



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

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MR. THOMAS K. CREE, of this city, has written to Secretary of the Treasury Foster protesting against issuing the souvenir coins to the Columbian Exposition, because the managers thereof are violating the law by keeping the Exposition open on Sundays. He cites the legal opening of the Exposition in October last, and says that since that time the Exposition authorities have opened the grounds on Sundays and charged an admission fee to visitors, which, he claims, is a direct violation of law. We are not at this writing informed what view of the matter the secretary takes.

WITH reference to the action of Congress in conditioning the appropriation of \$2,500,000 on the Sunday closing of the World's Fair, it is sometimes urged that in granting money, Congress has the right to impose conditions. This is true, however, only within certain limits. Congress has no right to make any "law respecting an establishment of religion, or prohibiting the free exercise thereof." And what Congress can not do directly it has no right to do indirectly. Having no constitutional right to compel conformity to a religious dogma, it certainly has no right to purchase such conformity; and the effort to do so is certainly ominous. Of this Sunday closing measure, we may well say, as, in 1829, a committee of the United States Senate said of the proposition to discontinue Sunday mails: "If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which would follow, involving the dearest rights of all—the rights of conscience."

IF Congress may impose Sunday observance upon the World's Columbian Exposition as a condition of receiving an

appropriation, why may not the same power impose either that or any other religious rite as a condition to receiving any thing from the Government? Might not Congress with equal propriety make the granting of public land, even to actual settlers under the Homestead law, contingent upon an agreement that such land should never be cultivated on Sunday? or even require that the applicant for a patent to one hundred and sixty acres of the public domain should be a member of some church? And might not similar conditions be required of the recipients of any thing of value from the Government? Our only guarantee that such things shall not be is the provision of the Constitution that "Congress shall make no law respecting an establishment, or prohibiting the free exercise thereof;" and if that be disregarded, who can foretell the ultimate result? It would, indeed, "be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures, which would follow, involving the dearest of all rights—the rights of conscience."

A CHICAGO paper inquires: "Will the Indian understand that this is a Christian Nation?" Well, scarcely, unless they have been furnished with copies of the Supreme Court decision of last February declaring it to be such. Their experience with the average Indian agent never would teach them anything of that kind. It is stated that the Government is now owing the Arapahoes and Cheyennes, about \$18 per head, and because of failure to pay this money these Indians are in danger of starvation.

It is further stated that of the money due to these Indians at the last regular payment (\$250,000) they received only \$187,500, the balance "having been absorbed in fees to pay lawyers for making out the allotment papers of each Indian." So says the *Chicago News*, which also adds the information that "the rations of beef have been suddenly and inexplicably reduced by one-half;" and that "as usual, the trouble lies with the agencies by which the contract was to be carried out—with the agencies which have the ration-giving in charge and with the system by which the Government, instead of putting

the full amount of promised moneys right in the Indian's hands, lets him get it through a lawyer and a process of mulcting."

It is very evident that it will require something more than a decree of the Supreme Court, or even an act of Congress to make this a Christian Nation.

Three-Ply Petitions From Pennsylvania.

THE *Cleveland Citizen* publishes a scathing editorial review of the repeater's methods, in petitioning for the Sunday closing of the World's Fair, used by those who have had charge of the gathering of petitions to Congress and the World's Fair Commissioners for the closing of the Fair on Sunday. What possible credence can be given to those who will be guilty of such preposterous falsification as that of sending in from Pennsylvania a petition three times larger than the entire census of the State? In what light should the public view those who attempt so brazen a fraud as this? There is food for thought in the editorial of the *Citizen* beyond the mere facts there given. It is reprinted here:—

"The methods whereby Congress was induced to provide for the closing of the World's Fair on Sunday are fraudulent on their face. The Sunday closers boast of having procured 25,509,132 votes. It is interesting to note how these votes were procured. It seems that at every church convention that has met during the past two years each delegate voted every man, woman and child in his State, city, and country, as being in favor of closing the World's Fair on Sunday, without canvassing the vote, or asking anybody's consent. Ohio's vote is put down at 4,104,396, which is more than the total population of the entire State. There are at least 1,000,000 children in Ohio, which would reduce this vote to at least 3,000,000. As there are less than 1,000,000 adult church members in the State, and as a large proportion of these are in favor of Sunday opening, at the highest estimate it is doubtful if 500,000 of the people of Ohio are in favor of Sunday closing.

The labor organizations which have expressed themselves at all upon the subject are strongly in favor of opening the Fair on Sunday. As the votes include all the people of the State, the question naturally arises, What right have the church people to count everybody without their permission? The whole thing is a pious fraud on its face. But the enormity and audacity of the fraud is revealed in the vote accredited to Pennsylvania. The churches modestly sent in 15,552,472 votes for that State. As it happens that Penn-

sylvania has a population of only 5,000,000 it is very evident that every man, woman and child in that State were counted three times for Sunday closing, without their consent.

"Michigan is toted in with a vote of over 1,000,000 larger than her entire population, and most of the other States are credited with votes that are evidently fraudulent.

"These frauds have aroused intense opposition in Illinois, and especially in Chicago, and petitions in favor of Sunday opening are being collected everywhere. Notwithstanding the opposition of the church people and the busybodies who are trying to impose their ideas of Sunday on the people, there is good reason to believe that the Fair will be opened on Sunday."

In reference to this and similar articles which are appearing in various papers throughout the country, the *Christian Statesman*, of December 3, has the following to say, editorially:—

WORLD'S FAIR PETITIONS AND PETITIONERS.

Infidel papers and Sunday papers are republishing a charge of contradiction in our statements about World's Fair petitions to Congress, which, as first made by Seventh-day Adventist papers, we did not think it worth while to answer. We ask that the reply now made shall be published as prominently as the charge.

The *Statesman* confirmed, by a detailed statement, the accuracy of Senator Hawley's statement, that forty millions of petitioners in the Christian families of this country are represented by the petitions for Sabbath closing at the World's Fair. This is alleged to be contradicted by the statement we quoted from Senator Pettigrew that Pennsylvania sent one-fourth of all the signatures since there are not ten millions of people in Pennsylvania.

But petitions and signatures are not synonymous and "one-fourth of all the signatures" or "one-fourth of all the petitions" does not mean one-fourth of all the petitioners, as the petitions differ from those representing the vote of a country church of a score of members to a vote of a conference representing millions. In the case of a Methodist General Conference two signatures stand for millions.

