

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

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THE first Sunday of the World's Fair has passed. The Fair has been closed, and still the question as to whether it shall remain closed on Sundays is apparently as far from being decided as ever.

THERE is no abatement in the zeal of the American Sabbath Union, as is shown by this telegram from its secretary to the Attorney-General of the United States:—

The American Sabbath Union, a national society for the preservation of the American Sabbath, and representing fourteen denominations of America, appeals to you to have the Columbian Exposition enjoined from opening the gates on Sunday.

This has been reinforced by many similar telegrams from different parts of the country, emanating from the Sabbath Union.

THE Christian Endeavor societies of Ohio are preparing to engineer a mammoth boycott of the Fair, if it should be open on Sunday. Of this the *Mail and Express* says:—

The Executive Committee of the Ohio societies is now in session in Cincinnati, and on Monday morning will receive a telegram from Chicago informing them if the gates have been open on the previous day. Every Christian Endeavor Society in the world will be notified, and efforts will be made at once to carry the boycott into effect. This will extend, not only to the several million young people of the society, but to all the persons whom these members can influence. This will doubtless seriously affect the World's Fair gate receipts.

It was the Ohio delegation which was about to spring an ironclad boycott pledge, in case the World's Fair opened on Sunday, at the great Christian Endeavor Convention in this city in 1892, when they were forestalled by the presentation and passage of a set of simple resolutions which evaded the question of boycotting, and did not attempt to control the attendance of the members. The boycott is now revived, and every effort is evidently to be used to make it general.

It is also said that the Parliament of

Religions will prove a failure in case the Fair should be open on Sunday, as many clergymen who have promised to take part would remain away altogether. Of this organized avoidance of the Fair the *New York World* says:—

The boycott, as a weapon of compulsion in labor disputes, has never been regarded with entire favor, and it is notoriously liable to unjust and oppressive uses. It was never expected that it would be employed as a weapon of "Churchianity," to enforce an outward conformity to superstitious Sabbatarianism. This is what some American zealots have proposed in respect to the World's Fair. They have announced a purpose to boycott the Fair altogether if it is opened on Sundays. We trust that the Fair will be open nevertheless. It is high time to defy the authority of the modern sect of the Pharisees. True, Christians by tens of thousands would challenge their oppressive dictations in the name of Him who . . . violated the interpretation of the commandment by the doctors of divinity of his day, and when reproved affirmed that "the Sabbath was made for man, and not man for the Sabbath." He did not say it was made for the Church or for Jews or for Christians, but for man. . . . Consider what these mistaken and despotic religionists propose. They do not rest upon their individual right to refrain from visiting the Fair on Sundays for conscience' sake. They seek to enforce their scruples upon the whole community.

These who are now so ready to organize a stupendous boycott for the injury, and, if possible, the complete financial disgrace and destruction of the World's Fair, if it opens on Sunday, are capable of comprehending the late decisions of the courts in boycott cases. What is the reason the same principle does not equally apply to the World's Fair and the Christian Endeavor Society as to railroads and the locomotive engineers?

THE World's Fair correspondent of the *New York Sun*, after saying that the Fair was to be closed on the first Sunday, continues:—

President Higinbotham had nothing to say about the second Sunday. He will probably have something to say, however, after the Board of Directors meets on next Friday. The question will come up then and be thoroughly discussed. The question will cause a hot fight, and the champions of both an open and a closed Sunday will be out in force.

Well informed members of the Directory predict that the decision will be in favor of an open Sunday. They also say that the gates will be closed to-morrow (the first Sunday) in order that public sentiment against closing, which it is expected will be aroused, will be so great as to show clearly that the demand for an open Sunday is general. . . .

Charles W. Clingman, who represents ten thousand shares of stock in the Columbian Exposition Company, to-day served notice in writing upon the Directors that the gates of the Fair must not be closed to-morrow or any succeeding Sunday. If they are Mr. Clingman threatens to begin legal proceedings.

So, whichever way the gates are turned, the matter threatens to go into the courts for discussion and adjudication. All of this will only tend to awaken the popular mind to a consideration of the subject, and an investigation of the principle upon which its decision should rest.

THE Chicago correspondent of the *World* says:—

Unfortunately the Local Board and the National Commission disagree on the Sunday opening question. A majority of the members of the National Commission are against it. But a motion to open the Fair on Sunday would win in the Local Board. The National Commission, with all due respect to the honorable gentlemen composing it, is given a little to demagogism. There are United States senators and others upon it, and they fear their rural constituents. It is the general opinion here that this body does not really care whether the gates are open on Sunday or not, but it wants to put itself on record as voting against opening them. If with that it can wash its hands of the matter it will be satisfied. It is willing to throw all further responsibility on the Local Board. If the latter open the gates and the National Commission can not be held responsible by country constituents they are not going to say anything. But in the meantime they want to know whether they can be held accountable for any such action on the part of the Local Board. That is why they have been holding so many meetings this week and are to go into permanent session here until the Fair closes.

Nine out of every ten persons here are convinced that the Fair will open every Sunday, in two or three weeks. Indeed the majority are surprised that it is not to be opened to-morrow. But the Local Board moves slowly because it does not want to offend the National Commission.

Public opinion here is overwhelmingly in favor of opening the gates on Sunday. Even the clergy is divided on the point. Nearly all those ministers who are noted for their liberality of thought say, "Open the gates on Sunday."

The World's Fair authorities who belong to the immediate management seem to be in favor of the opening, but those who have congressional affinities and are subject to political influences show the same spirit which influenced Congress in imposing the Sunday-closing condition. The Board of Lady Managers has put itself on record as favoring Sunday opening.

Out of thirteen Chicago clergymen

interviewed by a reporter for the Chicago *Evening Journal*, six, for various and widely differing reasons, expressed themselves as favoring Sunday opening. But those who advocated Sunday closing did so with such an abandon of virulence and so open an appeal to force as to show clearly the growing intensity of feeling on this subject.

Dr. Bolton, of the Centenary Methodist Episcopal Church, was asked:—

Granting that the Christian Church, as a whole, declares for such an observance of Sunday as might be considered oppressive by a very large element, would you still enforce your views upon them?

To this the reply was made:—

We propose to stand by the Sabbath. Congress, representing all the people of the United States, has settled that matter.

The possible inquisitorial terrors of all the centuries of religious persecution are bound up in that reply. The question of equity, right, and justice does not seem to have entered into the mind from which that answer came. The only thought seems to be,—Have we the power to enforce our views? We have. Then they shall be enforced, irrespective of how large an element may be oppressed by them!

