

A close-up, slightly draped American flag is visible on the left side of the cover, showing the stars and stripes. The background is a dark, textured brown.

THE AMERICAN SENTINEL

*"The voice of the watchmen
on the walls of Zion..."*

YEAR
1893
VOL. 8, Nos. 1-50



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THE IMPORTANCE OF THE *AMERICAN SENTINEL*

“What is the *Sentinel* for, but to be the voice of the watchmen on the walls of Zion, to sound the danger signal.”

Ellen G. White, *Manuscript 16*, 1890.

“The *Sentinel* is like a trumpet giving a certain sound; and all our people should read it carefully, and then send it to some relative or friend, thus putting to the best use the light that God has given them...

“The *Sentinel* has been, in God’s order, one of the voices sounding the alarm, that the people might hear, and realize their danger, and do the work required at the present time....

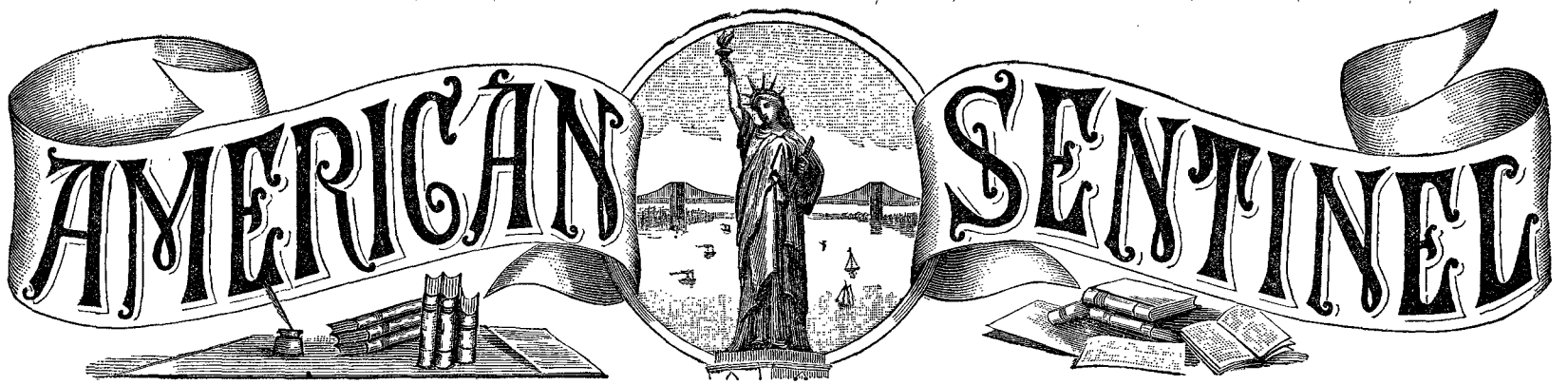
“Let every worker for God comprehend the situation, and place the *Sentinel* before our churches, explaining its contents, and urging home the warnings and facts it contains. May the Lord help all to redeem the time.”

Ellen G. White, *Review and Herald*, December 18, 1888.

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

VOLUME 8.

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NUMBER 1.

American Sentinel.

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PACIFIC PRESS PUBLISHING COMPANY,

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EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS, { CALVIN P. BOLLMAN.
WILLIAM H. MCKEE.

TO-DAY the AMERICAN SENTINEL enters upon the eighth year of its publication. Each year of the seven, now in the past, has been one of success and of the greatest encouragement; but the year that is just past has been more so than perhaps all the others put together. And the year to come we expect to be no less full of success and encouragement than the one just gone; indeed it promises to be even more eventful.

THE SENTINEL was established to expose the evil designs and mischievous workings of the National Reform movement, and to warn against the dangers to Government and people, to State and Church, which lay wrapped up therein. True, from the first the people would not believe what we said in this respect; but we never cared for that: what we are here for is to set forth what we know to be the truth on this subject. Whether men will believe it or not is their affair.

WE have declared from the beginning that the combined churches would take possession of the Government to use it for their own purposes; and that the chief purpose for which they would use the Government would be to compel the observance of Sunday, at the dictation of the arbitrary will of the Church, in making void the law of God and establishing the living image of the Papacy. Let us now survey the field of the SENTINEL'S notice and see where we stand to-day; bearing in mind at the same time the fact that the people who publish the SENTINEL have known, and have published, more than forty years that that which has come would come.

It would seem that all people in the United States would be glad of the opportunity to rejoice evermore that by its

supreme law this Nation is pledged to religious freedom. It would seem that everybody ought to be glad of the opportunity to herald to all the world the fame of a nation under whose protection all people might dwell wholly unmolested in the full enjoyment of religious rights, and the liberty to worship or not to worship according to the dictates of their own consciences.

SUCH, however, is not the case. As religious bigotry knows no such thing as enlightenment or progress; as ecclesiastical ambition never can be content without the power to persecute; so, from the beginning, complaint has been made against the character of the United States Constitution as it respects religion, and constant effort has been made to weaken its influence, undermine its authority, and subvert its precepts.

From the very beginning, this feature of the Constitution has been denounced as foolish, atheistical, the strictly national sin, the cause of epidemics, etc., particularly by ministers of such religion as had not sufficient power of truth to support itself, and doctors of a divinity so weak and sickly that it could not protect itself, much less protect and bless its worshippers, or anybody else.

OCTOBER 27, 1789, "The First Presbytery Eastward in Massachusetts and New Hampshire," sent to President Washington an address in which they complained because there was no "explicit acknowledgment of the only true God and Jesus Christ whom he has sent, inserted somewhere in the Magna Charta of our country." In 1803, Samuel B. Wylie, D. D., of the University of Pennsylvania, preached a sermon in which he inquired: "Did not the framers of this instrument . . . in this resemble the fool mentioned in Ps. 14:1, 3, who said in his heart, 'There is no God?'"

IN 1812, President Dwight, of Yale College, preached a sermon in the college chapel, in which he lamented the failure of the Constitution to recognize a god, and declared that "we commenced our national existence, under the present system, without God." The next year he recurred to it the saying that "the gross-

est nations and individuals, in their public acts and in their declarations, manifestoes, proclamations, etc., always recognize the superintendency of a Supreme Being. Even Napoleon did it." Of course Napoleon did it. It is such characters as he that are most likely to do it; and then, having covered himself with the hypocritical panoply, to ruin kingdoms, desolate nations, and violate every precept of morality and every principle of humanity. Yes, Napoleon did it; and so did Charlemagne before him, and Clovis, and Justinian, and Theodosius, and Constantine, to say nothing of hundreds of the popes. But the fathers of this Republic were not such as any of these, the noblest pledge of which is the character of the Constitution as it respects religion; for all of which every Christian can most reverently thank the God and Father of our Lord Jesus Christ.

IN 1819, on a thanksgiving day appointed by the governor of Pennsylvania, Dr. Duffield preached a sermon at Carlisle, in which he declared the Constitution "entirely atheistical." Other such testimonies as the foregoing might be given to a wearisome extent, but with one more these must suffice. In 1859, Prof. J. H. McIlvane, D. D., of the College of New Jersey—Princeton College—published an article in the *Princeton Review* for October, in which he really lamented that "the practical effect" of the Constitution as it is, with respect to religion, "is the neutrality of the Government with respect to all religion;" and seemed to be much grieved "that no possible governmental influence can be constitutionally exerted for or against any form of religious belief." So far, however, all these criticisms and denunciations had been merely individual. Though they were strongly seconded and promoted by the legislative, judicial and executive authorities in almost all the States, there was as yet no organized attack upon the Federal Constitution, or regular war upon its principles.

IN 1863, however, such an organization was effected and such a war was begun. In February of that year, "a convention for prayer and Christian conference" was

held in Xenia, Ohio, to consider in particular the state of the country. The convention met February 3, and on the 4th, Mr. John Alexander, then of Xenia, now of Philadelphia, presented for the consideration of the convention, a paper in which he bewailed the "human frailty and ingratitude" of the makers of the Constitution, and deplored the national sin of which they and all their posterity were guilty, because they had well-nigh legislated God out of the Government; and closed by declaring that "the most important step to be taken," was "to amend the Constitution so as to acknowledge God and the authority of his law," and proposing the following "as an outline of what seemed to be needed":—

WE, THE PEOPLE OF THE UNITED STATES, [recognizing the being and attributes of Almighty God, the divine authority of the Holy Scriptures, the law of God as the paramount rule, and Jesus, the Messiah, the Saviour and Lord of all,] in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and to our posterity, do ordain and establish this Constitution for the United States of America.

The convention approved the spirit and design of the paper, and ordered its publication. The following July 4, "a few delegates" met in Pittsburg, issued an address to the country, and formed a plan for the calling of a national convention, which met in Allegheny, January 27, 1864. It is reported as "an earnest, prayerful, and most encouraging meeting." It adopted a series of resolutions, and

A MEMORIAL TO CONGRESS,

which latter is worth quoting, as showing the rapid growth of their designs upon the national Constitution. It runs as follows:

To the Honorable, the Senate and House of Representatives, in Congress assembled:

We, citizens of the United States, respectfully ask your Honorable bodies to adopt measures for amending the Constitution of the United States, so as to read in substance as follows:—

"We, the people of the United States, [humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the ruler among the nations, and his revealed will as the supreme law of the land, in order to constitute a Christian government,] and in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, [and secure the inalienable rights, and the blessings of life, liberty, and the pursuit of happiness to ourselves, our posterity, and all the people,] do ordain and establish this Constitution for the United States of America.

"And further: that such changes with respect to the oath of office, slavery, and all other matters, should be introduced into the body of the Constitution, as may be necessary to give effect to these amendments in the preamble. And we, your humble petitioners, will ever pray," etc.

Resolved, That a special committee be appointed to carry the memorial to Washington, lay it before the President, and endeavor to get a special message to Congress on the subject, and to lay said message before Congress.

At this same meeting also

A PERMANENT ORGANIZATION WAS EFFECTED,

first called "The National Association to Secure the Religious Amendment of the Constitution of the United States," with John Alexander as president, and Zadok Street, a Quaker, as vice-president. The name of the association was afterwards shortened to what it has been ever since—"The National Reform Association." And such is the origin, organization, and aim of this regular war upon the Constitution and principles of our Government. From the first, churches and colleges

throughout the land have been open to the dissemination of the nefarious doctrines of the association which have thus rapidly permeated society. The association worked alone, though steadily gaining influence and power, until 1885, when it secured the alliance of the National Woman's Christian Temperance Union. Through this alliance it readily secured the further alliance, in 1887, of the National Prohibition Party. In 1888, it secured the alliance of the American Sabbath Union; and through this, in 1889, it secured that which it had been earnestly seeking ever since 1881,—an alliance with the Catholic Church.

Possessing thus the weight and influence of almost all the religious and religio-political elements of the country, the association, in 1888,

BEGUN ITS DIRECT ATTACK UPON THE CONSTITUTION.

Through Senator Henry W. Blair, a resolution was introduced in Congress to amend the Constitution with a recognition of Christianity as the national religion. With this also and as a consequence of it, there was also introduced by Senator Blair, his bill establishing the observance of Sunday as the Sabbath and the Lord's day. While Senator Blair remained in Congress, these propositions were diligently, and even dishonestly, urged upon the Government. Other bills to the same purpose as the Blair Sunday bill were also urged upon Congress in the same way. When Senator Blair was left out, his proposed amendment went with him; but the National Reform combination went on without it to secure their main object—Sunday observance by national law—though they knew it to be unconstitutional, as the Constitution stands.

Thus stood the association and its legislative efforts at the beginning of 1892. And before the year was two-thirds gone, they had

SECURED ALL THEY EVER ASKED,

only not altogether in just the way they asked it. They had asked that this be made "a Christian Nation." February, 29, 1892, the Supreme Court of the United States officially and unanimously declared that "this is a Christian Nation," and justified all the evil accompaniments of that mischievous phrase, even to the divinity of Christ,* the inspiration of the Scriptures, Sunday laws and all. Of this a long-time representative National Reformer, in the *Christian Statesman*, November 19, 1892, breaks forth as follows:—

CHRISTIAN POLITICS.

THE SUPREME COURT DECISION.

THE GREATEST OCCASION FOR THANKSGIVING.

[Department edited by Rev. Wm. Weir, Washington, Pa., District Secretary of the National Reform Association.]

"This is a Christian Nation." That means Christian Government, Christian laws, Christian institutions, Christian practices, Christian citizenship. And this is not an outburst of popular passion or prejudice. Christ did not lay his guiding hand there, but upon the calm, dispassionate, supreme, judicial tribunal of our Government. It is the weightiest, the noblest, the most tremendously far-reaching in its consequences of all the utterances of that sovereign tribunal. And that utterance is for Christianity, for Christ. "A Christian Nation!" Then this Nation is Christ's nation, for nothing can be Christian that does not belong to him. Then his word is its sovereign law. Then the nation is Christ's servant. Then it ought to,

*We would not be understood as denying the divinity of Christ nor the inspiration of the Scriptures. Both are Bible doctrines and worthy of all adoration. But this Government has no more right to take cognizance of these questions than has the Porte to declare that "there is but one God and Mahomet is his prophet." All such questions are beyond the proper sphere of civil government.

and must, confess, love, and obey Christ. All that the *National Reform Association* seeks, all that this department of Christian politics works for, is to be found in the development of that royal truth, "This is a Christian Nation." It is the hand of the second of our three great departments of national government throwing open a door of our national house, one that leads straight to the throne of Christ.

Was there ever a Thanksgiving day before, that called us to bless our God for such marvelous advances of our Government and citizenship toward Christ?

"O sing unto the Lord a new song, for he hath done marvelous things; his right hand and his holy arm hath gotten him the victory. Sing unto the Lord with the harp, with the harp and the voice of a psalm."

WILLIAM WEIR.

The National Reformers had declared that this movement was an effort to change that feature of our fundamental law which declares that "governments derive their just powers from the consent of the governed," and establish the divine will as the authority in government with themselves the interpreters of that will. This Sunday legislation by Congress the National Reform combination secured, under threats such as this:—

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 for the World's Fair, except on conditions named in these resolutions.

CONGRESS YIELDED.

To these threats Congress yielded, and submitted to the dictation and demand which was thus made; and openly confessed that it did so because of the alternative conveyed in the threats. Now it is an undeniable truth, and but the statement of a principle, that, "To permit a church,—any church—to dictate, beforehand, what laws should or should not be passed, would be to deprive the people of all the authority they have retained in their own hands, and to make the church the governing power instead of the people." This is precisely what the combined church power of the United States, as manipulated by the National Reformers, did under threats; and Congress yielded to the threats and surrendered to the dictation. It follows, therefore, inevitably, that the National Reformers have thus deprived the people of all the authority which the people had retained in their own hands, and have made themselves the governing power instead of the people. Their effort has succeeded. They have "changed that feature of our fundamental law, which declares that governments derive their just powers from the consent of the governed."

They have also established the divine will as the authority in government, with themselves as the interpreters of that will, and the governmental power as the executive of their interpretation. They had long demanded that "the Government" should "simply set up the moral law and recognize God's authority behind it, and lay its hand on any religion that does not conform to it." In the matter of

CLOSING THE WORLD'S FAIR

on Sunday, in *Congressional Record*, July 10, 1892, page 6614, the National Reformers and Congress made the following record:—

MR. QUAY.—On pages 122, line 13, after the word "act" I move to insert:

"And that provision has been made by the proper authority for the closing of the Exposition on the Sabbath day."

The reasons for the amendment I will send to the desk to be read. The Secretary will have the kind-

ness to read from the Book of Law I send to the desk, the part enclosed in brackets.

THE VICE-PRESIDENT.—The part indicated will be read.

The Secretary read as follows:
 "Remember the Sabbath day to keep it holy: six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

The foregoing is all that was said or done in relation to the question that day. The next legislative day, however, the question was taken up and discussed. The debate was opened by Senator Manderson of Nebraska. And in the *Record* of July 12, pages 6694, 6695, 6701, we read as follows:—

The language of this amendment is that the Exposition shall be closed on the "Sabbath day." I submit that if the senator from Pennsylvania desires that the Exposition shall be closed upon Sunday, this language will not necessarily meet that idea. The Sabbath is not Sunday.

The words "Sabbath day," simply mean that it is a rest day, and it may be Saturday or Sunday, and it would be subject to the discretion of those who will manage this Exposition, whether they should close the Exposition on the last day of the week, in conformity with that observance which is made by the Israelites and the Seventh-day Baptists, or should close it on the first day of the week, generally known as the Christian Sabbath. It certainly seems to me that this amendment should be adopted by the senator from Pennsylvania, and, if he proposes to close this Exposition, that it should be closed on the first day of the week, commonly called Sunday.

Therefore I offer an amendment to the amendment, which I hope may be accepted by the senator from Pennsylvania, to strike out the words, "Exposition on the Sabbath day," and insert "mechanical portion of the Exposition on the first day of the week, commonly called Sunday."

MR. QUAY.—I will accept the modification so far as it changes the phraseology of the amendment proposed by me in regard to designating the day of the week on which the Exposition shall be closed.

THE VICE-PRESIDENT.—The senator from Pennsylvania accepts the modification in part, but not in whole.

MR. HARRIS.—Let the amendment of the senator from Pennsylvania, as modified, be reported.

THE VICE-PRESIDENT.—It will be again reported.

THE CHIEF CLERK.—On page 122, line 13, after the word "act" it is proposed to amend the amendment of the committee by inserting:

"And that provision has been made by the proper authority for the closing of the Exposition on the first day of the week, commonly called Sunday."

This amendment was afterward further amended by the insertion of the proviso that the managers of the Exposition should sign an agreement to close the Fair on Sunday before they could receive any of the appropriation; but this which we have given is the material point.

All of this the House confirmed in its vote accepting the Senate amendments. Besides this, the House had already, on its own part, by a vote of 131 to 36, decided that Sunday is the "Christian Sabbath;" and by a vote of 149 to 11 that the seventh day is not the Sabbath. And thus did the Congress of the United States, at the dictate of the churches, not only take sides in a religious controversy and discuss and decide a religious question, but put itself in the place and assumed to itself the prerogative of authoritative interpreter of the divine law. For, from the official record of the proceedings there appears these plain facts:

1. The divine law was officially and in its very words, adopted as containing the "reasons" and forming the basis of the legislation. In other words, the legislation proposed only to enforce the divine law as quoted from the Book.

2. Yet those to whom the legislation

was directed and who were expected to execute its provisions were not allowed to read and construe the divine law for themselves; and this for the very reason that there was a possibility that they might take the divine word as it reads and as it was actually quoted in the official proceedings, and shut the Exposition on the day plainly specified in the divine word which was cited as the basis and authority for the action taken.

3. Therefore, to preclude any such possibility, Congress assumed the prerogative of official and authoritative interpreter of the divine law, and declared that "the first day of the week, commonly called Sunday," is the Sabbath of the fourth commandment of the divine law—that "the first day of the week, commonly called Sunday," is the meaning of the word of the Lord which says: "The seventh day is the Sabbath of the Lord thy God."

By this legislation, at the dictation of the churches, Congress has distinctly and definitely put itself and the Government of the United States into the place where it has established, and proposes to enforce, the observance of an institution as sacred, and as due to the Lord, which not only the Lord has neither established nor required, but which is directly contrary to the plain word of the Lord upon the subject of this very institution and its observance as due to the Lord. And in doing this Congress has also assumed to itself the prerogative of authoritative interpreter of the Scriptures for the people of the land, and for all who come into the land; and puts itself in the place of God by authoritatively deciding that an observance established and required by the State, and which it calls the Lord's, is the Lord's indeed, although the Lord plainly declares the contrary.

But Congress did all this only at the dictation, under threats, of the combined churches, as led and managed by the National Reformers. The interpretation which Congress put upon the law of God is simply the interpretation which these church managers had put upon it long before. Congress was made simply the mouth-piece of the church managers, in putting into national law the construction which they had long ago determined should thus be put upon the moral law—this, too, a construction which makes void that law, and establishes the perverse will of man as of divine authority instead of the will of God as spoken, and written, and interpreted by the Lord himself.

In view of these things, no man can deny that so far as the Government is concerned, the National Reformers have secured just what they demanded, and so far have accomplished precisely what they aimed at. All that remains is for them to lay the governmental "hand on any religion that does not conform" to this which they have set up. And in the doing of it, they have caused this Nation to assume the place and the prerogatives of the governments of the Middle Ages, in enforcing the dogmas and definitions of the theologians, and executing the arbitrary and despotic will of the Church. And in so doing, they have set up the living likeness of the Papacy, the living image of the beast. Rev. 13:11-15.

A. T. J.

"It may be safely asserted that no live, spiritual, church of Christ ever used or desired the civil law to enforce religious dogmas or promote morality."

Religious Law in the United States.

In this country civil interference with religion is confined to statutes, and legal precedents, enforcing the observance of Sunday; providing penalties for blasphemy and profanity; fixing the necessary religious belief requisite for the competency of witnesses; invalidating Sunday contracts; disqualifying ministers of the gospel,* and also such as deny the existence of a Supreme Being or a state of future rewards and punishments, from holding certain public offices; and requiring the reading of the Bible in the public schools. Of these none has as yet made its influence felt to any considerable degree except the statutes requiring Sunday observance.

All such statutes and legal precedents are exotics. They did not have their origin in our soil. They are of foreign importation. They come from three different sources—Puritan, Cavalier, and Roman Catholic. The characteristics of each may still be traced. The Puritan set his psalm tunes, his sword, and his Sunday observance to the same key, and he looks to the sword to maintain the correct pitch for psalm and Sunday, even yet. The Cavalier transferred his allegiance from the king and the State Church to the body of law and legal precedents which they bequeathed to him, and the authority of these he accepted with the same courtly grace, and just as unquestioningly. The Roman Catholic is Spanish and French in its derivation, and has never lost the evidences of its Latin birth, nor ever will.

Against these steadily flowing streams of precedent for the interference of the civil authority in religious matters the Constitution of the United States has proved no barrier. Gradually the tide of religious legislation, and of religio-legal decisions in the State courts has gained, until now it is true that scarcely a statute book can be found that is not tainted with the error; and not a State but that in its law reports can be found precedents establishing the authority of the courts in some affairs religious. That the civil prohibition of common labor and business, the selling of liquor, and the providing of, or attendance at, places of amusement on Sunday, is constitutional in the different States, has been supported from time to time, until now the large body of authority is in its favor. This has been accomplished by a steady accretion of precedents until the judicial authority has completely overshadowed the constitutional principle.

In the State of New York the court has said (and evidently based its decision upon the assertion), that, to establish the right to legislate upon and enforce Sunday observance, precedents "could be cited from the statutes and ordinances of every government, really or nominally Christian, and from the earliest period." And the court declared farther, in the course of this opinion, that although acts were tolerated both in this country and in England contrary to the popular view of the proper observance of Sunday, still that fact "does not detract from the force of the long series of acts of the British Par-

*That the disqualification of ministers of the gospel for holding certain offices is upon religious grounds is evident from the language of the prohibition; for instance the Constitution of Tennessee provides that: "Whereas ministers of the gospel are, by their profession, dedicated to God and the care of souls, and ought not to be diverted from the great duties of their functions; therefore, no minister of the gospel, or priest of any denomination whatever, shall be eligible to a seat in either house of the legislature."

liament representing in legislation the sentiment of the British nation, as precedents, and as a testimony in favor of a legislative regulation of the Sabbath."

In reference to Sunday amusements the New York court again said: "The legislature had the right to assume that the law was reasonably well settled, and sufficiently declared by competent judicial and legislative authority, that such representations on the first day of the week were a breach of the public peace and good order. The legislature was therefore right in conceiving that the title which expressed the purpose of legislating to preserve that peace and good order gave notice that such representations might be affected by it. It is not to be forgotten that the title does not point to legislation on the subject of the public peace and good order in general, that is on any and every day, but only on the first day of the week. So that the title is fitted to call particular attention to whatever is likely to disturb that peace and order on that day." The act to which the court referred was entitled, "To preserve the public peace and order on the first day of the week, commonly called Sunday."

In Tennessee, the court has held that the right of the State to prescribe penalties for the violation of Sunday is "too well settled to admit of question or require discussion."

The Pennsylvania court declared: "We do not feel called upon to give any opinion as to the policy, the propriety, or the justice of the law itself; that stands settled by authority, so far as authority can settle it, and that authority is not to be overlooked by individual sentiments, or by private opinion, whatever that may be."

Both the Ohio and the Missouri courts, and those of Tennessee as well, have decided that the legislatures of those States have authority from the Constitutions of their States to pass laws prohibiting labor and amusement on Sunday, and compelling its observance as a day of rest.

In several States, where the question has been before the courts, New York, Virginia, Tennessee, Pennsylvania, Missouri, etc., it has been held that the Sunday laws of the States were not in conflict with the Constitution of the United States.

All other religious laws, such as pertain to "Offences against God and Religion," and such as continue the precedent set in the cabin of the *Mayflower*, and are for the furtherance of religion by law, "for the glory of God and the maintenance of the Christian faith," are in a similar state of advancement proportionately to the amount of attention which has been turned upon them.

This great body of religious law now stands in the statute books and law reports of the different States. In some instances certain phases of religious law have found their way directly into State constitutions, where they stand as a strange anomaly in immediate contradiction of constitutional bills of rights. The great mass, however, of this branch of the law comes through judicial decrees, which owe their existence in the first place to a slavish adherence to foreign precedents which have been followed and multiplied until they have finally subverted constitutional principle. The lawyers and judges in this country, and the legislators as well, both State and na-

tional, who refer to constitutional principles rather than to precedent, to guide their legal and legislative action, are few. To this fact, more than to any other, this great body of religious law owes its existence; and through this fatal intellectual weakness and lack of moral stamina and independence it will continue to grow.

W. H. M.

Present Status of Religious Law in the United States.

THE weight of authority in a number of different States has given its sanction to the constitutionality of Sunday laws—more than that, it has been held that laws prohibiting Sunday labor are not in violation of the Constitution of the United States. Judge Hammond, of the United States Court, in his dictum given as a part of the decision in the appealed case of R. M. King, who was convicted in the Tennessee courts for Sunday work on his farm, virtually upheld this erroneous theory. It was understood at the time this decision was rendered that Judge Hammond had been in consultation upon the matter with the Supreme Bench, and that his decision was in harmony with the views of at least a portion of the membership of that highest judicial authority. This was shown to have been so by the decision of the United States Supreme Court in the case of the rector of the Church of the Holy Trinity, of New York City, *vs.* the United States, delivered by Justice Brewer, and from which there was no dissent. The opinion of Justice Brewer in this decision was couched in such broad and general terms that it may be quoted as authority for the upholding of any measure whatever which may be held to be for the promotion and maintenance of the Christian religion. Thus the advocates of religious legislation and the enforcement of religious laws now claim boldly, without fear of being successfully contradicted, that the Constitutions of the States and of the United States are powerless to prevent the progress of their purposes. That Congress has recognized this has been shown by its passage of the proviso to close the World's Fair on Sunday. Nothing can undo this which has been done except the unconditional repeal by Congress of the Sunday closing proviso, embodied in the express statement that it is a matter entirely outside the sphere of civil legislation, and the repudiation by the Supreme Bench of the religious dicta to which it has given the weight of its acquiescence in the opinion of Justice Brewer.

If Sunday laws infringe upon property rights, or upon religious liberty, or give preference to one religion over another, they are unconstitutional. It necessarily followed, therefore, that to hold them constitutional it must be decided that they do not deprive of property rights, or infringe religious liberty, or impair values. These decisions have been had. That Sunday laws do not infringe religious liberty and give preference to one form of religion above another, it would seem impossible to argue, but it has been argued, and the validity of the argument judicially accepted in the majority of cases where the question has been brought to an issue. It is true the argument refutes itself, but that has made no difference with the holdings of the courts, and does not detract in the least from the authoritative value of precedents in these cases.

For instance, it was said in the famous case of *Lindenmuller vs. the People*, which has long been quoted as a precedent, that—

it would be strange that a people, Christian in doctrine and worship, many of whom or whose forefathers had sought these shores for the privilege of worshipping God in simplicity and purity of faith, and who regarded religion as the basis of their civil liberty and the foundation of their rights, should in their zeal to secure to all the freedom of conscience which they valued so highly, solemnly repudiate and *put beyond the pale of the law* the religion which was dear to them as life, and dethrone the God who they openly and avowedly professed to believe had been their protector and guide as a people. . . . Different denominations of Christians are recognized, but this does not detract from the force of the recognition of God as the proper object of religious worship, and the Christian religion as the religion of the people, which it was not intended to destroy but to maintain. . . . The framers of it [the Constitution] did not suppose they had abolished the Sabbath as a day of rest for all, and of Christian worship for those who were disposed to engage in it, or had deprived themselves of the power to *protect their God from blasphemy and revilings*.

It would scarcely have been possible to put in words a better argument than this Judge unwittingly made for his opponent, but it is not on record that the opponent has yet appeared. On the contrary this *reductio ad absurdum* has been referred to as good precedent and of binding authority time and again.

In several States, and in the District of Columbia, blasphemy and profanity are punishable, and in those States where the question has been brought to an issue the courts have taken the position that such statutes and the common law doctrine of blasphemy are neither of them repugnant to the constitutions of the States.

It has been generally held that in those States where there are statutes against Sunday labor they would apply to the invalidation of contracts made on Sunday, though not without frequent dissent far more vigorous and able in character than the prevailing opinion.

The late decision of the Supreme Court of Wisconsin, excluding the Bible from use in the public schools, is correctly declared by those who desire its compulsory reading to be made part of the school exercises, to be contrary to the judicial decisions in several other States where the matter has been brought up for adjudication.

In many of the States, incompetency to testify as witness in court for lack of religious belief has been done away with, but this can not be implicitly relied upon, as, for example, the code of Tennessee reads, "Every person of sufficient capacity to understand the obligation of an oath is competent to be a witness," yet every adjudicated case on this point in the Tennessee reports, after the adoption of this code as well as before, holds that a witness who disbelieves in God and in a future state of rewards and punishments is incompetent to testify.

In those States where office holding is subject to a religious test no protest is heard.

It is a most interesting fact that all of these religious laws are upheld, in the great majority of instances, avowedly because they are religious, and for the purpose of maintaining and enforcing religious precepts.

The present status of religious law in the United States is that of almost universal judicial acceptance. W. H. M.

"MEN are never improved in the mass."

Future of Religious Law in the United States.

WHAT is to be the future of religious law in the United States? is a question which may well be asked with serious misgiving. So far its progress has been continuous, and, of late, rapid. The judiciary is in servile subjection to the religious idea in legal precedents. The judiciary rules. The jurisdiction of the judiciary is increasing and extending year by year. That class and clique which controls the courts will govern the Nation. Constitutional principles are no longer of authority. No one refers to them, no one asks what they are. The question is, What does the court say? And the court asks, What has the court said? That answers the question in part. Its progress will continue.

The greatest system of organization that the world has ever seen is now on foot, and well begun, to make religious law supreme throughout the nations of the earth; that is, to secure civil jurisdiction for that which shall be accepted as the Christian religion. The idea of organizing for this purpose, and the organization itself, had its origin in this country. The organization is remarkably adapted to secure the attainment of its purpose. Its character is two-fold,—religious and legal. It is consistent that it should be so, historical, logical, necessary. History shows this same alliance to have always been made heretofore when similar results were sought. It is logical that when man attempts to reverse the righteous order of things, and, instead of making God's cause his own, attempts to make his cause God's, he should strive to attain his end by human means. It is necessary, for God is party to no such reversal of right; he is not deceived.

This organization claims to have forty millions of adherents in the United States; it claims to have sent petitions representing over twenty-six millions of these to the authorities demanding that the gates of the World's Fair be closed on Sunday. It makes no difference that this is the most gigantic falsehood of the day.† This is the age in which truth is crushed to earth. So great is the prestige of this organization that under the magic influence of its religious "presto change," fraud becomes fair dealing, falsehood truth. Proceeding according to its motto—"All is fair in religion, law and legislation," it terrorizes judges and legislators until they openly plead that it is "bad politics" and "unwise statesmanship" to oppose its nefarious designs. Although this is one organization in effect, it is not in name. Its name is legion. Under these different names it numbers within its membership all grades of society, all ranks and conditions of life, all ages and both sexes. Never before was there such a massing of forces for any purpose, much less such a purpose.

Upon the measure and character of success which Providence shall permit to this great and militant apostasy depends the future of religious law in the United

States. To the intelligent and God fearing student of prophecy is given a general understanding of what this is to be; but the details are with God alone.

W. H. M.

Limitations to Majority Rule.

It is a commonly heard expression that in this country the majority must rule. While this is true in some things, the principle is not one that has a universal application. There is danger that it may be extended altogether too far. At the present time there seems to be an urgent need of a better understanding by the public upon the subject of the boundaries of the domain of popular government; for there are indications of an ignorance upon this point which can not fail to be attended with grave wrongs to individuals and evils to the State.

It ought not to be disputed by anyone that there are limitations to the principle of majority rule. The majority can not prescribe rules for the minority in everything, no matter how small that minority may be. If it can, there is no such thing as individual rights, for that which is subject to the will of a majority is not a right. A right is something which, in its very nature, is inherent in the one possessing it, independent of the will of all other persons. Otherwise it would become but a mere privilege, such as a superior might grant to an inferior, and take away again at his pleasure; and the saying would be true that "might makes right." But it is one of the fundamental principles upon which our Government stands, that "all men are created equal." It is not the prerogative of any one to be lord over any other, to prescribe rules by which he must live. They are equal in that all have an equal right to think and act as suits their inclinations; and this right is also limited, for the very fact that all are equal forbids each to do anything which would encroach upon the rights of his neighbor. For that which would interfere with the rights of others is not a right. Rights can not conflict. Rights run in parallel lines, never crossing, never clashing.

All individuals have rights. The Declaration of Independence declares that "all men are created equal," "and are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness;" and the same great truths are embodied in the fundamental principles of English and American law. (See Cooley's Edition of Blackstone's Commentaries, book 1, and introduction.)

"Life, liberty, and the pursuit of happiness," are general terms, but it is not left for governments arbitrarily to define the limits to which these rights extend. There is a natural limit already fixed for each and every individual, and that limit, as has been said, is the line which bounds the rights of his neighbor. The rights of one must not be made to conflict with those of another. It may be generally stated by saying that every man has a right to do whatever he will, provided that in so doing he does not interfere with the like right of any and every other person.

These rights are a necessary consequence of the fact that all men are created equal. This fact gives to each one equal authority and leaves no one with any natural authority over and above another. The impres-

sion prevails quite generally that a collection of individuals—a community or a State—possesses authority of a higher kind than that which would be possessed by the individuals separately. But let us ask, where did the community or State get such authority? Where can it get any more authority than is granted it by the individuals composing it? and how can they grant it authority which they do not themselves possess? A can say to B, or to C, or to D, You must not do anything to interfere with my rights,—my life, my liberty, my property, etc.; and B or C or D can say the same to him and to all others; but A has no right to say what B or C or D shall do outside of that which concerns his own rights, nor has B or C or any other, such a right; and having no such right individually, they do not have it collectively, no matter how many of them there may be. No one of them got his rights and liberties from the others, but from his Creator, who, as the Declaration of Independence says, endowed him with them; and, therefore, only his Creator can rightfully take them away. Otherwise than this, he can be deprived of them only by forfeiture for misconduct.

The purpose of governments, as the Declaration of Independence asserts, is to protect these rights,—the rights of the individual. Governments are not instituted merely to run themselves, to become rich and great and powerful at the expense of the individuals composing them, and to perpetuate themselves regardless of the wishes of the governed; but to protect each individual in the enjoyment of his rights. The individual could not well protect himself against all others, so each delegates his right in this respect to certain ones chosen to make laws and preserve peace and order, and who are backed up by the power of the people who choose them. This is what constitutes government in its republican form,—the delegation of the power and authority of the people, the individuals, to their representatives. And this is done, directly or indirectly, by means of an election, in which each individual has an equal voice. The people do the governing, and those chosen to office are but the servants of the people, to carry out their will, and not in any sense rulers over them.

Governments should, therefore, exercise themselves in doing what they are instituted to do; viz., protect the people in the enjoyment of their rights; and outside of this they have no authority whatever; and governments, in their popular form, are but the expression of the will of the majority. The majority can and must rule in the sphere which governments are instituted to fill, in prescribing the manner in which the purpose of government,—the protection and preservation of individual rights—shall be carried out, whether that government be municipal, State, or national. Beyond this the majority have no right, and should have no reason to go. And let it be remembered that while popular governments represent the will of the majority, they are instituted to protect the rights of the *minority*,—the individual. The moment, therefore, that the government undertakes to regulate an individual's conduct in matters which do not concern the rights of others, it begins to do just the opposite of that which it was instituted to do, since it begins to invade, not protect, the rights of that one.

When, therefore, we hear it said that Mr. A or Mr. B must stop doing as he does,

†The method of petitioning adopted, made it not only possible that the same individuals should be counted again and again, as petitioners in favor of various measures of religious legislation, but rendered it inevitable that such should be the case. All the members of whole denominations were counted as petitioners, on the strength of the action of their highest representative bodies; then similar action was taken by the minor organizations within the denominations, down to churches and Sunday-schools, until tens of thousands had been counted from two to five times. And to crown the iniquity, over seven millions of Roman Catholics in the United States were counted as favoring religious legislation, on the strength of Cardinal Gibbons' indorsement of Mr. Crafts' petition for a national Sunday law.

because in this country the majority must rule, it is proper to stop and enquire whether his conduct pertains to that upon which the majority have the right to speak. If his conduct is an infringement upon the rights of his neighbors, if it is an infringement of the will of the majority in that which concerns the equal rights of all citizens, it must be regulated by their will. But if not, the individual is within the sphere of his own rights and liberties, so far at least as his fellow men are concerned, and no one has the right to molest him, however foolish or unwise his conduct may appear to others. He is outside the lines which mark the limitations of majority rule.

L. A. SMITH.

Christian's Duty to Obey Civil Rulers.

EVERY man's first and highest allegiance in this world is due to his Creator. The first and great commandment in the divine law is supreme love to God. The test of love is obedience: "If ye love me," says the Saviour, "keep my commandments." And again we are told in the divine word that "by this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments." Hence, the command to love God is in effect a command that we obey him. And this the divine law says alike to every man. "We know," says the apostle, "that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God."

But while God demands man's first and best affections, he throws the safeguards of his law around his creatures, and to each moral being he says, "Thou shalt love thy neighbor as thyself." But at an early period in the history of the race man rebelled against the law of his Creator; the divine injunction of equal love for fellow creatures no longer afforded the protection necessary, and so God ordained that men should organize for the protection and securing of their own natural rights. This we call civil government. But this in no way supercedes the divine government; it does not in any measure release the individual from obligation to obey the divine law. It simply provides a way whereby men may compel their fellows to yield to them that which is their due.

Notwithstanding the ordinance of civil government, God is still the great moral Governor; to him every soul is responsible; to him every free moral agent must give account. To permit any power whatever to come between the individual and God, would destroy individual responsibility toward God. If it were the province of the State to enforce the law of God, the individual would naturally seek to know not the will of God but the will of the State. The effect would be to put the State in the place of God, just as the Papacy puts the Pope in the place of God. On the other hand, had God not committed to man the conservation of his own natural rights, one of two things would have happened: either vengeance for transgression against human rights would have been so swift and certain as to defeat the very object of God in making and in leaving man free to choose or to refuse His service, or else punishment would have been so long delayed as to afford no protection to those in need of it. Civil

government as it exists is an absolute necessity for a race of social free moral agents, in a state of alienation from their Creator.

It is evident from the facts stated that there never can be any conflict between legitimate civil authority and the claims of the divine law. And yet the fact remains that there have been many and serious conflicts. Civil governments have frequently required of their subjects that which the divine law forbids, and have forbidden that which divine law requires. Why is this? The answer is that those in power have either willfully or ignorantly exceeded their legitimate authority. Were this not true it would have been the duty of Shadrach, Meshach, and Abednego to have fallen down and worshiped the great image set up by Nebuchadnezzar in the plain of Dura, and God would not have delivered them out of the furnace into which they were cast. It would likewise have been Daniel's duty to have refrained from asking any petition of any god or man for thirty days, save of the king only, when so commanded by his earthly sovereign, and God would not have sent an angel and closed the mouths of the lions into whose den he was cast for his disregard of civil authority. But God did deliver Shadrach, Meshach, and Abednego, and he did vindicate Daniel's course, thus declaring in an unmistakable manner, and in thunder tones, that he alone is Sovereign of the conscience, that to him alone is unqualified allegiance due, and that he alone is the moral Governor of the universe.

Nor are the instances cited isolated cases in which the devoted servants of God have, in the face of death, chosen to obey God rather than men. The Bible and the history of the Christian Church are full of such cases. This principle was well understood and was fearlessly announced by the apostles who had received it from the Lord himself, couched in these matchless words, "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's." And when commanded by the civil rulers to refrain from doing something which Jesus had commanded, "Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard." And again, "Peter and the other apostles answered and said, We ought to obey God rather than men." And such must be the Christian's answer to-day to any and every demand that conscience be subordinated to civil authority. The Christian can go to prison or to death, but he can not disobey God even at the behest of the greatest of civil powers. His invariable answer must be, "We ought to obey God rather than men."

Nor is this the expression of religious fanaticism. The principle thus stated is known and recognized by the best and most enlightened thinkers everywhere. In his work on moral philosophy, President Fairchild says:—

It is too obvious to need discussion, that the law of God, the great principle of benevolence, is supreme, and that, "we ought to obey God, rather than men," in any case of conflict between human law and the divine. There are cases so clear that no one can question the duty to refuse obedience. In all times and in all lands such cases have arisen. In a case of this kind, either of two courses is possible; to disobey the law, and resist the government in its attempt to execute it, or to disobey and quietly suffer the penalty. The first

is revolutionary, and can be justified only when the case is flagrant, and affects such numbers that a revolutionary movement will be sustained. . . . The second course will, in general, commend itself to considerate and conscientious men. It is a testimony against the law as unrighteous, and, at the same time, a recognition of government as a grave interest.

The reader has doubtless assented thus far to the correctness of the position taken in this article, and to the principle so succinctly stated by President Fairchild; it remains, therefore, only to illustrate this principle by citing one or two cases sufficiently near in point of time to enable all to understand fully what is involved in its practical application.

In Massachusetts, in 1644, a law was enacted requiring all parents to have their children sprinkled. A Baptist by the name of Painter, refused to obey the law and was whipped, which punishment he bore without flinching. This is only one of many similar instances that occurred in that colony. The Baptists not only held that immersion alone was baptism, and that persons old enough to exercise faith for themselves were the only proper subjects of the ordinance, but they regarded sprinkling as a counterfeit baptism, and believed that to submit to it would be to commit sin. Hence their refusal to submit to it. Even Pedo-Baptists now honor them for their fidelity to their faith.

One other illustration must suffice. Near Springville, in the State of Tennessee, reside some forty odd, Seventh-day Adventists. As their name implies, they hold that the seventh day of the week is the divinely ordained Sabbath, and they observe it religiously. As the Massachusetts Baptists regarded sprinkling as a counterfeit of Scripture baptism, so these Adventists regard Sunday as a counterfeit Sabbath, and believe that to recognize it even outwardly would be sin. Therefore they follow their ordinary pursuits on Sunday, having a care only not to disturb by noise any who desire quiet upon that day. But as the law of Massachusetts required all to have their children sprinkled, so the law of Tennessee requires all to observe Sunday by refraining on that day from all secular labor and business, "works of necessity and charity only excepted." But as was the case with the Massachusetts Baptists, to obey the law is with the Tennessee Adventists to violate conscience, and, as they view it, to sin against God. They, therefore, as did the Baptists before them, violate the law and suffer the penalty. Are they not fully justified in so doing? And is not fining and imprisoning Adventists in Tennessee for disregard of the Sunday law as truly persecution for conscience' sake as was the whipping of Baptists in Massachusetts two hundred years ago for disregarding the law which required them to have their children sprinkled? If not, why not?

C. P. B.

Tennessee Seventh-day Adventists and Their Persecutors.

IN view of the fact that several Seventh-day Adventists near Springville, Tenn., are under arrest for doing farm work on Sunday, and are to be tried at Paris, Henry County, during the January term of court, the writer was requested by the National Religious Liberty Association to go to Tennessee in the interests of these persecuted people.

It was learned, among other interesting

things, that not one of the parties now under arrest lives on the public road, nor was the work for which they have been indicted, performed in sight of the public road. Again, none of their neighbors have complained against them, and declare positively that they are not disturbed; and the only way by which they have been indicted and by which they can be convicted, is by requiring members of the church, and in some cases, members of the same family, to testify against each other. The father will be called upon to testify against his sons, and sons against their father. Should they refuse to thus criminate each other, the cases would assume a new phase.

If any thing need be added to show that this procedure is unalloyed religious persecution, it is in the fact that one of the young men now under arrest, was indicted for work done on the Sunday following the day he became a member of the church. Previous to this time he had not regarded any day and had worked on all days. This, however, was no disturbance, so long as he did not observe the seventh day.

The writer attended their meetings and visited them at their homes, and at no time did he hear them speak spitefully or disrespectfully of their persecutors. On the other hand they often expressed themselves as hoping that their enemies might know the truth, the love of which made them willing to suffer if necessary, both imprisonment and the chain-gang, or even death itself. It was touching to hear them plead in prayer for their enemies, that God would forgive them for their blind zeal in persecuting a harmless people.

The church people of Tennessee are not noted for their strict observance of Sunday. Although they usually refrain from manual labor on that day, they do not scruple to visit their neighbors, examine stock, view real estate, and negotiate trades and sales. Some observers of Sunday, who do not approve of the persecutions visited on their seventh-day neighbors, urge them to cease all observable work on Sunday, and devote the day to such business as will not require manual labor, or in their own words, "Keep Sunday about as we do." But this, the Seventh-day Adventists declare, would be to compromise the very principle at stake. They regard that part of the commandment which says, "Six days shalt thou labor," as binding as that part which reads, "Remember the Sabbath day to keep it holy." They declare that they could no more pretend to observe Sunday, which stands for a power antagonistic to the God whom they serve, than could the three Hebrews bow down and pretend to "worship the golden image which Nebuchadnezzar, the king, had set up."

However, these cruel persecutions are no surprise to the Adventists. From certain prophetic scriptures, notably chapters 12, 13, and 14, of Revelation, the denomination has for forty years, announced from press and pulpit that such persecutions would be realized. Furthermore, it is expected that they will not long be confined to Tennessee, but through recent federal measures such as the Supreme Court decision that "this is a Christian Nation," and the unprecedented action of Congress closing the World's Fair on Sunday, such persecutions will become general.

Instead of driving out these people as is the evident intention of their perse-

cutors, their church has grown rapidly under the persecution, and is now the largest congregation in that section of the country. These events which are regarded as evident fulfillment of prophecies long looked forward to, have stirred the entire church to greater activity. The congregation will be divided into three classes; the first will go out as missionaries to teach others the gospel so precious to them; another class will look after the families of those who labor in more distant fields, and will also work for their immediate neighbors; and still another class, those under arrest, will probably witness for their faith in the prison and chain-gang. No fear regarding their almost certain imprisonment was manifested. They asserted their freedom in Christ, and that "whom the Son makes free, is free indeed," whether in prison or out of prison. The wives and mothers are as courageous as are the male portion of the congregation. They prefer to suffer separation from their husbands and sons, and the disgrace which imprisonment will bring, rather than that their loved ones should compromise the faith they hold.

A. F. BALLENGER.
Chicago, Ill.

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An Exact Parallel.

MANY preachers, religious journalists, and others, deny that there is religious persecution in Tennessee. "The law does not," say they, "interfere with the Adventists keeping Saturday; it only says that they must keep Sunday." This they deny to be religious persecution.

For Americans to talk thus would be strange beyond expression, were it not for the fact that all peoples of all ages have, as a rule, been utterly incapable of either detecting or appreciating moral heroism, except when it favored their own selfish interests to do so.

No one will question that the early Christians were actually persecuted by the heathen emperors of Rome; yet tried by Judge Hammond's decision, or by these Tennessee apologists, there was no persecution about it, as they were not punished for practicing Christianity, but for refusing to observe heathen festivals, etc.

The exact parallel between third century Rome and these modern persecutors on this point, is concisely stated in "History of Rome," by Rev. Creighton, Fellow and Tutor, of Oxford University, thus:—

From time to time the emperors tried to put a stop to Christianity. They thought that it was teaching the people to disobey the laws, and that Christians were not faithful subjects. They could not understand a religion whose followers refused to take part in the religion of the State. They did not object to the Christians having their own worship, but they insisted that all members of the State should take part in the State festivals and sacrifices. This the Christians could not do, so the emperors from time to time persecuted them. It was not so much the wicked emperors who persecuted as the good ones; for they looked upon the Christians as rebels who ought to be put down. Thus Trajan, Decius, and Valerian were all persecutors; but Diocletian was most of all. The Christians alone held out for freedom.

Then, according to the rule which preachers apply to Tennessee Adventists, the early Christian martyrs were but fanatics.

These so-called National Reformers call themselves "successors to the Prophets." Yes, but which prophets? There were prophets of Baal as well as others.

GEO. A. BATES.
Newport, England.

IN THE HOUSE OF REPRESENTATIVES

DECEMBER 12, 1892.

Referred to the Select Committee on the Columbian Exposition and ordered to be printed.

MR. DURBOROW introduced the following joint resolution:

JOINT RESOLUTION

To provide for opening the World's Columbian Exposition on Sunday.

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That section four of an act of Congress approved August fifth, eighteen hundred and ninety-two, to aid in carrying out the act of Congress approved April twenty-fifth, eighteen hundred and ninety, entitled "An act to provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus by holding an international exposition of arts, industries, manufactures, and products of the soil, mine, and sea, in the city of Chicago, in the State of Illinois," and appropriating money therefor, be, and the same is hereby, so amended as to permit the gates of the Exposition to be open on each and every day of the week: *Provided*, That all machinery, merchandizing, and unnecessary labor shall be stopped within the grounds of said Exposition on the first day of the week, commonly called Sunday: *And provided further*, That no employee shall be required to work more than six days in each week, and that it shall be, and is hereby, made the duty of the World's Columbian Commission, created by act of Congress approved April twenty-fifth, eighteen hundred and ninety, to make such rules or modification of the rules of the corporation known as the World's Columbian Exposition as will give full force and effect to the provisions herein contained.

IN THE HOUSE OF REPRESENTATIVES

DECEMBER 20, 1892.

Referred to the Select Committee on the Columbian Exposition and ordered to be printed.

MR. DURBOROW introduced the following joint resolution:

JOINT RESOLUTION

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

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

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

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Literary Note.

THE value and utility of that unique literary publication, *The Weekly Bulletin of Newspaper and Periodical Literature*, published at 5 Somerset Street, Boston, has been greatly enhanced by the recent addition of some important new features. Beside serving as a guide and index to the press of the country by affording a weekly classified and descriptive catalogue of the contents of over twelve hundred different papers and magazines, the *Bulletin* will hereafter supply the growing public demand for a review of the periodical press by devoting several pages every week to comprehensive summaries of the best and most interesting articles appearing in the monthly magazines and the daily and weekly papers.

As the *Bulletin* is a weekly publication, its readers will have the summaries of the best features of the press almost as soon as the original articles appear. The department of "Literary Notes" will also be enlarged and enriched, and other attractive features, such as an illustrated cover, portraits of authors, etc., will be introduced.

Extra copies of this number of the **SENTINEL** can be had for \$1 per hundred or \$8 per thousand. The articles in this paper giving the history of the National Reform movement, and defining the powers of the majority and the "Christian's duty to obey civil government" are alone worth many times the price of the paper. You can get nothing better for genuine missionary work.



NEW YORK, JANUARY 5, 1893.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE rejoicing of the American Sabbath Union, so-called, and its allies over their supposed great victory in securing the passage of the Sunday closing proviso in the World's Fair bill, is now seen to have been premature. The battle over that particular question is yet to be fought, as appears from the joint resolutions introduced by Congressman Durborow, copies of which are printed on page 7 of this paper.

A HEARING upon these resolutions has been arranged for January 10, 11, 12, and 13—four days—the time to be equally divided between friends of the Constitution as it is, and those who would subvert it in the interests of a religious dogma. Thus do these measures not only again open up the whole question of Sunday closing of the great Fair, but the joint resolution introduced by Mr. Durborow on the 20th ult., brings prominently before the American people the much larger and more important question of the right of Congress to legislate upon religious questions.

THIS resolution, which recites in its preamble, that provision of the Constitution which provides that "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof," should have the hearty support of every patriotic citizen of this Republic. The leaders and managers of the Sunday law cause in general, and of this Sunday closing crusade in particular, have arrogated to themselves the titles, "The best people of the land," and "The law abiding people of the country;" but the truth is, as shown in the history of the so-called National Reform movement given in the first article in this number of the SENTINEL, that for years they have waged a persistent and relentless warfare against the Constitution—the fundamental law of the land. They should now be stripped of the garments of hypocrisy with which they have clothed themselves, and be made to stand forth in all their hideous deformity, as subverters of the Constitution, and the enemies of both civil and religious liberty.

THE supreme law of the Government of the United States,—the Constitution,—positively prohibits any legislation on the subject of religion. Yet, in spite of this,

in utter disregard of the supreme law of the land, these men by threats of force—threats of the loss of votes, the only force at their command—obliged Congress to legislate upon a religious subject, to decide a religious question, and to take their side in a great religious controversy. And in this they have plainly overridden the Constitution, and violated the supreme law of the land. *And they know it.*

THE National Reform Association, the ringleader in this whole religious combination for political purposes, has been working for nearly thirty years for national Sunday legislation. But knowing that Sunday is religious, and religious only, its managers argued from the first that such legislation would be unconstitutional, as the Constitution stands; and, therefore, for nearly thirty years they have advocated and demanded an amendment to the Constitution which should declare this to be "a Christian Nation," and so create a basis for national legislation recognizing Sunday as "the Christian Sabbath." And they are demanding the same thing still.

THUS, by their own arguments for nearly thirty years, we know that the ringleaders in this Sunday closing crusade know that Sunday legislation by Congress is unconstitutional. Yet, in conflict with their own continued arguments, these men take the lead in petitioning and threatening Congress for Sunday legislation. One of their own number, who had argued for years the unconstitutionality of such legislation, spent the whole of the first session of the Fifty-second Congress at the Capitol as "a Christian lobbyist" to secure this very unconstitutional legislation. And now, having secured this legislation which they know to be unconstitutional, having thus knowingly violated the supreme law, having thus subverted the Constitution, these very men take the lead in getting up and managing mass-meetings to endorse their unconstitutional action, to prevent Congress from undoing its unconstitutional work, and vote themselves the law-abiding people of the Nation!

BUT instead of being the "law-abiding people of the land," they are the arch law-breakers of the land. Their action is as much worse than that of the average law-breaker, as the supreme law of the land is greater and more important than the local statutes. The average law-breaker damages the *individual*; these supreme law-breakers damage the *whole Nation*. The average law-breaker invades the rights of the *individual*; these supreme law-breakers have invaded, and even swept away, the rights of *all the people*. The average law-breaker disregards social order only in the locality where he is; while these supreme law-breakers strike at the very existence of

social order, by breaking down the chief governmental safeguard of a nation.

THESE facts should be fearlessly set before the committee having in charge the "resolution to repeal the religious legislation pertaining to the World's Columbian Exposition," and Congress should be asked to undo, as far as possible, the evil that has been done in yielding to the demands of these subverters of constitutional, republican government.

BUT it may be urged that these men represent a majority of the people of the Nation, and the majority should rule even if to do it they are compelled to subvert the Constitution, that constitutions represent simply the will of the majority, and that when they cease to express the popular will, they should be changed or overridden. The position is not, however, tenable. In the first place, the National Reformers do not represent a majority of the people; but even if they did, it would not justify them in subverting the Constitution. Constitutions are made, not to be overridden by the majority, but for the protection of the minority. The minority has rights which the majority is bound to respect; and constitutions are largely for the purpose of defining and protecting those rights.

APROPOS to this subject is the article on another page, on "Limitations to Majority Rule." The saying that "the majority should rule" is true only of those matters which come properly within the sphere of civil government. But religious questions are outside that sphere, not by constitutional guarantee, merely, but by the law of our being which makes us individually responsible to the Creator. The Constitution of the United States did not create religious rights, but simply recognizes them. "We hold these truths to be self-evident, that all men are . . . endowed by their Creator with certain inalienable rights." And of these rights, Hon. Richard M. Johnson, in his matchless report to the United States Senate on Sunday mails, January 19, 1829, said: "*They are not exercised in virtue of governmental indulgence, but as rights, of which government can not deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them.*" The men who override constitutions and trample upon natural rights are the worst of tyrants, no matter what their profession may be.

THE *Mail and Express* is authority for the statement that the latest canvass of the House shows a majority of only five against Sunday opening. It is not stated which of the two joint resolutions upon this subject was made the basis of the canvass.

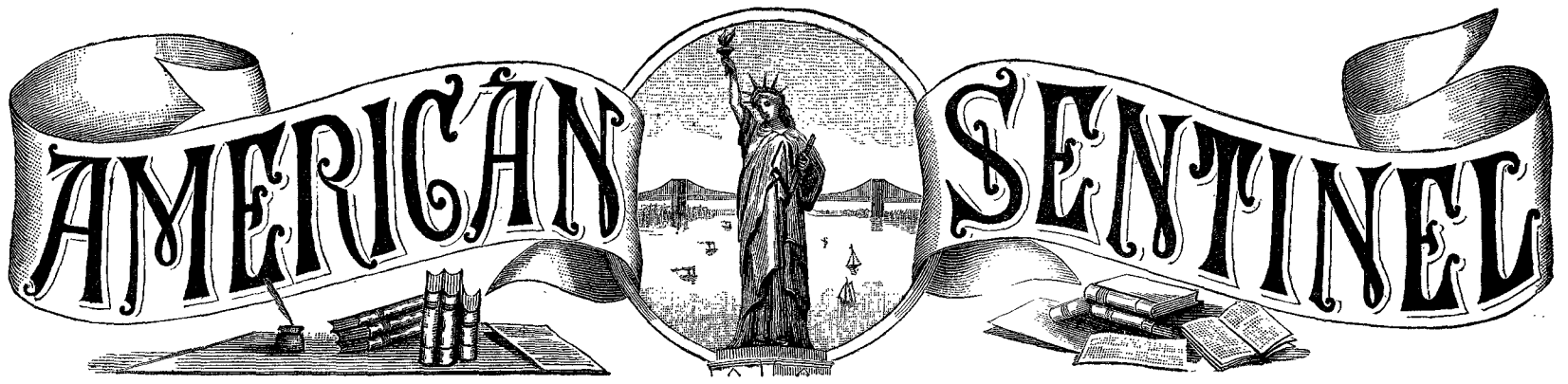
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American Sentinel.

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EDITOR, ALONZO T. JONES.
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 WILLIAM H. MCKEE.

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

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

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

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

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

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

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

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

Three-Ply Petitions From Pennsylvania.

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

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

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

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

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

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

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

WORLD'S FAIR PETITIONS AND PETITIONERS.

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

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

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

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

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

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

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

	Petitions.	No. of Petitioners.	Wisconsin,	8	16,000
Alabama.	29	621	Miscellaneous,	1	150,000
Arkansas,	14	391			
Arizona,	1	—	Total,	281	25,509,132
California,	23	1,081			
Colorado,	19	225			
Connecticut,	38	2,324			
Delaware,	15	888			
District of Columbia,	5	199			
Florida,	26	2,314			
Georgia,	7	246			
Illinois,	372	22,503			
Indiana,	210	14,817			
Iowa,	268	17,268			
Kansas,	99	5,959			
Kentucky,	28	3,380			
Louisiana,	1	—			
Maine,	14	118			
Maryland,	15	450			
Massachusetts,	173	15,795			
Michigan,	105	5,851			
Minnesota,	55	2,922			
Mississippi,	6	35			
Missouri,	118	5,756			
Montana,	4	—			
Miscellaneous,	29	1,284			
Nebraska,	32	1,683			
New Hampshire,	16	238			
New Jersey,	208	19,652			
New Mexico,	2	1			
New York,	343	41,207			
North Carolina,	14	260			
North Dakota,	8	7			
Ohio,	345	40,791			
Oklahoma,	2	—			
Oregon,	66	1,638			
Pennsylvania,	657	86,033			
Rhode Island,	8	—			
South Carolina,	10	396			
South Dakota,	24	1,092			
Tennessee,	32	591			
Texas,	14	194			
Vermont,	62	4,350			
Virginia,	15	100			
Washington,	11	1,831			
West Virginia,	6	100			
Wisconsin,	138	11,398			
Wyoming,	2	—			
Total,	3,689	315,954.			

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

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

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

Is the Sabbath Union the "Christian Nation"?

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

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

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

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

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

severity of the Covenanter doctrine down to the broadest liberalism.

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

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

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

Rights of the Minority.

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

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

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

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

JAMES B. CONVERSE,

Editor Christian Patriot,

Morristown, Tenn.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

C. P. B.

What Does the State Want?

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

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

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

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

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

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

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

The answer is obvious, and, therefore,

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

L. A. SMITH.

The Vermont Legislature Endorses the Sixteenth Amendment.

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

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

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

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

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

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

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

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

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

W. H. M.

An Open Confession.

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

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

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

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

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

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

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

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

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

W. H. M.

Washington, D. C.