Another inconsistency is alleged in our statement that 150,000 petitions sent out only 10,000 came back when 100,000 might have come. If that be so, says the profound mathematician who edits the *Sunday Leader*, of this city, only six per cent. of the Christians can have petitioned. But the 10,000 petitions, many of them adopted by church congresses of ministers and laymen acting for whole denominations present the forty millions of whom Senator Hawley and the *Statesman* spoke. The other petitions were only desired as local ratifications of action taken by national and State bodies, which ratifications were desirable but were felt by many to be unnecessary. They would have increased the number represented scarcely at all, but were somewhat of the nature of ratification meetings after a party convention has nominated a candidate. There were enough of these ratifications to abundantly prove that the action of the church congresses represented faithfully the substantially unanimous wish of their constituents, not a mere majority of them as does the action of our national Congress. The writer in three years of campaigning, taking the vote of congregations almost daily on these petitions, has rarely found a negative vote, though the opportunity is given equally to both sides.

The Catholic Church is divided on this question, half its archbishops on each side in the *Independent* symposium. The Episcopal, Unitarian and Universalist churches also are divided.

But the other churches, north and south, have shown themselves united in favor of Sabbath closing to a degree they have never shown in any other movement. We desired the additional petitions not to swell the numbers or indicate more clearly the desires of the churches, but rather to emphasize and intensify their demand by 90,000 more amens.

Is this a reply? It is not. If it means anything it is a confession. There are figures which show this to be so, and here they are,—a tabulated statement of the number of petitioners, who have in good faith sent in their actual signatures to petitions asking the Sunday closing of the World's Fair:—

	Petitions.	No. of Petitioners.	Wisconsin,	8	16,000
Alabama.	29	621	Miscellaneous,	1	150,000
Arkansas,	14	391			
Arizona,	1	—	Total,	281	25,509,132
California,	23	1,081			
Colorado,	19	225			
Connecticut,	38	2,324			
Delaware,	15	888			
District of Columbia,	5	199			
Florida,	26	2,314			
Georgia,	7	246			
Illinois,	372	22,503			
Indiana,	210	14,817			
Iowa,	268	17,268			
Kansas,	99	5,959			
Kentucky,	28	3,380			
Louisiana,	1	—			
Maine,	14	118			
Maryland,	15	450			
Massachusetts,	173	15,795			
Michigan,	105	5,851			
Minnesota,	55	2,922			
Mississippi,	6	35			
Missouri,	118	5,756			
Montana,	4	—			
Miscellaneous,	29	1,284			
Nebraska,	32	1,683			
New Hampshire,	16	238			
New Jersey,	208	19,652			
New Mexico,	2	1			
New York,	343	41,207			
North Carolina,	14	260			
North Dakota,	8	7			
Ohio,	345	40,791			
Oklahoma,	2	—			
Oregon,	66	1,688			
Pennsylvania,	657	86,033			
Rhode Island,	8	—			
South Carolina,	10	396			
South Dakota,	24	1,092			
Tennessee,	32	591			
Texas,	14	194			
Vermont,	62	4,350			
Virginia,	15	100			
Washington,	11	1,831			
West Virginia,	6	100			
Wisconsin,	138	11,398			
Wyoming,	2	—			
Total,	3,689	315,954.			

Three hundred and fifteen thousand, nine hundred and fifty-four petitioners for the Sunday closing of the World's Fair. This is all. But have they ever mentioned these? Never! It was "forty millions of whom Senator Hawley and the *Statesman* spoke," and fifty millions which Colonel Shepard claimed in Washington, before committees, and in Chicago. These inflated figures were obtained through resolutions, where, as the *Statesman* says, "in the case of a Methodist General Conference two signatures stand for millions." But so anxious were they for exaggeration that they overestimated even this one half. The tabulated statement of the numbers claimed to be represented by resolutions shows this:—

	Resolutions	Representation claimed.
Alabama,	1	3,700
Arkansas,	1	4,727
California,	5	22,093
Delaware,	2	5,832
District of Columbia,	4	3,500
Florida,	2	—
Georgia,	1	—
Illinois,	23	79,842
Indiana,	31	173,835
Iowa,	12	34,050
Kansas,	11	315,593
Kentucky,	11	266
Louisiana,	1	—
Maine,	2	—
Maryland,	5	40,000
Massachusetts,	6	9,626
Michigan,	13	4,096,240
Minnesota,	6	5,000
Mississippi,	2	83,000
Missouri,	16	233,804
New Jersey,	4	283,000
New York,	11	300,312
Ohio,	20	4,104,396
Pennsylvania,	64	15,552,473
South Carolina,	1	—
Texas,	3	—
Vermont,	6	21,800
Virginia,	1	—
Washington,	5	43
West Virginia,	2	—

A comparison of the figures here claimed for Pennsylvania, Ohio, and Michigan, with the census statistics of these States establishes all the claims of fraud that have been made, and shows how three hundred thousand petitioners have been multiplied to twenty-five, forty, and fifty millions. This is the second time that such tactics have been resorted to by the same men. In this connection No. 19 of the *Sentinel Library*, "Rev. Wilbur F. Crafts Against the Editors of the AMERICAN SENTINEL," pp. 44 to 64, is exceedingly interesting and valuable reading. W. H. M.

Is the Sabbath Union the "Christian Nation"?

THE last week in November the Western Pennsylvania Sabbath Association held its first annual convention at Pittsburgh. A significant incident of its proceedings was the failure of the "Law and Order" attorney, William Yost, to meet his appointment to speak, because, according to his letter of apology, he had "thirteen Law and Order appeal cases to hear in criminal court" and could not be present. This it was said was regretted because he was expected to be "loaded on the Sunday question."

The Pittsburgh *Leader*, of November 30, referring editorially to the convention has this to say:—

"A contemporary, commenting on the demand of the Pennsylvania Sabbath Association for a 'Christian Sabbath,' pertinently suggests that the term 'Christian' needs a definition at the hands of the association, the present disposition among the Sabbatarians being seemingly to take it for granted that there is but one kind of Christianity and that it is limited to the particular sects which advocate blue law enforcement.

"One orator at yesterday's convention said that the Supreme Court of the United States has decided that 'this is a Christian Nation and as such the Christian Sabbath should be observed as befits a religious people.' This would be a clincher if the speaker could only have gone on to show that the Supreme Court not only ruled in favor of compulsory Christianity, but indicated the particular sect or group of sects which was to lay down to the people the final interpretation of what is meant by the 'Christian Sabbath,' which, we are told, it is legally and morally obligatory on all American citizens to observe.