Dr. Herrick Johnson expresses similar thoughts and cites the religious precedents in the military and civil life of the Nation, and points to the fact that the dictum of the Supreme Court has established the claim of this as a "Christian Nation."

Rev. F. A. Noble, of the Union Park Congregational Church, was asked:—

If Sunday observance, as you advocate it, is considered oppressive by a majority of all the people would you still enforce it?

The unhesitating answer to this was:—

Exactly as I would enforce the law in any other respect.

By which he seems to mean to say that he would enforce law at all hazards, however oppressive it might be to even the majority.

Dr. Fawcett says in reference to the plea of the workingmen that they can not afford to take a week day off,—“I have no sympathy with their talk,” and counsels that they add an hour or an hour and a half to their working time five days in the week, and take Saturday to see the Fair.

These things all mark the intensity of feeling which is growing on this subject, and emphasize the dangerous possibilities which are lying in wait. The question of all the ages since sin came into the world is before the people,—it will not down. Fealty to God or obedience to man, which? Loyalty to God is not on the side of either of the contesting parties who struggle for the mastery, but in allegiance to the abstract principle of equal justice to all men without exception or reservation.

W. H. M.

ALL human laws for the enforcement of religion have a common origin, their development has been consistent from the beginning; all their different manifestations show this to be so, and none the less at this time than then. The evil principle involved in a legal religion and its enforcement is about to reach its high-water mark and be carried to its furthest extreme, in this country. That under it all the tortures of the Inquisition of the past are not to be practiced, will not be the fault of the inquisitors of the nineteenth century, but by the mercy of God.

Why Adventists Work on Sunday.

THE Sunday cases in Maryland have again revived the question of how Adventists regard the fourth commandment of the Decalogue; not that it is a proper legal question, for it is not, but because in Maryland, as in Tennessee, courts of justice have so far forgotten their proper functions as to assume to declare that the religious faith of the Adventists does not require them to work on Sunday.

The fact is that the Adventists do regard it as a sacred duty to habitually devote Sunday to secular purposes; and this because they understand that the fourth commandment establishes a difference between the Sabbath and the six other days of the week, and requires men to respect that difference. To ignore this distinction between the Sabbath and the other days of the week, is simply to defeat the object of the divine law, and to set up a counterfeit of the memorial which God has ordained to keep in remembrance the fact that he is the Creator of the heavens and the earth.

The view of the Adventists is that physical rest for man is not the primary object of the Sabbath; for it "was made for man" before the fall, as our Lord himself declares, and consequently before man stood in need of rest from wearing toil. Clearly its object was to keep in lively exercise man's loyalty to God as the Creator, just as our peculiarly national holidays—the Fourth of July and Washington's Birthday—are designed to fan the flame of patriotism in the American breast. Viewed from this standpoint, it is plain that the fourth commandment not only enjoins the keeping of the true Sabbath, but it likewise forbids rivals and counterfeits.

Every law must show in some way the authority by which it was enacted, and this the Decalogue does only in the fourth commandment. In that precept it is declared that the Giver of the law is he who created the heavens and the earth in six days and rested on the seventh. It is this fact that gives the Sabbath its memorial character. The Sabbath commandment is in fact the seal of the divine law, because it is the precept that designates the Giver of the law, and states the ground of his authority to require obedience.

In like manner the Sunday institution is the seal or mark of a rival power. It is set forth by the Papacy, the "man of sin" of 2 Thess. 2:3—as the badge of his authority to command men under sin. In a Catholic catechism, called the "Abridgment of Christian Doctrine," the Catholic Church asserts its power to change the divine law, in the following manner:—

Ques. How prove you that the church hath power to command feasts and holy days?

Ans. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Q. How prove you that?

A. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power.

Another Catholic work called, "Doctrinal Catechism," offers the following as proof that Protestants are not guided by the Scriptures:—

Ques. Have you any other way of proving that the church has power to institute festivals of precept?

Ans. Had she not such power, she could not have done that in which all modern religionists

agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.

Q. When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith—do they find this permission clearly laid down in the sacred volume?

A. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated.—“Remember that thou keep holy the Sabbath day.”

Believing the Papacy to be antichrist, and holding the Sunday Sabbath to be the badge of its power, it is evident that with Adventists the observance of Sunday would be equivalent to rendering homage to antichrist; hence their steady refusal to obey Sunday laws, and their willingness to suffer imprisonment, the chain-gang, or even death itself rather than to so much as appear to regard Sunday as other than a common working-day. It is not as many seem to regard it, simply a matter of the choice of days, but is with the Adventists a vital question directly affecting their salvation.

Some months since the *Advent Review and Sabbath Herald*, the denominational organ of the Adventists, had an editorial article upon this subject which we reprinted at the time, but from which we now make the following extracts:—

Every person has a right to work six days in every week, for the language of the commandment is, "Six days shalt thou labor, and do all thy work." These words . . . confer upon mankind a God-given right, . . . beside which all opposing human authority becomes an absolute nullity.

But the language of the commandment imparts something more than a mere permission to labor upon six days of the week. It imparts something in the nature of an obligation. . . . Six days of the week are left to be devoted to man and his temporal interests, but the seventh day is the Lord's—the day upon which he rested, and which he blessed and sanctified. This day must therefore be kept distinct and separate from all other days, and of course the means for doing this must not be likewise employed in behalf of other days, or the distinction would be lost. . . . The observance of the commandment by rest upon the seventh day would be nullified by the like rest upon the other day. It is absolutely essential, therefore, that the six working days should be kept distinct in character from that day which God has set apart for himself.

But the impropriety of resting upon both the seventh and first days of the week does not stop here; for the first day is a *rival Sabbath*. Peculiarly offensive to God, therefore, must any act be which is an acknowledgment of the claims of this false Sabbath to the sanctity and reference due his own day. In what other way could such observance of the first day, by one who knew its claims to be false, be taken, but as an insult to the Creator? In what other way could the Creator himself regard it?

The person who refrains from labor upon the first day of the week, thereby acknowledges either the claims of the day, or the authority of the power which seeks to enforce such rest. He may not "keep" the day as the Sabbath day should be kept, according to the spirit of the Sabbath commandment—his observance of it may be one of form only; but this in the eyes of others at least, is an observance of the day, for only each individual can examine the thoughts and intents of his own heart. The eyes of the world around us can not, or at least do not, penetrate beyond the letter of our Sabbath observance—the outward refraining from labor; this is all, therefore, that can be asked of any one in enforcing Sunday observance. This also is all that the authors of the first day Sabbath ever asked as that which should constitute its observance. Sunday was never blessed, sanctified, and made holy; as a rival to the true Sabbath, it is sufficient that the religious world should be induced to rest and attend religious worship upon that day instead of on the seventh day. The edicts which gave rise to Sunday observance never commanded anything more; nor is anything more exacted by the apostate church which has ever been the especial guardian of the day. Every intelligent person knows that the Roman Catholic

Church does not demand of its members the observance of Sunday in the spirit of Isa. 58: 13. . . .

