



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

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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 worshipping 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 has n'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 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:—

Secarian 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.

WHITELAW 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,

and the sinner was caught. Inasmuch as men have performed a variety of Sunday labor in this city for years without being molested, going as far at times as sawing wood in the front yard while people were going by to church, Mr. Rogers' conscience feels better than his sense of justice.

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.

ON Sunday evening, May 22, after a sermon in Primghar, Iowa, the congregation was asked to vote upon closing the World's Fair on Sunday, and excluding intoxicating liquor from the grounds. With this temperance clause the vote received quite a strong indorsement from the congregation. An editor in the place, not feeling satisfied with the result, canvassed the town the next day to find out how many were in favor of closing the World's Fair on Sunday,—leaving out the consideration of the temperance clause,—and out of those whom he canvassed he found fourteen in favor of closing on Sunday, and sixty-three against it.

If the managers of the Fair desire to close the great Exposition on that day, it is certainly their right and privilege to do so; but if those in the churches who are laboring to this end would not resort to such strategies to secure votes in its favor, they could have the satisfaction of dealing fairly, even if the Exposition should not be closed.

A REPORTER for the Chicago Tribune quotes Dr. W. W. Atterbury, of this city, as saying in an interview:—

At the Paris Exposition one of the most important and notable congresses held was that devoted to "Sunday rest." President Harrison was chosen honorary president of the congress, but sent a letter of regret, and M. Leon Say was made chairman. The question was discussed apart from its religious aspect, and upon hygienic, social, and industrial considerations. The congress was well attended by representatives of railroad and manufacturing companies, chambers of commerce, working men's societies, and by others interested in social and political economy—Roman Catholics, Protestants, Israelites, and Freethinkers. The results of the congress were very appreciable. A French popular league for the promotion of Sunday rest was organized, with M. Jules Simon as honorary president, and M. Leon Say acting president, which has been instrumental in spreading the idea of Sunday rest throughout France.

A congress similar to this will be held at the World's Fair in Chicago, and it is certain to bring together a company of illustrious men from all branches of society in every part of the world. It will certainly be one of the most notable congresses held, and most surely will be productive of great benefit to the cause of Sunday observance everywhere.

The reporter then says of the Doctor himself:—

Dr. Atterbury has been for many years the Secretary of the New York Sabbath Committee, and is familiar with the Sunday-rest movement in Europe. For this reason he has been placed in charge of the arrangements for the International Sunday-rest Congress to be held in 1893. President C. C. Bonney, of the World's Fair Auxiliaries, thinks the congress of so much importance that he is soon to issue an address concerning it, for distribution in foreign lands.

An open Fair will give an excellent opportunity to preach Sunday closing to many thousands who otherwise would not be likely to be their listeners. It is strange this was not thought of earlier, and Congress petitioned to compel all to attend church at the Fair on Sunday.

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Vol 1 JANUARY 1893 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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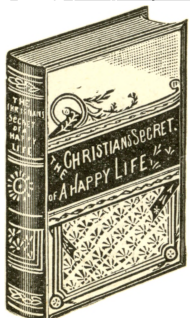
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AN amendment to the Sundry Civil bill, offered by Matthew Quay, of Pennsylvania, conditioning the five million appropriation for the World's Fair upon Sunday closing, has passed the Senate.

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.

WHITE LAW 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 Peffer 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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