Misguided Zeal.

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

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

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

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

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

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

H. J. FARMAN.

The Coming Reform.

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

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

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

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

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

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

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

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

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

W. N. GLENN.

Oakland, Cal., Dec. 30, 1892.

Let Each Choose for Himself.

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

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

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

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

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

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

"The People" of Chicago.

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

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

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

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

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

Morristown, Tenn., Nov. 14, 1892.

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

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

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

Yours truly,

JAMES B. CONVERSE.

Chicago, Ill., Dec. 24, 1892.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Your friend,
A. F. BALLENGER.

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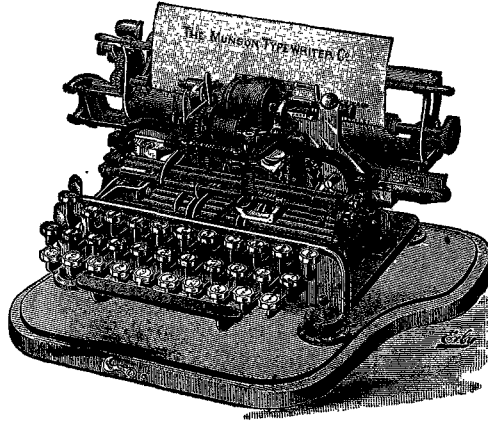


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NEW YORK, JANUARY 12, 1893.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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VOLUME 8.

NEW YORK, JANUARY 19, 1893.

NUMBER 3.

American Sentinel.

PUBLISHED WEEKLY, BY THE
PACIFIC PRESS PUBLISHING COMPANY,
 No. 43 BOND ST., NEW YORK.
 Entered at the New York Post Office as Second Class Matter.

EDITOR, - - - ALONZO T. JONES.
 ASSOCIATE EDITORS, { CALVIN P. BOLLMAN.
 WILLIAM H. MCKEE.

JANUARY 9, Mr. Storey, of the Tennessee legislature, introduced a bill repealing the law against barbering on Sunday in that State. It does not appear, however, that any member of the legislature sees any incongruity in the law which sends a man to the chain-gang for sprouting stumps in his back field on Sunday.

BISHOP H. W. WARREN, of the Methodist Episcopal Church, says that "freedom in religion must not mean freedom from religion." This is a fitting companion piece to the definition of religious freedom by Cardinal Gibbons that "religious freedom is freedom to worship God according to the dictates of a right conscience." The two utterances are fitting companions, for both are essentially papal.

WRITING two weeks ago of the ordinance of civil government, we said:—

But this in no way supersedes the divine government; it does not in any measure release the individual from obligation to obey the divine law. It simply provides a way whereby men may compel their fellows to yield to them that which is their due. Notwithstanding the ordinance of civil government, God is still the great moral Governor; to him every soul is responsible; to him every free moral agent must give account.

Some, to us unknown, individual in Ohio, marked this paragraph, and after writing upon the margin the following questions, evidently designed to be a "stumper," returned the paper with a one-cent stamp, in violation of the United States postal laws:—

If the individual is not released from this obligation, as such, can any corporate body of individuals release him as a member of such corporation? and is not the corporation bound by the same law? Can the corporation be of any other character than that of the individual membership?

No corporation has any power to release any individual from obligation to obey the divine law; and for this very reason,

no corporation can, as such, have any thing to do with the divine law. The members of every corporation should be governed as individuals by the divine law; and if so governed they will be honest in all things; but they have no right either as individuals or as a corporation to attempt to enforce that law upon others.

As for a corporation having or not having "any other character than that of the individual membership," the simple truth is, that a corporation has no character at all, of any kind. A corporation can not even violate the postal laws of the United States by sending for one cent a written communication which requires two cents, as this individual has done. Let individuals be honest, and corporations will not wrong anybody.

Congress and the World's Fair Once More.

TO-DAY, January 10, the House Committee on the World's Fair gave the first of the four hearings to be held this week on the question of Sunday at the World's Fair. At the appointed hour there was present a committee from the common council of the city of Chicago, delegated to represent the city, in this matter, before the House Committee and Congress. There were also present a considerable number of representatives of the American Sabbath Union, and others.

Congressman Durborow, Chairman of the committee, opened the hearing by saying:—

I think it would be proper to state to the committee that the present case is somewhat different from the case as presented a year ago, and that the proposition before the committee, is to modify existing law—not create law, as was the case a year ago. Therefore the discussion before the committee, on this occasion, it is expected, will be held very closely within the lines of modification presented by the resolution before the committee, which provides for the modification of the closing of the gates of the Columbian Exposition on Sunday by permitting them to be opened under restrictions as stated in this resolution.

The resolution, copies of which were placed on the committee room table, was House Resolution 163, which reads as follows:—

To provide for opening the World's Columbian Exposition on Sunday.

WHEREAS, by an act of Congress approved August

fifth, eighteen hundred and ninety-two, five millions of Columbian half dollars were appropriated to provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus by holding an International Exposition of arts, industries, manufactures, and products of the soil, mine, and sea in the city of Chicago, in the State of Illinois, on the condition that the said Exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and

WHEREAS the World's Columbian Exposition was not authorized, nor has the work of preparation been prosecuted, for the promotion of local interests, but on the contrary is purely of a national and international character and designed to promote the best interests, not only of all the people of our own nation, but of all the nations of the world who are to take part in, and contribute to, said Exposition; and

WHEREAS within said Exposition there will be representations of all that is good and useful, beautiful and artistic, all of which will be object lessons in science, art, education, and history such as are not likely to be again offered to the present generation; and as said Exposition should be so conducted, managed, and controlled as will best promote the social, moral, and educational interests of all the people: Therefore,

Be it resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That section four of "An act to aid in carrying out the act of Congress approved April twenty-fifth, eighteen hundred and ninety, entitled 'An act to provide for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus by holding an International Exposition of arts, industries, manufactures, and products of the soil, mine, and sea in the city of Chicago, in the State of Illinois,' and appropriating money therefor," be, and the same is hereby, repealed.

SECTION 2. That it shall be, and is hereby, made the duty of the World's Columbian Commission created by the act of Congress of April twenty-fifth, eighteen hundred and ninety, to make such rules or modification of the rules of said corporation known as the World's Columbian Exposition as will prohibit the use, on Sundays, of machinery, unnecessary manual labor, and all merchandising, and at the same time give opportunity for the study of the highest standard of artistic and mechanical science; that the art gallery, horticultural building, and all other buildings in which exhibits of mechanical art are installed shall be thrown open to the public on each and every day during the entire term of the Exposition, and that each employee of said Exposition shall be given one day of each week for rest, study, or recreation.

This, of course, ruled out entirely the question of the constitutional or moral principle involved. Nevertheless, Mayor Washburne expressed sound views upon this point in two or three terse and very effective sentences, as did also President

Gompers, of the American Federation of Labor. But when Mr. A. T. Jones addressed himself to that side of the subject, solely, he was listened to, although with consideration yet with evident dissatisfaction, and when he attempted to show the character and animus of the influence by which the passage of the present Sunday-closing proviso was secured, he was unceremoniously reminded that he was not addressing himself to the point at issue.

Mayor Washburne's address to the committee was prefaced with the reading by the city clerk of Chicago, who accompanied the delegation, of a memorial passed by the common council of Chicago, the pith of which was the petition to the committee and Congress:—

That the gates of the World's Columbian Exposition be not closed on Sunday.

That the buildings may be kept open, and that their exhibits may be especially accessible to all classes on the Sabbath day.

That suitable accommodations be provided within the Exposition grounds for holding religious services on the Sabbath day, to the end that all the denominations may have worship conducted according to their several customs, without obstruction or hindrance.

Mayor Washburne, after stating that he, and other members of the council, appeared not as individuals, but as representing the city of Chicago, then supplemented the memorial by an able and pointed address in which he said, among other things, that in this matter a constitutional principle was touched; that if this Sunday-closing legislation was had in order to testify to the world that this was the Government of a Christian Nation then it was not justified by constitutional principle; that religious belief as to days as well as to doctrines should be left untouched; that Congress has just as much right to say that the Mohammedan and the Hindoo should be barred out of the Exposition gates entirely as to say that those gates should be closed religiously on the first day of every week; when asked to close the gates on the first day of the week in obedience to a religious belief, Congress is asked to do that which is contrary to its required obedience to the Constitution.

Aldermen Madden and Sexton followed Mayor Washburne in short addresses in support of the memorial as read. President Gompers, of the Federation of Labor, then spoke at some length and with much force. Mr. Gompers denied the right of any one to count the wage-workers of the United States as desiring Sunday closing. He read a circular and petition in which it was asked that Congress should refrain from legislating upon this subject which was entirely foreign to it. To this petition nearly three hundred thousand wage-workers had signed their names. The National Convention of Labor at Birmingham, Ala., had been memorialized by the American Sabbath Union asking it to favor Sunday closing at the World's Fair, and the memorial had been reported and replied to adversely. In reference to a much-heralded plan to transport workingmen to and from Chicago between two Sundays, Mr. Gompers said, "Workingmen ask the favor of no patent processes by which they may be shipped to Chicago like cattle, but they desire to pay their own way and take advantage of the commutation which they may obtain through their own efforts, and have the opportunity to see the Fair on every day."

Mr. A. T. Jones closed the hearing for the day with a scholarly and unanswer-

able plea upon the unconstitutionality of the Sunday-closing law as passed by Congress in the beginning, and arguing from that the necessity for its repeal. From the moment in the beginning of his discourse when Congressman Robinson asked Mr. Jones to what denomination he belonged, and Mr. Jones replied,—after saying that was a matter in which the committee could properly have no interest,—that he was a Seventh-day Adventist, a growing spirit of derision arose among the listeners,—who were mainly members of the American Sabbath Union and their sympathizers—finally affecting some members of the committee even; and culminating, toward the close of the address,—when Mr. Jones referred to the meeting in Chicago when Sunday closing resolutions had been voted down,—in expressions of disapproval and derisive interruptions scarcely befitting the dignity of the place and occasion.

W. H. M.

Washington, D. C.

Developed into a Religious Council.

THE second day's hearing before the World's Fair Committee very nearly developed into a religious council. The entire time of two hours was occupied by the advocates of Sunday closing. The committee room was crowded, and those present were, with few exceptions, ministers of different denominations.

Col. Elliot F. Shepard, as president of the American Sabbath Union, had the presentation of the speakers. Those who addressed the committee were, Colonel Shepard, himself; the Rev. Dr. Ramsdell, of Washington; the Rev. Joseph Cook, of Boston; the Rev. Dr. Mott, of New Jersey; the Rev. Dr. Fernley, of Philadelphia; the Rev. Dr. Brooks, of Brooklyn; the Rev. W. F. Crafts, of Pittsburg; the Rev. Dr. Hunter, of Pennsylvania; the Rev. Dr. Hamline, of Washington; the Rev. Dr. McCarroll, of Pennsylvania; the Rev. Dr. Christie, from Asia Minor; Mr. Coffin, of Iowa; the Rev. Dr. Leiper, of Pennsylvania; Mrs. La Fetra, of Washington; Mr. C. C. Evans, of Smyrna, Del. Of the four who did not address the committee in a ministerial capacity, as representing the religious belief and views of the Nation, two represented the American Sabbath Union, and one claimed to represent the farmers of his State, as well; another spoke for the Woman's Christian Temperance Union, of the District of Columbia, which had set apart for itself the four days of the hearing as days of special prayer, that the law prohibiting Sunday opening of the Fair be not repealed, and had asked that all Christian people join with them in daily prayer to the same end; while the third informed the committee he brought with him resolutions signed by eighty citizens of Delaware, demanding that legislation to close the World's Fair be not repealed, under the alternative of a boycott. The threat of a boycott of the Fair was sufficient to show that the resolutions came from a religious gathering, for none other would have thought of taking that ground, or has.

That which the speakers had to say was presented with much fluency and force, and in some cases with marked ability. Every moment of the time was utilized, and the management of this portion of the hearing exemplified most strikingly the facility which these organizations for securing and enforcing religious

law have for mobilizing their forces, and working together in perfect mechanical accord to the same end. That the arguments of different advocates of religious legislation show great discrepancies, contradictions, and inconsistencies, when brought together and compared, is well known to all who have paid any critical attention to their writing or speaking. They suffered considerably in this hearing from the unavoidable comparison of so many conflicting views placed with such rapidity before the committee.

Upon two things, however, there was complete unanimity of conviction and expression, and those were that by decision of the Supreme Court this was a "Christian Nation," and legislation asked by its religious representatives for the furtherance of Christianity, therefore, permissible; and that this decision with the judicial precedents, and social customs upon which it is based, made all reference to constitutional principles entirely futile, useless, and quite out of place. Over and over again the subtle flattery was laid at the feet of congressmen—combined with a backhanded blow at those who assert constitutional principles, that it would seem a reflection upon the committee and Congress that this matter should come up for discussion again at all; and that, the necessity for such a discussion involved a reflection upon Congress that it did not know what it wanted and was composed of hypocrites and weathervanes; and that, to say a word upon the unconstitutionality of the Sunday-closing proviso would be a reflection upon the committee, Congress which passed it, and the President of the United States who signed it.

It was also slyly insinuated that Congress would not care to acknowledge that it had passed an unconstitutional law, by repealing the Sunday closing clause. If this is not corruption, what is? To use the graces of practised oratory to lead the legislators of the Nation away from the Constitution, to persuade them that criticism of any action they may take is insolence, and to suggest to them, that when in legislative error, they should beware of acknowledging it by the repeal of the erroneous legislation—is this the political teaching of the Church of the United States by the mouths of its accredited representatives? Such was its teaching at this hearing.

In the criticisms of the business purpose of the World's Fair managers in desiring an open Fair, the ministerial ideas on the financial question of the Fair seemed quite at variance. Several condemned the management of the Fair in the severest language, and without stint, as greedy of gain and forgetful of all else, and careless of all else—only to get gold,—while another argued long and in minute detail of mathematical statistics that there would be a money profit in closing the Fair on Sunday.

The early differences between the American Sabbath Union and the National Reform Association as to the propriety of the assumed disguise of a civil Sabbath, were still apparent, although the majority of the speakers threw off the cloak entirely and spoke as they would from their pulpits. Still, several claimed earnestly that all they asked was a civil Sunday, and proceeded immediately to disprove their assertion by the very language which they themselves used.

In closing, letters were presented from

Bishops Potter and Cleveland Coxe, and Cardinal Gibbons, gentlemen who, according to this, would seem to have achieved a great success in securing a position on both sides of the Exposition fence.

W. H. M.

A Day of Contending Parties.

MORE eloquence was heard, and a much greater interest aroused, on the third day of the hearing before the World's Fair Committee, than on either of the preceding days. The committee sat from ten o'clock until half past twelve, and the time was divided equally between the contending parties. Dr. Atterbury, of the New York Sabbath Committee, introduced the speakers who favored the Sunday-closing law as it stands. Dr. Atterbury stated that the New York Sabbath Committee, as an organization for the enforcement of Sunday rest, had been in existence thirty-five years, and was not of a theological caste as to membership, but was composed of business and workmen. Letters were read from John E. Parsons and Mr. John Bigelow, of New York, in which they both took unqualified ground in favor of the complete Sunday closing of the Fair. The speakers who followed upon this side of the question were Bishop Hurst, of Washington, D. C.; Robert L. Belknap, of New York; the Rev. Dr. McKim, of Washington, D. C.; Gifford Agnew, of New York; Mr. Cornell, of Maryland; the Rev. Dr. Herrick Johnson, of Chicago; the Rev. Dr. Blanchard, of Illinois, and the Rev. Dr. Brooks, of New York.

Those who addressed the committee in opposition to the views of the Sunday closers, were a delegation of three ladies, Mrs. Boyesen, Mrs. Remick and Mrs. Washburne, from the Woman's Club, of Chicago; Miss Susan B. Anthony; Rev. Mr. Cross, of Ohio; Rev. Minot J. Savage, of Boston; Mr. Putnam, of California; Rev. Dr. A. H. Lewis, of New Jersey, and Mr. Jas. T. Ringgold, of Baltimore.

The points presented for Sunday closing were but a reiteration of those previously made, only in some instances expressed with even greater skill of diction, and vigor of intensity. One minister published quite fully his lamentable inability to recognize the distinction between the crime of polygamy and the sin of Sabbath breaking. His mental blindness was evidently shared by his brother ministers, for they assented heartily to his proposition that laws against polygamy, and to close the World's Fair, stand on precisely the same basis. The idea that anything in the Constitution of the United States precludes the passage of Sunday laws, by Congress, was laughed to scorn. "Why," cried the speakers, "if that be so, then the Constitution has cut its own throat, in the clause 'Sundays excepted.'" Mr. Putnam, of California, clearly showed the fallacy of this notion in a few simple words. But the same thing has been done multitudes of times and yet the foolishness lives.

The Woman's Club, of Chicago, sent a delegation of three wise and witty women, who, after sitting quietly by and listening attentively to the ministerial talk of the previous session, astonished the assembled Sunday-closing clergymen almost out of their senses, by administering to them such a rebuke as they had never received since they left their mothers' knees. That any one, much less a woman, should presume to so take a clergyman to task,

was to them, beyond belief; and still more irritating and horrifying was it, that, coming from a woman, they were obliged to listen, though with a very ill grace. This disinclination to listen to correction was emphasized by some insincere applause and cries of, "Hear! Hear!" This the chairman severely reprov'd, reminding them that they had been listened to with consideration and that the same consideration was due from them to others,—a courtesy which they had before failed to show.

The Rev. Mr. Cross, a Presbyterian clergyman, from Ohio, struck in so open and manly a way at the deception that has been practiced in repeating petitions that the first two paragraphs of his remarks are quoted here, inasmuch, too, as it is a matter to which the SENTINEL has both frequently and lately referred. Mr. Cross said:—

Mr. Chairman and gentlemen of the Committee: The real object of my being here to speak a word is in favor of intellectual honesty on the part of the orthodox churches. I am a minister of an orthodox church. I notice in my territory that these church petitions are exceedingly delusive, as to the number of those that sign them or vote for them. Now for example, in one instance in our State the Presbyterians passed a resolution, saying that we represent so many, aggregating a certain membership; and then the Christian Endeavor Society, composed of many of the same church members alluded to by that Presbyterian church, will pass a like resolution, and say we represent fifty, seventy or one hundred members. And then it will be brought before the Sunday-school. And many of the persons who are counted as voting for the resolutions will have been counted three, four or five times; and it is almost on the principle of voting early and often—which is so much opposed in secular politics. I am a witness to this fact. There was one petition claiming to represent eighty church members that signed the petition to Congress, but they were not present at all. It was at a Sunday-school, and the vote was taken by the Sunday-school superintendent, and there were children that voted for these resolutions that were not old enough to know whether the expression, "World's Fair" meant the pretty girls in the next pew or the Columbian Exposition in Chicago.

I deem it my duty to inform this committee of the facts in that case. The real animus of those petitions is religious. But you can not tell by the wording of the petitions just what they mean; it is the spirit back of them that shows this. The columns of the religious press, and the exhortations of class leaders and Sunday-school superintendents—it is what they say to the few that are voting, that tell what these petitions mean. I deem our legislators thoroughly competent, intellectually and morally, to decide this question without any imperious dictation from any sect or group of sects, as to whether this opening of the great educational Exposition is consistent with the civil Sabbath. I notice a tendency in my own church papers and in other orthodox church papers to gloat over the fact that "we"—that is this group of denominations having this common idea,—"have been strong enough by our own strength, to grasp Congress; we have hurled Congress against the Seventh-day Adventists against the Seventh-day Baptists, and against the Roman Catholic citizens, and against various other of our citizens."

These things Mr. Cross deprecated, and most properly. Mr. Savage also touched this same point and quoted an epigram to the effect that while it might not always be true that "figures will lie," yet it was most unfortunately a fact that "liars will figure." For the application of this he most gracefully apologized, yet found it unavoidably apt.

Unexpectedly to himself, Dr. A. H. Lewis, of the Seventh-day Baptists, was called upon by the chairman to occupy half of the final ten minutes of the day's hearing in opposition to the Sunday closers. By a skillful manner of address, most admirable in its pleasing character, Dr. Lewis succeeded in obtaining attention for the short time given him to the historical and legal grounds against religious legislation in general, and this especial instance in particular.

Mr. James T. Ringgold, of Baltimore, closed the day's session with an earnest legal appeal in which he also found opportunity to express sound reasons against legislation upon religious subjects.

The two facts thus far most fully emphasized by these hearings seem to be, the total displacement of constitutional principle by religious dogma in judicial law, and the extreme intolerance of criticism or opposition by the clergy.

W. H. M.

Washington, D. C.

Religious Legislationists Learn Another Lesson.

THE last of the series of four hearings upon the Sunday opening or closing of the World's Fair was of more intense interest than anything previously heard upon this question. Three hours and a half were occupied in the discussion. Twelve speakers were heard in favor of closing the Fair on Sunday, and five in opposition. But having the larger number of speakers present did not save the religious legislationists from receiving another very unwelcome lesson from their opponents. Those who opposed the organized clergy at this final encounter before the committee were Mr. Morgan and Mr. Askew, of Chicago, representing the Trade and Labor Assembly; and Rev. Dr. Thomas, of Chicago, while Mrs. Boyesen and Mrs. Washburne replied very concisely to some strictures upon what they had said the previous day.

The openness and candor, the native force and practical character of the views and facts presented by these representatives of the workmen were in most striking contrast to much, and indeed to most, that has been said at these hearings in support of Sunday closing.

In summing up the argument for closed gates, Rev. Dr. George had belittled the petitions heretofore presented against religious legislation as meaning nothing, representing no one, and of no value, and called upon his opposers to present the vouchers which should prove that they actually spoke for a known constituency. These vouchers Mr. Askew presented in petitions and resolutions from three hundred and seventy-five labor organizations in thirty-three States, and said that these were continually coming in large numbers, as he had a telegram from the headquarters of his assembly, in Chicago, that on the previous day over thirty had been received. Only little more than a month had elapsed since the first communication had been sent out upon this matter, yet within that short time a unanimous expression in favor of Sunday opening had been received from organized labor all over the United States. While Mr. Askew presented labor statistics, resolutions, petitions and letters which were undeniable and unanswerable vouchers as to the sentiments of the laboring men of the country, he punctuated and emphasized their presentation by concise and clearly stated explanations of the number and character of the organization from which the resolution or petition came, such as could not fail to carry conviction to every one present, however unwilling they might be to receive it, that the workmen had spoken, and that they had spoken adversely to Sunday closing. The figures of Mr. Askew were in marked contrast to the fanciful estimates of forty and fifty millions of the Sunday closers, and it was

evident that here, at last, were figures and figurers which did not lie. But the facts which Mr. Morgan set before them were no less startling to their self assurance, and touched their egotism even more keenly. He denied their right to speak for European Socialists whom they had quoted, and said that these men upheld the principles enunciated by Jesus Christ,—“principles” said he, “which you do not understand.” An arraignment too bitterly, sadly true,—and never more clearly demonstrated than by the deliverances of some who claimed to be his ambassadors, at these very hearings.

This final session closed with a terse reply from both Mrs. Boyesen and Mrs. Washburne to strictures upon what they had said yesterday. Mrs. Boyesen had reminded the ministers that anarchy was abroad already in this land, and they were not placating it or removing any of the grievances which goad those who carry the red flag, by closing the doors of the Exposition to them on Sunday, but quite the contrary. To this, with a discourteous insincerity, quite unworthy of the credit of their cloth, they had raised the cry of “Anarchy!” Mrs. Boyesen gave them to understand that she had told them a truth, and if an unwelcome truth, they were welcome to make the most of it.

This was the end,—but still the end is not yet. The Sunday-closing faction has visited, by appointed delegation, the President, the Attorney-General and the Solicitor of the Treasury, with the purpose shown in this letter which has been sent to the President:—

TO THE PRESIDENT: On behalf of millions of citizens who think that Sunday should be kept holy, and of many more millions of hand and head laborers who think that Sunday should at least be a day of rest, we ask: That the transfer of souvenir coins provided for by the act of Congress, approved August 5, 1892, from the officers of the United States to the corporation known as the World's Columbian Exposition be suspended until the owners (whoever they may be) of all the grounds included in the site upon which the Columbian Exposition buildings are erected, give their assent to the provision for Sunday closing made by Congress in said act; or until the question reported as mooted in the courts of Illinois by application for an injunction to enjoin the World's Columbian Exposition management from closing the gates on Sunday, be legally determined in favor of such closing; or that, in view of the importance of the subject, in addition to the legal opinion already given by the Solicitor of the Treasury, that the President obtain the opinion of the Attorney-General himself upon the whole subject as affected by the possible intervention of the courts, pending the giving of which opinion the transfer of souvenir coins to cease.

Should the entire \$2,500,000 be transferred to the managers of the Fair under the act of Congress and the gates then finally be opened, the sagacity and honor of the present administration would be so impugned that no attempt to cast the onus upon the courts would suffice to justify such a failure of the Executive Department of the Government of the United States to secure conformity with existing law.

On behalf of the General Committee, composed of the friends of Sunday closing.

(Signed)

ELLIOTT F. SHEPARD.
CHARLES B. RAMSDHELL.

Another step in the progress of the matter is shown by this:—

Congressman John B. Robinson, of Pennsylvania, is preparing, and will introduce in the House, a resolution calling for inquiry as to the closing of the World's Fair on Sunday. If it is found open the Attorney-General is instructed to proceed to recover money already paid under the Sunday closing clause. The resolution is not yet drawn, but Mr. Robinson will introduce it as soon as practicable.

Most assuredly the end is not yet.

W. H. M.

Washington, D. C.

“ALL force employed to compel conscience, is after Satan's own order.”

Sunday Laws in the United States.

[We reprint the following article, written by Jas. T. Ringgold, member of the Baltimore Bar and author of “The Law of Sunday,” by permission of the publishers of the *American Law Register and Review*, of Philadelphia, a magazine which, under its new and able management is rapidly coming to the front among the leading periodicals of the country. The *Register and Review* now wisely deals with many questions of broad and general interest, besides paying due attention to topics of technical value to the legal profession.]

THE constitutionality and the construction of “Sunday laws” have been considered by the courts of this country in nearly one thousand cases. So far as the mere weight of authority can settle anything, it is settled that such laws are valid under the Federal Constitution, and under the constitution of every State in which their validity has been contested.

There are traces of a union of Church and State elsewhere in the body of American law (as in statutes against blasphemy, qualifications required of witnesses, etc.), but Sunday laws are by far the most conspicuous portion of this inheritance of ours from the English form of government.

To say that Sunday laws represent a union of Church and State, and that the weight of authority sustains such laws in the United States, may sound to some like an impeachment of our judiciary, because the absolute separation of the two is commonly regarded as an axiom of American politics. Yet both propositions are demonstrable.

The second, of course, is established by a mere counting of the cases. The reading of them is enough to establish the first.† Occasionally an objection is made to Sunday laws as interfering with the rights of property, etc. But in every case their constitutionality has been assailed, and in most cases it has been exclusively assailed on the ground that they are infringements of religious liberty. And not one of the judges who have sustained them on other than religious grounds has ever ventured the assertion that they are passed, or that their enforcement is asked for, on any other ground than these. And a statute which is passed or the enforcement of which is asked for on religious grounds, represents a union of Church and State, *pro tanto*, no matter what other grounds the courts may allege for its enforcement.

It is difficult to formulate a general statement in American constitutional law, outside of the Federal system, because the language of the State constitutions differs widely, and the language of the statutes on any particular subject is equally at variance. The force of this proposition is lessened, but it is by no means nullified, by the interesting fact discovered and noted by Mr. Stimson (see the preface to his invaluable “American Statute Law”), that there are in the Union “streams of legislation,” that is to say, groups of States (of which he finds three, with some anomalies) whose legislation follows a uniform line, different from that followed by States of another group.

One of Mr. Stimson's “streams of legislation” is followed by twenty-nine States, whose constitutions declare in

†[NOTE.—In a book entitled, “Sunday: Legal aspects of the First day of the Week,” by the present writer (Jersey City: Frederick D. Linn & Co.), an effort has been made to collect and classify all the cases of importance on the subject which have been decided in England and America to date (1891). In the following article, the intention is to cover the entire ground as thoroughly as may be, but it has not been deemed necessary to cite many cases which simply go to the same point. Under each branch of the discussion the aim is to present a typical case, the ruling or *dictum* of which fairly represents the average spirit of the cases of its class. So far as the writer knows, no argument has yet been presented in favor of Sunday laws which is not noticed here, and it has been his conscientious endeavor to give them all their best and strongest expression.]

substance that no “preference” shall be given by law to one religious sect over another. If we admit that there is a like intent inspiring the somewhat diversified phraseology of the provisions for “religious equality,” etc., in States outside of this stream—as we must admit, unless we are prepared to admit that a union of Church and State may be effected in such States—then we may frame this general statement regarding Sunday laws, as the result of the decisions to date: It is concluded that they would be invalid in any State, if they gave a “preference” to one religion over another, and it is denied that they give any such preference.

The constitutionality of a statute may be regarded from two standpoints—that of its design, and that of its effect. “Design” here must not be confounded with “motive.” The legislature may be influenced by corrupt motives in the accomplishment of a design within its constitutional authority. Nothing is better settled than that upon this consideration the court will never enter.* But suppose the legislature, by no means corruptly, but in all honesty and sincerity aims at the accomplishment of a design which it is forbidden by the constitution to accomplish. And let us strengthen the case by assuming that if the statute passed with such an aim is sustained by the courts, the result will be the accomplishment of the unconstitutional design. Are the courts justified in sustaining the statute merely because some other purpose is incidentally effected, at which the legislature might constitutionally have aimed?

Now religion concerns itself with two things, belief and conduct, and the distinction between one religion and another is two-fold—one requires a certain belief and certain conduct which the other forbids or does not require. Hence, it is not enough to say concerning the Sunday law: “What religion or religious creed or dogma is inculcated in that statute? Or what religion is prohibited? . . . Does it ask that any citizen shall believe in the God of the Bible or its teachings, or the doctrines of the Bible, the Koran or of Confucius, or the Talmud, or the Old or New Testament? Certainly not”†—because, though no religious creed or dogma be inculcated, yet a “preference” may be given by a statute to one religion over another by the mere regulation of conduct. And this preference is given whenever conduct is regulated on religious grounds, according to the special prescription of any religious sect, or when the design of a statute is to punish an offense against religion *as such*. That Sunday laws do embody the prescription of a certain sect for the “observance” of that day is indisputable. Are they passed on religious grounds? Are they designed to punish offenses against religion as such? Blackstone classifies them with the provisions against “apostasy,” “heresy,” “non-conformity,” and the like, all of which things he calls, “Offenses against God and religion.”‡

This classification is followed in the “Codes” and Digests of Statutes of nearly every State and Territory in the Union. In dealing with the Sunday laws, the courts uniformly allude to them as pro-

**Ex parte McCordle*, 7 Wal. 506, 514; *Doyle v. Continental Ins. Co.*, 94 U. S., 535.

†*Sundstroms' Case*, 25 Tex. App. 133. See also *Specht's Case*, 5 Pa. St. 325.

‡Bk. IV., ch. 4.

visions against "profanation" or "desecration."* But only a sacred thing can be profaned or desecrated; and whether a thing be sacred or not is altogether a matter of religion. So that to punish profanation or desecration is to punish an offense against religion *as such*.

That Sunday laws are passed on religious grounds is perfectly well known to every reasonable person. Mr. Tiedeman correctly says: "The most common form of legal interference in matters of religion is that which requires the observance of Sunday as a *holy day*. In these days the legal requirements do not usually extend beyond the compulsory cessation of labor, the maintenance of quiet upon the streets and the closing of all the places of amusements; but the public spirit which calls for the compulsory observance of these regulations, is the same, which in the colonial days of New England, imposed a fine for an unexcused absence from divine worship. Although other reasons have been assigned for the State regulation of the observance of Sunday in order to escape the constitutional objections that can be raised against it if it takes the form of a religious institution, those who are most active in securing the enforcement of the Sunday laws do so because of the religious character of the day, and not for any economical reason.

The effectiveness of the laws is measured by the influence of the Christian idea of Sunday as a religious institution."† So says Judge Cooley: "It is clear that these laws are supportable on authority notwithstanding the inconvenience which they occasion to those whose religious sentiments do not recognize the sacred character of the first day of the week."‡ And what is this but saying, and saying with perfect correctness, that Sunday laws simply embody the views of those who do recognize the "sacred" character of the first day of the week, and are therefore passed on religious grounds alone? "The Jew," says Judge Cooley in a previous paragraph, "may plausibly urge that the law discriminates against his religion, and, by forcing him to keep a second Sabbath in each week unjustly, though by indirection, punishes him for his belief." Why "plausibly"? Is not the discrimination perfectly plain? May it not be conclusively urged?

(To be continued.)

Just the Facts in the Case.

No one at all observing can fail to see that there is a growing disregard for Sunday as a day of religious worship, and in spite of the increase of churches and the multiplicity of pastors, the tide is not checked, but rather as was recently expressed in these columns by a typical National Reformer, "We can hardly tell now when our holy Sunday comes." What is the matter? It is simply this, there is no divine authority for such an observance, and the people are beginning to find it out; and having found it out, what is more natural than that it should lose its sacredness in the minds of those who had previously regarded it as of divine appointment. One of the things that this enforced Sunday rest agitation is developing is this very fact; and when

the real facts are brought to the attention of those who are clamoring for a Sunday law, the same old spirit is aroused that had possession of the persecutors of the early Christians, and wherever possible, manifests itself in about the same way. As a specimen of how some of the press is airing this subject, the following from the Davenport (Iowa) *Democrat* is submitted:

It is amusing to hear the Massachusetts congressman, Elijah Morse, warn the American people against the opening of the doors of the Columbian Exposition on Sunday because of the disregard of the Decalogue command to remember the Sabbath day to keep it holy. This command, he says, was handed down by Jehovah unto the sons of the earth amid the thunderings of Sinai. Let it be admitted that such was the fact, what then? The Massachusetts man knows, or ought to know, that the command that he quotes as being binding to an extreme degree upon the sons of men, through all the generations, had no reference whatever to Sunday, any more than it had to Monday, Tuesday or Wednesday. It referred to the seventh day, and every Biblical or other scholar knows that the seventh day of the Decalogue was Saturday and not Sunday. There seems to be no conscientious gleam in the congressman's mind about keeping the Fair open the Sinaitic Sabbath day. His pleading is for the pagan day of worship—the day so dear to the sun-worshiper—even Sunday. He and all the Christian world disregard the Sabbath with a perfect recklessness, and defy the seventh day of rest from birth to death. He is clearly out of the case, and is not to be regarded with the least degree of seriousness.

It is evident that by means of this controversy thousands are being made acquainted with the fact that Sunday is not the Sabbath by divine appointment, but that it rests only upon human authority.

W. E. CORNELL.

Bearing False Witness.

THE following is from the *Pacific Methodist Advocate*, published in San Francisco, California:—

A PESTILENTIAL SECT.

A body of Seventh-day Adventists packed the meeting of the American Sabbath Union at Chicago last week, and, when the ballot on Sabbath observance at the World's Fair was taken, voted a small majority against the resolution. The effrontery of these people is something amazing. Both self-respect and a sense of justice should have kept them out of a petitioning religious meeting, with the principles of which they were notoriously at variance. They were led by a man well known on this coast as a bitter foe to the civil Sabbath, and insinuated themselves into the meeting in violation of every rule of social decency. Ingersoll and his sympathizers could as properly assume to take part in the deliberations of the Evangelical Alliance. And yet the secular papers announce that the resolutions were defeated by the friends of the Sabbath. A pestilential sheet, known as the AMERICAN SENTINEL, the organ of this school, has been for several years past fulminating maledictions against this Government for even recognizing such a day as the Sabbath. It would sweep every vestige of the institution away. It is a malevolence rarely surpassed. Nobody objects to these people keeping Saturday as their day of rest; but the impudence of Lucifer is equaled in their effort to rob this Nation of its best badge of civilization and Christianity.

Our old readers will remember that the facts concerning this meeting were published in these columns three weeks ago. We shall, however, state them very briefly again.

The meeting which, according to the *Advocate*, the Adventists packed, was not a meeting of the American Sabbath Union, but was advertised as a "mass-meeting," and everybody was invited. Of course anybody who wanted to go had a perfect right not only to be present but to vote.

The meeting, though advertised as a "mass-meeting," was so very slimly attended that only about one hundred persons were present, and but little more than two-thirds of those present took interest enough in the proceedings to vote. When the

resolutions were presented the Adventists could not endorse them, and so voted against them, as they had a perfect right to do; and greatly to their surprise defeated them—being a majority of those voting, though as a matter of fact they were probably only a minority of the whole number present.

There was no packing about it. The Adventists simply attended the meeting because it was held in the quarter of the city in which they reside, and because they wanted to hear what was said. They evidently made no effort to "pack" the meeting else they would have had present a much larger number than they did have, for they certainly had no idea that a mass-meeting in the city of Chicago would consist of less than one hundred persons, and that such a meeting could be controlled by less than fifty persons.

In the light of these statements to which the common sense of every man who reads them must assent, what must be thought of the religious paper that would publish such a tirade of abuse as is here quoted from the *Pacific Methodist Advocate*.

C. P. B.

Sounds the Warning.

[This article is from the *Coming Age*, a religious paper published in Los Angeles, Cal., by Rev. Thomas Haskins, D.D., of the Protestant Episcopal Church.]

AGAIN we give much space to extracts from the AMERICAN SENTINEL. That journal is set for the defense of our civil and religious liberties, and its warning voice at this time deserves to be heeded. It is possible that this country is passing through, if it has not already passed, a crisis in its destiny, which is to determine its fortunes for the future. Taken up, as its people are, with the little affairs of every day life, they do not realize that it has been drifting away from the principles upon which it was founded, and that its Government has fallen under a divine sentence as inexorable as that of Babylon under Belshazzar, or of Jerusalem when the Saviour went out of the Temple.

The question hinges on religion. Strange as it may seem, if the position taken by the SENTINEL be the correct one, and we confess we think it is, the efforts which a misguided and blinded religious public have been making to save the nation, are to be its destruction. It was founded by the children of men who had come out of the fires of persecution, amid the ashes of governments consumed by God's punitive justice for interfering in his spiritual government of the heart and conscience; and intended by them to be forever a civil government distinct from religion, but it has now, by a singular combination of events, been declared to be, by the three co-ordinate branches of government, judicial, legislative and executive, a religious power, with authority to legislate on religious matters, and, of course, to execute penalties.

One would suppose with the open book of history before a nation not much over a century old, such an event would have stirred the people to the highest pitch of excitement and have rekindled fires from the stuff of which martyrs are made, but the most singular circumstance is that the great mass of the people do not know that the Constitution of our country has been subverted, and what is worse, they do not care. The SENTINEL has pointed out how this has been brought about, and the SEN-

*"e. g." Wood v. Brooklyn, 14 Barb., 425; Lindenmuller's Case, 33 Barb., 548; Nenendorff v. Duryea, 69 N. Y., 557; Nesbit's Case, 34 Pa., 86.

†Limitations of Police Power, pp. 175-6, see 76. The italics are those of the present writer, here and in other citations.

‡Constitutional Limitations, p. 385, ch. 13 (Ed. 1890.)

TINEL deserves to be heard, because to our certain knowledge it pointed out years before the event took place that this country would in some way, and in due time,—the SENTINEL not knowing how or when,—declare itself to be a religious power, and so fulfill prophecy. It has come about through a decision of the Supreme Court of the United States, unanimously concurred in, in the case of the Church of the Holy Trinity, New York City, and in the Sunday closing of the World's Fair, passed by both houses of the legislative branch of government and signed by the chief executive.

The people do not know the ultimate effect of this joint action; if they did they would not submit to it; but they are either on the one hand utterly indifferent to religion, do not believe in prophecy, nor in the Lord's government of nations; or else they are blind leaders of the blind and think they are doing God service in securing a declaration that this is a Christian Nation and should execute Christian laws.

What will be the ultimate outcome of all this; how long the long-suffering of God will give a misguided people and government to see the error of their ways and repent, before he executes his wrath upon them both, he only knows. But that we are in the midst of the greatest crisis that the world has seen for many a generation, and at the turning point of the favoring fortunes of the government of this people we have no manner of doubt, and we shall watch, and advise our readers to watch, the signs of the times with the most critical eye, and to search the Scriptures to ascertain the purposes of God foretold long before with regard to this, as well as every other nation which presumes to meddle with his moral and spiritual government of his people.

"The Friends and Foes."

THE noted lecturer, Joseph Cook, of Boston, delivered an address in the Grand Opera House at Superior, Wis., on Dec. 18, under the auspices of the American Protestant League, his subject being, "The friends and foes of the public schools."

His speech was reported by the *Evening Telegraph*, of Superior, from which I quote some of the gentleman's sayings, which must be of special interest just at this juncture when religion and politics are so badly mixed. Mr. Cook seems to be alarmed at the influence that Catholics are gaining in political affairs, and fears lest they may gain the balance of power in the Nation. On this point he said:—

There are now about 8,000,000 Catholics in the United States, and about 40,000,000 Protestants. In ten or twenty years we shall have 100,000,000, and the Catholics 20,000,000, sufficient you see to turn any closely contested election. The parochial school teaches obedience to the clerical party, and even now the clerical influence is felt in politics.

Certainly "the clerical influence is felt in politics," in a very marked manner when ministers lobby in the halls of Congress, and the churches send petitions and memorialize Congress asking for the political power to control and regulate religious matters. And when feeling and fearing this clerical influence—this church party—senators will stand on the floor of Congress and gravely say, speaking of the bill for closing the World's Fair on Sunday: "I would write the provision for the closure in any form that the religious sentiment of the country demands."

Truly the clerical influence is felt in

politics! But is it only the influence of the clergy of the Catholic Church that is felt? Who are the clergymen that do the political wire-pulling? Are they not professed Protestants seeking to gain control of the Government in the interest of the churches?

But the Government is no safer under the influence of professed Protestant preachers and churches than under the influence of the Roman Church and clergy. Either means ruin.

Again, speaking of the Jesuits, their influence in this country, dictating where least expected, etc., Mr. Cook said: "I ask only that the North Americans do as the South Americans did—expel them. Jesuitism is a naked sword with its hilt in Rome and its points in every place." True it is! and it pierces the vitals of every government it touches. But what better is that same *principle* of Jesuitism under the name of Protestantism, which seeks to do the same wicked work that Jesuitism has always done?

Mr. Cook further said: "We deny the union of State and Church, but we do not deny the co-operation of Christianity and the State."

That is all that the bishops asked of the imperial power in the fourth century. Just you (Constantine) help us and we and our church will help you. The Papacy was the result. But a still more remarkable statement was made by this noted speaker:—

Americans who put down slavery are not going to submit to sectarianism. The church or the family are not sufficient to educate the whole people, for one fourth of the people never see the inside of a church. The family that does not send its children to church is not fit to educate its children. And how can the church which never sees them. Neither can do as much as the school. . . . We put the child into the stomach of the school and turn out Americans. . . . We want the common school to educate the head and heart. We want the three links of iron, silver, and gold—the common school, colleges and education—joined. And the three to bind the American people to God.

The education for which Mr. Cook pleads is that which will bind the people to God. Moral training—religion. But notice that he pleads that the public schools, which are supported by the State, shall do this educating in morals, because "the church and the family are not sufficient." "Pity 'tis 'tis true." But why does not the gentleman, seeing the insufficiency of the churches for this great work recommend that they petition the God of heaven, who is the source of all power and righteousness, to make them sufficient for that work. We would ask: Whose or what religion would Mr. Cook have taught by the Government? His, of course. He would not have the Government teach his children false doctrine, surely.

Who would decide this matter? the Church? Then the Church would be dominating the State. And for the Protestant churches to take control of the Government to teach religion, to bind the people to God—is just as wicked, and the results just as subversive of the true principle of our Government as it would be for the Catholic Church to do the same thing. The whole thing is antichristian and un-American.

But Mr. Cook makes a still more astonishing statement: "But the Constitution says that religion, morals, and education must be encouraged. Thus the Constitution says that this is a Christian country. It gives to Protestants one day out of seven for rest, thereby acknowledging Christianity."

Does this renowned American know what

the Constitution says? He surely does. Then why such reckless statements? Every one knows or ought to know that there are no such statements made nor ideas held in the Constitution, as "acknowledging Christianity" or that "this is a Christian country." The founders of our Government, *noble men* they were, and wiser than most of the modern divines, knew enough to leave these things out of the fundamental law; for they are indeed out of the realm of civil government.

But the Constitution teaches just the opposite of Mr. Cook's statements, *viz.*, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Amendments, art. 1. And in the treaty with Tripoli made in 1797 the statement is made, that the Government of the United States is not in any sense founded on the Christian religion. (Treaties are a part of the fundamental law. See Constitution, art. 6).

The true Protestant idea of the province of civil government, is best stated in the immortal words of the Protestant princes of Germany at the Diet of Spire from whence the name Protestant originated.

"In matters of conscience the majority has no power. . . . To protect liberty of conscience is the duty of the State, and this is the limit of its authority in matters of religion."

Is Mr. Cook's doctrine Protestant, or Papal? Which? W. N. HYATT.

Religion and Irreligion in France.

THE truth stated in a recent SENTINEL, regarding the influences which fostered the infidelity of the French Revolution, is put in very similar words by Prof. Goldwin Smith, the very well-known essayist:—

The religion of the French Revolution was a State church which, deserted by the convictions of the people, but retaining their outward allegiance, reduced them to hypocrisy and to atheism.

Is there not also a lesson timely for us now in the fact that even the Reign of Terror, away down beneath the surface, was a blind and mad effort to force France into that ideal millennium of the philosophers, wherein was to be unity, equality, and brotherly love? Every man was responsible that every other man had this brotherly love in his heart, or that he was put where he would not block the wheels of progress. Legislative assemblies produced "paper models" of the millennium, and the pike and guillotine were unceasingly busy, but all were alike powerless to force the reign of peace and goodwill into hearts unsubdued by the power of God.

Replying to M. Roux, who in his "Historie Parlementaire" held that the French Revolution was "a dead-lift effort, after eighteen hundred years of preparation, to realize—the Christian religion." Carlyle says in his history of that epoch:—

Alas, no, M. Roux. A gospel of brotherhood, not according to any of the four old evangelists and calling on men to repent, and amend *each his own* wicked existence that they might be saved; but a gospel rather, as we often hint, according to a new fifth evangelist, Jean-Jacques, calling on men to amend *each the whole world's* wicked existence, and be saved by making a constitution. A thing different and distant *toto caelo*, as they say; the whole breadth of the sky, and further if possible.

The history of those days shows also that men who pledge themselves to wrong principles, and seek to attain their aims by methods subversive of civil as well as

religious liberty, know not to what lengths they may be led. Mild manners and a genial disposition are not proof against the remorseless and resistless logic of wrong principles coupled with human depravity and Satanic suggestion. It is a matter of record that Robespierre in his early career resigned a judgeship at Arras rather than condemn a criminal to death; yet he followed his theories to the bitter end and now stands "pilloried in history as a monster of cruelty which he never believed himself to be." Another, Danton, saw too late the ruin and strove to restrain from going to its full length the flood he had helped to let loose. When at last condemned to the guillotine for trying to stay the torrent, he was heard to say:—

This time twelve month I was moving the creation of that same Revolutionary Tribunal. I crave pardon for it of God and man. They are all brothers of Cain. . . . O, it were better to be a poor fisherman than to meddle with governing of men!

These and other popular idols were cast down by the maddened Paris mob when it "found itself to have been guided, not to a millennium, but to a massacre." What a warning to those who in the slightest degree, for any fancied good to come out of it, are diverging from principles of right and truth and teaching men to do so.

Those who nowadays believe in an official religion, and the enforcement of Sunday laws in our country, frequently cite the unhappy condition of France, with its "continental Sunday" and irreligion. "This country is not France," said a Chicago clergyman lately, giving his reasons why the World's Fair should be closed by act of Congress. True; but is not the situation in France very like that which these same clergy are working to bring about in our country? When Napoleon was reconstructing France, Lafayette tried to have him adopt the true principle regarding the separation of religion and the State, which was working so well in the new Republic across the Atlantic. But Napoleon counted only immediate expediency, and said: "Lafayette may be right in theory; but what is a theory? A folly, when it is wished to apply to a mass of men." So was fastened upon the new France the old curse of making religion a department of State. And to-day why should those who wish to make the State a teacher of religion and a guardian of religious observances in this country, point the finger of reproach at France, where the State now subsidizes the churches as public ministers of morality, and salaries not only Catholics and Protestants, but Jews and Mohammedans as well? Official religion has helped to make France what it is, and anyone knows that one of the greatest dangers in that republic for years has been the intriguing of religionists for political power and prestige. How then can American citizens hope to see anything but ruin and disruption in the efforts of religious zealots to set in operation here the same forces which have been the curse of Church and State countries in all time?

W. A. SPIER.

Abiding Sabbath And Lord's Day.

BY ALONZO T. JONES.

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NEW YORK, JANUARY 19, 1893.

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BE sure to read, on page 19, in the article headed, "A Day of Contending Parties," the statement made by Rev. Mr. Cross, concerning the manner of securing petitions for the Sunday closing of the World's Fair.

OF the persecution of Seventh-day Adventists in Tennessee, that excellent publication, the *Sabbath Outlook*, says: "This un-American, un-Christian persecution of Sabbath-keepers is a blot on the history of our time which will cloud the name of Tennessee for years to come; and the comparative silence of the religious press, in condemnation of it, gives too much color to the idea that better men than those who have instigated the wrong thus done, are willing that it should go unrebuked."

A CHRISTIAN lady residing in Aurora, Ill., writes thus of the Tennessee persecutions:—

I have no sympathy at all with that kind of law executing. It is done more for spite than for the good of the land. I consider it an outrage and would like an opportunity of saying so to those who are prying into the privacy of homes, and striving to bind the very conscience.

This lady is a firm believer in Sunday sacredness, but, like thousands of others, revolts at the injustice that is being practiced in Tennessee.

A NEW National Reform organ of the "straitest sect" has been started at Johnstown, Pa., by Rev. M. L. Weaver. The motto of the new paper is, "God's will should be the supreme law of all people and nations," which in this case means, of course, Mr. Weaver's interpretation of God's will. No National Reformer is willing to take the Bible just as it reads and make it the supreme law of even his own life. National Reform means giving some men power to compel others to accept their views of the will of God.

A PITTSBURG dispatch of the 4th inst. says that the Law and Order Society is well pleased with the action of the State Supreme Court in upholding the Sunday law regarding the publication of newspapers, but will make no effort to stop their publication. It will aim to stop their delivery and all traffic in Sunday papers.

President James W. Houston, speaking for the Law and Order Society, said: "The decision is just what we expected, and will in no way affect our movements.

We will pursue the even tenor of our way, filing informations with magistrates for every Sunday's work done by carriers and agents of newspapers, and others engaged in promoting their circulation and distribution. We have no intention of prosecuting editors, reporters or composers. The reporters and editors are a specially formed class generally, and will be exempt from any responsibility shifted on them by their mercenary employers."

IF anything were wanting to convince people generally that the scripture is true which says, "Great men are not always wise," it ought certainly to be afforded by the recent opinion of the Supreme Court of Pennsylvania, sustaining the Sunday law of that State.

In their opinion, the judges said: "The act of 1794 is a wise and beneficent statute, and we would regret to see it interfered with." But following this is a caution against enforcing the law too strictly. The law is "wise and beneficent," but should not be enforced! A strange law, truly! And not the least peculiar thing about this law is, that while they caution others not to enforce this "wise and beneficent" statute, they say that it is their "plain duty" to enforce it just as they find it!!

A NEW movement has been set on foot to enforce Sunday observance in Bradford, Pa. But as usual the Sunday forces are not having clear sailing. Mr. George H. Lyon, a civil engineer, and a member of the Seventh-day Baptist Church, is opposing them in the public prints, and not only denies their right to force anybody to keep Sunday, but challenges them to show from the Bible that Sunday is the Sabbath. Of course, this is very inconsiderate in Mr. Lyon, for he knows very well that there is no scriptural authority whatever for Sunday keeping, and he could have no other motive in raising the question than to embarrass the Sunday preachers who are back of the Sunday movement. Mr. Lyon ought to know—and probably does—that such questions as he is asking will ruin the best Sunday theology in the world.

They "Did Whip the Dog."

A CORRESPONDENT writing from Marietta, Ga., gives us the following, illustrative of the practical workings of the Sunday law of that State:—

Two colored boys have just been tried in the Superior Court of this, Cobb County, for hunting on Sunday. The facts as brought out in court, and related to me by the foreman of the jury, were substantially as follows: The boys were delivering milk on Sunday. While passing through an old field, a dog which they had allowed to follow them found a rabbit to which he gave chase, and which he presently caught. The boys took the rabbit from the dog and carried it home. For this they were indicted under Section 4580 of the Georgia Code, which provides that "Any person or persons who shall hunt any kind of game with gun or dogs,

or both, on the Sabbath day, shall be guilty of a misdemeanor, and, on conviction, shall be punished as prescribed in section 4310 of this code."

Section 4310 provides a fine not to exceed \$1,000, imprisonment not to exceed six months, work in the chain-gang, etc., and these boys escaped conviction only because certain members of the jury would not agree to convict them, because, as they said, they had all done the same thing.

In discharging the prisoners the judge reprimanded them, and gave them a few words of caution, when the boys assured him that they "did whip the dog for running the rabbit on Sunday."

And thus the dignity of the State of Georgia and of the "American Sabbath" was maintained, and justice satisfied!

ON the 13th inst., Judge Wise, of the District Criminal Court of New Orleans, announced his decision in the case of Chief of Police Gaster, charged with misdemeanor for refusing to make arrests for violation of the Sunday law. As noted in these columns last week, a crusade was inaugurated some weeks ago for the purpose of enforcing the Sunday law, which has been a dead letter several years. The chief of police would not make arrests and was charged by the district attorney with misdemeanor. His first trial by jury resulted in a mis-trial; the jury standing eleven to one for conviction.

The case was then tried by the judge of the Criminal District Court, who pronounced Gaster guilty, and fined him three hundred and one dollars, and one hour in the parish prison. The case has been appealed to the Supreme Court. It is a test case, and the fate of the Sunday law and its enforcement depends largely upon the result. The law is very unpopular.

It is announced that "the Czar has decided upon new hardships for the Jews within his realm. Six edicts have just been issued, declaring no mercy for the Jews, and directly aiming to destroy their influence and crush out their religion." In our own country the last Monday in this month will witness the trial of a number of Seventh-day Adventists in a Tennessee court for fidelity to their faith. There is indeed slight difference between intolerance in a monarchy and in a republic.

ACCORDING to the Cincinnati *Post* the anti-Sunday-theater law of that city is being used by the authorities to feather their nests in a financial way. There are eight theatres in that city and each, it seems, contributes \$34.50 hush money each Sunday, amounting to \$278 per week.

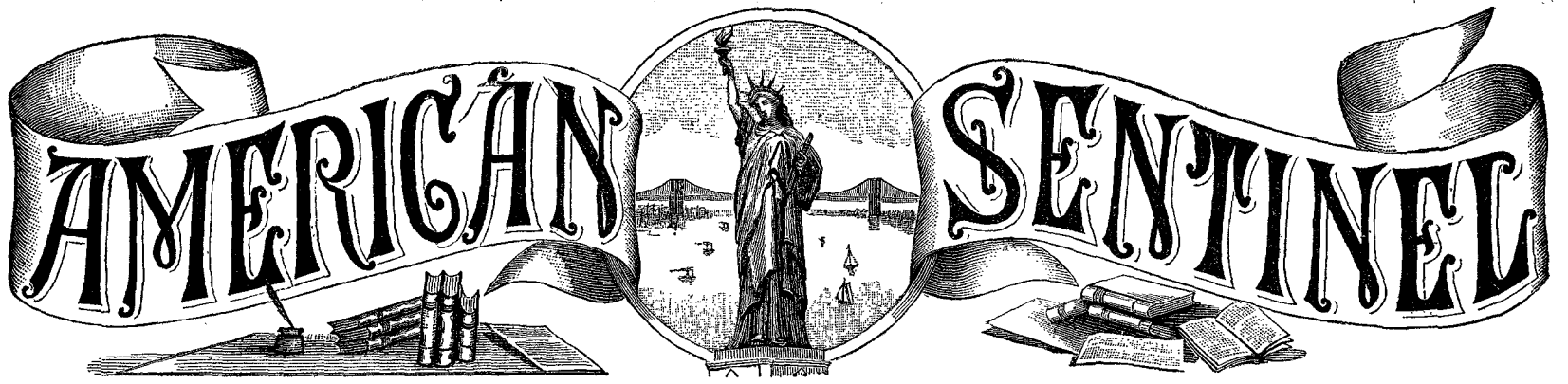
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 WILLIAM H. MCKEE.

ARE the citizens of the United States aware of the present crisis in this country? There is a crisis. It involves the existence of the Government as it was established. It involves the question as to whether this is to continue to be a government of the people, or is hereafter to be a government by a religious hierarchy.

EVERY judicial precedent necessary to establish the authority of that hierarchy has been had. The decision of Feb. 29, 1892, by the Supreme Court—the highest judicial authority known to an American citizen—completed the line of precedent and affirmed it. What remained?—That Congress should bow to judicial precedent and legislate upon religion! This had long been sought in vain. But no sooner was the series of judicial precedent made complete by the decision of the highest—the Supreme—Court, than the legislation was immediately had.

THAT legislation was the passage of the Sunday-closing proviso for the World's Fair, in the first session of the Fifty-second Congress. This piece of legislation was marvelously well calculated to secure the result desired. The effort from the beginning has been to secure some precedent, however small, for congressional legislation upon religion. Only a foothold was sought. The Fifty-second Congress, except it repeal this Sunday-closing proviso, will have the immortal ignominy of having granted this foothold. Is this Congress willing to so go down into history? There are few congressmen unable to comprehend the responsibility of this Congress in this matter. There are few who do not realize that responsibility, and deprecate it. But the responsibility can not be avoided or shifted.

WHY can not the burden of the future

support, at least, of this religious legislation be shared with others? Why can not its repeal be left to the next Congress?—Because when the next Congress convenes, the people of the United States and of the world will have been for six months, subject to this law, and it will have been for one month an historical precedent. It would be *ex post facto* legislation, indeed, to call for its repeal then, when it had completed the full term for which it was enacted, and had gone into history. The Fifty-second Congress shares the burden of this—can share it—with none. Neither the next Congress nor any succeeding Congress can expunge the record. When this Congress shall have adjourned, the evil act will be past remedy, completed, irrevocable.

Do the congressmen of the United States know that this legislation is unconstitutional? This question cuts close, close, very close home. It raises an ugly alternative. It either impugns their intelligence, or it convicts them of having knowingly legislated contrary to a strict prohibition of the Constitution, the fundamental and supreme law. Which horn of the dilemma will they accept? Is it not much more honorable, more worthy, in every way more creditable, to acknowledge the error and repeal the erroneous legislation? True, it was not only insinuated, but openly said, in the late hearing, that congressmen would hardly acknowledge by repealing the proviso that they had been in error in passing it. Was that insinuation a just one? Are congressmen made of such stuff as this? American manhood is of no such material. It is from their pretended friends and supporters that this accusation comes. Can it be just? The American people will not believe it. They will not believe that they have confided the highest public trust in the Nation to men so inferior in moral stamina that they will permit the principle upon which this Government was established to be subverted before they will admit that they have made a mistake, and, while yet they have time, undo the mistake before its consequences have become irremediable. Who is the friend? he who says, "Deny your wrong and conceal it?" or he who says, "Be a man, acknowledge the error and undo it?"

The American people wait to see whether they have sent, to the Congress of the United States, men—or what!

It has been said to those who would oppose all religious legislation—this as well as all else—and upon constitutional grounds: "You have had your day; your plea is now outlawed. The law has been passed, and is on the statute books. These objections should have been made before Sunday closing became a law. They have no force now." Is it true that a constitutional objection is ever outlawed so long as the clause upon which it is based remains in the Constitution? Would it be proper for a robber to make the plea that the robbery had been committed and therefore no procedure could be had, that all action should have been taken previous to the commission of the deed? Is it then a fit claim that because the people have already been robbed of their constitutional rights they have, because the deed is done, no recourse, no right to object? Such a claim will not hold for a moment. It is, in such case, their right to object, always and everywhere. More, it is their duty to object, and to object without ceasing. Let all the people object, and let them make their objections known to their congressmen.

The Chicago Directory Prejudged.

ACCORDING to the Washington correspondence of the *Mail and Express*, of January 13, "Hon. John B. Robinson struck terror into the hearts of the Sabbath desecrators of Chicago by introducing into the House of Representatives today a resolution instructing the Attorney-General of the United States to sue for and recover the value of all souvenir coins issued to the World's Columbian Exposition in case the Exposition, from any reason whatever, is not kept closed on Sunday, and giving the United States Circuit Court in the district of Illinois jurisdiction to try the action."

The record of congressional proceedings for January 13 does not corroborate this statement. No such resolution as this anywhere appears, as introduced by Mr. Robinson or any other representative.

