affects all American citizens alike, as it is the entering wedge of union between Church and State.

Mr. Lewis Abraham, the secretary of this board, is a prominent and able member of the District bar, and a man whose voice has frequently been heard before the different committees of the House and Senate in the defense of civil and religious liberty, and always with sole reference to the principles involved, and in defense of civil equity and religious liberty pure and undefiled.

W. H. M.

Washington, D. C.

Another Instrument of Torture Invented.

A WRITER in a late number of the *Christian Statesman* expresses himself thus:—

It is a humiliating fact that tobacco, confectionery, meat and bread shops, the ice cream and peanut stands of Philadelphia are generally open on the Lord's day and doing a flourishing business. Can this be helped? Can the nuisance be abated? Yes; but not by speeches, conventions and resolutions alone. Of these the enemy are not fearful. I earnestly suggest the combining of Sabbath associations and Law and Order societies.

It has long been known that this combination was intended. The Law and Order societies have in fact been more largely used for this purpose than any other. It is logical, and historical as well, that it should be so. The Inquisition followed the same course precisely. This writer in the *Christian Statesman* is suggesting no new or untried thing. Such a combination has succeeded before,—succeeded in persecuting to the death. It will succeed again, succeed in persecuting—no one can yet tell to what limit. This combination of law and religion which in past centuries invented and used the rack, the thumbscrew, and the fagot, is itself no new thing. But an original

instrument for the expression and exercise of its authority has been invented and put into active operation at Winchester, Md. A merchant of that place has recently read his Bible without those scales upon his eyes which make the fourth commandment read, "The first day is the Sabbath of the Lord thy God." Having seen that the commandment is, and always has been, "The seventh day is the Sabbath," like a sane, reasonable, and consistent man he proceeded to keep that day. But the latter-day inquisition, with a subtlety of device worthy of the added intellectuality of the age, and a skillful use of the modern improvements, has invented a new refinement of persecution. This eminently consistent and sound-minded merchant, when he understood that the word of God was unmistakably "the seventh day is the Sabbath," immediately closed his store on the Sabbath. Not to have done so would have argued him illogical, inconsistent, and wanting in those attributes of uprightness, reliability, and sanity, which prompt a man to square his practice with his convictions and principles. Had he done otherwise, he might properly have been considered an unsafe man with whom to do business.

But the inquisition of the last decade of the nineteenth century reverses all this, and adjudges this man fanatical, insane, and unsafe as a business man because of this evidence of his righteousness and probity, and so informs the commercial agencies which publish to the world the voting of a man's business credit and honor. As a result of this publication his creditors in the regular line of business threaten him with financial ruin at a forced sale. At the same time they propose themselves that they will institute no proceedings if he will but yield principle to policy, and open his store on the Sabbath. They have no doubt of his business capacity. He is sufficiently sane to handle their goods on credit to the amount of thousands of dollars if he will but deny the law of his God. More than that, if he desires to refuse the continued credit offered him by those from whom he purchases goods and pay them immediately, and in full, there are those intimately acquainted with him, and conversant with all his affairs, who stand ready to loan him, at any moment, all the money he desires, *if only he will deny the law of his God*, and open his place of business on the Sabbath.

Methods of persecution are open to this generation which Torquemada never dreamed of in his philosophy of torture. They will be used. It would be well for business men among Sabbath-keepers, Israelites, Seventh-day Baptists, Seventh-day Adventists, to take note of this new invention now being put to such practical and effective use at Winchester, Md.

W. H. M.

Persecuting Sabbath-Keepers in Tennessee.

THE fining and imprisoning of Seventh-day Adventists in Henry Co., Tenn., evinces an amount of injustice and bigotry which would seem impossible, if the facts were not on record. The men who are being persecuted are acknowledged to be estimable, and law-abiding citizens, against whom no charge can be brought, except that they pursue their usual vocation as farmers on Sunday. In the case of W. S. Lowry, tried at Paris, Tenn., May 27, 1892, the important testimony

which procured the verdict, "guilty," was given by a Sabbath-keeper who was compelled to testify against his brother Sabbath-keeper. Good must come of such injustice and unchristian transactions by calling public attention to the intolerant laws which yet exist amid the ignorance and bigotry of Tennessee. These transactions are shameful and cruel. They show how the existing Sunday laws can be made to answer partisan ends and the behest of the bigots who institute proceedings in such cases. While the whole land teems with Sunday work, Sunday pleasure-seeking and Sunday revelry, Christian men are fined and imprisoned, really because they keep the Sabbath and exercise their God-given right of doing ordinary work, like Christian men, on Sunday. Is it true that thus late in the world's history religious toleration and freedom can be gained only through prison bars. Has the genuine gospel of Christ ever been preached in Tennessee? —*Sabbath Outlook*.

Turning Things Upside Down.

THE *Examiner* (Baptist) says that "indications multiply that the rejoicing over the action of Congress regarding the Sunday closing of the Chicago Exposition was premature."

"It is high time," remarks the *Examiner*, "for the advocates of a Sunday rest to bestir themselves." But what now can "the advocates of a Sunday rest" do? they have already counted as petitioners several times over the entire membership of all the churches, both Protestant and Catholic, and surely they will not have the face to further "stuff" their petitions. They have not only exhausted their resources but they have so far exceeded them as to more than create a suspicion as to their honesty. Surely "the Christian people" find themselves in a very awkward situation, but for which they have only themselves to blame.

The *Examiner* complains that "the press is active" in the interests of Sunday opening; "not only the daily press, which has a pecuniary stake in every question of this kind, but the periodicals, and even a part of the so-called religious press. This powerful agency for the moulding of public opinion is almost wholly arrayed against Sunday closing of the Fair." "Even the clergy have been divided. Bishop Potter has given the great weight of his name and influence to those who would utterly destroy the day of rest, and are clamorously demanding the Sunday opening of the Fair as a long step in the direction of fulfilling their purpose."

One very noticeable thing in this connection is that fealty to Sunday is made the test of Christianity: an institution without a shadow of divine authority, a day known to Holy Writ only as the "first day of the week," a day which neither our Lord nor his apostles observed and to which the early Church was a stranger until apostasy had seriously perverted the gospel of Christ, a day brought into the Church by unconverted heathen tenacious for their ancient customs and jealous for the honor of the sun god, has now become the symbol of all true religion! To honor it is to be a Christian!! to disregard it is to be an apostate from the faith, or at best, a Christian only "so-called"!!! Surely this is turning things upside down.

C. P. B.

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

A MASS-MEETING was held in St. Paul, Minn., in favor of Sunday opening of the World's Fair.

THE City Council of Chicago has passed a memorial asking Congress to repeal all legislation by the general Government in reference to the Sunday closing of the World's Fair.

A ROMAN Catholic society has been formed at Tours, France, for the promotion and enforcement of Sunday observance. The organization professes to be for extension among Catholics throughout the world.

REV. W. S. MCINTIRE, of Biddleford, Maine, member of the special committee appointed by the conference of various Maine denominations to formulate a "plan to secure better Sunday legislation," is sending out to ministers and church people all over the State, copies of a petition to be presented to the Legislature next month, asking that Sunday excursions by railroads and steamboats be prohibited and Sunday traffic regulated.

A "Rest Day League" organized lately in Danville, Ill., has elected as its president Judge J. W. Wilkins, of the Illinois Supreme Court. Of this organization, the *Christian Statesman* says: "The churches, young people's organizations, and several labor unions are federated in this league, and it is planning for complete closing up of business on the Sabbath by *persuasion and law*." This is a confederacy indeed; and in such a connection the word "persuasion" has a most secretly threatening sound.

A DECISION has just been rendered by the assistant attorney for the District of Columbia, upon a request for the refunding of money assessed for street improvements, against the Trinity Catholic Church, of Georgetown, D. C. The assistant attorney holds that the statute of the District exempting church and school property from taxation and assessment, has been repealed by the act of March 3, 1892, in so far as relates to assessments for new sidewalks and curbing.

According to this holding, church property in the District of Columbia stands upon the same footing with all the rest—that is, on the sidewalk and curb.

THE officers of the Christian Endeavor Society have given notice that they decline to represent the Seventh-day Baptists, because they are "at variance on a vital point with the other churches."

This is not a small responsibility which the officers of the society are taking. They virtually say to the tens of thousands of young people under their religious tutelage, throughout the country,—These Seventh-day Baptists, and all who understand that the "seventh day is the Sabbath of the Lord" are heretics and ought to be excommunicated. Be ye separate from them.

Henceforth, it seems, the seventh-day keeper is to be to the Christian Endeavor as a heathen man and a publican.

WE have just been informed by a correspondent, that on Friday, September 30, a Seventh-day Adventist saw two women fighting. The next day the Adventist was summoned to appear as a witness in the case, before the Justice of the Peace. It being the Sabbath, he refused to go, whereupon the constable was sent back to arrest him. Being thus forcibly brought before the court, the justice inquired why he did not appear. He told him that he could not conscientiously come on that day, because he regarded it as the Sabbath. The justice then said that the United States Government acknowledges one Sabbath, and that that was the first day of the week, and fined the gentleman \$5.00 and

costs, which amounted to \$7.50. The gentleman refuses to pay the fine, and he is now threatened with imprisonment. We shall await with some interest the developments in the case.

THE committee on privileges and elections of the Legislature of South Carolina is confessedly bringing its individual religious opinions into the legislative proceedings of the State, as witness the following taken from a press report from Columbia, S. C., December 5:—

Representative Blease inadvertently admitted that the committee on privileges and elections had formulated a report on Sunday. Representative McWhite pounced on him and said this was a stigma on the House and State, and that such legislation was inoperative. Mr. Blease replied that the committee met as individual citizens and that they were responsible at the bar of heaven.

This last clause is very true; but at the bar of heaven the responsibility for the legislative enforcement of religious observance will be found to be very heavy.

