

"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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THE HIGHER "MONROE DOCTRINE."

WHEN in the course of human events the lands of this hemisphere had become peopled with those who, fleeing from the hard and oppressive conditions which beset their existence in the Old World, sought to establish themselves under the happier conditions afforded by a new country and a new order of things, it at length became necessary, in view of the threatening attitude of certain European powers, and especially of a combination calling itself the "holy alliance," to declare as the sentiment and determination of the United States of America, that the monarchies of the Old World must not be permitted to extend their systems further upon these shores; but that the peoples of this New World must be left free to work out their own destinies under the inspiration of their own genius, and the guiding star of the republican principle of government. This was the Monroe doctrine,—a highly proper one, and a credit to the nation which gave it birth.

But prior to this pronouncement, upon another and even greater occasion, a doctrine had been proclaimed from this country, which, broader in principle and wider in application, interposed a shield between all despotism and the rights of mankind. An assembly of men great alike in statesmanship, patriotism, and political wisdom, speaking with a voice that was heard throughout the world, had said: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

And in the spirit of this declaration, the Constitution of the new Republic—its fundamental law—declared, in the language of its First Amendment: "Congress shall make no

law respecting an establishment of religion, or prohibiting the free exercise thereof." Thus did this new-born nation lay the foundation of "a new order of things," by proclaiming its adherence to the great principle of equal civil and religious rights for all men.

This is the greater and higher Monroe doctrine,—the foundation upon which rests all the force and propriety of the doctrine which warns off from these shores the monarchies and despotisms of the Old World. And this higher doctrine is being violated; not by a foreign foe, but by a domestic one,—a conspiracy within our own borders. The AMERICAN SENTINEL declares to the people to-day that the great American principle of equal civil and religious liberty to all is denied both by words and deeds in this land, and is likely to be overthrown completely in our very midst.

Do you ask the proof? Witness the rapid growth of the sentiment in favor of religious legislation; witness the organizations springing up all over the land, powerful in numbers and influence, which demand legislation enforcing the observance of a religious institution,—the Sunday sabbath; witness the Supreme Court of the United States declaring, in February, 1892, that "this is a Christian nation," and the Congress of the United States declaring, in the summer of the same year, that "the first day of the week, commonly called Sunday," is the Christian Sabbath; witness the revival of the dragon spirit of religious persecution against good and honest citizens who observe the seventh day, as enjoined by the fourth commandment; witness these men, everywhere acknowledged as good citizens, dragged before the courts, fined and imprisoned, and worked in chain-gangs, because they will not exalt the Sunday to an equality with the Bible Sabbath; witness the bill now before Congress to secure an amendment to the Constitution which will make it "acknowledge" God, and declare his revealed will to be the supreme law of the land. Witness all these efforts being made to plunge our nation into the deadly vortex of religious controversy, and witness also the blind indifference of the people to their danger.

Shall the higher Monroe doctrine be maintained? Shall a halt be called upon this conspiracy against American liberty? Citizens, Americans, What is your answer?

FEDERATION OF CHURCHES.

THE ambition of popular Christianity as it exists in the various denominations of the day is not organic union but federation, or more properly speaking, confederacy.

In his book, "Practical Christian Sociology," with which our readers are already familiar, Dr. Crafts says:—

There are Christian remedies for social ills that can best be applied by State and national federation of churches. . . . Some day it is to be hoped the churches will be shamed or aroused to undertake a united campaign against social evils in some more effective way than by the paper bombardment of mere resolutions. . . . An official national federation of Christian churches in a strong and well-supported National Bureau of Reforms might be a most effective method of ethical home missionary work. The bureau so named, that I have established unofficially, will be glad to yield the field to an official one. Let us hope the proposed Federal Council of Presbyterian and Reformed Churches will ere long become a national federation of *all* churches to save society as well as souls. Such federations of churches for the solution of social reforms were recommended by a conference of Christians, chiefly from Great Britain, representing many denominations, which assembled at Grindelwald, Switzerland, in the summer of 1894.¹

Among the "reforms" to be undertaken by the proposed federation, Dr. Crafts gives a prominent place to the "crusade" against "sabbath-breaking," and in this "reform" he suggests that the forces of Rome be enlisted; he says:—

On such reforms as temperance, sabbath reform, divorce, and purity, Roman Catholic cooperation may in a measure be secured. In many cases it will be wise, at the initiation of a federation of churches, to undertake only the one reform in which the churches are most fully united, which will usually be sabbath reform, leaving the other reforms to be added to the plan when federation has achieved some advance in its first undertaking.²

In the *Christian Statesman* of Dec. 9, 1893, of which paper he was then editor, Dr. Crafts said: "The most powerful enemy civil liberty has ever had to contend against is the Papacy." And yet knowing this he proposes federation with that enemy for the purpose of effecting so-called "reforms" by political action!

Our author should read again the history of the ages and there learn that even the Church cannot be trusted with civil power; and most dangerous to liberty either civil or religious would be such a federation as Dr. Crafts pro-

¹ "Practical Christian Sociology," pp. 52-54.

² *Id.*, pp. 47, 48.

poses, and this whether it embraced Rome or not.

Sixty-seven years ago the Sunday-keeping churches of this country united in a demand upon Congress for the discontinuance of Sunday mails. The petitions were referred to the Senate and House Committees on Post Offices and Post Roads. January 19, 1829, the Senate Committee reported adversely to the proposition. Among other things the committee said:—

Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence.

The report was adopted. A similar report was made to the House in March, 1830. Of the proposed measure the House Committee on Post Offices and Post Roads, said:—

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 follow, involving the dearest rights of all—the rights of conscience.

Because of the wisdom of our statesmen of the early years of the century, the "federation" then formed to effect "social reforms" by congressional action failed of its purpose. The day foretold by Jefferson had not yet come. In his "Notes on Virginia," query 17, Mr. Jefferson said:—

The spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. . . . The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion.

We live at a time when two dangers,—the one foretold by Jefferson, the other by the Congress of the United States in the reports from which we have quoted,—both threaten our liberties at the same time. Some at least of our rulers have become corrupt, caring more for power than for principle, our people have become careless, and while gigantic religious combinations to effect political purposes already exist, and are doing their work, still others are proposed and urged, and that on a much larger scale. Certainly there is just cause for alarm.

The closing of the World's Fair by act of Congress is an illustration of the power of a gigantic religious combination and of the subserviency of politicians.

In 1892 the churches made their demand for a Sunday law. They presented their memorials and petitions backed up with such persuasive words as those which follow from Presbyterian churches in Brighton, N. Y.; Parma Center, N. Y.; and Rochester, N. Y., and recorded in the *Congressional Record* of May 25, 1892, thus:—

Resolved, That we do hereby pledge ourselves and each other, that we will from this time henceforth, refuse to vote for, or support for any office or position of trust, any member of Congress, either senator or representative, who shall vote for any further aid of any kind for the World's Fair except on conditions named in these resolutions.