The statement, evidently, was pre-

ture. The confident way in which it is made, however, shows conclusively that such a resolution was prepared and its introduction intended. For what reason was it withheld? Perhaps because at the last moment it occurred to those having the resolution in charge that no possible interpretation could be put upon the resolution, or the legislation it would ask for, except that of a gratuitous threat. To presuppose law-breaking is contrary to the genius of all law. Shall Congress take it for granted in advance that the management of the World's Fair does not intend to observe the proviso attached to the appropriation, but does intend to keep the money? Would not such a resolution be an accusation of intended bad faith? Such a proceeding would be like issuing an indictment for a man on the supposition that he was going to commit a crime so as to have it in readiness in case he did; in fact prejudging him to be a criminal in intent and at heart. It would be quite another sentiment than terror which such a resolution would naturally inspire at Chicago. Although the resolution was not introduced, it is certain that such measures as this are in the minds of those who have promoted, and now defend, Sunday closing by congressional edict. What do they mean? To see their intent it is well to recur to their own language.

They say that this resolution "struck terror into the hearts" of—the Chicago Directory, of course, for that is the body which has the responsibility of the business affairs of the Exposition. But the resolution was not introduced. How then could it have "struck terror"? This makes it perfectly clear that the intent of those who drew the resolution was looked forward to as attained, and the result desired was given out as achieved.

This measure and its imaginary results are but the logical continuation of the campaign of threat and boycott which has marked the whole course of this struggle to subvert constitutional principle, and establish congressional precedent for legislation on religious questions. The fact is, the precedent has been established and its supporters are ready to go to any length to maintain it.

But, although it is true that this indictment was not found against the Chicago Directory, and the court fixed in which they should be tried, yet it was true that the preliminary step was taken by the submission and adoption in the Senate of this resolution, offered by Senator Wilson:

Resolved, That the Secretary of the Treasury be directed to transmit to the Senate a copy of the opinion of the law officer of the Government for his department under which he is disbursing the \$2,500,000 in souvenir coins in aid of the World's Columbian Exposition appropriated by the Act of Congress, approved August 5, 1892, and conditioned upon Sunday closing; and also to transmit a copy of such regulations relative to the issuance and delivery of said coins as he may have established in pursuance of said opinion.

It will be remembered that the Solicitor of the Treasury was visited by a deputation of the American Sabbath Union present at the late hearings before the House Committee on the World's Fair. What is the opinion which they want from the Solicitor of the Treasury? Do they wish from him an opinion which will warrant the issuance of the indictment which has been withheld? This matter will bear much reading between the lines. It is more and more clearly evident that the end of this is not yet.

W. H. M.

How Christianity Became Part of the Common Law of England

THE following letter from Thomas Jefferson, which was published in the *Gospel Advocate*, Buffalo, N. Y., August 25, 1826, is specially interesting just now in view of the fact that the Supreme Courts of several of the States of the Union have, following the lead of the English courts, decided that Christianity is part of the common law of their respective States; while, in the same general line, the Supreme Court of the United States has declared that this is a Christian Nation. Mr. Jefferson's letter, published originally in an English work, "Life and Correspondence of Major Cartwright," is as follows:—

Monticello, in Virginia, June 5, 1824.

Dear and Venerable Sir: I am much indebted for your kind letter of Feb. 29th, and for your valuable volume on the English constitution. I have read this with pleasure and much approbation; and I think it has deduced the constitution inherited by the English nation, from its rightful root, the Anglo-Saxon.

It has ever appeared to me, that the difference between the whig and the tory of England is, that the whig deduces his rights from the Anglo-Saxon source, the tory, from the Norman; and Hume, the great apostle of toryism, says, in so many words (note *aa* to chap. 42), that in the reign of the Stuarts, it was the people who encroached upon the sovereign who attempted as is pretended to usurp upon the people; this supposes the Norman usurpations to be rights in his successors; and again (c. 59), the commons established a principle which is noble in itself, and seems specious, but is belied by all history and experience, *that the people are the origin of all just power!* And where else will this degenerate son of science, this traitor to his fellowmen, find the origin of just power, if not in the majority of the society? Will it be in the minority, or in an individual of that minority?

You will perceive by these details, that we have not so far perfected our constitutions as to venture to make them unchangeable—but still, in their present state we consider them not otherwise changeable, than by the immediate authority of the people, or a special election of representatives for that purpose expressly. They are till then the *lex legum*.

But can they be made unchangeable? Can one generation bind another, and all others in succession for ever? I think not. The Creator hath made the earth for the living, not the dead. Rights and powers can only belong to persons, not to things; not to mere matter unendowed with will—the dead are not even things. The particles of matter which composed their bodies make part now of the bodies of animals, vegetables, or minerals of a thousand forms. To what then are attached the rights and powers they hold while in the form of man? A generation may bind itself as long as its majority continues in life. When that has disappeared, another majority is in place, holds all the rights and powers their predecessors once held, and may change their laws and institutions to suit themselves; nothing then is unchangeable but the inherent and unalienable rights of man.

I was glad to find in your book a formal contradiction, at length, of the judiciary usurpation of legislative powers; for such the judges have usurped in their repeated decisions that Christianity is a part of the common law. The proof of the contrary which is adduced is incontrovertible, to wit, that the common law existed while the Anglo-Saxons were yet pagans; at a time when they had never yet heard the name of Christ pronounced, or knew that such a character had existed. But it may amuse you to show when and by what means they stole this law in upon us. In a case *quare impedit*, in the year book, 34 H. 6, fo. 38 (1458), a question was made, how far the ecclesiastical law was to be respected in a common law court? And Prisot, c. 5, gives his opinion in these words:—"A tiel lies qu' ils de seint eglise ont en ancien scripture, coveint a nous a donner credence; car ceo common ley sur quels touts manners leis sont fondes. Etauxy, Sir, nous sumus obleges de conustre lour ley de saint eglise: et semblablement ils sont obleges de conustre nostre ley. Et, Sir, si poit apperer or a nous que l'evesque ad fait come un ordinary fera en tiel cas, adong, nous devons ceo adjuger bon, ou auterment nemy," &c. See S. C. Fitzh. Abr. qu. imp. 89, Bro. Abr. qu. imp. 12. Finch in his first book, c. 3, is the first afterwards who quotes this case, and misstates it thus:—"To such laws of the Church as have warrant in *holy scripture*, our law gives credence," and cites Prisot,

mistranslating "ancient scripture," into "holy scripture," where as Prisot palpably says "to such laws as those of holy church have an *ancient writing*, it is proper for us to give credence; to wit, to their ancient written laws." This was in 1613, a century and a half after the dictum of Prisot. Wingate, in 1658 erects this false translation into a maxim of the common law, copying the words of Finch, but citing Prisot. Wingate max. 3, and Sheppard tit.—"Religion," in 1675, copies the same mistranslation, quoting the N. B. Finch and Wingate. Hale expresses it in these words, "Christianity is parcel of the laws of England," 1 Vent. 293, 3 Keb. 607, but quotes no authority. By these echoings and re-echoings from one to another, it had become so established in 1728, that in the case of the King vs. Woolston, 3 Stra. 834, the court would not suffer it to be debated whether to write against Christianity was punishable in the temporal courts at common law! Wood, therefore, 400, ventures still to vary the phrase and says, "that all blasphemy and profaneness are offenses by the common law," and cites 2 Stra.; then Blackstone, in 1763, iv. 59, repeats the words of Hale, that "Christianity is part of the common law of England," citing Ventis and Strange; and finally Lord Mansfield, with a little qualification, in Evan's case in 1767, says, "that the essential principles of revealed religion are parts of the common law," thus engulfing Bible, Testament and all, into the common law, without citing any authority. And thus far we find this chain of authorities hanging link by link one upon another, and all ultimately upon one and the same hook, and that a mistranslation of the words "ancient scripture" used by Prisot. Finch quotes Prisot, Wingate does the same; Sheppard quotes Prisot, Finch and Wingate; Hale cites nobody; the court, in Woolston's case, cites Hale; Wood cites Woolston's case; Blackstone quotes Woolston's case and Hale; and Lord Mansfield, like Hale, ventures it on his own authority. Here I might defy the best read lawyer to produce another script of authority for this *judiciary forgery*; and I might go on farther to show how some of the Anglo-Saxon priests interloped into the text of Alfred's laws, the 20th, 21st, 22d, and 23d chapters of Exodus, and the 15th of the Acts of the Apostles, from the 23d to the 29th verses. But this would lead my pen and your patience too far. What a conspiracy this between Church and State!!!

Your age of eighty-four, and mine of eighty-one years, ensure us a speedy meeting. We may then commune at leisure, and more fully, on the good and evil, which in the course of our long lives, we have both witnessed; and in the meantime, I pray you to accept assurances of my high veneration and esteem for your person and character.

TH: JEFFERSON.

This letter was not published until after Mr. Jefferson's death, which occurred in July, 1826. In giving it to the American public, the *Gospel Advocate* said:—

Anything from the pen of the illustrious statesman, Thomas Jefferson, whose spirit has but recently departed "to be with God," must be interesting to the inquiring mind. With political matters we desire not to interfere, but the letter has a direct bearing on the subject of toleration, and therefore may be with safety published in a religious paper. We maintain that all men have equal rights in matters of conscience, and should have equal privileges guaranteed to them by the laws of our country. But that all do not enjoy these privileges is evident.

"Judicial blindness" has not always been able to discriminate between Christianity and the dogmas of "orthodoxy"! Now if the reader will examine this subject it will be found that some of our courts, taking it for granted that Christianity is a part of the common law, and that "orthodoxy" is Christianity, have made a serious blunder! By so doing, they have, as with the besom of destruction, abrogated the rights of all but the "orthodox." . . . Perhaps we go too fast; they have not deprived all others of their rights; for those who are hypocritical enough to pretend to believe "orthodoxy"—whether they do believe it or not—are welcomed to a participation in all the benefits enjoyed by the faithful!

Things have changed but little since the *Advocate's* comment was written. "Orthodoxy" is still favored by our courts; true, "orthodoxy" is not now just what it was sixty-six years ago, but the principle has not changed; judicial recognition of "Christianity" as a part of the common law, or of any other civil law, is just as mischievous as it ever was. Already the literary blunder that made "Christianity" a part of the common law of England has resulted in this country in the imprison-

ment of honest, conscientious citizens for quiet Sunday work; and the end is not yet, for in Henry County, Tennessee, on the last Monday in this month, seventeen Adventists out of a total church membership in that neighborhood of less than fifty are to answer before the District Court for their faith, and the prosecuting attorney threatens to prosecute every man, woman, and child of them until they quit their Sunday work.

Sunday Laws in the United States.*

(Continued.)

BUT the fact is clear enough without authority that Sunday laws embody a religious dogma, and that they constrain the citizen on religious grounds alone. There are two sides, again, to this religious character of Sunday laws—the side of the con-strainer and the side of the constrained. So far as the latter is concerned, the real spirit of such legislation has been frankly stated by a North Carolina judge, who says that work on Sunday “offends us not so much because it disturbs us in practicing for ourselves the religious duties or enjoying the salutary repose or recreation of that day, as that it is in itself a breach of God’s law and a violation of the party’s own religious duty.”† A plainer truth, one more clearly and fully appreciated by Sunday law advocates, while they seek to ignore and even deny it, was never printed. So far, then, as the constrained are concerned, the object of Sunday laws is to compel them to perform a religious duty, and to punish an offense against religion *as such*. And as this religious duty is exacted by some religious communions and not by all, the “preference” among religions is established.

In strict accordance with this view are the New Hampshire decisions on the point of what constitutes a “disturbance” of one person by another on Sunday. At first sight it might seem unobjectionable to provide that no work should be done on Sunday “to the disturbance of others,” as is done in New Hampshire. But the value of the qualification, if it had any, is destroyed by the judicial construction. The court has taken the North Carolina view that the statute was intended to prevent “acts calculated to turn the attention of those present from their appropriate religious duties to matters of mere worldly concern,”‡ and hence it is settled in that State that business, however quietly conducted on Sunday, “disturbs” those engaged in it, and that a man is “disturbed,” though he be willing and even anxious to do business on Sunday, by the doing of it, or by any act, however voluntary, which tends to distract him from religious observances.”§

There is no mitigation, then, of Sunday law rigor in the use of the proviso about disturbance. Nor is the New Hampshire court to be reproached for pandering to the spirit of Puritanism in construing its law, proviso and all, as intended to apply to individual conduct, without any reference whatever to its actual effect on

others. How the words “to the disturbance of others” came to be inserted in the New Hampshire statute it may not be practicable to ascertain; but there can be no doubt that they would have been promptly stricken out if it had been suggested to the framers of that statute that such words might be taken to mean that a man might do as he pleased on Sunday, if he only did it quietly. There is no doubt that the court, as in duty bound, gave effect to the legislative intent in its view of the objects of the Sunday law.

There are other considerations which may be noted here in connection with the subject of “disturbance.” Even if the New Hampshire court were wrong, and the word was meant to apply to others than the doer of the act in question, there would be no saving efficacy in the phrase. We are at once confronted with the difficulty—who is to determine whether or not one man is disturbed on Sunday by the act of another? If the first man’s assertion is to be taken as conclusive on the subject, of course there is no use in having such words in the statute. But when we admit that the question of disturbance *vel non* is one for judicial determination in any given case, we see at once that this qualification involves a fatal confession of the nature and purpose of all Sunday laws. For, without any statutes, wherever the common law, or any other logical system jurisprudence prevails, that is, among any civilized people, work which “disturbs” others is unlawful at all times. To “disturb,” in the eye of the law, is to infringe on some right or privilege which it creates or recognizes. When, therefore, the law recognizes a privilege as existing on Sunday which exists on no other day, and considers that acts will amount to a “disturbance” of others on Sunday which will not amount to such disturbance on any other day, we must ask ourselves what this special privilege of Sunday is, which is thus honored. It can not be the right “peaceably to assemble.” In every American constitution this right is guaranteed expressly or impliedly, and it exists at all times. Nor does it matter what the purpose of assembling may be, unless it be tainted with treason. People may assemble at any hour of the day or night, and talk religion or infidelity, or politics or dress reform, and if anybody disturbs their assembly, the police will lock him up. The right of assembly and the question of what constitutes a disturbance of or an infringement of that right does not in the smallest degree depend on the object of the assembly, as religious or otherwise, nor does it depend in the smallest degree on the time of the assembly, as on Sunday or Monday. The standard of the law, its test of the right and its violation is the same for all assemblies and all periods. What special “right” is it, then, which is disturbed on Sunday by certain acts which disturb no rights on any other day? Let a Pennsylvania court answer for us: “There are other rights intimately associated with the rights of conscience which are worth preserving. The right to rear a family with a becoming regard for the institutions of Christianity, and without compelling them to witness hourly infractions of one of its fundamental laws” *—that is to say, Sunday statutes are passed to compel one man to observe a “fundamental law” of Christianity for the benefit of another man’s children. But a

statute passed for the purpose of enforcing a law, fundamental or otherwise, of any particular religion gives a “preference” to that religion, unless an equal privilege be accorded to a like law of every other religion.

These authorities are adduced not in order to establish the proposition that Sunday laws embody a preference of one religion over another, but merely, as is proper in an article written for a law magazine, to show that this fact has, at least in some cases, been frankly recognized by the courts. It would be equally a fact if all the courts in the country denied it. All the decisions of all the courts can not make black white. The decision of a court may settle whether or not a Sunday law is enforceable, but it can have no effect upon the question of the origin, or the inspiring motive of such legislation. So the more numerous decisions (more numerous especially among the later cases) which take what is known as the “secular view” of Sunday laws are of no account whatever as evidence of the correctness of that view, because this is a question not of law at all, but of historic fact.

It has been said that the law will prevent the disturbance of a meeting without regard to its character as religious or otherwise. Like many other things in law, this disregard results from its refusal to attempt impossibilities. The law has no test whereby to determine whether a meeting is religious or not. This being claimed as the character of a Spiritualist camp-meeting in a Sunday-law case, the court left the point to the jury.* The “unseemliness” of controversies over such a point, the impossibility of settling any rule for deciding them, the purely religious nature of the dispute are self evident. It is a mere evasion to leave such a question to a jury. An American jury has no authority to decide any question of which American law can take no cognizance. Neither jury nor judge can decide in this country the right and title of any system of belief to be called religious. It is a usurpation for a jury to render a verdict on such a question. It is quite as much a usurpation for a judge to render and enforce a judgment on such a verdict by a jury of others as it would be for him to do so after sitting as a jury himself.

But even were it practicable for American law to discriminate between a religious assembly and any other in the protection afforded against disturbance, no reason whatever exists for attempting such a discrimination. The simple fact is—though, like many other facts, it is constantly “blinked” in the discussion of this subject—that a religious assembly is disturbed by just precisely the same acts which would disturb any other assembly, and by no other acts whatever. From this point of view all sorts and conditions of men are alike. The orderly and regular conduct of a caucus and a church service, the ability of those present to keep abreast of what is going on, and to influence others—these things require precisely the same police conditions in the one case as in the other. This, again, is not matter of law, but fact. The Seventh-day Adventists, that remarkable people whose headquarters are at Battle Creek in Michigan, lately protested before Congress through their clear-headed and eloquent representative, Mr. Alonzo T. Jones, against the attempt of the Women’s Christian Temperance Union to have a Federal Sunday law enacted. Mr.

*This article which is written by Jas. T. Ringgold, of the Baltimore Bar, is reprinted from the *American Law Register and Review*, of Philadelphia, by permission of the publishers.

†William’s Case, 4 Sec. 400.

‡George v. George, 47 N. H., 27.

§See Varney v. French, 19 N. H., 223; Thompson v. Williams, 53 Id., 245.

*Johnston’s Case, 22 Pa., 102.

*Feital v. Middlesex R.R., 100 Mass., 398.

Jones consistently—he and his people are nothing if not consistent to the core—disclaimed any desire to have his “seventh day” substituted for Sunday, declaring, with perfect correctness, that all such legislation, involved that union of Church and State which his organization is pledged to oppose with unrelenting hostility. But he also laid special stress on the fact that his brethren were not disturbed in any manner whatever in their “seventh-day” observances by other people’s pursuit of their regular occupations—and therefore they did not need the law, even if they felt it right to ask its aid, in order to enable them to observe their day according to their wish. We have among us Jews and Seventh-day Baptists, and their experience is the same—that no “Sunday law” is needed to protect them in the full enjoyment of their scriptural Sabbath. We have also Roman Catholics and Episcopians who observe such fasts and feasts as Lent, Christmas, Good Friday, “saints days,” etc., by holding religious assemblies. Not one of them has ever complained that these assemblies are in any wise disturbed by the steady course of the world’s daily work and traffic. The case is still stronger when we come to those who are specially interested in Sunday laws, to whose agency such laws and their spasmodic enforcement are due. These may be broadly grouped as “Evangelicals.” Such persons make a regular practice of holding “prayer-meetings” on week-days. The claim has never been advanced that these assemblies are disturbed by the ordinary labor of those who fail to attend them. So, also, with the great “revivals” to which some of them are addicted. Day after day, every day and night in the week, they assemble for religious purposes on such occasions. It has never been remarked that the week-day services are disturbed any more than those held on Sunday—that they are any less satisfactory to those who conduct them, or less profitable in the ratio of “conversions” to attendance.

So that we see our proposition that nothing can disturb a religious meeting which does not disturb any other kind of meeting proven by daily experience of the life around us. And we see further that, as the disturbance of religious meetings at any time will be prevented by the “police-power” of the State, no “Sunday law” is needed to prevent such disturbance. And we are thus brought face to face with the truth of the matter—namely, that the only disturbance involved in Sunday work is the disturbance of one man’s right to constrain another to a certain line of conduct as a religious duty; and that Sunday laws are therefore passed with a religious purpose, and designed to punish offenses against religion *as such*, and so constitute a “preference” by the State of one religion over another.

As this true character of Sunday laws becomes more and more evident to the American people, the demand for their repeal grows stronger and stronger. Nor is this demand to be thwarted by quibbling over what constitutes a union of Church and State. Like other unions, this may be complete or partial. The only instance in history of a complete union of the two, or an absolute identity of Church and State was the polity of the Hebrews in Palestine.† But in every civilized country the union exists to a greater or less extent. It was to guard against it that all such

provisions as those forbidding a preference among religions have been inserted in the American constitutions. It exists in the very teeth of such provisions wherever a Sunday law is found.

(Concluded next week.)

Is Sunday Closing a Temperance Measure?

[Upon being requested to join in a memorial to Parliament praying that the sale of liquor might be stopped on Sunday, the *Present Truth*, published in London, Eng., made the following response in its issue of December 29, 1892:—]

We are always glad to see any advancement in the cause of temperance. We do not regard temperance as an aid to or a handmaid of religion, but as being a necessary part of religion. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity, are the graces, the possession of which the Apostle Peter declares will make one fruitful in the knowledge of our Lord Jesus Christ. Temperance, therefore, is not a light matter. It embraces total abstinence from all intoxicating liquors; but that alone does not constitute the whole of temperance. While nominally a total abstainer from intoxicating liquor passes for a temperate man, and nothing less than that can have any claim to be called temperance, true temperance really implies the possession of all the Christian graces. In the Scriptures temperance is classed with righteousness. It is the outgrowth of faith in the Lord Jesus Christ.

The first question to be settled, and indeed the only question, is whether or not the Sunday-closing movement is in reality a temperance measure. It will readily be admitted that although a movement may profess to be for the promotion of temperance, yet the most ardent temperance man is bound to stand aloof from it if it is evident that it will not accomplish anything for temperance. Much more is this true, if on the other hand it appears that its supporters are wholly deceived in the matter, and that it really tends to the upbuilding and strengthening of the liquor traffic. Without in the least questioning the sincerity of those who are laboring so earnestly for the securing of Sunday closing of public-houses, we are bound to say that the movement is in the interest of intemperance rather than of temperance. A few points taken from the memorial and from the *Reporter* will make this appear.

In the argument against Sunday closing by local option, we find the following reason:—

It will place Sunday closing at a disadvantage in relation to other questions. If the matter could be referred to the inhabitants direct for their decision there would be less objection to it, because there are few districts, probably none, where, if the people had the power, they would not close public-houses on Sundays. But the bodies to whom it is proposed to give the necessary powers will be elected on many issues, and there will be many personal and local considerations. Amongst them, in not a few districts, Sunday closing might be lost sight of and not obtained, though the people would have welcomed it. Even if the authority were elected solely to deal with the liquor traffic, it must be remembered that Sunday closing is quite distinct from prohibition. In such a case the election would turn on prohibition, and Sunday closing might be lost to the district because its inhabitants were not prepared to vote for closing public-houses seven days in a week.

ONLY A QUESTION OF DAYS.

The italics in the above quotation are our own. It is clear enough that the stopping of the liquor traffic is not the

object of the proposed legislation. Neither is the movement prompted by opposition to the liquor traffic in itself. The objection is solely to the time when it is carried on. It is a question of days, and not of the selling of liquor. This appears further from the statement that those who are in the liquor-selling business and are opposed to the movement for Sunday closing “are in a miserable minority,” and that “they are repudiated even by their own class.” Now anyone who takes time for even one moment’s serious thought well knows that no people will favor a movement that will curtail their own business. The drapers would not for a moment listen to any proposition looking toward the limiting of their sales of clothing, the shoemakers would never be found favoring an act of Parliament which would diminish by one-seventh the sale of shoes, and least of all will the publicans ever be found assenting to a proposition to curtail the sale of liquor, by which they get their living. The statement that publicans are in favor of Sunday closing is the strongest proof that Sunday closing will not in the least diminish the amount of liquor consumed.

This will be still more apparent by another quotation from the *Sunday Closing Reporter*. It is said that at the last meeting of the West Derby Board of Guardians, “Mr. Beesley observed, as an old publican, that the best thing for the people would be the closing of the public-houses on Sunday. Workingmen who had only five or six shillings a week to spend with a publican, without distressing their families, had quite enough to do to make their money last them six days.” Exactly. The people can spend all their money at the public-houses in six days, and have hard work to make it last even that long, and therefore what is the use of keeping the houses open on Sunday? When the publicans can get all the money of their customers in six days what is the use of their working seven days to get only the same amount? As the *Reporter* says, “This is candid testimony.” It is indeed; but it is fatal to the idea that the Sunday-closing movement is to any degree whatever a temperance measure, or that it will in the least diminish the amount of liquor sold and consumed.

On the contrary, it is in reality a movement to clothe the liquor traffic with greater respectability. We do not mean that the Sunday Closing Association has any such object in view, but that will be the result. They are beyond all doubt sincere in their efforts, but the outcome, if they are successful, will be to intrench the liquor business more firmly than ever before. This is evident because the very nature of the movement recognizes the right of the traffic to exist, and puts it on a level with “other trades.” The attempt to stop the sale of liquor on Sunday is a tacit admission that it is all right to sell it on any other day of the week. It puts the liquor traffic on a level with any legitimate business.

AN APT ILLUSTRATION.

A little illustration will make this more clear. Here are two ladies who are both very devoted observers of the Sunday. One of them sees her little boy out trundling his hoop on Sunday morning, and cries out to him, “Willie, you must not play with your hoop on Sunday; it is wrong.” Would Willie get the idea that it is a sin to roll his hoop? Would he,

†See Millman’s History of the Jews.

if requested on Monday to take a run with a playmate, say, "My mother says that it is wicked to roll hoops"? Certainly not. The fact that his mother specified the day of the week, when she bade him not to roll his hoop, showed plainly that the thing itself was not wrong in her eyes, but that she was troubled only for the desecration of the day.

But the other lady sees her boy out in the garden beating a poor, harmless kitten. Will she call out to him, "Jack, don't you know that it is wrong to beat kittens on Sunday? Leave off at once"? Indeed she will not. She will peremptorily command that he stop beating the kitten, and call him to account for cruelty to animals. Not a word will be uttered in regard to the day. And Jack will not get the idea that it is all right to beat kittens provided he does not do it on Sunday. Now why this difference in the way the two ladies reprove their sons? Simply this, that the first boy is doing a thing which is all right in itself, but which would be wrong if there were any sacredness to Sunday; while the second boy is doing a thing which is wrong in itself, no matter what the day, and no more wrong at one time than at another.

From this it will appear that the movement to stop the sale of liquor on Sunday is simply an effort to enforce the observance of Sunday. Indeed, the memorial states that the measure "is based upon the peculiar character and circumstances of the day." It is a movement wholly in the interest of religion, but not true religion, however, for true religion was never aided in any way by civil legislation. Religion is a matter between the individual and his God, with which government has nothing to do. Since the foundation of the world, every attempt to uphold religion by civil law has been a victory for the devil. This seems like strong language, but a few words will show that it is warranted.

True religion is an affair of the heart and life, and not of form. "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1: 27, R. V. And "if any man thinketh himself to be religious, while he bridleth not his tongue, but deceiveth his heart, this man's religion is vain." Verse 26. Now it must be evident to everyone that government can not do anything that will in any way change a man's heart. Civil legislation can not in the least degree affect a man's life and character. It can no more make a man religious than it can cure him of consumption. But the effect of all religious legislation is to cause men to think that religion is but an outward form—that he who complies with the civil law has discharged all the obligations of religion. This has invariably been the result. Therefore the inevitable outcome of all religious legislation is to lower the standard of religion among the people.

It is evident, therefore, that the sincere, well-instructed Christian must be the one who is the most opposed to all religious legislation. As lovers of the Lord Jesus Christ, and of his gospel, we could not for a moment admit the right of any government on earth to meddle in any way with religious questions. And our opposition to such legislation would not in the least be diminished if the thing sought

to be enforced were right in itself. As a matter of fact, Sunday observance has not the slightest warrant in the Scriptures, but if it had, the principle of the case would not be altered. It is a religious, and not a civil institution, and therefore with it the State has no business to deal.

The fact that men have long been accustomed to regard the day, and that the observance of it is almost universal, does not give the State any right in the matter. Surely it will not be claimed that all the world combined are equal in importance to the Lord Jesus Christ. He alone is a greater majority than all men together. But he did not use force to bring people to his ways. Said He, "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." John 12:47. Nay, he prohibited his followers from using force in any way. When the multitude came with swords and staves to take Jesus, and Peter, having a sword, drew it and cut off the ear of one of the men, Jesus healed the wounded man, and said to Peter, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I can not now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled that thus it must be?" Matt. 26: 52-54. Jesus could in an instant have put all those men to flight. He had power enough to compel all men to acknowledge his claims. But then the object for which he came on earth would not have been accomplished. He came to convert men by the power of his own life of love, and not to change their actions only, without their hearts being affected. And even so is the object of the gospel frustrated whenever any of His professed followers think to advance it by the arm of civil law. This question has to do with the very heart of the gospel, and therefore we shall have much to say about it in the future.

He Misunderstands Us.

A PHYSICIAN in Tennessee who has received several copies of the SENTINEL from a gentleman in the State of Washington, writes us as follows:—

Green Brier, Tenn., Jan. 8, 1893.

EDITOR AMERICAN SENTINEL: In your paper of October 13, 1892, you say: "The whole trouble is in the fact that the Government ever became involved in the support of denominational schools among the Indians or anywhere else. The Government can be impartial as between the sects only by letting religion and all religious questions entirely alone."

This expresses my idea on this great question now confronting the American people, so perfectly that I can not do better than to copy it entire.

In your issue, however, of December 1, under the head of "Religious or Political—Which?" you say: "To be sure the Bible is the rule for all, or should be," etc.

Now, my dear brother, you must allow me to say that this shows clearly just where *your intolerance* comes in. Does the Constitution of the United States—which is the magna charta of our liberties rather than any Bible—tell us that the Bible is the rule for all? Nothing of the kind. On the contrary, it distinctly disavows both in spirit and letter any commendation of any Bible, leaving the citizen to be guided by any Bible or no Bible, claiming only his allegiance to the Constitution or the laws made under it. I ask no other ground to stand upon, to successfully combat the audacious pretensions of the Catholics on the educational question, or to join with you in protecting those who believe the seventh day to be the Sabbath. I readily concede you the field, when you undertake to prove from the Christian

Bible that Saturday is the Sabbath, for I am fully settled in the conviction that all time is sacred—that one day is just as much so as another.

I believe the trouble now brewing on these subjects is the result of overtures from the Catholic party with leading Protestant clergy, and that nothing short of a union of Church and State in this country is aimed at, and hence want to see all religionists patriotic enough to stand on a platform free from sect entirely.

In this way only can we ride successfully the impending storm.

Yours respectfully,

V. FELL.

Our correspondent evidently misunderstands our position. The SENTINEL does teach that the Bible should be the rule for all, and that all are under obligation to obey its teaching; but by this we do not mean that any human power has any right to require anybody either to believe or to obey the Bible. The obligation to accept the Bible as the rule of life, is purely a moral obligation, and civil government can, properly, have nothing to do with it.

The Influence of Paganism upon Christianity.

In the Apostolic Age there was the sharpest possible line of demarcation between the Church and the world. "The world lay in the wicked one;" he was "the god of this world." The condition of Gentile society under the Empire was unspeakably corrupt. The truly frightful stigmas branded upon its forehead by Saint Paul in the first chapter of the Epistle to the Romans, are burned into it no less indelibly by its own poets, romancers, satirists, and philosophic teachers. The writings of Juvenal, Persius, Petronius, Apuleius, Suetonius, and Martial, have been called by a great French writer the *pieces justificatives* of Christianity; but the terrible indictment of Saint Paul is proved to the letter, and in every particular, not only by these, but in the graver pages of Tacitus, Seneca, and Pliny.

The powers of evil, which could not prevent the triumph of Christianity, did their utmost to render it ineffectual. They wrought to weaken the spirituality of the Church, and to poison the inner springs of her life, in exact proportion as she won the political dominance. "The religion of Constantine," says Gibbon, with perfect truth, "achieved in less than a century the final conquest of the Roman Empire; but the victors themselves were insensibly subdued by the arts of their vanquished rivals." The nominal members of the Church more and more sank back into the seductions of the world, as the Church was more and more able to set at defiance the hatred, contempt, and persecution which has done their utmost to destroy her existence. It may not be un-instructive to touch on one or more of the directions in which the devil tried to reduce to unreality and impotence the victory which had overcome the world. Of the corruption of theology I do not here speak.

The early presbyters and bishops of Christianity (the two words were originally interchangeable) were often men of humble rank, and since they were placed by their position in the forefront of the battle, and were the first to perish by the sword, the stake, or the wild beasts in early persecutions, there was little to tempt avarice or ambition in their spiritual dignity. It is said that almost all the early bishops of Rome perished one after another by martyrdom. When, however, Constantine had laid his somewhat tainted hand

upon the Cross, and the position of a bishop became one of

Status, *entourage*, worldly circumstance,

a shocking change for the worse took place. Christian bishops lived in splendor and luxury and no longer abstained from joining in the turbulent intrigues of politicians and partisans. They began to flaunt in superb ecclesiastical vestments brodered with gold and enriched with gems. They reveled in such artificial and inflating titles as "Your Beatitude" and "Your Sanctity," and when they went abroad they appeared in magnificent apparel, lolling in lofty chariots.

2. Like priests, like people. If worldliness, avarice, and ambition so successfully invaded the ranks of the episcopate, we are hardly surprised to find them triumphant among the Christian laity. There is enough to shock us beyond measure in the picture of the state of Christianity at Rome itself which is given us by Saint Jerome, who came to it as to a very ark in the world's deluge, and found it an intolerable Babylon, seething with immorality, intrigue, lust, scandal, and spite.

3. Another sign of evil pagan influence was the growing irreverence in worship. The accounts of the early assemblies tell us of deep and rapturous devotion; of responses which sounded like the voice of many waters; of the AMEN rolling its sounds afar like thunder. Already in Origen's time, much of this solemnity had vanished. It had been destroyed by deadening familiarity and unreal adhesion to the cause of Christ. Christians, as Saint Chrysostom tells us, would adjourn from their church to pagan shows; they pushed and jostled each other to get first to the Holy Table; they turned the great festival into scenes of intemperance and excess; they broke out into tumults of applause at the rhetoric of their preacher, but paid no attention to the spiritual truth; forgot the application, and absented themselves from the prayers.

4. But the worship itself—which was a most serious evil—had been in various directions assimilated to paganism. If the heathen had their idols, the Christians after a time began to have their images and pictures. Faustus, Manichee though he was, had some grounds for the charges he made against the orthodox.

(a) He made a charge of idolatry and semi-idolatry. At first Christianity was utterly opposed to pictures and images in churches, but they have become universal. Beausobre speaks of what he calls the "Christian idolatry," which was thus gradually introduced.

(b) The charge of paganized religious gatherings is also abundantly proved by the regretful admission of contemporary saints.

(c) It is needless to touch on the groveling relic-worship and cross-worship which earned for Christians from the pagans the nicknames of ash-adorers (*cinerarii*) and idolaters.

5. The pernicious influence of paganism showed itself in two other directions—in literature and government. The writings of the Apostolic Fathers are gentle and dignified. In time, however, as in the case of Saint Jerome, controversy was conducted with rabid abuse, in which words and epithets were used, disgraceful even on the lips of an ordinary gentleman and trebly disgraceful to a Christian. Writers called each other names, sometimes too coarse for translation, and to

this day, I deeply regret to say, their vile example is followed in the columns of what are called religious and semi-religious newspapers.

6. We can hardly be surprised that when to call a man "a monster," and "a scorpion," and "a grunter," and "an impure demon," is regarded as a ferociously eloquent way of saying that you disagree with him, actual persecution and cruel violence should speedily be resorted to for the enforcement of religious opinion.

It would be quite possible to point out other directions in which the Church suffered grievous harm from her contact with the world. These, however, are sufficient, and they furnish abundant warning that the Church must never relax her vigilance, or forget that even a nominally Christian world may still be essentially of the world worldly.—*Archdeacon Farrar, D. D., in Sunday Magazine, London, November.*

Basis of Civil Law.

THE *Christian Patriot* asks this question:—

If you refuse to base legislation on the moral convictions of the majority of the people, on what will you found it?

The editor of the *Christian Patriot* seems hopelessly bound to a centre stake around which he travels in a never ending circle, *i. e.*, the idea that civil law must, of necessity, be based on the "moral convictions" of the people; and according to his view, moral convictions and religious convictions are synonymous terms. For many years people of a poetic or romantic turn of mind have had the idea, and freely expressed it, that all law is based upon the ten commandments. This all sounds very beautiful, but it has no foundation in fact.

All just, civil laws are based upon the inherent rights of all men. In other words, all just laws are but the development or the expression of rights already existing. Justice is eternal, self-existing and self-evident, and the only province of legislation is to protect rights, not to accord them.

Too many people assume, without a second thought, that Sunday legislation is based upon the moral convictions of the majority of the people, when, in fact, the real basis is the narrow, bigoted opinions of a number of church members.

"The people" have never been consulted in this matter, and were the question fairly canvassed and submitted to them, Sunday laws would be snowed under by an overwhelming majority, and the advocates of the measure know it well, and so they resort to threats of boycott, to fraudulent, padded petitions to bolster up an unrighteous, unholy movement.

It is the moral conviction of the majority of church members in the United States, that sprinkling and pouring, only, are baptism and they exclude immersion. Would these people be justified in forcing their views upon the minority, simply because they, the majority, considered immersion vulgar or immodest? And yet the same principle obtains in regard to Sunday legislation.

One grave mistake made by the editor of the *Christian Patriot* and by many other people, is, in taking it for granted that the "moral convictions" of the majority are necessarily right and true. It

is a sad but undisputable fact that in all ages of the world, the lovers of eternal truth and justice have been in the minority, and the very principle advocated by Mr. Converse has invariably led to the persecution of the minority by the bigoted uncharitable majority.

Had *Christian Patriot* views been carried out, we would have had no Luther or Calvin, no Wesley or Roger Williams, for these would have submitted to the "moral (?) convictions" of the majority.

It may be, as the *Patriot* says, that "the State can not do theoretical or exact justice," but it can do one thing, and that is, attend to its own affairs, mind its legitimate business; turn its attention to affairs within its own jurisdiction.

The editor of the *Christian Patriot* admits that a Seventh-day Adventist or a Mohammedan would have a theoretical right to be protected in his observance of another day than Sunday, but immediately follows it up with the statement that to grant him such rights would be practical injustice. How a thing can be theoretically right and practically wrong, is beyond the comprehension of ordinary mortals. Perhaps Mr. Converse can reconcile his paradoxes.

"On what will you found legislation?" asks the *Patriot*.

On the same basis recognized by the founders of our Government, the framers of the Declaration of Independence and the Constitution—the natural, eternal, self-evident, inherent rights of *all* men; not the rights of the majority only.

It is an almost worn-out saying that "right wrongs no man," and it is childish and absurd to say, that to grant to any man his natural right, will wrong some other man.

It has yet to be shown that the work of any Seventh-day Adventist has ever disturbed a religious gathering on Sunday. The only thing that ever disturbed Sunday-keepers seems to have been the fact that a mile or so from the church was a man who presumed to have views of his own and preferred the Bible to the traditions of men.

It appears remarkably strange that while the Sunday-keepers of Springville, Tenn., are annoyed, and their "moral sensibilities" are shocked, at the thought of a few God-fearing, Bible Sabbath-keepers working on a day that has no sacredness attached to it, nobody is annoyed or disturbed, or shocked in any manner whatever by the smelting furnaces near Graysville, Tenn., which are never closed on Sunday.

"Mathematical justice is impossible in the political sphere," remarks the *Patriot*.

For over a hundred years, the Constitution has guaranteed religious liberty to the people of this country, and no one complained of any infringement upon their rights; no one felt that they were deprived of any privilege which was justly theirs: then why should not this state of things continue? One reason is that men are becoming selfish, bigoted, narrow-minded; that apostate Protestantism is reviving the spirit of her corrupt mother, Roman Catholicism. Another reason is that the Spirit of God has foretold this movement and it is inevitable.

ERNEST H. RUSSELL.

If the religion of Jesus has not sufficient vitality to stand, independent of State patronage, then let it fall.—*Rev. Joseph Glasson.*

Jew-baiting and German Arms.

DESPATCHES from abroad make it clear that there is to be a revival of Jewish persecution both in Russia and Germany. In Moscow Jewish merchants of the first guild of professional men, who have hitherto from their financial importance deemed themselves safe from attack, have been notified to leave the empire unless they unite with the Orthodox Church. The alternative is not a novel one to the Russian Jew, who for generations has nominally accepted it, but in this instance the genuineness of his conversion is to be demonstrated by a three years' residence in a monastic village outside of Moscow and a daily inspection of his piety by the monks.

The conditions imposed would be laughable did they not apply to educated and refined people, and did they not involve a partial confiscation of property, which will be total in the event of expulsion. Another decree issued by the authorities, imposing still greater hardship because applying to a more numerous class, is that requiring Hebrew artisans to reside only in towns where official boards of trade exist, the pretext being that they can thus be kept more effectively under official regulation and supervision. As official boards of trade exist in only about ten per cent of the Russian towns, and thousands of artisans will thus be compelled to remove from the places in which they live, the result will be a vast and barren addition to the sum of Hebrew misery.

In Germany, all reports agree, the anti-Semitic agitation is growing more intense, more than half the Conservative party being committed to it, and in many of the rural districts the peasantry show a disposition to repeat the physical outrages perpetrated a few years ago.

In Berlin, recently, a conference of Conservative members of the Reichstag greeted with applause radical proposals for the abasement of all Hebrews in Germany, and more serious still, the demand is being pressed that all Jews shall be declared by law to be foreigners, and so disqualified for State and university service. The court is opposed to the crusade, but the better classes are plainly in sympathy with it, the inciting cause apparently being jealousy of the Jew intellect rather than of the faculty for acquiring wealth; the movement being the more singular because in Germany the Hebrew has been so assimilated as to be outwardly, indistinguishable from the rest of the people. —*New York Observer.*

Others Can See It.

WHILE the National Reformers and American Sabbath Union oracles are claiming that all "evangelical" preachers of the country are in sympathy with their movement, and are putting forth the still worse claim that the Sunday legislation of Congress last July is not in conflict with the Constitution of the United States, some, even some pastors of Presbyterian churches, prove the falsity of the one claim, and can see in the other that such is not the case, as note the following from the *Chicago Herald*, of recent date:—

Rev. W. A. Broadhurst, pastor of the First Presbyterian Church (Chippewa Falls, Wis.), preached a sermon Sunday night on the Sunday opening phase of the World's Fair, which has stirred a number of elders to such a pitch that they have denounced Mr. Broadhurst's liberal ideas and threaten to have him brought before the synod. Several elders, however, who support the pastor,

stand in the way and may prevent any action. Mr. Broadhurst denounced as Puritanical the opposition to the opening of the Fair Sunday, and said that the action of Congress in putting a proviso in its bill making an appropriation to the effect that it should not be opened on Sunday is unconstitutional and against public policy.

Whatever else may be the result of the agitation of this Sunday question in connection with the closing of the Fair, it is certain to lead many to a correct understanding of the proper relation of Church and State.

Literary Notice.

AN invaluable book, a copy of which we have recently received, is the "Secretary's Manual." It is a complete compendium of a secretary's duties, from the most simple to the most complex, fully explaining, as it does, about every kind of duty that a secretary will be called upon to perform. It is especially designed as a book of reference for secretaries of legally incorporated bodies, giving points of law. Never before has a book of this character come under our notice, and we commend it to those who need such a manual as something they will not regret purchasing. It has 216 pages of matter, besides a copious index. Price, \$1.50. For sale by Pacific Press, Oakland, Cal., also at 43 Bond St., New York, and by the author, W. A. Carney, Santa Paula, Cal.

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.

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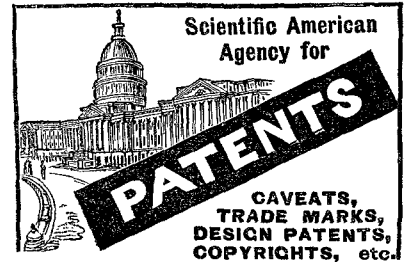
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NEW YORK, JANUARY 26, 1893.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE *Mail and Express* makes the statement that "the President, within the last few days, has stated most positively that should any bill pass Congress looking to the repeal of the law for the Sunday closing of the World's Fair, and the bill comes to him, he will veto it." It seems improbable, however, that Congress will pass any such bill. The Government appears to be hopelessly committed to religious legislation.

IN view of the trials to take place in Henry County, Tennessee, on the 30th of this month, the reader will find the article on another page, which we reprint from the *American Law Register*, of special interest because of the able manner in which the writer treats the question of what constitutes a disturbance within the meaning of Sunday statutes.

THE Tennessee Adventists imprisoned last summer, and also those to be tried next Monday, are charged, in the indictments against them, with doing secular work on Sunday "to the great annoyance and disturbance of the people;" yet it is in evidence in the cases of last summer that nobody was disturbed—all the witnesses testified that the work did not disturb them; and in fact it was of a character and done in such places that it could not be a disturbance in the common acceptance of the term.

BUT as shown in the article referred to, the term "disturbance" does not have its ordinary, every-day meaning when used in Sunday statutes. The North Carolina judge stated a truth which less candid, but scarcely less bigoted, jurists are slow to admit, namely, that the object of Sunday laws is to compel the performance of a religious duty. The judge's exact language concerning Sunday work is that it "offends us not so much because it disturbs us in practicing for ourselves the religious duties or enjoying the salutary repose or recreation of that day, as that it is in itself a breach of God's law and a violation of the party's own religious duty."

BUT a still more remarkable turn has been given to a similar statute in New Hampshire, namely, that *those who do the work are disturbed by it!* There the court has defined the law as prohibiting "acts calculated to turn the attention of those present from their appropriate religious

duties to matters of mere worldly concern;" and hence, as Mr. Ringgold remarks, it is settled in that State that business, however quietly conducted on Sunday, "disturbs" those engaged in it, and that a man is "disturbed," though he be willing and even anxious to do business on Sunday, by the doing of it, or by any act, however voluntary, which tends to distract him from religious observance."

THE Tennessee courts have taken substantially the same view of the matter of disturbance as the courts of North Carolina and New Hampshire. The "disturbance" and "nuisance" charged in indictments for Sunday work consist in the fact that the work is done on Sunday, and it is not necessary to show that anybody has been disturbed. The courts assume that Sunday work shocks the moral sense of the community, and it is not even necessary that any body should see the work done or even know certainly of its being done. If Sunday work is suspected and can be proved even by members of the same family, it is a nuisance under the judicial legislation of the Tennessee courts.

ANOTHER point in Mr. Ringgold's article worthy of special mention is that Sunday laws are not necessary to protect religious assemblies from disturbance. Religious meetings of all kinds are held every day and every night in the week and nobody thinks of being disturbed except on Sunday when not one-tenth, no, not one-hundredth part as much traffic is going on; then it is necessary to have a law to protect public worship!! If slang is ever excusable, one will surely be pardoned for remarking in this connection that the plea is "too thin"!

THE *Industrial World*, of the 23d ult., has this to say of the imprisonment of Adventists in Tennessee:—

The record of the Tennessee courts is the record of a religious inquisition. The Sunday closing of the World's Fair and the faintness of protest from the press is proof that the same craven, mercenary spirit gags them in this as in secular matters.

If these statements as to the spirit and purpose of the churches are not true, let them show it by removing the thumbscrews and taking away the fagots of the Tennessee inquisition. If liberty in America is to be more than the mouthing of politicians, those men must be set free and indemnified for false imprisonment. The chains about their legs will canker the flesh of all the people if they are not stricken off. An injury to one is the concern of all, because it makes easy the way to the injury of all. It is time to wake up.

The fact that these men are not now in prison as the *World* seems to think, does not alter the case one whit; several others, members of the same church, are under indictment and will be tried probably the last Monday in this month—and in the Henry County court trial means conviction, for men who are too honest to avail themselves of any thing savoring of indirection in order to secure acquittal.

IN a recent memorial to Congress praying for the Sunday closing of the World's Fair, the Mount Vernon Place M. E. Church South, Washington, D. C., said: "We present this memorial in behalf of millions of Christian citizens." But what is the use of any such memorial? The "Christian" citizens of this land have already been counted several times over in favor of closing the Fair. Are they all to be counted again?

THE *Post-Intelligencer*, of Paris, Henry County, Tenn., publishes the following item of news:—

CIRCUIT COURT.

The Circuit Court convenes the fourth Monday, January 23. The State docket will be taken up on the second Monday of the term, which will be January 30.

The number of civil cases on the docket are about fifteen, on the reference docket, twelve; on appearance docket, one; State docket, ninety-five. Of these there is one case for murder; for felonious assaults, four; for gaming, four; for carrying pistol, sixteen; for disturbing public worship, eight; for giving liquor to minors, two; for injuring church property, one; for selling liquor on Sunday, three; for assault and battery, two; for perjury, two; for selling liquor without license, five; for selling liquor in four miles of school house, two; for larceny, two; attempt to rape, one; for selling liquor to miners, six; for keeping open saloon on Sunday, two; for fraudulent breach of trust, one; for work on Sundays, seventeen; for lewdness, two; for public drunkenness, two; for horse racing on public road, one; for keeping gaming table, one; for injuring spring, one.

The *Post-Intelligencer* does not, however, explain that the indictments for Sunday work are against men who are acknowledged by the prosecuting attorney to be good citizens, aside from the fact that they do not observe Sunday; it does not tell what is the fact, that any one of them would be trusted by any merchant in the county to any reasonable amount, for they are known to be scrupulously honest; in short, it does not tell, as it might truthfully do, that they are upright Christian men suffering persecution for conscience' sake.

JUST as we are closing up the last page of this number of the SENTINEL, a letter comes to us from Henry County, Tenn., telling us that the sheriff is summoning mere children as witnesses in the cases of the indicted Adventists. One boy of only eleven years has been subpoenaed as a witness against his own father! In another family the father will be required to testify against his sons and the sons against the father and against each other! and this to prove something which in the indictment is described as being "to the great annoyance and disturbance of the people," and "against the peace and dignity of the State"!!

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ASSOCIATE EDITORS, { CALVIN P. BOLLMAN.
WILLIAM H. MOORE.

THE advent of Archbishop Satolli to the United States, clothed as he is with extraordinary powers, is an event not lacking in probable political significance. Neither is the fact that he has established his court at Washington, without meaning. Thus far there is no positive authority for saying that the Monsignor is to be the political as well as the spiritual representative of the Pope in this country; but inasmuch as it has long been understood that the Vatican desires to establish diplomatic relation with the Government at Washington, it would not be at all strange if, with the soon-coming change of administration, the Pope would renew the proffers of "friendly relations," and ask that either Satolli or some one else be accepted by Mr. Cleveland as the political representative of the Vatican.

IT is by no means certain that Mr. Cleveland would receive a papal representative; but on the other hand it is by no means certain that he would not. Indeed it is asserted that there is at least a tacit understanding that Satolli is to receive some sort of recognition as a political representative. The *Sun*, of this city, in its issue of the 22d inst., has this to say upon this subject:—

While the fact that the Pope is no longer a temporal sovereign deprives the papal delegate of any recognized diplomatic rank, there appears to be a tacit purpose to accord to Mgr. Satolli in Washington an unofficial recognition as an added member of the diplomatic body. This has been already made manifest by the interchange of visits with the Secretary of State, and the marked courtesies extended to the distinguished Italian by the French Minister and other members of the diplomatic corps.

But it is not impossible that the papal delegate will be received on an equal footing with other members of the diplomatic corps. It is almost certain that the incoming President will find on his hands a fight of no small magnitude inside his

own party; and he might think it "wise statesmanship" to secure at the outset the hearty support of the great body of the Catholic Church in the United States; and in no way could he do this more effectively than by receiving at Washington a papal nuncio, thus acknowledging the Pope as a temporal as well as a spiritual sovereign.

AT present that portion of the Catholic Church which supports Tammany is presumably hostile to Mr. Cleveland. Archbishop Corrigan is a creature of Tammany. He owes his elevation to Tammany influence; and in turn Tammany owes much of its power to Corrigan's influence. Tammany is hostile to Mr. Cleveland, and will doubtless try to ruin, if it can not rule, his administration. In this work it can without doubt command the support of Archbishop Corrigan, unless strong church influences can be brought to bear upon him. How much "the church" will do for Mr. Cleveland and his administration may depend in very large measure upon how much Mr. Cleveland will do for "the church." The greatest service he could render "the church," probably, just now, would be to establish diplomatic relations with the Pope, thus recognizing his pretensions to temporal power.

THIS sort of talk may sound strange to American ears, but they will soon become accustomed to taking into account church influence in all political matters. This has long been the case in the Church and State countries of the Old World, and it will very soon be the case here. Nobody doubts that Mr. Burchard's "Rum, Romanism and Rebellion" defeated Mr. Blaine eight years ago; nor is it a matter of much doubt that Indian Commissioner Morgan's hostility to Romanism had a marked influence upon the result of the late presidential campaign. This makes it inevitable that in all future, national, political contests in this country the Roman Catholics must be reckoned with by any party that would win.

NOR is this the only reason why church influence will cut a large figure in our politics in the future. The Protestant churches, so-called, have, in the contest concerning the World's Fair, learned their

power, and having learned it they will not be slow to use it. True, the Protestant churches have not that perfect organization for political purposes that the Catholics have, but they have shown wonderful skill in mobilizing their forces, and with the experience they have had in the matter of the Sunday closing of the Fair they can readily wield an immense political power in the future. We may not at once have, as is the case in some other countries, a Church party, but we shall have parties very largely dominated by churches, which amounts to about the same thing.

NOR does it necessarily follow that Protestants and Catholics will, in future political contests, be opposing forces, and thus neutralize one another's influence. On what are very generally regarded as the most vital religio-political questions of the day, Roman Catholics and Protestants are a unit. On the general principle of religious legislation there is no difference of opinion between apostate Protestantism and Romanism; both believe in it. In the past both have endeavored to so shape legislation as to benefit only themselves. In the future they will compromise and so shape legislation as to bolster up the dogmas which they hold in common. Freedom of conscience in the United States has nothing to hope for from the differences between Romanism and Protestantism.

AS long ago as August 31, 1884, in an article in the *Christian Statesman*, Rev. Sylvester Scovel, writing of the common interests of Protestants and Catholics, said:—

This common interest ought both to strengthen our determinations to work and our readiness to co-operate with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, for the time is not yet come when the Roman Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances and gladly to accept co-operation in any form in which they may be willing to exhibit it.

DECEMBER 11, 1884, the *Christian Statesman* said editorially:—

Whenever they [Roman Catholics] are willing to co-operate in resisting the progress of political atheism, we will gladly join with them.

In the *Christian at Work*, of April 19,

1888, Prof. Charles A. Briggs, D.D., of Union Theological Seminary, said:—

In all matters of worship we are in essential concord with Roman Catholics, and we ought not to hesitate to make an alliance with them so far as possible to maintain the sanctity of the Sabbath [Sunday] as a day of worship.

The response to these utterances was made by the Congress of Catholic Laymen, held in Baltimore, Md., November 12, 1889, as follows:—

There are many Christian issues in which Catholics could come together with non-Catholics and shape legislation for the public weal. In spite of rebuff and injustice, and overlooking zealotry, we should seek an alliance with non-Catholics for proper Sunday observance.

This was adopted, declares Rev. W. F. Crafts, in his "Addresses on the Civil Sabbath" (page 7), "after correspondence and conference with the American Sabbath Union."

Do we not well say that freedom of conscience has nothing to hope for in this country from the differences between Roman Catholics and so-called Protestants? And may there not be a deeper significance in the attitude of this Government toward Rome than appears on the surface? C. P. B.

Facts vs. Ridicule.

A GOOD deal of ridicule has by the religious press been heaped upon the constitutional argument made at the recent hearing in Washington in favor of the repeal of the Sunday-closing proviso in the World's Fair bill; but why not answer the argument rather than ridicule it, if it can be answered?

It has been said that the Supreme Court decision of last February is a sufficient answer. But is it? Of course that decision gives color to the claim that the Supreme Court would sustain Sunday legislation; but it by no means proves that such legislation is constitutional in the sense of being in harmony with the purpose and intent of the Federal Constitution.

To understand the real purpose and intent of the Constitution, we must, as Chief Justice Waite remarked in 1878, go, not to recent decisions, but to the history of the times in which the Constitution was adopted, and give to the language of the Constitution the meaning that it had at that time. By this rule we shall find that the First Amendment was designed not only to make impossible the setting up of a State Church, but to forbid religious legislation, *i. e.*, legislation upon religious questions.

The term "religion" is not defined in the Constitution, but the Virginia Declaration of Rights, adopted in 1776, furnishes us a definition as follows: "Religion, or the duty we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction," etc. This, then, is what the men who were instrumental in securing the adoption of the First Amendment to the Constitution meant by "religion," and in the light of this definition that amendment would mean just what it was intended to mean, if it read, "Congress shall make no law regarding the duty which we owe to our Creator, or the manner of discharging it."

That this is the meaning of the First Amendment is evident also from the fact that the exact language of the Virginia Bill of Rights was used in the form of the amendment, proposed by three of the six States which proposed an amendment

on this subject, namely, Virginia, North Carolina, and Rhode Island; while New Hampshire used equally unmistakable language, namely, "Congress shall make no law touching religion, or to infringe the rights of conscience." It was evidently the purpose of the several States to utterly prohibit to Congress all legislation upon religious questions, and no number of decisions, even by the Supreme Court can make it otherwise. This is not so much a question of law as of fact.

That the First Amendment to the Constitution was designed not only to keep Church and State separate in the sense of preventing an ecclesiastical establishment, but in the sense also of separating religion and the State—making the Government absolutely secular, is evident not only from the facts cited, but also from other considerations. In fact this seems to have been the universal opinion until in recent years degenerate sons of noble fathers have sought to subvert the grand charter which they gave to their posterity. In 1797 Washington and his cabinet and the United States Senate declared in the treaty with Tripoli, "The Government of the United States is not in any sense founded upon the Christian religion." It is, perhaps, not saying too much to assert that President Washington and his advisers were in a position, at least as to point of time, to understand the intent of the Constitution better than the Supreme Court of to-day. They knew what it meant for they helped to make it and were familiar with the reasons for its adoption and for the adoption of the First Amendment. C. P. B.

"The End is Not Yet."

NOTWITHSTANDING the persistence with which the advocates of Sunday closing of the World's Fair by congressional legislation have kept this matter, and their views upon it, before both Congress and the people,—and in spite of the fact that the legislation which they asked they have secured,—it would seem that the real contest over the matter is, after all, yet to come.

The interest which the public press is taking in the question is greater than at any previous time. Every organization is expected to array itself either on one side or the other, and the mass of resolutions and individual petitions presented to Congress on the subject is increasing daily.

At the Woman's Suffrage convention, which lately convened at Washington, D. C., these resolutions were offered:—

WHEREAS, the Constitution of the United States promises non-interference with the religious liberty of the people, and

WHEREAS, Congress is now threatening to abridge the liberty of all in response to ecclesiastical dictation from a portion of the people,

Resolved, That this association enters a protest against any national attempt to control the innocent inclinations of the people, either on the Jewish Sabbath or the Christian Sunday, and this we do quite irrespective of our individual opinions as to the sanctity of Sunday.

Resolved, That we especially protest against this present attempt to force all the people to follow the religious dictates of a part of the people as establishing a precedent for the entrance of a most dangerous complicity between Church and State, thereby subtly undermining the foundation of liberty so carefully laid by the wisdom of our fathers.

These resolutions received both hearty support and vigorous opposition. It seemed likely that they would be adopted by a small majority, but they were finally tabled indefinitely, on the plea that it was

an individual question and outside the province of the convention as representing the Woman Suffrage Association.

It will be seen that these resolutions, while referring to the present threatened abridgment of popular liberty, do not in so many words designate the Sunday closing of the World's Fair, unless the movement for legislation to close the Fair on Sunday is at ecclesiastical dictation, and does interfere with the constitutional provision protecting religious liberty, and is an attack upon the liberties of the people, and does force all the people to follow the religious dictates of a portion, thereby establishing a complicity between Church and State; unless all this is true the resolutions do not apply to the congressional Sunday closing of the World's Fair. No more striking confirmation of the fact that this Sunday-closing proviso of Congress does do all this need be asked for than the fact that no one in the convention even thought for an instant of any other application of the resolutions than to the Sunday closing of the World's Fair.

The petition clerks of the congressional document rooms are swamped among the thousands of petitions from all parts of the country on the opening or closing of the World's Fair. The *Congressional Record*, of the dates January 20, 21, 22, 24, and 25, contain thirty-five columns of petitions on this subject. The *Record*, of January 22, 24, and 25, has twenty-seven solid columns of petitions either for Sunday opening or an unconditional repeal of existing legislation on the subject.

More than a month ago a gentleman, resident in New York City, addressed a letter to the President, personally, protesting "against the delivery of any of the souvenir half dollars to the representatives of the Columbian Exposition until the provisions of the law making the gift are complied with, namely, that the Exposition shall be closed on Sunday," and contending that "in the eyes of the law the Exposition was formally opened in October, and, therefore, that the law requiring its closing on Sunday is now in full force, and is being violated by Sunday opening." This letter was referred to the Solicitor of the Treasury, and upon it he rendered his opinion "that the Exposition has not been formally opened and the statute has not been violated by the delivery of said souvenir coins. The statute presupposes that the souvenir coins will be used for the purposes intended before the Exposition is formally opened."

The next step was the presentation and adoption in the Senate of a resolution requesting the Secretary of the Treasury to transmit to the Senate a copy of this legal opinion in consonance with which the delivery of the souvenir coins was going on, and also a copy of the regulations for the delivery of the coins which he had made in accordance with that opinion.