The Mail and Express says:—

The reign of lawlessness in Chicago is the direct result of the efforts of the Exposition authorities in that city to break down the Sabbath.

By this is meant, that, because of the course of the Board of Managers of the Exposition in asking Congress to repeal its Sunday closing proviso, the protection of divine Providence is being withdrawn from Chicago, and the city given up to lawlessness and violence. That is a sample of what will be said more and more by those religionists whose opinions the *Mail and Express* voices. Evil men and seducers will multiply in numbers, and violence and lawlessness increase, pestilence and physical disaster will come upon the earth. We have the words of the apostles and of Revelation for this. The *Mail and Express* and all its fellows are ready with their explanation.

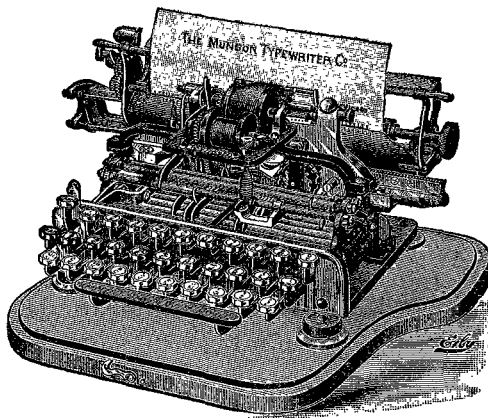
Should the industrial discontent, already threatening, break out next summer while millions of people are away from their homes, in Chicago and on their way to and from, and the wheels of travel be suddenly stopped, and cholera add its terrors to the turmoil, it is easy to see where the *Mail and Express* would find the cause of it all. Although this particular catastrophe may not happen, things similar will, and that fanatical explanation will be given for them and considered sufficient. Then will come the cry—"Who is the Jonah? Overboard with him!"

A DESPATCH from Elizabeth, N. J., says, that on Sunday, December 4, "William H. Moffett undertook to have an auction sale of buildings at North Elizabeth, and in order to draw a crowd he hired a band of music and also had a free lunch spread on the grounds. Chief of police Tenny, by order of Mayor Rankin, raided the crowd, which numbered about three hundred, and arrested the agent and his two clerks. Augustus Salsfield, the caterer, who runs a Paterson hotel, was pulled in, and also the band of fifteen musicians.

"The prisoners were marched to police headquarters. Lawyer Foster M. Voorhees was sent for to defend them, and Justice Helfield held a special session of court, at which eighteen prisoners were arraigned. They pleaded guilty to disorderly conduct, and were fined \$3.85 each."

Would it have been disorderly conduct to have held this sale on any other day of the week? If not, why was it disorderly to hold it on Sunday? If it was disorderly to sell houses on Sunday, why was it not disorderly to hold a session of court and transact the business of the court? If Sunday was desecrated by the sale of houses, but not by the holding of the court, was it a civil court or an ecclesiastical council? If an ecclesiastical council, how did it come within its province to fine and imprison for selling houses?

Who can not see the hopeless tangle, and where it begins?



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NEW YORK, DECEMBER 15, 1892.

NOTE.—Any one receiving THE AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered THE SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

WE have no apology to offer for making the masterly article from the *Arena* for December, prominent in this number of THE SENTINEL. The *Arena* is a prince among magazines, and this article though not on a popular subject is second to none in power or dignity, and can not fail to receive wide attention. Let no reader of THE SENTINEL pass it by. Read it and ask your friends and neighbors to read it. Anticipating a demand for this article we have had a limited number of extra copies printed and will furnish them at one dollar per hundred. Those desiring extra copies must order at once.

Another article in this paper which should be widely read is the one which appears on our first page. This whole question of congressional tinkering with a religious institution is too little understood. The article referred to presents a new phase of it, and one exceedingly likely to deceive. Do not fail, therefore, to read the first page matter in this number.

THE National Reform Association is without an organ, and so has appointed a committee to confer with Rev. W. F. Crafts and Dr. T. P. Stevenson to arrange, if possible, to combine the *Christian Statesman* and the *Christian State*, making one paper to be the official and responsible organ of the Association.

It was stated in a meeting of the Executive Committee of the Association, held in Philadelphia on the 7th inst., that if this result, namely, the uniting of these two papers, could be accomplished in a year, it would be a year well spent. The committee has good reason to apprehend some difficulty in dealing with Mr. Crafts, for he has shown a disposition to take an independent course. Indeed, as was stated in committee, he is not even a member of the National Reform Association, and it would be a little incongruous for him to have entire control of the organ of the Association. As a matter of fact, it was plainly said by a member of the Executive Committee that the *Christian Statesman* under its present management does not correctly represent the Association. Indeed it represents only Mr. Crafts and his Reform Bureau. It is not at all likely that the crafty man will be caught with any National Reform chaff. Mr. Crafts was

shrewd enough to capture an old and well-established paper instead of starting a new one, and he is not likely to relinquish his vantage ground. The committee appointed to effect the consolidation of the two papers evidently has a difficult task to perform.

THE National Reform Association held its regular annual meeting in Philadelphia on December 6-8, and at the same time there was held under its auspices a "National Conference on the Christian Principles of Civil Government." The meeting was slimly attended, and there was nothing new offered. The National Reform Association is away behind the movement of which it is a part. The American Sabbath Union, so-called, is the real National Reform Association, and is doing vastly more so-called reform work than the original Association ever has done or ever can do until it gets out of its rut. It is impossible to give any news concerning the doings of an association that is thrashing over the same old straw that it has been pounding for twenty-eight years, but we shall in future numbers notice some points presented at the Philadelphia meeting.

THE article from the *Arena*, for December, printed elsewhere in this paper, is a most excellent and timely one. The attention of the people must be called to the outrages being perpetrated upon innocent men in this country in the name of good morals and good government, and in no way could this be more effectively done than by setting forth the facts editorially, as Mr. B. O. Flower has done in his deservedly popular and widely-read magazine.

HITHERTO the press of the land has been strangely silent upon the subject. Editors would probably plead that the facts so vigorously set forth in the *Arena* had not been brought before to their notice in such a way as to challenge their attention and arouse their interest. They can say this no longer. Every reading man in the United States must now decide for or against liberty of conscience. Every newspaper of any influence must decide whether it will lift its voice against the iniquity which in Tennessee is outraging liberty, or whether by continued silence it will assent to religious persecution on American soil. Mr. Flower's article is a bugle call to the press of the country; how will the editors of the United States respond?

THERE is hope that the secular press will for the most part be found on the right side in this contest; but, alas! the religious press is, with very few exceptions, already committed to the support of bigotry and intolerance. It is true that comparatively few of the religious papers have openly justified the Tennessee perse-

cution, but the attitude of the denominations for which they speak is such that their position is not a matter of doubt. The great religious bodies of the land have formed a confederacy for the purpose of crushing out all opposition to their ambitious schemes for the acquisition of power, and they have found their most determined foes to be the very people who are being persecuted under the color and forms of civil law in Tennessee. The so-called Protestant churches and their organs will not, therefore, cry out against the wickedness so ably and fearlessly assailed by the *Arena*.

CARDINAL GIBBONS has written a letter to J. R. Thompson, of Chicago, declaring himself in favor of keeping the World's Fair open on Sunday. The Cardinal says:—

The Sunday closing of this spectacle would be very unfortunate for many thousands of our countrymen, who would be tempted to spend the day in dissipation. In their name I would favor the opening of the Fair Sunday afternoon to evening, with the provision that all machinery should be stopped and all mechanical and laboring work that will not be urgently necessary should cease. In this I do not see any desecration of the holiness of the day; on the contrary, those who will visit the Fair on these days will be inclined to raise their minds and hearts to Him who inspired men who produce such marvelous things.

When Cardinal Gibbons wrote to Mr. W. F. Crafts some two or three years since declaring in favor of a national Sunday law, the then field secretary of the American Sabbath Union promptly added the 7,250,000 Roman Catholics in the United States to the number of petitioners for a national Sunday law. Will the American Sabbath Unionists now admit on the strength of the Cardinal's letter to Mr. Thompson that all the Catholics are in favor of an open Sunday Fair? And if not, why not?

It is said that in Canada 230,000 more persons reported themselves to the census takers as Presbyterians than can be found on the roll of Presbyterian Church books. If the Canadian Presbyterians would only adopt American Sabbath Union methods of counting, this thing would be reversed, and the church would soon be claiming a membership of at least 230,000 more than the census takers, or even the tax collectors or death could find.

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Volume 7 of THE AMERICAN SENTINEL closes with this number. The initial number of Volume 8 will bear date of January 5, 1893. We will issue no paper next week.

In a "Round Table of Good Reading" in the *Christian Statesman*, Oct. 8, 1892, the editor-in-chief, Mr. W. F. Crafts, sets forth the following:—

It would not do the average American a bit of harm to be put through a course of genuflections and prostrations after the Greco-Russian style. It might help to moderate some of his impudence to be made to kneel oftener; even to get his face fairly in the dust, as I have seen in the case of well-dressed ladies, black-coated civilians, and officers in gold lace, as well as poor folks.

And it is into the hands of such men as this that the governmental power of the United States has been surrendered! Doubtless the people will discover it when it is too late for deliverance from the cruel exercise of it.

A CORRESPONDENT writing from Alma, Mich., under date of December 6, says:—

This place has just been visited by Rev. W. F. Ware, Secretary of the so-called American Sabbath Union. Mr. Ware spoke on the evils the Church had to contend with. The first evil was the non-attendance at church of their own members. The cause of this, he said, was, first, the running of Sunday trains and Sunday excursions, Sunday picnics and Sunday papers. Then the Sunday saloons and the train of evils that follow them, such as the great strikes.

