

Equal and exact justice to all men, of whatever state or persuasion, religious or political.—*Thomas Jefferson.*

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It is said that Queen Victoria allows military bands to play on Sunday afternoons on the east terrace of Windsor Castle, and that the Lord's Day Observance Society, scandalized by this act, have addressed a letter to her asking her to suppress the bands.

"RUSSIA," says the *Missionary Herald*, "is guilty of the most flagrant denial of the rights of conscience, and of religious liberty. It is said that there are now in the common prison of Witepsk, several men and women of high moral character, whose only offense is that they have spoken in quiet ways of the gospel truths which they have themselves received.

After confinement of about six months, their trial was to take place in June, with the probable result of their being deprived of property rights, and also sentenced to long imprisonment or banishment to Siberia. No hand, save that of the Almighty, seems able to put a stop to these atrocities."

How far this is a Christian country depends altogether on how far the principles of Christianity have become the principles of the people. An intelligent pagan observer, who should be told that this is a Christian country, would not form the most exalted notion of Christianity from what he might see. It is said that the Japanese Government recently sent a deputation to investigate the religious establishment of England, with a view to its introduction into Japan as a national

religion. The commission reported adversely, chiefly on the ground that Christianity had not saved England from being a drunken nation. To incorporate the Christian religion with the government, and make it the established religion, does not make a Christian nation in the best sense. Christianity cannot be legislated into the world; it must be propagated by the "foolishness of preaching."—*Christian Advocate.*

Why Is It Impossible?

LAST week we published an account of the appropriation of public money by Congress for the support of church schools, and the statement of Senator Dawes, that it was necessary to continue such appropriations because the present administration had found it impossible to divorce the Government from parochial schools. In this article we propose to examine the reasons which are given, why this thing is held to be impossible. After stating the amount of appropriations to parochial schools, from the years 1886 to 1890, with an item of \$356,967 for Catholic schools, and \$204,993 for schools of other denominations, for the year ending June 30, 1890, Senator Dawes, who had charge of the bill, said:—

That was the condition of things last year when the present management of the Indian Bureau came into power. That is maintained to-day in precisely the same condition.

This is a statement worth examining:

1. It is shown by the Senator that the United States Government is allied with the churches in the United States to such an extent as to be spending more than one-half million dollars each year, for the support of the schools of these churches. That is, more than one-half million dollars is taken each year from all the people, and given outright to certain churches with which to conduct church schools, and to teach the religious dogmas of those churches.

2. It is stated by the Senator that the

question, whether the Government should be connected with parochial schools at all, is a "great question." That is the truth. It is a great question. It is the great question that caused the Dark Ages, and has been the curse of every government until now. It is this question that our fathers sought to avoid, when they forbade Congress to have anything to do with religion. But, although the whole spirit and intent of the United States Constitution forbids this thing now being done by the Government for certain churches of the United States, yet, both the Government and the churches went deliberately ahead, and are still going ahead, and the people sit still, and let it go on without any protest.

This is a forcible and practical illustration of what THE SENTINEL has often said: that constitutional safeguards are such, only so long as the intelligence of the people is kept up to the level of the Constitution. A people may have a perfect Constitution, and yet, if they neglect it, so that the public intelligence falls below the level of the Constitution, and the real character of the Constitution is forgotten, then the Constitution is of no more value than so much blank paper. This is the condition of things in the United States now. So far as the subject of religion and government is concerned, the United States Constitution is as nearly perfect as a human production can be made. It declares an absolute separation between the Church, or churches, and the State; and prohibits the Government from having anything to do with establishing any religion, or with any religion already established in any way. And yet, the people of the United States have so far forgotten these principles, and the necessity of maintaining them, that Congress goes on, year after year, bestowing national aid upon certain churches, and the people say not a word. They still elect men to Congress who are carrying on the same iniquity, and the people suffer this thing to go on, until the churches get such a hold upon the Government that it

is officially declared that it is impossible to be broken. And this declaration is made by the very men who are sent to Congress, and sit there under a solemn oath to support and defend the Constitution of the United States. Of what benefit is the Constitution of the United States, in its provision for the separation of Church and State, when the men who take oath to support it, thus violate it, and when the people are so careless and indifferent about the whole matter as to suffer it to go on year after year, with not a word of protest? This is indeed a great question.

And yet, as great a question as it is, and as great a question as it is acknowledged by Senator Dawes to be, he considers any discussion of the question to be "unprofitable and in every possible light an unfortunate discussion." How is it possible that the discussion of the great fundamental principles of the United States Constitution can be unfortunate and unprofitable? If this statement be true, then it was an unfortunate and unprofitable thing for our fathers to put this principle in the Constitution at all; because it is certain that every subject embodied in the Constitution is properly a subject of discussion. Therefore if the statement of Senator Dawes be true, that the discussion of the question as to whether the Government should be connected with parochial schools, in other words, whether there shall be a union of Church and State—if the discussion of that question can ever be unfortunate and unprofitable, then that is only to charge that the action of the fathers, in making such a provision in the Constitution, was only unfortunate and unprofitable. But Mr. Dawes even repeats this proposition. He says:—

The present management was in favor of divorcing the Government absolutely from them all, but it found it impossible to do that. Perhaps it would have been better, had the Indian education set out upon this principle, but it had gone so far and got so interwoven with the whole system of Indian education, that it was utterly impossible to retrace the step, and to avoid the precipitation upon the country of such a discussion as that, which could do no good anywhere.