Upon this, there soon followed the introduction in the Senate, by Mr. Pettigrew, of South Dakota, Chairman of the Senate Committee on the World's Fair, of a bill instructing the Secretary of the Treasury not to deliver any of the souvenir coins until the World's Columbian Exposition presents a good and sufficient bond that if the World's Fair is opened on Sunday the corporation shall repay to the United States the sum of money it shall have received from the sale of souvenir coins, not less than \$2,500,000. Notice was also

given by Mr. Pettigrew that this would be offered as an amendment to the sundry civil bill. On the same day, in the House, Mr. Ketcham, of New York, introduced (by request) a joint resolution which recites in its preamble that an appropriation of five million half dollars had been made in aid of the Exposition on condition that it should be closed on Sunday, and the World's Fair corporation is now seeking to avoid this condition. The resolution then directs the Attorney-General to ascertain the facts in this relation, and if the corporation is not at any time in good faith carrying out the condition and closing the Fair on Sundays then he shall in the name of the United States sue the World's Fair corporation and recover the nominal value of the coins paid to the corporation.

All these things, together with the fact that measures have been taken in Chicago to enjoin the World's Fair Board from closing on Sunday,—and counter-action has been taken by those who desire to compel Sunday closing,—go to show that the public excitement over this question will not subside until the World's Fair is in actual progress, and perhaps not even then.

W. H. M.

Sunday Laws in the United States.*

(Concluded.)

THE advocates of these laws appreciate their danger, and hence we see in some later cases an invention known as "the holiday theory" of Sunday laws brought to the rescue of a failing cause. Said an Arkansas judge: "The power of the legislature to select a day as a holiday, is everywhere conceded. The State, from the beginning, has appointed Sunday as such."† And he added that the same principle which upholds the right of the State to close its offices on certain days authorizes it "to prescribe a penalty for the violation of the Sunday law." The extract *ante* from Mr. Tiedeman sufficiently refutes this parallel so far as it affects the question of the origin and purpose of Sunday laws. Its fallacy is equally apparent from their contents. Whoever heard of such a thing as a compulsory holiday? Whoever heard of a statute which established a public holiday and closed all places of public amusement, and provided a penalty for those who should undertake to amuse themselves in private upon the day in question? Desperately as some are clinging to this last spar, it must share the fate of the other wrecked arguments by which it is sought to support Sunday laws on constitutional grounds.

There are cases, however, which take "a secular view" of such legislation without going so far as to claim that it makes a holiday of Sunday. According to these "the evident object of the statute was to prevent the day from being employed in servile work, which is exhausting to the body, or in merely idle pastime, subversive of that order, thrift and economy, which is necessary to the preservation of society."‡

Let us consider these clauses separately. Has it ever been claimed that it is in the power of an American legislature to com-

pel a man to abstain from earning his living by "servile labor," because the legislature, in its wisdom, considers such labor as "exhausting to the body"—ever claimed, that is, except in connection with Sunday laws? Who made of the legislature a physician to order off a man from any labor, "servile" or otherwise, because of its effect upon his body? Is not the liberty of labor at will, part of the inheritance of every citizen of a free country, which he "comes into" when he attains his majority? The interference with labor on account of its "exhausting the body" is parental, and can never be justified under any other than a parental government. So that if this interference were necessary or even desirable, it would not be practicable in any State whose constitution contains a guaranty of personal liberty. As a matter of fact, however, it is neither necessary nor desirable, though many of the cases assume that it is both, and Sunday-law advocates of every kind are prone to start with the statement, as if it were an axiom of thought, that "we are so constituted physically that the precise portion of time indicated by the Decalogue must be observed as a day of rest and relaxation, and nature, in the punishment inflicted for a violation of our physical laws, adds her sanction to the positive law promulgated at Sinai."* Yet this statement, so often made in substance on the bench and elsewhere in order to justify Sunday laws, is absolutely without any foundation whatever, and is absurd on its face and is contradicted by the most familiar facts. It is absurd on its face. The amount of rest required and the advisable periodicity of it is the result of three factors—the man, his work, and his environment; and, as the first of these is never the same in any two instances the result is never the same. To attempt to lay down a uniform rule on this subject is as preposterous as it would be to require everybody to eat the same amount and the same kind of food every day. What is said above about the punishments of "nature" applies here as it was not intended to apply. The whole matter belongs to her domain and is subject to her laws alone. The time for rest is proclaimed by her when she makes a man tired, and his punishment may safely be left in her hands, if he disobeys her mandate to rest.

NO FACTS TO SUSTAIN THEIR PROPOSITION.

Of course there are no facts adducible which even appear to sustain so monstrous a proposition as that everybody always needs the same amount of rest at the same interval. The facts are all the other way. Preachers who work hard all the time, and do double work on Sundays; doctors who can never rest at any stated interval; lawyers, journalists and others, who frequently work day in and day out for months without a holiday—all these compare favorably for robustness and longevity with that conscientious Sunday-rester, the farmer. Races of men, as the Greeks and Romans of old, the Chinese, Japanese, etc., to whom the idea of resting at stated intervals never occurred, yet have survived and flourished. Not long ago the Methodist bishop, Andrews, gave it out as "something he could not understand" that they had no Sabbath in China, and yet the laboring men lived to old age! Of course the good bishop shut his eyes at home, and opened them in

China. He was under that delusion so common with men of his calling that the existence of a law is proof of its enforcement. He did not know, or chose to ignore the fact, that thousands of his fellow-Americans who know no Sabbath are as healthy, long-lived and, at least, as active in the world's work as the strictest Sabbatarian in his communion.

The second clause of our last citation refers to "merely idle pastimes subversive of that order, thrift and economy, which is necessary to the preservation of society." This is one of the rare occasions on which any allusion is made to that portion of the contents of every Sunday law which is absolutely fatal to the "holiday theory" of such statutes. It is self-evident that no pastime can be subversive of order on one day, which is not so on every other day; and as to thrift or economy, it is equally evident that these are things with which, in the individual citizen, an American legislature has no authority whatever to meddle. Nevertheless if a law does not contain this combined prohibition of work and play, it is no Sunday law. And there is good ground for the assertion that those who are specially interested in Sunday laws, if they had to part with either, would prefer to have the prohibition of work repealed rather than the prohibition of play—both because they are naturally morose and play tends more than work to make other people unlike them; and also because play would be even more likely than work to keep open the gap between the masses and the collection box.

Besides negating the arguments by which Sunday laws have been defended, and calling attention to the positive objection to them as the embodiment of a union of Church and State, it may be well to point out another undesirable characteristic of such legislation. Although Sunday laws do not make the day a holiday, yet they have this in common with laws establishing holidays—that they tend to encourage among the people the conception that idleness is a good thing in itself, to be sought for its own sake and that the State is conferring a great boon upon them by allowing them the opportunity of indulging in it. No more immoral or dangerous doctrine could be preached by any legislation than this. Rest is necessary; but its value lies not in itself; it is valuable only in so far as it fits us better for our work. Public holidays may have a historical value; that their general effect on the manners of the mass is demoralizing, few will deny. Leisure is a dangerous possession in the hands of the wisest and best. Let the managers of factories, the heads of schools and the like, be heard to testify to the slipshod character of "Blue Monday's" work, and we shall appreciate the profundity of that unknown philosopher, who gave it as his decided conviction that the crying need of this country is not more holidays, but more days to get over them.

Industry is a virtue; idleness is a vice. But our Sunday laws make a complete topsy-turvification of this fundamental principle of morals for fifty-two days in the year. On these days, industry is branded as a crime, and idleness is required as a condition of good citizenship. The immoral lesson thus taught bears its fruit in the constant demand for more public holidays, and for limiting the hours of work by the State and other laws

*This article which is written by Jas. T. Ringgold, of the Baltimore Bar, is reprinted from the *American Law Register and Review*, of Philadelphia, by permission of the publishers.

†Scale's Case, 47 Ark., 476

‡Landers v. R. R., 12 Abb. Pa. (N. S.), 338.

*Lindenmaller's Case, 33 Barb., 548.

which are strangely misnamed as "labor legislation," being, in reality, like the Sunday laws, legislation for the promotion of idleness. And thus we have another illustration of the great principle, and the evil tree of Sunday law brings forth after its kind.

BETRAYED BY THEIR OWN TERMS.

The survey of the subject would not be complete without some reference to the savings of "necessity," and "charity," which are made in all Sunday laws.

The very presence of the word "charity" is sufficient to betray the true nature of these laws as religious dogmas enacted into statutes. The interpretation of the word has, of course, to be made accordingly. And hence it is correctly said that "the means which long established and common usage of religious congregations show to be reasonably necessary to advance the cause of religion may be deemed works of charity."* But, apart from its fatal disclosure of the religious character of the statute, the presence of this word, like that of "necessity," introduces a degree of uncertainty as to the application of the law, which it is safe to say would cause the courts to hold it void altogether if it were anything else but a Sunday law. Well has a learned judge of Vermont observed, "The statute excepts all acts of necessity and charity. These are lawful, and who is to judge what are such? If the jury, it will depend on the religious opinions of each jury, and of course be pregnant with the utmost uncertainty. If the court, as matter of law, then it will nearly convert a bench of laymen into an ecclesiastical council, for 'necessity' and charity in connection with the Sabbath must very much depend upon the creed or religious belief of the individual to whom the question is submitted. . . . How ungracious for a court to mark the law upon this duty for all denominations to be governed by and with judges usually belonging to different religious societies. It would be like a synod composed of the dignitaries of several sects."† The uncertainty involved in the use of the word "charity," apart from the religious aspect of the question, may be illustrated by the preceding case.‡ This held that a contract of subscription towards the erection of a church was valid as an act of charity. If so, on what ground is the actual building of the church on Sunday unlawful? Or the quarrying of the stone for its walls, or the dressing of timber for its interior? In a word, where are we to stop in the degree of closeness of connection between the act in question and "the advancement of the cause of religion"? It does not seem possible that the subtlest judicial ingenuity will succeed any better in the future than it has in the past, in affording a satisfactory answer to this question.

But if an impenetrable cloud is cast over the force and application of the Sunday law by the presence of this word "charity," on what a bottomless, trackless sea are we launched by the use of that other word "necessity"! The tossings and floundering, the hopeless "seeking after a sign," the vain beating toward a harbor which does not exist which we find in the cases on this subject are really painful to a sensitive mind. Among others, the eminent judge and senator,

Thurman, of Ohio, once wrestled with this subject in a long opinion.* But the outcome of it all is that there is no way of defining "necessity," though the learned judge does not say this in so many words. In the first place, we do not know whether necessity is a question of law or of fact, or of both combined.† And secondly, it is unsettled whether the necessity must be that of the doer of the act or whether it is sufficient if his doing of it was a necessity to somebody else.‡

It is, however, when we leave these preliminary questions and come to consider the nature of this necessity of which we are to determine the existence or non-existence in any given case—when we study the *thing in itself*, as some philosophers say, that we most fully appreciate the hopelessness of interpreting or applying a Sunday law with any degree of uniformity or fairness. Only a few points need be mentioned to vindicate this position. We are told that the necessity need not be "absolute,"§ yet it must be "imperious,"|| and mere "convenience" is not enough;* that it varies with the individual, so that a rich man might be punishable for working on Sunday to save his property from destruction, while a poor man would not be,† and also with "the exigencies of trade;"‡ and so on and so forth. Here, as under all of our preceding heads, the illustrations might be multiplied indefinitely without materially strengthening the moral, which is that a "chaos of thought and passion all confused" has inspired the enactment of Sunday laws, stimulates their enforcement, and manifests itself in every judicial attempt to either justify, explain or apply them.

Offers of a Kingdom Rejected.

THE devil once offered the kingdoms of this world to Christ, but his offer was spurned with a severe rebuke. At another time our Lord's disciples and the people were determined to make him king of Israel, but neither would he accept it at their hands, but taught, rather, that they should render tribute to Cæsar who was their king. The Papacy next undertook to make Christ rule as king of the nations by proxy; they placed their chief bishop on a throne as Christ's vicegerent, and the history of the Dark Ages written in the blood of about fifty millions of God's people, illustrates the wickedness of such a scheme. Last of all, National Reformers, so called, and their host of allies are trying to make Christ king of this Nation, and to place the laws, and usages of Christ's church "upon an undeniable legal basis in the fundamental law of the land." But Jesus will in no wise accept it of them; and it will certainly result, as did the papal usurpation, in great affliction to Christ's own people—in fines, in boycotts, in imprisonment, in torture, in banishment, in chain-gang labor, in sen-

*See *McGutrick v. Mason*, 4 O., 566.

†It is one of fact in *Indiana*, *Edgerton's Case*, 68 Ind., 588; of law in *Vermont*, *Lyon v. Strong*, 1 Vt., 219; and of the law and fact in *Alabama*. *Hooper v. Edwards*, 25 Ala., 528.

‡In *England*, a barber is not excused by the fact that his Sunday shaving was a necessity for his customer. *Phillips v. Tuness*, 4 Cl. & F. 234. But it is said that here the apothecary is justified in selling a medicine which is a necessity to the sick. *L. & N. R. R.'s Case*, 89 Ind., 291.

§*Flagg v. Milbury*, 4 Cush., 243.

||*Ohmer's case*, 34 Mo. App., 115.

**Allen v. Duffie*, 43 Mich., 1.

†See *Whitcomb v. Gilman*, 35 Vt., 297.

‡*McGutrick v. Mason*, 4 O., 566.

tence of death, until the limit of God's forbearance is reached, and he arises in anger to vindicate his down-trodden cause.

But will Christ ever receive the kingdoms of this world? Yes, but not as the gift of the devil, of the people, of Pope, or of National Reformers. Will it be difficult for him to obtain the kingdoms of the world when he wants them? No, he has only to ask his Father for them, and they will be speedily given. No change of Constitution, no Supreme Court decisions, no legislative enactments, nor executive approval, will be requisite. Says God the Father, to his Son Jesus: "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:8.

But when they are thus given to Christ what will he do with them? The Father says: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Ps. 2:9.

In Dan. 2:44, referring to earthly kingdoms, the prophet says: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

God has commissioned his servants to persuade and entreat men to accept the gospel and obey its precepts, but he never instructed them to fine, and imprison, and torture their fellow-servants who should fail to believe or do as they themselves might believe or do; he warned them rather that the devil would do that kind of work, and taught them to patiently endure, even to a martyr's death. It is unsafe to entrust a fallen church and ministry with civil power. A. SMITH.

Grandville, Mich.

The Constitution and Holy-days and Holidays.*

So far as Sunday is different from any other day of the week, it is either a holy-day or a holiday. If, therefore, there is to be any legislation concerning the observance of this day, it must be on the ground that it is a holy-day or a holiday.

A holy-day is necessarily a religious or church day. If there were no religion or no church there would be no holy-day. Legislation, therefore, for the observance of Sunday as a holy-day is religious legislation—that is, it is legislation for the establishment of a religious or church observance, and therefore for an establishment of religion itself. But such legislation is absolutely forbidden by the Constitution. "Congress shall make no law respecting an establishment of religion." Madison says that "religion is entirely beyond the purview of government." Washington says, "In no sense whatever is this Government founded upon the Christian religion." Jefferson has stated the unconstitutionality of religious legislation. In a letter Jan. 23, 1808, to the Rev. Mr. Millar, he writes:—

Washington, January 23, 1808.—*Sir*: I have duly received your favor of the eighteenth, and am thankful to you for having written it, because it is more agreeable to prevent than to refuse what I do not think myself authorized to comply with. I consider the Government of the United States

*Argument by Samuel P. Putnam before the Columbian Exposition Committee of the House of Representatives, January 12, against the Sunday closing clause.

**Dale v. Knapp*, 98 Pa. 339.

†*Lyon v. Strong*, 6 Vt., 236.

‡*Dale v. Knapp*, *supra*.

as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline or exercises. This results not only from the provision that no law shall be made respecting the establishment or free exercise of religion, but from that, also, which reserves to the States the powers not delegated to the United States. Certainly, no power to prescribe any religious exercise, or to assume authority in religious discipline, has been delegated to the general Government. It must, then, rest with the States as far as it can lie in any human authority. But it is only proposed that I should recommend, not prescribe, a day of fasting and prayer. That is, that I should indirectly assume to the United States an authority over religious exercises, which the Constitution has directly precluded them from. It must be meant, too, that this recommendation is to carry some authority, and to be sanctioned by some penalty on those who disregard it; not, indeed, of fine and imprisonment, but of some degree of proscription, perhaps in public opinion. And does the change in the nature of the penalty make the recommendation less a law of conduct for those to whom it is directed? I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercises, its discipline, or its doctrines; nor of the religious societies, that the general Government should be invested with the power of effecting any uniformity of time or matter among them. Fasting and prayer are religious exercises; the enjoining them, an act of discipline. Every religious society has a right to determine for itself the times for these exercises, and the object proper for them, according to their own particular tenets; and this right can never be safer than in their own hands, where the Constitution has deposited it.

In his autobiography Jefferson also relates:—

The bill for establishing religious freedom, the principles of which had to a certain degree been enacted before, I had drawn in all the latitude of reason and of right. It met with opposition, but with some mutilations in the preamble it was finally passed; and a singular proposition proved that its protection of opinion was meant to be universal. Where the preamble declares that coercion is a departure from the plan of the holy Author of our religion an amendment was proposed by inserting the word "Jesus Christ," so that it should read, "A departure from the plan of Jesus Christ, the holy author of our religion;" the insertion was rejected by a great majority, in proof that they meant to comprehend within the mantle of its protection the Jew and the gentile, the Christian and the Mohammedan, the Hindoo and infidel of every denomination.

There is no need of any further quotations to show that any legislation for the Christian, the religious, or the holy observance of Sunday is entirely beyond the legal power of Congress.

Every sentiment and every argument in favor of the observance of Sunday as a Sabbath should therefore have no weight with this committee, or with Congress.

The only possible ground left, therefore, for any legislation as to the observance of Sunday is the fact that it is a holiday or rest-day.

A holiday is for physical recreation; it is a relief from toil; it is for leisure, or rest from ordinary vocations.

What has Congress to do about Sunday legislation, granting that it is a holiday or rest-day?

Simply to recognize it as a holiday—but beyond that the function of the national Government does not extend.

To start right in this discussion I will again quote from Jefferson:—

Our legislators are not sufficiently apprised of the rightful limits of their power; that their true office is to declare and enforce only our natural rights and duties, and to take none of them from us. The idea is quite unfounded that on entering into society we give up any natural right.

It is the American principle that the government is for the people and not the people for the government. If at any point government infringes upon any natural right at that point its action is null and void.

It is a contradiction in terms to say that in order to uphold the natural rights of any human being, the natural rights of

any other human being should be invaded. The exercise of all human rights is perfectly harmonious.

Whatever legislation there is, therefore, for Sunday as a holiday, or rest-day, there must be no infringement upon the natural rights of any human being.

ENFORCED IDLENESS IS TYRANNY.

It is the natural right of every man to labor. Government has no right to forbid labor on Sunday. If one chooses to labor on that day as on any other day it is his right to do so. For government to enforce physical idleness on Sunday is simply tyranny. Physical recreation, physical recuperation, do not necessarily demand physical idleness. A change of physical activity is oftentimes the most healthful physical recreation, or rest.

Government can not enforce idleness any more than it can enforce sleep. As well command a man to sleep all day Sunday as to command him to be idle all day Sunday.

This point is well stated in the decision of the Supreme Court of California:—

This argument—namely, that for the benefit of the working people government should enforce idleness on Sunday—is founded on the assumption that mankind are in the habit of working too much, and thereby entailing evil upon society; and that without compulsion, they will not seek the necessary repose which their exhausted natures demand. This is to us a new theory, and is contradicted by the history of the past and the observations of the present. We have heard in all ages of declamations and reproaches against the vice of indolence; but we have yet to learn that there has ever been any general complaint of an intemperate, vicious, unhealthy, or morbid industry. On the contrary, we know that mankind seek cessation from toil, from the natural influences of self-preservation, in the same manner and as certainly as they seek slumber, relief from pain, or food to appease their hunger. . . . If we can not trust free agents to regulate their own labor, its times and quantity, it is difficult to trust them to make their own contracts. If the legislature could prescribe the days of rest for them, then it would seem that the same power could prescribe the hours to work, rest, and eat.—*Ex parte Newman, 9 Cal., 509, 518.*

The Constitution of the United States plainly declares the manner in which the national Government should legislate, or rather non-legislate, concerning holidays, or rest-days. In the Constitution, Sunday is recognized as a holiday, or rest-day, and only as such. When a bill has passed both houses of Congress for the signature of the President, the President shall have ten days to consider it, Sundays excepted, says the Constitution. Sunday is not a religious or a Christian word. It is simply the secular name of the day. The Christian term is the "Sabbath," or "the Lord's day." By not using either of these sacred names, but using only the secular name, the framers of the Constitution, beyond question, meant to recognize Sunday as a holiday, or rest-day, only, and not in any sense as a holy-day. The Constitution, therefore, recognizing Sunday as a holiday, how does it regulate its observance? It does not regulate it at all. It leaves the President perfectly free. It gives him the holiday, but it does not command how he shall observe it. It simply allows a privilege. The President can work on Sunday if he chooses; or play; or go to theatres and operas; or hunt and fish; or travel; or stay at home. If the President is a Jew in religion, or a Seventh-day Adventist, or a Seventh-day Baptist, the Constitution does not interfere with his religious convictions. He can keep holy the Saturday and work on Sunday.

This is an admirable example for Con-

gress to follow—shining in the Constitution itself, placed there by the wise and far-seeing founders of this Republic.

The moment Congress legislates concerning the observance of Sunday as a holiday, or rest-day, by forbidding any kind of labor, it violates the religious convictions of many of the people of this country. They conscientiously observe Saturday as a holy-day. What right has the Government to compel them to lose the value of the following day, either on the plea that it is a holy-day or holiday, or rest-day? This is a manifest injustice. Follow the Constitution and no injustice will ever be done.

In giving the appropriation to the World's Fair, Congress does not undertake to regulate the observance of other holidays far more national, important, and glorious in their significance than the Sunday. It annexes no condition as to the observance of the Fourth of July or Decoration day. Surely, if Congress can leave the due observance of the Fourth of July or Decoration day to the discretion of the World's Fair Commission, it can also leave the observance of Sunday to the same judgment. Congress does not regulate the expenditure of the millions given to the commission. It has the utmost confidence in the wisdom and integrity of the commission so far as the use of vast sums of money is concerned. Why not leave with the commission the regulation of Sunday? Are the commissioners honest and able six days of the week and inefficient on the seventh day? or the first day? As the Constitution left the observance of Sunday to the President, let Congress be equally wise, just and business-like in its treatment of the commissioners of the World's Fair—men selected for their pre-eminent fitness to carry on in all respects this magnificent enterprise. This is my argument, therefore, to the committee—that in the very nature of the national Government, and according to the Constitution itself, Congress should not make any laws as to the manner of the observance of holy-days, holidays, or rest-days.

The Sunday, therefore, whether it is a holy-day, or holiday, or rest-day, is entirely outside of congressional enactment. If there is to be any regulation it should be by municipal and local governments.

A Letter from a Lutheran Pastor.

Gar Creek, Ind., Jan. 11, 1893.

EDITOR AMERICAN SENTINEL: Inclosed you will find a postal note, my subscription for the SENTINEL. I have now read your paper for three or four years and like it. I as a Lutheran do not accept all of your teachings but fully endorse your position against a union of Church and State. Our church has resented the attempt in Illinois and Wisconsin, and especially our synod was foremost in the battle. God knows we had rather never entered politics, but politics sought to enter, dominate our church schools, and so it became our sacred duty to take up the gauntlet. We will gladly retire from the political arena, but other issues are at stake and "eternal vigilance is the price of liberty," and thus we are forced to do battle again.

I am very glad that the SENTINEL was among the few papers (English papers) that correctly saw and stated our position. One expression, recurring several times

in various numbers of your valuable paper, is too strong. It stated that "the" preachers of Toledo, St. Paul and other cities sought to enforce Sunday laws. The use of the definite article is erroneous, for there are to my certain knowledge in each of the places named preachers of our synod who did not, would not join such a movement, protested against it, refused co-operation, such as use of their churches for these meetings, etc. A more correct way of expressing it would be, "some," or "certain preachers," etc. Willingly the SENTINEL would do no injustice, I know, therefore I call attention to it.

I remain very respectfully yours,
C. F. W. MEYER.

Mass-Meeting in Springfield, Ill.

THE introduction of resolutions into both houses of the legislature now in session here in Springfield, asking Congress to repeal the Sunday-closing clause of the World's Fair appropriation, stirred up the so-called religious people of the city, and a mass-meeting was called Sunday, January 15, to protest against such action being taken by our legislators. The meeting was held in the First M. E. Church, and although quite generally advertised the "mass" of assembled humanity did not exceed two hundred.

The meeting was called to order by Rev. T. D. Logan, who introduced the following resolutions:—

WHEREAS, Resolutions have been presented in both branches of our State legislature, petitioning Congress to repeal the Sunday-closing condition upon which the sum of \$2,500,000 was granted to the Columbian Exposition,

Therefore, we, citizens of Springfield, assembled in mass-meeting, do most respectfully, yet earnestly, protest against any action being taken by the legislature, for the following reasons:—

First—The question of Sunday opening has not been regarded as a matter for State legislative action, and consequently the sentiments of the people have not been generally made known to the members of the legislature. On the other hand, petitions have been sent to Congress in great numbers, including many thousands from the State of Illinois. The action of the last session was taken after mature deliberation; it represents the prevailing sentiment of the people and ought to stand.

Second—It will be a glaring inconsistency for our legislature to petition Congress to do that which would lead to the violation of existing State laws.

Third—An open Fair would lead to the running of special Sunday excursions, which would have a demoralizing influence upon the communities through which they pass, and pour into Chicago largely the vicious elements of society.

Fourth—An open Fair on Sunday will lead to a permanent increase of labor on that day, thus depriving wage-workers of their needed rest, and eventually compelling them to work seven days in order to hold their positions.

Fifth—It would be unpatriotic and un-American, and place us in a false light before the nations of the earth, which will expect us to show respect for national traditions and customs. This we have done in all European expositions by closing our exhibit on Sunday.

Sixth—It would encourage the spirit of anarchy which is even now rife in our large cities, threatening the overthrow of our national institutions.

Seventh—It would ignore the moral and religious elements of this State, inasmuch as they have freely expressed themselves in opposition to an open Fair on Sunday.

Eighth—It would be a violation of the law of God, which is supreme, and the foundation of all civil government. As such it ought to be respected and obeyed by our legislators, "as they that must give account."

Resolved, That a copy of these resolutions be sent to each member of the Senate and House of Representatives.

Several speeches followed the reading of these resolutions. Rev. L. McLean, of Chicago, Secretary of the American Sabbath Union, was the chief speaker. He was

quite enthusiastic in his remarks. He paid his respects to the directors of the Exposition in scathing language. He did not hesitate to say that they were moved entirely by mercenary motives in asking that the Fair be opened, and that the two and a half millions given by Congress was being used by them in lobbying in favor of the anti-closing movement and paying the expenses of men to go to Washington and labor for its opening. He rang the usual changes about the demoralizing effect of Sunday excursions, etc., if the Fair should be opened on the so-called Lord's day. Said the reverend gentleman, "Open the gates on Sunday and there will be poured into the Fair the infernal element of Chicago, Springfield and other large cities, and those who visit Jackson Park on that day will simply see hell."

The doctor was followed by Rev. Troxell, pastor of Grace Lutheran church of this city, who in the course of his remarks thanked God for a Christian Chicago and Springfield! The human mind will reflect, and we wondered how these cities could be "Christian," when according to Dr. McLean, there is an element in them "infernal" enough to manufacture a "hell" out of! And how this can be a "Christian Nation" and we a "Christian people" with such a vicious, depraved people among us.

The resolutions were also spoken to by the pastors of the Presbyterian, Christian and Methodist churches, after which they were adopted by a rising vote.

GEO. B. THOMPSON.

Springfield, Ill.

"A Complete Exhibit of Religions."

[This article, by Bishop Atticus G. Haygood, which we abridge from the *Nashville Christian Advocate*, needs no comment. It is worthy of serious thought.]

THE humbug of our times is the proposed "congress of religions" to be held in Chicago in connection with the big show in September.

Having discovered Columbus, the American people now propose to manifest themselves to the world. . . . That nothing may be lacking, all the "religions of the world" are summoned to appear, make processions, exhibit inventories, give "reasons for the faith that is in them." . . . Over this "parliament" of all religions (Anglomaniacs prefer the English term to Congress) much ado is being made by sundry papers—some infidel and some "inclined to piety." The meeting will be for the most part taken up with palaver, tongue-fence, and brag. Yet the "Son of man" said: "The kingdom of heaven cometh not with observation." Can even an unbeliever conceive of Him as making out a programme for such a conglomeration of orthodoxies and heresies, infidelities and heathenisms?

A marked copy of a paper, standing for the beliefs and history of the sect called Methodists, sent to this writer, gives a brief, broad statement of the great and "complete exhibit of religions." This paper says, and many write the same things:—

It is proposed to have in connection with the World's Fair a series of world conventions, representing the chief departments of human knowledge and effort, and the principal one of these will be the congress of religions extending through the month of September, 1893. Halls and churches that will accommodate 30,000 will be found ready for this series of conventions, which will give a complete exhibit of the religious forces now shaping human thought and life. The denominational

congress will come first, and will occupy a week or more. Many of the leading denominations of the country have already planned for these. The Congregationalists and Lutherans especially have arranged for these on an immense scale. Then a week has been assigned for the Evangelical Alliance, whose meetings will be of immense interest, etc.

A number of our papers—to say nothing of a conference or two—are in a state of excited sensibility on the subject as a crowd of school girls might be if invited to a swell wedding in a much decorated and very "tony" church. The general superintendents of our church are earnestly called on by resolution and editorial assurance of "general approval" to see to it that the Methodist Episcopal Church, South, be represented at the great talking match and general "exhibit of the religions" of all nations.

It is thought by some good people that it would be an irreparable calamity if Southern Methodism should not have a good place in the procession. We also must flaunt banners, beat drums, blow horns, and make other noises to let the world know that we are somewhat ourselves. It is even counted a sort of greenness and narrowness not to see at once that we must be there—making for the eyes and ears of men an "exhibit" of our religion—"to be seen of men." There was a Teacher once who said terrible things about those who make a show of their piety; but men forget Him and his teaching.

The Chicago management is without bias; all are invited, and upon terms of perfect equality. Protestants and Romanists, State churches and Free churches, Greek Church and Mohammedans, Buddhists and Touists, Trinitarians and Unitarians, Evangelicals and Universalists, Christians and idolaters, all are invited and begged to come. If any have been overlooked there has been no intention to be unfair. The "medicine man" of the Apaches should be there—as good as some of the rest; also the "rain-makers" Rider Haggard describes (from whom General Dyrenforth might get some valuable hints); also the priests of "Darkest Africa." Why not the voodoo negroes of Louisiana swamps? They could give a trick worth knowing to the Buddhist priests, to say the least of it.

In some way the dead and gone religions should be represented. There might be histrionic substitutes (a sort of pious theatre for church members; even preachers for priests and teachers of Egypt and Assyria and Phenicia. They might at least build a duplicate of Nebuchadnezzar's lofty statue of Bel-Merodach. The Greek and Roman temples should be reproduced, and learned men, personating the soothsayers, should show the moderns how to predict future events by watching the flight of birds or gazing upon the entrails of a sheep. If the false religions are to be honored, give the dead ones a chance.

And why not ask Herbert Spencer to make an "exhibit" of "agnosticism"?

A "complete exhibit of religions"! Was such a phrase ever penned before? What will be exhibited? Doctrine? Government? Experience? What is there to show? Will they debate doctrine, or settle disputed questions by arbitration? Will they argue about government? or tell experience? or only brag about numbers? If this last, the game is lost by Protestantism to the Romanists, by Christianity to Mohammedanism, by all to bold and dirty heathenism. . . . The whole

conception is preposterous—the gathering of an ecclesiastical menagerie as diverse as that which floated in Noah's Ark.

Why should the Methodist Episcopal Church, South, care for representation there—in that crowd? Why should we be longing for "recognition" at Chicago—in this congress of all sorts, from Methodists down to Asiatic idolaters?

If we will only stand by our work of saving souls; if we will only repent of the worldliness that is spreading among us like a fretting leprosy; if we will only return to the simplicity and earnestness of our Methodism, we need not worry about being in this Chicago game of brag. A thousand revivals of religion—"pure and undefiled"—between now and September, 1893, will be worth more to us than the recognition of all the world.

Dr. Barnes on Sunday Idleness and Vice.

The purpose of this article is to present the testimony of the eminent Christian and scholar, Dr. Albert Barnes, on this subject. But, that the reader may better appreciate its application at the present time, I desire, before introducing this testimony, to call attention briefly to two facts.

First, it will be conceded by all, that the purpose of Sunday legislation is to compel those to rest on Sunday who do not want to rest on that day. No person needs a law to compel him to do what he earnestly desires to do; hence, when any individual is forced to keep Sunday, that fact is sufficient evidence that he does not observe it from choice, stimulated by religious conviction, but that he rests because he is compelled to do so against his will.

Second, it is diligently affirmed by those who are working for Sunday laws, that there is no intention of forcing any one to be religious. All that is desired is to compel those to stop work and remain idle, whose religious convictions do not lead them to sacredly regard the day. This, they claim, will insure these people a much-needed physical rest, and give them a chance to attend church should they feel inclined to do so.

But an important question arises in this connection, namely, are these people to be benefited by the provisions of their would-be benefactors? If a person has not enough regard for religion to observe a day without compulsion, will he be likely to go to church and seek the society of those who have compelled him to rest against his will? Every one knows that he would not.

The effect of Sunday statutes, then, is to enforce idleness upon the irreligious; and many affirm that a great blessing will come upon those who come under the influence of these laws. To be sure, we have been taught that "Satan finds some mischief still for idle hands to do," that "the criminal classes are largely recruited from the ranks of the idlers," that "idleness is the mother of vice," etc.; but the advocates of Sunday laws appear to think that all natural laws are reversed on Sunday; hence, idleness on that day must certainly be a blessing to mankind. This is the point which is so ably answered by Dr. Barnes; and I trust every word will be carefully weighed by the reader. The quotation is from "Barnes' Practical Sermons," as follows:—

If we can have a Sabbath, sacred in its stillness and its associations; maintained by a healthful,

popular sentiment, rather than by human laws; revered as a day of holy rest, and as a type of heaven; a day when men shall delight to come together to worship God, and not a day of pastime, Christianity is safe in this land, and our country is safe. If not, the Sabbath, and religion, and liberty will die together. . . . If the Sabbath is not regarded as holy time, it will be regarded as pastime; if not a day sacred to devotion, it will be a day of recreation, of pleasure, of licentiousness.

Since this is to be so, the question is, what is to be the effect if the day ceases to be a day of religious observance? What will be the effect of releasing a population of several millions one-seventh part of the time from any settled business of life? What will be the result if they are brought under no religious instruction? What will be the effect on morals; on religion; on sober habits of industry; on virtue, happiness, and patriotism? Can we safely close our places of business and annihilate all the restraints that bind us during the six days? Can we turn out a vast population of the young with nothing to do, and abide the consequences of such a universal exposure to vice? Can we safely dismiss our young men, all over the land, with sentiments unsettled and with habits of virtue unformed, and throw them one day in seven upon the world with nothing to do? Can we safely release our sons, and our apprentices and our clerks from our employ, and send them forth under the influence of unchecked, youthful passion? Can we safely open, as we do, fountains of poison at every corner of the street, and in every village and hamlet, and invite the young to drink there with impunity? Can there be a season of universal relaxation, occurring fifty-two times in a year, when all restraints are withdrawn, and when the power of temptation shall be plied with all that art and skill can do to lead the hosts in the way to ruin, and to drag them down to hell?

One would suppose that the experiment which has already been made in cities of our land, would be sufficient to remove all doubt from every reasonable mind on this subject. We are making the experiment on a large scale every Sabbath. Extensively in our large cities and their vicinities, this is a day of dissipation, of riot, of licentiousness, and of blasphemy. It is probable that more is done to unsettle the habits of virtue, and soberness, and industry; to propagate infidelity, and to lay the foundation for future repentance or ignominy; to retard the progress of the temperance reformation, and to prepare candidates for the penitentiary and the gallows on this day than on all the other days of the week. So it always is where institutions designed for good are abused. They become as powerful in evil as they were intended to be for good. The Sabbath is an institution of tremendous power for good or evil. If for good, as it is designed, and as it easily may be, it is laid at the foundation of all our peace, our intelligence, our morals, our religion. If for evil, it strikes at all these; nor is there any possible power in laws or in education that can, during the six days, counteract the evils of a Sabbath given to licentiousness and sin.

Every person of candor and intelligence must admit that what Dr. Barnes has said on this subject is the simple, unadulterated truth. And it shows that the observance of a weekly rest-day in this country has increased the amount of immorality and crime to an alarming degree. This is because so many have observed the day from wrong motives and in a wrong way. Everything goes to show that those who do not observe the day to honor God, would be far better off, and the country would be far better off, if they made no recognition of it at all. And this illustrates what has often been said before, that religious institutions in the hands of irreligious people become only the instruments of iniquity and vice.

Shall we then forbid these people to observe a day of rest? Not by any means. But if there is to be found a man who, on Sunday, would rather engage in honest labor than to follow his wicked associates through the haunts of vice, in the name of morality, good government, and public decency, let that man alone.

A. DELOS WESTCOTT.

THE closing of the World's Fair on Sunday is a religious question, therefore Congress has no right to legislate upon it.



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NEW YORK, FEBRUARY 2, 1893.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

READ the article on page 34, "Facts vs. Ridicule." It is brief but to the point. "Facts are stubborn things;" true the ones given in this article are not new, but a good many people seem to have forgotten them or overlooked them entirely.

THE Adventist cases soon to be tried in Paris, Henry County, Tenn., will be reported for the SENTINEL by one of the editors who is on the ground for that purpose. These reports will be valuable, and every friend of religious liberty ought to have the papers containing the facts relative to the Tennessee persecution, not only for his own reading but to put into the hands of others. We can not now tell in just what numbers the reports will appear, nor in how many, but the papers will be furnished at the rate of one cent per copy.

BOTH houses of the Illinois legislature recently passed a resolution asking Congress to repeal the Sunday-closing proviso in the World's Fair bill, whereupon the ministers of Springfield called a mass-meeting of the people of that city to protest against the action of the legislature. The meeting was extensively advertised, but only about two hundred persons were present, nevertheless, the resolutions set forth that "we, the citizens of Springfield, assembled in mass-meeting do most respectfully yet earnestly protest," etc.

IN its issue of the 15th inst., the *Christian Patriot* has the following, under the heading, "Sunday laws":—

The question suggested above, the connection of divine and human legislation, is a very live one. For the Seventh-day Adventists, who are quite numerous, maintain an association and a press to urge the repeal of our Sunday laws, the law forbidding worldly work on the Christian Sabbath, because (as they say) they are religious legislation and opposed to the genius of our American institutions and to the word of God. They are alone in this contention. The Seventh-day Baptists and the Jews do not join in their agitation. But what they lack in numbers they make up in zeal.

The Adventists not only say that Sunday laws are religious legislation, but they prove it by the most indubitable evidence. Nor are they alone in their opposition to a State-bolstered religious dogma. While a considerable number of Seventh-day Baptists seem to take but little interest in the question, caring nothing for the wrongs of others so long as they are themselves protected by a clause exempting

them, others in that communion are alive to the issue and are one with the Adventists in protesting against all Sunday legislation, as wrong in principle and mischievous in practice.

The *Sabbath Outlook*, a Seventh-day Baptist monthly, published at Alfred Center, this State, is very outspoken in its opposition to Sunday legislation. We have often quoted from it in the SENTINEL. But this is not a question of numbers but of rights. Sunday laws would be no better than they now are if there was but one person in all the world to protest against them. It would still be true that they are wrong in principle.

At Coin, Iowa, September 20, 1892, Rev. W. F. Crafts made the statement that "by writing letters twenty ministers in Kentucky made the congressmen from that State believe that the whole State was in favor of the Sunday closing of the World's Fair." Is not this plan being worked now on a much larger scale? And are not comparatively few people, under the leadership of the Sunday preachers, making congressmen think that the whole United States is in favor of Sunday closing?

THE *Mail and Express* says that "the World's Fair Directors are committed to Sunday closing. By every consideration of honor and good faith they are bound to respect and observe the specific condition of the congressional contribution of 5,000,000 of Columbian half dollars to provide for the expenses of the celebration. The condition was that the Fair should be closed on Sunday. They accepted the congressional grant under these conditions, and by consequence they are bound by both moral and legal obligations to either surrender the grant or to acknowledge and enforce the condition."

Why committed to Sunday closing? If Congress had power to close the Fair has it not also power to open it? If it had power to impose the Sunday-closing condition has it not at least an equal right to release the directors from that condition? Or is it only the Sunday advocates who have a right to ask anything of Congress?

THE *Churchman* should now be "read out of church" by the American Sabbath Union, so-called, for it has endorsed Bishop Potter's declaration in favor of the Sunday opening of the World's Fair. The *Churchman* says:—

The contribution of the bishop of New York to the discussion in the *Forum* (October) on "The Opening of the Chicago Fair on Sundays" seemed to us so reasonable, becoming, and, withal, intelligible that we gave in our adhesion to its positions without any wavering or doubtfulness.

Of like questions in England, the *Churchman* says:—

Exactly similar questions, as to Sunday opening of museums, pleasure grounds, art galleries, and the like have been threshed out in England, decided affirmatively, tried experimentally, and

accepted so finally that nothing but a moral revolution can reverse the decision. Bishops and clergy and laymen and nonconformists, in overwhelming majority, support and applaud the result.

In this connection the following news item from the *New York World*, of the 11th inst., is interesting:—

The managers of the Dore Gallery have now given four Sunday exhibitions, which have been great successes, but notwithstanding this they announce January 15 as the last Sunday the gallery will be open. . . . They only opened for a few Sundays at the earnest solicitation of several well-known clergymen whose schools wished to attend.

If it is all right to open a few Sundays to accommodate certain clergymen, would it be wrong to open every Sunday to accommodate the public? or must one belong to a church in order to be entitled to devote Sunday to sight-seeing?

CONCERNING the effort now making to repeal the religious legislation pertaining to the World's Columbian Exposition, the *Christian Advocate*, of this city, says:—

We believe the American Sabbath to be in great peril, and the crisis at hand. Hence we write at length, in the hope that every lover of God and his country whom we may reach, will be roused to do his utmost to save the day from being dishonored in the face of the world by our Government.

This reveals clearly the real purpose of Sunday closing; it is to exalt the day. "Every lover of God" is exhorted to rally to the support of a day of which God says nothing, except to tell us in his word that he worked upon it and to, inferentially at least, command us to work upon it also. "Six days shalt thou labor and do all thy work" includes the first day. Is it not blasphemy to thus thrust in the face of the Almighty a day which he has never claimed, and to devote to secular uses the day which he sanctified and blessed and commanded to be kept holy?

"THERE is method," says the *Independent*, "in the madness of the Russian Baltic provinces in their persecution of Protestantism. The latest step taken is the appointment of a commission who have made up lists of books which can be read by the youth of the provinces. It has been decided that all books in the school libraries not on these lists are to be removed at once. As the commission consists of members of the orthodox church, they naturally condemn all books that can be considered dangerous to the interests of that church." And why not? if the empire is Christian it follows that the government must guard its subjects against any taint of heresy.

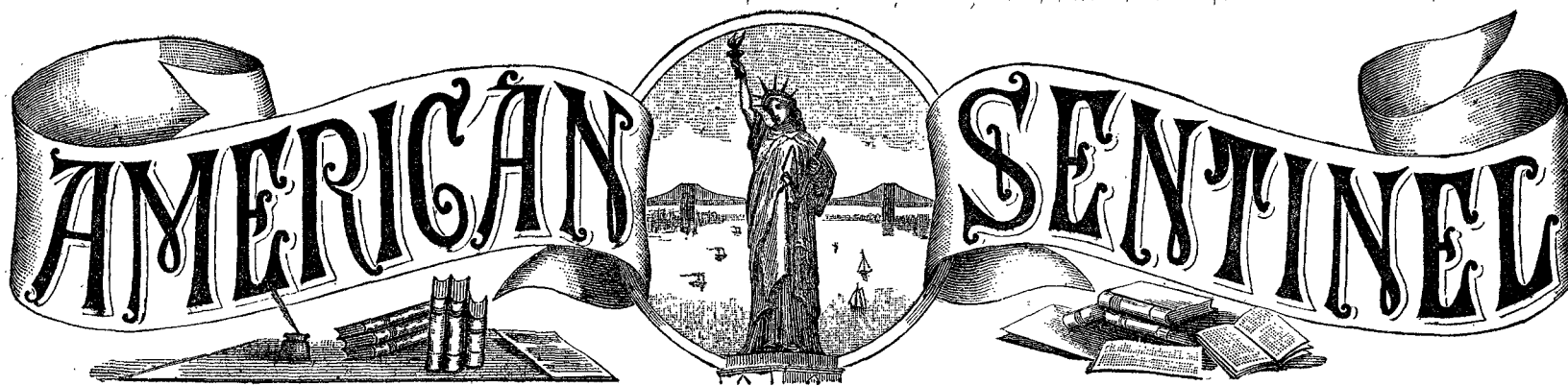
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WILLIAM H. MCKEE.

WHAT is anarchy? Who are anarchists? These are pertinent questions just now. They will soon be still more pertinent. Most particularly are they apt at this moment because the cry of "Anarchy! Anarchy!" has been raised in a congressional committee room. Shrewd and quick-witted men saw their opportunity to manufacture a catchword, a campaign cry, a party shout, and they took it. They not only raised the shout there, but they have echoed and re-echoed it in the public press throughout the country.

IN the last hearing upon the Sunday closing of the World's Fair, before the House Committee, a far-seeing woman, of clear intellect and unprejudiced mind, read the Sunday-closing clergy a lesson which stung them to the quick. They have sought to retaliate by misrepresenting to congressmen and to the country at large, a striking sentence from her address, upon which they thought it possible to fasten a misinterpretation. The very fact that so strenuous an effort has been made to give publicity to a false meaning, which they have read into this sentence, signifies much. It means that an unwelcome truth was touched, one which they must cover up at any cost, by every device.

SELECTED examples of the false light which they have thrown upon this sentence will clearly show their animus. In his report of the hearing in the *Political Dissenter*, Rev. H. H. George says:—

A lady from a social club of Chicago, said: "If the gates of the Exposition be closed on Sunday there may be justifiable cause for the planting of the red flag on the streets of Chicago." She was made to hear that she had uncovered the tiger; and whether by slip of the tongue, or designedly, she had voiced the real sentiment that lay behind the opposition, and that was anarchy; nothing more nor less than red-handed, murderous anarchy!

Shall Christian America rule America? or shall infidel foreignism and anarchistic socialism rule it?

Certainly! little dreaming how furious a beast it concealed, she had drawn the lambskin from off the dragon.

THE same incident is thus reported in the *Christian at Work*, by Jesse W. Brooks, Ph. D.:—

Among those who urged Sunday opening were Mrs. Washburne, Mrs. Remick, and Mrs. I. K. Boyesen, representing the Woman's club of Chicago. The people gathered in the committee room were startled as Mrs. Boyesen exclaimed, "Shut the gates of the World's Fair on Sunday, and you will give just cause for the red flag to flaunt itself in the streets of Chicago." This was punctuated with a loud "Hear, hear!" from Joseph Cook.

On the plea of apologizing for this interruption Mr. Cook afterwards took a few moments time in an attempt to fasten upon the speaker the stigma of anarchism. To this Mrs. Boyesen replied, giving explicitly the true bearing of her remark. But as that is just what it is to their interest to conceal no mention is made of it.

THE New York *Independent*, as wise and just as that is supposed to wish to be in all its utterances, said:—

In the hearing on the Sunday-Closing Repeal bill at Washington, one of the women that spoke for Chicago and for Sunday opening declared that if the request in behalf of the workmen were not granted, the red flag would again appear on the streets of Chicago. Some reporters say that she distinctly stated more than once that such a refusal on the part of Congress would be a *just cause* for the waving of the flag. However this may be, it was a very foolish remark, and must have strongly prejudiced the case of the advocates of Sunday opening. Certainly Congress can not afford to yield to any such threat.

Was it a foolish remark? Perhaps time will tell whether it was or not. Immediate events may prove that an almost startling prescience was shown in those words, and that it would be well indeed for legislators and people to heed their warning.

THESE quotations are enough to show in what sense her opponents wish Mrs. Boyesen's words to be taken. She herself explained that she was a resident of Chicago, and had seen the red flag in its streets. She knew only too well its meaning. Her words were the very antithesis of an invitation to its flaunting, or a

threat that it would flaunt. They were a warning and an appeal against doing that which might cause dreaded anarchy to again run riot. Has the timeliness of this unwelcome and unheeded warning been fully shown by immediate events, or not? Ask Dean Hart, of Denver. He will tell you whether or no the interference of the civil law in the Sunday occupations of the people has proved sufficient cause for violence or not. He will refer you to the thousands of excited and riotous theater-goers who, when excluded, at his instigation, from their accustomed Sunday night entertainments, surrounded his cottage, broke in his doors and windows, and drove him to a hasty mount and a fast horse to escape personal injury. He will say, Your question needs no reply; facts speak louder than words. He will have his opinion, whether he will tell it you or not, as to how "very foolish a remark" Mrs. Boyesen's warning was.

IF Dean Hart's own testimony is not enough let the descriptive headlines of some of the newspapers speak in such words as these: "Fierce Sunday Riot." "Rev. Dean Hart, of Denver, Colorado, escapes from mob violence;" "Does it mean the beginning of a desperate conflict?" "Sunday riot in Denver;" "A mob savagely storms the residence of Dean Hart;" "Hart's house mobbed;" "An angry crowd attacks the Dean's residence with sticks and stones;" "Glass in the windows smashed;" "Violent outbreak caused by closing the Tabor and Wonderland;" "Rioters mad with resentment;" "The crusader against Sunday amusements the victim of their ire." Is any better evidence needed of the timeliness of Mrs. Boyesen's well-meant warning? What epithets are applicable to those who will so blindly or unkindly misconstrue such womanly words of wise and thoughtful and earnest counsel. Let this counsel be considered, and let it be asked whether it be "wise statesmanship" to give cause for such deeds as this, or whether it be not wiser statesmanship to escape the untoward result by avoiding the cause.

ANARCHY is that condition of society in which there is no supreme power. Has there always been, heretofore, an author-

ity in this country which was supreme? There has. The Constitution has held unquestioned supremacy. That complete supremacy does not now exist. The Supreme Court of the United States in the case of the Church of the Holy Trinity, and Congress in the passage of the World's Fair Sunday-closing proviso have nullified the supreme power of the land. While the question of supremacy is at stake there is no supreme power. Who has brought about this condition? What is the name to be applied to such a governmental situation. What is the fitting appellation for those who have brought about such a state of affairs?

That our Constitution, as it stands, gives no authority for the passage of Sunday laws or any other religious laws is acknowledged editorially by the *Political Dissenter*, of February 1. The editors of the *Dissenter* have, as editors of the *Christian Statesman*, furnished the logical intellect for this movement ever since its inception. They have been consistent from the beginning. They have not hesitated to acknowledge that religious laws are religious, that they are not in harmony with the Constitution, and that therefore the fundamental law of the land must be changed. This they have openly sought from the first. These editors now say, and correctly, that, in case Illinois sees fit to question and defy the Sunday-closing power of Congress, "We believe that the commonwealth of Illinois would be able to make out a strong case in its interpretation of the national Constitution, and of the powers of Congress under it. Congressional legislation on behalf of the Christian Sabbath, or any other Christian institution in the life of our Nation, has no adequate legal basis in our written Constitution."

In its decision that this is a Christian Nation the Supreme Court ignored the Constitution. It did not in so many words repeal the First Amendment, but did set up its authority in antagonism to it. The Supreme Court virtually said: When that amendment is reviewed it will be repealed; in the meantime we shall ignore it in our decisions. This leaves the supremacy in question and the supreme power in abeyance. So far as these matters go it leaves us in "that condition of society in which there is no supreme power." Who is responsible for this? What is the correct name to apply to them?

Such occurrences as this violent outbreak at Denver are the natural results of an attempt to enforce illegitimate law. Is the support of legitimate law and constitutional principle anarchistic? Are they anarchists who are wise enough and public-spirited enough to warn against the sure results of the enforcement of illegitimate and unconstitutional law? What is anarchy? And who are anarchists?

W. H. M.

Is this a Logical Sequence?

As is perfectly natural, in connection with the enforcement of Sunday observance by law, the question of the imposition of civil penalties for blasphemy is now receiving increased attention. It is in the logical sequence of events that this should be so.

Foreign despatches say of England:—

Some time ago the suggestion was made in one of the London newspapers that a society should be formed to suppress the growing evil and scandal of

street profanity. It was generally admitted that English towns were disgracefully pre-eminent in the matter of cursing and swearing in public places, and that English street loafers possessed probably the foulest mouths in all Christendom. The proposal came to nothing for various reasons, one of which was that it would be as unpopular and dangerous to interfere with the English workmen's privilege to curse whenever he felt that way inclined as to meddle with his right to get drunk. This week it has been tardily discovered that the statute book actually contains an act, passed in the reign of George II., "for the suppression of profanity," and the law was put in force on last Wednesday at Wisbeach. The act is delightfully comprehensive, the only defect being the absence of a schedule of oaths and an appraisal of their comparative wickedness. Penalties are imposed according to the social position of offenders. The scale is one shilling per oath when uttered by a laborer, two shillings when the sinner is above a laborer and under the degree of a gentleman, and five shillings when spoken by any one above the degree of gentleman. The punishment is applicable whether the offense be committed in the public streets or in a man's own house, which seems somewhat restrictive of the liberty of the subject and opens up possibilities of domestic complications.

The Wisbeach case, however, was perfectly simple. The prisoner uttered four wicked words in a public street, and, being a mere laborer, he was ordered to pay a shilling for each oath and thirteen shillings costs.

It is upon this same ancient authority that the statutes and ordinances upon the subject of blasphemy and profanity, in the several States of this country, are based. They can, in every case, be traced directly back to this English statute. If, while the English law was dead, it could still have such life as it has had in this country, how much more activity will now be given to it,—now that it is resurrected in England.

In Germany this subject comes up for legislative action; of that country the foreign dispatches say in this regard:—

Among the measures with which the Imperial German Parliament will be called upon to deal in the course of the present session is a bill for the abolition of paragraph 166 of the penal code, which makes blasphemy punishable by three years' imprisonment with hard labor. Neither in Belgium, Italy, Holland nor France is it considered necessary to make blasphemy a penal offense, and, indeed, the only three countries of any importance where the offense is still regarded as a crime are Austria, Great Britain and Germany. In England the acts of 1661 and of 1695 have never till this day been repealed, and the *New York Tribune* says that prosecutions for blasphemy have been pretty numerous during the present century. It is, however, impossible to deny that the time has gone when blasphemy could be regarded as a penal offense. The question has become more one of public order and decency than of right of judgment. In Germany, where the present political maneuvers on the part of the emperor, in connection with the military bill, may lead to a possible ascendancy of the ultramontane party, the repeal of the law is particularly urgent. For when once the ultramontanes are in power there is nothing, as the law now stands, to prevent them from sending to prison for three years with hard labor any person who should venture to speak ironically of the latter-day miracles of the Roman Catholic Church.

This German law against blasphemy may be modified, it will not be repealed. That would be contrary to the inevitable progress of the present course of worldwide legislation for the enforcement of accepted religion. It will be seen that this paragraph marks the fact that in Germany the contest is, as so lately shown here in the congressional hearings upon Sunday opening of the World's Fair, between Protestantism and Catholicism for supremacy in the State.

Just as, in this country, the Protestants are now willing to give up Government appropriations for Indian schools entirely, in order that Roman Catholics may be shut out from sharing in the public treasury, so in Germany they are willing to reduce the efficiency of their law against blasphemy because of a use to which it may be put in the enforcement of Roman

Catholicism. It does not occur to them that by this they impeach the law. No law against which such an indictment can be brought has any place in the statute books of any people. But laws against blasphemy and profanity are in the statute books. It is in the logical sequence that active agitation for their enforcement should now arise.

W. H. M.

The Tennessee Inquisition at Work.

SPRINGVILLE, Tenn., Jan. 30, 1893.

The Adventist neighborhood was visited again on the 27th instant by the deputy sheriff, who made several additional arrests for Sunday work, and summoned quite a number of witnesses. One of the witnesses subpoenaed was the ten-year old son of W. D. Dortch, summoned to testify against his own father. The little fellow was at school where the representative of the law found him. In the *SENTINEL* of January 26, it was stated on the authority of a letter from this neighborhood, that this boy had been subpoenaed, and, on the writer's recollection of the boy, that he was eleven years of age. Neither statement was strictly correct; the summons was not served until the 27th, when it was done in the presence of the writer, who was informed by the boy's father that his son was only ten years old on the 11th inst.

Before this reaches the readers of the *SENTINEL* the trials of these Adventists will have been held and sentence pronounced. What the judgment of the court will be it is of course impossible to predict with any degree of certainty, but it has been stated in Paris, the county seat, that "they are going to be harder with them this time." A business man of that place is reported as wondering "what they will do that will be any harder than the chain-gang."

Before coming into this neighborhood the writer understood that all the indictments for Sunday work, seventeen in number, were against Adventists, but such, it seems, is not the case. Seven out of the seventeen are against negroes in the employ of the Paducah, Tennessee & Alabama Railroad. These inoffensive colored men have doubtless been indicted to break the force of the charge that the prosecution of the Adventists is religious persecution; but not until the law is enforced impartially against all, white and black, Adventist, Methodist, Baptist, Presbyterian, or what not, the people can not be deceived—the prosecution of Seventh-day Adventists in Henry County, Tenn., has in it all the essential elements of religious persecution, and everybody except those in sympathy with it recognizes it as such.

With the prosecuting attorney who gets two dollars and a half for every indictment and five dollars for every conviction, the Sunday cases may be,—as some who know the man do not hesitate to assert,—a matter of fees; but back of everything else is religious bigotry and intolerance. One of the indicted Adventists is a young man who up until a short time prior to the finding of the indictment against him was rather wild, and did not keep any day, but worked alike on all days or spent the time riding around the country. But nothing was said about it; so long as he did not keep another day nobody seemed to care what he did on Sunday; the first term of court, however, after he became an Adventist, he was indicted, and will

probably be in jail by the time that this letter is printed.

There are some exceedingly sad things connected with this persecution, but the courage of the Adventists seems to be good. Persecution has not come to them as a surprise, for it is simply what their study of prophecy has led them to expect for years, and instead of being discouraged by it their faith is simply confirmed.

Since the writer visited this neighborhood last summer a very neat and commodious church has been erected here. It is the best church building in the neighborhood, if not in the county outside of Paris. The old church building is now used as a school house. Just at present it is occupied by the public school, but during several months each year when there is no public school the Adventists maintain a subscription school. They believe in education, and though poor they do not suffer their children to grow up in ignorance.

Additional particulars concerning the practical workings of the Henry County Inquisition and the temper and bearing of the Adventists under persecution will be given in another letter. This one must be mailed just on the eve of the trials in order to reach the reader in good season.

C. P. B.

In a Great Crisis.

TO-DAY we are an astonished people. Knowing that our Government was founded upon the principles of civil and religious liberty, we rested quietly under the clamor for religious legislation, not believing for a moment that Congress would yield to such demands. Now we awake from our lethargy to find a union of Church and State already inaugurated, and all branches of the Government fully committed to the requirements of a religious hierarchy.

The character of this religio-political despotism which is to take the place of our free institutions, has not yet been fully developed. The particulars are not all arranged. It has not yet been determined which of the two grand divisions of the church shall in the first instance represent the Christian religion, much less have the subsequent struggles for precedence in the favored party itself been anticipated and provided for. That is, in case it should be the Protestant party. If it should be the Catholic party there would not, perhaps, be much discussion. But these questions will soon arise, and their decision will be forced upon the Government.

When Constantine issued the edict of Milan, reversing the decrees of Diocletian, and granting religious freedom to the Christians, it soon became necessary to decide who were the Christians, and who represented the Christian religion. He designated first the Catholic Church as distinguished from all heretics and dissenters. But there were dissensions among the Catholics themselves; and it next became necessary to decide between them.

It was in Africa where the principal division existed, and Constantine gave his decision in favor of the church presided over by Cecilianus. And so rapidly were these questions precipitated upon the Emperor that it was less than four years from the edict of Milan before he was obliged to determine definitely who were entitled to its benefits. It will take some-

what longer to decide who are to be the beneficiaries of the religious legislation of this country. But it will be necessary to decide between the rival religious aspirants for political power. They can not be put aside. The State has lent itself to the Church, and must now become the arbiter to adjust the differences as they arise.

And additional legislation will be required in behalf of the Church. The advances will be insidious, but the demands will be pressed with unrelenting purpose and with ceaseless importunity. This conspiracy against the Republic, having achieved its first triumph, is not to be put down except by a general uprising of the people. We have been basely betrayed by agents selected for other purposes.