Then leaving these without suggesting a remedy, Mr. Ware attacked the Seventh-day Adventists, which, according to his idea of evil are worse than all the rest, from the fact that "they are not law-abiding citizens." In proof of this he cited his hearers to the State of Tennessee, where they have good Sunday laws, where four men had been put in jail and worked in the chain-gang and still would not obey the law. He also stated that they were not "evangelical" because they believe that the spirit can not live without the body. And then came the remedy for these evils, the repeal of the exemption clauses in the States where they exist. When this is done, which he said would surely be, then "the sect which has its head-quar-

ters at Battle Creek must die and be buried without a coffin."

This shows the animus of Mr. Ware's work. It is not the first time that he has given expression to just such sentiments. But he should possess his soul in patience. Persecution has not yet killed the Adventist sect in Tennessee, in fact, it has had thus far the contrary effect; and as our correspondent remarks, "he may find that they will die as hard in Michigan as in Tennessee."

An Interesting Mass-meeting in Chicago.

THE AMERICAN SABBATH UNION ROUTED
BY THE SEVENTH-DAY ADVENTISTS,
AND THE TABLES TURNED IN
FAVOR OF RELIGIOUS LIB-
ERTY FOR ONCE.

DECEMBER 13 and 14, 1892, the American Sabbath Union, an organization formed conjointly by some of the leading religious denominations of this country for the enforcement of Sunday observance by law, held its fourth annual session in the city of Chicago. According to previous arrangements mass-meetings were held in four of the largest churches of the city Tuesday night, December 13, at each of which certain of the leading speakers and workers in the Union gave addresses, giving their reasons, if reasons they may be called, for enforcing Sunday observance by civil authority, for desiring to close the World's Columbian Exposition on Sunday by act of Congress, and inveighing against Mayor Washburn, the local Fair Directory, and all others who have dared to ask or petition Congress to repeal its Sunday-closing act of last July.

One of these meetings was held at the South Park Methodist Episcopal Church, corner South Park Ave. and Thirty-third St., and Rev. H. H. George, of Beaver Falls, Penn., who is general field secretary of the American Sabbath Union, was the leading speaker appointed for this place for the evening. A moderately sized audience, consisting of perhaps not far from one hundred persons, assembled in the spacious church to listen to what was to be said. With Rev. H. N. Axtell, of the Methodist Church, in the chair, Mr. Day, State Secretary of the Union for Indiana, opened the meeting by reading a portion of the 17th chapter of Jeremiah, and offering prayer. Rev. Mr. George spoke quite

enthusiastically for a time in regard to the work of the Union, directing his remarks chiefly to the Sunday closing of the World's Fair, and the petition which has recently been gotten up and quite extensively circulated for the repeal of the Sunday-closing act of Congress, and the opening of the Fair on Sunday, with the machinery stopped and religious services provided for within the gates. For Congress to repeal its action touching this matter he thought would be a long stride heathenward, and a fatal blow to an institution upon which more perhaps than any other, he said, the Republic rested.

Following Mr. George's address, Mr. Locke, a merchant of Englewood, spoke for a short time upon the aspect of the laboring men and the Sunday rest, after which a series of resolutions was introduced for consideration and adoption. The resolutions consisted of a protest against Congress in any way rescinding its act for closing the World's Fair on Sunday, and a gentle suggestion to Mayor Washburn that in going to Washington and championing the Sunday opening cause he was not attending to his business and would better be home enforcing the Sunday laws of his State and city. The resolutions were put to vote without discussion or comment, and to the evident astonishment of Mr. George and his friends the "noes" seemed to have it. A rising vote was called for, which developed the fact that by actual count a majority of ten or fifteen of those present were opposed to the adoption of the resolutions.

WANTED TO HEAR THEIR REASONS.

The gentlemen who had presented and read the resolutions at once requested that some one of those who had voted against their adoption be called upon to state his reasons for voting thus; in response to which a call was made for "Mr. Jones." What followed soon developed the fact that Alonzo T. Jones, editor of THE AMERICAN SENTINEL, of New York, a paper uncompromisingly opposed to religious legislation, was in the audience, and that the South Park M. E. Church being in the vicinity of a considerable population of the religious denomination known as Seventh-day Adventists—a people coming to be quite well known as ardent champions of religious liberty and opposers of governmental interference in matters of religion,—quite a number of these had come out to see and hear what was going on, though, as they stated, with

no preconcerted plan to "pack" the meetings. On account of the inclemency of the weather and an apparent indifference on the part of that class which it might naturally be supposed would be largely represented at a mass-meeting of this kind, the Adventists, contrary to their own expectations, as they afterward stated, found themselves in the majority. And inasmuch as the meeting was a mass-meeting, and all present were called upon to vote, this people, expressing themselves in accordance with their conscientious convictions, necessarily voted the resolutions down, and unceremoniously and quite unexpected turned the scales of the American Sabbath Union against itself.

THE REASONS GIVEN.

Mr. Jones being called upon, begun by explaining why he and his people had voted against the resolutions. He said that so far as the opening or closing of the Fair on Sunday was concerned they would not turn their hands over whether it was opened or closed; but that they were opposed to the resolutions presented, as the resolutions were a protest against Congress repealing an unconstitutional act. He stated that Sunday legislation was religious legislation and religious legislation wholly, citing in proof the fact that the Sunday closing measure was asked for upon the ground of the fourth commandment, as interpreted by Congress, and statements of Senator Hawley and the Senate Chaplain at the time the measure was secured. Though at first denied by several in the audience, Mr. George admitted this to be so, as his own argument had already abundantly proved.

Mr. Jones then proceeded to show that the powers of the general Government were delegated powers only; that according to the Tenth Amendment to the Constitution, the powers not delegated to the general Government were reserved either to the States or to the people, and consequently inasmuch as the Government had never had delegated to it the power to legislate upon religion and religious questions, Congress had no right whatever to legislate upon this subject. He further declared that the Government was positively and expressly forbidden to legislate upon such matters by the First Amendment to the Constitution which says, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof;" and that therefore Sunday legislation on the part of the Government was unconstitutional, and that those who by threats of loss of votes had secured such legislation had forced Congress to override the supreme law of the land, as Article Six of the Constitution declares the United States Constitution to be; and it was consequently with ill-grace they were pleading for obedience on the part of others to minor laws.

A third point made, was to the effect that Mr. George and the National Reform Association to which he belongs know this legislation to be unconstitutional, for, for the last twenty years and more they have been laboring to secure a religious amendment to the Constitution, in order that this very kind of legislation might have an "undeniable legal basis in the fundamental law of the land;" but that having secured the legislation without first having secured the amendment, they could not possibly be ignorant of the fact that the legislation is unconstitutional. This

fact Mr. Jones made very emphatic and clear, and no attempt was made by Mr. George in his reply to answer it.

In conclusion, Mr. Jones remarked that although not affecting the principle of the legislation involved, it was nevertheless a fact that Sunday was not the Sabbath of the Bible anyway; that Saturday, the seventh day, was the Sabbath of the fourth commandment, and not Sunday, the first day; and that the American Sabbath Union was therefore not only overriding the supreme law of the land, but the supreme law of the universe.

This sort of argument was rather too much for Mr. George to take gracefully. When he got the floor again he said he smelled an odor similar to that which he encountered while lobbying with Congress last summer, and expressed his opinion of the Seventh-day Adventists in terms not the most complimentary, accusing them of being "anarchists," and thanked the Lord there were so few of them in comparison to the "forty millions" of people he claimed were behind him and his cause. He cited them to the Haymarket rioters, of Chicago, a few years ago, and to their fate, and although admitting the right of the Adventists to attend the meeting, seemed much incensed at its taking the turn it did, and the resolutions thus failing to carry.

"THE BATTLE OF THE GIANTS."

The chairman of the evening, Rev. Mr. Axtell, it must be said to his credit, kept his balance well, and allowed fair play all the way through. Several turns were taken by the speakers, both of which were ready and forcible in their utterances, and both being exceptionally tall and well-built, the scene altogether reminded one of what modern history styles the debates between Lincoln and Douglass, "the battle of the giants." It was indeed an interesting occasion, and religious liberty for once in these days of departure from truth and justice, gained a decided victory. A few others participated in the discussion, which lasted until half past ten o'clock, when Mr. George and his friends withdrew from the scene with anything but an air of triumph. They had evidently encountered not only numbers but arguments which they could not successfully meet.

The Seventh-day Adventists evidently had as much right to attend and take part in this meeting as any other people, it being advertised as a "mass-meeting;" especially is this so in view of the fact that they were invited to speak and give their reasons for their action. But the chagrin which this defeat caused and the indignation which it created in the American Sabbath Union may be understood to some degree from the following statements made by members of the Union in its meetings at the First Methodist Church, the following day. Rev. Mr. McLain styled the course of the Adventists "disorderly conduct," and when a proposition was made to send a telegram to the House Committee on the World's Fair, announcing the result of the four mass-meetings, he further remarked:—

I think the facts ought to be stated that we had four meetings; but in a surreptitious, and, in our judgment, a very unbecoming way, through an organized effort on the part of the enemies, they undertook to capture one of our meetings; and that very thing made public will heap contempt on any such course. I believe it ought to be made public; and I believe we ought to enter a vigorous protest against any such imposition in a line of this sort. I am very much opposed to any such course.

That a few men, calling themselves men, should come into a meeting organized properly as we had organized that meeting, and show themselves in that manner, ought to be treated with indignity and contempt, and the Government ought to know about it, that is the Committee [the House World's Fair Committee] ought to be notified in regard to it; and it ought to be shown to the people the unfair and improper methods used by those who are opposed to this movement.

Following these remarks the secretary of the convention, Mr. Thompson, of Ohio, said:—

If the committee on resolutions should bring in a resolution to censure these people I think it would be entirely proper.

Such are the illiberal sentiments and such the animus of the "Union" which is seeking to maintain what it has already secured from Congress in the way of closing the World's Fair on Sunday, and to force upon the people its ideas of religion and the Sabbath by law.