"As it is, there is a wide diversity of opinion concerning the manner of observing Sunday. Reformed Presbyterians and some United Presbyterians want everything to come to a standstill except the churches; plain Presbyterians are a trifle milder; Methodists and Baptists are milder still; Episcopalians are liberal and believe in allowing considerable freedom of action to humanity on its 'day off'; Catholics are perhaps more liberal than Episcopalians on this question and hold that innocent amusements are permissible on Sunday; Unitarians occupy about the same position as Catholics; Seventh-day Baptists do not recognize Sunday as the genuine 'Sabbath' at all, and other denominations entertain a diversity of opinions running all the way from the gloomy

severity of the Covenanter doctrine down to the broadest liberalism.

"The Sabbath association unquestionably does not represent all these forms of religion and can not, therefore, claim to be a purely popular agency. Why then appropriate the term 'Christian' and assert a monopoly of its application? Would it not be more sincere and more equitably indicative of the origin and purposes of the blue-law movement to say, 'We, the allied Reformed Presbyterians, etc.,' instead of 'We, the Christian people'?"

"Disguise the movement as they may, its supporters can not strip it of its strictly sectarian character nor conceal their design of subordinating all other interests to those of a few denominations which do not comprise anything like a majority of the citizens of this great country.

"We would suggest to those people accordingly that they give 'prayerful consideration' to the First Amendment of the Constitution of the United States which says: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' and also to section 3, article 1, of the Constitution [of Pennsylvania], which says: 'No human authority can, in any case whatever, control or interfere with the rights of conscience, and no preference shall ever be given by law to any religious establishment or mode of worship.'"

Rights of the Minority.

THE following communication from the editor of a Tennessee paper is of interest as showing the view taken by many of the rights of the minority:—

EDITOR AMERICAN SENTINEL: In your review of my article on "Proper Sunday Laws" (SENTINEL, Dec. 15, 1892), intended to be caustic, you ask me a question. Will you kindly allow me to answer it? The question is: "Even if the principle of Sunday legislation were right would the minority have no rights? Would it not be equally just for the law to provide that all labor done on the seventh day by Sunday keepers be performed in such a manner and at such places as not to interfere with the religious devotions of those who observe another day?"

My answer is that law, government, the State, can not do theoretical or exact justice. Of those in our country who regard one day in seven as a Sabbath, ninety-nine in every hundred sanctify Sunday and perhaps one sanctifies Saturday. These figures may not be accurate, but the vast majority who make any difference in days, the vast majority of all our citizens, regard Sunday as the Sabbath. In Morristown, in all upper east Tennessee, I do not know of one person who sanctifies Saturday. If such a person should move here, theoretically his rights to a quiet day should be protected; but to hamper the toil of hundreds of thousands for the sake of a single Seventh-day Adventist, or a single Mohammedan, who wished to pray on Friday, would be a practical injustice. The majorities must rule. Their opinions in regard to right and wrong, so far as they affect the public peace and common weal, and only so far, should shape the legislation. Mathematical justice is impossible in the political sphere.

As I have tried to answer your question, will you allow me to ask you a question? If you refuse to base legislation on the moral convictions of the majority of the people, on what will you found it?

JAMES B. CONVERSE,

Editor Christian Patriot,

Morristown, Tenn.

The question of rights is not one to be settled by majorities. No majority, however large, has any legitimate power whatever to deprive the minority of any natural right. *Rights never conflict.* The plea that Sunday laws are necessary in order that those who want to rest on that day may do so is disingenuous. If the small minority of one in a hundred can rest with the ninety-nine busy around

him, can not the ninety-nine rest while the one works? Certainly they can.

The fact is that it is not the *noise* of Sunday work that disturbs the ninety-nine, but the *knowledge* that the *one* dissents from them on a vital, religious question. At Springville, Tenn., a number of rushing railroad trains do not disturb the Sunday keepers, while a single Sabbath-keeper hoeing in his garden or sprouting stumps in his back field, constitutes "a nuisance to the community" and "an offense against the peace and dignity of the State"!! The ninety-nine Sunday-keepers desire Sunday laws, not because they *can not* rest while the one hundredth man works, but because they *will not* rest while that one man dissents from their religion and emphasizes his dissent by Sabbath rest and Sunday work. The courts of Tennessee and the United States Circuit Court for the Western District of that State have virtually admitted that this is so; and it is vain to deny it.

The Seventh-day Adventists, of whom Mr. Converse writes, keep the original, divinely-appointed seventh-day Sabbath because they believe it to be a vital point; because they believe God demands the observance of that particular day; because they fail to find a single iota of authority in the Bible for the change of the day, and they most emphatically decline to recognize the right of any power on earth to substitute another day; and because they all honestly and firmly believe the Bible teaches that the final test of faith with this generation will be on this question. Will God excuse these people from the penalty attached to a violation of his immutable law simply because a majority chose to believe and practice otherwise than according to his direct command? The fact of the matter is, Sunday is not, never was, and never will be, the Sabbath; and God never has, and never will recognize it as such.

The question which the editor of the *Christian Patriot* asks, was quite fully answered in the SENTINEL of Nov. 3, 1892, but we will give some of the points again.

Sunday legislation is not based on the same principle as laws against murder. The laws against murder, theft, and adultery are not based upon the law of God, but upon the inherent rights of man to life, and the possession of that which is rightfully his own.

Sunday laws are asked for on the ground that God is insulted, dishonored and robbed, and that his vials of wrath will be poured out upon this Government if the fourth commandment is not incorporated in the law of the land.

The one universal and sufficient basis of civil legislation is *the natural, the inherent rights of men.* "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness, that to secure these rights governments are instituted among men."

We are not dependent upon revelation for a knowledge of the mutual obligations resting upon intelligent, social beings; for the Creator has written the laws that should govern human intercourse in the great book of nature, as well as in the volume of his revealed will. This truth is recognized in the words already quoted from the Declaration of Independence: "We hold these truths to be self-evident." On the other hand the principles of God's

moral law are not self-evident. It is true that they appeal to man's better nature when brought home to his conscience by the divine Spirit, but it is nevertheless true that man can not "by searching find out God." It is, therefore, upon the law revealed in nature, and not upon the law revealed in holy writ, that all just civil laws are based.

It is obvious from the principles stated, that God could never commit to man the administration of His written law. That law being spiritual is vastly more than a civil code; it is a moral law; and God as the only moral Governor must administer it himself or else abdicate his throne. For if it were the province of the State to interpret and administer the law of God, the subject of that law would ask, not, What does God require? but, What does the State require? Not, What does the law of God say? but, What does the State say about the law of God? Thus, man's thought and loyalty would be diverted from God to his vicegerent, the State.