What makes the situation more serious and alarming is the fact, that the Supreme Court of the United States, on the 29th of February last, in the case of the Church of the Holy Trinity vs. the United States, by another Dred Scott decision, laid the foundation for religious legislation, by deciding, in effect, that the Christian religion is a national institution. As Chief Justice Taney went into a history of the country to show that it had been considered that colored people had no rights which white people were bound to respect, so Justice Brewer reviewed the history of the country for the purpose of showing that the propagation of the Christian religion was the principal factor in the settlement of the colonies and in the establishment of the State and Federal governments, and had become so interwoven with our political institutions as to become part and parcel thereof. Though Justice Brewer is not so bold in his utterances as was Judge Taney, yet the logical outcome of the decision is, that disbelievers in the Christian religion have no rights which believers are bound to respect.

We are astonished, and yet we have no right to be if the matter be philosophically considered. Both the Supreme Court decision and the legislation which legitimately followed it are but the development of a sentiment which has been cultivated with wonderful assiduity and success during the last ten or twelve years. The signal success of the movement illustrates, first, the superiority of organized over unorganized activity, and secondly, the advantage of a positive over a negative object in any social or political movement.

Those who were managing this campaign against the Government were thoroughly organized, while we were only imperfectly so; they were conducting an aggressive movement, while we were only opposing it. If the people become aroused to a sense of their danger, and there is now some indication of their so doing, they will see the necessity of organized effort in self-defense. In the reactionary movement which in that case will become general, the American Secular Union will be in the front ranks. It will have no quarrel with any other organization, but will work with them all, and hail with joy assistance from any quarter. We gladly recognize the fact that some religious societies and many clergymen throughout the country are taking a stand for civil and religious freedom. The Seventh-day Adventists especially, form a strong bulwark of defense against the encroachments of religious bigotry. The

AMERICAN SENTINEL, their organ in New York, is striking powerful blows in behalf of our free institutions. Not frightened at the thought of consorting with infidels, these people are side by side with us in this contest.

It is with them already, as it will soon be, perhaps, with us also, a life and death struggle. They, believing in the Bible, take it as it reads, and obey the command to observe the seventh day as the Sabbath. Holding the other injunction to be obligatory also, "Six days shalt thou labor and do all thy work," they labor on Sunday; not in a noisy or offensive way, but quietly on their farms or in their houses. But though living by themselves and disturbing no one, they are sought out, and even their own children made witnesses against them, in order to bring them to punishment for the great crime of working quietly on Sunday.

Especially is this the case in Tennessee, where they are tried, fined and imprisoned, and in punishment for their contumely in not paying their fines, they are sent out to work upon the road with the chain-gang. This in the nineteenth century, in this boasted land of liberty.

Why now for the first time during the hundred years that have elapsed since the formation of the Government, do the sticklers for Sunday holiness insist upon the aid of the civil power? Where do they find authority for such assistance? Have they discovered in the Constitution powers which have been hidden from all the statesmen, from Adams, Madison, and Jefferson down to the present time? . . .

The State has drawn the sword to the behest of the Church. Tell me not that the age of religious persecution has passed. It ceased for awhile, but will be revived, and is being revived under a revival of State religion. There are some who are hoodwinked into the supposition that this legislation of Congress is not intended to be religious, but only in aid of a civil institution; establishing Sunday as a rest-day only, without any reference to its religious character. And this in face of the fact that a United States senator for his argument, sent up to the secretary's desk a religious book, with the passage marked to be read, which declared the seventh day to be a holy day; leaving it to be inferred, that if the seventh day was a holy day for the Jews, it followed that the Americans might be forced by Congress to keep holy the first day. If this is not a religious movement, why is it headed by clergymen all over the land? When, before, in the history of the world, have the clergy shown so much interest in the working classes, and had so much anxiety lest they should do too much labor? We all know it is a religious movement. None know it better than those who are carrying it on. Senator Peffer said: "To-day we are engaged in a theological discussion concerning the observance of the first day of the week."

When the Sunday condition to the appropriation for the World's Fair was under discussion, then for the first time in the history of the Government, the national legislature sat gravely deliberating over a question of religion. The chaplain of the United States Senate, writing to the New York *Independent*, said: "During the debate you might have imagined yourself in a general council, or assembly, or synod, or conference." The Bible sent up with a passage marked to be read as the argument of a United States senator,

and the debate so conducted that one might imagine himself in a general council or synod of the Church, and yet not a religious question! It was a religious question and a religious law, passed in accordance with a decision of the Supreme Court, establishing a national religion. And yet "no union of Church and State was contemplated"! Oh, no! But sometimes there is a slip of the tongue and more is let out than the leaders authorize.

For instance at the ministerial Union, at Syracuse, New York, the Rev. Charles Ferguson said that "he believed in one organic church, of which the President of the United States should be the head, which church should take hold of every phase of American life."

The Rev. J. D. Sands, in a speech in Pittsburg, declared that "this grand, good action of Congress suggested to the Christian mind that if this may be done, so may other equally needful measures." "The Church is gaining power continually," said he, "and its voice will be heard much oftener in the future than in the past." And H. H. George, who had labored for months to secure this legislation, said: "I have learned that we hold the United States Senate in our hands."

Thus we stand to-day, facing a great revolution. The struggle is upon us. "Gentlemen may cry, 'Peace, Peace,' but there is no peace, the war is actually begun." We are in a great crisis—the work before us is too momentous to permit us to present any other than a united front to the cohorts of bigotry and superstition. Let us with calmness and in a fraternal spirit discuss the best mode of conducting the campaign, and when we have determined upon it, let us proceed to carry on the work with vigor and tenacity of purpose.

C. B. WAITE.

The American Theory of Government.

I HAVE read with interest the review of Judge Hammond's opinion in the King case, in one of the publications of the Religious Liberty Association. I want to express my hearty approval of the spirit, the truthfulness and the logic of the criticism of the opinion of the court.

Christianity is founded on the teachings of Christ and animated by his Spirit. Theology is only the opinions of men formulated into church creeds and confessions of faith. Theology is not Christianity. Christ being infallible, there must, of necessity, be a perfect unity in Christianity. The want of this unity in theology demonstrates the fact that theology is not Christianity. Those who assail the Bible assail it as interpreted in church creeds and confessions of faith, and assuming that theology is Christianity, the assault is made on theology in fact and only on Christianity in name. But the world, accepting the proposition assumed as true—that theology is Christianity—is easily misled and deceived. This is the fortress of skepticism and the misfortune of the cause of Christianity, and the sooner this truth is recognized and appreciated, the better it will be for all concerned. Church creeds had their origin in a civil and religious despotism, in which Church and State were united, and the power of the civil government was wielded to enforce the decrees of the council, which was assembled for the single purpose of enforcing the will of the

majority, regardless of the conscientious convictions of the minority. And with wonderful unanimity the churches have adhered to the beliefs formulated in this quasi-religious assembly, for nearly eighteen hundred years, in the face of all the facts and circumstances surrounding and influencing the action of the men who held the controlling power in the Council of Nice and succeeding councils of the Church. The duty of all men to reverence, if not worship, the Creator is recognized. But the Church is dogmatic. It demands that all men shall believe, and believe as the particular Church believes, or else stand debarred of all church privileges and denied the right to call themselves Christians. I am to believe something that somebody else believes, regardless of my own convictions, or I am not permitted to believe at all. This is slavery in its worst and most degrading form and is enforced in the name of Christianity. I believe that the constitution and laws of every country should embody the principles of Christianity and that this is essential to good government. But when a government undertakes to say what Christianity is and enforce its convictions as represented by the majority in the State or national legislative assembly, such government does not embody the fundamental principles of Christianity, which appealing to the consciences of men leave each and every one free to choose for himself.

I believe in what is known as the Christian Sabbath. This is my conviction and I do not suppose I will ever change my opinion on this question. Now, if I happen to stand with the majority to-day and demand the enactment of a law embodying my belief as to the Sabbath, and the time comes when I stand with the minority, and the majority holds that another day is the proper day to be kept as the Sabbath, and embody its belief in a penal statute, *what can I say?* This is the crucial test of the right or wrong of legislation on questions of this character. If I can not keep two days, but keep the one my conscience approves I am a criminal, and if I keep the one enforced by law I am a hypocrite; and if I can afford to keep the two days, in the keeping of one I am a hypocrite; so in any case I am forced into the position of being either a criminal or a hypocrite. This is the logic of the proposition that the Government has the right to legislate on questions of religious belief. This is a matter with which governments can not deal. It is violation of the underlying principles of our Government that all power is inherent in the people, and that all the powers of government are derivative. To suppose that the power of the Government is above the conscience of the people is to leave the Government nothing to rest upon as a foundation, and without recuperative force, for this must come from the people, and a people without liberty of conscience is a people without power.

It is an axiomatic truth with us that all just governments derive their power from the consent of the governed. This is pre-eminently the American idea of government, distinguishing it from all other governments in the world—ancient or modern.

If in the matter of civil government the public conscience is higher than the government, is it reasonable to be supposed that such a government is clothed with a

power to deal with questions of religious belief? To ask this question is to answer it. The truth is, the American theory of government—the separation of Church and State—necessarily involves the idea of the absolute freedom of the individual from governmental control in the matter of his or her religious belief. This is the American theory of government, and any departure is dangerous.

W. R. GILLENWATER.

Is It Real or Only Apparent Injustice?

In its issue of Dec. 16, 1892, the *Apostolic Guide*, published at Louisville, Ky., has the following:—

It is certainly to be deplored that a few Adventists in this great Republic, should, under the statute regulating the observance in Tennessee of the civil Sabbath, be forced to pay the fine attached to such violation of law. It does appear to outrage justice when for the violation of one law and that in no way affecting the offender's moral integrity, he must wear a ball and chain with negroes convicted of heinous crimes. This hardship assumes the most aggravated appearance, when, according to the Constitution of both Tennessee and the United States, the religious convictions of every man are to be respected and protected.

Does it only "appear" to outrage justice, when, for the violation of one law, and that in no way affecting the offender's moral integrity, he must wear a ball and chain with negroes convicted of heinous crimes? Is it not, indeed, an injustice to put men, who are acknowledged to be honest, upright citizens, in the chain-gang? This hardship does, indeed, assume "the most aggravated appearance, when, according to the Constitution of both Tennessee and the United States, the religious convictions of every man are to be respected and protected." But the day has passed when the rights of men are to be respected in this country. Ignominy has taken the place of respect, that is, to those who do not follow the majority in the keeping of Sunday. Freedom no longer reigns, only for the Sunday-keeper. Keeping Sunday is the test of good citizenship. A man may be ever so good, but if he does not keep the Sunday he is a disgrace to society, and is punished in the same way as those who have committed heinous crimes. Is this justice?

This language must sound strange to loyal Americans, but it is true, nevertheless. Freedom is gone. This is no longer a "land of the free," but a despotic land. The minority have no rights, or if they have, they are not respected. They must suffer because they follow the dictates of their own consciences; because they keep the Sabbath according to the fourth commandment. The State has no right to say how a man shall worship God. It cannot do this, for only God knoweth the heart, and he alone can judge in such matters.

But the *Guide* evidently justifies the State in passing Sunday laws, for it says further:—

The abolition of the Sabbath, or Lord's day, will abolish moral instruction. The abolition of moral instruction will ruin the State. The issue, therefore, resolves itself into the balancing of the injury inflicted upon a few men who hold to the observance of the Sabbath against that inflicted upon the whole State. *It is better for a few Adventists to suffer, than for the whole State to break to pieces by the complete desecration of the day.*

By "Sabbath, or Lord's day" the *Guide*, of course, means Sunday. Has the State anything to do with the teaching of morality? The State is a civil institution,

the Sabbath a religious. Can the State rightly pass laws compelling men to rest on the Sabbath? Or can it be rightly argued that because the State can not exist without moral instruction, therefore, laws must be passed to make men religious, and to compel them to rest on Sunday? Religion is a matter between man and his God, and not between man and the State. Jesus taught this when he was on earth, in the injunction, "Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Were not the apostles justified when they were brought before the rulers and refused to stop preaching Christ and him crucified when commanded to do so? Or the three Hebrews, years before that, when they refused to worship the image which Nebuchadnezzar had set up? If not, why did God deliver them from the burning fiery furnace? Would he have delivered them had they been doing wrong, something contrary to his will? Has God changed since then? Because man has set up a day in opposition to His Sabbath, and made a law compelling men to worship on that day and rest upon that day, and some refuse to obey, does God say it is right now to forsake his commandments and obey man any more than he did years ago?—I think not, for he is unchangeable.

It would be just as wrong to keep both the first and the seventh day, as it would have been for the three Hebrews to have formally worshiped the image of Nebuchadnezzar. The Adventists in Tennessee, as well as elsewhere, have a perfect right to work on Sunday so long as it does not interfere with the peace of others, and they are justified in the sight of God in doing so.

Sunday is not the Sabbath, and therefore if men choose to keep the seventh day and work on the first, they have a perfect right to do so. No man can, of right, compel them to rest on the first day as well as the seventh. Or even if Sunday were the Sabbath, the State would have no right to say that all must rest on that day because the Decalogue says so. As soon as the State interferes in such matters, persecution begins. It always has been so; it always will be so. It was that which brought about the persecution in the Dark Ages, when millions of martyrs were slain in all the cruelest ways that could be invented. It was that which brought about the Inquisition; and that same thing will come again if the State interferes in such matters, because human nature is the same now as then.

The *Guide* says: "It is better for a few Adventists to suffer than for the whole State to break to pieces by the complete desecration of the day." If this is true, then it was right for Caiaphas to say, when Christ was on the earth: "It is expedient for us that one man should die for the people, and that the whole nation perish not." But it is no wonder that the same thing should be said of the followers of Christ, for we find him saying in John 15:20, "If they have persecuted me, they will also persecute you."

Has the *Guide* an appropriate name? Apostolic! Did the apostles teach such things as this paper teaches? Would not a better, a more appropriate name, be "Pharisaic Guide?" The apostles entreated men to turn to the Lord. They did not use force. If the whole Nation were compelled by civil law to serve God,

there would not be one more true Christian than there is now. The State would have all its time taken up in punishing men, but it would make them no better; they would still do evil, for they could not help it. They are evil by nature and nothing short of the Spirit of God can change that nature. Why is it that men can not see this, and use the means that Christ and his apostles used, to bring men to God? It would be better to have a few *Christians*, than to have a whole Nation of hypocrites, for that is what a State-bolstered religion would make.

A. MALLETT.

A Blow at the Freedom of the Press.

UNDER the Constitution of the United States, as lately construed by the Supreme Court, Congress possesses the same despotic power of the *intellectual contents* of all communications, written or printed, open or under seal, which pass through the mail, that was exercised at the end of the middle ages in Europe.

In the judgment lately rendered in the freedom-of-the-press cases (*In re Rapiet*, *In re Dupre*, 143 U. S., 110-135), the first in which the rights of the press under the Federal Constitution were ever presented for adjudication, it was held that the limitation in the First Amendment, which expressly provides that "Congress shall make no law . . . abridging the freedom of speech or of the press," does not restrain the autocratic power of that body to look into the contents of all documents passing through the mail, and to exclude all, when the ideas which they seek to disseminate are "condemned by its judgment." The Federal Government has the right "to refuse the facilities for the distribution of matter deemed injurious by Congress to public morals;" it may decline "to become an agent in the circulation of printed matter which it regards as injurious to the people." Congress may refuse "to assist in the dissemination of matters condemned by its judgment, through the governmental agencies which it controls."

It is thus clearly and curtly declared that Congress may exclude from the mail every document, public or private, political, religious, or social, whenever the ideas or principles which it seeks to disseminate are "condemned by its judgment," "as injurious to the people." The only restriction that rests upon this newborn despotism is that Congress can not "prevent the transportation in other ways, as *merchandise*, of matter which it excludes from the mails." The court holds that the Constitution guarantees to the people no right whatever to disseminate their ideas through the only agency which Congress controls. It is one of the most remarkable episodes in our judicial history.

In the Constitutional Convention of 1787 no special limitation for guarding freedom of speech and of the press was inserted in the Constitution, simply because it was by the majority deemed unnecessary. But as soon as it was settled that amendments embodying a bill of rights were to be added, five States proposed, in as many different forms, the suggestion out of which grew the clause of the First Amendment, which expressly forbids Congress, by name, from making any law "abridging the freedom of speech or of the press." Thus was this vital provision set in the forefront of our national bill of rights.

The meaning of this provision was then

known to all men, even to the judges. It was understood as denying to Congress that kind of *political* censorship which had passed away from the Crown and the Parliament of England a century before; as denying to the judges that kind of *judicial* censorship which Mansfield had vainly struggled to uphold; and as a guarantee to every American citizen, so far as the Federal Government was concerned, of the right to speak or write what he pleased, subject only to the censorial power which resides in juries alone. . . .

If the decision lately made by the Supreme Court—to the effect that all communications may be arbitrarily excluded from the mail when the ideas they embrace are "deemed injurious by Congress to the public morals"—be a sound one, then at its next session Congress may amend the act against immoral literature by incorporating into it a black list of all the books and papers which have passed under the ban of its censorial judgment, and this may include the New Testament alongside of the works of Voltaire.—*North American Review*.

Should This Nation Be Baptized?

It has been decided by the Supreme Court of the United States that "this is a Christian Nation." But the decision does not alter the facts in the case as to the religious status of the country. To be a Christian is to be Christ-like—"If any man have not the Spirit of Christ he is none of his." Rom. 8:9. If this Nation, then, is not led and controlled in its corporate capacity by the Spirit of Christ it is not Christian except by a hypocritical profession.

Christ thus commands his followers: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15,16.

A theoretical belief is not what is here contemplated (even devils can exercise that, Jas. 2:19), but a belief that will appropriate Jesus as a Saviour from sin. See Matt. 1:21. Has this Nation done that? Then it ought to be baptized; for "he that believeth and is baptized shall be saved." But how shall the rite be administered to the Nation, and by whom? and what shall constitute the baptismal font? Suppose the Nation has only a theoretical belief, and refuses to be baptized? Then it would be a hypocrite, and would suffer the fate of the unbeliever.

What fitness would such a nation possess to make religious laws, and enforce them by the lash of civil process? It would be as Satan undertaking to govern the church of Christ. What right has any earthly nation to make and enforce religious laws? God has framed all the laws, and established all the usages necessary to govern his people, even in this world, and he is able without human interference to enforce them.

Millions of people in this country make no profession of Christianity at all; and, according to Christ's own teaching, only a small minority of those who do so profess are recognized by him as his own. See Matt. 7:13, 14; and Luke 13:23-27. But the Supreme Court of the United States has, unwittingly perhaps, undertaken to reverse the decision of the Son of God.

The Government has no more right to

attempt to enforce the law of God, or that of Christ, for the government of his church, than it has to do the same thing by the laws of Great Britain, France, or Russia; nor as much, for God and Christ are superior to this Government in the exercise of their divine jurisprudence, while the nations of the earth are only equals.

This Nation is not a Christian nation, and never will be, even though a majority of the people were to become Christian.

It is one of the nations that the devil promised to give the Son of God in exchange for one act of worship. See Matt. 4:8-10. But, lo! National Reformers have undertaken to bring about a state of things in this Nation that was rejected by the Son of God with a scathing rebuke. Let lovers of liberty rebuke it too.

A. SMITH.

Wisconsin's Position.

On January 17, Representative M. E. Burke, of Wisconsin, introduced into the Assembly of that State the following resolution:—

Joint Resolution in relation to the management of the World's Columbian Exposition on Sundays.

WHEREAS, By the provision of a statute recently enacted by the Congress of the United States, the American people and visitors from abroad are denied the right, and prevented from exercising the choice of visiting the World's Columbian Exposition, to be held at Chicago in 1893, on Sundays, and,

WHEREAS, said provision, in the opinion of a large and influential portion of the citizens of the State of Wisconsin, and surrounding States, does not serve, promote, or attain any public, private or individual purpose whatsoever, but on the contrary, is an unjust and unnecessary and unwarrantable interference with, and infringement upon, the personal right and privileges of free and law-abiding citizens, and that its enforcement will result in the exclusion of hundreds of thousands of laboring and business people in the northwest from the pleasures, instruction, and other benefits to be derived from an inspection of the many magnificent and instructive works of God and man, which will be displayed at said Exposition, and will also result in a financial loss thereto. Therefore, be it

Resolved by the Assembly, the Senate concurring, that it is the sense and desire of the legislature of the State of Wisconsin, that said World's Columbian Exposition, to be held in Chicago this year, be open for the admission of the public all days of the week, from its commencement until its close, under such regulation concerning the operation of machinery therein, on Sundays, as will not interfere with religious observance on Sunday by people living or worshipping in the immediate vicinity of said Exposition, and that our senators and representatives in Congress from this State are hereby requested and instructed to use every honorable means to secure the repeal of the Sunday-closing clause of said act of Congress, and be it further

Resolved, That the Governor and Secretary of State be, and they are hereby authorized and requested to, at once, transmit under their official signatures and the seal of the State one copy of these resolutions to each of our senators and representatives in Congress.

The resolution was adopted by the Assembly, thus making Wisconsin one of the first States to put itself on record as declaring in favor of Sunday opening.

Liberality stands out prominently as a characteristic throughout the resolution. The grounds taken for this action are not based upon religious reasons, but, rightly, because Sunday closing is an "infringement upon the personal rights and privileges of free and law-abiding citizens."

It is to be hoped that all the State legislatures will, on these grounds, express themselves in favor of Sunday opening.

B. G. WILKINSON.

Madison, Wis.

Do the religious laws of to-day foreshadow the persecutions of to-morrow?

NATIONAL Religious Liberty Association



DECLARATION OF PRINCIPLES.

We believe in the religion taught by Jesus Christ. We believe in temperance, and regard the liquor traffic as a curse to society.

We believe in supporting the civil government, and submitting to its authority.

We deny the right of any civil government to legislate on religious questions.

We believe it is the right, and should be the privilege, of every man to worship according to the dictates of his own conscience.

We also believe it to be our duty to use every lawful and honorable means to prevent religious legislation by the civil government; that we and our fellow-citizens may enjoy the inestimable blessings of both religious and civil liberty.

OFFICES:

43 BOND ST., NEW YORK CITY.
1225 T ST., N. W., WASHINGTON, D. C.
28 COLLEGE PLACE, CHICAGO, ILL.
12TH AND CASTRO STS., OAKLAND, CAL.
267 WEST MAIN ST., BATTLE CREEK, MICH.

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

28 College Place, Chicago, Ill., Jan. 23, 1893.

MR. D. W. MILLER,

Editor *Carriage World*,
Cincinnati, Ohio.

Dear Sir: Your letter of November 9 was duly received, and should have been answered ere this, and would have been but for the lack of time. The following quotation from your letter so frankly states your position, the dilemma into which it leads you, and your proposed remedy, that I will notice it briefly:—

You have overlooked the fact that the commandment simply enjoins six days of labor and one rest day to follow, but does not indicate what day of the week that rest day or sabbath, shall fall on. True, it is the seventh day following the six days of labor, but who shall determine what day of the week this Sabbath shall fall on? Manifestly the only way to secure the general observance of one day was to enact civil laws.

You claim this interferes with religious liberty. In other words, you would have every man choose his own day to suit his own religious views, and thus every man would have the *divine appointing* of his own sabbath. The utter impracticability of such a plan and the entire destruction of any sabbath at all is apparent to the feeblest intellect.

I have read many attempts to evade the plain requirements of the fourth commandment and at the same time establish a basis for Sunday laws, but I never before saw a statement of the case which so truthfully represented the position of the Sunday law advocate, and therefore so manifestly blind, weak, and wicked. I can not see how you can read these two paragraphs and fail to discover the fearful errors they contain. However, you may be honest in holding these views, and I shall therefore, kindly, yet with great plainness of speech, endeavor to convert you from the error of your way. To this end I will first quote the fourth commandment, as follows:—

Remember the Sabbath day to keep it holy.

Six days shalt thou labor and do all thy work:

But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

This commandment, spoken with the voice of God, which shook the earth, and written with God's own finger on tables of stone, you declare to be utterly useless except to make confusion unless amended by "civil laws."

This commandment, which is as definite as to

which day is the Sabbath as words can make it, you declare "does not indicate which day of the week this rest day or Sabbath shall fall on." Having accomplished, in your mind, the destruction of God's commandment, you very naturally cast about for material to make a sabbath of your own. In the utter confusion which follows, you cry out, "Who shall determine which day of the week the Sabbath shall fall on?" At length that hoary church weapon of the Dark Ages, "civil laws" so often employed to settle unknowable, unreasonable and un-Christian theological mysteries, resultant from a disregard of the plain command of God, appears in view, and with the air of a satisfied man, you exclaim, "manifestly the only way to secure the general observance of one day was to enact civil laws."

Do you not see that in this you charge God with commanding the observance of a Sabbath, under penalty of death, and then leaving men to guess which day of the week the Sabbath falls on? When thus left to themselves, you admit that utter confusion will follow, so much so that "the only way to secure the general observance of any day was to enact civil laws." You charge God with being the author of confusion, but Paul says "God is not the author of confusion."

You say the fourth commandment leaves every man free to choose his own sabbath, and then you immediately state that "the utter impracticability of such a plan and the entire destruction of any sabbath at all, is apparent to the feeblest intellect." In this you charge God with "utter impracticability," "the entire destruction of any sabbath," and with possessing an intellect feebler than the "feeblest intellect."

You say for "every man to choose his own day to suit his own religious views," would be to leave every man the divine appointing of his own sabbath," which course you declare would result in "the entire destruction of any sabbath." Since God, according to your views of his Sabbath commandment, has not decided which day of the week he desires observed as the Sabbath, who, I ask, shall decide? You answer, Not the individual, for that would leave every man free to "choose his own day to suit his own religious views." This you refuse to tolerate for a moment, since it would leave every man "the divine appointing of his own sabbath." If God has not divinely appointed any day as the Sabbath and the individual is not allowed to choose his own day to suit his own religious views, who shall do it for him? You answer, the civil government must have the "divine appointing" of the Sabbath.

This makes the State divine and is the view held by pagan Rome eighteen hundred years ago, against which Christ sent forth his disciples to battle, with the words, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." But the old pagan idea of government is not the American idea. The American idea is that the State, instead of being invested with divinity, by virtue of which it can interpret the divine will, create sabbaths, make and unmake gods for the people, is, itself, a creation "of the people, by the people, and for the people." The civil government has no more right to "divinely appoint" sabbath days and the manner of their observance, than to compel the people to be baptized.

That every man has a right to "choose his own day to suit his own religious views" is one of the pillars upon which the American Government rests. The historian, Bancroft, bears testimony to this truth in the following words: "No one thought of vindicating religion for the conscience of the individual until a voice in Judea . . . enjoined to render unto Cæsar only that which is Cæsar's. . . . Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea." No, friend Miller, your ideas of the relation of the individual to the State are es-

essentially pagan, and belong to the age of heathen oracles, human sacrifices, and wooden gods.

Again, let us examine your position from another point of view. You say the commandment "does not indicate what day of the week that rest day, or Sabbath, shall fall on." If the commandment does not indicate what day is the Sabbath, God intended it should not, and what right, then, have you to indicate which day is the Sabbath of the commandment by your "civil laws"? It is your place to obey God and not to legislate for him.

You declare that this commandment is indefinite, and that the "only way" to make it definite "is to enact civil laws." To show you the absurdity of your position, I will write these "civil laws" as an amendment to the commandment, as follows:

Provided that the expression "the seventh day is the Sabbath of the Lord thy God," and "the Lord . . . rested the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it," shall not be so construed as to teach that "the seventh day is the Sabbath of the Lord thy God," or that God "rested the seventh day," or that he "blessed the seventh day and hallowed it," but on the contrary, the expression "the seventh day is the Sabbath" and similar expressions, shall be so construed as to teach that the first day commonly called Sunday is the Sabbath in the meaning of this statute.

Provided further that all those who refuse to accept this interpretation of the fourth commandment, shall be placed in the chain-gang and worked on the common highway, until such time as they are willing to submit to this manifest meaning of the commandment.

When God gave this commandment with his own voice amid the awful grandeur of Sinai, he could have added this amendment if he had so desired, but the Word states, "These words the Lord spake unto all the assembly in the mount, out of the midst of the fire, of the cloud, and of the thick darkness with a great voice: and he added no more." And the reason why he added no more is, because he wanted no more added; for he says, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

Again hoping that you may see the absurdity of your position, I am

Your friend,

A. F. BALLENGER.

To the foregoing letter the following reply was received. It needs no comment. However, the reader is asked to examine the correspondence carefully, and note that the editor of the *Carriage World*, failing to find argument with which to silence his correspondent, yearns for the argument of the Dark Ages,— "some legal way whereby such seditious persons . . . could be restrained as dangerous to the welfare of the community and the public at large."

The reader will also notice that a defense of the divine law, as spoken by God himself, is regarded as "open defiance of law, both of God and men," and he who is loyal to the grand constitutional guarantee of religious liberty, bequeathed to us by such men as Washington, Jefferson, Madison, and Roger Williams, is to-day, according to the Sunday-law advocate, "a traitor at heart, plotting against the best interests of free America."

(A. F. BALLENGER)

Cincinnati, Ohio, Jan. 25, 1893.

MR. A. F. BALLENGER,
Chicago, Ill.

Dear Sir: Your letter of January 23rd, like the others, is a hodge-podge of inconsistencies. But it is not worth your while to try to convince me of the correctness of your views. You are trying to show simply, that there ought not to be any Sabbath at all. You are trying to prove that the Lord appointed Saturday as the Sabbath day, but you have most signally failed in doing it.

You have tried to prove that you have the right to disobey the laws of our country and to incite others to do so. You have failed to make a case. You have tried to show that you are interfered with in your religious freedom, but you have failed to show it.

You have tried to show that the most benignant government that men ever lived under is a despotic one, and because its laws can not be broken with impunity, and the bulwark of religious freedom in

this country,—our Sabbath laws,—destroyed, that you have a reason for branding it as equal in its spirit of darkness to that of the old Roman Empire.

You act as if you did not know that you are a traitor at heart, plotting against the best interests of free America. You talk about bigotry; but there is no bigot equal to yourself.

You talk about wickedness, but there is none equal to your open defiance of law, both of God and men.

You talk about "converting" men from error; you hypocrite, "first cast out the beam out of your own eye, then shall you see clearly to cast out the mote out of your brother's eye."

You have shown your ignorance about the commonest principles of government, religious toleration, and Christianity.

You quote my words and twist them to mean

contrary to their plain sense; you even falsify them. You do not wish to know the truth. You love darkness rather than light.

Your mind is warped and you can not discern between the good and the evil. You make God a liar, by misquoting scripture, and attaching meanings to it which no person in his right senses could possibly attach. The very crimes which you charge upon others, you are guilty of yourself in a magnified degree. There are but two excuses which can account for your attitude. You are either crazy or desperately wicked; and there ought to be some legal way whereby such seditious persons as you are could be restrained, as dangerous to the welfare of the community and the public at large.

Yours,
D. W. MILLER,
(Editor *Carriage World*.)

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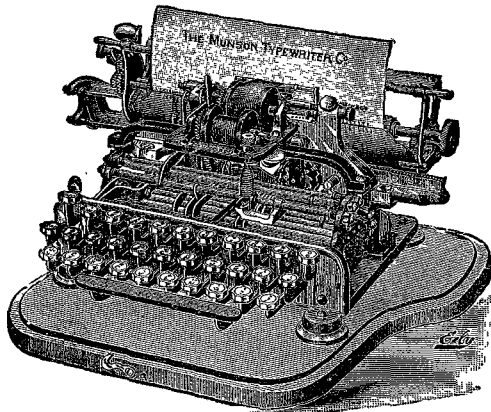
REFERENCES.

To whom it may concern:

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NEW YORK, FEBRUARY 9, 1893.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

ONLY the Author of religion can impose penalties upon irreligion. Human laws enforcing religion are inevitably unjust. Unjust laws necessarily breed anarchism. Sunday laws, with all other civil laws upon religion, are inequitable. Their attempted enforcement is very likely to breed civil disturbance. Among those whose financial interests are interfered with or social pleasures curtailed—whose sole interest at stake is a selfish one—opposition by violence is not at all unlikely. Those who think otherwise, or who doubt the probability of this do not understand human nature. Such demonstrations as that of the Sunday evening mob at Denver are not at all surprising, when unwarrantable laws are attempted to be enforced.

PARIS, Tenn., is seeking a historical reputation by the side of Salem, Mass. Read the letter on another page headed "The Tennessee Inquisition at Work." Consider what the continuance of such a course must logically result in. These Adventists obey the command of God, nothing more. They bring no harm to any one. The law under which they are persecuted is as contrary to the original principles of this government as it is opposed to the religion of Jesus Christ. Which shall yield? Which must yield? Will God ever give precedence to a human enactment? Will those who serve him and maintain the perpetuity of his law ever acknowledge a superior authority? Is it not time for the persecutors to stop and consider lest haply they be found even to fight against God.

A VERY acceptable communication comes to the SENTINEL from Tennessee this week, and is published elsewhere under the title, "The American Theory of Government." Such an expression as this is especially acceptable coming from a State where the courts seem, even more than elsewhere, dominated by religious precedent. There is one sentence in the letter of our correspondent of which perhaps he did not realize the full scope, where he says, "I believe that the Constitution and laws of every country should embody the fundamental principles of Christianity, and that this is essential to good government." What are some of these fundamental principles? To love God with all our heart and our neighbor as ourselves; to love our enemies; to for-

give those who trespass against us as we hope to be forgiven; to do unto all men as we would that they should do unto us. Is it not evident that here are principles which can not be applied in human law for the reason that they are the outward expression of an inward grace abiding in the individual heart.

Is it not true that good government can go no farther than exact justice and even-handed equity, while the fundamental principles of Christianity are as much above that as the heavens are above the earth, as God is higher than fallen man? Christ died to save sinners. That is the fundamental postulate of Christianity. Constitutions and laws can not embody the principles of Christianity any more than one drop of water which the chemist has condensed in his retort can contain the ocean.

THE *Republican* of Havre de Grace, Md., has the following sensible paragraph relative to the Sunday-closing contest:—

The Government of the United States is neither religious nor irreligious; it is non-sectarian, and purely secular. It has no right, acquired or otherwise, to regulate the conscience or meddle with the religious belief or unbelief of any citizen. We deny the constitutional, legal, or any right of Congress, to make a bargain with the World's Fair managers or anybody else, for either the opening or closing the World's Fair on Sunday. Congress has no more right to prescribe the religious observance of sabbaths or holy days than to order sacraments and to ordain creeds of faith.

That is sound. It is the whole question in a nut-shell; for, as the *Republican* also says, "It is not a question whether the closing of the gates on Sunday would be a monetary injury and loss to the working-man, or a boon to the theatres, dance houses and Sunday saloons; there can be no class distinction, as all citizens stand upon common ground in this respect, and demand Congress to repeal its illegal act in meddling with a religious controversy and inserting a religious proviso in the appropriation to the World's Fair."

It is not improbable that Kansas City, Mo., will shortly furnish an instance of a conflict between the civil law and the individual conscience. That city has a clause in its charter imposing a penalty of \$2.50 on every voter who, while a resident of that town, does not vote at any election. Last year 18,271 of its voters failed to perform their duty at the polls, and suit has been entered against one of them, B. T. Whipple, a prominent citizen, to make him pay for his neglect. At the end of the trial, if decided in favor of the city, other non-voters will be brought to court until the whole number have suffered the penalty for taking no part in the election. It seems very probable that in this large number, there will be found some who have conscientious scruples against voting. The Reformed Presbyterians very generally hold it as a sin to vote under our "godless" Constitution, and there are not a few individuals in other denominations who think it wrong to vote under existing conditions. The

situation will be highly interesting should the event prove that some of these non-voters are such because of conscientious conviction.

A JUDGE to whom a number of copies of the SENTINEL had been sent writes as follows to the one from whom he received the papers:—

Decatur, Ill., Dec. 19, 1892.

MR. GEO. TUTTLE,

Springfield, Ill.,

Dear Sir: Your favor of the 27th ult. came duly to hand as did also the papers. I took great interest in their perusal, for though not agreeing with all the matters promulgated, nevertheless I am in profound sympathy with the spirit of jealousy of encroachment of the civil power upon liberty of conscience, thought, and action in matters religious.

I can well understand how men may differ on these points, and I can also well understand how the sacredness of my own right of opinion and action rests on no higher or more secure ground than the right of my neighbor, and as a matter of unquestionable principle, so long as I cherish my own right I must vindicate that of my fellow, however he may differ with me. I regard the increasing watchfulness on this subject as eminently conservative and the duty of every lover of personal, religious liberty. I thank you for your courtesy,

Very respectfully,

If all judges were of the same opinion there would be in this country less religious legislation by judicial decisions than there is; principle and not precedent would govern our courts.

A GOOD deal is being said nowadays about the annexation of Canada, and the idea is quite popular; but some objection has been raised on account of the Province of Quebec, in which the Catholic Church, as an organized institution, still enjoys substantially the privileges and the predominance guaranteed to it by the treaty under which France ceded the province to England. With this fact as a basis, some of the newspapers have argued that if Canada were annexed to the United States it could only be done by stipulating for the abandonment of these privileges. To this the *Catholic Review* replies:—

But why? Certainly not for any reason in the Constitution of the United States, which merely declares that the "Congress shall make no law" for an establishment of religion, etc. There is nothing to forbid any State legislature setting up an established religion, and, in fact, as all the American world knows, or ought to know, New Hampshire is by its constitution a "Protestant State."

And New Hampshire is not the only State that has an established religion. The Granite State is Protestant by constitutional provision, while Pennsylvania and Tennessee, and some other States, are "Christian" by decree of their highest courts. Just what that means remains for the courts, or some other authority, to decide; but it will doubtless be decided in due time.

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WILLIAM H. MORRIS.

Now that Congress has gone beyond the Constitution on one point, for religion's sake, and has legislated to close the World's Fair on Sunday, it may, for the same reason, go beyond it on any or every point.

THE Congress of the United States had no right to put the Bible into its legislation and make it the basis of any legislative measure. The Constitution is the proper basis of congressional legislation, not the Bible. But the Constitution has been ignored and legislation had upon an assumed Biblical basis. To reach this the Constitution has been violated, the word of God has been blasphemed, and a statutory misinterpretation of a divine commandment has been had.

THE commandment says the seventh day is the Sabbath of the Lord; but in the face of this plain declaration the Senate of the United States has put its own interpretation upon that commandment, and has declared that the statement "the seventh day is the Sabbath" means "the first day of the week, commonly called Sunday." Thus the Congress of the United States has taken the fourth commandment from the Bible and put it into its legislation, and has put its own interpretation upon the divine statute.

IF Congress can do this in one case, can interpret the Bible in one point, it can do it in any case; it can interpret the Bible on every point. When Congress went beyond the Constitution in this, as it did, it put itself and the Government in line with all the Church and State governments that have ever been, and assumed to itself to be the interpreter of the Bible for all the people in the land, and for all who come into the land. More than that, it not only assumed to itself the right and

the authority to interpret and enforce divine law as such, but in doing that it put the stamp of its legislative approval upon a given religious and doctrinal belief. It made an adherence to that belief and observance distinctively necessary to citizenship under this Government. It built a surer foundation for that line of judicial precedent in religious law for which there has never heretofore been any adequate basis.

THIS is not strictly an adequate basis, but it will no doubt be accepted as such, in connection with the Supreme Court decision that this is a "Christian Nation." It may be that the Supreme Court will be called upon during the coming year to state its position upon this definitely, and not in general terms. This may be brought about through the question of State rights, as to whether Congress has any jurisdiction within the municipality of Chicago by which it may enforce the Sunday-closing proviso, or lay any penalty for its non-observance. It may come through an appeal from the lower courts of some case brought under a religious statute or judicial precedent. However it may come it is not probable that the Supreme Court can long avoid the responsibility of defining directly the position which it has taken in the case of the Church of the Holy Trinity of New York. When that point is reached the Supreme Court will face an awkward alternative. It will be necessary either to antagonize openly the First Amendment to the Constitution, and indirectly the Tenth Amendment by assuming for Congress powers which have not been granted to it; or the opinion of Justice Brewer that this is a "Christian Nation," and in which the entire bench concurred, will have to be overruled.

THE possibilities, rather even the probabilities, of the continuance of the Sunday-closing contest as regards the World's Fair,—and of appeal to the highest court of Sunday-law cases on their merits,—are fraught with much that is uncomfortable to the occupants of the Supreme Bench. Congress took the fatal step in haste last session. In shame at the position in which it finds itself and in fear of the Church party it refuses now to retrace its

steps, or even consider the propriety of so doing. When the Supreme Court is put in a similar position what will be its attitude? Will it refuse to review or antagonize the Brewer decision and allow this revolution to take its course?

The Tennessee Prosecutions for Sunday Labor.

THE past week has been an eventful one in the history of the "Adventist cases," as they are familiarly called in Paris, even the Attorney-General using that term when addressing the Court.

Prior to last summer, about five thousand dollars had been spent in this State in defending persons accused of nuisance by violation of the Sunday laws; but apparently nothing was accomplished; and in the cases of last summer, practically no defense was made. The defendants simply made a statement to the Court that they were conscientious in working on Sunday, believing that they had a constitutional and God-given right to do so. They were, however, convicted, and upon refusal to pay the fine and costs, amounting in each case to about twenty-five dollars, were imprisoned in the county jail and required to work upon the streets in the chain-gang with several negroes convicted for larceny and other offenses against the State.

The facts just stated, coming to the knowledge of Prof. Jas. T. Ringgold, a member of the Baltimore Bar and Professor of Law in the Baltimore University, that gentleman proposed to the National Religious Liberty Association, through whose publications he had learned the facts, that if he were permitted to do so, he would appear and defend the persecuted men in the present cases. His kind offer was accepted both by the association and by the several defendants, and in order to afford Professor Ringgold every facility possible, Mr. W. L. Carter, of the bar of this place, was employed to assist him in the defense.

At this stage of the proceedings, Ex-Senator Tolley, of this State, appeared upon the scene, having been attracted by the notoriety of the "Adventist cases," and by his interest in the principle involved. The ex-senator, who, by the way, is a Primitive Baptist, proposed that

his friend, Ex-Governor Porter, formerly judge of this judicial circuit and subsequently chief magistrate of the State, should also be brought into the case. Some doubt was expressed as to the possibility of securing the services of Judge Porter, but when asked if he would appear as counsel in behalf of the persecuted men, he not only consented, but, like Professor Ringgold, proposed to give his services freely because of his interest in the cases, his respect for the parties interested, and for the sake of the principle involved.

In an interview given to a reporter of the *Memphis Commercial*, and published in that paper on the 3rd inst., Governor Porter said:—

My consent to take part in defending these cases is not based upon any sympathy with the peculiar tenets of the denomination to which these defendants belong, but is simply due to my desire to vindicate the rights and liberties of all citizens in our State. I believe that the action of our courts with reference to this question of compulsory Sunday idleness has hitherto been in contravention of the principles of American liberty, as well as contrary to the expressed provision of the constitution of our State, according to my construction of it in regard to religious equality, and I am gratified to have the opportunity of doing what I can to reverse that action in the interest of humanity and of true liberty, as I understand it. I have always understood that these people are peaceable and law-abiding citizens, and I have yet to learn that the acts for which they are indicted have injured or discommoded their fellow-citizens in any way, or interfered in the slightest with any substantial rights of others. Regarding them as I do, as the representatives of a great principle, apart altogether from the religious aspects of their belief or their conduct, I have no hesitation in saying that I sincerely hope that they will successfully emerge from their present legal difficulty.

Upon examination, the attorneys found that several of the indictments were defective. These, six in number, were quashed by the court upon motion. This left but two cases for trial at this term; and, at this writing, only one of these has been disposed of, namely that of W. D. Dortch, described in the indictment as "Billy Dortch." This case was taken up on the third instant and resulted in a verdict of acquittal, without the jury leaving their seats.

It was proved in Mr. Dortch's case that he had worked on two separate and distinct Sundays. On one occasion he was seen, by two witnesses, working in his garden, and on another, he was seen, by one witness, "piling chunks" in a clearing on the back part of his farm. The Attorney-General made a desperate effort to prove that it was the custom of the defendant to work on Sunday, even going so far as to subpoena and attempt to put upon the stand, Mr. Dortch's own son, a boy of only ten years of age. But this, Judge Swiggart would not permit.

In his plea to the jury, the Attorney-General made an effort to appeal to their religious prejudices, but upon objection, the Judge instructed him to confine his remarks to the record. This left him with but little to say and not in first-class humor for saying it; nevertheless he continued for several minutes pleading for a verdict of conviction, which he insisted the jury must bring in or else violate their oath.

The charge of the Judge was very fair, and so was destructive to all the hopes of the prosecution; and at its conclusion the Attorney-General abandoned the case, saying that the State would consent to an acquittal, and so, with the consent of the jury, the Judge at once entered a verdict of not guilty, and the case was at an end.

The attorneys are very anxious to take

one case to the Supreme Court, feeling confident that a favorable termination can be reached there; and so have proposed to submit the remaining case upon a statement of facts, covering all the salient points at issue. It is probable, however, that the Attorney-General, who is more of a politician than a lawyer, will not agree to such a presentation as will get the facts fairly before the court of last resort, and that no appeal can be made to the Supreme Court at this time, as he has it in his power to refuse to try the remaining case at this term of court.

Public sentiment has changed a good deal in this county since the trials last summer. The attitude assumed toward "Adventist cases" by such men as Professor Ringgold, Ex-Senator Tolley, and Ex-Governor Porter has set people to thinking, and while bigotry and intolerance still live here they are becoming ashamed and are found hiding under various subterfuges.

Judge Swiggart has evidently grown tired of having his court turned into a religious inquisition, and while his view of the law and his understanding of the decision of the Supreme Court compel him to lend himself to some extent to persecution for conscience' sake, there is small room to doubt that he has no sympathy for the persecution and that he would be heartily glad to see the court of last resort reverse its own decision in the Parker case, thus leaving him free to order a discontinuance of the proceedings against the Adventists in his district. More details and farther interesting facts will be given in future letters.

C. P. B.

Paris, Tenn.

To Try the Case upon Its Merits.

A CORRESPONDENT for the *Memphis Commercial*, at the Seventh-day Adventist trials at Paris, Tenn., publishes an interview had previous to the calling of the cases, with Professor James T. Ringgold, who was there for the purpose of taking part in the defense. Mr. Ringgold is a member of the Baltimore Bar and lecturer in the Baltimore Law School. This is what Mr. Ringgold said:—

"I suppose you want me to tell you how I came to be here, and what I expect to do. I have taken considerable interest for a number of years in the Sunday law question, and through a work on that subject which I recently wrote, I became acquainted with the National Religious Liberty Association, which I found to be composed largely of 'Seventh-Day Adventists.' As the association and myself had a warm joint interest in the cause of religious liberty, we have ever since been in correspondence. When I learned of the proceedings against the Seventh-day Adventists in this county, which are similar to those to which our Hebrew fellow-citizens are occasionally subjected in Maryland, I at once wrote to the secretary of the National Religious Liberty Association, stating that if I could be of any service whatever in defending these men, it would give me pleasure to volunteer my time and labor in the good cause. My proposition was accepted, and that is how I happen to be on the ground. You will understand, therefore, that my concern in the matter is by no means that of mere counsel, but that of a citizen who believes that there is an issue at stake in all such

cases as these, irrespective altogether of their results, so far as the individuals are concerned. With this idea I have persuaded my friends to allow me to exhaust every legal resource in their favor, and have associated myself with W. L. Carter of your bar. I may add that the statement which has appeared in a number of papers to the effect that Hon. Robert G. Ingersoll and Hon. Don M. Dickinson have been retained for the defense in these cases is a mistake.

"Of course this is not the time to detail any of the points which Mr. Carter and I propose to argue, either before the court or the jury, but I have no objection to telling you that we rest our confidence of winning our cases largely upon an expression which was used by Judge Swiggart in a previous case of similar character. The learned judge is reported to have declared that he intended to have the laws 'strictly enforced.' This is just what we desire, and all that we desire. We shall make no captious objections at any stage, nor will we contend for delay for its own sake. We shall proceed on the assumption that in order that a criminal law shall be 'strictly enforced' it is necessary at every point that the strictness shall be exercised in favor of the accused and not against him. If we can show to the satisfaction of the learned judge that there is a reasonable doubt as to any one single proposition of law growing out of these cases we shall urge upon him that the strict enforcement of the law requires him to give us the benefit of that doubt just as much as its strict enforcement will require that the jury, if we ever get to the jury, shall give us the benefit of every reasonable doubt as to the facts. I may say that we are satisfied that we shall not get to the jury, if the learned judge will favor us with that strict construction of the law for which we shall contend. The reputation of Judge Swiggart is a sufficient guaranty that his rulings will be conscientious, and our endeavor will be to see that they cover every possible point, not only in order that we have the benefit of all the law that there is for us, but also in order that we may know precisely where we stand for the future. Our strength is that many of what we believe to be our strongest points do not appear to have been seriously argued or explicitly decided in previous cases, either by the learned judge of this circuit or the courts of last resort in Tennessee. In fact, it would be hard to find a case anywhere in which the merits of the Sunday law question have been thoroughly and exhaustively elucidated."

"I understand from what you tell me, Mr. Ringgold, that you are not, yourself, a member of the Seventh-day Adventist denomination?"

"No, I am not. I am a communicant in the Episcopal Church, but while my denomination has special religious services on Sunday, just as it has on Christmas day, Ash Wednesday, Good Friday, Ascension day, the forty days of Lent, and on many saints' days, I am not aware of anything in its doctrine or discipline which either requires or justifies the use of the police power of the State to compel any one, either within or outside of its pale, to observe a different line of conduct on Sunday, or on any other of the days which it especially honors, from the line of conduct which he observes on any other day. This being the case, I understand that I am as free to advocate the absolute

equality of all religions and of no religion before the civil law as is a Seventh-day Adventist. This is the cause in which I am so deeply interested, and this interest is the cause of my being in Paris at present. I want to say, also, that to my interest in the principle at stake there has of late been added a daily increasing personal interest in my clients. I have been, for some time past, studying the peculiar doctrines of the Seventh-day Adventists, as well as making acquaintances among them, and I do not hesitate to say that I regard them as the most remarkable and interesting set of people in the United States to-day. I have been fairly astounded by the combination which I find in them of intense zeal and absolute toleration. They have given the lie to the philosophy of all the ages, which has always been agreed upon the proposition that toleration can only co-exist with indifference. And they have done more than this. They have elevated toleration from a mild virtue of self-control to the position of a leading and fundamental Christian duty. Incredible as it may sound, they believe in and act upon the theory that there can be no true religion without the absolute divorcement of religious and civil influences. This is a doctrine which has never before been enunciated since it was first given to the world by the Founder of Christianity—that is to say, never officially enunciated by any organization of Christians, so far, at least, as I am aware.

“There is another thing about these people which connects them remarkably with the Christians of the first era and distinguishes them as sharply as anything well could do from the average Christian of these days. This is their willingness to suffer for opinion's sake. Perhaps this contributes even more than their orderly, clean, and upright manner of life to make them valuable citizens just now. They are history makers, just as were the first Christian martyrs. It was by bringing out the rancor and cruelty of the Roman Government that the Christians destroyed pagan intolerance. It can only be through such men as these Seventh-day Adventists that the inhumanity, bigotry and unchristianity, which inspires all Sunday laws can be forced upon the attention of the people of the United States. I believe that these men will ultimately prove the instruments by which this survival of the union of Church and State will be rooted out of every American commonwealth, and I will further say that if this should prove to be the case, they will have done more for the service of humanity and for the glory and welfare of our country, than the greatest philanthropist, statesman or soldier that ever lived. I am far from attaining to their standard of life, and I do not profess to decide controverted points of doctrine between them and other denominations, but I am proud to be associated with them in the humblest capacity in the fulfillment of this which I believe to be their mission. Men are rarer than is generally supposed, and these are men, and I am glad to be among them.”

A Word to the General Assembly of Tennessee.

[This earnest and well-timed appeal to the General Assembly of Tennessee is reprinted from the *Sabbath Recorder*, where it is credited to the *Cottage Pulpit*, of Nashville, Tenn.]

THE legislature of Tennessee will be in session here in our beautiful capitol

building when this number of the *Cottage Pulpit* reaches some of our more distant readers. As a whole month will intervene before we shall have another chance to speak to these honored representatives of the people of our State, and they will then be far along in their ninety-day's biennial session, we want to ask a hearing of their clemency upon subjects in which, as a citizen, as a man, and as a servant of God, we feel a profound interest.

There are two questions, of a religious or semi-religious aspect, both of them, that ought to have attention before this august assembly of a State's legislators. One is the lifting of Tennessee's sovereign arm as an incorporated part of the American Nation in a withering rebuke of the Russian persecution of the Jews; and this can be done through proper instruction of our senators and request of our representatives in Congress. This is all we shall say now upon this question. The companion of this in our estimation, only as much more pressing as it is nearer home—at our own door, in fact—is the Sabbath question, as it will, or ought to, come before them in the case of the wicked persecution of certain harmless and useful men, women and children, citizens of Tennessee, resident in the county of Henry. It will be for this legislature and these honorable, and we hope God-fearing men, whom the favor and confidence of their fellow-citizens have sent here to legislate for the commonwealth, to say, whether they endorse that Henry County inquisition or not. It will be for them to purge the State's escutcheon of the stain that these wicked persecutors of good citizens under a form of law have brought upon it, or, by failing to do so, deepen the spot of infamy until honest men traveling abroad will be ashamed to own that they belong to Tennessee.

It is to be hoped that there will not be wanting a wise and patriotic statesman in each branch of our legislature who will make it his especial care to prepare and bring forward a proper bill, providing for the repeal of all laws or parts of laws upon our statute-book under color of which any man's religious belief can be made the occasion of his arrest, fine, or imprisonment, to gratify the religious prejudices and petty spite of that majority in a neighborhood or county to whom the said religious belief may chance to be objectionable. You owe it, gentlemen of the Tennessee General Assembly—let us say it in all earnestness and respect—you owe it to the Constitution of your country, and to the spirit of its framers, to the genius of this enlightened age, and to your solemn oaths as now entrusted with the power to make, amend, or annul the laws of your State (that, under the instrument of its own organic being, is required to be in accord with and under obedience to our great national Constitution, which as you all well know forbids the passage of any law that interferes with freedom of conscience in the practice of a man's religion), you owe it to the truth of God and the voice of the very consciences that he has put within you, to do the thing suggested, and to act promptly and without delay. The eyes of men of correct principles, of proper sense of justice under American law, are upon you, to see what you are going to do about the business; for it is a matter in which every real Christian, every true patriot, every man in fact whose heart has not, from long

disuse of its better instincts, dwindled down to the dimensions of a peanut, is interested; for it is a matter patent to everybody that, under color of statutory law in Tennessee men have been, and are now being, deprived of their liberty because in the exercise of their religious convictions, they, after keeping the seventh day holy according to the law of God, work on the first day of the week, commonly called Sunday, without disturbing others, either individuals or congregations, in their Sunday-rest or their worship on that day.

You well know, gentlemen of the Legislature, that such a use of the law protecting worshiping assemblies as that made of it in these cases was never contemplated by its framers, or if by any jesuitical design so intended to be used against the few but good Christian people of the country who were then known as keepers of the seventh day Sabbath, the statute was void from the beginning as plainly at variance with the spirit and letter of the amendment to the Constitution of the United States on the subject of religious liberty.

Allow us to suggest that, inasmuch as malicious persecution is, if we mistake not, and ought to be, a felony in any and every properly regulated legal system, you would do yourselves honor if you would frame a statute fully covering the case of those wicked religious bigots of Henry County, who are said to boast that they will drive the keepers of the seventh-day Sabbath out of the country. If you could by some legal enactment stop the mouths of all such disturbers of the peace of their inoffensive neighbors who are in every respect better than their persecutors, but are greatly in the minority, you would be doing a good thing. Is not a man's religious liberty dear to him; yea, as dear as his life? If, then, a threat against a man's life is a punishable offense, should not the penal code take some cognizance of the other? If under ordinary circumstances a malicious persecutor is the meanest creature that a court of justice is ever called to deal with and punish, how the color of such a character darkens into midnight hues, when from the private individual it becomes, of course only in the name, a Methodist or Baptist, Presbyterian or Christian, or a combination of such, who, to show his zeal for his sect, puts his weak and unpopular brother of another sect “in durance vile,” simply because he hates him, and has the legal machinery of his country under his spiteful fingers, and can do it! Can't you stop this thing, gentlemen of the legislature? Surely it is the province of the true gentleman wherever he is placed to be the protector of the weak, and the righter of the wronged.

It has been recommended that March 5, be set apart by all denominations as a day for considering in the Sunday-schools and pulpits, the question of Sunday closing.

The *Christian Patriot* heads its review of the lesson for the day thus:—

SUNDAY LAWS.

March 5, 1893.—Keeping the Sabbath.

LESSON—Nehemiah 13: 15-22.
GOLDEN TEXT—Exodus 20: 8. Remember the Sabbath day to keep it holy.

The lesson relates chiefly to the prohibition of Sabbath work by the civil authority, by law. Sunday, since the resurrection of Christ, is the Sabbath. The adult Bible class which can keep from considering Sunday laws while studying this lesson must have a queer teacher.

Certainly, and still queerer pupils!

Extract from Address of A. T. Jones
Before the House Committee on
World's Fair for Repeal of
Sunday Legislation.

THREE distinct considerations in the Constitution of the United States forbid Congress to touch this question. The first is well defined by George Bancroft in a letter which he wrote to Dr. Philip Schaff, August 30, 1887, which reads as follows:—

My Dear Dr. Schaff: I have yours of the 12th. By the Constitution no power is held by Congress except such as shall have been granted to it. Congress, therefore from the beginning, was as much without the power to make a law respecting the establishment of religion as it is now after the amendment has been passed. The power had not been granted, and therefore did not exist, for Congress has no powers except such as are granted; but a feeling has got abroad that there should have been a bill of Rights, and therefore to satisfy the craving, a series of articles were framed in the nature of a bill of Rights, not because such a declaration was needed, but because the people wished to see certain principles distinctly put forward as a part of the Constitution. The First Amendment, so far as it relates to an establishment of religion, was proposed without passion, accepted in the several States without passion, and so found its place as the opening words of the amendments in the quietest manner possible.

GEORGE BANCROFT.

This is shown by the Tenth Amendment to the Constitution which says that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." As no power has been granted to Congress on the subject of religion, *that* is reserved to the States or to the people. That is where we ask that this should be left,—just where the Constitution has left it. It is a question reserved to the States. It is for the State of Illinois alone, so far as any State can have anything to say upon the subject, to say whether the Fair shall be opened or shut on Sunday. If the State of Illinois should not say anything on the subject, it is still left with the people. It is for the people, in their own capacity as such, to act as they please in the matter, without any interference or dictation by Congress.

Not only is that so on that point, but if the Constitution had not said a word on the subject of religion, there would have been no power in Congress to touch this question. But the people have spoken; the Constitution has spoken, and denied the right of the United States Government to touch the question, and has reserved that right to the States or to the people. Not only did it do that, but it went further, and actually prohibited the Government of the United States from touching the question. This lack of power would have been complete and total without the prohibition, because the powers not delegated are reserved. But they went further, and not only reserved this power, but expressly prohibited Congress from exercising it. It is trebly unconstitutional for Congress to touch the question. It was so at the beginning of the Government, and this is why we insist that this legislation shall be undone, and it be left where the Constitution has left it,—to the States or to the people.

Mr. Houk,—a member of the Committee,—The language of the Constitution, I believe, is that Congress shall make no law respecting the establishment of religion.

Mr. Jones,—I was going to follow this question a little further, and notice that amendment. The amendment does not read as it is often misquoted, "Congress

shall make no law respecting the establishment of religion;" but "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." There are two meanings in this clause. When the Constitution was made, all that it said upon this subject was that "no religious test shall ever be required as a qualification to any office or public trust under the United States." Some of the States had established religions at the time; I think all except Virginia. Virginia had released herself in a campaign directly touching this question. The first part of the clause was intended to prohibit Congress from making any law respecting any of those religions which were established already in those States, and the second part of the clause prohibits Congress from touching the subject of religion on its own part, in any way. In the State of Virginia, from 1776—with the exception of the interval when the war was the highest,—to December 26, 1787, there was a campaign conducted over the same question that is now involved in this legislation. The English Church was the established church in Virginia, and the Presbyterians, and Quakers, and the Baptists sent a memorial to the General Assembly of Virginia, asking that as the Colonies had declared themselves free and independent of British rule in civil things, so the State of Virginia should declare itself free from British rule in religious things, and that they should not be taxed to support a religion which they did not believe, nor even any religion which they did believe. And the English Church was disestablished. Then a movement was made to establish the Christian religion, and legislate in favor of the Christian religion, by passing a bill establishing a provision for teachers of that religion. Madison and Jefferson took the opposition to that bill, and by vigorous efforts, defeated it, and in its place secured the passage of a bill establishing religious freedom in Virginia, which is the model of all the State Constitutions from that day to this, on the subject of religion and the State.

Now then, that campaign in Virginia against the establishment of the Christian religion there, embodied the same principle that is involved in this legislation of to-day, and as that was distinctly shut out, so we ask that this shall be also, and Congress put the Government back to the place where it was before and where it belongs. Madison went right out of that campaign into the convention which formed the Constitution of the United States, and carried with him into that convention the principles which he had advocated in that campaign, and put those principles into the United States Constitution; and the intention of all was, and is, that Congress shall have nothing at all to do with the subject of religion or religious observances.