ADVENTISTS NOT SURPRISED.

It may not be inappropriate just here to state that such treatment as is indicated by the utterances just quoted, as well as the charge of "anarchy" made by Mr. George, is no surprise to the Seventh-day Adventists. For years they have not only been looking for this very condition of things to be brought about through a controversy over the Sabbath question, but predicted that these very charges would be made against them in consequence of their loyalty to God and his commandments. The following paragraph from a work published by them as long ago as 1884, entitled, "The Great Controversy Between Christ and Satan" (Vol. IV., p. 409), is in evidence upon this point:—

Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment-keepers will be censured and misrepresented. A false coloring will be given to their words; the worst possible construction will be put upon their motives.

And in the same work (pp. 444, 445) the statement is further made that,—

In the last conflict the Sabbath will be the special point of controversy throughout all Christendom. Secular rulers and religious leaders will unite to enforce the observance of the Sunday; and as milder measures fail, the most oppressive laws will be enacted. It will be urged that the few who stand in opposition to an institution of the Church and a law of the land ought not to be tolerated, and a decree will finally be issued denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor the divine precepts.

From these statements it is evident that this people are not ignorant either of the nature of this movement to establish Sunday as the Sabbath of this Nation and enforce its observance upon the people, or of the bitter persecution that is finally to result from it. Two further paragraphs from the same work (page 410) are so much to the point we insert them here:—

The dignitaries of Church and State will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth, and in order to secure public favor, legislators will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience,

which has cost this Nation so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet's words: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Our land is in jeopardy. The time is drawing on when its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will by a national act give vigor to the corrupt faith of Rome, and thus arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps we are already approaching this period. When Protestant churches shall seek the support of the secular power, thus following the example of that apostate church, for opposing which their ancestors endured the fiercest persecution, then will there be a national apostasy which will end only in national ruin.

These predictions are in rapid process of fulfillment. The statement that "in order to secure public favor, legislators will yield to the popular demand for a law enforcing Sunday observance," has already been fulfilled. Every one who is acquainted with the facts knows that this is exactly the ground upon which the Sunday closing of the World's Fair measure was secured from Congress last summer. Threats of loss of votes upon the part of the churches, and the acknowledged fear on the part of the legislators that to refuse to comply with the demand of the churches would not be "wise statesmanship" and would endanger the likelihood of their "coming back here again" were precisely the elements which conspired to accomplish the unconstitutional result.

Thus, clearly have the course and results of this movement been marked out in the literature of this people. In conclusion, we wish to ask the reader, in view of all the facts in the case, and of your own eternal interests, upon which side of this controversy do you think it wise for you to stand?

W. A. COLCORD.

One Day's Political Religion in Congress.

THE proceedings of the second session of the Fifty-second Congress are already characterized by many of those incidents which would be apt to such a great council of religion as Chaplain Butler of the Senate declared that body resembled when discussing the Sunday closing of the World's Fair.

Number 6, of the *Congressional Record* begins with "Prayer by the Chaplain, Rev. J. G. Butler, D.D." Under its second sub-head—"Petitions and Memorials"—such documents are reported as presented by twenty-one different senators, nine of whom offered petitions upon religious subjects; one marked example being recorded as follows:—

MR. PEPPER.—I present a paper intended to be in the nature of a petition, but it refers to several different matters that are not cognizable by one committee, and I will briefly state its purport.

It is first an expression of thanks to God, and to both Houses of Congress, and to the President for the passage of an anti-lottery law, and prays for the passage of the Hatch-Washburn anti-option bill.

The next paragraph is a petition praying this body to stand by its action on the closing of the World's Fair on Sunday, and not to retrace its steps in relation to the sale of intoxicating liquors on the World's Fair grounds.

The next paragraph is a petition to Congress praying for legislation to restrict immigration by consular examinations, educational tests, and a high tariff on immigrants.

The last paragraph is a petition to Congress and to the President to accomplish the submission of the proposed Sixteenth Amendment, forbidding

State Legislatures (as only Congress is now forbidden) to unite Church and State, and especially forbidding what is the very essence of such union, namely, sectarian appropriations.

This paper comes from the Presbyterian Church of Washington, Kan., and inasmuch as it relates chiefly to matters that concern the Columbian Exposition, I move that it be referred to the Select Committee on the Quadro-Centennial.

The motion was agreed to.

MR. DOLPH.—I present a copy of the petition just presented by the Senator from Kansas [Mr. Pepper]. It is a petition from citizens of Milton, Oreg. I move that the petition be referred to the Select Committee on the Quadro-Centennial.

MR. PLATT.—What is the nature of the petition?

MR. DOLPH.—I say it is a copy of the petition which has just been presented by the Senator from Kansas, but from a different place. He has fully stated its contents, but I can give the contents if the Senator from Connecticut desires it.

MR. PLATT.—Just in a word.

MR. DOLPH.—It starts out with the following resolution:—

Resolved, That we rejoice and thank God, and Congress also, with the President, for the Sabbath closing of the World's Fair.

It authorizes our presiding officer to forward this and the following resolutions to the President and through our congressman and the senators residing nearest to us to both Houses of Congress, in duplicate.

It resolves further:—

That we also express our heartfelt thanks to God and to both Houses of Congress, and to the President, for the passage of the anti-lottery law some months since, and to the House for the passage of the Hatch-Washburn bill, which we hereby petition the Senate and President to complete and so suppress gambling in foods.

The paper also embraces the following resolution:—

That we petition Congress to renew its rescinded action excluding liquor-selling from the World's Fair, taken in the last session by both Houses, on the temperance ground alone, but now called for with the added reason that to allow the carrying out of the Directors' contracts for the sale of liquor would violate two laws of Illinois, and so the act of Congress by which the Fair was instituted, and which requires that the State law shall be observed in the contracts and conduct of the Fair, to which violation of State and national laws we urge the President, after due investigation through the Attorney-General, to call the attention of Congress.

Then there is the following resolution:—

That we petition Congress and the President to accomplish the submission of the proposed Sixteenth Amendment, forbidding State Legislatures (as only Congress is now forbidden) to unite Church and State, and especially forbidding, what is the very essence of such union, sectarian appropriations.

MR. PADDOCK.—It seems to me that the petition should go to the Committee on Education and Labor. It is a typewritten petition, and it is not unlikely that a large number of such petitions will come here.

MR. DOLPH.—This petition was adopted at a public meeting held at Milton, Oreg., and is signed by the presiding officer of the meeting.

THE VICE-PRESIDENT.—What reference shall be made of the petition?

MR. PADDOCK.—I think it should be referred to the Committee on Education and Labor.

MR. DOLPH.—I have no objection to that reference.

THE VICE-PRESIDENT.—At the request of the Senator from Kansas [Mr. Pepper] a similar petition presented by him was referred to the Select Committee on the Quadro-Centennial.

MR. PADDOCK.—As the Senator from Kansas is not in the Chamber at this moment, I ask that the reference of the petition presented by him be reconsidered, and that that petition and the one just presented by the Senator from Oregon lie on the table for the present.

THE VICE-PRESIDENT.—That course will be pursued if there be no objection. The Chair hears none, and the petitions will lie on the table.

The proceedings of the House of Representatives open thus:—

THE SPEAKER, at 12 o'clock M., amid general applause, called the House to order. Prayer by the Chaplain, Rev. W. H. Millburn, D.D.

Under the title, "Bills, Memorials, and Resolutions," is the following—read and referred:—

By MR. DURBOROW.—A joint resolution (H. Res. 168) to provide for the opening of the World's Columbian Exposition on Sunday—to the Select Committee on the Columbian Exposition.

Twenty-four representatives presented petitions from their constituents; of these, thirteen referred to religious matters.

The remarkable blanket petition which occupied the attention of Senators Pepper, Dolph, Platt, Paddock, and the Vice-Pres-

ident to the extent of a column in the *Congressional Record*, as quoted above, is a good example of the religio-political atmosphere with which the church party of this country is striving to envelop the "great national council." As Senator Paddock tells us also, "It is not unlikely that a large number of such petitions will come here."

The devout thanks of these petitioners seem to be about equally divided, with blasphemous impartiality, between God, Congress, and the President. From their point of view, of course, this is not blasphemy, but highly proper; for they look to Congress as being the vicegerents of God on earth, to legislate and enforce the petitioners' interpretation of God's moral laws. Therefore there is to them no blasphemy and no inconsistency in this vast hotch-potch of devotional expression to their threefold divinity, the supposed tutelary deity of the American Sunday, God, Congress, and the President, and those civil measures, the Hatch-Washburn anti-option bill, the anti-lottery law, the prohibition of liquor selling at the World's Fair; and then to add a closing clause which shouts aloud with derision at their opening paragraph:—

That we petition Congress and the President to accomplish the submission of the proposed Sixteenth Amendment, forbidding State Legislatures (as only Congress is now forbidden) to unite Church and State, and especially forbidding, what is the very essence of such union, sectarian appropriations.

How is it possible that senators, long experienced in public life, and presumably fully conversant with the proprieties of civil affairs, can accept with unconscious gravity such ridiculously inconsequential inconsistencies, and fail to see either their inaptness to civil affairs or their glaring religious error?

Who will see and say, when these petitions, with which Senator Paddock tells us Congress is to be flooded, are considered in committee, that the last paragraph of this petition reminds Congress that it can not do, and prays that it restrict the States from doing, just what in the first paragraph it thanks God, Congress, and the President, has been done?

W. H. M.

The Secret is Out.

It has been suspected that those people who so ardently advocate the revision of our Constitution so as to recognize Christianity as a part of the common law of the land, had something more in their mind than devotion to the pure principles of Christianity, and late developments go very far to confirm the conviction.