Senator Dawes is from Massachusetts. Does he express the opinion of the people of that State; when he declares the discussion of the question of national support to parochial schools to be unfortunate, unprofitable, and such as can do no good anywhere? Are the people of the United States, as a whole, ready to admit that the discussion of one of the greatest principles embodied in the United States Constitution, can ever be either unfortunate or unprofitable, or such as can do no good anywhere? We cannot believe that such is the sentiment of the majority of the people of the United States, but we shall very soon know whether it is or not. If this is allowed to go on, as it has been going for the last

five years, and as Congress proposes to keep it going, without such a discussion throughout the whole country as the importance of the subject demands, then we shall know that Senator Dawes has rightly represented the matter; and then we shall likewise know how great a mistake our fathers made, when they considered that question of sufficient importance to make it one of the leading principles of the Constitution of the country.

It is easy enough to understand how Senator Dawes, and other senators, should deem the discussion of this question to be unfortunate and unprofitable, and barren of good anywhere. These are politicians, and there are votes that depend upon the course they take; and therefore, it is easy to understand how they can count any question unprofitable that will put them into the place where the course which they may take may jeopardize votes. We speak this advisedly, because it stands on the face of the speech of Senator Dawes, all the way through. We do not remember ever to have read a speech delivered in the halls of Congress, in which the essential characteristics of the political straddler were more openly displayed than in the speech of Senator Dawes on the Indian Appropriation Bill, in the Senate of the United States, July 24, 1890. He pretended to speak in support of the administration in its endeavor to divorce the Government from the parochial schools. He pretended to speak in opposition to the State aiding the church schools. He started out in a tone, and with a statement of facts which seemed as though he was determined to smite the evil with mighty blows, right and left. He seemed to be rallying all his strength for a mighty effort, that which might naturally be supposed to be intended to crush, as with a pile-driver, the whole wicked scheme; but it ended every time in tickling as with a feather, all the churches concerned, and *particularly* the Roman Catholic Church. For instance, when he had given the items of appropriation of public money, to the amount of \$2,060,369 in support of church schools, apparently with the idea of opposing any further appropriation—after he had thus raised this great question of giving aid to parochial schools, he then artfully dodged the issue, and passed off the discussion of this "great question" as one altogether "unfortunate," "unprofitable," etc.

Again, when he had given facts which involve the Catholic Bureau of Missions in the playing of as clear a Jesuitical trick as ever was played, and upon which it would be naturally expected he would denounce the whole scheme, he mildly toned down the vigorous array of facts, and partly apologized for it all, by saying:—

I had just as lief the Government money would go to carrying on that school, as any other denominational school; and if the Government is to go

further into this connection with denominational schools, it might as well do this. . . . If the Senate think it wise to go further, the Committee have nothing to say.

Again, he said of the Bureau of Catholic Missions, these words:—

They have been on the ground here for the last five years pushing Catholic schools upon the Government as earnestly as was in their power, and largely to that influence is attributed this great increase which has come to be three-fifths of all the appropriations. They are active still.

And when he had shown that that Bureau in its activity and in open defiance of the Indian Bureau, and of the administration, had gone to Congress, and had got four additional schools, with the appropriation of thousands of dollars to each—when he knew all this, and when he made the statement in his speech; yet in direct and immediate connection with these statements, he said this:—

There is a very efficient, and urgent, and active Catholic Bureau of Missions in this city . . . which deserves both personally and in the purpose for which it is organized the highest commendation. I know personally those who are at the head of it, and I have taken occasion, with great pleasure, to say that they are men worthy of confidence.

That is to say, here is a Bureau, an organized church-association, organized solely for the purpose of pushing Catholic schools upon the Government, and to secure Government money for the support of these schools in violation of the Constitution of the United States; and yet, Senator Dawes stands before the Nation and declares that that Bureau "both personally and in the purpose for which it was organized, deserves the highest commendation," and that the men who are at the head of it "are men worthy of confidence," when he knew that the men at the head of that Bureau had played as deliberate a trick upon the United States, as could ever be played. How can the Constitution of the United States, how can the interests of the people, be safe in the hands of such men, and in the presence of such organizations?

And such are the reasons why the discussion of this great question is considered unprofitable and unfortunate. It is true that such a discussion, as was carried on by Senator Dawes, is unprofitable and unfortunate. It is true that that can do no good, but only harm everywhere. Because such pandering to the church power, such a tickling with straws, and such compromising of the Constitution, can have no other effect than to embolden the encroachments of the church power upon the Government, and the Constitution, until the whole shall be completely swallowed up.

This is why it is considered impossible to divorce this church power from the Government. This is why it is found impossible to retrace the steps already taken. Those who are in the place to retrace the steps, are so afraid of losing votes, so afraid of losing party prestige,

that they dare not discuss, much less denounce, the encroachment of church power upon the Constitution of our Government.