And not only would men seek merely to know the will of the State, caring little whether or not it was also the will of God, but the State being the divinely ordained interpreter and administrator of the divine law, God himself would be bound by the action of the State. That which the State prohibited would be sin; and that which it permitted would be virtue, regardless of the real purpose of the divine Lawgiver. For it is not supposable that God would clothe the State with authority to define and enforce his law and yet hold the subject responsible for the errors of the State.

It is a mistake to suppose that civil government is Christian, or that it exists only for Christians. It belongs to the race. It is true that the most perfect civil governments exist in so-called Christian lands; and this is unquestionably due to Christianity; but it by no means follows that the State has any right to take cognizance of moral questions and forbid certain things simply because they are not in harmony with Christianity, and are morally wrong. All legitimate authority and action of the State comes, not from the moral law, which is a matter of revelation, but from the law of nature, which is self-evident.

We do not maintain, however, that the State may not forbid that which in the light of Christian civilization is seen to be an invasion of *inalienable rights.* Christianity has had an influence in the world such as no other religion has ever had; its influence is to civilize and to Christianize; it civilizes all with whom it comes in contact; it Christianizes all who accept it, and who from the heart obey its teaching. As a nation becomes civilized through the influences of Christianity upon the people who compose that nation, its laws become more humane and the rights of the people are more fully recognized and adequately protected. As men become imbued with the principles of Christianity they will the more readily perceive and acknowledge the rights of their fellows; and this change will be speedily manifested by more liberal laws and by a more equitable administration of justice.

But true Christianity never leads to a disregard of the rights of others. Those who are made free by Christ never seek to enslave their fellows. The true Christian will recognize God as the only moral Sovereign, and he will leave all men as

free in all matters of conscience as he himself desires to be. The true Christian will love others as himself; and hence, could never consent that another's rights should be abridged in order that he might the more fully enjoy his own. Christians are governed by the Golden Rule. But Sunday laws contravene that rule.

C. P. B.

What Does the State Want?

WHAT kind of citizens does a State want, in order to be prosperous and enjoy a reign of harmony and peace within her borders?

In a recent number of the SENTINEL it was stated that those who observe the seventh day as the Sabbath could not observe the first day of the week also without violating their consciences; and this is true, for the first-day Sabbath being regarded by them as a rival to the true Sabbath—the seventh day—and believing that Jehovah looks upon it as such, they could not observe it without doing that which they believe would displease him, and what, therefore, their consciences would not allow them to do. It is not with them, merely a matter of personal preference, of convenience, or even of civil rights; it is also a matter of conscience.

But as most readers of the SENTINEL know, some of our States have laws for the purpose of compelling all their citizens, irrespective of belief, to stop work on the first day of the week; and in Tennessee the authorities are indicting, imprisoning, and fining seventh-day observers who will not do this, and who, as we have said, are controlled in this matter by their conscientious convictions.

This leads us to the inquiry, What kind of citizens does the State want? Does it want citizens who will violate their consciences, who will deliberately do what they believe to be wrong? Will not the person who will violate his conscience on one point, also violate it on another? If he will deliberately do what he believes to be wrong toward God, will he not do the same with respect to his fellow-men?

And then what will restrain him from stealing, committing murder, or adultery or perjury, besides his fear of the law? Would he be the brave, honest, upright citizen, striving to promote the peace, order and prosperity of the community, such as the State would have her citizens to be? We trow not.

The man who surrenders his conscience upon one point weakens it upon every other point. This is the immediate effect; and the ultimate effect, toward which he will swiftly move will be the entire loss of conscience upon all points. Does the State want citizens of this class?

Which would the State prefer—a citizen who is conscientious in his action? or one who is not? a brave, manly, upright citizen? or a coward who has surrendered his manhood? a citizen with a conscientious regard for the rights of his fellow-men? or one who will steal, cheat, lie, and do anything else that is bad when he considers it safe and to his advantage to do so? Does it want citizens like the fawning, cringing masses of Italy and Spain and other countries where freedom of conscience was stifled by religious legislation? or like the manly ones that have sprung up in our own "land of the free and the home of the brave," under the grand governmental principles of civil and religious liberty?

The answer is obvious, and, therefore,

whenever a State tries to coerce the conscience of one of its citizens, it is striking directly against its own interests, interfering directly with its own prosperity. If the citizen does not yield, he is sent to jail, which means a loss to the community and an expense to the State; and if he does yield he surrenders his manhood and becomes worthless as a citizen. It is a pity that the people of Tennessee can not see facts so obvious.

L. A. SMITH.

The Vermont Legislature Endorses the Sixteenth Amendment.

ON December 22, Senator Proctor, of Vermont, presented in the Senate of the United States, the following communication from the legislature of Vermont:—

Joint resolution in reference to proposed Sixteenth Amendment to Constitution of United States, now pending in Congress.

WHEREAS, there has been introduced into the Fifty-second Congress and is now pending therein, the following proposed form of Sixteenth Amendment to the Constitution of the United States, viz: "No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of forming, maintaining, or aiding by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking which is wholly, or in part, under sectarian or ecclesiastical control;" Therefore,

Be it resolved by the Senate and House of Representatives, that our senators and representatives in Congress be, and hereby are, requested to take all proper measures to secure the approval of said proposed amendment by the houses of which they are members, respectively.

The legislature of Vermont is thus the first of the State legislatures to lend itself and its influence to this deceptive measure. It is well known by those who see and understand the true animus of this proposed amendment, that it is in reality a sectarian measure, and that it actually looks to an establishment instead of a disestablishment of religion.

The first clause of the amendment, which is a reiteration of the First Amendment to the Constitution of the United States, is but sounding brass and a tinkling cymbal in the mouths of those who are promoting this Sixteenth Amendment. They have declared unequivocally that its adoption would not affect the religious laws of the different States,—that they would necessarily continue to enforce Sunday observance, punish for blasphemy, and carry out all the rest of the legal religion in the statute books, without any reference to this part of the constitutional injunction whatever. But the one thing, and the one only thing, which it does prohibit, is the use of public money for sectarian purposes. That would mean what? It would mean that public money might be used to further the interests of that Christianity which the Supreme Court shall decide is the Christianity of this "Christian Nation," but not a dollar to that sect which is called Roman Catholic.

In the Senate on the same day, Senator Dawes presented "a petition of the National Pro Patria League for the Protection of American Institutions" signed by its president and secretary, "praying Congress to make no more appropriations for sectarian schools for the Indians."

This is the league which presents the Sixteenth Amendment—its prayer to Congress is,—Bless us, us collectively, *but no more*. That which we have heretofore

shared with the Roman Catholics, we will give up, if only you will bless us, and *no more!*

W. H. M.

An Open Confession.