At the constitutional convention of North Dakota, held in the year 1889, Rev. Mr. Wylie, one of the secretaries of the American Sabbath Union, who appeared before that body, said, substantially: "As Americans we deny the old doctrine that kings rule by divine right, but we believe in the other doctrines, that the people have a divine right to rule; and since God is the source of all authority to the people, and since the Church of God, only recognizes that source, and is therefore the better element in the State, it follows that in order to have good government the Church should be the ruling power." We are to infer that the reverend gentleman believes that those men who are members of Christian churches should have the preference for all places of trust in the legislative,

the executive, and the judiciary, as well as in the army and navy, and the police departments of the Government.

At a meeting of the National Reform Association, recently held in the city of Philadelphia, the same gentleman used the following language:—

The Supreme Court of the United States has decided that this is a Christian Nation, and that is true of the people, but not of the Government. The Constitution does not recognize Christianity, and therefore is not Christian; and the consequence is that Christian men who enter politics are compelled to live a double life; in social life they conform to the customs and usages of the Church, but in their political life they must of necessity become schemers, and wire pullers, and the Church is filled up with this class of men.

It was evident that the speaker held that all this was the result of the fact that the Constitution of our country failed to give preference to these so-called Christian men, for he proceeded to say:—

However much we esteem the Constitution, we recognize that it has grave defects, and should be amended so as to be in harmony with the fact that this is a Christian Nation.

That is to say, the Constitution should be so amended as to give preference to Christian men for all desirable places in government, and by this means those Christian statesmen will be delivered from the temptation to become wire-pullers and schemers, and from degenerating into political demagogues, by coming into competition with the other fellows.

The people who are advocating this theory, seem to forget that when the Constitution shall be so changed as to give preference to Christian men, that then the other fellows will be sorely tempted to become "Christian" in order to share the spoils, and instead of the Church being reformed it will have within its embrace all the rest of the wire-pullers, and the conflict will still go on.

This certainly is a novel plan for reforming the Church, but it is not entirely new, it has, however, not been made use of in this country since the days of Puritanism, and since our fathers put that clause into the Constitution forbidding that any preference should be given to men on account of their religious belief. In all other countries it has been the curse, both of the Church and the State, and will produce the same results in this country if the experiment is tried.

A Christianity that does not have power to keep men pure when it is not legalized, would not be worth legalizing, even though it were right to so unite politics and religion.

The real difficulty is not with Christianity, nor the Constitution, but with the men.

Is it not fair to infer that these so-called Christian statesmen, following the example and spirit of the times, have allowed their selfishness to so far get the better of them that they are not willing to remain on an equal footing with other men, but are seeking a monopoly for themselves, a legalized preference over all other men, thus revealing their supreme selfishness, for no other class of men in this country has ever had the effrontery to demand the right to rule to the exclusion of all others.

This demand is not born of the spirit of him who said, "My kingdom is not of this world."

When the legislative department of this country shall have enacted righteous laws that bear equally upon all the people, the executive be faithful to see that the laws are righteously administered, and

the judiciary render just and equal judgment,—certainly not till then, if then, can we justly set up the claim of being a Christian Nation; but this can not be attained by merely creating an aristocracy calling itself Christian, from a class of men professing themselves for political profit to be Christian.

ALLEN MOON.

A Confederacy.

IN a discourse delivered on Columbus Day in Hillsdale, Mich., Rev. A. E. Craig stated during the course of his remarks that he was looking for a great American church, and that it would be formed by the Catholics taking the best of their churches, the Episcopalians the best of theirs, the Presbyterians, the Congregationalists, the Baptists, Methodists, etc., taking the best of theirs, and inscribing on their banners, "Unity."

If these churches were being melted together by the Spirit of Christ, and forming one body, it would certainly be very encouraging and desirable for the Christian. But when this "unity" is simply a confederation to enforce their dogmas and decrees by securing the aid of the State, it is, not only to the genuine Christian but to every American citizen, a question that is the most serious of anything that confronts us at the present time. All history shows that large ecclesiastical combinations entering the realm of the State, and securing and enforcing ecclesiastical laws, has resulted in great evil. And that the combining of these various organizations is tending in the direction of encroaching upon the State, and that it will ultimately end in an attempt to force the consciences of men, must be clear to those who have been watching the recent trend of events.

A. O. TAIT.

The Reign of "the Saints."

IN reading a recent number of the *Christian (?) Statesman* (that of November 26), I find enough anti-Christian theology, and enough anti-American politics, if practically carried out in our land, to utterly ruin both Church and State, subverting our Federal Constitution, and building up over the grave of American liberty, a perfect image of the old time papal despotism.

In an article entitled, "Why Covenanters are Political Dissenters," Mr. J. M. Foster gives as the first reason, "God is not recognized as the sovereign." "The Declaration of Independence assumes that rulers derive their just powers from the consent of the governed." So this that has come to us through the experiences of millions is only an assumption. In the place of this sublime truth which universal history declares to lie at the very foundation of all civil liberty, Mr. Foster would revive the old theory of the divine right of kings and rulers; for he immediately adds, "Rulers are God's ministers. They represent God. Their authority comes from him."

Of course if rulers represent God, and not the people, and their authority comes from him, and not from the people, then they are responsible only to God and not to the people for the exercise of that authority. Every student of history knows that this always has been and still is the underlying principle of every oppressive

despotism. From the ancient tyrants of Assyria and Rome to the modern autocrat of Russia, every despotic ruler has thus sought to give to his iniquitous decrees the authority and sanction of Deity. Nor does Mr. Foster evade the force of this by saying, "God's method of communicating this authority is through the people. The whole truth is: 'Whom God and the people choose.'"

The voice of the people is here made the voice of God, and that too in things pertaining to God and his worship. This is a revival of a pagan proverb. The truth of the Bible is that the people persecuted Noah, the people crucified Jesus. The people have in every age put to death God's prophets and apostles, leaving posterity only to build their sepulchres and do them honor. Neither the people nor their rulers are supreme in matters pertaining to the moral government of God, but God himself; and his will is not revealed to any chosen rulers simply, but to each individual soul, by his Spirit, and through his word.

The second reason given why Covenanters are political dissenters is "that Christ is not recognized as the King of kings," and the failure to recognize him as such in our Federal Constitution is "treason against the Constitution of Christ." Just what the "Constitution of Christ" is, the gentleman fails to inform us. The nearest approach to a Constitution for a civil State in all His recorded words, is where he teaches the total separation of Church and State by saying: "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's," and in that other place where he plainly and solemnly declares, "My kingdom is not of this world." Both of these declarations the Covenanters seem to have forgotten; and so they present themselves to the world as the spiritual descendants of the unbelieving multitude who sought to take Christ by force and make him king.

Jesus came from the highest heaven, stooping in infinite love to lift up humanity, till even in this poor world, he was a wanderer without where to lay his head.

The human representatives of Christ, have exalted themselves above all humanity, both people and kings, till climbing up into the very seat of God, they claimed the power and the right, by their own poor human authority, to change the divine law. Jesus was the Christ. The popes have by this very exaltation proved themselves ANTI-Christ. Yet they were the logical result of that theory of government which the *Statesman* is seeking to revive. Revive that theory, and in the place of our civil rulers, we should soon again have these theocratic despots.

From another article in the same paper I clip the following. The article is entitled "Christian politics":—

Now let a single presidential canvass be conducted with the American people, on a platform which frankly acknowledges the Lord Jesus Christ as sovereign in political affairs, for servants tried and true of Christ for these chief places; let every issue be in the platform that Christ in his providence demands by placing it in national life; let them all be argued before the people by the press and speakers bringing them to the infallible test of the law of Christ; appealing to reason, conscience, love to God, love to man, love of country, love of righteousness, hate of evil, etc., etc., and would it not be one of the most tremendous instrumentalities to educate the whole people in the knowledge, love and obedience of Christ?

This looks at first thought very plausible, as error often does, but it wholly disregards Christ's declaration that his kingdom is not of this world. More-

over, it has been tried again and again, tried with the same glowing anticipations of a glorious result. All these religious motives and feelings were appealed to, to secure the election of the so-called "servants of Christ true and tried." These things were all discussed publicly and everywhere, —discussed till the discussion was parodied in the pagan theatres, and the emperor's statues in the public squares were broken down in the heat of the conflict that ensued from this Christian (?) discussion, —discussed till, says the historian, "if you enquire the price of bread in a bake shop you are told, 'The Son is subordinate to the Father.' Ask if the bath is ready, and you are told, 'The Son arose out of nothing.'" —Stanley.

What was the result of all this? Instead of ushering in the peaceful reign of Jesus and his saints, it ushered in the reign of the popes. Instead of introducing an era of quickened consciences, and universal enlightenment, it introduced the Dark Ages of ignorance and spiritual death. It would do the same again. These theocratic enthusiasts do not expect Jesus to come and reign in person. They assume to themselves the title of "his saints," and their narrow creed, they dignify with the sounding title of Jesus' law. Give them their way, and it would be they, and not Jesus, who would reign. *The difference is immense.*

When Cromwell sought to disband the Parliament, that he might elect a new one more favorable to his schemes of theocratic usurpation, he called a council of the officers of the army. The council was divided. General Harrison assured them that by dissolving the Parliament, Cromwell only sought to make way for the reign of "Jesus and the saints." "Major Streater alluding to Cromwell's ambitions, briskly replied: 'Jesus ought then to come very quickly, for if he delays it till after Christmas he will come too late, and will find his place occupied.'" —Hume.