Washington in 1797, made a treaty with Tripoli, which explicitly declared that "the Government of the United States is not in any sense founded upon the Christian religion." And when Congress has legislated upon this question with direct reference to the Christian religion, therein again it has gone contrary to the express intent of those who made the Constitution and established the supreme law, as expressed in their own words. And for this reason we ask that the thing shall be undone, and Congress put the Government right back where it was before that legis-

lation was established, and leave the question where it belongs.

The Constitution prohibits this legislation; and when the Constitution prohibits it, then ought not the legislation to be undone?

Extract from the Speech of Mayor
Washburne Before the House
Committee.

MR. CHAIRMAN and Gentlemen of the Committee: I was but recently notified that I might be called upon to speak before this committee. The subject is one of such vast interest, touching as it does the welfare of nine-tenths of our population, I do not feel at liberty to decline to speak for want of proper preparation. The issue now raised, in order that it may be intelligently settled, must be clearly drawn and distinctly understood. It is not a question of abstract right or wrong, it is a question touching the absolute right of a vast majority of our entire population, now numbering over sixty millions of people, to enjoy the benefits of this great international Exposition.

It is also a question whether the Government of the United States will keep its faith with the nations of the world of all races and religions, which is contained in the invitation to join with us in this great international Exposition.

The preamble of the act of Congress passed April 25, 1890, creating the World's Columbian Exposition says: "Whereas such an exhibition should be of a national and international character so that not only the people of our Union and this continent, but those of all nations as well can participate, and should therefore have the sanction of the United States, therefore be it enacted, etc."

When your honorable body used the words, "the people of our Union," nothing less was meant, nor can these words be made to cover less than the entire people, and if it be our entire people for whom this exhibition has been created you must so legislate as to benefit a majority of those for whom you created this enterprise. You should not now legislate so as to deprive a majority of its benefits. If you legislate in favor of ten millions of those who protest against a Sunday opening, although they may be more numerous in this capital, and their voices may be the loudest in demands, you will not have complied with your obligations and the assurances you have held out, nor met the demands of the less noisy but more numerous fifty millions of people.

Moreover this Exhibition created by Congress is in the act of its creation declared to be of international character "so that not only the people of our Nation and this continent, but those of all nations as well can participate." This Exhibition is to be the work of all the peoples of every race and creed. The Mohammedan, and Hindoo, the people of China and Japan, all of whom know nothing of our Sabbath, the Jews who observe another day, the peoples of Europe who regard Sunday as a day of recreation, people without creed or religion as well as people of every creed and religion, will participate in this Exposition. To keep our faith with all these people, this Exposition must be managed and conducted in all respects as near as may be upon a common ground upon which all may come together.

It is not Christian nations or people that you have invited but all nations,

and it is because all the nations and peoples of the earth are asked to participate that you have declared that this Fair ought to have the sanction of the United States. I submit that good faith requires that the religious views, whether of a part or the whole of our people, in regard to Sunday observance or otherwise, should not be obtruded into the conduct of this Fair and upon the nations thus invited to participate by any act of our own national Government.

Another branch of this question touches possibly a constitutional principle. If the demand be that which is commonly accepted as the demand, that the World's Columbian Exposition shall be closed upon the first day of the week, commonly called Sunday, in order to testify to the world that this Nation as a Government recognizes the Christian religion as the religion of the land, if this be the ground upon which the closing of this Exposition is demanded, it is not justified by the principles of our Constitution.

The Constitution of the United States framed by those whose wisdom has never yet been questioned, provided in Article 1, that Congress shall make no law respecting an establishment of religion. The fathers of our Constitution appreciated too well the evils and abuses that might result from permitting the Congress of the United States to legislate at all upon matters of religion, or the observance thereof, or upon any question involving the religious beliefs of our people. They were descendants of a heroic people who had been persecuted and driven from the lands of their birth by such abuses of the functions of government. Our Constitution contemplates that so far as Federal legislation is concerned, religious beliefs and religious observances, as well with respect to days as to doctrines, shall be left untouched. You might as well impose upon the management of this Exposition the condition that a Jew, or a Hindoo, or Buddhist, or heathen, should be barred from its gates, as to say that the day of the week which is regarded as the Sabbath by a few of the people who are asked to participate should be observed. One is no less a violation of the spirit of the prohibition of the Constitution with respect to the powers of Congress than the other. If Congress is prohibited by the Constitution from making any law respecting an establishment of religion, if it could not properly impose conditions as to religious creeds or the observance of religious rites or ceremonies, it is, I submit, equally improper in any law to designate any day, season or time, and to compel its observance in obedience to any religion or creed. This would clearly establish a religion by Federal laws. And when you are asked to compel this Fair to close upon the first day of every week in order to recognize the Christian Sabbath, and in obedience to that religion, you are asked to do that which plainly violates the spirit of the Constitution of the United States. This would then be done in national obedience to, and national observance of, a religion. And if you can not close the Fair on Sunday on this ground, namely, as an act of national obedience to, and observance of, a religion which shall thus be recognized and followed in federal law making,—upon what grounds and for what reasons can you shut its gates in the face of fifty millions of our own people and of participating nations who do not know our Sunday,

who now demand that it shall be opened? I am only asking of you that the spirit of our Constitution—that the welfare and wishes of a large majority of our common people—that good faith to the nations of this world, be considered and observed.

A Candid Statement from the "Political Dissenter."

In its issue of February 1, the *Political Dissenter* says this, editorially:—

The opponents of the act of Congress making the closing of the World's Fair on the Sabbath a condition of the national appropriation for its support, appeal to the Constitution of the United States against that enactment. And this appeal is likely to prove the most effectual method of defeating the operation of that law.

It is altogether probable, as we have noted elsewhere, that the Illinois legislature will put itself in direct opposition to Congress by enacting a bill authorizing the keeping of the Fair open on the Sabbath. The general ground for such a State enactment in antagonism to the act of Congress will be that by the very nature of our national Constitution Congress is forbidden to legislate on any subject touching religion. The fathers, it is maintained, framed for the Nation a fundamental law putting all religions on a level, so far as national action is concerned, and leaving the matter of religion entirely to the States. The act of Congress closing the World's Fair on the Sabbath will therefore be held to be unconstitutional, in that it legislates on a matter of religion at all, and specially in that it legislates on such a subject in respect to a Fair to be held within the territory of the State of Illinois.

This will at least afford opportunity for the legislature of Illinois to pass its own act authorizing the opening of the Fair on the Sabbath. The directors of the Fair will not be slow to avail themselves of such State authority, in the face of any national opposition. By shrewd legal tactics the Fair will be kept open every day of the week to the end; and whatever may be the final verdict in the courts, the State and the directors of the Fair will thus have won a complete victory over Congress and the American Nation.

Such a course is possible; and being possible, it is hardly to be doubted that it will be followed out. And for our own part, we believe that the Commonwealth of Illinois would be able to make out a strong case in its interpretation of the national Constitution, and of the powers of Congress under it. Congressional legislation on behalf of the Christian Sabbath, or any other Christian institution in the life of our Nation, has no adequate legal basis in our written Constitution. And sooner or later practical questions of this very nature will and must be raised as to its correct interpretation. The case in which the Supreme Court of the United States declared, as an *obiter dictum*, that this is a Christian Nation, did not raise this practical question as to the Constitution at all. But a case such as the Illinois legislature now has the opportunity to bring to an issue would touch this vital point.

And even suppose that the State legislature might be defeated in the end; it nevertheless has the power to win a present practical victory. And this arises from the religious defect of the Constitution. If the written Constitution of the United States contained to-day such an acknowledgment of Christ and his law for nations as would furnish an undeniable legal basis for the recent enactment of Congress closing the World's Fair on the Sabbath, the legislature of Illinois would never dream of setting itself in opposition to congressional action so indisputably constitutional as this Sabbath-closing law would in that case be. And this is just the practical value of the proposed amendment. Is not this present argument for it conclusive?

We shall still hope that if Illinois raises this issue, the Supreme Court of the Nation may decide that this is a Christian Nation, with an unwritten, vital, historical and providential Constitution that is distinctively and undeniably Christian, although much in our national life is out of harmony with it. Even in that case, the argument will remain in full force, that what is in the historical, vital, and unwritten Constitution, should be formulated in the written organic law.

This is a very shrewd forecast of the possible outcome of the Sunday closing contest as it relates to the World's Fair. It is also a candid statement of the unquestionable unconstitutionality of the Sunday closing proviso and all other legislation in behalf of religious institutions or ceremonies. At the same time it is an

unhesitating plea for a union of Church and State. If the *Dissenter* should retain the freedom and candor of expression which marks this editorial it will openly acknowledge very soon, the moment it perceives its wishes certain of being realized in either form, that what had all along been sought was the dominance of the State by the Church, and therefore a union of Church and State.

The Rights of Christians.

[The *Morning Times*, of Oakland, Cal., publishes, editorially, these just and well considered strictures upon the false Christianity so much in vogue. When the Church departs from the example and teachings of Christ, it is no longer Christian.]

WITH all deference to Christianity, and even to much which passes for Christianity and is not, we are compelled to note that there is coming to the front a dangerous sentiment which assumes that the rights of Christians as represented by the churches transcend the rights of other people. In other words, the churches, especially the ministry, are becoming unduly arrogant in their demands. The phrases, "This Christian people," "This Christian Nation," and others of like import, are paraded with an air that implies, "You stand aside, we are coming; we are entitled to first consideration."

This idea is emphasized by the assumption that to open a theater on Sunday night is an "insult" to a "Christian community," and ought not to be "tolerated." Toleration is the language of the autocrat, and implies the authority to coerce at will. Toleration has no place in the definition of the rights of a free people. In this (at least nominally) free country, there is no such doctrine as one class *tolerating* another. The theory of our Government is that "all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." There is no dictum as to how men shall pursue happiness. So far as the right to do so is concerned, one man has the same right to pursue happiness in the theater that another has to pursue it in the church. The theory of nearly all Christian sects is that man is a free moral agent.

The Christian Church never assumed the authority to tolerate or to coerce, until it had so far degenerated from primitive principles as to become a persecutor of opponents. And when Christian ministers talk about a Christian community, as Christians, tolerating or not tolerating in a municipal sense, they assume a prerogative that belongs to the citizen as a citizen, and not as a Christian. Christians are the last people in the world that ought, even if in a majority, to deprive others of their rights as citizens; for in so doing they admit the right of their opponent, if in the majority, to deprive Christians of their God-given rights. They ought to remember how their brethren have been made to suffer in many ages and in many localities by the spirit of disregard for the rights of others.

But such a spirit, though called Christian, is not Christian in a proper sense; and many, who are to-day pronounced infidels, are such only because they take for granted that all which passes in the name of Christ is Christian. A Christian is one who is like Christ. Now any one who will take the trouble to read the gospels will learn that Christ never asked the people

or the law-making power to put down any public enterprise that happened to be inimical to his work. He never resorted to anything like retaliation or coercion, no matter what hindrances came in his way. When he went to a place and could not carry on his work because of the unbelief and hostility of the people, he simply went away and left them to themselves.

Neither Christ nor his apostles ever sought either municipal or provincial or imperial enactments for the special benefit of their work; although wherever they went they found the conditions a hundred fold more unfavorable than in any part of California. They boldly proclaimed the gospel where it was treason to uphold any god but such as were recognized by a pagan government; but they asked no special favors, and asked no one to get out of their way. This is Christianity; to strive for the mastery by human right or power, by municipal ordinances or provincial laws, is common politics. If Christian churches would pursue their work in the same spirit as did He whom they profess to follow and proclaim, they would no doubt wield more Christian influence if not so much political power.

Are We "a Christian Nation?"

[This comment on the opinion from Justice Brewer that this is "a Christian Nation" is reprinted in the *Weekly Review* from the *St. Louis Republic*.

A CORRESPONDENT, commenting on the increasing tendency to make religious observance a matter of compulsion by the direct or indirect use of civil enactment, denies that the Supreme Court was sound either in the law or the evidence when it asserted this to be "a Christian Nation."

This, of course, was the language of the demagogue, the hypocrite, the Pharisee. We are not yet free from those who devour the substance of widows and, for a pretense, make long prayers; and whether these are in or out of office, they are the ones who are most urgent for compulsion as the handmaid of religion. These are the ones who always stand ready to appeal to Cæsar and to force him, even when he is unwilling, to crucify every Christ who is sent to them.

It was never intended that this should be "a Christian Nation." It was intended that Christians, Jews, heathens, and infidels should live together here in full enjoyment of entire liberty of conscience. It was never intended that any Jew or any heathen should be compelled to ask any Christian or any number of Christians for toleration in America. It was asserted, on the contrary, that liberty of conscience is a matter of every man's right, and not of the mere toleration of any government or any majority whatever.

To a certain class of persons it seems hopeless that the doctrines of Christianity should ever make their way by their own inherent force. Of these, the disciple who cut off the ear of the high priest's servant and then thrice denied his own Master was the type. They are continually attempting to draw the sword of the State to strike some one whom they regard as an enemy of religion; to cut off the power of some class in the community that they regard as inimical to Christianity. To them there is no meaning in the command, "Put up thy sword into the sheath;" and they can understand nothing of that self-sacrifice which, with power to call "le-

gions of angels," yet relies solely on the power of truth—on the compulsion that sooner or later truth, if there be no violence to convert it to error, must exert over reason.

This is not "a Christian Nation," and as long as Christianity is perverted into an excuse for using the force of the State it will be slow in becoming a Christian people.

The truest Christianity we have is religious liberty. If we maintain it we will finally work out the highest possible type of religion by reaching a clearer and fuller understanding of what Christianity really means. If we lose it we lose everything.

Does It Teach Apostolic Doctrines?

THE *Apostolic Guide*, that journal which advocates church unity, and at the same time persecution of those who refuse to keep Sunday, has this, under the heading, "Fighting the Sects:"

It is never in order to fight other churches. It is our duty to contend earnestly for the faith once for all delivered to the saints.

The evangelist must have love for truth and love for men in equal proportion. He must endeavor to persuade men of the truth of the gospel.

If the *Guide*, and all others who are clamoring for Sunday laws, would follow this principle, there would be many more Christians than there are, for this is the plan which Jesus and his disciples followed, and which they left for all other believers to follow. It is the Christian's duty to "persuade men of the truth of the gospel," and not compel them. Christ taught this, and, if we are Christians, we shall do the same, for we shall be Christ-like. Men would turn to the Lord if we went to them in this spirit, but it is impossible to make Christians by compulsion. They will pretend to be good, but the heart will be just as evil as ever. Is this the kind of Christians God requires? "Man looketh on the outward appearance, but the Lord looketh on the heart." It is heart-service that the Lord requires; the State would not make this kind of Christians, but only hypocrites.

But one would think to read the foregoing quotation from the *Guide* that it endeavored to make Christians in the way Christ taught, that is, by persuasion. Does it? Let us see:—

The State has the right to whatever is essential to existence. Moral teaching is essential to its existence. Hence, it has the right to moral teaching. No moral teaching can be secured without the observance of the Sabbath, or the Lord's day. Hence, the State has the right to enact and to enforce laws suspending all unnecessary work upon that day. Certainly no legislation can compel people to be pious. But by proper and wise legislation the State can make it easy for people to do right. It can remove the hindering causes that at present keep an army of men at work upon railways, in post-offices, in express offices and in divers kinds of work which can be postponed without serious injury to any one. No power save that which originates from the weekly observance of the Lord's day in Sunday-schools, in preaching and other religious training can pluck out immoral tendencies and supply the people with moral strength to resist temptation and equip themselves for the moral battles of life. The abolition of the Sabbath, or the Lord's day, will abolish moral instruction. The abolition of moral instruction will ruin the State. The issue, therefore, resolves itself into the balancing of the injury inflicted upon a few men who hold to the observance of the Sabbath against that inflicted upon the whole State. It is better for a few Adventists to suffer than for the whole State to break to pieces by the complete desecration of the day.

Is not the *Guide* somewhat inconsistent? It first says that Christians should persuade men to be religious, and should

do this by means of the Sunday-school, the pulpit, the observance of the Sabbath, and other religious training, and then argues that to make men religious the State has the right "to enact and enforce laws suspending all unnecessary work upon Sunday." It then says, "Certainly no legislation can compel people to be pious." What are Sunday laws for if they are not to make men religious? If they are not for this purpose, why does the Church interfere in such matters? What has it to do with civil affairs? Its business is to preach the gospel, and not to enforce civil law.

The *Guide* is trying to bring about church unity, but it can not do this until it is more consistent in its teachings; until it stops "fighting the sects." There can never be church union while one body of Christians is fighting another. It tends to destroy Christianity, and not to upbuild it. What has brought about the disunion that we see to-day? Nothing but a union of Church and State. There can never be church union while the State interferes with religious matters; because persecution of some of "the sects" is the inevitable result of a union of Church and State.

The *Guide* professes to be Christian and to teach apostolic doctrines. Is it Christian? Does it teach these doctrines? It owns that this persecution is wicked in these words:—

To "fight the sects" in a pugilistic spirit, with a pugnacious air . . . in the year 1892, is not only a manifestation of the "old Adam," but a lamentable anachronism of ignorance.

And yet it believes that for the good of the State those who believe and act contrary to its teaching should be punished. Is this consistent? This "fighting the sects" does not end with imprisonment, but death has been the penalty for keeping God's commandments, and is to be, if this persecution is allowed to go on. It was so in the Dark Ages, and always is the case when the State has the interpretation of the law of God.

It is not true that the State has a right to enforce moral teaching because it can not exist without it. It can exist without it, because religion and the State are entirely separate things. Irreligion does not necessarily harm men civilly, only morally, therefore the State has no right to interfere with it. The State can punish a man for getting drunk, because he is liable to harm his fellow-man; but if he is irreligious, he does his fellow-man no civil harm by being so. If a man has the love of God in his heart he will do good, no matter how much immorality he sees around him.

The *Guide* argues that if men do not keep Sunday, or keep some other day than Sunday, it is a degradation to society. This alone shows that there is no sacredness in Sunday, because if it were a sacred day those who observe it would keep it from love, and would not turn from it because others do. The non-observance of the Sabbath by others would have no effect upon them.

The *Guide* says: "It is undoubtedly true that the Adventist has the right to live." How long would they have this right if the State continued to interfere with their religion. Or, in other words, if religious bigots had their way, how long would it be before the Adventist would be shut from society altogether? How long before he would be told to stop preaching his heretical doctrine? Human

nature has not changed since the apostolic age, not even the *Apostolic Guide*. There is that same jealous spirit; that same wrong idea that the majority must rule in matters of religion; that same wrong idea that the State should enforce religion.

If the *Guide* is Christian, it ought to be able to see that these are erroneous ideas. Governments are instituted to protect the minority in their rights, but there would be no protection for them if the government were ruled by a majority of religionists. They would be compelled to believe as the majority believed, whether that belief was right or wrong, or else suffer the penalty.

Why is it we see so much infidelity in the world to-day? It is only because there is not Church unity; because Christians are not consistent; because one sect persecutes another. How can Christians be the means of converting an infidel when they do not follow the teachings of the Bible; when they say that the first day of the week is the Sabbath and the Bible teaches that the seventh day is; when they teach that the State should enforce religion, and the Bible teaches that it should not, but on the contrary, that they should be entirely separate. When Christians will live and teach consistently with the teachings of the Bible, then men will see that there is a power in the gospel; that Jesus Christ is able to save from sin. This alone will bring Church union.

But the *Guide* does not see this. The Bible and God are nothing; the State is everything, and from thence it seeks its power, and not from God. It does not care how a few good, honest, God-fearing men suffer so long as Sunday is exalted, for it says:—

The legislator must decide between the abolition of the Sunday law and the consequent injury inflicted upon public morals, and the enactment and enforcement of Sunday law and the consequent injury inflicted upon a few Adventists. The good of the State is to be weighed against the good of a few men whose religion is a greater anachronism than the Blue Laws.

The legislator must decide who are Christians and who are not. The legislator must decide what is sin; not God. The Government must punish these "few Adventists" for this fearful sin of keeping the seventh-day Sabbath when by the law of the land the first day is made the Sabbath. Which is right, to obey the State, or God, in matters of religion? Let the Bible answer: "Then Peter and the other apostles answered and said, We ought to obey God rather than men."

A. MALLETT.

Commingling of Church and State.

RELATIVE to the ruling of the Supreme Court of the State of Nebraska, dated November 11, 1892, in which the State's Sunday laws were upheld on the declaration that they were based on divine law, *Der Lutheraner* says under above heading:—

A State acts properly and in a way commendably when enacting Sunday laws, as Luther says, "for reasons of bodily necessity, taught and demanded by nature. And this in the interest of the great multitude, of man and maidservants, who ply their work and handicraft the whole week, so they too may retire a day for rest and recreation," and for the further purpose of protecting citizens that observe the Sunday, in the exercise of their religion. But, alas! this finds no expression in those laws. And now the Supreme Court of a State decrees with emphasis that its Sunday law is not merely a civil enactment, but a religious one! By no means, therefore, should we tire in our testimony against commingling of Church and State.

Der Lutheraner is the official organ of

the German Joint Synod of Missouri, Ohio, and other States, representing upwards of twelve hundred ministers and sixteen hundred congregations.

A Peculiar Juxtaposition.

THE *Mail and Express*, of January 30, and 31, contains editorial texts and news items in such relation to each other as will appear to Seventh-day Adventists both suggestive and strikingly apt, though of course quite unintentional.

The scriptural text at the head of the editorial column of the issue of January 30, is:—

Deceit is in the heart of them that devise evil; but to the counselors of peace is joy.

In the news columns of the same issue is this:—

For violating Sunday laws,—Seventh-day Adventists on trial in Tennessee. Eleven Seventh-day Adventists were placed on trial in the Henry County criminal court at Paris this morning for violating the law of Tennessee by working on their farms on Sunday.

The day following the scriptural text is this:—

He shall not fail nor be discouraged till He have set judgment in the earth; and the isles shall wait for his law.

And the accompanying news item is as follows:—

Seventh-day Adventists meet. The Seventh-day Adventist Ministers' Institute is in session here. (Battle Creek, Mich.) Over four hundred ministers are here and about fifty are arriving daily. They represent nearly every portion of America, South Africa, England, Australia, and the Scandinavian countries. This Institute is preparatory to the thirtieth International Conference, which begins here February 17.

An application of these texts, to the incidents narrated under them, may be made by the denomination in question, which is not only striking but significant.

Certainly, deceit has shown itself to be in the heart of those who desire evil against the Seventh-day observers on trial in Tennessee, but in the heart of the persecuted, whose counsel to all men is peace, is joy. They know their God will not fail nor be discouraged, and that he is now sitting in judgment on the earth, while the isles which have waited for his law are receiving it; and that the convocation and conference noted is another assurance of this.

Individual Immortality Dependent upon Sunday-closing.

THE *Union Signal* of January 5, 1893, delivers itself of the following remarkable utterances, staking all, even the hope of heaven itself, upon the closing of the World's Fair on Sunday, and the preservation of what it terms "our American Sabbath" by law:—

Open Fairs, museums, etc., on Sunday "for the laboring classes" mean inevitably in the end no Sabbath for the laborers or any one else. Unless we are prepared to accept this alternative of no Sabbath at all, we must never consent to an open Fair on Sunday.

To the Christian, the question is of far more serious import, for the annihilation of our day of rest is also the annihilation of our day of worship, and, to many, of almost the sole opportunity for religious development. It is a deadly blow at Christianity, and in Christianity center all the hopes of our Nation's life. Our hope of immortality as a Nation, and our hope of immortality as individuals is the same.—*Union Signal*, January 5, 1893.

In other words, to sum the whole thing up, these Sunday-law fanatics hold that should they fail in compelling every body to keep Sunday they themselves could not

keep it, and would therefore stand no show of obtaining eternal life! What wild, what extravagant, what perverse ideas do they hold! The gospel of the Bible teaches that immortality is dependent upon individual acceptance of Christ, with nothing whatever said about keeping Sunday or the "American Sabbath." Surely the gospel of the Sunday-law people and the gospel of Jesus Christ are not the same.

W. A. COLCORD.

Let Us Do More.

IN referring to the work of the AMERICAN SENTINEL the *Christian Statesman*, of December 24, says:—

As we have said before, twenty-six thousand Seventh-day Adventists circulate more millions of papers against the Sabbath than twenty-six million friends of the Sabbath circulate thousands in its behalf. The whole country ought to be sowed knee deep with Sabbath Reform literature, to refute the shallow sophistries of good men and bad as to Sunday opening of the World's Fair and other schemes of infidels and money grabbers thinly disguised as movements for the poor or for "pure religion." But who will provide funds for a part of them?

By "Sabbath" the *Statesman* means Sunday. By "Sabbath reform" is meant Sunday laws, to promote a stricter observance of the day. But Sunday is not "the Sabbath," and a reform can not take place on what never was. The only true Sabbath reform is a reform on the only true Sabbath, and that is the seventh day. See Ex. 20:8-10; Isa. 58:13. This reform God has predicted, and seventh-day keepers are now the only ones enlisted in the work for the Sabbath. Every paper, tract, and page circulated for Sunday and Sunday laws is against, not Seventh-day Adventists, but the Lord God of the Bible and his Sabbath. We are glad Adventists are doing so much; they ought to be doing ten times more. The truth and love of the Lord Jesus Christ and precious souls for whom he died, as well as the rapidly passing moments, demand a tenfold deeper consecration and zeal in God's work. But shall we suggest to the *Statesman* the cause of the apathy of friends of Sunday?—It is this: The majority of them down deep in their hearts believe neither in the day nor the methods to promote it.—*Signs of the Times*.

Responsible to God.

PERSONAL responsibility to God ought to be a principle which should enter into every transaction of life. That "every man must give account of himself to God" is a solemn truth of Scripture. We are therefore personally responsible to God. No society or organization or body politic of which we may be a part has any claim upon us which ought for a moment to transcend this obligation. In mere matters of opinion, where moral principles are not involved, in matters where our duties lie in the same lines and are based on the same principles as these organizations, it is good to have company, and in union there is strength. But where moral principle is involved, we should not follow a multitude to sin. Let personal responsibility to God rule. Acting as in his sight, for his sake who bought us, will but unite us in God's own better way with all the good in the universe. Although under the power of the enemy this may seem to leave us alone, leave it with God, and endure "as seeing Him who is invisible."—*Signs of the Times*.



NEW YORK, FEBRUARY 16, 1893.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE latest word from the "Adventist cases" at Paris, Tenn., is this: "The remaining case for possible trial at this term of court was continued yesterday on affidavit by the Attorney-General that the State could not safely go to trial because of the absence of important witnesses. It is almost certain that no conviction can ever be had in the case. The charge of the Judge in the Dortch case was such as to make it almost impossible to convict any one of Sunday work unless the work were done in an exceedingly open and public manner."

THE present status of the persecution of Seventh-day Adventists in Tennessee is worthy of careful notice. These cases have attracted the attention of candid, clear-minded, and able, lawyers and legislators. These men, having a correct view of the purpose and intent of law and legislation, realize the error, the inequity, the inconsistency of existing law under which such persecutions can be had. To have called to the defense of truth, those who love truth, and right, and justice, for their own sake is much. But the greater thing yet remains for all,—to still stand for its defense in the coming day of its seeming defeat and ignominy.

PROSECUTIONS for working on Sunday are gradually becoming the recognized order of the day,—the arraignment of six men for violation of the Sunday law, on February 5, in this city, is recorded as follows:—

Louis Prague, of Prague Bros., shirt manufacturers, No. 474 Broadway, and Philip Krulewitch, a clothing manufacturer, No. 524 Broadway, were arraigned in the Tombs Police Court yesterday, charged with working on Sunday. Prague had thirty hands working and Krulewitch three. They swore that they observed Saturday as a holiday, and were discharged.

Three Sabbath-breakers were also arraigned in the Jefferson Market Police Court, viz.: Max Krouse, No. 20 Sixth Avenue; Joseph Leventhan, No. 64 Sixth Avenue, and Bernard Pellstickers, of No. 116 Sixth Avenue. The last named keeps a saloon and was charged with violating the excise law. The others are clothing dealers. Justice Koch held all in \$100 each for trial in the Court of Special Sessions.

Patrick Shea, of No. 511 Pearl Street, a foreman in the employ of F. M. Hausling, was in the Tombs Police Court yesterday, charged with violating the Sunday law in continuing the work of tearing down the buildings Nos. 64 to 68 Broadway. Shea was held in \$300 for examination by Justice Ryan.

Those who obtained their discharge by swearing that they were observers of the

seventh day were subjected to civil surveillance of their religion precisely the same in character, though not in kind, as they would have been forced to submit to in Russia. And as to those who were held, where is the distinction between the unwarrantable authority exercised over them here and similar arrests, for the sake of religion, in the dominion of the Czar?

COMMENTING on the growing tendency toward the strict enforcement of Sunday laws in this city the New York *Sun* says:

Many of the Jewish people living here, who keep their own Sabbath on the seventh day of the week, complain of the wrongfulness of enforcing the Sunday law against them, thus compelling them to refrain from business and labor during two days of every week or more than one-quarter of each month.

Two Jewish storekeepers have been arrested this week for selling goods on Sunday, and both of them were held in bail by the Justice of the Jefferson Market Court. Two Jewish manufacturers were also arrested this week for running their factories on Sunday, and both of them were discharged by the Justice of the Tombs Police Court. The respective Justices differed in their interpretation of the laws. It is evident from these facts that the Sunday laws are in an unsatisfactory state. In holding the two storekeepers on Monday, Justice Koch told them that he regretted the necessity of doing so. "No law," he said, "should exist which discriminates between people of different religions. You people keep your Sabbath, and a law obliging you to stop business on another day, and thus lose two days in the week, appears to me unjust."

In this city the Jews, who now number over one-sixth of the whole population, are desirous of securing a revision of the Sunday laws, and some of the leading men among them are preparing to seek relief from the State legislature.

The *Sun* has heretofore indicated the correct basis upon which relief should be had,—namely the entire repeal of all Sunday laws. But if this should be asked of the State legislature would the *Sun* now uphold this large proportion of the population in its just and wise request? Some late editorial utterances of the *Sun* go to show that it would not.

In its issue of January 29, the New York *Sun* said in reference to the Sunday opening of the World's Fair:—

No, Congress must insist, whether in the interests of religion and reverence or in obedience to the custom and sentiment of the American people, that the Chicago Fair shall be closed on Sunday if it is to receive pecuniary aid and official recognition from the Government of the United States.

Close the Chicago Fair on Sunday! Close it tight!

The *Sun* said in an editorial paragraph, on October 7, 1892.

The Woman Suffragists have resolved in favor of opening the Chicago Fair on Sundays. The Fair grounds are already open to visitors, and the attendance is increasing. On a recent Sunday fifteen thousand persons passed through the turnstile. During the week the average daily attendance was three thousand. Most of the visitors to the park on Sunday are laboring men and their families. The worthy Col. Elliott F. Shepard is in Chicago working—yea striving with the brethren—to keep the Fair closed against the workingman. Colonel Shepard is a good man.

What becomes of the keen edge of the

Sun's irony in this paragraph when compared with its editorial shout in January—"Close the Chicago Fair on Sunday" against the workingmen! "Close it tight!"

The *Sun* once itemized its editorial views about the efforts of the Barbers' International Union to obtain Sunday laws, forbidding Sunday work in barber shops, thus:—

Why should the Barbers' International Union ask the State legislature to enact laws prohibiting all the barbers of the United States from plying their razors on Sunday? There is no law in any State requiring barbers to engage in Sunday shaving. Every barber in the country is at liberty to refuse to shave anybody, or trim anybody's beard, or cut anybody's locks on Sunday. Any barber has the right to close and bar his shop every Sunday of the year. The International Barbers' Union had better let the legislatures of the States attend to public affairs while its members regulate their own business.

This is sound doctrine. The *Sun* should have applied the same doctrine to legislation for the Sunday closing of the World's Fair, and, realizing the fact that there is no law in Illinois requiring exhibitors at the World's Fair to exhibit on Sunday, been willing that every exhibitor should exercise his individual right to close his exhibit every Sunday if he saw fit. Has the *Sun* forgotten to apply its own injunction and let Congress attend to public affairs, while the exhibitors at the World's Fair attend to their own business?

THE excitement on the question of Sunday closing of theaters in Denver seems to have been felt as far as Oakland, Cal., for:

The German-American Political Club held a meeting and adopted the following resolutions:—

"WHEREAS, A movement is under way, instigated by certain parties, having for its object the closing of the theaters of Oakland on Sundays, therefore be it

"Resolved, That we, as citizens of this great Republic, most energetically protest against what we conceive to be an infringement upon our rights and liberties; and, furthermore, that we consider the visiting of a decent theater on Sunday an innocent recreation after six days of labor and toil; and we further think such efforts are contrary to the Constitution of the United States, which does not recognize State religion, and consequently can not endorse a one-sided edict for the keeping of Sunday, which we consider a day of rest."

The question is not as to whether it is a proper or a profitable way to spend Sunday, or any other evening, at the theater. But it is a very important question by what right either the ministerial alliance or the city ordinances shall say that the Denverites, or the German-Americans of Oakland, may not go to the theater if they see fit on any evening they choose.

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WILLIAM H. MCKEE.

THE commandment of God has said, and does say, and will say, "The seventh day is the Sabbath of the Lord thy God." That will not be denied.

The Congress of the United States has decided that the first day of the week shall be observed as the Sabbath at the World's Fair. That can not be denied.

By taking this action has Congress decided that a certain day is the Sabbath, or has it not? Has the World's Fair been required to close its gates on the first day of the week, commonly called Sunday, for the reason that many claim that the first day of the week is *not* the seventh, and that Sunday is *not* the Sabbath? Or are the gates to be closed by legislative enactment because many more claim that the first day of the week *is* the true sacred day of religious rest? Congress has decided that a certain day shall be observed; has it not? It did not so decide for the reason that it was not a sacred day, did it? It did so decide because of the claim that it was a sacred day, did it not?

CONGRESS, then, has given its legislative sanction to a particular day. For what purpose? For a public holiday? No! For a day of religious rest and devotion. Congress has consecrated a day. By solemn legislative act Congress has consecrated the first day of the week as the "American Sabbath." In so doing did Congress assume civil or ecclesiastical prerogatives? Is the sanctioning of a holy day and the consecration of it to religious rest a civil or an ecclesiastical act? It is clearly ecclesiastical.

By what authority does Congress act? Does it act by delegated authority? If so, did the atheists, and infidels, and Free-thinkers of the United States delegate this authority to Congress? Did the great

body of the careless and worldly, who make no pretense or take no thought of religion one way or another,—did they delegate this power to Congress? Did the Jews, and the Seventh-day Baptists, and the Seventh-day Adventists, delegate this power to Congress? Did the great majority of the Baptists, and the individuals among other denominations who are personally opposed on principle to all religious legislation by any civil power, delegate this authority? Did they? Did any of them? Then who did?

GREAT pressure was brought to bear on Congress, by some one, to bring this about. Who was it? It was the organized religionists, calling themselves orthodox, who desire Congress to assume that function of ecclesiasticism necessary to consecrate Sunday as the American Sabbath,—the religious rest day of this Nation—by decree of Supreme Court and of Congress, "a Christian Nation." These are they, and they are the only ones, who have desired to give this authority to Congress. But they are not the people,—not even the majority of the people. Then they did not suffice for this in any case. But did they have the authority to delegate at all? What is it that is assumed here? It is the power to coerce the citizen in the matter of a religious observance,—to compel him, whether he will or no, to observe a fixed religious rest. A minority of the citizens calling themselves religiously orthodox, claims the right to delegate to Congress power to compel obedience to the religious belief of that minority. Will it be granted that they ever had the authority to so dictate to any other citizen, much less give Congress power to compel him in any such regard? If this is not granted, by what right does Congress do this?

BUT if Congress does not close the World's Fair on Sunday by virtue of authority legitimately delegated to it by the people, by what claim of right does it do this? Is it by divine right? Then Congress rules by divine right and not by the will of the people. Is the observance of a religious rest day a divine or a human ordinance? If it is a divine ordinance, it is only consecrated and set apart by di-

vine authority and the power which assumes to do that can not act by human but only by divine right. There is then established in this country a form of absolutism,—Congress rules by divine right. What then, in this case, is the position assumed by this religious minority? They are the priesthood by whom Divinity speaks and the legislative and judicial arms of the Government are the instruments through which divine decrees, voiced by them, are executed. What is this? It may well be asked, What is this? Of what power, and what power only, is this the picture? Under what governmental form is this assumption made? Has there ever been but one governmental form which would answer to this picture, and under which these assumptions have been made and their legitimate results realized? There has been but one, what is it?

THERE is one outward sign which is the visible evidence to all men of a man's inward belief. That is the observance of the Sabbath. Its continued and regular recurrence emphasizes the adherence of the true Christian to his faith and makes it unavoidably patent to the world. The remembering of it to keep it holy serves necessarily to maintain its perpetuity. The follower of Christ will observe the day which was established by him in the beginning, when "All things were made by him,"—the day which he reconsecrated by his own observance when upon earth, and over which he himself said he was Lord. The original decree for the observance of this day is in the language of Him who is unchangeable, and from it not one jot or tittle will ever fail. This law was read out of "the Book of Law," from the desk of the Secretary of the Senate, when Mr. Quay moved to insert in the clause of the sundry civil bill appropriating money for the World's Fair:—

And that provision has been made by the proper authority for the closing of the Exposition on the Sabbath day.

When sending the amendment to the desk Mr. Quay said:—

The reasons for the amendment I will send to the desk to be read. The Secretary will have the kindness to read from the Book of Law I send to the desk, the part enclosed in brackets.

The part indicated was read, and it was this:—

Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

Mr. Quay's "Book of the Law" was, then, the Word of God, and his "reasons for the amendment" were drawn solely from that section of the law of God which enjoins six days labor and says, "But the seventh day is the Sabbath of the Lord thy God." In this law God gave his reasons for the decree; it was because upon that day he had rested from the six days' labor of creation, and on that account had blessed and hallowed that day and established its observance as an everlasting memorial, in eternal remembrance of himself and his work in the first week of the world's existence. That was an assurance that those who kept the remembrance of this day in their hearts and lives would not forget God.

Mr. Quay, then, assumed the same reasons for his Sabbath-closing proviso which God gave in the law in the beginning.

In the position which he had thus taken Mr. Quay seemed to see no discrepancy, or at least admitted none, until Mr. Manderson, of Nebraska pointed it out to him thus:—

The language of this amendment is that the Exposition shall be closed "on the Sabbath day." I submit that if the Senator from Pennsylvania desires that the Exposition shall be closed upon Sunday this language will not necessarily meet that idea. The Sabbath day is not Sunday. Decisions are abundant upon the proposition that that language does not mean the first day of the week, even in this Christian nation. If one examines the numerous laws upon the statute books of States providing that there shall be no common labor upon the first day of the week, it will be found that invariably the language is that no common labor shall be performed "upon the first day of the week, commonly called Sunday."

The words "Sabbath day" simply mean that it is a rest day, and it may be Saturday or Sunday, and it would be subject to the discretion of those who will manage this Exposition whether they should close the Exposition on the last day of the week in conformity with that observance which is made by the Israelites and the Seventh-day Baptists, or should close it on the first day of the week, generally known as the Christian Sabbath. It certainly seems to me that this amendment should be adopted by the Senator from Pennsylvania, and if he proposes to close this Exposition that it should be closed on the first day of the week, commonly called Sunday, if he desires that the provision should be operative in that way.

Mr. Quay then said:—

I will accept the modifications so far as its phraseology designates the first day of the week. I think it is not likely that the amendment will be disregarded in its present form. . . . I accept the modification so far as it refers to the first day of the week, or Sunday.

Previous to this the form of the amendment had been consistent with the reasons given for its presentation and desired adoption. It asked "for the closing of the Exposition on the Sabbath day;" but now, without having changed the basis upon which the demand is made, referring to the same statute in the same "Book of Law," it asks, "for the closing of the Exposition on the first day of the week, commonly called Sunday." This was in the Senate. In the House the distinction was drawn just as strikingly by Mr. Bowers, of California. Both Houses passed the proviso in the latter form on the strength of the "reasons" derived from the "Book of Law."

What is sought by this legislation? Is it that "times and laws," of which Dan-

iel the prophet speaks, are sought to be changed? What power does this same "Word of God" say will seek to do that? Where is there a parallel to this legislation? Is its example and parallel to be found in the third and fourth century, when that Religious Absolutism arose which turned the breaking dawn of the gospel into the night of the Middle Ages? Is this a correct parallel, or is it not? If it is what has the future in store?

W. H. M.

An Unprofitable Persecution.

THERE have as yet been no new developments in the persecution of Adventists in this county since the late term of the Circuit Court. Public opinion is a good deal divided as to the propriety of prosecuting the Adventists, but since the recent cases were disposed of as they were, the trend of sentiment is against the action of the Attorney-General, in using the courts as an engine of persecution for conscience' sake.

Ex-Governor Porter, who voluntarily appeared as of counsel for the persecuted men, is the most popular man in the county, and his action has had a great influence in the right direction. One gentleman, a physician, was heard to remark, prior to the trial of Wm. Dortch, that the Adventists had employed a great lawyer (Mr. Ringgold), but that it would do them no good; he thought they would be fined more heavily than before, and that they ought to be. As soon as it was known that Governor Porter was interested in the defense, the same man was heard to say that the Adventists would get off and that he thought the authorities ought not to bother them.

Under the ruling of the court in the case of Wm. Dortch it will be very difficult for the Attorney-General to secure a conviction in any such case in the future. The Judge ruled that two or even three acts of work were not sufficient to constitute a nuisance, but that a series of such acts must be shown, and that the work must be done in such a public manner as to amount to a nuisance in the community. It is very evident that work done so quietly and so privately that it can be proved only by members of the family of the one doing the work, is not done in such a manner as to constitute a public nuisance.

The Attorney-General has all along expressed great regret that the law compelled him to prosecute such good men as he believed the Adventists to be, but that he had no choice in the matter. His oath required him to enforce the law, he said. But his oath has not required him to enforce the law against Sunday work upon any except the Adventists, and a few negroes, and the indictments against the latter were so defective that to say that the Attorney-General did not know it would be to impugn his knowledge of law.

The two railroads running through Paris run their trains and repair their tracks on Sunday as on other days, and that contrary to the law; but the Attorney-General instead of proceeding against either the corporations or their employees, encourages their disregard of the law by himself traveling on Sunday on their trains, and then prosecutes, out of respect to his oath of office, a few conscientious Adventists whose religion requires them to devote Sunday to secular pursuits!

The hotels in Paris carry on their busi-

ness on Sunday as on other days, the 'buses run to the trains as usual, the livery stables do the bulk of their business on Sunday, in summer the ice wagons make their rounds as usual, the newsboys sell their papers as on other days, and sometimes, the writer is informed, the crack of the rifle, the report of the shotgun, and the baying of dogs is heard in the immediate vicinity; but none of these things disturbs the community or calls for action on the part of the Attorney-General, but a few Adventists quietly working on their farms in one of the most secluded sections of the county disturbs the whole community! and "is a public nuisance"!! and "against the peace and dignity of the State"!!! Could anything be more absurd?

Another consideration that has weight with some people, is the fact that the persecution of the Adventists involves the county in quite an expense. Instead of mulcting the Adventists in heavy fines and costs, the county succeeded in the recent cases in transferring to their pockets about ninety-five dollars of county funds in the shape of witness fees, and this at a time of year when their time was of very little value to them otherwise.

This fact caused the postmaster at Springville, a virulent enemy of the persecuted men, to say, a few days since: "We might just as well quit this court business; it only puts the county to a big expense, and we can't get justice no way." The old man's ideas of justice are a little "mixed," but he is about right as to the financial aspect of the question. It is a great pity that men are so blind to justice that only selfish considerations will lead them to accord to their fellows their God-given rights; but such is too often the case.

C. P. B.

Paris, Tenn., February 15.

Before the Trial of the Adventist Cases.

"By Their Fruits Ye Shall Know Them."

IN marked contrast with the views of Ex-Governor Porter, of Tennessee, and Professor Ringgold, of Baltimore, expressed in interviews which were reprinted in the last number of the SENTINEL, is this editorial from the *News-Banner*, published at Troy, Obion County, Tennessee:—

Henry County, in Judge Swiggart's jurisdiction has an enormous nest of Seventh-day Adventists in it. The grand jury has indicted eleven men for plowing, hoeing and hauling on Sunday, in other words following their ordinary occupation on Sunday. In nearly every case, these Adventists are as bull-headed as they are ignorant. A large, rich and well-organized band of Northern Sunday law-breakers are at the heels of these ignorant Henry County people egging and hissing them on—also furnishing them with money. All this is done under the guise that religious liberty is assailed in Tennessee. This organized band of Northern agitators claim to be far ahead of the rest of the world in understanding what constitutes civil and religious liberty. They send out thousands of pamphlets each week and sow them broadcast all over the United States. The substance of all their statements and printing is that there ought to be no national or State observance of Sunday and that it is a cruel, barbarous, outrageous violation of national religion and civil rights to prevent a man from working on Sunday. If they had their way, and Sunday blotted out, we think Christianity would be subverted. Many newspapers, North and South, have been tricked into defending these Adventist rascals. Not only are they guilty of blasphemy worse than devilish but they are worse than the foul-mouthed anarchists who believe in the total disruption and annihilation of all law. The law of Tennessee specifically and definitely says you must not work on Sunday. Yet these infamous anarchistic law-breakers advise people to

over-ride the law, ignore their State statutes, defy their courts, and set up their own private and individual preferences as against the system of society under which they live. Judge Swiggart will forfeit his right to the respect and esteem of this judicial district if he does not visit the extreme penalty of the law on these grand rascals who thus with undashed boldness flaunt defiance in the teeth of our judicial system. A severe and terrible lesson ought to be given them so that those who have in mind to break the law might be deterred. Here is a parallel case. Suppose a lot of idiots should come to the conclusion that it was all nonsense this thing of having to get out a license to get married. Suppose they declared that it was an outrageous imposition and forthwith in opposition to all law, commenced marrying without leave or license. Would it not be the plain duty of the courts to penitentiary these fools if they persisted? Shall a half dozen men become a law unto themselves against all the rest of their fellow-men? But these ignorant Henry County people are more deluded than bad. The real criminals, the propagandists or sowers of bad seed that need hanging are the pamphleteers known as the National Religious Liberty Association. The truth is the works and the fruits of this anarchistic association show that it is a cunning and deep laid scheme to do away with all religions, all the law and all society. Judge Swiggart must either penitentiary or hang these Henry County men or make them obey the law, and if he ever catches any of the members of the National Religious Liberty Association in Tennessee he should either hang or penitentiary said Religious Liberty Association man.

A parallel expression to this was published in the SENTINEL, of February 9, in a letter from the editor of the *Carriage World* to the Secretary of the Religious Liberty Association, in which it was said:—

You are either crazy or desperately wicked; and there ought to be some legal way whereby such seditious persons as you are could be restrained, as dangerous to the welfare of the community and the public at large.

The first of the principles subscribed to by every member of the National Religious Liberty Association is this:—

We believe in the religion taught by Jesus Christ.

Upon this hangs all that is said or written by the members of this association. Why then are they attacked so bitterly? A quotation from Vol. IV. p. 592, "Great Controversy"—a paragraph familiar to many who belong to the organization—will answer this question:—

Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection towards the Government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment-keepers will be misrepresented and condemned. A false coloring will be given to their words, and the worst construction will be put upon their motives.

The editorial expression from the *Troy News-Banner* is something ahead of its time. But like the instructions of Judge Winn, of Georgia, to the Grand Jury, some time ago, that women seen knitting in their own homes on Sunday were indictable, and those who saw them and made no complaint were liable as *particeps criminis*; together with the unrelenting persecution of Robert M. King, in the *News-Banner's* own county; and these cases in Henry County, to which the editorial refers, where brethren in the church were called up to testify against each other reciprocally, and even an attempt made to put a boy ten years old on the stand to prove that his father habitually worked on Sunday, and thus make a case against him—like all these the editorial utterances of the Tennessee

newspaper are expressive of the ill-will of many, and the vengeance which they desire to see executed against those who stand for the religion of Jesus Christ, pure and undefiled, as he preached it and lived it.

The wishes here expressed, and the threats here made are the legitimate outcome of Justice Brewer's decision of Feb. 29, 1892; of the act of Congress closing the World's Fair on Sunday; of the fierce campaign for religious law which the ministers, the churches, the Sunday-schools, the Christian Endeavor Societies are waging throughout the land. The realization of these threats, which will come in the future, they are making themselves responsible for. Are they willing to accept the responsibility? Did they ever read, "By their fruits ye shall know them"? W. H. M.

After the Trial of the Adventist Cases.

THE *Paris Post-Intelligencer*, published at the county seat of Henry County, Tenn., where the late "Adventist cases" have been tried, has not heretofore given any space to the consideration of the question involved or to the cases themselves. But in its issue of February 10, immediately following the last trial of these cases it notices the matter in four different articles. It first describes the cases and their trial thus:—

The Adventist Trials.

The indictments of eleven citizens of Henry County for nuisance, in working on Sunday, and whose trials were set for Friday, February 3, has attracted attention, and when the first case was called, that of Wm. Dortch, of Springville, there was a good number present, many of them being Adventists.

The indictments against nine of the parties being defective by reason of the order of the court ordering them they were quashed and the accused discharged.

In the case of Wm. Dortch the State failed to establish the guilt of the accused. He was indicted for committing a nuisance by working on his farm on Sunday. The statute law provides that for single offenses the violator may be carried before a Justice of the Peace and fined three dollars. But the decision of the Supreme Court in the case of the State of Tennessee vs Parker, says, that where a man pursues his usual occupation on Sunday and there is a repetition of the offense he may be indicted by the Grand Jury, tried by the Circuit Court and found guilty of a nuisance.

It will be observed that to make it a case of nuisance subject to the jurisdiction of Circuit Court there must be a succession of violations in following the usual occupation of the accused. Mr. Dortch was indicted for committing a nuisance by working on his farm. While it was proven that he had planted potatoes on one Sunday and was seen piling chunks on another, the State failed to prove that it was his usual custom to work on Sunday, and Mr. Dortch proved that farming was not his usual occupation.

The State failed to make out its case and of course the accused was found "not guilty." The decision does not affect the merits of the Sunday question. The other case was continued.

The editor of the *Post-Intelligencer* is anxious that it should appear that there is no persecution in the prosecution of Seventh-day Adventists in Henry County, and to that he devotes two articles of which this is the first:—

The Prosecution of Adventists is no Persecution.

Having been but recently called to the press, and there having been no unusual ado or excitement over the former trials and conviction of Adventists in our county, more than any other violators of the law among our people, our attention had not been specially called to the matter until just before the convening of our court, when quite a stir was created among our justice-loving people caused by the wide distribution (by the Adventists) over our county of pamphlets attacking our Judge and Attorney-General.

Learning of this, and the further fact that quite

a number of violators of the Sunday laws were to be tried at this term of the court, and seeing that there were so many distinguished attorneys here as counsel for them led us to enquire into the matter.

To say that we were shocked by the many unjust and misleading statements in the literature circulated by them would be putting it mildly. For those who do not know our officers and people to read their versions of the trial and treatment of these people by the court, it would seem that we were a set of heathens, filled with religious fanaticism, intolerance and bigotry, to that extent that if we dared we would dispose of our Adventist brethren in a way that would lay the horrors of the French Revolution in the shade and make the Inquisition ashamed of itself. Now, against all these slanders and misrepresentations we enter our solemn and emphatic protest.

The criticisms of our dispensers of justice are as false and unjust as the father of lies could have made them. Judge Swiggart, one of the ablest, purest, most feeling and conscientious judges any State ever had, and one who this judicial district has always been proud of, and delighted to love and honor, is held up by these deceivers as an unfeeling tyrant, words are put in his mouth that he never uttered, and threats he never made or thought of.

Attorney-General Lewis, who has been reared in our midst and honored and trusted in divers ways by our people, and whose ability and fairness is not confined to the limits of the States, is equally misrepresented by being pictured as a sleuthhound traveling over the State in pursuit of Adventists, to devour. To those who know General Lewis and Judge Swiggart, any defense of them would be a work of supererogation. To those who do not, we want to say that they have no prejudices in this matter, and from the first have been actuated by what they conscientiously believed to be their duty under the law. We are glad to be able to state that this is now the belief of the visiting brethren and attorneys who are here in the interest of the Adventists.

There is certainly no disposition on the part of any of our citizens to persecute the Adventists. All that is wanted is obedience to law. So if anybody feels like pitching into anything connected with this business, let them deal justly with our officials and the citizens of Henry County, and direct their guns on the law. If the law is wrong direct your efforts to its repeal. Until this is done it is the duty of every good citizen to obey. He who acts or counsels otherwise is an enemy of the State and to the best interest of her citizens.

If the law is wrong, and the Attorney-General, and the Judge, and all these fair-minded citizens of Henry County who "have no prejudices in this matter" and "no disposition to persecute," appreciate now so keenly what odium their attempt to enforce obedience to this unjust law has brought upon them, why do not they, who are in the great majority, and have the power, "direct" their "efforts to its repeal"? Why not?

The *Post-Intelligencer* makes a second disclaimer thus:—

No Persecution.

Our esteemed contemporary, the *Milan Exchange*, in commenting on the fact that a number of Adventists have been prosecuted for working on Sunday, after admitting that he knew nothing of the merits of the case, says: "If it is unlawful for anybody to work on Sunday in this State, why are these people prosecuted and other offenders allowed to go free?" Now Brother Wade knows very well that it is unlawful for *anybody* to work on Sunday in this State. He has known this all his life. Why then does he precede his question by such language? As to the question itself we state that it does not apply to either our officers or our citizens. If Brother Wade aims to convey the idea that any one is persecuting these people through prejudice we emphatically assert that such is not the case. As evidence that these people are not discriminated against and singled out for prosecution, six of the indictments before the present session of the court were against employees of the P. T. & A. R. R. Co. Our grand juries will indict one class of men as soon as another for violations of law, or if inclined to be partial at all it would be towards those who think that their religious tenets bring them in conflict with State laws. We realize that it is hard on these people to be compelled to obey laws which conflict with their peculiar religious views, but this is their misfortune. We deny the right of any citizen to set at defiance the laws of his State. If they come in conflict with his conscientious scruples let him work for their

repeal. Failing in this, the world is wide, and he can seek a more congenial clime.

Emphatic assertion that no discrimination has been made in the bringing of these cases, and no special class singled out for persecution, does not go far in the face of facts. In 1885, in the same Henry County Circuit Court, the Tennessee precedent was established in the case of W. H. Parker, since dead, which precedent was followed in the conviction of Robert M. King, in Obion County, and the conviction and imprisonment last year of four of these same Adventists in Henry County. In the meantime there is no record of any others being indicted for Sunday labor, although it is well known that there is no Sunday in the year in which many do not lay themselves liable to indictment.

In this last instance who were indicted in company with the eleven Adventists? Six poor and irresponsible colored men. Any one who appreciates the status of the negro in Tennessee will understand the added ignominy it was expected to put upon the Adventists by condemning them to the chain-gang in the company of those negroes.

Although the *News-Banner's* article was written before the trial, and the *Post-Intelligencer's* several articles were written after,—and they both bear evidence of this fact,—still they have much in common in thought and spirit. The alternative which the *News-Banner* gives is submission, or the penitentiary and the gallows; the *Post-Intelligencer* graciously grants a supposititious choice between submission, securing the repeal of the law, or exile. It then breaks out again quite in the *News-Banner* style:—

Defamers.

For the honest Adventist whose misfortune it is to live where the laws conflict with what he considers a part of his rights, we can have sympathy and respect, and for the decent newspapers which have criticised our Sunday laws in a spirit of candor and fairness we have no unkind words; but for the blue-bellied descendants of New England witch-burners, and recently imported blatherskites from the God-defying and Sabbath-breaking slums of Europe who have been defaming our people, and setting themselves up to teach us lessons in religious liberty we have supreme contempt.

While our people have always been disposed to treat the Adventists as leniently as possible, we advise them that if they become the tools of these anarchists, in maligning the good name of our county and its citizens by circulating their falsehoods they will forfeit the respect shown them hitherto.

This last paragraph one reads over and over again, each time with increasing bewilderment, until one is inclined to ask with the learned lawyer in the immortal case of *Pickwick vs. Bardell*, "What could he have meant by that?" How leniently have these Adventists of Tennessee been treated hitherto? What respect has been shown them in Henry and Obion Counties? In what regard have they who plead for the maintenance of our Constitution as it is, and of our laws as they should be established under it,—in what regard have they become the tools of anarchists?—They who plead with the Government, national, State, and local, to avoid anarchy by clinging to the just principles of civil non-interference in religion which our fathers established. How do they malign the name of our country who are its only true lovers and patriots, begging that the good name of our country be preserved, and that it remain true to the eternal principles of justice proclaimed in its Declaration of Inde-

pendence and Constitution? Are Henry and Obion Counties, Tenn., the United States, and is it malignant falsehood to quote against them the cases of record in their own courts?

There are many able lawyers, intelligent legislators, and good citizens in Tennessee who will not agree with the spirit shown by the *Troy News-Banner* or the *Paris Post-Intelligencer*. W. H. M.

Extract from the Address of Rev. M. J. Savage, Before the House Committee on the Columbian Exposition.

It is simply a question as to what we shall do with this one day, the first day of the week. I do not believe, gentlemen, that it is proper to say that as many people will be at liberty to see the Fair, if for twenty-six days they are denied entrance to it, as would be if the whole time is open and free to them. It seems to me simply absurd on the face of it. There are thousands of people who would not be able to see it. I do not believe that the churches of Chicago have a right to compel people to stay out of this Fair, and wander the streets and the fields; for it is simply absurd to suppose that they all can get into the churches. They would need ten times as many churches in Chicago as now exist there, in order to accommodate the throng of people. It is not a choice of going to church or to the Fair; and, anyway, if it were a choice, I say it is a matter of impertinency for any man, in the face of the facts and the origin and history of Sunday, to tell the people that they must come to their churches, or else be left to wander the streets or go into the saloons.

The former speaker [Rev. H. W. Cross] has made reference to the statistics. I think, myself, that too much has been made of the statistics that have been presented. While the statistics were being read, I felt running through my mind a quotation from the Hon. Carroll D. Wright. I do not mean it as an insult to the gentlemen here; but it struck me as being so witty and so apropos that I present it. Carroll D. Wright said that figures will not lie, but liars will figure. I do not mean, gentlemen, that these people are, consciously, liars; but when a man votes for a thing as a church member, and then votes for it as a member of the Christian Endeavor Society, and in the Sunday-school, and as a member of some temperance society, he does not make four men of himself in the process, and that ought to be remembered.

And then Mrs. Washburne touched a point which I have felt very strongly, and which I know represents a grand truth. I believe, gentlemen, that the views of the majority of the people of this country,—if a candid and fair vote should be made,—that a two-thirds majority would be in favor of opening this Fair. For example, I represent a constituency of a good many thousand in the city of Boston. I have not asked a single one of them to sign a petition in favor of opening this Fair, and yet I know that I could get five thousand signatures in a week, if I were to ask them. I believe this is true of every section of this country, that the people in the country who are tolerant, who are ready to believe in the common sense and good faith of the people, and who have not this lash of their religious leaders to compel them to sign their

names to anything, are in favor of opening the Fair on Sunday. They have not organized, they have not presented petitions; but I believe that the great majority of the people of this country, if a test vote could be made, would be in favor of opening the Fair, at least a part of the first day of the week. I do not believe that apart from the religious motive that has been presented here, any fair-minded gentleman can pretend that the influence of this Fair on the people will be anything but good. Now, why should not it be open? It must be closed because—of what?—Either because God is going to be offended, or man is going to be injured. There can be no other reasons for closing the Fair. Now it is absurd, in the light of the facts of the Bible, taken in any way you please, to suppose that God is going to be offended. And how is man going to be injured? Why will he be injured? What could possibly injure him? Is he going to be injured by studying the grandest specimens of the world's art and the world's industries and the natural productions of the world? those things that in their very nature tend to lift men up out of the lower and the animal into heart, into brain, into conscience, into soul,—to turn him into an admirer; to turn him into a worshiper of that which is high and true and fine. It seems to me, gentlemen, that there is not one single thing in the exhibit, to be made at the World's Fair, that is not intended to lift the observer to a higher level. And if this be true, is there anything in the nature of Sunday that should make the exhibit immoral or spiritually depressing, when it will be elevating on Monday or Saturday night? I believe, gentlemen, if this matter is carefully studied, it will be found to resolve itself purely and simply into a religious prejudice—prejudice, I say, because there is no biblical, no ecclesiastical, no historical basis for it, whatever. I believe that the interests of humanity, the interests of morals, the interests of education, the interests of religion, demand that as many days as possible, this school for the poor, as well as for the rich, shall be open and free. Gentlemen, I thank you for your kind attention.

Address of Mrs. Marion Foster Washburne Before the House Committee.