To secure the popularity and patronage which were thus put up at public auction by the churches, our nation's legislators assem-

bled in Congress *did* yield to the demand for a Sunday law, and did enact such a law in three distinct ways and places; and for the reasons as stated by themselves, thus:—

If I had charge of this amendment in the interest of the Columbian Exposition, I would write the provision for the closure in any form that the religious sentiment of the country demands, and . . . I say to the junior senator from Illinois [Mr. Palmer] *he had better yield* to this sentiment, and not let it go out to the country that there is the slightest doubt that if this money shall be appropriated, the Exposition will be closed on Sunday. . . . I should make the closure provision satisfactory to those petitioners who have memorialized us against the desecration of the Lord's day.¹

And again upon this demand for Sunday law, in the same debate, it was said:—

Now, if gentlemen repudiate this, if they desire to reject it, . . . I should like to see the disclaimer put in white and black and proposed by the Congress of the United States. Write it. How would you write? . . . Word it, if you dare; advocate it, if you dare. How many who voted for it would ever come back here again? None, I hope. . . . You endanger yourselves by opposing it.²

It was the same way in the House. A dispatch from Washington to the *Chicago Daily Post*, April 9, 1892, gave the following from an interview with a member of the House Committee on the World's Fair:—

The reason we shall vote for it is, I will confess to you, a fear that, unless we do so, the church folks will get together and knife us at the polls; and — well you know we all want to come back, and we can't afford to take any risks.

Do you think it will pass the House? Yes; and the Senate, too. We are all in the same boat. I am sorry for those in charge of the Fair; but self-preservation is the first law of nature, and that is all there is about it.

The merits, from a religious standpoint, of the "reforms" demanded do not necessarily enter into this question at all. The government is interdicted both by the Constitution and by the higher law of natural right from legislating upon such subjects. In the very nature of the case, being accountable to God for the deeds done in the body, we must be free from the cognizance of government in all things pertaining to our relation to God. "The framers of the Constitution," said the House report already referred to, "recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and in flames. They *felt* that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. *It is an inborn principle which nothing can eradicate.*"

But forgetting this truth,—forgetting that God has committed to men only civil authority,—that he commissions "the powers that be," to exact only that which is due to Cæsar, our author, and tens of thousands who hold similar views, cease not to plot for the overthrow of religious liberty by making the State not only the guardian of civil rights but of private morals, thus clothing the government with power not only to define and guarantee natural rights, but to interpret and enforce the divine law! Such should remember the language of the Senate report, previously referred to, that "among all the religious persecutions with which almost every page of modern history is stained, no victim ever suf-

fered but for the violation of what government denominated the law of God."

We declare, in the language of the Presbyterians, Baptists and Quakers, of Virginia, in 1776, that it is "impossible for the magistrate [civil government] to adjudge the right of preference among the various sects which profess the Christian faith, without erecting a claim to infallibility, which would lead us back to the Church of Rome."

These so-called reformers may be honest in their purpose; they doubtless imagine that they are doing God service, but they are none the less aiming deadly blows at the vitals of American manhood and womanhood, and assaulting the very citadel of civil and religious liberty.

IS "NATIONAL REFORM" PRACTICABLE?

"A VERY familiar objection to the National Reform movement," says the *Christian Statesman*, of Dec. 14, 1895, is, "Put God and Christ and the Bible into the hearts of the people, and there will be no necessity for the proposed Christian amendment of the Constitution." "This," says the *Statesman*, "raises the question as to the practical character of the National Reform movement."

The *Statesman* attempts to answer the question by the following:—

The first thing to be noticed is that it is an effort to secure the acceptance, by every man, of God as the source of all authority, of Jesus Christ as the king in every relation of life including the political, and of the Bible as the supreme rule of conduct everywhere. In other words, it is an effort to secure at least all that the objector says ought to be secured in order to the purifying of the political pool. But the practical reformer is often met by the astounding fact that many of those who profess to have God, and Christ, and the Bible in their hearts are ring-leaders in political corruption. And a little investigation reveals the fact that they do not consider themselves bound by moral restraints in the political sphere. They have accepted God, Christ and the Bible for deliverance from condemnation in the next world, and probably for the regulation of ecclesiastical affairs, but not for the regulation of political conduct. From the political sphere divine authority and law are ruled out. The National Reform movement aims to supplement the work that has been done in putting Christ and his law in the hearts for salvation in the next world, by putting into the heart respect for divine authority and law in the sphere of politics.

It is an effort to drive out of men's hearts the secular theory of politics and to teach men that they must accept of God as supreme in the political sphere, of Christ as their ruler in politics, and of the divine will as of supreme authority in all political matters. This is practical reform work of the most fundamental and necessary kind. There never will be thorough and permanent reform so long as men act on the secular theory of politics, which practically and theoretically denies accountability to God for acts performed in the political sphere.

To secure the recognition, by every citizen, of God as the supreme ruler, and of his right as Creator of all things, would be a most worthy motive in any work. But God cares only for such a recognition and acknowledgment of his claims as is prompted by love. "God is love;" and whatsoever is not of love is not from him. He speaks of sacrifices and offerings to him not prompted by love, as "an abomination," and "a smoke in my nose." Prov. 28:9; Isa. 65:3-5.

There is one way of securing from men a recognition of God's claims, which is acceptable to him; and that is by the conversion of the heart, through the power of the gospel of his Son.

But does the *Statesman* advocate this means for securing the recognition of God which it demands? No; it is continually calling for legislation, to compel men to do that which in their hearts they do not want to do.

"The practical reformer," it tells us, "is

¹ Senator Hiscock, *Congressional Record*, July 13, 1892, p. 6755.

² Senator Hawley, *Id.*, p. 6759.

often met by the astounding fact that many of those who profess to have God and Christ, and the Bible in their hearts, are ring-leaders in political corruption." The writer of this talks like some innocent youth just getting his eyes opened to the depravity of human nature. There is no more common class of people in the world than hypocrites; and one great fault of the "National Reform" scheme is that by making a profession of religion a necessary qualification for office, and a thing demanded of all by "the law," it would place a premium upon hypocrisy which would make it an infinitely greater evil than it is.

The *Statesman* speaks as though it were possible for an individual to be a Christian in those relations of life pertaining to church affairs, and a worldling in other relations, at the same time. "The National Reform movement," it says, "aims to supplement the work that has been done by putting Christ and his law in the heart for salvation in the next world, by putting into the heart respect for divine authority and law in the sphere of politics."

But the person who professes to have Christ and his law in his heart for salvation in the next world, and yet does not conduct himself harmoniously with that profession in matters relating to civil government, is a hypocrite, and his profession of Christ is a sham. And this sham the "reform" scheme would "supplement" by a corresponding sham "in the sphere of politics." Only, in that sphere it would be infinitely worse than when confined to the sphere of private life, since it would work injury not only to the interests of one person, but to the rights of many others.