Shortly after, Cromwell in person with his army to support him, dissolved this Parliament, and then another was elected composed of "the saints." The leader was called "Praise God Barebones," and from him, the Parliament was called "Barebones Parliament." Says the historian: "Though the English nation be naturally candid and sincere hypocrisy prevailed then among them beyond any example in ancient or modern times." —Hume. All their iniquity was checked and sanctified by prayer and fasting. Soon, however, the spirit that was guiding them all, failed to guide the Parliament and Cromwell in the same direction; so Cromwell sent a detachment of the army under Gen. Harrison to dissolve that Parliament. Coming to the House of Parliament, Harrison entered, and asked them what they were doing there. They replied, "We are seeking the Lord." Then, said the General, "You may go elsewhere, for to my certain knowledge, he has not been here these many years."

This all is but a faint picture of what will be again when the National Reformers seek to usher in the reign of Jesus and his saints. It would be far more modest for them to leave that herculean task to Jesus himself, who will certainly accomplish it in due time.

The third reason given by Mr. Foster for dissenting, is this, "The Bible is not recognized as the foundation of all law." Suppose we recognize the Bible as such, and make that recognition practical. It

would do away with all evil legislatures, and place the clergy of the country in their place to interpret the divine law in harmony with their varied creeds. The executive officers would then be but the official enforcers of the clerical will. How long would it be before ecclesiastical courts and synods, would, as in olden time, try cases for heresy, and then turn them over to the civil (?) power for punishment. The theocratic schemes of these self-styled reformers, have in them that which would subvert every department of the Government, legislative, judicial, and executive, and put all the power in the hands of the clergy. It is but too evident to every thoughtful mind, that these gentlemen are seeking for worldly power to accomplish their ends; and in so doing they are denying the sufficiency of the power of God.

G. E. FIFIELD.

Methodist vs. Adventists.

ONLY a short time ago we chronicled the fact that a Seventh-day Adventist had been arrested and fined in Kent County, Md., on complaint of a Methodist minister for husking corn in his own field on Sunday. It seems that this minister has not a monopoly of Methodist intolerance, for now comes a paper from the same State containing the following notice from another minister of the same denomination:—

The undersigned, with the fear of God and the public good before his eyes, would call the attention of all Christians, whether Protestant or Catholic, that there is a man canvassing in Talbot County, seeking to sell a book called, "Bible Readings for the Home Circle," and he is also talking against the observance of the Lord's day. The book is in the interest of the Second or Seventh-day Adventists. Christians, beware of his craftiness and book.

Yours, J. D. LECATES,
Pastor of the Tighlman M. E. Church.

The foregoing copied from the Easton, Maryland, *Gazette* of Dec. 3, 1892, shows the bigotry and intolerance of those who uphold the "American Sabbath." Finding nothing in the Scriptures to sustain them, they seek by putting such notices as this into the papers to keep the people from reading or finding out the truth for themselves. The way in which it is written should show to anyone that Mr. Lecates himself knows nothing about what he is trying to warn the people against, and is therefore not capable of judging even for himself.

As for his charging the Adventists with breaking down the Lord's day, he is entirely mistaken in thinking thus; for that is just what they do not do. The Bible says that "the seventh day is the Sabbath of the Lord;" and in Isa. 58:13, 14, we read: "If thou turn thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." The Adventists are trying to show the people that the so-called "American Sabbath," or Sunday, is not the Sabbath of the Lord, but that it is a man-made institution. The book against which this minister warns both Protestants and Catholics says nothing about the Sabbath that the Bible does not say. Mr. Lecates is simply warning people against reading the Bible, except through his eyes.

A Blow for Civil Supremacy of Religion.

THE order of the day just at present seems to be more or less pronounced religious war. The contest over the Sunday closing of the World's Fair is making itself felt in Congress and throughout the whole country.

In Toledo, Ohio, there is a bitter combat between Protestants and Roman Catholics over the public school question. Protestant antagonism to the Hebrew is also manifest in this case, as appears from this paragraph in the published report of the trial of one of the members of the Board of Education of the city for unjustly seeking the dismissal of teachers who were Roman Catholics. The paragraph reads:—

Miss Humphrey, another East Toledo teacher, testified that Scott said Kuhn (a Hebrew member of the board) had taken advantage of his (Scott's) absence to appoint Miss Sugarman, a Jewess, and that he (Scott) had no more use for a Jew than for a Catholic.

Further examination developed such a condition of things as this:—

Professor Hutchinson, assistant superintendent of schools, testified that Dr. Scott asked for a list of the Catholic teachers employed in the city. The list was furnished. The doctor remarked that he wanted to get rid of the Catholic teachers, and he (Hutchinson) had remarked that Miss Sullivan was one Catholic that should be kept anyway, owing to her excellence as a teacher. Mr. Hutchinson continued: "Dr. Scott wanted a Miss Beall removed, saying she was a Catholic. He also told me Miss Sugarman must not get a school. I asked him how he would prevent it if she passed the examination. He said: 'Has she got her certificate yet?' I replied, 'No, but she will.' Then he said: 'She must be marked down so low she will not get a certificate. Compton should do that; I would do it myself if I dared.'" Professor Hutchinson admitted belonging to a secret anti-Catholic society, therefore his testimony was certainly not swayed by religious bias in favor of the Catholics.

This is significant. The assistant superintendent of schools a member of a secret anti-Catholic society! Oath-bound to discriminate on religious grounds against a religious sect! Members of the Board of Education, the member on trial, no doubt, as well as others, belonging also to the same organization! Such conditions as these immediately bore their legitimate fruit as this shows—the closing paragraph of the same report:—

The city is greatly excited over the affair, which is dished up in the daily papers to the extent of pages. Several bloody affrays have resulted from the excitement, and neighbor is arrayed against neighbor, according to their sympathies.

The same sectarian contest, from a different point of view, crops out in this State; a dispatch from Saratoga says:—

There is commotion in Waterford, this county, over the reading of the Bible in the public schools. Father Emmett, of St. Mary's Church, of Waterford, demanded of Superintendent Falconer that he order the teachers to cease reading the Bible, on the ground that to do so was against the law. The superintendent declined, saying he could only act on the orders of the Board of Education. Then Father Emmett went to some of the teachers and ordered them to discontinue reading the Scriptures in school; and they stopped doing so. Last evening the priest sent a letter to the Board, calling their attention to the fact that the Bible was read in the schools, with a request that its reading be ordered discontinued. The Board deemed the demand of Father Emmett "discourteous and impudent," and entitled to no consideration, as this priest is not even a legally qualified voter in the school district. The Board passed a resolution instructing the teachers not to obey any orders or instructions except those of the Board and the school superintendent, and threatening instant dismissal if orders from "outsiders" were obeyed. *The Protestant Clergymen of Waterford have held a union meeting.*

In Pittsburg the preachers have undertaken to dictate to the city government,

and control the policing of the city. In this city Rev. Dr. Parkhurst has thrown down the gauntlet, without reservation, and the war between himself and his society, and Police Superintendent Byrnes is now to the death.

The war is certainly on already, in not a few phases. It is a contest for sectarian supremacy over Congress, the World's Fair and the Nation, for supremacy over other sects, and for control of the policing and municipal government of cities.

This is a new revolution. The aristocracy of religion is making it *coup d'état*.
W. H. M.

A Congressman's Impudence.

CONGRESSMAN MORSE of Massachusetts has written an open letter to Bishop Potter which is a regular curiosity in its way, coming as it does from a member of Congress to one of the most prominent ecclesiastics in the country. The Congressman writes to the Bishop, as follows:—

To the Rt. Rev. Bishop Potter.

REVEREND SIR: All the members of Congress are in receipt of a very adroitly written letter signed by the President of the World's Columbian Exposition at Chicago, giving reasons for and asking for the repeal of the proviso accompanying the appropriation of two and one-half millions by Congress, providing for the closing of the Exposition on the Lord's day. This letter is remarkable for what it does not say.

First, it does not say that the petitions asking for the repeal were circulated largely by the liquor dealers of Chicago, anticipating a harvest from the thousands of additional patrons who would be brought to the city from the surrounding towns and cities on the Lord's day.

Secondly, it is entirely silent in regard to hundreds of excursion trains that would be run in Chicago on the Lord's day, bring a motley crowd of Sabbath breakers, requiring the labor of thousands of additional employees on the railroads, who have petitioned against the Sunday opening.

This petition is entirely silent in regard to the fact that the unanimous voice of the churches and Christian people of Chicago (at least of the Protestant churches) is opposed to Sunday opening.

It is silent also in relation to the fact that thousands, if not millions, of our countrymen, and these certainly the best of our citizens, petitioned Congress for the Sunday closing proviso.

I write this letter to say that the communication to which I have referred addressed to members of Congress, by inference at least, represents you as in favor of such Sunday opening, and uses your name as an endorser. Will you kindly advise me whether such use of your name is authorized by you?

The awful scourge known as the Asiatic cholera is at our door. God only knows what the next twelve months may develop, or who will be its victims. In this presence can we afford to offend the Almighty by a national sanction of the desecration of the Lord's day, that we were commanded to observe amid thunderings and lightnings from Sinai? The circular is very adroit. It proposes to throw a sop to the Almighty for the desecration of his day by Sunday trains and requiring thousands of employees to work, by giving an opportunity on alternate Sundays for different kinds of religious service in some part of the ground. It proposes to compensate the thousands of employees who would be required to work on that day by giving them some other day in the week.

I can not but believe that this circular does you an injustice. Whether it does or no, I trust the good people of this country will continue to petition and pray the Almighty to save us from being numbered among and sharing the fate of the States and nations that disobey and forged God, and a national sanction of the desecration of the Lord's day will be a long step in that direction.

Very respectfully,

ELIJAH A. MORSE.

Canton, Mass., Dec. 9.

This letter emphasizes the action of Congress in deciding that Sunday is the Sabbath, and that it must be kept by closing the Fair upon that day. Not only has Congress assumed to decide this question, but a member of that body takes it upon himself to practically read out of the Christian Church a prominent minister who thinks that the Fair might be con-

sistently kept open on Sunday. Thus again is fealty to Sunday not only made the test of Christianity but adherence to certain forms of Sunday observance is declared to be necessary to entitle one to recognition as a Christian. And not only so but the thunderbolts of God's wrath are invoked against those who do not honor Sunday according to Mr. Morse's ideas of propriety.