MR. CHAIRMAN, Gentlemen of the Committee: Yesterday I, together with the other delegates of the Chicago Women's Club had the pleasure of listening to the arguments in favor of Sunday closing. Before I attempt to make any new points, if any can be made after all this talking, it might be advisable to answer some of the arguments advanced at that time. It may seem somewhat presumptuous for one feeble woman to endeavor to reply to such able and practised speakers as were before you yesterday, if it were not for two things,—first, that I am as much in earnest in my belief that the Sunday opening will "work for righteousness," as they are in the opposite view, and I have that courage of my convictions which is the birth-right of every American; and second, that the reverend gentlemen so kindly lessened my task for me by answering so many of their own arguments. To be explicit—the charge of greed, of self-seeking, and of many other malicious forms of selfishness was brought against, not only Chicago, but the managers of the

Fair, its directory and the gentlemen of this committee themselves, as the only motive which could possibly influence them to give this resolution a fair hearing. But a number of the other speakers knocked down this house of cards, by declaring most emphatically that to open the Fair on Sunday would be to lose money. How can greed lead us into a money-losing scheme? Both arguments can not be good, and you are invited to take your choice, to either declare yourselves the unprincipled money-grabbers which these gentlemen did not hesitate to call you, or to say that you really believe that if the World's Fair were opened on Sunday, no one would attend.

Then the diversity of opinion as to the correct way to address a congressional committee, was very marked and very puzzling. Some of them seemed to think that this was a Sunday School Convention and exhorted accordingly, not hesitating to call down upon the patient committee-men, vengeance from on high if special sectarian views did not entirely rule the legislature. Others, however, rebuked their brother ministers for this untimely sermonizing and declared in so many words that "talk about religion was not to the point," and "that Congress"—I am quoting here—"is not a tract society to distribute tracts on religious freedom." I quite agree with the doctor. It is not a tract society for tracts either on religious freedom or on the fourth commandment. Its business is, as he said, to legislate for the rights of the people, and one of our immemorial rights is the right to worship God, each in his own way, whether in church, in the silence of his inmost soul, or in the vast and impressive display of the highest of God's works, as shown to man.

There was presented here the extraordinary spectacle of a business man declaring that the argument was one of religious feeling entirely, and of men vowed to religion, declaring that they spoke only from a business point of view. It was as if each distrusted the validity of the argument on the ground wherewith his life work had made him familiar, and believed himself safer on unknown territory. It reminds one of the story of the polyglot American who was said by his German friends to speak beautiful French, and by his French friends to speak beautiful German. There was not a business man here yesterday but saw the weakness of the business arguments, nor a clergyman but saw the flaws in the theological ones.

There was one argument—I mean, one bit of vituperation, which, as a Chicagoan, I must really resent, though it is hardly worth while,—and that is that it would be dishonorable in the city to use the money voted by Congress without accepting the condition attached. Now, these gentlemen must know there has been no talk of that. But there is nothing dishonorable in asking Congress to remove a restriction which greatly decreases the value of its gift. The fact that it has been so petitioned shows that Chicago feels herself uncomfortably bound by her honorable obligations, and would be glad to have them honorably removed.

And, Mr. Chairman, and gentlemen of the committee, was n't it a little hard,—weren't you a little humbled,—to hear this reverend body of petitioners "talk down" to you? There were few of them who had any faith that you would be moved by any high religious or moral considera-

tions. Most of them openly scoffed at the idea. And some of these men, pledged by their profession to avoid envy, malice, and all uncharitableness, not only implied the low moral tone of the men they were addressing, but said openly, (I quote *verbatim*), that, "all the World's Fair was on the make," and again, that "the milk in the cocoanut was the Sunday fee." Would these gentlemen, whose business it is to uplift the people and the English language, have used these expressions before an ordinarily respectable church audience? But it was evidently considered the sort of thing that congressmen are used to. Moreover, they threatened,—and of all things,—the boycott! The very tactics they preach against from their pulpits. And one man said that "religious boycott was justified by the deep prejudices of the people."

I have a profound respect and reverence, as all fair-minded people must have, for the man who believes in his religion and stands upon it against the world, but I have precious little respect for the man who, when he wants to win a worldly advantage, uses a worldly argument, making the admission that the heavenly one is insufficient for practical purposes,—the man who claims to have faith in prayer, and yet descends to the boycott.

I am aware that we who stand for the Sunday opening make a poor show against the several millions of population (not counting families), which each one of these versatile men was able to represent here yesterday. I myself do not claim to represent more than a few hundred thousand. I am, perhaps, a little modest in this estimate, but modesty becomes a woman,—if not a clergyman. [Laughter.] Joking aside, I know that we can not possibly make as good a showing as some church societies, and the reason is that we are not organized as they are. The great mass of liberal and thoughtful people all over the country are not so organized that they can act as one before such a committee, but their numbers may be, nay are, even greater than those contained in the societies here represented. They are simply quiet and tolerant private citizens, who are for the most part rather amused that any one should be intolerant.

But while this organization of the evangelical churches gives them an advantage in being able to present petitions and speakers, it is, gentlemen, a danger. Our forefathers foresaw the danger of an organized minority coercing an unorganized majority and forbade this country a standing army; there is as much danger, or, as the history of religious persecution shows, more danger, in the interference of an organized body of churchmen in the affairs of the State, than in a standing army. Nothing can so undermine the liberty of a people as a belief that there is but one road to salvation, which all must walk, if not willingly, then by force.

Did you notice the little remarks about Sunday traffic and Sunday mails, yesterday? Logically, if the arguments of these deluded leaders be held as valid for the closing of the World's Fair, they must be held as valid against Sunday trains. Who seriously supposes that Congress would ever think of suppressing Sunday travel because of the religious prejudices of the people, whatever the Society of Christian Endeavor might say? Why, such an attempt would bring about a revolution, which shows what is the real sentiment of the vast bulk of the people.

I am a Chicagoan, and might possibly prove the fact by being a little boastful and claiming the earth; but I do not think Chicago, nor even my loved country, marshals under its banner all Christianity. In other Christian countries the art galleries and exhibits are open on Sunday, and when, as one of the speakers yesterday averred, during the last Paris exposition the American exhibit was closed on Sunday, the French Government thought the matter of sufficient importance to enter a protest. Shall we, when we invite the world's nations to be our guests, reflect upon their religious observances, and force them, in company with the immense contingent *not* represented by the gentlemen who spoke yesterday, to accept Puritan institutions or be banned as unchristian? Shall we do all in our power to force them into a religious form against their wills? If these nations had heard some of the denunciations hurled against "the decaying unsabbatarian governments," they would not feel that we had been courteous or fair, and might not unjustly assume that they had been lured hither with the World's Fair as a gigantic bait that they might be converted to the Christian Endeavor Society.

Gentlemen, I am myself a Christian woman, and, after yesterday, I am almost tempted to explain what I mean by that word, for the Mosaic law is not to me all comprehensive, but I follow Christ's interpretation of this same vexed question, and would keep the Lord's day in the spirit of him who picked corn and healed the sick, and was rebuked by the reformers of his own time, and believe with the divine Teacher before whom we all bow, "that man was not made for the Sabbath, but the Sabbath for man."

Religious Legislation a Curse.

[The Chicago *Herald* of January 23 has this report of a sermon which touches the real point of the Sunday-closing discussion.]

REV. L. C. RANDOLPH, pastor of the Seventh-day Baptist Church, delivered an interesting sermon on "Congress and Sunday-closing of the World's Fair," in the lecture-room of the First M. E. Church, at 3 o'clock yesterday afternoon. Rev. Mr. Randolph said in substance:—

"The practical question before us to-day is not whether Sunday is the Sabbath: or whether, providing it is, the Fair is a good place for a Christian to spend the day, or even whether it would be better for the Fair to be open or closed on that day. The question is: 'What ought our national Government to do about it?'

"Religious legislation is opposed to the constitution of our natural rights, to the Constitution of these United States, to the progress of mankind, and to the precepts of our Lord Jesus Christ. The Sunday-closing amendment passed by Congress is religious legislation. Brethren, I am opposed to Sunday laws; not because they are Sunday laws. I would be just as much opposed to Saturday laws.

"What is a government for, anyway? Is it to make people good? No. Its purpose is to secure its citizens in the enjoyment of their rights. It is to protect the weak from oppression and wrong. The State has the right to say to the saloon-keeper: 'You must not sell whisky to that man.' Why? Not because the State proposes to compel the man to be temperate and virtuous, but because the whisky makes him

a menace to society. It makes him a murderer, a libertine and a brute. We have a lurking idea that it is the business of a government to preserve a fraternal guardianship over a man's conscience. The only government that ever had a right to do that, or ever will, is God's government. Civil law was not ordained for the purpose of making men moral. You can not make men religious by law. No government ever tried it without defeating the very ends it was trying to gain. However much a man may wrong God, civil government has no right to interfere. God will attend to that. It is only when a man wrongs his fellow-man that civil government must come in to protect its citizens.

"This is in effect what Congress says: 'We want you to close the Fair on Sunday. If you don't do it you will forfeit this appropriation.' In an orthodox Sunday law the State says: 'We want you to stop work on Sunday. If you don't do it we will bring you to trial in a court of justice.' In other words, Congress as a penalty for not closing on Sunday proposed to fine the Exposition instead of putting it in jail. But some one says: 'It could not be called a fine because the Fair had no claim on the money appropriated. It was a gift.' Then we have the spectacle of the United States Congress taking some millions of the people's money to hire the Exposition to keep Sunday. The Exposition either had a just claim to the appropriation or it had not. If it had not, then Congress had no right to give the money. If it had a just claim to the money, then Congress had no right to make its forfeiture a penalty for Sunday opening. In whatever way you consider it Congress was using its resources of legislation to prevent the desecration of what was called the 'Christian Sabbath.'"

Repeal the Pennsylvania Sunday Law.

[In the following reprint from the Bradford *Era*, a Pennsylvanian gives cogent reasons why the Pennsylvania Sunday law, of 1794, should be repealed.]

THE proposal for discussion of the question, "Ought the Sunday law of 1794 to be repealed or modified," is a shock to the sensibilities of many good people. It is enshrined in their conceptions differently from any other law, because it is related to their religion. Whatever touches that to repeal it, is an attack upon a sacred institution. To transgress the law is called a desecration. To offend to so much greater extent than transgression of it, as to propose its repeal, gives an impression so instantly of an inadequacy of words to characterize it, that they merely say, "I'm shocked."

The intuition of these friends of the Sunday law, perceiving at once its relation to their religion, verifies my own thought, that it is a religious matter. If that thought is correct, the truth in the matter should have a bearing upon this question of repeal.

It is worthy of note concerning this law, that any effort to enforce it also shocks the sensibilities. So great is the repugnance towards it that, with violations continually in all sections of the State, prosecutions are not made one in a million. If one occurs, it is mentioned throughout the State and in other States, and is reflected upon as a piece of law which ought to be repealed. Those who want to cling to it, if required themselves

to execute it, will seek to deputize that to another. As much as they feel the need of a better Sabbath observance; as much as they suppose the civil law to be the proper tribunal to punish its violation when they come to test it, their sense of right protests. The exaction of a religious requirement upon a fellow-man by civil penalties is a thing which their intuitions abhor.

A PAST INCIDENT IN THE MOVEMENT.

An incident in the history of this city verifies this. About two years ago some of our good people thought best to apply the Sunday law. The statute which we are discussing now was at hand for them to use. No one, however, found himself equal to the task. A plan was then devised to provide a city law by which instead of themselves, our mayor and the city police might be called upon to execute it. A large petition was secured asking the city council to enact such a law. Sermons were preached in its behalf. Personal solicitations were made to the councilmen for it, and then a request was made that two of the able pastors of churches in our city be permitted to address the council in its behalf. This request was granted, but with the provision that those opposed should be accorded an equal privilege. After the hearing and at a subsequent meeting, the committee having the matter in hand, reported adversely to the petition, saying among the reasons given, "The ordinance is framed in accordance with the act of 1794, and we believe that such a law belongs to the Dark Ages, and ought never to have been enacted. The only effect city legislation can have is to transfer the burden of enforcing this statute from the petitioners to the city, thereby relieving themselves of the responsibility and odium of prosecuting the offenders against this law." One member moved to report favorably instead, but there was no one to second it, and the report as read was adopted.

MR. CRAFTS' EFFORT.

About three months later, Rev. Wilbur Crafts came to Bradford, and worked four days to stir up the Christian people to activity on this line. Meetings were held in three of the churches. He organized a Sunday Rest-day League, the same as he is regularly occupied in doing throughout the country. This league, with a good membership, chose a president, secretary and treasurer, and provided for appointment of a secret committee. The members of this committee were not to be known to the general membership of the league, but only to certain designated ones. Their duties were to note who were violators of this Sunday law of 1794, and who were witnesses thereto, and to report to the other committee each week. This other committee was to proceed with the prosecution of offenders or provide therefor as might be deemed best. It is now about a year and a half since this organization was effected. Mr. Crafts' paper has been coming weekly to many of the members to supply inspiration; but to the present time, I have not learned that, with all the paraphernalia, sufficient nerve has been mustered to make one prosecution under the law. The intuitions of a Christian spirit that is lighting the world has kept them against their wills that they should not do this thing.

IT SHOULD BE REPEALED.

Do we want to retain the law any longer

among our statutes? It seems to me that its presence is a delusion to a great number of good people. That the sooner it is repealed the sooner they will turn to plead from the divine law, the only law that is potent to sway men to keep holy the Sabbath day. That the sooner this is done the sooner those who have been beguiled by it will cease beating the air, to take hold instead upon the arm of the Lord of the Sabbath, who is strong and mighty to help.

The agitation in behalf of Sunday laws and petitions for them come almost altogether from the churches. The work of the churches in general is so good that the fact of their doing a thing creates presumption in favor of it. When, however, I scrutinize this matter it seems to me a mistake on their part and a manifestation of work undeserving of them. Their efforts on this line are to require of the world a standard higher than they maintain for themselves. Within their own domain they may require of their members to observe the day they have set apart. Notwithstanding this, instances of discipline of a member by a church for breaking that law are very few. I have not heard of one for many years. It is not because their members do not violate it, for they do.

CHURCHMEN VIOLATE THE SUNDAY.

They buy and read the Sunday papers on that day; they pump oil wells; they work in telegraph offices, in rail-road ticket offices, on the freight trains and in stores. The man whose name stood first on the list two years ago, petitioning for Sunday ordinance in Bradford, a few weeks later took the train one Sunday afternoon to go on a business trip to Philadelphia. The churches are not saying, "You can not remain with us if you do these things;" that "you must choose between your place in the church and the continuance of so doing." Instead of this they extenuate the act, pleading that they would have to sacrifice their positions and that the exigencies of the case excuse them in it. If the church justifies the thing because of exigencies, should we expect the world will consider less the exigencies that interest them? If a more lucrative place for the Christian justifies him in laying down his obligation to keep a day, will not he who is not a Christian maintain that the opportunities to him of greater financial gain justify him in disregarding the day? Such a result is inevitable. The unconverted world will not maintain a standard of Sabbath observance higher than the Church requires of itself. While the Church is so lax to observe the day of its own accord and requirement, the world will continue to be as lax to observe the external requirement of the same thing.

A BETTER SABBATH OBSERVANCE.

That external requirement with us is this law of 1794. I will express my belief, which, I think, will accord with the conclusions of others generally, that the better observance of the Sabbath does not depend upon the retaining of this civil Sunday law, but rather that it is dependent upon the way Christians themselves observe it; that in the ratio as Christians for themselves shall maintain a better standard, the world will approach towards it; that in ratio as they lower the standard, the world will recede from it.

The thing then to be done to secure a better Sabbath observance is not by the

impossible scheme under this law to compel the world to take the higher position so as to make it easy for the Church to come up to it, but for Christians themselves to occupy the higher ground. It is legitimate for them to require of themselves the obligation to obey God. It is not legitimate for them to pass over their own derelictions to force the religious conformity upon others. The persistent tendency among them to be diverted from what they should do in this matter is augmented by the presence of this law. The law stands as an accomplice to the mischievous infatuation that possesses men to seek to promote Sabbath observance by it.

ANOTHER REASON ADVANCED.

I ask for the repeal of this law for another reason. It is an infringement of an inalienable right. God, who gave the Sabbath, appointed it upon the seventh day. He set it to be a memorial. From that monument of time the weeks were to be counted. The words "Six days shalt thou labor and do all thy work," were not spoken until the command first indicated the Sabbath; but they were spoken and they have a meaning to us as significant as those which preceded them. These days were given us by the Creator in which to labor and do all our work. Notwithstanding this, the law of this State as well as in many other States, has presumed to say concerning the first of these days that we shall not labor. God says, "Thou shalt." This act says you shall not. In behalf of every man, I protest against this infringement of his right. If any man says, "We do not know which is the seventh day or which is the first day," then by what claim may he assume to dictate? If he has lost his reckoning so that he cannot identify his place, he is not the one to come and usurp a place. But whether he doubts the continuity of the weeks with which all the world agree or does not doubt it, in either case the State is not the arbiter of the Sabbath.

THE LORD OF THE SABBATH.

Our Lord was charged more than in all things else with doing what men said it was not lawful to do on the Sabbath. If men might dictate the Sabbath He would have conformed to their laws concerning it. Instead of this, he repudiated them and declared himself to be the Lord of the Sabbath. He commissioned no one to go and seek enactment of civil laws for its observance. He did command, "Render unto Cæsar the things which are Cæsar's and unto God the things that are God's." The Sabbath is our tribute to the Lord, and Cæsar may not require it of us. Paul said: "Let no man judge you of the Sabbath." Paul had no authority to say to any one, "You need not keep the Sabbath," but the doctrine of religious liberty is proclaimed that man is not to be our judge of it. The civil law is not to determine this. God is our judge and to him alone must we answer.

When the civil law concerning Sunday is annulled, it is not removing safeguards of the Sabbath. It is a clearing away of what has been a hindrance to the discernment and observance of the day we have been commanded of God to keep holy. It is remanding it to the use which God designed for it saying, "It shall be a sign between me and you." If a man observes the Sabbath, we know it is because it is unto the Lord. If he observes it because

of the requirement of the civil law, the significance is lost.

COMPULSION WORKS EVIL.

I ask for the repeal of this law for another reason. The compulsory observance of the day works evil instead of good. When the Sabbath is observed unto the Lord it is voluntarily rendered. By the instruction in the home and in public worship men gain a knowledge of God and are made better. Of those who have been restrained from their work, not from regard for God, but by the external requirement of this law, the old adage holds true, "Satan finds some mischief still for idle hands to do." G. H. LYON.

Calamities and the Sunday Question.

At one of the four mass-meetings held under the auspices of the American Sabbath Union in Chicago on the evening of December 13, 1892, Rev. Dr. Thompson, of Columbus, Ohio, said:—

If the cholera does not come next year sixty-nine nations will visit Chicago. They will come, expecting to see the American Sabbath observed as an American institution. If the gates are open they will not see the American Sabbath, and if the cholera comes they will not visit us. Of two evils, Sunday opening and cholera, I am in favor of choosing the lesser, the cholera.—*Christian Statesman, December 31, 1892.*

In proposing a choice upon such matters as these, who can not see that these Sunday-law advocates are getting ready to pronounce every epidemic, flood, fire and calamity as a scourge from the Almighty for Sunday "desecration"? Thus it was predicted they would, in a work published in 1884, in the following words:—

Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. . . . While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hail storms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, is Satan exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon the inhabitants of the world. The beasts of the field will groan, and the earth will languish.

And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon the faithful few whom the Lord has sent to them with messages of warning and reproof. It will be declared that the Nation is offending God by the violation of the Sunday-Sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced, and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the Nation, preventing its restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be repeated, and upon grounds equally well established. "And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18: 17, 18. As the wrath of the people shall be excited by false charges, they will pursue a course towards God's ambassadors very similar to that which apostate Israel pursued toward Elijah.

The miracle-working power manifested through Spiritualism will exert its influence against those who choose to obey God rather than men. Messages will come from the spirits declaring that God has sent them to inform the rejecters of Sunday that they are in error, and that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world, and second the testimony of religious teachers, that the

degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony.—*Great Controversy, pp. 407-409 (small edition.)*

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The One Consistent Basis.

On the subject of Church union, the *Patriot*, of Lamoni, Iowa, presents these pertinent views:—

"The announced object of this movement for Church union, is the salvation of souls. It is evidently taken for granted that this salvation can only be obtained by means of the Christian religion. It is hence evident that any union of churches which either destroys or mutilates the Christian religion, will defeat the object sought. But how are the churches which now receive and hold exactly opposite views, each claiming to be at least a branch of the Church of Christ, to unite without entirely destroying the theories of some or greatly mutilating those of nearly all? If salvation is secured by compliance with each of the requirements now made by the several churches, can it be secured by a failure to comply with these conditions? Suppose a union of all the churches results in an organization quite different from any that now exist, will it be the Church of Christ? If so, are the present dissimilar organizations churches of Christ also? Is Christ divided up in that sort of fashion at the bidding and caprice of men?"

"Evidently there is but one reasonable and consistent basis on which all men can unite in the service of God, and that is the will of God. If Christ is to have all men united in his service, it will only be by all men rendering obedience to Him. If a Church union is to be effected, He must name the conditions, appoint the bonds of union, declare what shall be given up as nonessential and what shall be retained as essential."

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NEW YORK, FEBRUARY 23, 1893.

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THE present movements to modify existing religious laws, as exemplified in the attempts to secure Sunday opening acts of Congress for the World's Fair, and modifications of the Sunday laws in Pennsylvania, are a fatal error. The comparative leniency or stringency of the law does not affect the principle one way or the other. Enforced opening on Sunday is just as wicked as enforced closing. The principle of a mild religious law is just as evil as the principle of a harsh religious law. It is precisely the same thing showing itself in different forms. The only course is to do away with the whole brood.

ANOTHER riot, similar to the Dean Hart episode, in Denver, is reported from Cincinnati. It seems that a Saturday night ball continued into Sunday morning, whereupon the police interfered to preserve the statutory Sunday from violation; this resulted in a fracas in which there was considerable violence done. Among the ruder classes who know no other way of asserting what they realize to be their rights, than by fist and club, these demonstrations of violent opposition to the enforcement of unjust and improper laws, are to be expected.

THE Cincinnati Post, of February 10, contains an account of the rapid rise and growth of the American Protective Association, a secret order organized, like a number of others, for the purpose of antagonizing Roman Catholicism. The existence of these secret oath-bound bodies, among both Roman Catholics and their antagonists,—in some instances armed and drilled,—and sure eventually to be pitted against one another by religious fanaticism, is an open menace to peace, social order, and even the existence of the State. And it is marvelous this has not begun to attract general attention, and excite fear, long ere this. They have a future before them—these organizations. When their day has come, they will fulfill their purpose, and serve their master.

On February 14, in the House of Representatives, Mr. Houk introduced a bill amending the Sunday-closing proviso so as to make it lawful for the Exposition management to open the World's Fair gates Sunday afternoons. The same evening, from its vantage ground in the State House at Harrisburg, the Pennsylvania Sabbath Association, in convention there

under the chairmanship of Governor Pattison, passed resolutions disapproving of this bill. It would seem as if it were difficult for the religious power behind the throne to remain contented behind the throne. So great and so rapid has been its success that it must perforce disport itself in State Houses already, and call legislators and governors to do it service.

IN Pennsylvania several bills are before the legislature which have been introduced with a view to reducing the scope of the State Sunday laws by legalizing certain occupations on Sunday which are strictly included within the prohibitions of the law of 1794. This seems to have roused the Sunday law advocates of that State to a condition of intense excitement. They have made almost frantic efforts to obtain a large representation of the religious politicians of the State at a Sabbath Association convention called at Harrisburg, for the purpose of influencing and overawing the State legislature. The first session of this convention was held on the evening of February 14, in the Hall of Representatives at the State House, the Governor of the State presiding, and delivering an address. A paragraph from the report given by the *Mail and Express* says:—

The Governor said that the act of 1794 was as broad and liberal as though written in the present hour, and that not a line in it was expressive of narrowness or bigotry. There could be no question of the right of the people to protect themselves as set forth in the title of the act. After reading the act the Governor said that had not the framers of our Constitution written in our laws the principles of this act, we should have been overwhelmed with vice. The glorious condition of Pennsylvania to-day was to be attributed wholly and solely to the act of 1794. "Have any blessings escaped us," asked the speaker in conclusion, "since the passage of the act of 1794? Not one."

So far as words are concerned extravagance could go no farther than this. What would be the severity of the enforcement of religious laws which a governor would countenance who is capable of the expression of such views as these?

THE *Mail and Express* Washington correspondence reports that on February 15, the Senate Committee on the World's Fair met and determined that no bill touching the Sunday opening of the Fair would be reported to the Senate. The committee takes the position that legislation has been had upon that matter and it is now a closed question. However, it seems the committee did not look with the same eyes upon measures touching Sunday closing, for Senator Quay, having introduced a bill "imposing a penalty on the World's Columbian Exposition if the Fair is opened on Sunday," that measure promptly passed the committee. The enactment of such law would certainly be the capsheaf to the religious proceedings of this Congress. The Congress of the United States impose a penalty upon a Chicago corporation for doing business in its own city on Sunday! What would

have been thought of such an unwarrantable assumption of authority ten years ago? It would be scarcely possible to overturn more completely the relations which should exist between local, State and national governments, than do these measures for the Sunday closing of the World's Fair. If Congress can close this Fair on a given day, and impose a penalty, are there any effective limitations, whatever, on the powers of the general Government?

THE extracts from the Tennessee country press, quoted in this issue, must be taken as representative and expressive of the sentiment of the people in the places where these persecuting trials have been had. The excerpts are from papers published at the county seats of the two counties which have made themselves prominent in the prosecution of seventh-day observers. They are all editorial utterances. These outbursts of feeling are very interesting. They will be read with interest. The rhetoric is a little warm. The threats are somewhat violent. Some of the suggestions rather lurid; the logic sometimes not quite clear, as for instance, not every mind will probably grasp the argumentative force in the reference to marriage licenses, and the abdominal color of certain New Englanders of unfortunate descent. Although reminding one somewhat of the conclusive Darwinian argument "Ask him was his mother a monkey?" still it is worthy of due consideration as indicative of the mental processes of these *fin de siecle* persecutors.

A CORRESPONDENT of the *Signs of the Times* writing from South Africa, says that questions involving Sunday laws and their enforcement have already been up in Parliament there, and will probably be introduced again at the next session. This correspondent says that at the general meeting of the South African Conference of Seventh-day Adventists, in December:—

The Religious Liberty question was discussed with much enthusiasm and called forth a resolution to the effect that the Executive Committee should provide literature on this subject, suitable for general circulation throughout South Africa, and that it be done without delay. There is an increasing sentiment in this country in favor of religious legislation, and especially in favor of laws enforcing a more sacred regard for the Sunday.

The field of influence of the SENTINEL, the Religious Liberty Association, and those who comprehend the true relations between civil government and religion and intend to stand for their maintenance, is not circumscribed.

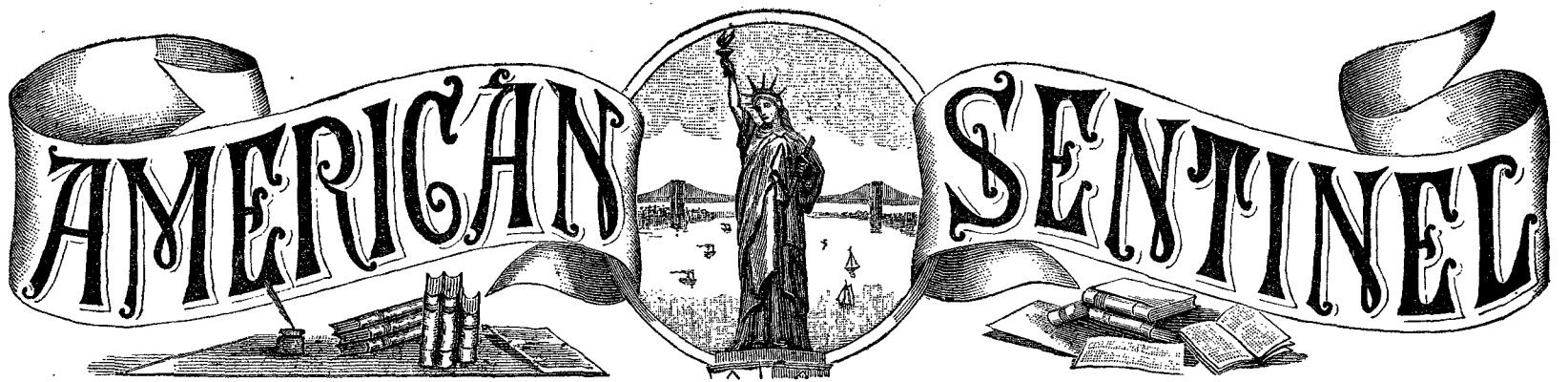
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THE United States has stood before the world as the highest example of governmental perfection to which man had yet attained. The distinction was merited. All other governments have assumed, as by natural and divine right, censorship of the religious views of their subjects. The United States has utterly repudiated all such assumption of authority.

THE basis of government heretofore in the world's history has been that might makes right. As ground for pretended authority in religious affairs divine right was assumed. The claim of right to rule was by both human and divine might. This has been true, and is, of all governments but that of the United States. Both claims are unchristian. The one is despotic; the other papal. Erring humanity has always mingled the two in government. The only exception has been the United States.

THE theory of the Government of this country was based upon the inherent equality of all men, not among themselves, but before God. The proudest and the most powerful is possessed of no natural and absolute right which his humblest neighbor does not equally share. That is true. Upon this truth the Government of the United States was established. That truth is the gospel of civil government which no man ever preached until taught of Jesus Christ. The United States was its first and only governmental convert.

THE proclamation of justice and equity to and for all men, which the fathers of this country issued, was the noblest profession of political faith ever uttered; noblest and highest, because there was in it less of man, and more of God, than in any other such public proclamation ever made. The time was ripe for the greatest

and last test to which humanity was to be put in its civil relations. All that was necessary to place this Government upon the correct basis on which, and by which, Christian people should govern, and be governed, was presented to the constitutional Assembly, and there formulated into governmental expression.

So blind is the human mind, and so prone to error, that, by that very Assembly, a constitutional clause was inserted permitting the rights of the negro as a man to be ignored. Only twenty-three years ago, the Constitution was purged of that error. But the results to this country of that error can not be done away with so long as time lasts. Its shadow, both real and figurative, is here forever. Yet, with the removal from the fundamental law of that which was taken to be a permission of negro slavery, and the insertion of its positive prohibition, making the Constitution consistent with itself, the fundamental law came into complete harmony with the gospel. The governments of all the rest of the world were arrayed against God. They all assumed the divine prerogative, and required the subjection of their citizens to them as appointed of God and voicing his authority. Here alone stood one Government after God's own heart.

THIS was a Government after God's own heart because, in harmony with the gospel, it had set itself for the protection of all men within its jurisdiction, without discrimination, in the possession of their natural rights. That which God had given to man all other governments have sought to take from him. Heretofore human governments had sought to make themselves gods in the place of God. The possibility of persecution for conscience' sake, of compulsion in the observance of religious forms, and compulsory acceptance of religious belief, has entered into the fundamental theory upon which all other governments have been formed and administered. In their case no revolution was necessary, no reforming of constitution required, to make religious persecution possible. All the legal processes and judicial machinery necessary to persecute for conscience' sake, other governments

have held ready for action from the origin of their public polity. This Government was organized on totally opposite principles. Since the adoption of the Thirteenth, Fourteenth, and Fifteenth Amendments, there has been no constitutional excuse in this country for any civil, legislative, or judicial act out of harmony with the divine idea of civil government.

BUT there has been an inherited body of religious law in this country, a fatal heritage from the Church and State statutes of England; although its manifest incongruity with the Constitution and the principles of this Government has kept it in abeyance. To subvert the true principles of civil government, enshrined in the Constitution, and endow with supreme power this alien intruder has required a revolution. The revolution has been accomplished. History records no more marvelous transformation in civil polity than that which has taken place under our eyes in the last few years, in this country. This Government has forsaken its preëminent place and is now in line with the governments of the rest of the world. The governments of all the world have arrayed themselves against God, and only await the fullness of time to become actively-persecuting powers. There is now no city of refuge for the persecuted of the nations upon the face of the whole earth. All earthly power is in the hands of those who defy God. If it is in the hands of those who do not openly defy God, but deceive themselves and yield obedience to the great deceiver, instead of to God, the result is the same. They work iniquity no less, and receive the reward of the iniquitous as well.

THE power over the whole earth is in the hands of those who assume to speak for divinity, and to act for divinity, and by divine authority compel the world to be in subjection to divinity. Heathen, pagan, Roman Catholic, Protestant, nations all stand now upon the same platform in this regard. The difference between them is of degree and not of kind. The civil enforcement of Christianity is just as unchristian as the civil enforcement of Buddhism or Mohammedanism. The one puts itself under the condemna-

tion of God just as much as the other. They all have made void the law of God. But as in times before there were those who would not worship the king nor bow to golden images, so now there will be those who will not yield idolatrous homage to the State. These will call upon Him whom they serve and he will deliver them. The fiery furnace harmed none but those who had prepared it.

The world has come to a crisis in its history. They are wise who understand it and set their house in order accordingly. John saw in his apocalyptic vision the terrors which were to fall upon the earth, when time had run its course and defiance of God become complete, but he saw also the glorious reward of the faithful, the just and the true. There can be no pessimism among those who believe in the Bible, and accepting its promises trust implicitly in their God. Theirs is the highest optimism of which this world is capable. They know that the wondrous things of God will be as he has said they will be. They know that has been done in the past,—and just now is done,—which God said in his word would be, and now that is shortly to come to pass which he has said would follow the fulfillment of this. Not one jot or one tittle shall fail from his word, but all will be completed.

W. H. M.

The Field Secretary, the Governor, the Legislature, and the Sabbath Convention.

THE Field Secretary of the American Sabbath Union published, in a late issue of the *Christian Statesman*, this almost frantic appeal to the promoters and defenders of religious law, in Pennsylvania, to rally to the support of existing Sunday laws in that State.

Alarm! alarm!! alarm!!! The Sabbath law of Pennsylvania in peril.

Three bills already before the legislature that mean its repeal. One is to make legal the printing and selling of Sunday newspapers on the Lord's day; and the other two legalize the sale of cigars, soda water, ice cream, and other such "necessities of life."

Ministers of Pennsylvania can we, shall we allow our Sabbath to be thus trampled in the dust? Can our State quietly surrender her Sabbath, and give it over, without a protest, to the enemies of our Christian institutions?

Let every minister within the limits of the State feel that he is personally injured by the insult offered to his beloved Saviour in blotting out his institution of the Sabbath to legalize Sunday papers! Better far that we legalize Sunday plowing, Sunday manufacturing, Sunday banking, for all these together would not harm society like the secular paper, doubly secularized. Nothing can take God out of a human life more fully, and more certainly than the Sunday newspaper.

Legalize the selling of cigars, ice cream, etc. Why not make legal the sale of flour and fruit and groceries, that are the necessities of life? The sale of the former means the sale of the latter—justifies it and makes it logically right. That wide sweep of Sunday business is, no doubt, what these gentlemen want.

My brethren in the ministry, the enemy is at your door! Awake! Arouse! to meet him!

We are to have a convention in Harrisburg, February 14, beginning at 7.30 P. M., and continuing all of the 15th, closing in the evening of Wednesday at which we want the whole State of Pennsylvania represented, every congregation in it, and every benevolent society as well.

Let no brother minister, or president of any Young Men's Christian Association, or lady president of any Woman's Christian Temperance Union, or like organization, who reads this appeal, lay this paper down until three things are definitely determined upon:

1 That the pastor and, at least, one member of the congregation, be appointed delegates to this convention to meet February 14, in Harrisburg.

2 That he, the pastor, will himself write a stirring letter, and get at least ten members in his

congregation to write short, sharp, pointed letters to their representatives and senators in the legislature, insisting, urging, and demanding that our Sabbath law be not surrendered.

3 That the pastor, with other pastors, and some leading citizens, constituting themselves into a committee, shall visit in person their representatives on their return home, and urge upon them the unspeakable danger of nullifying our State Sabbath law.

If every man will do his duty, and do it at once, we will be able to hold fast our law. To neglect duty or even delay at this juncture can be little less than criminal.

We would like at least a thousand delegates at the convention on the 14th.

Congregations will cheerfully bear the expense or at least greatly help to do so, and not think it a sacrifice.

We have written for, and hope to have a reduction on the leading railroads. The hour calls out for personal responsibility.

H. H. GEORGE.

Gen. Field Sec. of the Am. Sab. Union.

The bill permitting the Sunday sale of newspapers, to which reference is made, reads thus:—

An act making it lawful to publish, expose to sale, and to sell and deliver newspapers upon the first day of the week commonly called Sunday.

SECTION 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the same that it shall be lawful to publish and expose to sale and to sell, and to sell and deliver, newspapers upon the first day of the week commonly called Sunday.

SEC. 2. All laws or parts of laws inconsistent herewith are hereby repealed.

This is an affirmative Sunday law proposed to take the place of its negative. The one is as uncalled for as the other. The subject is one upon which the civil law has no right either to affirm or deny, either to permit or prohibit.

Where these religious laws exist the only permissible action that can be taken in their regard is an unconditional repeal. But such a suggestion among the Pennsylvania Covenanters and Sabbath Union followers of Matthew Saint Quay would be looked upon as a little more than blasphemous. The frenzied call to the Harrisburg convention is an evidence of the intensity of their feeling on the subject. The call was effectual. Instead of being responded to by tens, as heretofore, this time the summons of the religious leaders brought hundreds. They marched into the State house, in double columns with much of the air of conquering heroes, if not to the music. For two days they occupied the attention of the legislature and various of its committees, at the same time holding largely attended meetings in the churches of the city.

The first public meeting of the convention was held in the State House, in the Hall of Representatives, with the Governor of the State presiding. Governor Pattison delivered the opening address and gave his unqualified approval of the Sunday laws of the State, saying that the Pennsylvania Act of 1794 was the basis of the prosperity of the commonwealth, without which it would have been overwhelmed with vice, while since the passage of the act not a blessing had been lost to the State. That the Governor of a State should so openly interest himself in influencing legislation, and publicly lobby for a measure in his own legislature, and preside at a partisan convention called and permitted to be held, without protest, in the legislative halls of the State, is an incident probably without parallel in the history of legislation in this country.

That the chief executive of a State should have unhesitatingly taken such a position at this stage of the progress of general religious legislation is an evidence

that its advancement is to be more rapid than many have thought. The espousal of the cause of religious law by men holding places of political preferment, such as Senator Quay and Governor Pattison, is indicative of the place which political religion has already reached. The position of Governor Pattison in this matter shows that he, like Senator Quay, sees nothing in the religion he advocates beyond politics and law;—for when criticised for his action and reminded that he held ten thousand dollars' worth of stock in a Sunday newspaper, and had recently, with his staff, traveled upon railroads on Sunday, he excused himself upon what he argued were sufficient grounds, that the stock had been given him and he would be glad to own it all that he might do away with its Sunday edition,—and as to the traveling, that was within the statute permitting works of necessity,—excuses as totally lacking in apparent comprehension of principle as any politician or legal trickster could have given.

The rapid flow of consecutive speech, for which these religious legislationists are acquiring a justly earned notoriety, seems to have been maintained at Harrisburg. Not a ripple interrupted the lingual torrent, until at a committee hearing Dr. A. H. Lewis presented before them so vivid and realistic a picture of the religious laws and legislation under discussion, as—in the words of a reporter present, to cause "the other speakers' hair to almost stand on end."

Among the measures for the amelioration of the Pennsylvania Sunday laws is one for the reduction of the fine in the law of 1855, which applies only to Allegheny County from twenty-five dollars to the four dollars fine of the general State law. This was actively opposed, and the proposition has brought out a retaliatory measure, drafted by the Sabbath Union and presented by Mr. Douthett extending the Allegheny County law with its twenty-five dollars fine to cover the whole State.

It is significant of the sense of an assured foothold in the law, and of control of legislatures, and of Congress, which those who composed this convention feel, that they seize this opportunity to dictate stricter laws for the State, and to declare themselves "in favor," for the United States, "of a Sixteenth Amendment to the Constitution, prescribing that no unnecessary work be done in the country upon the Lord's day."

The opportunity of speaking to Congress from the vantage ground of the Pennsylvania State House in reference to the Sunday closing of the Columbian Exposition was not lost sight of either, and Congress was memorialized in terms given by the *Congressional Record* thus:—

MR. QUAY. I present resolutions unanimously adopted by the Pennsylvania Sabbath Convention, at Harrisburg, February 15, 1893, which I ask to have read.

The resolutions were read, and referred to the Committee on the Quadro-Centennial (Select), as follows:

"PRESERVE THE AMERICAN SABBATH.

"Resolutions unanimously adopted by the Pennsylvania Sabbath Convention at Harrisburg, Pa., February 15, 1893.

"This convention composed of nine hundred delegates, representing the Evangelical Christian sentiment of the State, and a constituency of about seventy-five per cent of the entire population of the State, do

"Resolve, That we especially approve of the law introduced into the United States House of Representatives by Hon. John H. Ketcham, of New York, directing that the Attorney-General shall bring suit against the World's Columbian Exposi-

tion to recover back the value of the five million souvenir half-dollars in case, from any reason, the gates of the Exposition shall be opened on Sunday. We do also

"Resolve, That we specifically oppose the passage of the law introduced by Hon. George W. Houk, of Ohio, to open the gates of that Exposition after 12 o'clock M. on Sunday. God's Fourth Commandment applies to the whole seven days of time, and when referring to the Sabbath requires the whole of it to be kept holy, and does not read "Remember the first half of the Sabbath day to keep it holy." The same number of men, amounting to hundreds of thousands, would be compelled to work on the Lord's day if the gates should be open from 12 o'clock M. onwards, as would be so compelled to work if the gates were open for the whole day. Half-day opening would lead to whole-day desecration. May God save the Christian Sabbath! We do also

"Resolve, That these resolutions be certified to by the president and secretaries of this convention, and a copy thereof be transmitted to Senator Matthew S. Quay, from the State of Pennsylvania, Washington, D. C.

"Unanimously adopted this 15th day of February, 1893.

"T. A. FERNLEY,
"President.
"F. A. DONY,
"JOHN T. FINDLEY,
"Secretaries."

It is noticeable that there is in this an example of the remarkable fecundity which figures always seem to possess under the hands of these religious legislationists. The facility of multiplication shown by the ordinary Arabic numerals under their manipulation is unexampled elsewhere. It is shown here in a small way. The *Mail and Express* in its report of the convention says "by actual count the number of delegates was 453." In the resolutions sent to Washington, as published by the *Mail and Express* the number is given as 500, while in the resolutions as published in the *Record* the number is increased to 900. Had the wise man lived at this age of the world and in the United States he would have said there was still a fourth thing too hard for him, and that would have been the way of the Church with the State. W. H. M.

The Letter of Religion.

THE Harrisburg *Morning Call*, reporting the proceedings of the Pennsylvania State Sabbath Association, in the last meeting of the two days' convention at the State Capital, gives the pith of the address of Elliott F. Shepard, thus:—

Col. Elliott F. Shepard, of the *Mail and Express*, and President of the American Sabbath Union, followed with an address, taking for his subject the fourth commandment, which he applied universally. He asserted that the next presidential contest would not be upon economic principles, but upon those moral and social questions. If the forty millions of Christians in the United States were to bind themselves together they could carry all the national, State and local offices and control the Government. He recommended that the Lord's day be spelled Sunday, after the real Son of God, and not a heathen deity in sun worship.

These are strange political possibilities which float before the enchanted vision of the President of the American Sabbath Union. The Sabbath Union will of course retain its present code of political ethics, but how are the ballot laws of the United States to be reformed so that the ministers can vote these forty millions of ballots unquestioned? Heretofore in this country each voter has cast his own ballot. Women and children, too, have not heretofore exercised the right of suffrage. There has also been a prejudice, backed up by certain penalties, against the same person casting more than one ballot. Several things in the election laws will evidently have to be reformed to allow Mr.

Shepard and the ministers to act as electors, and deposit this forty millions of votes as they will. There is a vast difference between wholesale petitioning in quadruplicate and the individual deposit of a ballot by the Australian system.

Yet Mr. Shepard's prevision may be surer than many think. He may not be himself the presidential candidate of the Church party in the next campaign, but it is more than possible that the election at that time will turn on Church and State questions. However, that which lay in Mr. Shepard's own power he has immediately proceeded to fulfill, as witness this editorial in his paper of February 16.

SONDAY.

The first day of the week should be called *Sunday*, in honor of Him in whose remembrance the day is celebrated.

A large class of our fellow-citizens, notably the Protestant Episcopalians, even now prefer to call it "the Lord's Day" rather than any other name; and this is the shortest way to express and utilize their preference, for the "Son" is the Lord Jesus Christ.

Our Lord said: "For the Son of man is Lord also of the Sabbath." The Sabbath is part of his heritage, and therefore really is the Son's day.

The day used to be called this in old English times, when the word was spelled "Sonneday." It was also so called in old German, where, ever and anon, the day is found spelled "Sohneday."

The Phœnician origin of the usual name of the day, as being appropriated to the worship of the sun, as Monday was to that of the moon, has been disputed in behalf of Persia, where the fire god was also worshiped, and also in behalf of other countries and isles of the sea.

But in either case, the name Sunday is heathen, and ought not to be tolerated in Christian lands.

It is true that Christ is the "Sun of Righteousness," according to the prophet Malachi, but the reference of the origin of the name of Sunday to the worship of Bel, or Rah, or the sun, is so imbedded in the language that an attempt to twist the name Sunday into a reference to the "Sun of Righteousness," and thus make it applicable to Messiah, would be a hopeless task.

Our Hebrew fellow-citizens will concede that Messiah is the Son of God and the Son of David, and if any day of the week is to be named for him, it is every way more appropriate to call it Sunday than Sunday. This can be granted by them, without their either affirming or denying that Christians are correct in considering Jesus to be Messiah. It is better for them, as well as the rest of the world, not to use the title Sunday, which is certainly of heathen import, for they, above all nations, never will worship the sun or any created thing.

In this they are far ahead of Romanists, Greeks and Arminians, who do worship images, pictures and saints.

The Romanists ought to be glad to call the day after Jesus, for "Son of God" is the title which he most frequently applied to himself after he ascended into heaven; and it would help to spiritualize their worship, the very thing in respect to which they stand in the greatest need.

The calendar ought to be reformed now no less than in Julius Caesar's time—reformed as to the daily nomenclature, so that the weeks shall no longer perpetuate the remembrance and power of heathen deities which are devils, but shall be made to spread the knowledge and influence of the true religion of God. Wednesday as a souvenir of the worship of Woden; Thursday, of Thor; Saturday, of Saturn; and so on; all these names ought to be consigned to limbo, and other and appropriate names should be given to each day of the seven, in a useful attempt to unshackle men's minds from the domination of false notions.

And yet the new names ought not to be too great a departure from the present accepted nomenclature, for the people could not easily learn and adopt an entirely different set of names.

It might encourage legitimate marriage, and God's beneficent institution of the family, if Tuesday were to be called Twosday, and if Wednesday were to be called Weddingsday. Saturday should be changed to Sabbathday.

But we are not now proposing an improvement in the whole list—perhaps some other hand will do this. We are only proposing a reform as to one day, which can be accomplished by the least amount of change. It is simply to close the top of the u. The proposed change philologically and etymologically only amounts to a part of one vowel—making u into o—and yet, morally, the change from Sun to Son is the change from heathenism to Christianity.

We do not see that any really good reason can be urged against this change.

The *Mail and Express* adopts it, and hereafter will use the name Sunday for the first day of the week.

It is evident this idea did not arise from the fervent religious impulse of the moment. It is the product of consideration and of previous thought. The proof-reader of the *Mail and Express* has received his orders, and his memory does not fail. Sunday is now invariably spelled with an "o" in Mr. Shepard's religious daily.

If it is true that a rose by any other name would smell as sweet, is it not just as true that a vile odor known by any other name would smell as rank? Can that odor of idolatry, in the name Sunday, which smells to high heaven, be changed into pleasant incense by closing the top of a letter, and changing a "u" into an "o"?

It was by just such superficial devices as this, that, in the early centuries, Christianity was debased and led into the union with paganism, of which Sunday is the chief outward mark. The President of the American Sabbath Union may, with some of his followers, re-name the "venerable day of the Sun"—Sunday, but that will not change the place of the day in the weekly calendar or harmonize it with the fourth commandment. This attempt to connect two days by joining the lines of a letter, to compromise with God by a verbal subterfuge, would be ridiculous were it not so pitiful and so suggestive. It is a repetition of the stress and importance laid upon technical frivolities of syllable, letter, and accent which occupied the attention of religious councils in the early centuries. Its suggestion of the application of the title of the Son of God, as a new cloak to hide the paganism of Sunday, is so serious a thought of blasphemy as to startle the mind from a consideration of the superficial and frivolous method used.

The *Mail and Express* has undertaken a great task to overthrow philology, to remake the history of a word, to follow it back and smother its meaning at the source; and build anew a foundationless thought structure upon which to base the new name. It is a great task.

W. H. M.

Non-interference the Only Course.

THE following extract from *Present Truth*, London, England, is a concise statement of the merits of the World's Fair Sunday-closing question. Strict and complete non-interference was and is the only correct course for Congress in this matter. This extract gives the accurate status of an attempt by Congress to legislate the Fair open. To close or open by act of Congress is the same thing,—entirely without the scope of congressional authority, utterly wrong from any point of view. The only thing Congress can now do to save its honor, uphold the Constitution, justice and right, is to repeal the Sunday-closing proviso, on the ground of its unconstitutionality and because of its inherent wrong:—

"There is only one certain thing about religious legislation, and that is that it will invariably be wrong. To this the history of the world affords no exception. Although Sunday as a religious institution has not the slightest authority from the Bible, and the American Congress did a wicked thing in voting for its observ-

ance at the World's Fair, it would do an equally wicked thing in voting that the Fair shall be kept open on that day. Although the seventh day is the Sabbath of the Lord, it would be just as wicked for Congress to vote that the Fair shall be closed on Sabbath. The wickedness consists in the very fact of religious legislation itself. Congress should do nothing. The directors should be left free to open or close the Fair on Sunday, as they see fit, and people should be left free to attend or stay away, as they please."

Are Sunday Laws Civil or Religious?

THIS is a question which Sunday-law advocates seem to be unable to answer, that is, unanimously. Some say it is only a civil law that is wanted, to procure for the "poor workingman" a weekly rest-day. But in contradiction to this the *Baptist Examiner*, some time ago, said:—

When the Sunday holiday begins to nullify the Sunday rest-day, the State should interfere.

That is, all should be compelled by law to keep Sunday as the Lord has commanded that the Sabbath should be kept. None should be allowed to do as he pleases, but the State should tell him what to do. Would that be a civil law?

In the *Congressional Record*, of July 10, 1892, we find this:—

MR. QUAY.—On pages 122, line 13, after the word "act," I move to insert:

"And that provision has been made by the proper authority for the closing of the Exposition on the Sabbath day."

The reasons for the amendment I will send to the desk to be read. The secretary will have the kindness to read from the Book of Law I send to the desk the part inclosed in brackets.

The "part inclosed in brackets," was the fourth commandment, which says:—

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.

Does that look as though it is only a civil law that is asked? Congress, backed by the churches, has said the gates of the Exposition shall be closed on Sunday. Why?—Because the fourth commandment says that no manner of work shall be done on the Sabbath. Sunday laws are asked for from a religious standpoint and not a civil.

If it is for the benefit of the workingman that Sunday laws are asked, it is a wonder that so many of that class are pouring in petitions to Congress to have the gates of the Exposition opened on Sunday. The churches, it would seem, are doing something for the workingman that he does not require of them.

But has Congress any right to close the gates of the Exposition on Sunday? Has the Government any right to pass a law saying that because Sunday is the Sabbath, and the Decalogue says that no manner of work shall be done on that day, therefore the gates shall be closed? It has no right; for this is a religious question, and is beyond the jurisdiction of Congress. The First Amendment to the Constitution forbids it, which says:—

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.

This amendment has been violated. Congress has taken upon itself to make a

law respecting an establishment of religion, and now it may assume the right to dictate upon other religious questions. Where is free America? Where is the land where every man is allowed his own choice in matters of religion? Where is the land where those that are persecuted in other countries flee for protection? Will they find refuge here? Will they find this a "land of the free," where they will have the inalienable right to believe and act according to the dictates of their own consciences? I think not, for religious persecution has begun already, and the time will come when all must keep Sunday or be punished. The persecution in Tennessee is only a beginning of what is to follow.

Speaking of religious legislation and of these persecutions, the *Baptist Church Bulletin* gives these suggestive words of warning:—

Let us be careful how we let in the camel's nose of religious legislation, lest the brute crowd his bulky form in and occupy the whole shop. If the law by which these men were legally imprisoned be a righteous law, then may any State, nation or country set up a religious creed and enforce it; then France treated properly the Huguenots; Russia the Jews; and early New England and Virginia the Baptists and Quakers

And indeed it will not be long before the "brute will crowd his bulky form in and occupy the whole shop." The first step has been taken; it will not end there.

A. MALLETT.

Speech of Thomas Morgan Before the House Committee on the World's Fair Sunday Opening Resolution.

Mr. Chairman and members of the Committee: I am here not as an individual, but as the chairman of the special committee appointed by the Chicago Trade and Labor Assembly, to inaugurate a movement upon the part of working men to secure a repeal of the Act of Congress closing the World's Fair on Sunday. In performing this work, which has been limited to the short space of about four weeks, we endeavored to secure, in addition to the authority vested in us by the organized labor of Chicago—the city that will be affected possibly most by this action of Congress—we endeavored to secure the sentiments of our fellow-workers throughout the United States, so that we might come here empowered to speak, not alone for the laboring men of Chicago, but for the laboring men of the United States.

We issued a call for expression, and in response we have received documents which will be presented for your consideration, by Mr. Askew, who will follow me, and who will present the figures in round numbers. I might state that we have received responses from three hundred and seventy-five labor organizations, coming from every town and city in the United States in which there is sufficient industry carried on to promote or encourage the organization of a body of workmen; and up to date it covers thirty-three of the States of this Union. And only to-day I received a telegram that thirty-three petitions were received yesterday, personally directed to congressmen, who will have to settle this matter. All these petitions may be added to those already in our hands in four weeks.

In addition to that I am here authorized, and have the documents to satisfy the doubt, if such exists in the minds of

the committee or any one else. I am here authorized to speak for that great organization known as the American German Turn Bund in this country. This organization, mind you, requires that every member must be a citizen of the United States. In the short space of three weeks of activity in that body, one hundred and eighty-five congressmen have been personally petitioned, the petitions being in their hands, with the seals of the one hundred and eighty-five German societies, covering almost every State in the Union. This desire upon the part of our German-American citizens has been expressed first in the national convention of the Turn Bund held in this city the 11th of last June. That expression has again been indorsed and sent out from the National Committee of the Turn Bund resident at St. Louis, and again indorsed by the district committee of Turners in Chicago.

I am also authorized to speak in the name and in behalf of the German Saloon-keepers' Association of Chicago, in this matter.

(Several in the room called out "Hear, Hear.")

(The speaker turned to those who called out, and said with decided emphasis, "Yes, sir.")

Now, Mr. Chairman, having stated the authority that is vested in me, I wish to say that I appear before this committee under very great embarrassment. I did not know until two hours before I took the train that I should be able to reach this committee. I arrived here at eleven o'clock last night, and being in a new place, in unaccustomed conditions, I lost my sleep. In addition to that I am just from the bench. You see I am a workman (holding up his hands); there are the callouses and corns that are the necessary incident to manual labor. I come unprepared by education, to meet the arguments presented here, or to present my case with the force and fluency that gentlemen in the opposition have, having been forced by my conditions to labor all my lifetime since nine years of age, without a single vacation; absolutely denied the opportunities of education except that which was wrested from my sleeping hours.

I am also embarrassed by the fact that I find myself for the first time in my life in the midst of a lot of friends of labor, and reformers, whose existence I never before was aware of; and I am absolutely astounded as well as embarrassed at the statements they make. They not only claim to speak in the name of labor, such as we have it in the United States, but, lo! and behold, they speak with the voice of authority from my fellow-workers in Great Britain, from which country I came. Not only that, but they take the name of a man whom I honor more, possibly, than any other, and hurl authority from that source at this committee—that man is Karl Marx. They speak in the name of the social Democrats of Germany also; and I, being a social Democrat, being an Englishman and associated intimately with the reform movement in that country, and being here in the United States for twenty-three years an active labor reformer—why, you can imagine my embarrassment and astonishment when I find these advocates and friends of Karl Marx, the social Democrats of England, and the friends of labor reform here in the United States. I regret exceedingly that

I cannot grasp your hands in fraternal friendship. I am sorry that I have to say, Oh save us from our friends. I am embarrassed in being compelled to say that I am here with authority to absolutely repudiate you and charge you with false representations.

(Several again broke out with cries of "Hear, Hear.")

When I heard the statements they made I thought, I will approach this matter with kindness, gentleness, etc.; I thought to myself,—I hope I will have the will power to deal with this question in the same spirit; but I am afraid I have overstepped the limits already. I have this thing so near at heart that ordinary composure is absolutely destroyed when I find that we are attacked, that our interests are so misrepresented, that our desires and wants are so distorted, by these men who claim to speak with authority.

You bring men's names from England, who are absolutely unknown. What is the matter with Joseph Arch? What is the matter with Tom Mann? What is the matter with Ben Tillott? Can you speak in their names? No; you bring some unknown names here to add force to your misrepresentation. You have never been the friends of labor, and at this time you have no right to speak in that sense.

When you brought your references here my mind ran back at once to England, to Joseph Arch, a layman in the church, whose zeal for Christian religion was too great to be contained.

As a layman he taught, under the hedge-rows, the moral truths that Christ enunciated, and he found in his efforts to lift his class that the whole array of clergymen of Great Britain were against him, as we find the whole array of the clergy and the Catholic Church arrayed against us.

(Voices expressed disapproval.)

Possibly that statement I made that the whole clergy were arrayed against us is not strictly true. I hope to save myself from any statement that is not absolutely based upon facts. Possibly I would be right if I said that the evangelical churches of the United States, as here represented, are absolutely opposed to us and to our interests. Probably I should except the Catholic Church; possibly I will omit that. I tell you I am embarrassed. Possibly you will give me some consideration at least in that respect. I wanted to undo the work that you have been doing here, and I will do it to the best of my ability.

Joseph Arch, to whom I referred, who now lives, and from whom you have got no word, who was lifted from the hedge-row into the House of Parliament, was placed there by the people, and he promised to make it possible for them to live in decency and respectability. After he had accomplished that, the clergymen of Great Britain called him to a great meeting in Exeter Hall, at which there were present two hundred clergymen. They asked him to explain the purposes of his organization, and he did so. It was to lift the people out of absolute ignorance, to the comforts and decencies of manhood; it was to kill the saloon, to empty the jail, to give men in the agricultural districts a chance to live as decent human beings. He had accomplished a great deal in that direction, and he not only told the ministers, "We not only did it without your help, but we did it in the face of your absolute effort in antagonism." And he said, "After we have ac-

complished this work you call us to account; we give you the result of our work. We did that without your help. We will go right along. All that we ask you is that if you cannot see your way to help us, to get out of the way and leave us alone to do our work." This is my answer to your English production.

You speak here of the social Democrats of Germany. What right have you? You have no authority at all. You go to work and take this little bit and that little bit from the work of Karl Marx, the social Democrat, and the result of their convention, and present it here with authority. I am a social Democrat; I belong to that organization, and have done all I could to proselyte, in my humble way, the minds of the workmen of the United States, to the principles they hold. And I want to tell you clergymen that the principles held by the social Democrats of Germany are the principles enunciated by Jesus Christ, and which you do not understand.

(Several again called out, "Hear, Hear.")

Mr. Chairman, I not only speak with this authority that I have expressed, but I want to call attention to the relative position that we occupy toward the World's Fair matter, in comparison with this body of clergymen, organized like a machine—(turning to the ministers) called up one after another to do his portion of the work.

MR. DURBOROW.—Mr. Morgan, the committee is at this end of the table.

MR. MORGAN.—My general statement as to my unfitness for this kind of work will excuse me, I hope. If the friends of the Church had been kinder to me when I was a child (they taught me to read and write) I possibly would have been able to follow all the requirements of refined and common etiquette and society. Thanks to them, possibly I shall make some bad breaks, for which I ask to be excused.

(Concluded next week.)

"Parallels" Which Meet.

THE Catholic Club of Philadelphia gave their annual banquet on Monday evening, February 6, and among the notable Catholics who took part in the celebration was Cardinal Gibbons, of Baltimore, who was called upon to respond to the toast "Church and State." This prelate has a unique faculty of expressing himself on public occasions in such a way that one may see in him at once a diplomat of no mean calibre; and yet at times he betrays by significant utterances the readiness and ambition with which the "church" seeks to dominate whenever and wherever she can.

These are some of the Cardinal's utterances upon the occasion referred to:—

I am called upon to respond to the toast, "Church and State." I am firmly persuaded, both by study and observation, that the church is more sturdy in her growth, and more prosperous in her career, when she is free to pursue her divine mission without any interference on the part of the State. Here, thank God, the church is free, and therefore she is prosperous. *Here the church and the State run in parallel lines, each assisting the other, and neither unwarrantably intruding on the domain of the other.*

We have no State religion or official church in the United States. *But it would be a great mistake to draw as an inference from this fact that therefore our Government is anti-Christian or anti-religious.* I venture to say, on the contrary, that there is no commonwealth under the sun more strongly permeated by Christian and religious principles than the Government of the United

States. *Here the Christian Sabbath (Sunday) is observed as a day of rest.*

But, if the State protects the church, the church on her part is the strongest bulwark and safeguard of the commonwealth in the exercise of her earthly mission. It will be the delight as well as the duty of the ministers of Christ in the future, as it has been in the past, to uphold our civil and political institutions. It will be our delight to proclaim the moral law which is the basis of all good governments.