The "National Reform" scheme assumes that were all our rulers and legislators Christians, we would at once have laws enacted compelling all persons to recognize the sovereignty of God, and the binding obligation of his law. But this is exactly what, in such a case, we should not have; for a Christian is one who is like Christ, and Christ, though having legions of angels at his call, never once sought to convert anybody by force, or to secure recognition of himself or his Father by such means.

The "reform" scheme is in fact nothing less than an effort to overturn the Republic of the United States, and set up in its place a man-made theocracy, with these "reformers" as its self-appointed rulers; since it is wholly at variance with the idea of a government by representatives. Power can be delegated by one person to another, but morality cannot be. Morally, one person cannot represent another; he can represent only himself. It is certain that man is a free moral agent; and this being true, it is equally certain that moral action cannot be performed by one person as the representative of another. To be the moral representative of another would involve nothing less than the "mystery of godliness" made manifest in the gospel of Christ,—that mystery by which the sinner can be crucified with Christ, and created new in him. Man has and can have but one Saviour. The righteousness of Jesus Christ, and him only, can be made the righteousness of individuals on this earth.

The members of Congress, or of the State legislatures, hold in their hands the power delegated to them by the people, and acting within the limits of that delegated power, represent the people themselves; but they hold no moral power or accountability belonging to the people. Such power the people cannot delegate, any more than they can give up their free moral agency. No such transaction would be recognized by the Creator, for he will reward or punish every individual

at the final day for his own deeds. In the scheme of "Christian" government, therefore which these "reformers" hope to realize, there will be in the place of the proper representatives of the people, certain persons who assume to recognize the authority of God and to execute his will for the individuals whom they govern. This usurpation of power and authority is involved in any attempt at a governmental recognition of God and conformity to his standard of morality.

In fact, the "National Reform" scheme of government does not admit that civil governments are established by the people, but declares them to be creatures of God; so that only those whom God chooses can rightfully fill the positions of governmental authority. These positions would of course, necessarily be filled by some persons; and it would rest with the "reformers" and their religious associates, as being the ones presumably most closely in touch with the divine will, to determine through what individuals the will of Christ, that is, their idea of his will, should be governmentally carried out. And what would be more natural and fitting in such a scheme than that they should appoint themselves to the offices pertaining to their theocracy?

A civil government is not "godless" which does not recognize God and attempt to carry out the requirements of the moral law; for the reason that any such attempt by civil government would be but an effort to do that which it is not constituted to do, and which it could not claim to do without asserting what is false. A government which would, in the name of the people, profess an allegiance to God which only a part of the people believed in or acknowledged, and would, as the act of the people, do that which only a part of the people would think of doing, by way of carrying out its conception of the will of Christ, would be a godless government indeed. A government which would compel its citizens by legislation to profess to reorganize God and to observe the requirements of his moral law, would be utterly godless. But that government which leaves all its citizens free, as the Creator has left them, either to recognize God or not, and to conform to his requirements or not, is a government in harmony with the purpose of the gospel, and with God's will concerning government as it must exist in this fallen world.

MISINTERPRETING PROPHECY.

THE Rev. J. D. Fulton, author of "Washington in the Lap of Rome," spoke in the People's Temple, Boston, Dec. 15, and gave utterance to some bold and dangerous theories concerning the proper policy to be pursued in view of the antagonism between Americanism and Romanism. That he had the attention of a large audience, and that "his fullest and strongest utterances were applauded to the echo," as appears from the report of the *Boston Daily Standard* of the following day, are significant features of the occasion.

The theme of Mr. Fulton's discourse was that Americanism is to conquer Romanism, if not by ballots, then by bullets; and that patriots should prepare themselves for a war with either.

"Americanism," he said, "is to conquer Romanism in accordance with the behest of an Almighty purpose." "Before Rome was built or the foundations of London's greatness were laid, the vision of our Republic came into the dream of the king of Babylon. . . .

The dream had to do with five great periods of human history, one of them at the zenith of its greatness and four yet to come. They have come and largely gone. Turkey and the Mohammedan power that has covered the eastern world with its curse, is now tottering to its fall. The kingdom of stone is here in the Republic of the United States, whose greatness is conditioned upon its smiting the image that sets God at defiance."

What the purpose of the Almighty is, as outlined in the prophecy referred to, may be seen from an examination of the second chapter of Daniel. Verses 34 and 35 describe the "stone" and its work as seen in the king's dream, and verses 44 and 45 make it clear that this part of the dream relates to the setting up of the kingdom of God, "which shall never be destroyed," and "shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The Rev. Mr. Fulton, however, would have his hearers believe that there is divine warrant for viewing the stone which "smote the image upon his feet," as a symbol of the United States, and that which it smites and breaks in pieces, as representing the Roman Catholic Church. His view would no doubt suit the natural inclinations of many Americans; but it is wholly without scriptural warrant, and if sought to be carried out, would revive the worst pictures of the Dark Ages. It is true that the Papacy will be smitten, together with all earthly kingdoms, when God sets up his kingdom which shall stand forever; but the smiting will not be done by any earthly power. There is nothing in this prophecy to justify boastful predictions of the future of this or any other earthly government.

Other prophecies refer no less clearly to the destruction of the Papacy as an act of the power of God. In 2 Thess. 2:3-8, we are told that the Lord shall destroy this "man of sin," "who opposeth and exalteth himself above all that is called God or that is worshiped"—"with the spirit of his mouth" and "with the brightness of his coming." See also Rev. 19:11-20.

Mr. Fulton further said that "the future of this country is conditioned upon the image being struck and broken in pieces by the embodiment of that principle Daniel saw when God placed before him the vision that plagued the king of Babylon. Americanism is the incarnation of the purpose of God. It is his expression and thought concerning government. It is the dynamic force to be used in smashing every image that is the expression of the opposing force arrayed against the spread of truth." Coming then to the question, "Does this prophecy foretell a war of bullets or ballots?" he cited Abraham's example in training those under him both for home duties and for the field of battle, and said: "May it not be our duty to recognize the fact that while we need educated men for the requirements of civil life there may come a time when the ballot will be exchanged for the bullet, and when that hour arrives we shall want in the army something besides Roman Catholics to command our armies and navy, to protect our altars and our homes? Do I hear you say there is no danger? Then there will be no harm done. Americans will not begin the fight, but they will end it; and when Romanism lifts its traitorous hand against the country that has given it shelter, and attempts to make the American people bow down to her image, the stone will smite the image, and then shall come the fulfillment of the prophecy, 'Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel.'"

There are, unfortunately, in this country a large number of speakers and writers besides Mr. Fulton who are doing their best to launch the nation upon an iconoclastic mission of smashing everything that is not in harmony with their conceptions of right and the divine will. And they are forming organizations, publishing papers, petitioning Congress and the State legislatures, and getting the support of statesmen and even of political parties, for the furtherance of their un-American schemes.