Sunday is absolutely without any standing in the Bible. That book knows it only as an ordinary working day, but lo! under the leadership of the so-called American Sabbath Union, the popular churches of the country have made its observance, and that in a particular way, the great and all-important element of Christianity, THE test of Christian fellowship! And Congress has become their allies in this matter, and a member of Congress takes it upon himself to instruct in this regard a prominent Bishop of a prominent branch of the Church!

IMPUDENCE REBUKED.

SINCE the foregoing was put in type, Bishop Potter has sent the following reply to Mr. Morse:—

Hon. Elijah A. Morse.

MY DEAR SIR: The use of my name in the circular to which your letter of December 9 refers, was not authorized by me, and if you had been governed by the courtesies which obtain among gentlemen, you would have given me an opportunity to say so before attacking me in the public prints. As it is, the course you have seen fit to take puts it out of my power to reply to your letter, further than to say that if you make public use of this note, I must request that you do so without mutilation or abbreviation.

Very truly yours.

H. C. POTTER.

New York, Dec. 13, 1892.

The caution that the note be not abbreviated or mutilated is not out of place. The ultra Sunday-closer will bear watching.
C. P. B.

A Methodist "Protest."

"THE Constitution of the United States declares the people to be sovereign; Pope Leo XIII. claims to be sovereign. The Constitution guarantees freedom and justice; the Pope attacks and tries to break down all guarantees of freedom. The Constitution forbids Congress to establish any religion; papacy demands that it alone be established by law. The Constitution guarantees freedom of speech and press; papacy denounces both as a pest and a pestilence. The Constitution guarantees a fair trial by jury; papacy urges and employs the secret tribunals of the Inquisition. The Constitution forbids cruel and excessive penalties; papacy demands torture and death for heretics and claims the right to inflict it. Is this the kind of patriots the Roman parochial school makes?"

The foregoing clipped from the Chicago *Evening Post*, of November 28, is an extract from a paper on "Roman Catholicism and the public schools" read by Rev. J. J. Tobias, pastor of Lincoln St. Methodist Episcopal Church of that city, before the Methodist minister's meeting.

Apparently it is a very honest and able protest against the encroachments of a power dominated by ideas foreign to the spirit of our American institutions, but the record of the "Protestant" denomination represented by the reverend gentleman destroys much of its force. Hear him as he declares that "the Constitution forbids Congress to establish any religion;

papacy demands that it alone be established."

When has the Roman Catholic Church demanded more in the matter of religious legislation than the Methodist Episcopal Church? Has not the Methodist Church until its last General Conference received for its religious work, money appropriated by Congress. Has she not worked for the appointment of Methodist army chaplains? Has she not in company with other professedly Protestant bodies demanded the passage of Sunday laws? Has not Methodism again and again made herself felt in the matter of elections and appointments to office?

While Rome has made herself exceedingly obnoxious to every patriotic son of America, who dwells under the protection of the stars and stripes, she has not meddled in politics to the extent that Methodism and her so-called Protestant sisters have. Alas, what a pitiable spectacle! The Methodist Church, once the pride of every devout Christian, now playing the cats-paw for Rome; spending her time and energies to compel Congress to pass a law that will fix on free America the badge of the Papacy, the special mark of Roman Catholic authority—the heathen holiday, Sunday.

The Roman Catholic Church is not making much of a stir in regard to this matter, but why should she when her former bitter enemies, her own daughters, are doing the work for her?

"The Constitution guarantees freedom and justice; the Pope attacks and tries to break down all guarantees of freedom." While no right thinking man will deny that Rome in all ages has been the enemy of freedom of thought and speech, the foe of progress, the persecutor of those whom she is pleased to term "heretics," yet will the Rev. Mr. Tobias claim that Methodism has entirely cleared herself of this characteristic of her mother?

Has Methodism never censured or opposed those in her communion who presumed to think or speak contrary to her standards? For an instance of the spirit of the Roman Catholic Church in the Methodist body, consider the case of Rev. W. E. White, of Washington, D. C. Some time ago, the gentleman attended some meetings held under the auspices of another denomination, and after a time accepted at least part of their views as being more scriptural than the doctrines he had held up to that time. Not long afterwards, in the midst of a meeting in his own church, he was notified that he was not needed, and was dismissed without a ghost of an investigation or trial; without being given an opportunity of defending himself or the position he had taken on the basis of Scripture, which Methodists claim to be the "only and sufficient" rule of practice.

This is not an attack upon the Methodist Church, but must be considered as an examination of Rev. Mr. Tobias' arguments in the light of facts. What is here said of that body of people is more or less true of all "Protestant" denominations. They are all playing into the hands of Rome.

The Constitution does guarantee freedom; look at the freedom "enjoyed" by the Sabbath-keepers of Tennessee! If Mr. Tobias will direct his attention to the movements at Rock Hall, Kent County, Md., he will see an example of the kind of freedom enjoyed by people who presume to believe differently from the

standards of Methodism. I refer to the arrest of Mr. Judefind, a Sabbath-keeper, upon complaint of the Methodist preacher in that neighborhood. Is it possible that Mr. Tobias' ministerial brethren believe that a man has a right to freedom of thought only so long as he chooses to believe according to the iron-bound creed of their particular sect? Why, that is precisely what the Roman Catholic Church teaches; and Mr. Tobias has roundly denounced that apostate body.

The Constitution does forbid Congress making "any laws respecting the establishment of any religion." Mark you, it does not say "any particular denomination" but "*any religion*," and yet many of these apparently rabid opponents of Rome are laboring with might and main, with pen and voice, with vote and pocket-book, aye, with threats of boycott, to fasten upon free America, the particular insignia of Rome.

"Consistency, thou art a jewel."

ERNEST H. RUSSELL.

Catholicism—A Feint.

ROMAN Catholicism has assumed a prominence in its relation to the political questions of our country that has given it some prestige as an issue in the late presidential campaign; not, indeed, as a distinct plank in any party platform, but as a party influence so marked as to elicit some public comment and prophecies of approaching danger.

While there is doubtless some cause for apprehension of danger from the growing power of Catholicism, it is mainly so from the fact that Protestants, so-called, have so generally ceased to protest. But while from that point arise dark clouds that are somewhat obscuring the horizon of our fair land, from another quarter, as the smoke of a pit, there has arisen an influence that has overcast the zenith of our national glory and darkened the sunlight of liberty.

The National Reform Party, so-called, with its many allies, has done more to override the Constitution of our country, and stultify the wisdom of our forefathers who so carefully framed it, than Catholicism has ever been, or ever could be, able to do, unaided by the truckling of fallen Protestantism. We can only regard it as a feint by the arch-deceiver, to divert attention from the approach of a more deadly foe.

A. SMITH.

A JEW merchant in Findlay, Ohio, has recently been informed by the city authorities that he must keep his store closed on Sunday.

In the same town one of the ministers, in a sermon delivered a few weeks since, stated that the Church was now in a position where it could say to the world, that in order for men to be placed in positions of public trust they must be Christians. The Church is not slow to claim the advantage that they gained over politicians in the recent encounters in our national Legislature. But, oh! what a Church it will be when all the unprincipled politicians flock into it for the purpose of getting the suffrages that they are now boldly told they can not have unless they are Christians. For years THE SENTINEL has been telling the people what would be the outcome of this Church and State union; and now all can see how clearly it is being fulfilled.

Protestants Largely Responsible.

THE result of the recent election has made the downfall of Commissioner Morgan certain. For some reasons, perhaps, this is not to be regretted although General Morgan's administration of the Indian Bureau has been better than that of his predecessors. When he came to office he found the Government committed to the support of a number of so-called Indian contract schools. These are nothing more nor less than denominational schools, supported out of the public treasury.

General Morgan declared his purpose to abolish the whole system, and in this he was clearly right, but by this declaration he provoked the everlasting hostility of the Roman Catholics, and it was a foregone conclusion that his political undoing was only a question of time. It is true that in taking the position that he did, General Morgan may have been influenced more by his opposition to Romanism, than by fidelity to the principle of absolute separation of Church and State; but be that as it may, it is to be regretted that the system which he endeavored to terminate seems likely to survive. But for this, the so-called Protestant churches of the country are very largely responsible. Had they unitedly denounced the evil in the beginning instead of becoming parties to it, by themselves accepting Government money for the support of their Indian missions, the peniculous system could not have survived. But now it is almost certain that it will not only live but that it will grow.

He Understands It.

THE *Circuit Rider* has this paragraph from a correspondent:—

"HONOR THE SABBATH DAY AND KEEP IT HOLY."

The 52d Congress has left a record in virtually closing the gates of the World's Fair on Sunday, and, in spite of the quibbling of some secular newspapers, will stand by its record, backed by the Christian people of this Nation. If a large mass of the people will patronize the saloons of Chicago on Sunday, instead of the churches, that will not be the fault of the Christian people. It will be a great deal better to off-set this by making the churches attractive and all welcome to the sanctuary, than by opening the gates of the Fair on Sunday and thus "doing evil" under the false supposition "that good may come." Senator A. H. Colquitt, of Georgia, who championed this cause is a member of our church and we are prouder of him than ever.

C. D. H.

The writer of the foregoing understands the matter; the closing of the Fair by act of Congress was secured by the churches, for the benefit of the churches, and the churches will reward those who cater to them in political things. The time has come when it is quite an object for candidates for office to belong to "our church," or at least to be in favor with the churches, and as a result politicians are almost tumbling over one another in their mad haste to secure front seats in the National Reform car.

Two Interesting Items.