Do the American people endorse the speech of Senator Dawes? Is his position upon this question the position of the American people? Do the American people adopt his views, that the discussion of the constitutional question of the absolute divorcement of Church and State in every form, is unprofitable and unfortunate, and of no good to anybody? Do the American people endorse his view that it is impossible to break the hold which the church power has already secured upon the national Government? And yet one more question: Are the American people ready to admit, and sit quietly down with the admission, that the church power in the United States has already so far encroached upon the national Government, as to have absolutely strangled free discussion of one of the greatest principles of the Constitution, and thus virtually to have strangled all successful efforts at resistance.

A. T. J.

The National Reform Idea of Government.

THE National Reform theory of government is, that, instead of deriving their just powers from the consent of the governed, governments derive their powers directly from God. "The powers that be are ordained of God," is a text often quoted by them. What they understand by it is shown by the following paragraph from an article by Rev. R. C. Wylie, in the *Christian Statesman*, of June 12.

To the State belongs the power to define marriage, to declare who may and who may not marry, and for what cause divorce may be granted.

It is strange, indeed, that one who is jealous for the honor of God and for the authority of his law, should take such a position as this, for it is utterly subversive of all moral government. If God has given to civil government the authority here indicated by Mr. Wylie, it at once becomes the duty of all, to accept the authority of government as final upon these questions, and to govern their acts accordingly. It is no longer necessary that any one should ask, what does the word of God say upon the subject of divorce? but what does the government say? and having complied with the requirements of the civil authorities, he would be free from the claims of all law, both human and divine; for having delegated certain authority to government, God could not, and would not hold subjects responsible for the abuse of that power by those whom he had appointed to rule over them.

The truth is that, while the State does properly regulate marriage and say for what cause divorce may be granted, and while

it is the duty of the Christian to comply with whatever marriage laws the State makes, in the matter of divorce the Christian must be governed only by the law of Christ. That is, the law of the State permits divorce for many causes, but the law of God permits divorce for only one cause; and the Christian must not take advantage of the law of the State in this respect, but must obey implicitly the law of God as laid down by Christ. If the Christian has Scriptural ground for divorce, he may seek it through the proper legal channels provided by the State; if he has not Scriptural ground he must not seek a divorce at all, even though he may have abundant civil statutory grounds.

This shows that 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.

C. P. B.

"Unfamiliar Reasons for the Rest Day."

IN recent numbers of the *Christian Statesman*, Rev. Wilbur F. Crafts has published a series of articles, in which he has exercised his skill in inventing numerous reasons for Sunday laws. One of these "unfamiliar reasons" he gives under the sub-heading, "The Weekly Independence Day," and concludes thus:—

Laws setting apart a weekly "Independence Day" are no more inconsistent with liberty, and much more essential to it, than the law of an annual Independence Day.

What analogy is there in the case? The law of the annual Independence Day gives every one the liberty to observe it in whatever civil manner he chooses, or if he choose, not observe it at all. Is that the sort of law he wants for a weekly independence day? Not at all. He wants all to be compelled to observe it, and that in a prescribed way. Such a law as he wants would subvert the very principle of our national independence, as expressed in the immortal Declaration. This declares that all have an inalienable right to "life, liberty, and the pursuit of happiness." But a Sunday law, such as National Reformers seek, would deprive many of the liberty of pursuing their own happiness, even in the most

quiet, peaceable, and harmless way, one day in every seven, while it would rob those, who are compelled by conscience to keep another day of the week as a sacred day, of one-sixth of their time in which to labor for an honest living. We conclude that Mr. Crafts's "reason for the rest day" is not only "unfamiliar," but illogical, unjust, and subversive of human rights, as set forth in that matchless document, the Declaration of Independence.

R. F. COTTRELL.

Boxing the Compass.

THE question of religion in the army, is yet undisposed of by Congress, and may fail of settlement because of its intricacy. The following is from an editorial in *The Churchman*:—

Nowhere do the evils of a divided Christendom appear more glaringly, not even in heathendom, than in the army, where one gospel is so much needed and would be so affective. It is urged by some, that Congress has no constitutional power to provide chaplains, and that the existence of such officers is in direct contravention of that article of the Constitution which forbids any provision for an establishment of religion. But if the practice, under an instrument from the date of its origin, be any clue to its true meaning, this objection fails. There have been chaplains both in the army and navy, and in both branches of Congress itself, since the present Constitution was adopted, and before;—since the Declaration of Independence. Moreover, if the Supreme Court should rule this objection valid, the public conscience would at once demand an alternative to the present system, for nothing is more certain than that this Nation is Christian. The question of religion in the army cannot be evaded, however it be postponed. It is related of a former adjutant-general, well known to churchmen, that having constructed the chapel of the Soldiers' Home at Washington, on good ecclesiastical principles, he proceeded to furnish it with a Protestant Episcopal altar and the chancel furniture; and that, objection having been made that three-fourths of the old soldiers were Roman Catholics, he built another altar, at the opposite end of the chapel, and fitted the seats with railroad backs. The story is so good and illustrative of this writing, that the general must pardon this use of it, though it should be an "invention." But if all the "divisions of Christendom" had demanded equal rights, the general would have been driven to call in the admiral to box the compass for the orientation of his transepts. This is practically the problem now before Congress. That it is "before Congress" will appear from the fact that the General Assembly of the Presbyterian Church, meeting in Omaha, took formal action to promote the cause of religion in the army, and appointed a committee of distinguished men, to petition Congress and to invite the co-operation of other religious bodies to the same end. Several of these have cordially responded by action of their highest councils, the General Convention being one of them; besides the independent action of several diocesan conventions. Three or four bills to this effect lie on the table of the present Congress, the main purpose of all being a demand for "a chaplain in every post." There are now thirty chaplains to a hundred posts.