Verily, a terrible storm-cloud is hanging over the religious world as well as over the realm of international politics. The time is at hand when, as one writer has said, "Old [religious] controversies will be revived, and new ones will be added; new and old will commingle," and the result will be confusion, hatred, strife, and every evil work. It becomes us now to raise a warning voice against every movement aiming to enforce ecclesiastical dogmas and settle religious controversies by the power of the State.

THE POWERS THAT BE.

A SOUTH DAKOTA correspondent asks:—

Can any earthly government be ordained of God that does not recognize God or Jesus Christ or the Scriptures in the constitution of that government? In the Declaration of Independence our fathers declared themselves free from all other power on earth; free from the power of God and his Son Jesus Christ.

This question can be best answered by Dan. 2:37, 38: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all."

Certainly Nebuchadnezzar ruled in the providence of God; not simply by his permissive but by his active providence. However, we do not hold that the words of Rom. 13:1, "The powers that be are ordained of God," refer to the men, or rulers through whom the powers are exercised, but to the powers themselves; "there is no power but of God." In Deut. 8:18 we read: "Thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth."

Not only has God given man power, that is, knowledge and ability, to produce that which is necessary for his sustenance, but he has given him power to safeguard the rights with which God has endowed him. Such power, the power of civil government, is absolutely necessary for a race of social moral beings in a state of alienation from God. Sin makes every man selfish, and had God not given to men the right to protect themselves from the aggressions of their fellowmen, one of two things would necessarily have been true; either justice administered by God himself would have been so swift and certain as to have terrorized men and thus destroyed their free moral agency, or it would have been so long delayed as to have afforded no protection to those who had need of it.

The Declaration of Independence does not deny, but on the contrary affirms the power of God, and acknowledges him as the source of all power; not indeed in so many words, but by a necessary inference, when it declares that "all men are created equal; that they are endowed by their Creator with certain unalienable rights." And it is for the purpose of securing these God-ordained rights that "governments are instituted among men,

deriving their just powers from the consent of the governed." That is, God having given to men certain rights and given them the power to safeguard those rights, it belongs to them to say into what form of government that power shall be crystallized and by what individual or individuals it shall be administered.

Every man has a natural right to maintain his own God-given rights; but God has created man a social being, and civil society naturally grows out of the nature of man as a social being. It is natural for men to associate themselves together in communities and in States; and when so associated the power which naturally belongs to each individual, the God-ordained power which is implanted in the very nature of every man, is delegated to a few men who are chosen to serve their fellowmen in the capacity of officers. The power is primarily of God; but because that is true, no man has a right to usurp that power over his fellowmen upon the pretext that he has been commissioned of God to exercise the power, any more than Guiteau had to take the life of President Garfield upon the pretext of divine authority; or to exercise the aggregate powers of the people without the consent of the people; and that is what the Declaration of Independence means. The Declaration of Independence is not a denial of the power of God nor of the fact that all power is from God, but it is the denial of the right of any man to usurp authority over his fellowmen.

THE SUNDAY "LAW" CONTEST IN ILLINOIS.

[Special correspondence to the American Sentinel.]

A VERY extended and interesting contest over the Cody Sunday "law" has now closed, at least for the present, with a complete victory for the friends of religious liberty. Something like three hundred warrants have been sworn out during the past three months, and yet up to the present time there has not been a single conviction under the "law." A more determined opposition to the so-called Sunday laws has perhaps never been made, and a more substantial victory during the entire history of the Sunday agitation has never been gained over the Sunday forces.

The methods pursued by the Sunday-law advocates were those usually pursued by this class of our citizens. Every judge who heard the cases pronounced the crusade persecution, and declared from the bench that the pretended enforcement of the alleged "law" was a disgrace to the officials implicated and tended to bring the administration of law in the State into disrepute. Nearly all of the newspapers, however, contrary to the general expectation, upheld the pseudo law, and defended the Sunday advocates in their endeavors to enforce the statute.

When the controversy had begun to attract considerable attention, Attorney Blakely, the counsel for the association contesting the validity of the statute, advised the people not to pay a cent to any justice as fines, costs, fees, or for any purpose whatever; but merely as peaceable and orderly citizens to go without resistance when the constable took them. Non-resistance would gain for them the approval of the better classes, while non-payment of fines and costs would deprive the persecutors of all gain in their trafficking with the liberties of citizens.

This new movement surprised and at the same time enraged those enforcing the "law." The officials must go without money or it must be furnished by the Sundayists them-

selves. One of the justices and the attorney representing the informers,—the "spies" or "rubbernecks" as they are termed in Chicago,—had a conference, and they decided to put a stop to any such movement once and for all. Like the Ephesians, they saw that their means of gain would be gone, and so they raised a great hue and cry against Attorney Blakely "violating" the law as well as the people.

"You may either pay these fines or go to jail," were the words addressed to seven of the "criminals."

"We will then go to jail, your honor," was the reply. "We have been advised by our attorney that all fines, costs, and fees, under an unconstitutional statute, such as this is, are illegal, and as citizens who value our liberty we have resolved to stand on our rights. We refuse to pay the fine."

"I am sorry that you are following an attorney's bad advise," said the justice; "but you will have to take the consequences, not I. Mr. clerk, make out orders committing these men to jail."

And they all went to jail, and the justice went along with the constable to see that they got there.

It took until three o'clock the next morning to get out writs of *habeas corpus*, and let the men out on bail; but the men got out just the same, and were thus taken out of the jurisdiction of the justice court into the higher court where they were examined under the writ. When the examination was concluded, the judge was indignant at the justice of the peace, and declared that he was nothing more than a common barrator and added that if his attorney had advised him to pursue the course he had taken that the attorney should be disbarred from practice. At the motion of Attorney Blakely, the costs and fees for the writs were charged against the offending justice, amounting to \$80.50. The decision caused considerable comment and some consternation, but it was effectual in stopping the justices from sending men to jail to make them pay illegal costs under an unconstitutional "law."

After this, some hundred and fifty case were taken before another justice by means of a change of venue, and the other justice after hearing the arguments, declared that the statute was unconstitutional and void, and dismissed the complaints.

The Religious Liberty Association has been taking advantage of the controversy to introduce their literature, and it has received a hearty welcome.

The Sunday forces now having been defeated so effectually under the Cody Sunday "law" have determined to renew the fight under the "law" providing that no work shall be performed to the disturbance of the peace and good order of society on the first day of the week. It is therefore evident that it has been the religious institution and not the barbers, as they pretended that they were so particular to protect by means of "law" and force.

In this movement the churches have been the chief supporters of the Sunday cause, and Victor F. Lawson has contributed \$200 to defend the Cody statute in the Supreme Court. Mr. Lawson was one of those fined for disobeying the orders of the court in closing the World's Fair on one Sunday, and it is a very significant fact that those who are engaged in the present contest are the same persons as those engaged, contrary to the desires of the laboring people, in closing the World's Fair on Sunday, two years ago. In every new agitation the same old agitators come serenely to the front, and under some

new pretense attempt to foist upon the people the same old dogma of union of some religious institution with the power of the State.