The Catholic Church does not demand Sunday observance as an act of worship to God, but as an act of homage to itself, and as such it is an act in the highest degree offensive to God. It lowers his Sabbath before the world to a level with the spurious, rival Sabbath which is of satanic origin. It nullifies entirely the act of resting upon the preceding seventh day. To worship God, and an anti-christian power also, is to worship the latter power alone. God demands that we should worship and serve him always, and him only. The devil is satisfied to let us serve God part of the time and himself the rest of the time, well knowing that we are thereby serving him all the time, and God not at all. We do not think also that any person can afford to surrender, under such circumstances, his right, before mentioned, to six days of secular employment in every week. He who surrenders a God-given right in obedience to an arbitrary demand by any earthly power, merely as an act of homage to itself, makes himself a slave.

We think therefore that it should be a matter of conscience with all observers of the true Sabbath, not to comply with the demand to rest on the first day of the week.

This is put very mildly, but it is none the less positive; it expresses the view of the denomination upon the subject, and should settle at once and forever the question of how Adventists regard the claims of the fourth commandment. Of course it is not a matter of which the courts can properly take cognizance, for to do so would be to become judges of the consciences of that people; but the fact does show most conclusively that Sunday laws do at least interfere with the religious rights of the Adventists, by requiring of them a service which they can not conscientiously render. This is in addition to the hardship of being deprived of one-sixth of the time divinely allotted to them for work.

C. P. B.

Which Covering?

THE world is fast dividing itself into two classes—one class acknowledging and loving the power of the eternal God who made heaven and earth, the other owning and loving the power of earth. There will be, finally, only the two parties. The former class are Christians and will be owned and accepted of Christ when he comes; the latter are antichristian and will be rejected. Both parties are seeking a covering, that is, both desire to be clothed with power, and each class will have their prayers answered. One covering will be obtained by faith, the other by sight or intrigue. The covering received by faith will be obtained from heaven, in face of every earthly element against the petitioners; but that covering means eternal life, for it is the covering of God's almighty and eternal Spirit. The covering the other class obtain can be received with much less difficulty, in that it is by sight,—it being popular—and earthly elements are in the seekers' favor, but when received it will only prove their confusion and eternal ruin.

All this is truth because it is what God says. Please read Isa. 30:1, 2. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my Spirit, that they may add sin to sin; that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt."

They who thus walk to go down to Egypt are those seeking the strength of civil power in whatever age they may live. The truth applies in the nineteenth century as forcibly as when Egypt was the mightiest nation of earth. Those who

thus descend from God to secure earthly power are adding sin unto their sin already committed of turning their backs upon Jehovah and rejecting their Maker. They may obtain the covering of the civil arm, but God says it shall prove their shame (verse 3) and their trust in earthly power shall be their confusion.

Shall we, by seeking just now for earthly power, throw aside this counsel of the Lord, and instead of being covered with the precious and all-powerful covering of his Spirit, seek the covering of sinful man? The covering of the civil arm may seem pleasant for a season, but when the burning wrath of a just God begins to fall upon the heads of the guilty inhabitants of earth, it will change to indescribable woe. Civil power will prove no shelter in that awful day, but those who are shielded by the covering of Jehovah, those who have had the covering of his Spirit drawn over them, will be safe. Reader, which covering will you choose?

T. E. BOWEN.

Sunday and the World's Fair.

MR. EDITOR:—I have read with no little interest what you have had to say in a late issue of the *Times* regarding the closing of the Columbian Exposition on Sunday. Personally, whether the Fair is closed on Sunday or not, I care not a fig, but in the matter as it now stands there is involved a principle that is far-reaching in its consequences.

Let us look at it a moment. The closing of the gates on Sunday is in the interests of religion, and the question is a religious one pure and simple. Those behind the movement are with hardly an exception ardent religionists,—men who feel that the only safety there is for this Nation is in its acknowledging Christ as its ruler. But the closing of the gates on Sunday is practically settled, and that by the Congress of the United States, when it attached to the \$2,500,000 appropriation the Sunday-closing proviso. Here we have the Government assuming to legislate upon a purely religious question,—a thing it has no business to do, for as you truthfully say, "our State is absolute secularization." This was the idea of its founders, for the very first amendment to the Constitution declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," and in the second article of the famous treaty with Tripoli, the statement is made, "The Government of the United States of America is not, in any sense, founded on the Christian religion."

This shows the act of Congress to be unconstitutional, and when the question was before the legislature for discussion, many of the most learned members of both houses took this very view of it, and would have voted against it, but for the flood of petitions and protests and threats of boycott that came from the religious-political guardians of Sunday sacredness, "Christian lobbyists" as they are called, and finally yielded, explaining their action on the ground that "it would be unwise statesmanship to do otherwise." Then later when the people awoke to what had been done, and realized how shamefully their real desires had been perverted there came a demand for a hearing on the question of the unconstitutionality of the action, and such a hearing was arranged for, and Chicago's mayor together with

many prominent people went to Washington for this purpose, but when they arrived there it was found that from some unknown cause the chairman of that committee had undergone a change of sentiment, and so far as lay in his power shut out every argument on the unconstitutionality of the action. These facts are familiar to all.

They are, as stated. Congress had committed itself to an unconstitutional act, and the manly, righteous thing to have done would have been to repeal the whole thing, but that was not done.

Now the point, if Congress can legislate on one religious question, it can legislate on another and so in this Sunday-closing proviso we have the bars let down and the gate wide open for the entrance of legislation on every religious question that the Church may demand. All the Church has to do now is to ask for it, for their leaders have declared through their representative, "I have learned that we hold the United States Senate in our hands." By public resolution only a week or so since the Evangelical Alliance composed mainly of those behind this Sunday-closing movement, at St. Louis declared in a resolution that "Our next fight will be to stop Sunday mails. We will go before Congress on that issue."

So, Mr. Editor, we have in this matter the germ—and it is alive too—of that which hung witches, and hung Quakers, that whipped the Baptists,—in short, reddened the pages of all history with the blood of martyrs to religious principle. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's," and again, "If any man hear my words and believe not, I judge him not." The matter of Sabbath keeping is a duty that man owes to his Creator, and if Christ the author of the Sabbath does not interpose to force a man to keep the day, why should any set of men undertake to do it by civil law? Those who are now moving heaven and earth, as it were, to keep the gates closed in the name of Christianity, and as an "advertisement of the American Sabbath," should know that there is not a particle of Christianity in it.—*W. E. Cornell, in Madison (Wis.) Times.*

Great Is the Sunday of England.