THE introduction of resolutions in the House of Representatives having for their purpose the repeal of the religious legislation of last session for the Sunday closing of the World's Fair, brought to Washington the field secretary of the American Sabbath Union, Rev. H. H. George, and W. F. Crafts, editor of the *Christian Statesman*. A reporter for a Washington paper interviewed them, and makes the following paragraph:—

Rev. Dr. H. H. George, Field Secretary of the American Sabbath Union, and Rev. Wilbur F. Crafts, Honorary Secretary of the Pennsylvania Sabbath Association and other reform organizations, came to Washington yesterday to resist the efforts that are being made to repeal the World's Fair Sabbath closing law, which they find "has not only the nine points of law, possession," but also a united majority of Congress in its favor still, while those who favor its repeal, many of them do so on constitutional grounds to which the Durborow resolution, presenting as it does a new Sabbath law, is as inconsistent as the law they are asked to repeal. The local representatives of labor also declare that the best allies of the would-be openers, the labor unions, will no longer aid the opening movement, as the World's Fair Directors' pretended interest in the workingmen has been unmasked by their recent act in giving their printing to a non-union office. It is also found, said Mr. George last night, that a majority of the World's Fair Committee in the House, which is expected to vote for repeal, voted the other way when Sabbath closing was made a law. These and other facts make the representatives of closing here feel that if the protests and letters against repeal continue to pour in not only will the bill be defeated, but it will not even be reported.

This bears evidence of being a faithful reproduction of the thought and feeling of the men interviewed. The reporter has clearly presented in condensed form the views which they expressed. One point made is especially worthy of notice, that, "while of those who favor its repeal, many of them do so on constitutional grounds to which the Durborow resolution, presenting as it does a new Sabbath law, is as inconsistent as the law they are asked to repeal." This is a voluntary confession that the Sunday closing proviso was unconstitutional. Congressmen should make a note of this. These men now openly acknowledge that they have threatened and wheedled congressmen into voting for and passing an unconstitutional measure, and then use the argument of unconstitutionality, which they ignored then, against the passage of another bill, which, they say, presents "a new Sabbath law" "as inconsistent" as the other. And then, having reminded congressmen that at their instance they have passed an unconstitutional law, violated their oaths and shown themselves recreant to the trust the country has confided to them, insolently remind them that now "possession is nine points in the law," and an unconstitutional law has "possession." More than that they declare that they shall control Congress to that extent that they can positively count upon a majority in the House to uphold legislation acknowledged to be unconstitutional. How have these men grown so great! Are they so great? Or is it only another exhibit of the old fable, where the size of the ox was emulated by a smaller animal of a similar voice?

But, however applicable this argumentative boomerang, thrown by these high priests of unconstitutional religious legislation may be to the resolution they had

in mind, there is another "Durborow resolution." It has been reprinted once here already, but is worthy of reiteration, and that is House Resolution 177—

To repeal the religious legislation pertaining to the World's Columbian Exposition.

WHEREAS the United States Constitution specifically states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Therefore, be it

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the act of Congress approved August fifth, eighteen hundred and ninety-two, appropriating five millions of Columbian half dollars to provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus by holding an international exposition of arts, industries, manufactures, and products of the soil, mine, and sea in the city of Chicago, in the State of Illinois, on the condition that the said exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and also that section four of "an act to aid in carrying out the act of Congress approved April twenty-fifth, eighteen hundred and ninety, entitled, 'An act to provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus, by holding an international exposition of the arts, industries, manufactures, and products of the soil, mine, and sea in the city of Chicago, in the State of Illinois,' be, and the same is hereby, amended so as to leave the matter of Sunday observance entirely within the power of the regularly constituted authorities of the World's Columbian Exposition.

This is not another phase of religious legislation. This is not "a new Sabbath law, as inconsistent as the one they are asked to repeal." Will not congressmen repeal a law which they are now told by its authors and supporters is inconsistent with the Constitution they are sworn to support?

W. H. M.

Washington, D. C.

Misguided Zeal.

MANY of our good women in America think they could do much to save this country from the influence of the Catholic Church if they were allowed to take part in political matters, and are working to this end. Besides many of our leading men are being carried away with the same vain hope.

In a recent political meeting held by the City Committee of Independent Women Voters of Boston, in which two prominent ministers of that city were the chief speakers, this statement was made: "We must have the help of women in our political campaigns in order to save the country for God and righteousness."

The ideas advanced were these, that the country was being filled up so fast with Catholics that unless the American women came to be voters in all the affairs of State that this country would soon be a Catholic country. Therefore, the speaker said, we must have the help of women to save the country. All seemed to entirely overlook the fact that if Protestant women were allowed to vote the Catholic women would be entitled to the same privilege, and consequently would help the Catholic cause more than the American women would the anti-Catholic.

It was plain to be seen that their ideas of saving the country "for God and righteousness" was by means of religious legislation, for said the minister, "I never did a holier duty than that of voting;" and he added that he had more respect for the common dude than he had for the man who would not vote. Moreover, he said, "The time must come when we shall have compulsory voting in this country by all its citizens or take away their right of

citizenship in order to save the country in righteousness." All these sentiments were unanimously approved by the large congregation present.

If voting in political matters is "as holy a duty" as a man can do, then it follows that political matters are of equal importance with religious duties, and all religious persons must take a part in the affairs of State; for they are going to have "compulsory voting" or take away the right of citizenship from all who will not vote. It is plain to be seen from these statements that the religious teachers of this age are fast becoming the leaders in politics; and when they get the power into their hands bigotry and intolerance will prevail.

H. J. FARMAN.

The Coming Reform.

MANY are the efforts at reform in this morally and politically corrupt age. This fact is of itself a striking evidence of the need of reform. Of the attempts at political reform, it may be said that many of them are evolved from the struggle for party pre-eminence and personal gain. Of the proposed moral reforms, many are set in motion by zealous, well-meaning people who are sadly mistaken both as to possible results and the means by which to secure practical and permanent reform.

There is one prominent peculiarity about the efforts of most moral reformers, and that is they seek reform through civil law. And one peculiarity of such so-called reforms is that they invariably fail of the professed purpose, and when fully developed always end in the persecution of dissenters. It is unnecessary to repeat history to demonstrate this point, as it is patent even to ordinary readers. The present is the center of interest.