Chicago, January 2.

* *

OUR DECLARATION OF RIGHTS.

[By Addison Blakely, Ph. D., Lecturer in Political Science and History, University of Chicago.]

IN the course of English political development, as in the course of all political development, a thousand times there have arisen disputes between the ruler and the ruled as to the measure of governmental authority. At first, of course, the question arises merely as to particular acts; but as it is seen that each time aggression assumes a new form, the experience results in laying down *general declarations of what the law limiting governmental power is*. At first, these declarations are fragmentary and disconnected. But, as struggle after struggle goes on, as revolution after revolution takes place, as declaration after declaration is made, these great declaratory documents begin to assume completeness and largely cover the field on which governmental force most commonly trespasses. Thus the law limiting,—I was going to say,—but more properly *declaring the limit* of the proper sphere of action of government, develops and takes the form on its abstract side in declarations of rights, and in its more concrete form in those institutions which hold the official within well understood limits in the part he takes in wielding the force at the command of the State.

In its unwritten form the law is known as the common law, and in its written forms as Bills of Rights and Charters in England, and as Constitutions and Declarations of Rights in America. The most notable documents embodying this formerly unwritten law, are the Magna Charter of King John, the Petition of Rights of Charles I, the Bill of Rights and Act of Settlement of the Revolution of 1688, the Declaration of Independence of 1776, and the Federal Constitution of 1789.

"The common law of England," says Chancellor Kent, "so far as it was applicable to our circumstances, was brought over by our ancestors upon their emigration to this country. The Revolution did not involve in it any abolition of the common law. It was rather calculated to strengthen and invigorate all the first principles of that law, suitable to our state of society and jurisprudence. It has been adopted, or declared in force, by the constitutions of some of the States, and by statute in others. And where it has not been so explicitly adopted, it is nevertheless to be considered as the law of the land, subject to the modifications which have been suggested, and to express legislative repeal."*

"They insisted," says the Chancellor, speaking of the early New England settlers, "that they brought with them into this country the privileges of English freemen, and they defined and declared those privileges with a caution, sagacity and precision that have not been surpassed by their descendants. Those rights were afterwards, in the year 1692, on the receipt of their new charter, reasserted and declared."

Several of the expressions in our Constitutions can be traced back to Magna Charter; and some to a half millenium earlier to the very earliest collections of English law, which would seem to indicate that they existed

long before we had any transcript of the law at all.

In America, the first declaration of rights made by the colonies collectively was by the congress of delegates which met in New York in 1765. But a more complete and formal declaration was made by the first Continental Congress in 1774, which declared "that their ancestors, who first settled the colonies, were, at the time of their emigration from the mother-country, entitled to all the rights, liberties, and immunities of free and natural born subjects; and by such emigration they by no means forfeited, surrendered, or lost any of those rights; . . . that the respective colonies were entitled to the common law of England," and so on.

"The rules of the common law which confine the discretion of Parliament within the ancient landmarks," says Judge Cooley in "Constitutional Limitations," "are rules for the construction of the powers of the American legislatures; and however proper and prudent it may be expressly to prohibit those things which are not understood to be within the proper attributes of legislative power, such prohibition can never be regarded as essential, when the extent of the power apportioned to the legislative power is found, upon examination, not to be broad enough to cover the obnoxious authority. The absence of such prohibition cannot, by implication, confer power."

"Nor when fundamental rights are declared by the Constitution, is it necessary at the same time to prohibit the legislature, in express terms, from taking them away. The declaration is in itself a prohibition, and is inserted in the Constitution for the express purpose of operating as a restriction upon legislative powers."

Legal rights, therefore, antedate any and all "declarations" of such rights. The term itself shows them to be prior, and that the "declaration" is merely nominal and not creative. The numeration, in formal shape, is merely for emphasis to make doubly sure of their enforcement, and to render a denial of such fundamental rights as difficult as possible.

PROTESTS AGAINST RELIGIOUS LEGISLATION BY CONGRESS.

As announced in our last issue, there is now before Congress a bill for a Sunday law for the District of Columbia. This effort to commit Congress to a course of religious legislation has not escaped the notice of all lovers of liberty in this country, and protests and petitions against it are being received from various quarters by those having the bill in charge. The Religious Liberty Association of the District of Columbia have entered protest against the passing of the measure, as follows:—

To the Honorable the Commissioners of the District of Columbia, and the Committees on the District of Columbia of the Congress of the United States.

Gentlemen: We enclose preamble and resolutions passed at a meeting of the International Religious Liberty Association of the District of Columbia in opposition to House Bill 167, introduced by Mr. Morse, of Mass., which is a bill for a Sunday law for the District of Columbia.

There are a number of reasons which might be given why the Commissioners of the District and the Congress of the United States should have nothing to do with any such proposals; but there is one consideration which so far overshadows all others in its importance as to render unnecessary, indeed, the presenta-

tion of any other in the same connection. We therefore confine ourselves to this one, and that is—

The bill, in its terms and in its intent, is distinctly religious, and being such it is entirely beyond the jurisdiction of Congress by the First Amendment to the Constitution which explicitly declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

1. In its terms the bill is distinctly religious, because in the first clause and in the seventh line it provides that those who are exempted from the operation of the law shall religiously observe Saturday instead of Sunday, thus making the government the judge of the character of the observance of the seventh day of the week by those who profess to believe in the observance of that day.

2. In its intent the bill is religious, because not one of the promoters of the bill would say for a moment that the acts prohibited in this bill were wrong in themselves, or at any other time than on the Sunday; and they are held to be wrong on that day only because of the character of the day, and not at all because of the thing done. In other words, it is the character of the day itself, and not the character of the thing done on the day, which determines the criminality of the action in this bill and all similar legislation. This demonstrates that it is the religious character of the day, and that only, which is held in view in the bill.

By these facts it is demonstrated that the bill, both in its terms and its intent, is distinctly religious. Further than this, the effect of its passage by Congress would inevitably be to involve the National Legislature in the decision of a religious controversy, for the reason that the bill forbids the doing of certain acts on "the first day of the week, commonly called Sunday."

Assuredly your honorable body is not unaware of the fact that there is now rife throughout both the District of Columbia and the nation no inconsiderable controversy over this very question as to which day is the Sabbath. And it is well known by many that the chiefest object of this bill is to get Congress committed to the support of that party which insists that Sunday is the Sabbath. Is it the province of your honorable body or of Congress to decide this question? Yet more than this, if Congress should assume this prerogative and pass the bill declaring Sunday to be the Sabbath, would the question be decided? Would an act of Congress convince the Jew or the Christian Sabbatarian that he was wrong in his reading of the Scriptures, and in his consequent observance of the day which is the Sabbath?

The bill, being religious in its terms, in its intent, and in its inevitable effects, it follows conclusively that Congress is positively forbidden by the First Amendment to have anything at all to do with it.