THE *Advance* claims that the Sunday resolutions from the religious societies are wholly spontaneous and in no way through the influence of the "Sabbatarian associations." Does not this item from the proceedings of the annual meeting of the M. E. Church General Missionary Committee, held last month in Baltimore, show about how spontaneous these resolutions are:—

A telegram from Rev. Dr. J. H. Knowles was

read, requesting the General Committee to protest against the present scheme to remove the Sunday closing condition from the national appropriation to the World's Fair.

A committee was appointed to do it in behalf of the body.

Another item from the organ of the Presbyterian Missionary Society, *Church at Home and Abroad* for December suggests how the Presbyterians do not work in China. In the edict of a magistrate favoring toleration of Christians, this plea is made: "Foreigners preaching in China have never used coercion nor have they thwarted the magistrates, but each Chinese may or may not embrace the (new) religion according to his own pleasure. Nor do the converts oppose the good among the people, but are themselves all loyal subjects of China."

NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

THE Georgia Legislature recently rejected a bill providing for the reading of the Bible in the public schools.

TEN Elmira pastors, headed by Rev. Thomas K. Beecher, have declared against Sunday funerals. They agree upon the general principle that they are unwise and inexpedient, and except in cases of extreme necessity are to be avoided. Hereafter people in straightened circumstances in Elmira must bury their dead at night if they want their friends who are dependent on their daily earnings for a livelihood, to be present and assist them in paying the last sad tribute of respect to the departed. This anti-Sunday-funeral crusade is about as heartless a phase of the Sunday agitation as has yet been developed.

THE different influences brought to bear to secure the Sunday closing of the World's Fair, are many and subtle. The last seems to be an attempt to antagonize the World's Fair management and the Labor Unions on the subject of the employment of non-union labor, and turn this to account for Sunday closing. The *Chicago Times*, of December 11, has this, purporting to be the language of President Higinbotham:—

I don't care a continental what the labor leaders do in regard to the opening or closing of the Fair on Sunday. If they don't want it open, I am sure I don't. It is no more our business whether a man employs union labor, than is his color or his religion.

The special despatch from which this is taken contains also the following comment in explanation:—

Mr. Higinbotham is said to have made these remarks in reply to the criticisms of local labor unions upon the action of the Fair Directors in letting the printing of the official Exposition catalogue to a firm which does not at all times pay the union scale of wages. Mr. Higinbotham is further quoted as saying that personally he would prefer to have the World's Fair closed on Sunday, as it means much less individual work to him if this is the case. He has been working in the interest of workingmen, he declares, when he labored for Sunday opening, and now, if the local unions withdraw their support from the Sunday opening movement, as they threaten, it is no affair of his. He is also quoted as saying that he merely followed good business principles in accepting the offer of the printing house to get out the catalogue, and in so doing, he did his best for the welfare of the Exposition.

This is an unexpected but a very effective way of giving trouble to those who are seeking the repeal of vicious legislation on this matter. It marks very clearly also the selfish, personal and partisan methods to which the Sunday closing element is willing to stoop. The high water mark in demagoguery and hypocrisy seems to have been reached in this Sunday closing of the World's Fair.



NEW YORK, DECEMBER 22, 1892.

NOTE.—Any one receiving THE AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered THE SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

Volume 7 of THE AMERICAN SENTINEL closes with this number. Number 1, Vol. 8, will bear date of January 5, 1893; we will, therefore, publish no paper next week. This is according to our custom, but is mentioned for the information of new subscribers.

THE next number of THE SENTINEL will be one of special value. The leading article will be a brief but comprehensive history of the National Reform movement, and of what it has accomplished. This article has been written specially for the initial number of the new volume, and ought to be read by everybody. "Limitations to Majority Rule," and the "Christian's Duty to Obey Civil Rulers," are also among the important subjects to be treated in this number of THE SENTINEL. This paper will be No. 1, Vol. 8, of THE SENTINEL, and will bear date of January 5, 1893. Extra copies will be furnished at \$1 per hundred, or \$8 per thousand.

THE American Federation of Labor, approved on the 15th inst., by a vote of 54 to 15, the committee's recommendation that the World's Fair be opened on Sunday.

It is said that Mr. Henry W. Blair, of New Hampshire, recently elected to a seat in the lower house of Congress, proposes to re-introduce his educational bill, so persistently kept before Congress by him when he was in the Senate.

A LADY of the National Reform school of Christianity(?), writes to us from Pennville, Ind., as follows:—

You are making a great mistake in sending your wicked paper to me. I don't want one of them seen in my house. If you and your un-American friends don't want to abide by the law of this country, we will be just as well off without you. You are at liberty to go to some heathen land where you belong. But if you want to stay here, I beg of you in God's name not to try to make the people any worse than they already are. God's holy day is desecrated to such a degree already that we hardly know when our blessed holy day comes.

If you have any other day that you want to keep, that is all right, but the law of this country ought to compel every person on American soil to keep the American Sunday.

This has the true National Reform ring, and sounds amazingly like the following bit of Christian(?) sentiment uttered by Rev. E. B. Graham some years ago:—

If the opponents of the Bible [that is, the National Reform view of the Bible] do not like our Government and its Christian features, let them go to some wild, desolate land; and in the name of the devil, and for the sake of the devil, subdue it, and set up a Government of their own, and if they can stand it, stay there till they die.

The mistake of both Mr. Graham and of our correspondent is in supposing that National Reform is Christianity, or that it is even Christian. We are not opposed to Christianity, but simply to having

something forced upon people as Christianity which is only a base counterfeit. It is impossible to enforce true Christianity.

According to our correspondent's own words there has been a total failure to preserve the Sunday Sabbath by the civil law; they have for years had Sunday laws but now can scarcely tell when the day comes. Why not cease to appeal to force and appeal to the power of God and to his word, trusting his Spirit to impress it upon hearts? There can be but one reason; the word of God says nothing about the particular day which they are determined shall be observed, and which they are determined to enforce, even if they have to banish all who oppose them.

WE are told that infidelity was responsible for the French Revolution which a century ago deluged France with blood; but what caused the infidelity? Was it not largely the result of a corrupt union of Church and State, and of the abuses which grew out of it? Infidelity hides its head in the presence of the truth, which is the power of God for the salvation of men, but it flourishes in the atmosphere of a State-bolstered religion which is always a denial of the sufficiency of the gospel of Christ. In nothing is the utter perversity of human nature more fully demonstrated than in its readiness to pervert the truth of God, and by the substitution of human inventions, deny its power to regenerate and save men. There is danger in any union which seeks to exalt men rather than God, no matter by what name it may be called.

THE following note from the author of a work quoted on page 371 of the current volume of THE SENTINEL, explains itself:

Baltimore, Dec. 13, 1892.

TO THE EDITOR OF THE AMERICAN SENTINEL: With many thanks for your kind mention of my little book on "The Law of Sunday," will you give me leave to suggest that your reviewer has done me a high but undeserved honor by connecting my name with the Johns Hopkins University? I am really an humble member of the Law Faculty of Baltimore University, an entirely distinct institution.

Truly Yours,

JAS. T. RINGGOLD.

We are glad to correct this error into which one of our editorial writers inadvertently fell. We wish only to give our readers the veritable facts upon every subject presented in our columns. Those who are acquainted with Mr. Ringgold's book will not esteem him less highly because he is not connected with the Johns Hopkins University; the knowledge of the facts will simply give them an added interest in the Baltimore University.

THE House Committee of the Columbian Exposition, Mr. Durborow, Chairman, has reported a bill authorizing the World's Fair managers to open the Fair on Sunday, but instructing them to stop machinery and traffic, and so far as possible manual labor on that day.

This bill is utterly unworthy of the support of any body except those who are concerned only for the financial interests of the Fair. It can be defended on no correct principle whatever. Congress has no right to say how Sunday shall be observed, or whether it shall be observed at all or not; and the only proper action for that body to take now is to simply repeal the Sunday-closing proviso, and pass a resolution declaring that the whole question is beyond the proper sphere of civil government, and that especially is this true of a govern-

ment operating under a Constitution which provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This has been the position of THE SENTINEL all along, and we are glad to see that some of the daily papers are catching the idea. The World, of the 15th inst., had this to say on the subject:—

Why should not Congress take its hand completely off this matter and leave it to the discretion of the managers? What business has Congress to legislate on the subject of the religious observance of days in a country which is supposed to set all religions free and to let all religions alone?

Is it not time to recognize the fact that in this Republic the State has absolutely nothing to do with the Church, and that Congresses and Legislatures are not bodies qualified by theological training or by religious impulse to dictate to the people what Sabbaths and holy days they shall observe, or how?

A bill is also proposed simply repealing the Sunday closing proviso and leaving the matter in the hands of the Board of Directors, just where it properly belongs. We regard it as very improbable that such a bill would pass, but its discussion would serve an excellent educational purpose just now; and education along this line must always prove detrimental to so-called National Reform.

THE Supreme Court of Georgia has rendered a decision exempting telegraph companies from penalties for failure to deliver messages on Sunday. The court holds that under the code of the State it is unlawful for any person, including a telegraph company, to pursue his business or the work of his ordinary calling upon Sunday, works of necessity or charity only excepted. A well-known commercial organ says the decision might produce interesting results if it should be followed by the courts of other States having similar Sunday laws.

WE still have on hand a limited number of copies of THE SENTINEL of December 15, containing the Arena article "Religious Intolerance in the Republic: Christians (?) Persecuting Christians in Tennessee." These papers will be furnished at \$1 per hundred. Not a single copy of this number should remain unused. The Arena article alone is worth several times the price of the paper, which contains other good matter besides.

THE index to Volume 7 of THE SENTINEL will be printed at once for the accommodation of those who have kept files of the paper. Copies of the index will be furnished on application.

Persons desiring bound volumes of THE SENTINEL for 1892, should send in their orders at once, in order that we may know how many to have bound.

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A WEEKLY PAPER

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