There is a growing mania for some kind of a political church. The churches have so far lost their spiritual power and influence that it may well be said, "Babylon is fallen." The idea was voiced by a leading modern reformer that through *Christian politics* we must recognize Christ as the great world-force for righteousness and purity. Professed Christians seem to have lost sight of the principle, laid down by the Lord himself, that "it is not by might nor by power, but by my Spirit, saith the Lord." There is a general disposition to appeal to the civil law making power for the legal enforcement of morality, the power of the Spirit of God being virtually ignored.

A few months ago, a certain minister of this city, I suppose in echo of a like suggestion which had been advanced in other places, advocated the organization of a "Civic Church." The object was to unite all, in or out of the existing churches, for the purposes of moral and political reform. Under the present *regime* the masses of voters in the churches are loath to forsake their old party affiliations, and the self-styled reformers are unable to concentrate a sufficient force to carry their pet hobbies through an election. Many in the churches may inwardly sympathize with the hobby that may be for the time before the people, but they naturally like to be on the strong side in a political contest; and fearing that their votes would not sufficiently strengthen the reform to enable it to win, yet might so weaken the old party as to cause it to lose, they dare not take the chances of being left out altogether. So if all reform sympathizers could be brought together in a kind of

church relationship their obligation to work together would be morally strengthened.

In San Francisco, during the recent campaign, a scheme was promulgated at a ministers' meeting by which a species of censorship could be placed upon all candidates for office, the censors to report upon the character and fitness for office of all such candidates. Of course this committee would be composed of ministers or leading churchmen, and would constitute a kind of nominating committee for the faithful.

And now comes another California minister and proposes to organize in this city a Prohibition Church. He holds out to prohibitionists about the same inducements that the Civic Church advocates do to the mass of professed municipal reformers, that is, combine in church relationship for more effective work. Of the purpose of civil government, he placed the moral and spiritual interests of the people in the van. He said the minister who objects to partisan politics is a hypocrite, a coward, and an infidel.

Of the particular tenets of a Prohibition Church, this leading exponent says that in regard to the fatherhood of God, the divinity of Christ, and the inspiration of the Scriptures, there would *perhaps* be no deviation from the ordinary views of the orthodox churches. But there was nothing definite laid down excepting that the church should take cognizance of the political acts of its members.

And this seems to be the trend of the modern idea of reform—a political church. There are as yet many different ideas about how to get at it effectually, but they all have the same end in view. It is an open question whether so-called Protestantism will succeed in organizing a new church for the purpose of controlling the State, or eventually fall into the lap of the "mother church"—the Roman Catholic. The latter has had long experience in that line, has all the necessary machinery in practical running order, and has already the inside track in the race for governmental recognition. However this may be, the political church is the coming "reform," and Church and State, not only in principle but in fact, is the goal.

W. N. GLENN.

Oakland, Cal., Dec. 30, 1892.

Let Each Choose for Himself.

PERIODIC rest days are quite numerous among different peoples. The Mohammedans worship on Friday, the supposed day of Christ's crucifixion; the Seventh-day Adventists, the Seventh-day Baptists, and other Sabbatarian Christians observe the original Sabbath; while the Catholics and the large majority of modern church societies observe the first day of the week. And now a student of Moody's institute in Chicago informs us that their rest day is Monday—not exactly a holy day with them, but a day sacredly set apart for physical rest.

This reminds us of the unjust and unconstitutional attempts to make laws deciding which day is the proper rest day for all, and then using the governmental machinery to force it upon all. The glory of the Church in America is that we have developed the most prosperous, the most liberal, and the most moral Church in the world by freedom in religion—by absolute separation of Church and State. And why should we now, after over a century of unparalleled advancement and prosper-

ity in our religious life, seek to revive the old laws of compulsory religion—long since dead—that took every iota of life out of the religions of the Old World and left in their stead an empty shell, a whitened sepulcher, a dead form which in most countries, as in France and Italy, is perhaps worse than, or as bad as, no religion at all. Enforced religion is not religion; it is merely hypocrisy, what the Saviour condemned as the worst of all sins.

Let the people of America then take a lesson from the world's history. If we would preserve the purity of our religion; if we would guard the sacredness of our Sabbath, let the Government keep its hands off. The Sabbath in Europe with its debauchery and vice shows us what the law brings forth. The Sabbath in America which is infinitely better shows us what freedom can accomplish. Religion supported by the power of God has proved to be the most powerful agent for good the world has ever seen; but religion enforced by the governments of earth has been the most tyrannical and diabolical agent that history brings to view.

The inevitable conclusion that must be drawn, then, is that for the good of morality and religion, for the good of the Church and the Sabbath, Congress should remove the impious hand that it has placed upon a religious ordinance and let the freedom in religion that has reigned in America for the past century still hold undisputed sway. Congress has not a shadow of a right to legislate on the Sabbath question. Let each individual decide for himself the morality of attending the World's Fair on the first day or on the seventh day of the week, as each individual will for himself, and for himself alone, be held accountable. It will be a day of ill omen for both the Church and the State when the goddess of liberty is disenthroned and religious intolerance enthroned in her stead.

In America all have equal rights, and these equal rights must be insisted upon. The Sunday keeper has no more right to enforce his ideas upon a seventh-day observer than has the latter to force the Sunday keeper to observe Saturday; and neither has the right to prescribe for the unbeliever either the quality or quantity of his religion.—*Harvey Daily Press.*

"The People" of Chicago.

THOSE "mass-meetings" of the American Sabbath Union in Chicago, held for the purpose of representing that public opinion in that city is clamoring for Sunday closing of the World's Fair, remind one of that historic occasion in the annals of Great Britain, when three tailors, of Tooley Street (London), met and drew up and signed a petition to Parliament, heading it, "We, the people of England." W. A. SPICER.

THERE is no coercion in religious matters in the gospel of Jesus Christ. The invitation, the entreaty, is, Come. The office of the ambassador of Christ is to persuade men. Jesus says, "Whosoever will, let him come." All Heaven pleads: "Turn ye, oh, turn ye, for why will ye die?" This is the gospel plan, and it may safely be set down that whatever law it is, from whatever alleged source, which would compel a man to observe any religious ordinance whatsoever, is not of the gospel.—*Signs of the Times.*

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

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

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R. C. PORTER - - - - - PRESIDENT.
A. F. BALLENGER - - - - - SECRETARY.

Morristown, Tenn., Nov. 14, 1892.

A. F. BALLENGER, Esq.—*Dear Sir:* I have expressed in the *Patriot*, very emphatically, my disapproval of the punishment of these west Tennessee farmers who rest on Saturday and work quietly on Sunday.