For, that such is the intent of the First Amendment is evident from the following consideration. Amid the discussions and the interesting and important events that immediately preceded, and in fact led up to, the making of the Constitution as it is as respects religion, this whole question was widely discussed. And James Madison, upon a subject identical with this in principle, published these weighty words which we have adopted as our own:—

"We hold it for a fundamental and undeniable truth, that religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence. The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. . . ."

"If religion be exempt from the authority of society at large, still less can it be subject to that of the legislative body. Either, then, we must say that the will of the legislature is the only measure of their authority, and that in the plenitude of that authority they may sweep away all our fundamental rights, or they are bound to leave this particular right untouched and sacred. Either we must say that they may control the freedom of the press; may abolish the trial by jury; may swallow up the executive and judiciary powers of the State—nay, that they may despoil us of our very right of suffrage, and erect themselves into an independent and hereditary assembly,

* Commentaries on American Law, II. 28.

or we must say that they have no authority to enact into a law the bill under consideration."

For these reasons, briefly stated, but sufficient, we protest against the consideration of this bill; and respectfully submit to the careful consideration of your honorable body, this our remonstrance.

ALLEN MOON, Pres.

In view of the introduction of this bill in the House, and in the Senate of a joint resolution proposing a religious amendment to the national Constitution, the following preamble and resolutions have been presented to the proper congressional committees by the same association:—

Preamble and Resolutions passed by the Religious Liberty Association of the District of Columbia.

WHEREAS, In obedience to the demands of many religionists there was introduced into the Congress of the United States the following proposed legislation: In the House of Representatives on Dec. 6, 1895, by Hon. E. A. Morse, a bill providing for the enactment of a Sunday law for the District of Columbia, and on Dec. 16, 1895, in the Senate by Senator W. P. Frye, a joint resolution proposing an amendment to the Constitution of the United States, for the recognition of Christianity as the common law of the land, and

WHEREAS, The passage of such legislation would commit the government to a system of religion, in direct opposition to the Declaration of Independence and the provisions and guarantees of the Constitution, and

WHEREAS, Civil government has no right to enforce religion, and exists to protect all citizens in their right to be religious or not provided they do not violate the civil rights of others; and rights of citizenship cannot rightfully be made dependent upon whether the person is religious or not, therefore,

Resolved, That the Religious Liberty Association of the District of Columbia do hereby earnestly protest against the consideration by Congress of any matter affecting the religious rights of the people, and appeal to the makers of the civil law to enact no legislation contrary to the provision of the Constitution which declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof," and

Resolved, That copies of this preamble and resolutions be transmitted to Congress and the Commissioners of the District of Columbia.

ALLEN MOON, Pres.
G. C. EMERY, Sec.

The Seventh-day Baptists, also, have prepared the following petition, and are forwarding the same, with signatures, to the committee having charge of the bill for the District of Columbia:—

To the Hon. J. W. Babcock, chairman, and to his associates, members of the Committee on the District of Columbia, to whom House Bill No. — entitled, "A bill to protect the first day of the week, commonly called Sunday, as a day of rest and worship in the District of Columbia," has been referred:—

Gentlemen: We, the undersigned, citizens of the United States, and voters, do hereby respectfully and earnestly petition and pray that the bill named above be "adversely reported" by your honorable body, and for the following reasons:—

1. The National Constitution debars Congress from legislating on religious questions, as proposed in the bill under consideration, *e. g.*, the expressed reason for prohibiting labor, business, etc., on Sunday is purely religious, viz., that it is "the Lord's day, set apart by general consent in accordance with divine appointment as a day of rest and worship," etc. The exceptions named as "works of necessity and mercy" originate from the ancient Jewish law of the Sabbath. Thus it is proposed to determine by statute and court what is proper to do or not to do on "a day of rest and worship," made such "by divine appointment."

2. This bill proposes "class legislation" on purely religious grounds, in that certain persons are ex-

empted, providing they "religiously observe Saturday." In case of trial, the courts must decide in what the "religious observance of Saturday" consists, and upon what grounds it rests.

3. Such a law would do grave injustice to a large number of citizens who deem all days of equal religious sacredness, and also to those who do not deem it a religious duty to observe either the seventh or the first day of the week as a "day of rest and worship." Your petitioners also plead that the provisions of this bill are opposed to religious liberty in general, and to that freedom of thought and action in matters religious which the Constitution guarantees to all citizens, and that its enactment into law would open the way for endless unjust, unchristian and un-American interference in religious faith and practice on the part of Congress. For these and many other reasons your petitioners pray that this bill be "adversely reported."

We are, of course, heartily in sympathy with this petition, and with the protest and preamble and resolutions here given. Let all lovers of liberty unite in opposition to these dangerous measures now claiming the support of this Government.

SUNDAY "LAWS" IN TRINIDAD, W. I.

BY E. W. WEBSTER.

THIS colony has had a Sunday law for some time, but it is not severe enough to suit some of the leading churchmen. It permits business places to be open until 9 o'clock Sunday mornings, so that the poor people who have no way of preserving their provisions over night in this hot climate may have opportunity to get what little they are able Sunday morning. And some of them are so poor that they could not get food one day ahead, so the law as it is accommodates them somewhat.

But this is offensive to some who have keener senses of the way in which the day should be kept, and in 1893 they made an effort to "better" the law; but they were not successful,—all honor to the governor for it. The leading ministers of Port-of-Spain assembled and drafted a bill, and induced one of the members to introduce it into the Colonial Council on the 4th of Nov., 1895. It was accepted to be finally acted upon at the next meeting of the Council.

Immediately on hearing of it I sent the following protest to the governor, and about the same thing to three other members of the Council:—

Couva, Trinidad, Nov. 6, 1895.

SIR F. N. BROOME,
St. Anns, Port-of-Spain, Trinidad.

Your Excellency, Governor of Trinidad and Tobago:

I see by the *Port-of-Spain Gazette* of yesterday that an ordinance was introduced into the Council meeting on the 4th, by Mr. Alcazer, entitled, "Sunday Trading Ordinance." I have not seen a draft of the bill, but its title indicates that it is likely to be one that will interfere in no small degree with the rights of the people. I beg not to be thought intrusive, nor to hint that your excellency is not fully able to decide such questions in the best interests of your subjects. On the contrary, your decision on a similar question in 1893 fully proves your excellent wisdom, and gives me the more boldness to address you on this issue.

I take the liberty to send you a small publication of the International Religious Liberty Association, of which I have the honor of being the colonial agent for Trinidad,—"The Sabbath Question in the Dominion Parliament,"—which I earnestly hope your excellency will have the time and disposition to peruse carefully, and which I hope will be not only interesting but profitable to you.

Please allow me also to call your mind to a few

thoughts which, however, your highness may have entertained before:—

1. This bill is introduced through the instigation of a few of the high ecclesiastics, who, for the purpose of gaining their own ends, of augmenting their own power, pretend to have a great interest in the welfare of the people at large. These men have money enough to purchase their Sunday's provision the previous day, also the ice and ice-chests with which to preserve it; is it then a small matter to deprive these hundreds of poor people, who must buy on Sunday or go hungry, the privilege of purchasing enough to give them a little comfort? This course is a sure way to make the people hate the day and the government. If the tables were turned what a protest would arise!