WHILE people in America are hearing much about the "American Sabbath" we, here in England, are hearing a great deal about "the old English Sunday." And our patriotism leads us to think that our old English Sunday is as good an article as the American Sabbath. It is certainly more antiquated. However, a great cry is now being raised that the old English Sunday is in danger, and worst of all, it is being hurt in the house of its friends. They are saying nasty things about it. But Bishop Ryle, of Liverpool, has championed its cause and has just come to its rescue with a booklet entitled "Thoughts about Sunday," in which he pleads for "the strong arm of the law." Here are some of his utterances:—

I am persuaded that one half of English Christianity is bound up with the maintenance of "the old English Sunday."

In a word, Sunday is the barometer of every so-called Christian nation.

It is no light matter, we must remember. It is a question which effects the very life of English religion. I can imagine no greater disaster to the cause of Christ, in this island, than the introduction of a continental Sunday. From such a disaster, good Lord deliver us!

I refer especially to Sunday trains on railways, Sunday steamboats on the river, and excursions to tea gardens and places of public amusement, and especially I refer to the daring efforts which many are often making in the present day to throw open such places as the British Museum, the National Gallery, and the Crystal Palace on Sundays.—Page 36.

But that which tries the bishop most is the fact that many of his own clergy are taking and advocating these most shameful liberties with the old English Sunday. And worse yet they speak most disrespectfully about its authenticity. To use the bishop's own words: "They proclaim to the world that the observance of the Lord's day rests upon nothing but Church authority, and can not be proved by the word of God." Now, this is surely very unkind. It is all very well for the clergy themselves to know that Sunday has no Bible support, but for them to tell the "common people" about it is certainly too bad. The bishop then gives vent to his harrowed feelings:—

That laymen of high position and education, noblemen, philosophers and scientific lecturers, should assist the attempt to break down the old English Sunday, is a matter for deep regret. I can only suppose they do it in ignorance. . . . I pity and pray for them. "They know not what they do." But how any clergyman holding office in the Church of England, and reading the fourth commandment every Sunday to his congregation, can lend his aid to movements which must infallibly prevent the Sabbath being kept holy, if they succeed, is one of the mysteries of the nineteenth century which passes my understanding. I am amazed, pained, troubled, grieved, and astounded.

The idea that Sunday has no foundation in the Bible is demolished with one blow. This is how the worthy bishop does it:—

Undoubtedly the day was changed. It was made the first day of the week in memory of our Lord's resurrection, instead of the seventh. But I believe the apostles were divinely inspired to make that change and at the same time wisely directed to make no public decree about it. Page 15.

That is all, and is it not sufficient? Why not? Is not the word of a bishop enough? But, unfortunately for clericalism, the people now need something more than an "I believe" of a clergyman, and bishops are losing their power. This Bishop Ryle deplures and attributes it to "the morbid love of liberty and letting every one do as he likes." Page 57.

Liberty, however, is the gift of God to every man.

FRANCIS HOPE.

Belfast, Ireland.

Why Not?

THE Dallas News of the 21st of March last, gives an account of a spicy discussion in the Lower House of the Texas legislature, touching a vital point as follows:—

At the conclusion of the prayer, Mr. McLemore offered the following:—

WHEREAS, the prayer which appears in the house journal this morning is an unjust and unwarrantable reflection on certain members, therefore be it

Resolved, that the portion of the prayer which reads, "O, God, open the eyes of those who have allowed the love of money to be balanced against virtue that they may see that purity is above rubies and that in their hands is placed the power to save those against whom the false standard of society has closed the churches and all avenues of reformation," be expunged from the journals of this house.

Mr. Sebastian moved to table the resolution.

The house refused to table by a vote of 39 to 63.

Mr. Dills offered a substitute that the entire prayer be expunged from the journals, and hereafter the prayers of the chaplain be not printed in the journals.

At the end of an hour and ten minutes this matter was disposed of.

Mr. Rowell spoke indignantly against being accused of placing money above virtue. It referred to the vote of members against the bill making an appropriation to establish the home for fallen women, and insisted it was out of place for the chaplain to criticise members and their motives in his prayers.

Mr. Davis questioned the right of an opponent

of the fallen women's bill to conclude that the prayer was directed specially in his behalf. It might be construed from his reading of it to mean that advocates of the bill were aimed at. The gentleman, anyway, has no right to object to being the special object of prayer. "Almost every member needs to be made the object of special prayer. The real question at issue is whether this body shall instruct the chaplain how he shall invoke the throne of grace. Now, I ask what individual member can feel that he is personated by the chaplain, unless he appreciates that he loves money more than virtue?"

Mr. Fagan, of Lamar, contended that the printing of the prayers in the journals is an innovation. It had no precedent in this country. He was opposed to all tendencies toward uniting Church and State and to the jumble of prayers and records, mixing up house action with chaplain criticisms on such action. No one can say it is not a direct thrust at members who opposed the appropriation for the fallen women's home. I am opposed to such attempts of the chaplain to dictate to this house. It seems to me the prayer is capable of no other construction than that these poor, heathen members of the house opposed to the fallen women measure place money above virtue. That is an insult to members. This prayer ought to be stricken out and in future should not be printed in the journals.

Mr. Turner.—Dr. Pennington is here in the house, and since he is attacked it is nothing more than right and just, if he wishes, and he does wish it, that he be given an opportunity to express himself. He is debarred any explanation unless the house grants him the privilege, and I move he be granted the privilege.

Mr. Fields.—The whole affair is unprecedented and I object to it.

The Speaker.—I have informed the chaplain, when he asked me for permission to explain, that I could recognize no one but a member, but it is competent for the house to grant him the privilege.

Mr. Peck.—The chaplain ought to have the right to explain. When the gentlemen who voted against the fallen women's bill hear the chaplain explain they will be perfectly satisfied. The tendency of such resolutions is to muzzle the chaplain. He has made no personal allusion to the motives of any member. He may have used words as members do that he would not use on reflection and there should be forbearance for him as well as for members.

Mr. Graham.—Why may he not put his explanation upon the journals?

The motion to give the chaplain his turn was adopted.