What is the problem, according to the above extract, which is now practically before Congress? It is to so skillfully box the religious compass of naval and military religion, that its points of doctrinal direction shall correspond to those of all the "divisions of Christendom,"

which may be represented in those branches of the public service. If, then, Congress has in hand the problem of naming, in their order, all the points of the religious compass, and providing means by which each man in the employ of the Government may be enabled to face his own particular denominational altar, the sea of controversy upon which the ship of State is about to be launched, will be found to be the identical one described by Sinbad the Sailor, in which the mutual attraction of the lodestone islands will draw the ship apart, and distribute its wreck equally, to every false magnetic pole in this troubled sea of religious controversy.

Such will be the result, if the ship of State voyages on such a sea, so manned and navigated, with a ship's compass accommodated to the magnetic pole of every lodestone island in the theological chart.

The Attributes of the State.

THERE is considerable difference between a *nation* and a *State*. A nation is an aggregation of people, who speak the same language, have the same characteristics, and follow the same customs. A *State* is a political organization of the inhabitants of a certain territory, formed by the people for their mutual protection against violence and injustice. A whole nation may form a single State, but this is seldom the case, as is shown from the divided governments of the Spanish, French, German, English, and other nations. National lines are absolute, and are determined by the circumstances of birth and language. A State exists by the will of those who form it, and its limits are not confined to conditions of nature, such as those of birth and language, since the representatives of many nations may combine to form a State. A nation is the product of nature, while a State is an artificial arrangement to meet existing circumstances, and is therefore liable to change.

A nation, in the state of nature, gives no security to the weak against violence and oppression from the strong. Without a civil government, such as is afforded by the State, anarchy would always prevail, and thus, each would do as he pleased, without regard to the rights of others. Might would be right, and the strong would always prevail, to the injury of the weak. This has been abundantly demonstrated in the history of aboriginal nations, from the remotest times. Civil government, then, is or should be, a government of the people, by the people, and for the people, to protect the person and property of all alike; to compel all to satisfy their wants from the products of their industry, rather than by plunder, and to settle their differences by arbitration, rather than by brute force.

In other words, civil government is organized to do for the members of a community, either singly or collectively, what they are unable to do for themselves without the co-operation of public authority. While this leaves the great part of human affairs, as they should be in any free government, to individual enterprise, there are always public measures, such as negotiations with foreign powers, the raising and maintenance of military forces, and the collecting of taxes with which to provide for expenses for the public good, which must be left to the domain of governmental power, because if left to the people promiscuously, misunderstanding and confusion would ensue, which would at once destroy the peace of the community.

The State cannot, however, do everything simply because it has been thus clothed with power. The State owes all that it is to the people who have created it, and defined its powers. It may be indeed that the powers of a State have not been limited at all by the people who have created it. But there is a Power yet above both State and people, who has set a limit to the powers of the State. The God of heaven has separated, from any jurisdiction or cognizance of the State, the duties and obligations which men owe to him. Man did not need a civil government to define moral duties, because such knowledge was in his possession before the formation of the civil government. And if man had acted according to this knowledge, the necessity for civil government never would have existed. Yet when man departed from the right use of this knowledge, and thus made it necessary that civil government should exist, even then it was not necessary to have a State compact to enforce the authority of Heaven, by punishing infractions of the divine law; for the Author of that law proclaimed his own ability to administer his own government, and punish for the violation of his statutes. "To me belongeth vengeance and recompense. . . . The Lord shall judge his people." Deut. 32: 35, 36. The beings whom the State governs, are, therefore, subject to a moral law which is higher than any human law.

Then what is the necessity for a civil government? Simply to regulate the civil relations of those who are citizens of the State, and by whose consent it governs. But the State being the creature of the citizens, it has no right to command them in matters which would contravene the higher law to which they are amenable, since the Author of that law is above both the citizen and the State. In truth, the State can have no more power over the things of the *moral* law, which emanates from Jehovah, than it has over physical laws, since both of these have the same origin, and are alike unchangeable.