2. It is ostensibly to gain a better observance of the "sabbath." But can a law enforcing idleness secure sabbath-keeping? Will the mass of the people who will thus be compelled to abstain from business on one day, have any better idea of sabbath-keeping? Can spirituality be enforced by civil enactments? If a better observance of the Sunday is what is wanted, why do not these men spend some of their energies in teaching the people what true Sabbath keeping is, and get them to observe it from love to God, and not from fear of the civil law? It seems to me, your excellency, as though it was for patronage. Keep the people from secular business on Sunday and they may be more apt to attend religious services. Or, on the part of some of the merchants, they would like to keep the Sunday, but are afraid that if they do and others do not, their business will suffer one day's trade, while their neighbor has that much the advantage of them. In other words, they would like to keep Sunday, but have not enough faith in God to do so if their trade is in danger of suffering a little; so they must make other merchants keep the day too, so they may keep it! The idea that we must compel all others to keep Sunday that we may do so, can be answered in one sentence: We cannot be Christians unless all others are too, so we must make a law to compel them to be Christians that we may enjoy that coveted privilege! I speak not against Christianity, but for it. It is higher than this.

3. It is a religious question, one upon which civil government has no authority from God to act. Where has God ever conferred upon any earthly government the right to make laws for him in things solely spiritual, as this is? Where has he ever commissioned his representatives on earth to make such demands upon any government? To do so is a usurpation by them of undelegated powers; as it would be also on the part of the government to accede to their demands in such matters. It is true that there are some who honestly wish to do something to bring about a better state of things in this matter; but are they not sadly mistaken to think that compliance with such laws is Sabbath-keeping? or even to think that it prepares the way and leads to it? It lowers the standard of religion, as it gives the people the idea that that is Sabbath-keeping, which is not.

4. It will work an evil to the government and prove a curse to the church. The courts would soon have their hands full of criminal cases for spiritual offenses. The subjects would be no better off with it, for they will feel that an unnecessary and unjust restraint is placed upon them, and would stealthily strive to avoid it; and thus they would be learning disobedience, and to resist just authority. It would be to teach them hypocrisy and incivility, and perhaps insubordination.

5. There are Jews and also Christians in this island who religiously observe the seventh day, and feel bound by the same command to work six days. Ex. 20:8-11. It would work great hardships to such were this ordinance passed. It would either deprive them of one-sixth of their time and cause them to violate their consciences (thus making them bad citizens), or, if they were too true to God to disobey him, would bring upon them fierce persecution by those who would be incensed against them enough to enforce the law or enter complaint; for they would have to obey God rather than man; or, losing heart, they would soon become the most irreligious and uncivil and dangerous persons on the island. And can your excellency tell who would sooner enforce the law than those who could find no better arguments to answer the

truths of the Bible that the seventh day is the Christian Sabbath and should be kept instead of the first day? And upon whom do you think it would sooner be enforced than upon those who deduce from the Scriptures unanswerable arguments that the seventh day is the Sabbath, and who have courage and religion enough to live out their convictions. A mistaken religious zeal leads to cruel deeds.

Trusting, Sir, that your excellency will have patience with this protest, and assuring you that I remember the exhortation to "pray for kings, and for those in authority,"

I am, with greatest respect,
Your obedient servant,
E. W. WEBSTER.

The following is his excellency's reply:—

Government House, Trinidad,
November 9, 1895.

Dear Sir,

I am directed by his excellency the governor to acknowledge the receipt of your letter of the 6th inst., inclosing a pamphlet entitled "The Sabbath Question in the Dominion Parliament."

His excellency has been very much interested in the perusal of your letter, and of the publication you inclosed; and I am to thank you for your views on this important question.

Believe me, Sir,
Your obedient servant.
P. Sec.

E. W. Webster, Esq.

We promise the readers of the SENTINEL that they shall hear of the final action of the Council.

ARRESTED FOR SUNDAY WORK.

A CORRESPONDENT in Indiana writes as follows:—

William Bailey, an employé at the C. & E. railroad shops at Huntington, Ind., owns a house and lot at a small place called Brown's Corner, about seven miles from Huntington. The kitchen roof leaking, the rainy weather made it necessary to repair it at once. Being unable to get a day off, on Saturday, the 14th of December, he sent material for repairing the roof out to the Corner by his wife, and on Sunday went home and did the work. For this he was arrested and tried before Justice Scott Cole, at Huntington, and fined \$1 and costs, amounting to \$28 30. He refused to pay, and filed an appeal bond. Mr. Bailey is not a seventh day keeper. W. H. LENGEL.

The fact that Mr. Bailey is not a Sabbatarian cuts very little figure in this case. The State has no right to require any man to keep Sunday or any other day; and to do so is persecution whether the victim observes another day or not.

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We are in receipt of a copy of a modern but faithful reproduction of the oldest historical literary and devotional work extant. This book contains an authentic account of the formation of this planet, of the origin of the human family, of the great convulsion of Nature which changed the face of the earth, formed our coal beds, and finally locked in the embrace of never-yeilding ice lands that originally basked under summer skies. From it we learn of the peopling of the earth, discover the origin of the various races of men, behold the rise of civilization and trace the course of empire as westward it takes its way. And last but not least its pages tell of a new heaven and a new earth one day to spring at the divine fiat from the ashes of this present evil world wherein shall dwell only righteousness.

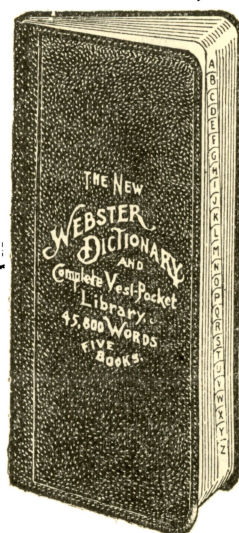
And yet the half has not been told; for this book tells the story of the cross, invites the sinner to repentance, offers pardon, and promises eternal life. The reader need not

be told that the work we refer to is the Holy Bible; no other book does all nor a tithe of that which we have here stated, and all other books do any of it only as they draw from this one Book of books. Grand Book! Glorious mission!

But this particular copy of the Bible contains features all of which are not found in any copy of the Sacred Writings. It is self-pronouncing, all the proper names being divided into syllables with diacritical marking. Bound with it are copious helps consisting of illustrations, plates, maps, tables, index, concordance, etc., etc., making it one of the most, if not the most, complete teachers' Bible published. This Bible is made by the International Bible agency of this city, to the manager of which we are indebted for an elegant copy, and who will cheerfully furnish further information upon application. Full particulars, prices, etc., will be furnished also by the Pacific Press Publishing Company, 43 Bond Street, New York.