But I see a worse sight every Sunday—engineers firemen, conductors, brakemen, ticket sellers, postal clerks, who do not rest on Saturday, but who are forced to work on Sunday or lose their bread. They get no more pay for seven days' work than they would for six days' work if the seventh day were kept free from the running of trains.

The National Religious Liberty Association ought to feel as much interest in the hundreds of thousands of Americans who are deprived of the liberty of worshipping God on their Sabbath, as it does for the dozen men who have been improperly imprisoned. But it don't. Isn't its name a sham?

Yours truly,

JAMES B. CONVERSE.

Chicago, Ill., Dec. 24, 1892.

REV. JAMES B. CONVERSE,
Editor *Christian Patriot*,
Morristown, Tenn.,

Dear Sir: Your favor of November 14 has been received, but on account of a press of work at the time it was received and a trip to the scene of the persecutions referred to in your letter, I have delayed answering until now. I proffer thanks to you in the name of common humanity for the words of condemnation written or spoken by you against the barbarous treatment meted out to the Seventh-day Adventists in Tennessee.

However, your charge of "sham" against the National Religious Liberty Association because it does not agitate for a law to compel railroad employees to avail themselves of their inalienable and constitutional right to rest or worship on Sunday as they choose, is uncalled for and unjust. Our association was organized to advocate religious liberty for all men irrespective of creed or nationality, and not to compel men to exercise their rights. Your statement that railroad employees are "forced to work on Sunday or lose their bread" is contradicted by Rev. W. F. Crafts, the most ardent Sunday law advocate in the United States, in his "Sabbath for Man," page 428, as follows:—

Among other printed questions to which I have collected numerous answers, was this one: "Do you know of any instance where a Christian's refusing to do Sunday work, or Sunday trading, has resulted in his financial ruin?" Of the two hundred answers from persons representing all trades and professions, not one is affirmative. . . .

There are instances in which men have lost places by refusing to do Sunday work, but they have usually found other places as good or better. With some there has been temporary self-sacrifice, but ultimate betterment. . . . David said that he had never seen the righteous forsaken, nor his seed begging bread. I have, but I never knew a case, nor can I find one in any quarter of the globe, where even beggary, much less starvation, has resulted from courageous and conscientious fidelity to the Sabbath.

The "sham" in the case is on the other side, and what is more, the workingman has discovered it. The following quotations from the *Michigan Sabbath Watchman*, the official organ of the Michigan branch of the American Sabbath Union, in its issue of October, 1891, has helped to open their eyes. It said:—

In sustaining the American Sabbath Union, the churches are preparing the way of the churches and making their paths straight. Close up the Sabbath saloon, and make it impossible to run the theaters; shut up the cigar stands, ice cream saloons and soda water fountains; and prevent base-ball playing; put an end to railroad and other Sabbath excursions, and the masses will more easily be turned to the house of God. Break down these sacrilegious but fascinating amusements, and the church will have the right of way to the masses.

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

It thus appears that the tears shed over the poor, "enslaved workingmen," by the American Sabbath Union and kindred elements, are "crocodile tears," shed as an "investment" upon which it is expected "fine rates of interest" will be realized. As stated above, the workingmen have discovered this, as is apparent, first from the following quotation which appears in the *Switchmen's Journal*, of July, 1892, the "Official Organ of the Switchmen's Mutual Aid Association of North America":—

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

History abounds in illustrations of the expressions of surprise and disgust from the workingman's self-constituted guardians that workingmen refuse to dance when the Sunday law advocates so studiously fiddle. But laboring men are wide awake and have discovered, they think, that this "antagonism to Sunday labor is more theological than humanitarian," and that this mourning for the "slaves of the nineteenth century" partakes largely of the nature of "crocodile tears."

Again, the *Locomotive Firemen's Magazine*, the "Official Organ of the Brotherhood of Locomotive Firemen," in its issue of November, declares that the Sunday closing movement is characterized by the spirit of "bigotry, duplicity, and phariseism" and "witch-hanging and Quaker-whipping Puritanism;" and in speaking of the methods employed, the magazine charges, "vulgar duplicity," "deliberate fraud," "bold misrepresentation," etc.

If time and space would permit, these opinions could be multiplied from other sources, but this will suffice to show that the laboring men of the country do not appreciate this profuse and gratu-

itous sympathy. It is not only unsolicited and unappreciated but they actually repel it, knowing that it is more "theological than humanitarian," and that it is regarded by these theologians merely as "the finest possible investment" which will "soon return with fine rates of interest." It will be some time before this "sham" sympathy for the working-man will succeed in deceiving him into selling his liberties to ecclesiastical corporations. To adopt the idea of another: You can fool some of the workingmen all the time, and all the workingmen some of the time, but the time has not yet come when you can fool all the workingmen all of the time.

And now allow me in closing to advise you to cease wasting sympathy on the workingman. He does not need it, and does not ask it, and much prefers to interpret his rights for himself, and adopt his own measures for securing them.

If you were to take your Bible and convince the workingmen that Sunday is the Sabbath, and with the gospel of Jesus Christ quicken his conscience, you would not need to be agitating for a law to compel him to assert his right, which he already possesses, to a day of rest and worship; he would do this for himself, and, like the Seventh-day Adventists of Henry County, Tenn., would go to prison and the chain-gang rather than violate his conscience. But the secret of the whole situation is in the fact that there is no Bible authority for Sunday observance, and the laboring man knows there is none, and the Sunday law advocates confess there is none when they appeal to the civil government to enact a law to supply the lack of such authority. The more you investigate this question the more will you discover that you are enlisted on the "sham" side of the controversy. That you may investigate and early arrive at the real truth of the matter, is the hope of

Your friend,

A. F. BALLENGER.

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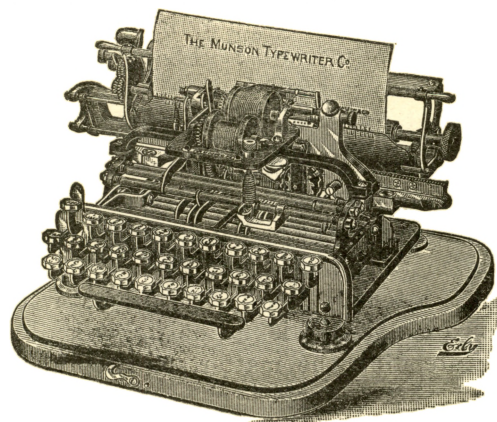
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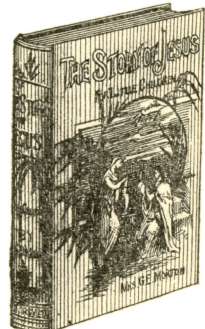
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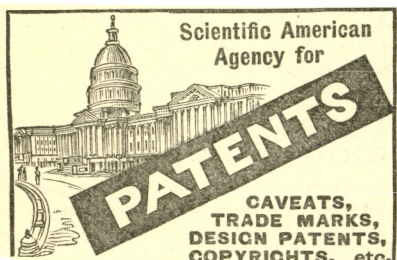
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NEW YORK, JANUARY 12, 1893.