Some may object that this method of reasoning could not apply in countries where the patriarchal theory of government obtains. But that does not prove the reasoning incorrect. The rule followed in those countries where the oldest child is made a ruler of the nation, whether qualified or not, is absurd, and cannot be sustained either in reason or the Bible. Jacob was not the eldest son of Isaac, nor Judah of Jacob, nor David of Jesse, nor Solomon of David. Those passages in the New Testament, which describe government as an ordinance of God, and require subjection to it on that account, were written to a people who did not live under an hereditary government. The Roman emperors were magistrates supported by the army. None of them pretended to rule by right of birth. Nero, whom Paul exhorted the Christians in Rome to obey, was a usurper by the murderous intrigues of wicked and adulterous women. Tiberius also, whose authority Christ recognized by commanding that tribute should be given him, ruled by virtue of the will of Augustus, and the power of the army, "having crept darkly into it by the intrigues of a wife, and by adoption from a superannuated prince."

English kings, too, have ruled in defiance of the patriarchal theory, as will be seen by the history of that nation during the reign of Henry I., Stephen, John, Henry IV., Henry V., Henry VI., Richard III., and others. Henry VIII., far from believing in the divine right of kings, obtained an act of Parliament giving him power to leave the crown by will, and took advantage of that power, to the prejudice of the royal family of Scotland. Edward VI. assumed a similar power, with the approbation of some of the most eminent reformers. Elizabeth induced Parliament to pass a law giving power to the reigning sovereign, with the assent of the estates of the realm, to alter the succession.

These instances show conclusively, that none of those sovereigns mentioned, believed in the hereditary rule in government. Sometimes, indeed, as in the case of James, who, though an heir of William the Conqueror, was excluded from the throne by the testament of Henry VIII., it was maintained that birth confers a right to the throne which it is impossible for law to set aside. But a republican form of government has always been so obviously the best suited to man's civil necessities, that monarchies have been constantly yielding to its influences, until many of them have become so limited that little besides the outward signs of royalty remains, and the will of the people predominates.

J. O. CORLISS.

No civil government has any commission to administer the divine law.

Religious Laws in Washington.

THE American Sabbath Union has, for the past year, shown a very marked anxiety for the corporate morality of the city of Washington, and the District of Columbia. In the Sunday-rest Convention, held in Washington, the thirtieth of January, Rev. W. F. Crafts, while bewailing the lack of Sunday laws at the capital, spoke of the situation being "the same as it is in the far West,—Alaska, California, Idaho, and Arizona. In that strange fraternity Washington is left,—beautiful, beautiful Washington." For several weeks, in different churches of the city, Mr. Crafts continued to reiterate that refrain of "beautiful, beautiful Washington,—in that strange fraternity!"

This wail for the beautiful city associated with such castaways, degraded by such evil companionship, arose from the claim that Washington, in company with the States and Territories named, had no Sunday law.

It is true that the above named divisions of the United States are the only representatives of pure, civil, and religious liberty, undefiled, which this Union affords; but is it true that Washington and the District of Columbia are worthy to be named in that roll of honor? It is not. In Washington City, no hacks, or other vehicles for hire, are allowed to wait at their stands, or upon the streets, for custom on Sunday; no omnibuses or hacks may be left standing in the street, and no vehicle may be washed in the street on Sunday; barbers may not pursue their occupation, after one o'clock, P. M., without being liable to a fine of from twenty to forty dollars, *one-half to go to the informer*; no place of business for the sale of any article for profit, may be kept open on Sunday, except drug stores and undertakers' rooms; newspapers may not be carried on the streets after one, P. M., and no other articles hawked upon the streets during any portion of the day; no liquor can be sold, and all bars must be kept closed during the entire day and evening. (See Webb's digest, pages 372-4, 295.)

Reference to the same digest, page 310, shows the following: "It shall not be lawful for any person or persons to curse, swear, or make use of any profane language, etc., . . . under a penalty not exceeding ten dollars for each and every such offense." Arrests under this are frequent in Washington, the last noticed in the daily city papers, was on August 6.

The management of the public parks permits no games or recreation within their limits, on Sunday.

Besides all this, the District Commissioners have publicly declared, that as Blackstone has asserted Christianity to be part of the law of England, they had, in that dictum, sufficient authority upon which to arrest and prosecute Sunday

baseball players in the District of Columbia;—consequently, by parity of reasoning, the Commissioners could arrest and prosecute for anything which they might decide to be an offense against the Christian religion.

Again, in addition, reference to the "Laws of the District of Columbia," page 136, shows that the Maryland law of 1723 was incorporated in the laws of the District; investigation shows that law never to have been repealed, and to be in force to-day. It is entitled "An act to punish blasphemers, swearers, drunkards, and Sabbath breakers," and is very complete in its enumeration of the different phases of these offenses, and thorough in its provisions; and still the Sabbath Union mourns over "beautiful, beautiful Washington," under the ban of a secular government. On the contrary, Washington and the District are under all these religious regulations, and what a bitter travesty on the Declaration of Independence, the Constitution, and its first Amendment, and the boasted enlightenment of the American people is the presence of such laws on the statute books, and among the ordinances of the capital city of the Nation.

What can be said for the intelligence, or Christianity of those, who, instead of striving to have them expunged from the records, would add to that brood from the Dark Ages?