Chaplain Pennington.—I have no explanation to make. I simply wish to say that I had no individual member in my mind and meant to cast no reflection, but that I had in my mind the great importance of virtue and the salvation of souls in comparison with the love of money. You will remember in the debate on the bill it was said that the reclamation was the work of the Christian people and preachers and I wished only to say that the false standards of society prevented the preacher from engaging in the work. You know I could not go into those dens under the ideas which govern and control society. On mature reflection I might change my language somewhat. I meant simply that consideration of the cost of the good work might deprive a great many of being reclaimed. I meant to reflect on no member. They are all patriotic, honest and honorable gentlemen, but if I have not the right to pray that members' eyes be opened, then I must have my prayers dictated. I thank you for your attention. [Applause].

Mr. Alston.—When a chaplain comes here and offers up prayer proposing merely to please the members of this body, we should have no chaplain. Without prayer and much prayer you are gone and gone forever. There is nothing that transpires here that does not need prayer and more prayer. To-day there are members criticizing the prayer who are steeped in vice and folly and need prayer. There are members who oppose the prayers of the chaplain who would not dare to let in the sunshine upon their daily transgressions.

The Speaker.—The gentleman must avoid personal reflections.

Mr. Alston.—I am not personating any member.

Mr. Dill disclaimed any desire to reflect upon the chaplain in this matter or any other. He indorsed him as a godly man, and earnest Christian gentleman, but objected to printing prayers in the journals.

The previous question closed the debate and the resolution and substitute were both rejected.

The chaplain's statement that if he have not the right to pray that members' eyes be opened then his prayers must be dictated, forces from one who has ever given such matters sufficient thought, the

very pertinent inquiry, Why not? As he is paid by the State to pray for its law-makers, why has not the State the right to dictate, through its representatives assembled, for whom the prayers are to be offered—as to how the chaplain shall pray? True, it divests the petitions of the real essence of prayer, extracting from them every element of virtue, and reduces them to empty utterances of a State-paid functionary, whose hollow deliveries of man-pleasing eulogies are offered for a stipulated sum and called prayer. But what matters that? It is the State's prayers. It has paid for them, and certainly the man who accepts the job of offering them for what the State proposes to give, is not the one to object to whatever the State might require him to pray, so long as he holds on to the job and receives the pay. And this illustrates, not only the injustice of imposing a tax on people to pay for such prayers when they do not believe in them, but also shows the mock that is made of such sacred things. It is a parody upon religion. Chaplain Pennington is simply an employé of the State, as are all State chaplains. It is a principle well understood everywhere that the employé is subject to the dictation of the employer as to his work, and it would be an impeachment of Dr. Pennington's common sense and intelligence to say that he does not understand this as well as anybody. Then, in accepting of this employment and receiving the pay for it, he but accepted of the dictation on the part of his employer with it. Why, then, should not the State dictate his prayers? Again we ask, why not?

"When a chaplain comes here and offers up prayer, proposing merely to please the members of this body, we should have no chaplain," says Mr. Alston, in defense of the chaplain. Mr. Alston has exactly the correct idea of the work of a minister in this respect as regards a minister of Christ and his gospel, but not when he is a minister of the State. When he is simply and *only* a minister of Christ, a freeman indeed, hampered by no State salary and State supervision, he can, and *must*, if he does his duty, pray without reference to pleasing or displeasing anybody save his Master whom he is serving. But when he is a minister of the State—hired by it and a beneficiary of it—why, then, what else is to be expected than that he should pray to suit its representatives? And if he does not, why should they not demand it? Again the ever present and sometimes troublesome interrogatory presents itself—Why not?

We have no inclination to undertake the unquestionably difficult task of proving that the moral status of some of Mr. Alston's colleagues is not as he represents it, and that therefore his remark to them, "Without prayer and much prayer, you are gone and gone forever," may be strictly true and not bad advice to them, but the question is then, are they and he going to depend on praying by proxy, and it State paid at that, with which there is a remote possibility that the five dollars per prayer has something to do? Yet that is just what this chaplain system encourages in people.

Mr. Fagan sees, in such things as the printing of the chaplain's prayers in the journals, "tendencies toward uniting Church and State" to which he is opposed. It were immeasurably better

that he and all others should go to the root of the matter and see these "tendencies" in the offering of these prayers by State support, and not alone in their publication in its journals; that the whole system of State chaplaincies, and their maintenance by State support, is a flagrant violation of the American principle of complete separation between the Church and the State. It is not merely a mild suggestion of "tendencies toward uniting Church and State," but a positive proof of the existence of relics of the system yet remaining. And this is the thing to protest against, and not merely the publication of the prayers, as "tendencies" in that direction. Let us be glad that this much is seen by one of the members, but why not take a deeper view of the matter and go to the beginning of it. A tree is never killed by merely picking the green leaves from its boughs, but must be struck at the roots. So in this matter. Why not be consistent here? Why not?

W. A. McCUTCHEN.

Atlanta, Ga.

Tweedledee and Tweedledum.

To the majority of the citizens of the United States there seems little or nothing to fear from the attitude of Catholics towards the free institutions of our country. The masses observe with amazement the change that has apparently taken place in the removal of church censure by which Catholics have been, in a great measure, deterred from sending their children to the public schools. Knowing what Rome has uttered and attempted in reference to these institutions in the past, it would seem as if there were now a mighty concession towards the final acceptance of the features of our school system in the education of Catholic children. To the student of history and prophecy this "now you see it" and "now you don't see it" policy of Rome brings no deception. One might as well think the leopard could change its spots as to believe that the Church of Rome has changed its principles. Well has Bishop Ireland said that—

the most farseeing liberal mind in the world today is that of Leo. The most gentle and generous heart is his. Neither Catholics nor Protestants of America know him sufficiently. It is the duty of all to study him.

These lullaby statements of this Jesuitical priest are uttered to allay the fears and soothe the troubled minds that have felt alarm at the settled principles that have issued from the Vatican. Pius IX. said that—

public schools open to all children for the education of the young should be under the control of the Romish Church and should not be subject to the civil power nor made to conform to the opinions of the ages.

And the greatest organ of Romanism in this country, the *Catholic Review*, says the right of the State to foist upon its citizens a school system without consulting their religious convictions on the one hand, and their rights as citizens on the other, is one that must be rejected totally—always denied and thoroughly pounded as long as it asserts itself. And farther, in reference to the province of the State in education says:—

Its assumption of the right to tax a powerful minority to support a school system which it will not use must be resisted.

All this has seemingly been set aside by a stroke of pen policy to soothe the

ruffled elements that were scurrying to the defense of our justly popular free institutions of learning. Monsignor Satolli, in deciding the right of Catholic parents as to allowing their children the privilege of public schools, without incurring the censure of the church, has successfully hoodwinked the masses, and to that extent that leading journals have said:—

The effect of this decision will be revolutionary, as far as the parochial school is concerned. It marks an epoch—the epoch of decline in the history of sectarian common school education. Indeed, it is the beginning of the end of parochial schools.