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WHILE this paper is being printed the hearing on Mr. Durborow's resolution "to repeal the religious legislation pertaining to the World's Columbian Exposition," is in progress. We hope to give a good report of the hearing next week. Prominent among the advocates of unconditional and absolute repeal of the Sunday-closing proviso is Jas. T. Ringgold, Esq., of the Law Department of the Baltimore University, and author of that excellent legal work, "The Law of Sunday." Our editor-in-chief, who has so often discomfited the Church and State cohorts, is also on the ground with his invincible logic and incontrovertible facts. The presence of these two men makes it certain that the report of this hearing will be, as Mr. Crafts remarked of the report of a former hearing, "mighty interesting reading."

THE *Journal*, of Hart, Mich., makes the timely remark that "the society that undertakes to affiliate with any political party is sooner or later doomed to the ignominious past. And there is no question to-day which is so materially affecting the onward course of our churches, their good work and influence, as the one of politics. You can hardly attend church nowadays but the listener and the congregation are imposed upon by the private and personal political opinion of the preacher. It is about time that ministers awakened to their duties, and left the work of politics to the politicians, and outside of the church."

THE *Mail and Express* has the following which it very properly entitles, "A Pertinent Question":—

A question is asked by an intelligent observer whether if the State has a right to take one per cent. of a dead man's estate and give his heirs ninety-nine per cent., it has not also a right to take ninety-nine per cent. and give the heirs one per cent.

This is a logical deduction, and strengthens the impression that the collateral and direct inheritance tax laws would not stand the constitutional test.

Suppose the question were, if the State has the right to take one-seventh part of a man's time from him by means of a Sunday law, has it not also the right to take six-sevenths of his time and leave him only the one-seventh for himself? And if the State has the right to require Sunday keeping in the interests of morality, might it not with equal propriety require the study of the Scriptures, and

familiarity with certain religious tenets conducive to morality? Logic is logic; and consistency would be consistency were it not that its rarity transforms it into a jewel.

NEW ORLEANS which has long been noted for its disregard of Sunday, is now moving in the matter of enforcing the law. The district attorney has taken things into his own hands, and is not only personally superintending the matter, but has filed information against the chief of police for non-feasance in office because of his neglect to make arrests without warrants.

THE editor of the *Christian Statesman*, now in Washington looking after the interests of "the American Sabbath," says in his paper of the 31st ult.: "On reaching Washington, we found on the table of the first congressman we called upon a copy of the AMERICAN SENTINEL which the generous and industrious Seventh-day Adventists send regularly to every congressman. And the copy had been read." This is gratifying! We were aware of the fact that the SENTINEL was being read by members of Congress, but are glad to have the readers of the *Statesman* know it also.

THE Supreme Court of Pennsylvania has again affirmed the Sunday law of that State, this time in the case of Thomas Matthews. Mr. Matthews was convicted under the act of 1794, which provides that—

If any person shall do or perform any worldly employment or business on the Lord's day, commonly called Sunday (works of necessity and charity only excepted), . . . every such person so offending shall, for every such offense, forfeit and pay \$4 to be levied by distress; or in case he or she shall refuse or neglect to pay the said sum, or goods and chattels can not be found, whereof to levy the same by distress, he or she shall suffer six days' imprisonment in the house of correction of the proper county.

The Supreme Court in affirming the decision of the lower court, gives as its opinion that the law upon the subject is plain, and it could do nothing but interpret it as it did and confirm Mr. Matthews' conviction. The court says that the framers of the act of 1794 could not foresee the growth of newspapers, or that they would possibly have exempted them from the provisions of the act. The court, in conclusion, commends the act, but says that a too rigorous enforcement of its provisions may lead to its repeal, and that it is in more danger from its friends than from its foes.

Commenting upon this decision, the *World*, of this city, says:—

The publishers of Sunday newspapers, and all other victims of this moss-grown law, should insist upon its literal enforcement. That is the only way pointed out by President Grant to secure the repeal of an obnoxious law.

The result will probably be that the law will be more rigidly enforced than ever before; but that will not lead to its

repeal; the trend of the times is not in that direction. Apostate Protestantism finds itself entrenched in the civil laws of the country, and will not surrender a single inch of vantage ground.

THE January *Arena* has a brief note entitled, "Persecution of Christians by Christians Still Being Vigorously Prosecuted in Tennessee," in which the following facts are stated:—

The Protestant inquisition is in active operation in Tennessee, exhibiting in spirit the same brutal ferocity of the Inquisition of the Middle Ages. Only the general enlightenment which has come through the wider liberty of the past two centuries prevents the same hideous cruelty as then exhibited. *The spirit is the same.* It is the same spirit which led the fanatical Jew to crucify Jesus, which led Nero to burn Christians, which led Rome to burn Protestants and which led Calvin to compass the death of Servetus. Five more of these conscientious, God-fearing Christians have recently been arrested in Tennessee. It is a crying shame that the last decade of the nineteenth century should witness a renewal of the Middle Age bigotry and persecution, and it is doubly shameful that these outrages should be enacted in the great Republic.

The facts are correctly given by *The Arena*; but it does not convey the true idea to say that Christians are being persecuted by Christians. *Christians* do not persecute. People professing to be Christians may, and do persecute, but to be a Christian *indeed* is to be a follower of Christ, to walk even as he walked; and *Christ never persecuted.* The profound veneration which we believe the editor of *The Arena* has for "the man Christ Jesus" should enable him to see that no persecutor is in any proper sense entitled to bear the name of Him who said, "Love your enemies."

NUMBER 3 of the *Religious Liberty Library*, published by the National Religious Liberty Association, is one of the ablest papers which we have ever read. The subject is "Church and State," and the author, James T. Ringgold, of the Baltimore Bar, treats it in a most thorough and able, yet intensely interesting manner. Those who have read Mr. Ringgold's excellent work, "The Law of Sunday," and his very able article, "Sunday Laws in the United States," in the *American Law Register*, for November, need not be told that he is master of his subject. "Church and State" has sixty pages, and sells for ten cents per copy, including postage. Address the publishers, 267 W. Main Street, Battle Creek, Mich.

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