W. H. M.

When and by Whom Should the Bible Be Taught?

THERE is no question as to the fact that the Bible ought to be taught. But the question does arise, where shall it be taught? and by whom?

The place where to teach is not so material, as the kind of doctrine or principles taught. The Bible is committed to faithful men to teach and preach, and to be faithful they must have faith; for how can a person teach that of which he has no well defined knowledge? God's book addresses itself to the spiritual understanding of men. Hence, a person must be spiritually minded, and in possession of the divine spirit, to teach spiritual things, for the natural man understandeth not the things of God, for they are spiritually discerned.

Now, as the State and Government are not spiritual, nor indeed can be, they cannot teach, or cause to be taught, spiritual things, for as they are not spiritual they cannot tell when spiritual things are taught; and are therefore liable to be grossly imposed upon by pretenders. And forcing spiritual men and women to unwillingly submit to the most flagrant errors in religious teaching, would destroy religion. Patent political preaching is not the kind of which God approves. God always has chosen, and always will choose, his own standard bearers.

Public schools, in many instances, are

supplied with irreligious teachers, and they are not proper persons to read to pupils, or instruct them, out of the Bible. God put his law in the hands of Aaron in the beginning, and farther on, in the hands of the prophets, and lastly, Jesus Christ put the work into the hands of the newly-made church, and sent them out to preach to, and disciple all nations, encouraged by the words, "I am with you always."

Christianity is a work of God in the soul, and a matter of conscience between the individual and his God; and no man has a right to step in and tell me what I shall believe, or how and when I shall worship. The Baptist, the Jew, and Adventist have a right to keep the seventh day or any other day if that is their sincere conviction. I have a right to keep every day in the week if I like, or no day at all, so long as I do not interfere with the social, moral, and religious rights of others. God does not compel men to be religious; does not force men to believe; they have a right of choice; they can doubt everything if they like; they make their choice, and must take the consequences of that choice.

I am opposed to the Blair bill, because it seeks to improve upon God's plan of dealing with men. It assumes that God is incompetent to control men under his system of government. And Mr. Blair volunteers to assist the Almighty in making people religious, if he can get Congress to help him. He had better keep his hands off the holy ark, for there is death behind it. Why will men undertake to lumber up Congress with a work that belongs exclusively to the Church and to individual conscience?

I am opposed to the Sunday-rest bill, because it takes away the right of the church as a religious organization; prostitutes its sanctity, and turns religion over to a Christless formality, and institutes a new machine for the manufacture of hypocrites, by compelling men to appear to be what they are not, and compelling men to subscribe to that which they do not believe, and will not practice.

R. M. CULVER.

National Reform Kindergarten.

THE Young People's Society of Christian Endeavor, which recently held at St. Louis, the largest convention ever gathered by any religious society, has been formally received into the *coterie* of religious bodies, associated together as the National Reform party. The *Christian Statesman*, hereafter, will devote a column in each issue to the Y. P. S. C. E. The Young Men's Christian Association is now the only organization of moment, established for a professedly moral purpose, which has not sold itself to politics and forsaken true religion, pure and undefiled, for the great deception in the religious world of this day.

Has It Come to Such a Pass?

As to the question of sectarianism in the public schools, the *Canada Presbyterian* suggests two solutions of this difficulty.

The one is to read both versions, and the other that Catholics and Protestants should agree upon a book of selections. There is nothing impossible about either solution, if both parties were earnest and would yield a little. The matter is not made easier by the fact that many good men, and some good journals like the *Christian at Work*, are in favor of pure secularism. The Roman Catholics are a unit in favor of religious instruction.

The alternatives mentioned above are not offered by the Roman Catholics, nor would they be acceptable to them. The Romanists not only want the Douay version read, but they want it explained and taught. A book of selections perfunctorily read, would satisfy neither Romanists nor Protestants. The only practicable way is to devote the schools to secular instruction, and use the Church, the Sunday-school, and the home for religious instruction. There was religious instruction before there were public schools, and there ought to be religious instruction, even if the public schools are not devoted to religious instruction. If the Church and the home and the Sunday-school are wholly inadequate to instruct the young religiously, but must depend upon the public school, let them confess their failure, and we will see what can be done about it. Somehow we do not believe matters have come to such a pass yet.—*Christian at Work*.

Where Shall They Go?

A CHICAGO paper says: "A large element in the urban population is ignorant, industrious, struggling with poverty, and trying to keep its children in school. Its evenings are dim and weary. What are its Sundays? The women go to saloons in many instances—in far greater numbers than godliness on the avenues would like to believe possible. Where else have they to go? One of the ministers proposed a few years ago even to close the parks Sundays. The children of these poor people go to the parks if they can, as soon as the hot weather sets in to stay. The homes of these people are simply pens of distress. They are too close for reading, even if the families are disposed to read; and happily the distributing stations of the public library supply a great proportion of them with books. They have no music to speak of. Of course they have no pictures, or engravings or etchings, or aught that refreshes a weary eye and opens vistas for imagination to carry off into ideal happiness the victim of social depression. This element in the population of all American cities is annually increasing, and in Chicago it is far larger than is generally supposed."