Thus the old tattered rag of charity for Rome's incursions receives a goodly patch and is drawn so easily over the prostrate figure with the hydra head. Let none be deceived. This apparent concession is only the "possum" state of the animal and the danger signal to those who put no trust in the arm of flesh, but rely upon the sure Word.

C. A. WYMAN.

Right to Work on Sunday.

The Case of Seventh-day Adventists Continued.—An Interview with Their Counsel.

THE case of the State vs. Isaac Baker, the Seventh-day Adventist who is charged with violating the Sunday law, was continued Tuesday morning on motion of the counsel for the defense, Mr. Jas. T. Ringgold, of the Baltimore Bar. The State made no opposition to the continuance, the ground upon which it was asked being that the law points involved were precisely the same as those in the case of John W. Judefind recently convicted at Chestertown on the same charge, and a brother of the same communion. Mr. Ringgold was seen at the Arlington Hotel by a reporter of this paper and asked to explain the extraordinary interest in the Seventh-day Adventist trials which had led to his appearing as counsel in behalf of these cases. Mr. Ringgold spoke substantially as follows:—

"I represent an organization known as the International Religious Liberty Association which has recently undertaken to test the constitutionality of all American laws which in the belief of its members represent a union of Church and State. The Sunday laws are by no means the only survivals among us of this English system, but they are by far the most conspicuous and dangerous to American liberty. Heretofore the resistance offered to them has been passive rather than active. It has come chiefly from our Hebrew fellow-citizens and from some who expressly repudiate all religious belief and obligation. It is only recently that a body of believers has undertaken to oppose these laws, because they are Christian believers, and as such find that not only is their civil liberty abridged by Sunday laws, but that they are constrained thereby to a line of conduct which their belief as Christians teaches them is wrong. These people are known as the Seventh-day Adventists, and the International Religious Liberty Association has espoused their cause most gladly and proposes to fight their battles to the utmost wherever they may be attacked.

CHRISTIANITY AND RELIGIOUS EQUALITY.

"It seems to me that results more important than the decision of any trial, or any number of trials, for breaches of the Sunday law are likely to grow out of this

position taken by the Seventh-day Adventists, and their faithful adherence to it. One of the most important of these results will be forcing of American people to consider the extent to which religious dogmas are embodied in the governmental system of every State. This will be followed, as I hope and believe, because I believe in the American people, by eradication of all traces of such dogmas in the fundamental law of the States and also in the statutes. Another result will be to concentrate the minds of all Christian people upon the teaching of the Founder of Christianity, that no union between His Church and the State is possible. This ought to lead all who profess and call themselves Christians to strenuously oppose not merely union with the State of other churches than their own, but even more strenuously, if possible, the union of their own church with the State, leading, as they must perceive, to the total destruction of its character as a Christian Church.

"Without going into the question of the dogmatic teaching of the Seventh-day Adventists, I may say that they are the only Christian communion of which I am aware, which adheres rigidly to this all-important teaching of the Founder of Christianity. You will understand then that while they deprecate Sunday laws as embodying recognition by the State of a religious doctrine held by other people, they would not accept Saturday laws of like character from any State, and would not accept them for the very reason that from a Seventh-day Adventist standpoint all such laws would identify their church with the State and thereby destroy its Christian character. To find the professors of a clearly defined religious faith even declining a State preference for their religion over another is a remarkable experience and has given me an interest in this extraordinary people which deepens the more I know and see of them.

HOW THE SUNDAY LAW EMBODIES THE UNION OF CHURCH AND STATE.

"It is a fact, strange as it may seem, that every one of our State constitutions contains a more or less explicit inhibition on any preference by the State of one religious belief over another and any recognition by the State of any religious dogma, and that in spite of all this the early Sunday law cases dared to sustain these statutes upon the express ground that the Christian religion was to be preferred above all others, and that these laws embodied a recognition by the State of the Christian religion as the right religion, and the repudiation by the State of all other religions as wrong religions. It was only after a number of years and repeated efforts that the courts were driven from this untenable position, and of late they have retreated to what is known as the holiday theory of these laws, claiming that they are 'police regulations.' This position, however, is, if anything, more untenable than the other. A holiday law enforced by a penalty would certainly never be passed outside of bedlam. Moreover nearly all Sunday laws contain a prohibition of play as well as work, so that the State under the holiday theory says to the citizen in the Sunday law, 'You must be cheerful and enjoy yourself on Sunday, and to encourage you to do so I will forbid you to attend to your regular occupation, and fine you if you undertake to amuse yourself.' The only

parallel to this holiday theory of Sunday laws is found in 'Nicholas Nickleby,' where Mr. Squeers, finding one of his pupils depressed, moistens his right hand, takes a fresh grip on his rattan, and observes, 'Cheerfulness and contentment must be kept up. Moggs, come here.' The language of the Sunday laws no less than their provisions, shows conclusively that they are religious dogmas incorporated into the statutes, and nothing else whatever. Take the section under which Mr. Baker has been prosecuted; you will see that it describes the day as 'The Lord's day.' Now this phrase embodies several propositions which belong solely to the domain of religion, and the use of this phrase involves a preference by the State in the matter of religion, and the enforcement of a law based upon this conception of the day, constrains the citizen in a matter of religion. For instance, these are all religious questions, and religious questions only—first, whether there is or is not a Lord; second, whether there is or is not such a day as the 'Lord's day;' third, whether any special line of conduct is obligatory upon men upon that day as distinguished from other days; fourth, the most important of all to my client, the plainly religious question, 'What is the 'Lord's day'?' All these things lie embodied in this section of our Sunday law and stamp it with the character of religious legislation in direct defiance of the provisions of our bill of rights.

"I will go further and say that the advocates of Sunday laws—I mean the extreme fanatical advocates of such laws—recognize them in their own minds as embodying the union of their Church with the State, and care for them in no other aspect whatever. With many of these people it is a case of shameful, intellectual dishonesty, which is, in my humble judgment, one of the greatest crimes being committed against the human soul. When they pretend that they attach the slightest value to Sunday laws in their holiday aspect they are guilty of false pretenses and are urging arguments in which they take not the slightest interest themselves, which have not the slightest weight in influencing their position, because they believe that these arguments will address themselves with some force to other people. All history past and present shows that this is true.