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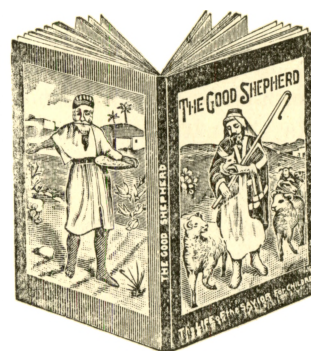
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Abiding Sabbath And Lord's Day.

BY ALONZO T. JONES.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 173 pages, 20 cents. Pacific Press, 43 Bond St., New York City.



NEW YORK, JANUARY 16, 1896.

ANY ONE receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

REFERRING to our leader of last week, Rev. A. H. Lewis, D. D., of Plainfield, N. J., calls our attention to the fact that the Seventh-day Baptists in their ninety-third anniversary held last August, passed the following resolution:—

Resolved, That we extend our heartfelt sympathy to those Sabbath-keepers of Tennessee, Maryland, Georgia, and other States, who have been, or who are now suffering from the malicious application of unjust Sunday laws.

This resolution though nothing more than was to be expected of such a liberty-loving people as Seventh-day Baptists is creditable to them, and certainly entitles the denomination to be noted as an exception to our statement, which however was intended to include only Sunday-keeping bodies. And since the matter has been called to mind we incline to the opinion that a Lutheran Synod somewhere in the West also took similar action.

No text of the Sacred Scriptures is more misinterpreted and misunderstood than Rom. 13:1. God never ordained injustice and oppression. Except in the nation of Israel, it is not, and never has been, personal sovereigns in themselves that have been referred to in the statement that "the powers that be are ordained of God." It is not the persons that be in power, but the powers that be in the person, that are ordained of God. The inquiry of Rom. 13:3 is not, "Wilt thou then not be afraid of the persons?" but it is "Wilt thou then not be afraid of the power?" It is the powers and not the person or persons by whom the power is exercised, that is under consideration. God has ordained civil power for the administration of justice, and when those entrusted with the administration of that power are guilty of injustice and oppression they are guilty of usurpation. Having exceeded the limits of their God-ordained power they are in that usurpation no more the ministers of God than is the Christian minister the representative of Christ when he usurps and attempts to wield authority not given by the gospel commission.

In their appeal to the Home Secretary, published in these columns two weeks ago, among other things, the directors of the International Tract Society, Limited, of London, very properly said:—

We have felt it not disrespectful to address you this note of remonstrance against the action of a law by which the work of our factory is stopped and our fac-

tory employes deprived of this means of earning a livelihood.

All just governments are instituted for the purpose of securing human rights. "The powers that be are ordained of God" for this very purpose; "they are God's ministers, attending continually upon this very thing;" and Christians are entitled to share the benefits, the protection of government, equally with unbelievers. "I exhort, therefore," writes the apostle, "that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2:1, 2.

Such being the purpose for which governments are ordained, and Christians being entitled to share the benefits, what could be more fitting than the act of the International Tract Society in calling the attention of the Home Secretary to the fact that the Factory Act, instead of protecting certain of the employes of the society, actually deprived them of the means of earning a livelihood! Fanaticism might have said, "We need not concern ourselves about our rights; God will protect us;" just as fanaticism has in some instances said; We need not work; God will feed us; and, We need not use remedies; God will heal us. But true faith uses rather the means that God has ordained for the securing of rights, the providing of food, and for the care of the body, asking his blessing the while upon the efforts put forth in his fear and for his glory.

The point made by the International Tract Society that the operation of the so-called Factory Act infringed the rights of its employes is well taken and is a credit both to the piety and the sagacity of its directors.

WE have received a copy of a circular sent out January 9 by several temperance and religious societies of Brooklyn, calling for "a united and emphatic protest" by "the churches in Brooklyn" against the laxity in the enforcement of the excise laws in that city. "We have abundant evidence," it says, "that no fewer than ninety per cent. of the licensed saloons are open on every Sunday and that liquor is sold in many of them to minors and drunkards, and that often the police freely enter these saloons for improper purposes at hours when the law requires them to be closed.

We call attention to this circular because of the frank disclosure it makes of the real purpose of these excise laws, and the object of this protest, by saying: "At the beginning of a new municipal administration, the time is opportune for our citizens who believe in the sacredness of Sunday and in the sacredness of law, to enter a protest against this flagrant violation of the excise laws." Why, then, according to this document, should the excise laws be enforced? The plain answer is, Because Sunday is a sacred day. The sacredness of law is also ad-duced; but the "law" itself, in this case,

rests wholly upon the assumed sacredness of the day; so that this assumption is really the sole support for this demand that the saloons should observe Sunday according to the terms of the "excise laws." In other words, these and all other Sunday "laws" are based upon the assumption that Sunday is a day which ought to be observed by rest and public worship, and therefore the excise Sunday "law" derives all the sacredness it has from the assumed sacredness of Sunday. But Sunday has no sacredness; for God, who alone can impart sacredness, never made it so. He made the seventh day sacred, but no other. Hence a "law" which owes its existence to the popular practice and belief based upon this assumption, cannot be sacred.

Law is sacred. It is sacred because justice and right are sacred. The law of justice covers the whole ground of human legislation; and when that legislation expresses the law of justice upon the point concerned, it is sacred. But when it is contrary to that law, it is certainly not sacred.

The fact that liquor is sold to minors and drunkards is a reason why the saloons should be closed, but it does not call for a protest from those who believe in Sunday sacredness, any more than from those who do not so believe. It is bad—exceedingly bad—that intoxicants should be sold to minors and drunkards; but it is no less bad that they should be sold to young men who are not drunkards, to make them such. It is bad that intoxicants should be sold on Sunday, or on any other day. Sunday prohibition cannot stop intemperance, even on that day. It can however exalt Sunday—a religious institution—and that is what it does. But no religious institution ought to be upheld by legislation.

Therefore the proper action is to protest against any law that does not aim to "excise" (cut off) the saloon completely. There is no more reason why intoxication and inciting thereto should be prohibited merely on Sunday, than there is why stealing or any other crime, and the inciting of people thereto, should be prohibited merely on Sunday.

Let all crimes be prohibited on all days and at all hours.

OF one feature of the proposed Sunday "law" for the District of Columbia, the *Sabbath Outlook* (Seventh-day Baptist) says:—

It grants no rights to Sabbath-keepers unless they "religiously observe Saturday." On any trial under such a law the court must decide what a *religious observance of Saturday* is! This is the essence of governmental interference in religious matters, an interference which cannot be tolerated under our national Constitution. This provision also leaves the opportunity for grave injustice, under the clause, "As not to involve or disturb others."

This bill is intensely religious, and it transcends the limits of religious liberty in prohibiting all "business or traffic" except the "dispensing of medicines." Why interfere with business on Sunday more than on Monday, except on religious considerations?

There is but one honest answer to the question raised by the *Outlook*, namely, there is no reason other than the religious regard in which the day is held by many.

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