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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Liberty of Conscience.

PUBLIC attention is being called to a recent attempt to enforce a rigid Sunday law in Tennessee. For the first time since the establishment of our Government, will the Supreme Court of the United States be called upon to decide upon the constitutionality of the laws requiring compulsory observance of special days as sacred days. As we have no established national religion, of course a Mohammedan who abstains from business on Friday, which is his Sabbath, or a Jew who similarly abstains of a Saturday, or one of the Baptist divisions that also keep Saturday as a Sabbath, can be made to observe Sunday only by the same sort of unjust law that once made it a crime to read an English translation of the Bible.

For the protection of the great body of the American people who observe Sunday as a day of worship, the law may properly require that no unnecessary noises or other disturbing proceedings shall be permitted near places of worship during worshipping hours. To pass beyond this line, is to manifest a discrimination as to religious belief inconsistent with the toleration our purely secular system of government is bound to observe. The religious world can make rules for the conduct of its own people, but when they attempt to enforce those rules by the power of the law, they are usurping an authority inconsistent with the spirit of our Government, and are requiring an outward conformity which is without, or against, personal conviction. Such enforced conformity is also inconsistent with the spirit of Christianity, for that requires the willing obedience of heartfelt service, given freely from personal faith and sincere conviction of duty. . . .

Let the Christian, rather by what he does than by what he says, commend religion and its sweet and beautiful observances to the esteem and admiration of the world. "Let your light so shine

before men that they may see your good works, and glorify your Father which is in heaven." To force Christian observances upon reluctant minds is to cleanse the outside of the platter, to arouse the spirit of antagonism, and to compel the assertion of human liberty, which led Martin Luther to say that before he would submit to a sabbatizing of Sunday, he would play on that day, jump on it, dance on it.

This compulsory mode of exacting Sunday observance is a departure from the mild and persuasive influence that Jesus required. "Ye know not what spirit ye are of," he said, when some of his disciples in their excess of unwise zeal, would have had recourse to harshness. To command and enforce compliance with religious duties is to depart from the genius and essence of Christianity.—*Jessamine Journal, Nicholasville, Kentucky, July 25*.

Nothing Less than Persecution.

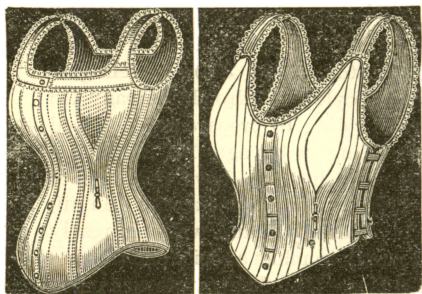
COMMENTING editorially on the same case, that of R. M. King, the *Chicago Tribune* says:—

Mr. King has not only the National Religious Liberty Association at his back, but the whole body of Adventists, who observe the seventh day as their Sunday, and are tenacious of their rights and their faith. They claim the right under the First and Fourteenth Amendments of the Constitution, and the Bill of Rights of the State, to work upon Sunday as they do upon every other day of the week. As Mr. King himself is an Adventist, and his prosecutors and defenders are Christian organizations, the contest is confined to religious bodies, but the whole country will nevertheless watch the case with great interest, as it involves a question which has been largely discussed among the people but has not before engaged the attention of the national Supreme Court. So long as the labor of the Adventists on Sunday does not interfere with the rights of the Mosaic and Puritanic people on the same day, the prosecution of them seems neither more nor less than persecution.

This shows how fair-minded men regard Sunday laws, and especially their enforcement against those who observe another day. The observance or non-observance of a day should, however, make no difference, since it is neither the right nor the duty of the State to enforce upon anybody any religious observance.

Would Welcome Sunday Opening.

A CURIOUS and interesting feature of the Metropolitan Museum of Art, on free days, is the presence at noon of workmen in overalls, and bearing all the marks of recent toil. They evidently come from the scene of building operations hard by, and their presence shows how eagerly working men would welcome the opening of the Museum on Sundays. The Sunday closing, by the way, is more and more a farce, for there is a constant increase in the number of Sunday passes issued to artists and their friends.—*The Sun*.



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A DISPATCH from Plainfield, New Jersey, says:—

Determined to give the horses a weekly day of rest, local humanitarians have announced their intention of putting an effectual stop to Sunday driving. Plainfield has fifty miles of macadamized driveways, and every pleasant Sunday these are thronged with coaching parties. Many of these Sunday-driven horses are in use every day.

Whether these horses are to rest upon a purely secular basis or not, is not stated.

THE State Secretary of the Sunday Union, for Iowa, has undertaken the publication of an eight page monthly, devoted solely, as it says, to the question, "Shall we protect the Christian Sabbath, or surrender it to the organized opposition."

That the *Pearl of Days* has now two coadjutors, one in the middle West, and another on the Pacific coast, the latter edited by the State Secretary of the Sunday Union, for California, marks the steady growth of the movement to accomplish religious legislation; and should stimulate to more faithful effort those who foresee the final outcome; that the truth of this question may be presented before the people while their minds are still free to consider it, and while there is still opportunity for full and untrammelled discussion.