"You must bear in mind that our American Sunday laws all have their origin in the established Church of Brownism, which was set up in this country by the Pilgrim Fathers. The Brownists were the sect of a sect, being the offshoot of the Puritan school of ecclesiastics in the English Church. Men of their extreme views passed the first Sunday laws to which our colonial acts are to be referred. The first of these laws in England was not directed against work at all, but against travel. The second of them was not directed against work at all, but against sports and pastimes. It was only after a number of years that it dawned upon the English Puritans that work on what they called the Sabbath ought to be punished as well as play. If we come down to present times we shall find those who are chiefly active in instigating prosecutions under our Sunday laws pay more attention to pastimes and pleasures of other people than they do to other work on Sunday. For instance, they are far more excited and inflamed by a Sunday

excursion than they are by the work on Monday's newspapers, which is all done on Sunday. They are more offended by a game of baseball in the suburbs than by the running of horse cars in the midst of the city. In fact, I think there are good grounds for the position that if the extreme advocates of Sunday laws were given their choice whether to dispense with the prohibition of play or the prohibition of work, they would prefer to have the play forbidden and have the work go on.

THE QUESTION NOT OF DOCTRINE, BUT OF
THE STATE'S RIGHT TO ENFORCE
DOCTRINE.

"I would like to add that the Seventh-day Adventists desire no more recognition of their particular faith at the hands of the court than they do at the hands of the legislature—that is to say, they do not ask or expect any court to declare as between them and other denominations the question of what is the Sabbath, nor would they recognize the decision of any court upon that question. The point is that to compel them to appeal to the court on the strength of their particular religious belief is to infringe upon their rights of conscience, because they are responsible to no court for that belief, and no court has the right either to ask them what it may be or to decide between it and other religions. While they claim, and rightly claim to be the champions of religious equality for all the people, and claim, and rightly claim that their cause is really the cause of every Church which claims to be Christian and wishes to keep so by keeping free from contact with civil power, yet it does happen that the Brownist dogma embodied in the Sunday law presses upon them with greater hardship than upon our Hebrew fellow-citizens and others, because it not only compels them to be idle on one day at the command of the civil power in addition to the day which they observe, not as one of idleness but one of devotion to duties of religion, but it also demands of them an outward compliance with a religious doctrine which they believe to be expressly contradictory to the Scriptures and to true Christian belief. And this constraint is laid upon them without the slightest reference to any social aspect of their conduct upon Sunday or the question of whether anybody else is in any way interfered with by it. Surely the ultimate verdict of the American people will be that it is a cruel and wanton proceeding for the State not only to embody in her statutes a religious dogma but to use the police power to enforce an outward deference to that dogma by citizens who believe such deference to be sinful, and for the State to do this when it is not demanded by any social consideration whatever.

NOT NECESSARY AS A POLICE MEASURE.

"Allow me one word more. It is absolutely false that there is any difference whatever in the police conditions required on Sunday and the police conditions required on any other day. It is absolutely false as well as insulting to all pious persons to pretend that they do not discharge the duties of private and public devotion on other days as well as Sundays. Prayer meetings, revivals, church gatherings of every sort are constantly held on week days, and nobody claims that they are not quite as satisfactory to those who hold them as similar proceedings on Sundays.

And I will say also that it is absolutely false to pretend that any different police conditions are required for the peaceable and orderly conducting of a religious meeting from the police conditions which are required for the similar holding of any other kind of meeting. The right of the people peaceably to assemble for religious or any other purposes at all times will be protected by the police independent of Sunday laws. If, therefore, all such laws were repealed the people who hold religious exercises upon Sunday would be no more disturbed than they now are. And as these laws are evidently not passed either for holiday or police purposes, it follows once more that they are religious dogmas embodied in American statutes, and nothing more or less. This is the view which, if possible, the International Religious Liberty Association will finally see adopted by the American courts."—*Centerville (Md.) Record, May 6, 1893.*

The Government Surrendered to Roman Catholicism.

It is a subject too well understood to need elucidation in this connection, that the Roman Catholic Church is exerting her utmost power to obtain control of our Government. This, however, she could never succeed in accomplishing single-handed or by direct attempt; but Protestantism, so-called, under the guise of a National Reform organization with its numerous allies, losing sight of proper methods of evangelization, has itself eagerly sought to obtain control of the Government (the very thing she detests in the Romish Church) in the interests, and for the enforcement by national authority of the so-called Christian Sabbath or Sunday, an institution which she has received as a heritage from Rome.

Seeing in that church a possible ally of great power on the question of Sunday observance, she has made overtures of a union on that basis, has been accepted, and they have become consolidated. In that act she has surrendered herself to Catholicism, has ceased to be Protestant, and is become an ally of the Roman Catholic Church. In other words, the daughters have become reconciled to the mother. Rev. 17:5. This Pagan-papal-protestantism having obtained control of the Government in the year 1892, Rome will be quite content to stand aside and smilingly view the genuflections of the so-called Protestant multitudes to the tinsel-bedecked image of herself, and to see them all receive and wear a badge of her authority, knowing, according to her own tenets, that such adoration is equivalent to worship of herself. The following quotation is a brief statement of Roman Catholic doctrine upon this point:—

Question. What is the doctrine of the church with regard to pictures or images of Christ and his saints?

Answer. . . . That there is a relative honor due to them, by reason of the persons whom they represent.

Q. What do you mean by this relative honor?

A. By a relative honor I mean an honor which is given to a thing, not for any intrinsic excellence or dignity in the thing itself, but only for the relation which it has to something else, which it represents or brings to our remembrance.—*Catholic Christian, pages 230, 231.*

All the people of this land are very soon to be brought to the point of deciding as to whether they will surrender loyalty to the Constitution as our fathers framed it, and to the law of God, or maintain their

integrity and suffer the loss of property, of personal liberty, and it may be, consignment to the dungeon, to the chain-gang, or to torture for a time until the Son of God, descending in his glory, will have set the captives free. Thus the Word of God declares:—

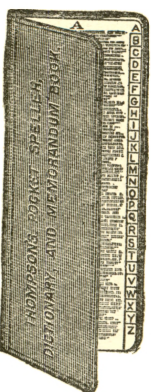
And all that dwell upon the earth shall worship him, [the ten horned beast or papal Rome] whose names are not written in the Book of Life of the Lamb slain from the foundation of the world.

And he [the the two horned beast, or the United States Government] had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark [of the ten horned beast. See Rev. 14:9.] in their right hand [the symbol of labor] or in their foreheads [seat of their minds]. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Rev. 13:8, 15-17.

But the issue is not doubtful, for from the Isle of Patmos John in prophetic vision declares: "And I saw, as it were, a sea of glass mingled with fire; and them that had gotten the victory over the beast and over his image and over his mark and over the number of his name, stand on the sea of glass having the harps of God."