ABOUT a year ago, Rev. J. M. Foster, one of the National Reform Secretaries, published an article in the *Christian Statesman*, in which, referring to the Jeffersonian theory of government, he said:—

That theory is dead and buried long ago. There is only one theory accepted among political philosophers now: "There is no power but of God; the powers that be are ordained of God."

As every American knows, the Jeffersonian theory of government is that set forth in the Declaration of Independence, that governments are for the purpose of securing human rights, and that they derive their just powers from the consent of the governed, that is, from the people. This, Mr. Foster denies in the above quotation; but in the *Christian Statesman*, of June 5, Rev. R. C. Wylie, another National Reform Secretary, has an article in the form of a catechism, in which he says:—

Question. What is the origin of that authority possessed by the Government to enact and enforce law?

Answer. The authority possessed by the Government to enact and enforce law, is derived directly from the people.

This is sound doctrine, but it is not genuine National Reform doctrine; it is simply a National Reform concession to the American idea of government.

"SUNDAY laws," says the *Colorado Graphic*, "are not passed in the interest of temperance. They are passed in the interest of a certain class of so-called Christians, who wish to tear down the beautiful structure Christ built, to gratify their selfish, clannish, dogmatic reasoning. They even grossly insult fellow-Christians who oppose Sunday legislation, and totally ignore the Hebrews. The question of Sunday observance is something with which no government, no State, no city, no town should meddle. The observance of Sunday as a day of rest is a beautiful custom, but its enforcement at the muzzle of a national, a State, or a municipal law is as obnoxious and uncalled for, as the enforcement of church attendance, or family prayers, by the same means."

BISHOP VINCENT is reported as having said, in a late address at Chautauqua:—

I do not believe that the church of to-morrow ought to be a political church. When the Methodist Episcopal Church, which I humbly represent, begins a political career, urges the passage of certain laws and measures which will be for her special advantage, and hers alone, I am done with that church, and am her bitterest enemy.

The Bishop's first sentence lays down a general principle; in his second, he applies it to his personal relation to the denomination of which he is a member; and in doing so he emphasizes his antagonism to a political church as a whole and in principle.

The Bishop is right. As he is a follower of Christ and a lover of true religion, so is he a bitter enemy of political hypocrisy and legal formality.

No clearer and more certain evidence can be found, and no truer general criterion laid down, of the purity of a man's religion, than the mutual enmity which exists between him and a political church.

THE Supreme Court of Maine has lately been called upon to decide a case, in which was involved the horrible offense of "riding upon Sunday for exercise, and for no other purpose." The question was, whether such a startling act as this could be committed in Maine without violating the statute in relation to the observance of "the Lords day?" After wrestling with the question for a season, the Court set forth the following:—

In *O'Connell vs Lewiston*, 65 Me. 34, and *Davidson vs Portland*, 69 id. 116, it was held that walking out in the open air upon the Sabbath for exercise is not a violation of the statute. In other jurisdictions, also, it has been held not to be unlawful to ride to a funeral (*Horne vs Meakin*, 115 Mass. 326);

walking to prepare medicine for a sick child (*Gorman vs Lowell*, 117 id. 65); riding to visit a sick sister (*Cronan vs Boston*, 136 id. 384); traveling to visit a sick friend (*Doyle vs Railroad Company* 118 id., 195); a servant riding to prepare needful food for her employer (*King vs Savage*, 121 id. 303); a father riding to visit his two boys (*M'Clary vs Lowell*, 44 Vt. 116); walking for exercise (*Hamilton vs Boston*, 14 Allen 475); and walking partly for exercise and partly to make a social call (*Barker vs Worcester*, 139 Mass. 74). The statute was never intended as an arbitrary interference with the comfort and conduct of individuals, when necessary to the promotion of health, in walking or riding in the open air for exercise. The prohibition is against unnecessary walking or riding. As a general rule the jury, under proper instructions from the court, must determine this question from the circumstances presented to them.

What a travesty of every sound principle of law, of justice, and of government it is, to see the Supreme Court of a State gravely spending its time in interpreting a statute that by any possibility could involve such a question as this!

"THE Sunday question," says the *Political World*, of London, "has cropped up in New South Wales, where it appears there are some pious people who think it wicked to indulge in innocent amusement and recreation on Sundays. Curiously enough an old imperial act of George III., making Sunday entertainments illegal, has been found by the courts to apply to the Colony. A well-known colonial theatrical manager has been fined for contravention of this moldy statute. But the victory gained in the law courts by the promoters of the proceedings, is after all, a doubtful advantage, seeing that this attempt to revive antiquated statutes was strongly condemned by the judges, who, indeed, expressed themselves in favor of a reform of the law so that the subject of a Sunday entertainment might be placed on a footing more in accordance with the general view of the present day."

ALL denominations have the right to sustain their own parochial schools, if they please, but should keep their sectarianism out of the common schools. Indeed, an intelligent friend to the Bible, and the civil rights of our country, will not urge the idea of scripture reading in our public schools.—*Judge Thomas Barlow*.

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