A. SMITH.

ALL political efforts for uniformity are antagonistic to the gospel. A prominent man has recently stated that unity of religion is essential to the existence of a nation. That is what the Czar of Russia thinks, and the result is the most cruel and oppressive tyranny. That idea, which is seizing the most enlightened nations at the present day, is the foundation of the Inquisition. Christ desires unity, but he does not try to force it, because the unity which is essential is the unity of growth into Christ, and growth can not be forced. The religion of Jesus is love, and force kills love. Where there is no love there is no righteousness; and therefore since "righteousness exalteth a nation," it is evident that the surest way to debase a nation is to attempt to produce perfect uniformity in matters of religion by means of law.—*Truth, London.*



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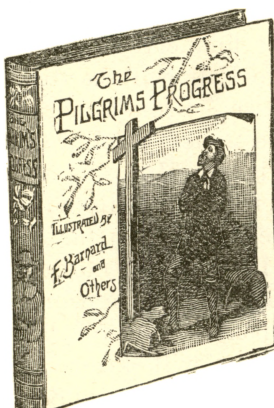
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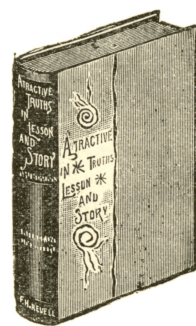


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NEW YORK, MAY 18, 1893.

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Thus far the World's Fair at Chicago has been closed on Sunday, but the question is not yet definitely settled. The *Mail and Express*, the great champion of Sunday closing, said in its issue of May 8:

It is said that 150,000 persons crowded around the gates of the Chicago Exposition yesterday and were denied admission to the grounds. We should like to believe that this denial was due to a determination on the part of those in control to respect the Sabbath and to keep it holy. But we are afraid the demonstration was organized for the purpose of adding to the strength of the Sabbath-breaking movement, and that the gates were kept closed in order that the work of preparing the exhibits might be hastened. It is feared that there is a plan all arranged for opening the gates every day as soon as the exhibits are all installed.

That the surmise of the *Mail and Express* is probably correct is strongly indicated by two facts: First, the working people of Chicago and neighboring cities demand Sunday opening; and second, the Fair threatens to be a financial failure in any event, and will certainly be such if the possible receipts of the twenty-six Sundays are lost to it.

CONCERNING the financial prospects of the Fair the New York *Sun* of the 8th inst., published the following interesting facts:—

During the first six days at Chicago, including the opening day with its abnormally large attendance, the number of paying visitors has averaged 43,600. Leaving the opening day out of account, the average has been about 26,000. But the weather has been bad, and the widespread knowledge of the true state of affairs in Jackson Park has more than balanced the attraction of novelty. The average daily attendance at Philadelphia during the month of May was about 28,000.

In order to pay the six per cent. debentures due on the first day of next year, and the bonds securing the city of Chicago's five million loan, and the stock subscriptions amounting to about \$5,500,000, the management of the Exhibition needs to take in at the gates more than \$15,000,000 over and above running expenses. The running expenses are estimated at \$45,000 a day, and the management vaguely estimates that the receipts from the various concessions will take care of that item.

Supposing that this hope is well founded, and that not a dollar of gate money will be needed for operating expenses, it appears that in order to return the money already invested in the beautiful buildings of the White City, the average daily paying attendance at the Chicago Fair at fifty cents a head will have to be from 150,000 to 200,000, or from 50,000 to 75,000 more than the average work-day attendance at Paris in 1889.

These figures furnish a strong argument in favor of Sunday opening of the Fair, for without the Sunday gate receipts it is impossible that the Exhibition shall be a financial success. The average daily attendance at the Paris Exhibition

of 1889, was 125,000 on work days and about 300,000 on Sundays. In Chicago probably the difference in favor of Sunday would be much greater, for in Chicago Sunday rest is more general than in Paris, and so more people, in proportion, would be free to attend the Fair on that day in the former than in the latter city. These facts make it certain that those who have money invested in the Fair will leave no stone unturned to secure the opening of the gates upon the day that would yield probably three or four times the amount of gate receipts that the management can hope to realize on other days. But however the question may be finally settled it is likely that no serious effort will be made to open on Sunday until the exhibits are in place and the whole Fair in better condition than it is at present, for that day affords a very convenient time for doing work that could not be done so well when visitors are present. And for this sort of "Sabbath observance" there was great rejoicing in the Chicago churches on the 7th inst. The *Mail and Express* of the following day, says:—

Many sermons expressing the gratification of the Christian element of Chicago, in its victory, were preached by ministers of the various denominations yesterday.

And the correspondent innocently adds, not apparently seeing any incongruity in it:—

The total number of admissions of employes yesterday [Sunday] was about two thousand. Considerable work was done in the Mining and Manufacturers building. A large force of electricians and wiremen were at work repairing the apparatus for the grand illumination to-night.

And that is how the World's Fair is observing the "Christian Sabbath"!

ON the outside the day was no better observed. It is estimated that one hundred and fifty thousand people sought admission to the grounds but were turned away. "Finding that they could not gain admission," says the *World*, "the crowd filled up the 'Wild West Show,' and overflowed every side-show and fakir attraction within sight of the grounds. The saloons and the less reputable resorts were likewise thronged. There is no evidence that the churches had any more attendants than would naturally have sought them had the Fair gates been open. . . . On the financial side the Sunday closing of the Fair will be disastrous to the enterprise. From a moral point of view it will be no less a failure."

Evidently the words of Hon. J. C. Houk, of Tennessee, to one of his constituents, are being realized: "So far as Chicago is concerned I believe the closing of the Fair on Sunday will be the worst thing that could happen to her, for the reason that such closing will keep the great tide of visitors within the city which will offer thousands of inducements to groggeries and other dives to keep either

the front or back door open." Nevertheless Mr. Houk was one who voted for the Sunday-closing proviso.

THE new law for the suppression of Stundists in Russia provides that all children of Stundists are to be placed under clerical guardians, and are to be baptised in the Orthodox Church. The Stundists are further forbidden to employ Orthodox servants in their meeting-houses, while their graves are to be kept apart from those of members of the Orthodox Church. Finally, their passports are to be so marked as to show that they belong to the Stundist sect. This is something after the manner of dealing with observers of the Bible Sabbath in this country; in some States they are "permitted" to observe the seventh day, but must keep the first day also. In others "conscientious observers" of the seventh day are exempt from the requirement to keep Sunday, but are liable to arrest, when they must set up their religious practice as a defense, to be passed upon by the court. The principle is the same, it is in either case an assertion of the right of the civil power to supervise and regulate the religion of the individual.

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