For my part I believe that the relation between Church and State are as close and cordial as we should desire. *All we ask is a fair field and no special favor.*

Readers of the AMERICAN SENTINEL must be convinced ere this that there exists in this country the roots, trunk and blossoming branches of a church party. This party speaks covertly at times, and is composed of the bigoted elements of Catholicism and Protestantism. The Catholic element has been diplomatic and shrewd in its manœuvres, while the Protestant element has "let the cat out of the bag" on many occasions. These points will be better appreciated by reference to some utterances which have been put forth from either element in the past:—

Whenever they (the Roman Catholics) are willing to co-operate in resisting the progress of political atheism, we will gladly join with them.—*Christian Statesman, Dec. 11, 1884.*

At the convention of National Catholic Knights of Temperance, held in Washington, D. C., in 1891, Miss Francis E. Willard, President of the Woman's Christian Temperance Union, said in her address that she was glad the time had come when Protestants and Catholics could join hands in demanding legislation of the Government. And Bishop Keane (Catholic) advised that only men who would pledge themselves to vote for temperance and Sunday laws should be elected to Congress.

In his Encyclical of 1885 Pope Leo XIII. admonished Catholics everywhere as follows:—

We exhort all Catholics who would devote careful attention to public matters, to take an active part in all municipal affairs and elections, and to further the principles of the church in all public services, meetings, and gatherings. All Catholics must make themselves felt as active elements in daily political life in the countries where they live. *They must penetrate wherever possible in the administration of civil affairs; must constantly exert their utmost vigilance and energy to prevent the usages of liberty from going beyond the limits fixed by God's law.* All Catholics should do all in their power to cause the Constitutions of States, and legislation, to be modeled in the principles of the true church. . . . All Catholics should redouble their submission to authority, and unite their whole heart, soul, and body, and mind, in the defense of the church.

So, when Cardinal Gibbons speaks for the "church" in this country he includes the two divisions of this party *in embryo*.

It will be noticed in his reply to the toast that the Cardinal says that "here the Church and the State run in parallel lines, each assisting the other, and neither unwarrantably intruding on the domain of the other, and that he qualifies the "intruding." Once before, the same gentleman in speaking of religious liberty, says that "a man enjoys religious liberty when he possesses the free right to worship God according to the dictates of a right conscience." No doubt, in his mind the "church" is to be the court of last resort in defining what is warrantable or unwarrantable intrusion on the domain of the State, as well as to be the judge of a right conscience. He further says that while "we have no State religion . . . it would be a great mistake to draw as an inference from this fact that therefore our Government is anti-Christ-

tian. . . . And adds to prove *his* inference that "here the Christian Sabbath (Sunday) is observed. . . ."

Since the "church" has decreed Sunday to be the Christian Sabbath in face of God's law demanding the recognition of Saturday as the Sabbath, and since, at the behest of the Church, Congress enacted religious legislation in closing the Chicago Fair on Sundays, which was unconstitutional in every particular, and since the Supreme Court has decreed this to be "a Christian Nation," one can not help but see how the "Church and the State run in parallel lines." Moreover, the Cardinal advises that "if the State protects the church (and to protect the church means to legislate for the church), the church on her part is the bulwark and safeguard of the commonwealth," and admonishes commensurate returns on the part of the church by saying, "It will be the delight as well as *the duty* of the ministers of Christ in the future, as it has been in the past, to uphold our civil and political institutions. It will be our *delight* to proclaim the moral law which is the basis of all good government." Now connect with these observations of Cardinal Gibbons the following utterances from Protestant leaders. Says Rev. D. McAllister, in the Washington, D. C., convention of National Reformers, April 1-3 1890:—

And what does the National Reform Association say? *Let the Church hold the moral principles of God's law—the law of Jesus Christ, the only perfect law—and let the State apply those moral principles that pertain to its own sphere of justice and right, in her schools and everywhere else, and do her own work as she shall answer to God himself, as she is the creature of his ordaining.*

Also the expressions of Rev. J. M. Foster, in the *Christian Cynosure*, Oct. 17, 1889:—

According to the Scriptures, the State and its sphere exist for the sake of, and to serve the interests of, the Church. The true State will have a wise reference to the Church's interests in all its legislative, executive and judicial proceedings. . . . Thus the Church is *protected* and exalted by the State.

Now add to these the following from Rev. T. H. Tatlow's speech in a convention in Sedalia, Mo., May 23, 24, 1889:—

In administering this one constitutional law (Ten Commandments) to the good of this two-fold life of man, God has ordained two administrative agencies, *one of them the Church, as the spiritual agency in the realm of man's spiritual life, and the other the State as his secular agency in the realm of man's secular life.* These things being so, neither the civil power as God's ordinance, nor the civil ruler, as God's minister, within their special province have any authority as such to make void any of the ten commandments, whether by neglect in enforcing them or by indifference to their authority and claims. At this point, the party of civil policy protests and cries out that this is uniting Church and State. The Christian replies: It is indeed a *union*, but only so far as two separate jurisdictions. . . . This union, therefore, is like the union of the spiritual in man, acting conjointly with the body in man; the *body being brought under and kept in subjection to the spiritual.*

If words mean anything these words mean that the Church, the spiritual agency, is to dominate or control the State, the secular agency. It means also that when men (though their faith or religious sentiments may be founded upon the teachings of Jesus Christ) will not conform to Church dogmas, the State is to come to the help of the Church, and in this way Church and State run in "parallel lines," the one assisting the other. This principle has been established, and as Rev. J. D. Sands stated in an address in Pittsburgh, Pa., "The Church is gaining power

continually, and its voice will be heard much oftener in the future than in the past. And Rev. H. H. George declared in a speech in Paterson, N. J.: "I have learned that we hold the United States Senate in our hands." Certainly, for Senator Hawley says:—

If the Senate to-day decides that it will not close that Exposition on Sunday, the Exposition will be opened on that day, and you will have offended more than forty millions of people—seriously and solemnly offended them. . . . It is not wise statemanship to do it. . . . How would you deny that from the foundation of the country, through every fibre of their being, this people has been a religious people? 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.*

Cardinal Gibbons closes his reply to the toast by saying, "For my part I believe that the relations between 'church' and State are as close and cordial as we should desire. . . ." What more should or could the church desire than to control the State and make demands corresponding to her needs upon the Government?

Parallel lines we may find by demonstration never meet; but the "parallel lines" of Messrs. Gibbons, McAllister, Foster, and others are in such close proximity as to overlap. And since the Government of the United States is to be controlled by the Church then when the Church speaks it speaks to its own, and when it speaks to its own it is not "unwarrantable intrusion" to demand of its own that which it will have. The Government organized by and for the people has become the servant of the Church, and religious liberty is a thing of the past. This has not been done in a corner, for the SENTINEL has faithfully warned the country of these things.

S. B. HORTON.

A Day's Religion in Congress.

ON Thursday, February 16, Congress gave its time and attention to the furtherance of the national religion in the following particulars:—

In the Senate:

CLOSING OF WORLD'S FAIR ON SUNDAY.

The VICE PRESIDENT laid before the Senate a communication from the Secretary of the Treasury, transmitting, in response to a resolution of the 14th instant, information relative to the manner of disbursement of appropriations made to the World's Columbian Exposition by the act making appropriations for the sundry civil expenses of the Government for the fiscal year ending June 30, 1893, and for other purposes, approved August 5, 1892, etc., which was read.

MR. QUAY. Nearly every Senator has received communications from different Christian denominations in the United States relating to the closing of the World's Fair on Sunday. The response of the Secretary of the Treasury to the resolution of the Senate it seems to me ought to be sufficient to satisfy those who are interested in the question. I think in this instance the Senate had better depart from its usual rule and print the reply of the Secretary of the Treasury in the *Record*.

The communication was ordered to lie on the table, and to be printed in the *Record*, as follows:—

Treasury Department,
Washington, D. C., Feb. 15, 1893.

"SIR: I have the honor to acknowledge the receipt of a resolution of the Senate of the United States, dated Feb. 14, 1893, as follows:

"Resolved, That the Secretary of the Treasury shall be and hereby is directed forthwith to inform the Senate whether the appropriations, or any part thereof, made to the World's Columbian Exposition by the act making appropriations for sundry civil expenses of the Government for the fiscal year ending June 30, 1893, and for other purposes, approved Aug. 5, 1892, have been paid to the World's Columbian Commission; and if so what rules and modifications of the rules of said Commission have been made to effect the closing of the Exposition on the first day of the week, commonly called Sunday.

"In reply I have the honor to state that pay-

ments have been made to officers, employes, and members of the Commission, and others, from the appropriation above referred to, for salaries, traveling expenses and subsistence, rent, lights, furniture, and contingent expenses, upon itemized vouchers, when properly certified and transmitted to this department for payment.

"The World's Columbian Exposition, by resolution of its board of directors, on Aug. 19, 1892, formally accepted the appropriation made by the act of Congress, approved Aug. 5, 1892, on the conditions therein named, and on Oct. 24, 1892, the World's Columbian Exposition (Association) adopted and transmitted to the World's Columbian Commission a copy of its rules governing rates of entrance and admission fees, etc., of which the following, relative to the closing of the Exposition on the first day of the week, commonly called Sunday, formed a part, viz:—

"The gates shall be opened, subject to limitations hereinafter provided for, each day of the week (except the first day thereof, commonly called Sunday), from the first day of May to and including the 30th day of Oct., 1893, unless otherwise authorized and provided by competent authority."

"In pursuance of the directions contained in the act of Congress approved Aug. 5, 1892, in aid of the World's Columbian Exposition, and in the act making appropriations for the sundry civil expenses of the Government for the fiscal year ending June 30, 1893, and for other purposes, approved Aug. 5, 1892, the World's Columbian Commission, on the 25th day of Oct. 1892, amended the rules of the World's Columbian Exposition (Association) relative to the closing of the Exposition on Sunday, as appears from a copy of the official minutes of the seventh session of the World's Columbian Commission, on file in this office, as follows:

"The Exposition shall be open for the admission of visitors during the six months commencing on the 1st day of May and ending with the 30th day of Oct. 1893, on each day of the week, subject to the limitations hereinafter provided for, except the first day thereof, commonly called Sunday, and on said last mentioned day the said Exposition and the gates thereof shall be closed."

"Respectfully yours,

"CHARLES FOSTER, Secretary.

"To the President, United States Senate."

In the House, having under discussion a proposed amendment to the pension appropriation bill, Mr. Pickler, of South Dakota, said:—

Mr. Chairman, in condemnation of this discrimination against the stranger in this country, I want to interpose a higher authority than the statutes of the United States. I call the attention of gentlemen who have been in favor of cutting off these widows' pensions to what I am about to read and I ask them to consider it well before they bring in such a proposition here again:

"Ye shall not afflict any widow or fatherless child.

"If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry:

"And my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless. Ex. 22:22-24.

"And the Levite (because he hath no part nor inheritance with thee), and the stranger, and the fatherless and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest. Deut. 14:29."

MR. LIVINGSTON. That speaks of those who are "within the gates," but these people are outside of our gates. Now, what are you going to do with them?

MR. PICKLER. The gentleman from Georgia is in favor of cutting off the widows.

MR. LIVINGSTON. No, I am not.

MR. PICKLER. You don't want to embrace the widows? [Laughter.]

MR. LIVINGSTON. You must be reading from the revised version.

MR. PICKLER. I will read the gentleman some more.

"When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands.

"When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing. Deut. 24:19, 20, 22.

"Cursed be he that perverteth the judgment of

the stranger, fatherless, and widow: and all the people shall say, Amen. Deut. 27:19.

"For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor;

"If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;

"Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. Jer. 7:5-7.

"When the ear heard me, then it blessed me; and when the eye saw me it gave witness to me:

"Because I delivered the poor that cried, and the fatherless and him that had none to help him.

"The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. Job. 24:11-13.

"Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Isa. 1:17.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James 1-27."

Mr. Chairman, if the Democratic party will not respect anything else I hope they still have some respect for the Bible. [Laughter.]

MR. HOAR. It is said that the devil sometimes quotes scripture for his own purposes. [Laughter.]

MR. MUTCHLER. I ask for a vote.

The same *Record* contains two columns and a half of petitions for the repeal of legislation closing the World's Fair on Sunday and three petitions asking that it be not repealed.

Why Seventh-day Adventist's Protest.

It is sometimes said that Seventh-day Adventists protest as they do against Sunday laws and religious legislation (1) because they do not believe that Sunday is the true Sabbath; and (2) because they suffer prosecution under Sunday laws. As to the first reason we wish emphatically to say that we would oppose just as strenuously a law for the "support," "promotion," or "protection" of the seventh day as for Sunday. In the first place, civil governments have no right to legislate on religious questions, dogmas, or institutions; and in the second place, God does not need the assistance of civil government to compel observance of his laws. The only acceptable observance of such laws is in faith and love, and law can not compel love; it only develops hypocrisy. God will care for his own. As to the second reason, Seventh-day Adventists do not oppose Sunday laws because they are afraid of being persecuted. They do so because God has bidden those who are bearing "the everlasting gospel" to the world (no matter who they are), to protest against the worship of the beast or his image, or the reception of the mark of the beast. See Rev. 14:6-12. They can not do otherwise if they are faithful to God. Their natural inclinations would lead them to agree with the majority; their loyalty to God places them on the side of his gospel, his word. As for persecution, they know it is coming, "know it as God's prophets know;" years ago they knew it.

They know it better than the prophet, because what he saw in vision they see in fact in the light of the increase of knowledge promised in the word of God. See Dan. 12:4, 9, 10. What we knew by faith years ago, we now see in fact, while faith takes larger strides for the future before. We know persecution is coming. We do not invite it; we, in the weakness of the flesh, would fear because of it: but in the strength of Christ we are willing to meet it, bearing faithful warning against the mystery of iniquity now fast creeping in to nullify if possible the mystery of God.

Yes, we know that it will come, but we are assured in the same word by which we are assured of the coming tribulation, that those who keep the word of Christ's patience, he will keep in the hour of temptation, which is coming on all the world to try them that dwell on all the face of the earth. Rev. 3:10.

May God pity and save those who are blindly opposing themselves against the truth, and may he help his people to reveal Christ and his power to those who are longing for light and power in the darkness and weakness of sin.—*Signs of the Times.*



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NEW YORK, MARCH 2, 1898.

NOTE.—Any one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE Directors of the World's Fair have issued regulations requiring the closing of the gates on Sunday, and it is reported that the House Committee on the World's Fair decided Feb. 20, to make an end of all effort towards the repeal or modification of the Sunday-closing law. If that be so the die is cast; this is a Church and State Government without possibility of recall. That which was to be now is.

In the last congressional hearing, on the Sunday closing of the World's Fair, Joseph Cook closed his remarks with this rhetorical burst:—

Sunday is the tallest white angel now entering heathen lands. Shall Chicago and other cities be allowed to stab that angel in the back, and will the statue of Liberty on this dome be called down to assist in the murder?

The fact is far otherwise. Liberty has been stabbed at the foot of her statue, and thus this Brutus would preach her funeral oration.

THE New York *Observer* says editorially: "The question whether the World's Fair shall be opened or closed on Sundays is one world-wide and age-lasting in its importance." This is true, but not in the way the *Observer* understands it. The decision of this question, as it has been decided, marks the downfall of the correct and just principles of civil government in the only Nation which has ever espoused them. Their espousal and their defense will never be undertaken by another government.

INTOLERANT views as to the enforcement of Sunday laws are not confined to the county papers of Tennessee; the *Lowell Morning Mail*, of Lowell, Mass., in its issue of Feb. 2, has this editorial item:—

Seventh-day Adventists are on trial at Paris for violating Tennessee's Sunday law, and threaten, if found guilty to test the constitutionality of the law in the United States Supreme Court. By the will of the majority in both Church and State the first day of the week is Sunday. The majority rules in this country and if the Constitution doesn't support their views they can fix it so that it will. The American Sunday must be preserved.

It would seem that the entire creed of the *Morning Mail* is "when you are in Rome do as the Romans do." Yet it is not usual for those who profess that creed to express it with quite the vim and intensity used in this item. The doctrine of the sacredness of the religion of the majority, or of the reigning creed necessarily results in this, however; so the unavoid-

able conclusion is that whether the *Morning Mail* professes Christianity, Mohammedanism, Buddhism, Shintoism or paganism complete, simply depends on its environment, and it would be equally intolerant professing either.

IN Cleveland, Ohio, the park commissioners have not allowed skating on the lake in the park, the past winter. Sleigh-riding on Euclid Avenue was not interfered with, neither was the passage of sleighing parties through the park, but a small boy could not draw his own sled on the park roadways or ponds, or propel himself on skates. The action is totally without authority, but was supposed to have been taken in deference to the religious feelings of residents in sight of the park, who felt their devotional spirit disturbed by the sight of the skaters and small boys with their hand sleds. It is coming to be understood that subservience to the religious prejudices of the so-called orthodox are to be enforced either with or without law.

THERE is in New Orleans a bitter contest between the judicial and executive branches of the municipal government in reference to the enforcement of the Sunday law. The Mayor and the police force have refused to make arrests. The District-Attorney has determined that they shall, under the alternative of arrest themselves,—and began his campaign by arresting and putting under bonds the Chief-of-Police himself. The Mayor and Chief are supported by the majority of the people. This is another phase of the same contest which is going on at Denver, in reference to the Sunday closing of theatres. In both cases the minority is determined to coerce the majority into obedience to a religious law which had long been a dead letter, and should have been expunged from the statute books.

IN Denver the theatres are now open on Sunday night with crowded houses. Whatever harm there is in them has been multiplied by the efforts to close them. The immediate result in New Orleans of the conflict between the different branches of the municipal government as to Sunday closing has resulted in a silent Sunday, temporarily. The minority will not coerce the majority long in either place. The great reckless majority will, for the time at least, have its own way. Those who will suffer are the few conscientious Bible Christians, as in Tennessee and Arkansas.

A New Orleans exchange is opposed to the Sunday law—because it believes it to be unconstitutional; because it considers it an abridgment of political liberties, and because such laws as the Sunday law is a step towards governmental interference in that religious freedom which the framers of the foundation of this great and glorious Republic so fully guaranteed. . . . If the question could be presented to the State and United States Supreme

Court on the constitutional question and not upon mere legal technicalities, there would be a decision against the Sunday law. Let those interested try it.

This editor has not read the decision of Justice Brewer that this is "a Christian Nation." It will be a surprise to him when he learns that a religious minority has captured the judicial, legislative, and executive branches of this Government, and that it is already using its power to terrorize the many as in New Orleans and Denver, and elsewhere, and to prosecute the few as in Tennessee. There is a great surprise in store for many citizens of this United States.

THE *Christian at Work*, February 2, says:—

The election of Mr. Edward Murphy to the Senate of the United States from New York, and the election of M. S. Quay to the Senate from the State of Pennsylvania mark the lowest depths to which machine politics have reduced the two largest States in the Union. More might be said, but more is not necessary.

This is significant in view of the fact that one of the men mentioned is the special champion of the Sunday closing of the World's Fair, taking high religious grounds upon that question and appealing to the fourth commandment of the divine law as the warrant for closing the gates of the Exposition on that day. For this action, this man who is now held forth as one of the most corrupt of politicians, was, only a short time since, lauded almost to the skies by the *Christian Statesman*, and his re-election to the United States Senate was heralded as a victory for the "American Sabbath"!

THE Sunday question has been systematically agitated by the ministers of Maine throughout their State and in the legislature the past winter. At the autumn meetings of several religious denominations a union committee was appointed to secure "better Sunday legislation." Circulars and blank petitions in large numbers were sent out. A bill was presented to the legislature, and introduced, regulating Sunday traffic, prohibiting the running of railroad trains, steamboat excursions, etc., on Sunday. Their intent, was, as they said, to bring about "a return to the typical New England observance of the Lord's day." The bill was referred to the legislative Committee on Legal Affairs, and a hearing given on the subject February 7. A presentation of both sides of the question resulted in the defeat of the bill.

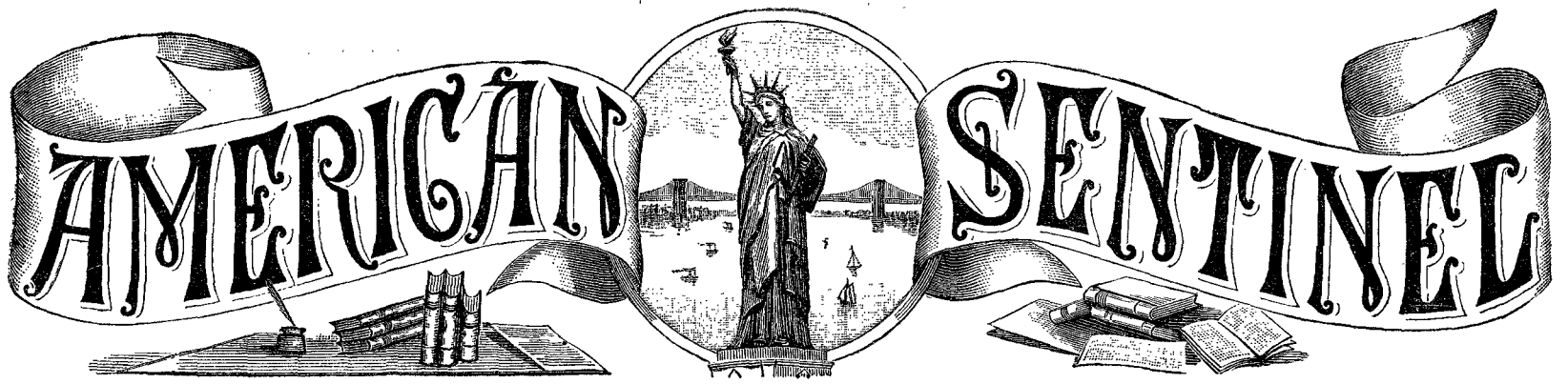
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THE right of petition, appeal and remonstrance against wrong, was made a part of the fundamental law of this country. The exercise of this right may be, in the first instance, a privilege, but occasions will arise where dissent and remonstrance become a duty,—a test of the citizen's highest patriotism and noblest allegiance to his country, and to his God. Such a time has now come.

THE Fifty-second Congress has adjourned, leaving upon its records a piece of finished legislation, now past the possibility of repeal, directly antagonizing a provision of the First Amendment to the Constitution. Upon every citizen rests today the duty of dissent and remonstrance. Silence has been, and will be, accepted as consent. Dissent can now only be shown by remonstrance. He who does not dissent makes himself a party to the wrong and accepts the responsibility for its results. Did this matter cover a civil injustice only, it would no less demand the disapproval of every citizen, but it invades the realm of religion and of conscience; in it the Government assumes to itself divine right and dispenses the authority of divinity. To civil wrong is added the assumption of divine right. He who stands for the rights of man will dissent. He who fears his God must dissent.

RIGHTS which are held by no "sub-infeudation, but by direct homage and allegiance to the Owner and Lord of all," are not to be valued lightly; and when by their infringement "the duty which we owe to our Creator, and the manner of discharging it," is abridged or denied,—then divine power and human authority are brought into immediate conflict, and every conscience must answer to the injunction, "choose you this day whom ye will serve." Whether this authority be

assumed by an individual, under the papal tiara, as vicegerent of God; or by an ecclesiastical aristocracy calling itself orthodox; or by a religious majority which claims that the voice of the people is the voice of God, the principle is the same. Submission to the usurper is disobedience to God. The usurpation, in either case, is by one who would be a god in the place of God, and obedience to such an one would be disobedience to the command, "Thou shalt have no other gods before me." They who are Christians, free in the freedom with which Christ Jesus has made them free, will dissent, and will choose this day to serve God rather than man; and, as men, citizens, and Christians, will protest and appeal from the usurper to the Supreme Judge, the Lord of all the earth who will do right. A nobler resolve than this is not known to the human heart. A clearer duty does not exist in human experience.

A Solemn and Powerful Protest.

ON Thursday, February 23, at a session of the General Conference of Seventh-day Adventists, assembled at Battle Creek, Mich., the resolutions reprinted below were unanimously adopted:—

WHEREAS, The Supreme Court of these United States, contrary to the principles upon which our Government was established, and contrary to the Constitution of the same, has declared this to be a Christian Nation; and

WHEREAS, The Congress of the United States following in the same course that the Supreme Court has taken, has violated the Constitution, and invaded the dearest rights of the people, by legislating upon the subject of religion, deciding a religious controversy, and establishing a religious institution, in the matter of closing the World's Fair on Sunday; therefore be it

Resolved, That we do hereby submit to the Government and people of the United States this our appeal and remonstrance:—

As Christians, we appeal on the ground of the divine right which Jesus Christ has recognized and declared—the right of every man to dissent even from the words and the religion of Christ, in the words: "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47.

As Protestants, we appeal on the ground of the historical right to protest against every interference of civil government in the affairs of religion; the grand charter of Protestantism, the Augsburg Confession declaring:—

"The civil administration is occupied about other matters than is the gospel. The magistracy does

not defend the souls, but the bodies, and bodily things, against manifest injuries, and coerces men by the sword and corporal punishment, that it may uphold civil justice and peace. Wherefore, the ecclesiastical power has its own command, to preach the gospel and administer the sacraments. Let it not by force enter into the office of another; let it not transfer worldly kingdoms; . . . let it not prescribe laws to the magistrate touching the form of the State; as Christ says, 'My kingdom is not of this world.'—Article XXVIII.

As American citizens, we appeal on the ground of the specifically declared constitutional right to the free exercise of religion according to the dictates of the individual conscience, totally free and exempt from all governmental connection, interference, or control.

As men, we appeal on the ground of the natural right of mankind to render to the Creator such homage and such only as each believes to be acceptable to him: which right men possess by virtue of being men, and not by virtue of government; which was theirs before government was, and which would be theirs though there were no earthly government at all; which is their own, in the essential meaning of the term; which is precedent to all the claims of civil society, and which would be the same to each man though there were not another person on the earth; which they do not hold by any sub-infeudation, but by direct homage and allegiance to the Owner and Lord of all.

And whether as Christians, as Protestants, as American citizens, or as men, what we mean by religion, always and everywhere, is, "the duty which we owe to our Creator, and the manner of discharging it."

Finally, in this our appeal from this action of the Government of the United States, and our remonstrance against the principle, and all the consequences of the action, we adopt (and adapt) the words of Madison, Jefferson, the Presbyterians, the Baptists, the Quakers, and the other good people of Virginia, in their memorable defense from 1776 till 1785 against the establishment of the "Christian religion" there and the making of that "a Christian State."

We would humbly represent that the only proper objects of civil government are the happiness and protection of men in the present state of existence, the security of life, liberty, and property of the citizens; and to restrain the vicious and encourage the virtuous by wholesome laws, equally extending to every individual. But religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge.

1. To illustrate and confirm these assertions, we beg leave to observe that, to judge for ourselves, and to engage in the exercise of religion agreeable to the dictates of our own consciences is an inalienable right, which, upon the principles on which the gospel was first propagated, and the Reformation carried on, can never be transferred to another. We maintain, therefore, that in matters of religion no man's right is abridged by the institution of civil society, and that religion is wholly exempt from its cognizance.

2. If religion be exempt from the authority of

society at large, much more is it exempt from the authority of the government. The latter is but the creature and vicegerent of the former. Its jurisdiction is both derivative and limited. It is limited with regard to the co-ordinate departments of the government, and most necessarily is it limited with regard to the whole people.

The preservation of free government requires not merely that the metes and bounds which separate each department of the governmental power be invariably maintained, but more especially that neither of them be suffered to overleap the great barrier which defends the rights of the people. The rulers who are guilty of such encroachment exceed the commission from which they derive their authority, and are tyrants. The people who submit to it are governed by laws made neither by themselves nor any authority derived from them, and are slaves.

3. It is proper to take alarm at this experiment upon our liberties. We hold this prudent jealousy to be the first duty of citizens, and the noblest characteristic of the American Revolution. The freemen of America did not wait till usurped power had strengthened itself by exercise, and entangled itself in precedents. They saw all the consequences in the principle, and avoided the consequences by denying the principle. We revere this lesson too much soon to forget it.

Who does not see that the same authority that can establish Christianity, in exclusion of all other religions, may establish with the same ease any particular sect of Christians, in exclusion of all other sects? And it is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith, without erecting a claim of infallibility, which would lead us back to the Church of Rome. Who does not see that the same authority that can require assent to Christianity as the national religion, may, with the same propriety, require assent to each particular phase and feature of that religion? that the same authority that can require the observance of the "Christian Sabbath," may, by the same right, require the observance of every other "Christian" practice, custom, or institution? nay, more, that with the same propriety and the same right, the authority which may require assent to Christianity as the national religion, may require assent to any other religion which the shifting policy of Government might seem to demand? For it is certain that there is no argument in favor of establishing the Christian religion which may not, with equal propriety, be pleaded for establishing the tenets of Mohammed by those who believe the Koran; or Buddhism or any other religion by those who believe in such religion.

4. During almost sixteen centuries has the legal establishment of "Christianity" been on trial, under a number of different claims and phases. What have been its fruits? More or less in all places pride, indolence, and insolence in the favored clergy; in both superstition, bigotry, and persecution. Inquiring of the teachers of Christianity, for the ages in which it appears in its greatest power and luster, those of every sect will point to the time before its incorporation with the civil power; whether it be viewed in its first propagation by the apostles, or in its revival in the great Reformation.

5. On the other hand, what influence, in fact, have established religions had on civil society? In some instances they have been seen to erect a spiritual tyranny on the ruins of civil authority; in many instances they have been seen upholding the thrones of political tyranny; in no instance have they been seen the guardians of the liberties of the people. A just government, instituted to secure and perpetuate public liberty, needs them not. Such a government will be best supported by protecting every citizen in the enjoyment of his religion, with the same equal hand which protects his person and property—by neither invading the equal rights of any sect or individual, nor suffering any

sect to invade those of another or of any individual.

6. This establishment of a national religion here is a serious departure from that generous disposition of this Government, which, offering an asylum to the persecuted and oppressed of every nation and religion, has made this Nation the glory of the ages and the admiration of the world. What a melancholy mark are these acts of sudden degeneracy! Instead of holding forth an asylum to the persecuted, they are themselves a signal of persecution. They degrade from the equal rank of citizens all whose opinions in religion do not bend to those of the governmental authority. Distant as these may be in their present form from the Inquisition they differ from it only in degree. The one is the first step, the other is the last, in the career of intolerance. Henceforth the magnanimous sufferer from this cruel scourge in foreign regions must view this action of our Government as a beacon on our coast warning him that now there is on earth no haven where he may be secure from religious oppression and persecution.

7. Finally, the equal rights of every citizen to the free exercise of religion according to the dictates of the individual conscience is held by the same tenure as all other rights. If we recur to its origin, it is equally the gift of nature; if we weigh its importance, it cannot be less dear to us. If we consult the national Constitution, the grand charter of those rights which pertain to the good people of the United States, it is not only enumerated with equal solemnity, but it is reserved with studied and special emphasis.

Either, then, we must say that the will of the governmental authority is the only measure of that authority, and that in the plenitude of that authority it may sweep away all our fundamental rights, or that it is bound to leave this particular right untouched and sacred. Either we must say that the governmental authorities may control the freedom of the press, may abolish the trial by jury—nay, that they may despoil us of our very right of suffrage and erect themselves into an independent and hereditary body, or we must say that they had no authority to make the declaration and decision, or to pass the acts under consideration.

What then shall we say? The only thing that men can say; that the Government of the United States has no such authority, and in order that no effort may be omitted on our part against so dangerous a usurpation, we oppose to it this appeal and remonstrance.

We, therefore as Christians, as Protestants, as American citizens, and as men, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the name and by the authority of the natural rights of mankind, of the Constitution of the United States, of the history of more than eighteen hundred years, and of the Lord Jesus Christ, solemnly publish and declare that we are and of right ought to be, free and independent of all connection, direction, dictation, interference, or control, of the Government of the United States, in matters of religion or religious observance or institutions of any kind or degree; and that, as such, as far as earthly authority is concerned, we have full right to be religious or not religious, to worship or not to worship, to observe a day or not to observe it according to the dictates of our own consciences and the convictions of our own minds.

And for the support of this appeal, remonstrance, and declaration and with a firm reliance on the protection of the God and Father of our Lord Jesus Christ, we mutually pledge to each other and to the world, our lives, our fortunes, and our sacred honor.

To Christian manhood there is given but one course,—equal and exact justice to all. The deviation of but a hair's breadth in the foundation will overthrow the super-structure of character however imposing it may seem. The smallest germ of compromise imbedded in the crevice of the wall may overthrow the whole building.

The Drag-net of the Tennessee Inquisition.

LITTLE by little the iniquity of the Tennessee inquisition is being revealed, and the more light that is thrown upon it the worse it looks. The Statutes of Tennessee provide that when an offense has been committed against the laws of the State, and the same comes to the knowledge of the court, and no one appears to prosecute the offender, the court may appoint the attorney-general, of the judicial district in which the offense was committed, prosecutor ex-officio, to secure indictments against the person or persons supposed to have committed the offense.

When Attorney-General Lewis entered upon the duties of his office about a year ago, he was importuned by a number of citizens to prosecute the Adventists for Sunday work, under the decision of the Supreme Court making it a nuisance to do common labor or business upon the first day of the week. No one was willing, however, to appear as prosecutor, although the offense charged was maintaining a public nuisance; because as they said, "The Adventists are good neighbors and we do not want to offend them!"

But the attorney-general was equal to the emergency. He secured the names of "the five leading members of the Adventist Church" in Henry County, and then got the Grand Jury to sign a petition to the circuit judge praying that he (the attorney-general) should be appointed to prosecute these men against whom their neighbors were ashamed to appear. General Lewis received the necessary authority; hence the prosecutions last summer.

But that did not, as Mr. Lewis supposed it would do, put a stop to the Sunday work. The Adventists were still determined to obey that part of the commandment which says, "Six days shalt thou labor," and so they continued to work on Sunday after having kept "the Sabbath-day according to the commandment." Then the attorney-general determined to crush them at one blow, and so, getting together the names of several of the male members of the Adventist Church in Henry County, he again secured a petition from the Grand Jury asking the Court for authority to prosecute the parties named, and, for fear any should escape, "*many other persons to the Grand Jury unknown.*" Judge Swiggart signed the order for the inquisitorial drag-net, and indictments were found against seventeen persons, eleven of them Adventists; the others being negro laborers on one of the railroads running through the county.

But when the indictments were examined and compared with the order of the Court for the prosecution of the supposed offenders, it was found that the names in the former did not correspond with those given in the latter. For instance, in the order, the attorney-general was directed to secure an indictment against W. D. Ward, but this man, if any such exists, was not indicted; indictments were found, however, against W. G. Ward, Harry Ward and Rufus Ward. The order also contained the name of — Wilson. Upon this very indefinite authority, which would apply as well to one Wilson as to another, indictments were found against John A. Wilson and Charles Wilson. In like manner, the name, — Bollman appeared in the order, and he, she, or it was duly

indicted, and the attorney-general has doubtless pocketed, ere this, \$2.50 for the service, but no arrest has yet been made upon this indictment. Other like cases there were, but the writer has not the names at hand.

All the indictments upon which arrests had been made, but which did not correspond with the order directing the attorney-general to secure indictments, were quashed upon motion of the attorneys for the defense; the judge holding that he could not confer any such wholesale authority, as it was the evident intent of the statute, that the attorney-general should be appointed prosecutor ex-officio only in certain well-defined cases. It seems probable that His Honor signed the order simply upon the request and representation of the attorney-general without so much as reading it, for while it is very possible that the attorney was ignorant of the law, it does not seem probable that Judge Swiggart was not familiar with the practice of the courts of Tennessee in such cases.

Such are, briefly, the facts in regard to these cases, as learned right on the ground by the writer. They simply afford additional evidence that the prosecution of Adventists in Tennessee is religious persecution.

It is related of the cruel Emperor Adrian that on one occasion when one of his governors wrote to him concerning certain charges against the Christians, he replied, saying, "If the people of the province will appear publicly, and make charges against the Christians, so as to give them an opportunity of answering for themselves, let them proceed in that manner only, and not by rude demands and mere clamors. If any thus accuse them," he continued, "and show that they have committed any offense against the laws, do you decide according to the nature of the offense. But, by Hercules!" exclaimed the impetuous emperor, "if the charge be a mere calumny, do you estimate the enormity of the offense, and punish the calumniator as he deserves."

Such was the command of a heathen emperor, but such is not the law of a professedly Christian commonwealth. As we have seen, the law of Tennessee provides a secret inquisition before which secret charges may be made, the real accusers never being known, they appearing, if at all (and in these cases they have not appeared) simply as witnesses for the State. The charges are made in secret; the accusers never confront the accused; but their own brethren in the church and members of their own families are required to furnish the evidence upon which they are convicted. This is the manner in which the Adventists in Tennessee are prosecuted. None of their neighbors are willing to allow their names to be used as prosecutors; indeed nobody in the county is willing to appear in that capacity, except the attorney-general, and that for the reason that "the Adventists are good neighbors;" nevertheless, residents of the county to the number of forty, so General Lewis says, petitioned him to prosecute the Adventists for Sunday work and compel them to stop it.

Scores of white men in the county who are not Adventists, work on Sunday more regularly and more publicly than do the Adventists; but only the Adventists and a few negroes are prosecuted. As was remarked in these columns a week or two since, so far is the prosecution of these negroes from proving that the prosecution

of the Adventists is not persecution, that any one who is acquainted with the status of the average colored laborer in the South will understand the added ignominy that it was expected to put upon the Adventists by condemning them to the chain-gang in the company of "niggers." A few people in the North may be deceived by this pretext, but it will only open the eyes of the people of the South to the enormity of the outrage which is being perpetrated upon an unoffending and conscientious people, by the authorities of Henry County, Tennessee.

C. P. B.

A False Claim.

A PARAGRAPH from an article in the *Chicago Herald*, entitled, "False Claims Concerning Sunday," says:—

The claim that Sunday is the Sabbath under the fourth commandment of the Decalogue is false in point of fact.

If that commandment continues to govern men, as a specific law, the seventh day and not the first is the Sabbath. That point was so clearly put during the discussion of Mr. Quay's motion in the Senate that his language was amended, lest the law should apply to Saturday, and so defeat the ends which the friends of Sunday sought. This fact is an unequivocal condemnation of those who call Sunday the "Sabbath," "God's Holy Day," etc. When Congress dare not legislate concerning Sunday under the name of "Sabbath" because Sabbath is the biblical and universally recognized name of the seventh day of the week, "Saturday," nothing more is needed to show the false character of the claim that it is a "violation" of "the Sabbath" to open the World's Fair or to pursue "worldly" business on that day. That little episode in Congress is proving to be a strong factor in the indictment which charges false claims at the door of the advocates of Sunday closing.

This is perfectly clear. It is a fact, the claim that Sunday is the Sabbath is false. The statement of the evidence of that falsity, which the *Herald* makes in this paragraph, is so lucid that the most superficial reader must realize it, and stop to consider. What is to be the result of a legislative course which starts from such a basis? What will be its eventual moral effect? Unrighteous in conception and in execution. Can unrighteousness produce righteousness, or must everything produce after its kind?

Speech of Thomas Morgan Before the House Committee on the World's Fair Sunday Opening Resolution.

(Concluded.)

I WAS going to say, Mr. Chairman, that in addition to the authority that I have here set forth, I wish to say that we, workmen of Chicago, particularly and especially demand the right to be heard with more consideration than our opponents. As soon as the word went forth that it was proposed to have an exposition, a world's exposition, in the United States, the labor organizations everywhere responded with gladness to that proposition; and as soon as it was settled that the World's Fair should be held somewhere in the United States, Chicago workmen put forth their claims to Chicago as the proper geographical point to have a world exposition located. They backed up their request that Chicago should be the place, with petitions from labor organizations throughout the United States, to such an extent that Congressman Hawley was able to stand up in the Congress of the United States and say, "I hold in my hand peti-

tions from organized labor from every State in the Union, except New York, asking that the Fair shall be located in Chicago." That Fair was located there. But even before it was located there, the demand was made by Congress that Chicago should show its ability to carry out the Fair by subscribing for ten millions of her stock. The workmen put their hands into their pockets, and with dimes and fifty-cent pieces and dollars subscribed for millions of her stock.

What did the Church do? Did the Church demand that there should be an exposition of the world's products and man's ingenuity? If it did they did it silently. The workmen responded in this substantial way; and since then they have built the Fair and consecrated it with their blood. Hundreds and hundreds of workmen have been killed and maimed in the construction of that mighty work. And I think that because of these reasons what we have to say should have additional weight attached to it.

Not only that, but giving all due credit to the master minds who designed and planned that wonderful exposition—giving them all due credit—the products exhibited there come from this kind of hands. (Here the speaker clapped his hands together.) And after we have built the Fair, sacrificed our lives in doing so, after we have contributed by our ingenuity and labor in placing there the exhibits, these men who had no hand in it, neither in designing, constructing, nor in anything else connected with it, have come and shut the gate and turned the lock on us workmen, and then they come here with the miserable plea that they are instructed, that they are justified in speaking for labor. It is absolutely astounding, the assumption these men have in making their plea. I cannot comprehend how they could risk their reputation for veracity, for honesty, and for truth—and that is all the stock in trade that the clergy have, and if that is lost they are gone—how they could risk their veracity and honesty in making these statements. One of them comes here this morning, and says, "I hold a petition from a labor Union in New York City." What labor Union?

Rev. Mr. W. F. Crafts here spoke up and said: "The engineers of the United States."

MR. MORGAN.—Who?

MR. CRAFTS.—The Brotherhood of Locomotive Engineers.

MR. MORGAN.—No. Look here, that claim, that statement that is made that they duplicate things is basely, maliciously false. They do not duplicate things. And then they bring in a single petition from one of the local Unions in the State of New York, and make people believe they have got another organization.

MR. CRAFTS.—Oh no.

MR. MORGAN.—Well, of course my comprehensive faculties are not equal to grasp your way of managing these things. (Laughter.) Another statement is made that because the engineers of the United States speak, that settles the question; that they are the most intelligent of all workmen in the United States. I absolutely repudiate that statement, and I give my reasons therefor. There is hardly an occupation to which man is obligated that prohibits to the same extent, intellectual development, as the locomotive engineers' occupation does. And hence when you assert that in presenting their claim to a

closed Fair you set forth the intellect of the laboring men of the United States, you again misrepresent the facts.

Then the plea is made that the opening of the Fair will necessitate extra work upon the part of the engineers. Let me call your attention to this fact, that, if the World's Fair is closed on Sunday, people will be absolutely prohibited from enjoying its privileges on that day. That day will be given to traveling. Men will start on Sunday, reach Chicago Sunday night or Monday, spend the week at the Fair, take the train at the latest hour Saturday night or the earliest Sunday morning.

MR. DURBOROW.—Mr. Morgan, you have been speaking just twenty-five minutes, and have consumed the time allotted to you. I understand that you desire Mr. Askew to follow you, and unless you give away to him, of course you would occupy his time.

MR. MORGAN.—Oh, excuse me, Mr. Chairman; I did not think I had been talking so long. But really I would like to have a little more time. I have a paper here which I would like very much to present.

MR. DURBOROW.—If you have the consent of the other speakers of course it will be all right.

DR. W. H. THOMAS.—I will give you my time.

MR. DURBOROW.—Simply state a synopsis of your paper if you can, and give it as quickly as possible.

MR. MORGAN.—I will read it as rapidly as possible, and you can read it at your leisure.

(Reading)—In regard to the religious side of this matter, I wish to say that the workingmen attribute the action of Congress in closing the World's Fair on Sunday to the activity and influence of the Protestant evangelical church, and that in the accomplishment of its purpose the representatives of these churches assume to be the guardians of the economical and moral interests of the working people and in their name and behalf urge Congress to close the gates of the World's Fair on Sunday.

We are duly authorized by the only organized and formal movement made by workingmen in relation to the closing of the Fair on Sunday to absolutely deny the right of these churches or their representatives to speak or act for us in this matter, and to prove to you by documentary evidence we present that all such representations made to Congress by these churches are wilfully or ignorantly fraudulent.

In this connection we desire to call the attention of congressmen who may have been influenced by the action of these churches, and who are sincerely interested in the religious side of this question, to the fact that the indifference or active antagonism of the working classes toward the Church is at present, and has been for years past, a subject of the most serious consideration by the clergy. We respectfully represent that one of the principal causes of this latent and active hostility to the Church is due to the fact that its representatives are so far removed economically and socially from the wage working classes as to entirely fail to understand their wants, desires, and aspirations, and hence as a result, when they do speak in our name they misrepresent us, as they have in this case. This has occurred so frequently and universally that

the respect and reverence for the Church held by the working people in the past has been destroyed to such an extent that the Church itself has become alarmed. With a few exceptions, and upon rare occasions, a suggestion to have a clergyman open or participate in our conventions or mass meetings would be met with contemptuous ridicule. Tens of thousands of wage-workers who, like myself, have passed from infancy to manhood within the folds of the Church, and in being forced from it have retained a fervid love for the moral principles taught by the carpenter of Nazareth, realize not only the wickedness embodied in the acts of the clergymen in shutting the workers out of the Fair but also understand the effect it will have in further alienating the working classes from, and intensifying their hostility toward, the Church.

Speaking as we do, with this intimate personal knowledge we respectfully, but most earnestly, urge congressmen who have been influenced by religious considerations to undo this ill-advised and injurious act of the Church.

Another Supreme Court Decision.

THE next step will be the prohibition of the use of the mails for disseminating that literature which points out the iniquity and unchristianity of all Sunday laws, and the absolute falsity of Sunday itself as a Christian institution.

It may be thought by the reader that this can never be, for the Constitution declares that "Congress shall make no law . . . abridging the freedom of speech, or of the press." But that guarantee of liberty is already swept away by another judge-made law, another Supreme Court decision, given on Feb. 1, 1892, which makes Congress as much a censor of the press as existed in the Middle Ages. The occasion of the decision was certain cases under the lottery law as amended Sept. 19, 1890.

That decision declares that the First Amendment to the Constitution does not restrain Congress from excluding from the mail all documents "condemned by its judgment;" that it may "refuse the facilities for the distribution of matter deemed injurious" "to public morals;" that it "possesses the power to forbid the use of the mails in aid of the perpetration of crime or immorality." The court contends that this is not a blow at the liberty of the press; that papers may circulate in other ways than by mail; or, in the words of the decision, "The circulation of newspapers is not prohibited, but the Government declines itself to become an agent in the circulation of printed matter which it regards as injurious to the people." But Congress has no power over any other means of distribution than the mail; and it was the intent of the First Amendment to prohibit Congress from acting as a censor in the matter of what it was proper, so far as physical character was concerned, to distribute through the mail. This decision means, if it means anything, that whatever Congress may in its judgment condemn "as injurious to the people," or "injurious" "to public morals," it will prohibit the use of the mails, whether the document be political or religious, private or public.*

*For a fuller review of this decision the reader is referred to an article entitled "A Blow at the Freedom of the Press," by Hannis Taylor, Esq., in *North American Review* for December, or the admirable condensation of that article by the *Weekly Review*.

THE RESULT.

As, therefore, Congress has committed itself to Sunday legislation, and as this legislation will be opposed and denounced as wicked and only wicked, and as the very institution over which it has made its fatal plunge (the Sunday) will be shown by the press, as it has been shown in the past, to be a usurper and unchristian, such publications will be "deemed injurious by Congress to the public morals," placed on the "*Index Expurgatorius*," and prohibited the use of the mails. A censorship of the press will be established, with its necessary inquisition. Thus by this process of legal fiction of judge-made laws, the glorious First Amendment to our Constitution has been wiped out. Says Mr. Taylor:—

Sir Henry Maine in his great work on "Ancient Law" has told us that the most subtle and irresistible device ever employed by judges to change the effect of positive laws and constitutions, without changing their outward form, is what is known to lawyers as a "legal fiction." "The fact is that the law has been wholly changed; the fiction is that it remains what it always was."

And so the First Amendment has been wholly changed save perhaps the clause guarding freedom of speech. But how long with that last? Read Bishop Leighton's article on "Limitation of Religious Discussion," in the *North American Review* for January, in which he contends that to speak against the Christian religion or its ordinances should be considered treason. Such it will be considered when Congress has fully gathered itself into the toils.

The men behind all these movements may be honest. It may seem necessary to them to establish a censorship of the mails instead of submitting alleged wrongs to "due process of law." Sunday to them may be a sacred institution, a Christian institution. It may seem blasphemous and treasonable against God to speak against these things, and so treasonable and amenable to law in a Christian nation. The men engaged in all this may be sincere. So was Saul and so were the papists of the Dark Ages when they put to death "the whitest of the saints of God." So were the Jews who put to death the Perfect Man. And that man declared: "Yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." John 16:2, 3. This is the secret. They know not the gospel of Christ, for to know the gospel is to know God and Christ. Though they know it not, the whole thing is uncharitable, unmanly, unchristian. Sunday is unchristian, therefore the unchristian methods to uphold it. God can care for his own government, and is able to punish all transgressors. He deputizes men not to execute his law, but to preach the gospel of peace. God pity them in their blindness. They know not what spirit they are of.

WE KNEW IT WOULD COME.

Yes, we knew it would come. We have known it and said it in various publications for more than two score years. We did not know how it would come or just when it would come, but we knew that all this was coming soon, and we said so. We did not say so because we did not love our country; but we knew it and said it was coming because God's "more sure word of prophecy" said it was coming. We walked by faith then; we walk by

sight now. That prophecy is found in Rev. 13:11-17. God's antidote for it, God's warning against it, is found in Rev. 14:6-12. The salvation of the world lies in heeding that warning.—*Signs of the Times.*

Enough to Undermine All Baptist Doctrine.

THE *Watchman*, of Boston, Baptist, careful, and moderately conservative, says: "So many inquiries are addressed to us which suggest that in advocating legislation for closing the World's Fair on Sundays we are violating the distinctive Baptist principle of the separation of Church and State, that a word further upon the matter may be called for."

The defense of the *Watchman* is: "For one thing, we are not necessarily advocating religious legislation in advocating measures approved by religion. A measure may have both a religious and a moral aspect." This evades the real issue. Religion approves whatever is "moral," since it is the source of true morality. But religion, as defined in the matter of legislation, and as contrasted with moral, pertains to the duties men owe to God as distinct from those they owe to each other, and far above them. That is the issue in Sunday legislation. There is no fundamental reason, religious or moral, why men should be forbidden to pursue ordinary business on Sunday, rather than on Monday, unless God requires it, because Sunday is, to him, different from other days.

The *Watchman's* second defense is: "We are not necessarily advocating religious legislation in advocating the continuance upon the statute books of measures which were originally placed there in the direct interests of religion. A law may be a wise law, though enacted from motives which fail to justify themselves. We have nothing to do with the motives of legislators who put certain measures upon our statute books. Our concern is with the laws themselves. They may be wise and equitable, though we do not admit the validity of the reasons which led our fathers to enact them."

This historic argument can not be set aside thus easily, especially when ninety per cent. of the pleading for the present Sunday laws is boldly made in the interests of religion. The United States Senate became a theological convention when the Sunday-closing act was under consideration last summer. The fourth commandment was read from the speaker's desk, as the basis of authority in the case. The late "hearing" touching the repeal or the modification of the law was another "theological convention." The supposed case set forth by the *Watchman* does not fit the facts in the matter under consideration. "The law itself" demands that men be restrained from ordinary work, etc., because it is wrong to pursue business on Sunday. No adroit creating of hypothetical cases can remove this fact.

The *Watchman* goes on: "Still further, we are not necessarily advocating religious legislation in advocating measures which promote the good of man as made known by revelation."

This is also an evasion of the real issue. Revelation makes known all that is for the "good of man." It covers the entire field of morals, the subordinate fields of social, intellectual and physical life. It is the province of civil law to regulate the

duties which spring from men's relation to each other; but it is not therefore the province of the State to dictate and enforce duties which arise from men's relation to God.

The *Watchman* does as well as can be done in seeking a middle ground between the Baptist position of "religious liberty and the Catholic theory of State-church authority." But one can easily read between the lines the fact that it is conscious of championing an illogical position, which will not stand the test of "Baptist principles," nor of the biblical doctrine concerning man's relation to God. There is fallacy enough in the *Watchman's* effort to undermine the entire citadel of Baptist doctrine. It would do better to leave the defense of Sunday legislation to those who do not believe that the Bible is the only rule of faith and practice for Christian men.—*Sabbath Recorder.*

In the Time of the End.

In the *Episcopal Recorder* of December 29, there is an article by Rev. Nathaniel West, D. D., in regard to the coming of the Lord, in which he takes ground against those who believe the Lord may come at any moment, and declares that many things must yet be fulfilled before Christ will come. In support of his position, in addition to Bible testimony, he quotes quite largely from Bishop Martensen, one of the greatest scholars of Europe. Some of the statements of the bishop are so striking that we feel justified in quoting them. Take, for example, the following:—

For though it is not for us to determine the day or the hour, yet we must know that in the proportion as the opposition between the Church and the world resembles what it was in the apostolic age, in the same proportion we have the right to say, "The Lord comes quickly!" for the apostolic age is an abiding pattern and type for us, not only in relation to what is evil, but also in relation to what is good. (Dogmatics, pp. 466-8.)

With the above position, Seventh-day Adventists are in substantial agreement. There is probably only this difference, that we believe that the struggle between the world and the popular churches combined, and the true church, "which keep the commandments of God, and the faith of Jesus" (Rev. 14:12), is much nearer than the bishop thinks it is. And if the spirit of persecution is let loose, then according to the bishop's own position, "we have the right to say, 'The Lord comes quickly!' for the apostolic age is an abiding pattern and type for us."

We give one more quotation from Bishop Martensen:—

It is decidedly and plainly foretold in the Scriptures, that evil *must attain to its supreme manifestation, before the Lord comes.* In the last times a great and widespread apostasy from Christianity will take place, and Christendom become a complete Babylon. The churches will be in a state of corruption, because false doctrines and unchristian government will have got the upper hand. Worldly luxury, combined with wealth, trade, and extensive commerce, will exercise a widespread dominion, and ungodliness and debauchery accompany it. But "in one hour," *i. e.*, suddenly, Babylon (the corrupt, organized hierarchy) will fall, a sudden catastrophe will ensue, an overthrow of the social condition of the whole world, culture, and civilization, with its sham Christianity. Then will the anti-Christ and the anti-Christian kingdom come, even the climax of the apostasy, the consummation of evil on the earth. Then will the great tribulation befall believers. Anti-christ will form a new religion by strong delusion, into which the Lord will suffer all to fall who have not received the love of the truth, a Cæsaropapy of the worst kind, a world-religion which ends in the worship of the image of the beast, a beast whose

culture and civilization are ever more and more tending to bestiality, to rude force, and carnal lust."

It is evident from the above extract that the bishop has been studying the book of Revelation, and that he sees some things there predicted which he believes have not yet been fulfilled. He sees that in the last days there will be widespread apostasy, and evil will come to a "supreme manifestation;" the churches will be in a "state of corruption;" a "great tribulation" will "befall believers;" beast-worship will be established, and the image of the beast will also be worshiped. A strong delusion will be manifested, "into which the Lord will suffer all to fall who have not received the love of the truth."—*Review and Herald.*

The National Religious Liberty Association and the Tennessee Persecutions.

[The fourth annual session of the National Religious Liberty Association was held at Battle Creek, Mich., on February 20; there were one hundred and fifty-five delegates representing thirty States and Territories. The following is an extract from remarks of A. F. Ballenger, Secretary of the Association, in reference to the Tennessee persecutions.]

As early as 1886, there was the imprisonment of Wm. Dortch, the father of Wm. Dortch Jr., who was on trial at this term of the court, W. H. Parker and James Stem. These three Seventh-day Adventists were incarcerated in the Paris jail for two months, in the summer of 1886. A camp-meeting was held at Paris the same year, and the sheriff accompanied the brethren from the jail every morning to the camp-ground, stayed with them in the same seat through the services, and at night returned with them to the jail. Elder E. W. Farnsworth spoke one Sunday evening on the subject of the United States in prophecy, and when he came to the point where this Government was to become a persecuting power, he pointed to these three men before him in the custody of the sheriff; and it made a deep impression, not only upon their own people, but strangers were affected, and the sheriff himself.

Following this, we have the case of R. M. King which, I think, began in the year 1889. He was first brought before the magistrate and fined \$3, and costs, amounting to \$12.85, for doing farm work on Sunday. This fine he paid. He was then indicted before the Grand Jury in Obion County, for working upon this same Sunday and other Sundays. The case was tried, and he was found guilty, and fined \$75, and costs. The case was then appealed to the Supreme Court of the State of Tennessee, and the decision was there affirmed. The case was next appealed to the United States Circuit Court, and again the decision of the lower courts were sustained. The case was next appealed to the United States Supreme Court, and it was on the docket when Mr. King died, thus bringing the case to an end. During the time the case was being tried in the courts, there was little or no persecution, as the people were awaiting the results of this case; but, when it was finally learned that the United States Circuit Court had decided against him, and that he had died before the United States Supreme Court could review the decision of the lower courts, persecution began again.

I might, however, notice the connection of the churches of Tennessee with this case of prosecution. When the case came before the Supreme Court of the State of Tennessee, the prosecuting attorney failed to appear, and was telegraphed for, but he failed to come. The governor of the State was telegraphed that the case was pending. The Ministerial Association of the city of Memphis, Tenn., hearing of this, hastily called a meeting and passed resolutions at that meeting to employ counsel to prosecute Mr. King. If this case had gone before the Supreme Court of the United States, and been decided against him, those who were longing to prosecute would have seen in it the indorsement of

the Federal Court, and would have brought the severest persecutions, not only in Tennessee, but elsewhere. Mr. King's death brought the case to an end. And we have since learned, by decisions of the United States Supreme Court, what would have been the action of that court, had they reviewed the case.

Following this five more Seventh-day Adventists, this time in Henry County, were indicted. They were J. H. Dortch, J. Moon, S. M. Lowry, James Stem and W. D. Ward. The first four were convicted. They employed no lawyers, believing that it was of no use, and believing the scriptures where the Lord promises to speak through his people when they are brought before magistrates. They appeared for themselves, and they were convicted; refusing to pay their fines, they were placed in the prison there at Paris. The people soon got tired of boarding them in the Paris jail, and so, an effort was made to work them, and finally an old law was resurrected, by which they discovered that the Paris jail was a county work-house; then they were placed in the chain-gang and worked, but only for a few days, as their time had nearly expired. I think three of them were in jail over the Sabbath, and an effort was made to work them on the Sabbath, and a resolution to that effect passed the board, but the sheriff refused to act in the matter; he said: "Gentlemen, if you undertake to work these men on Saturday, I will have nothing whatever to do with the matter," and his earnest effort in their behalf saved them from the experience of an attempt to force them to work on the Sabbath. They were then told that it would go harder with them if they persisted; and so, when they came to trial this time, not only the jail and the chain-gang stared them in the face, but also the possibility that the severest punishment might be inflicted to compel them to work on the Sabbath; but they did not flinch.

During the time that intervened between the trials of these—the last prosecutions—and the recent arrests, the National Religious Liberty Association sent from its office more than three hundred thousand pages of literature to the State of Tennessee, direct to ministers; almost an equal amount has been shipped to Tennessee, and distributed by other methods. After the Springville meeting, those present who did not go out to canvass in distant parts of the State, mounted their horses, filled their saddle-bags with religious liberty literature, and went all over that county, leaving this literature and these pamphlets in the homes of the people.

Paris was also canvassed just before the trial; every lawyer in Tennessee has had "Due Process of Law and Divine Right of Dissent," "Religious Intolerance in the Republic." Every newspaper in Tennessee has had the tract, "In the Chain-gang for Conscience' Sake," "Due Process of Law and Divine Right of Dissent," and "Religious Intolerance in the Republic." Every Baptist minister in Tennessee has had the same, every Lutheran minister, and every Unitarian minister, has had the same matter, and I believe it has had a great effect. [Voice: "Did not the attorney-general ask them if they had been affected by the literature that had been distributed in Tennessee?"] Yes, they questioned the witnesses, and also the jury on that point.

Not only did they attempt to get the men this time, but they attempted to indict women, and asked the boys who were before the Grand Jury whether they had seen their sisters or mothers working on Sunday. The prosecuting attorney said that they proposed to arrest every man, woman and child of the Seventh-day Adventists, if it became necessary in order to put a stop to this work on Sunday.

I read you now a copy of the indictment:—

STATE OF TENNESSEE, } Circuit Court, September
HENRY COUNTY. } Term, A. D. 1892.

The Grand Jurors of the State of Tennessee, elected, impaneled, sworn and charged to inquire of and for the body of the County of Henry, in

the State aforesaid, upon their oath, find that Billy Dortch, late of said County, labored heretofore, to wit: on the eighteenth day of September 1892, that day being Sunday, and divers other Sundays next before that date and up to the taking of this inquisition, in the County of Henry aforesaid, then and there unlawfully, openly, publicly, notoriously and unnecessarily did engage in his secular business, and did perform and follow his common avocations of life on Sundays, by working on the farm, ploughing, harrowing, hoeing, pulling fodder and doing various and divers others kinds of work on Sundays, said work not being necessary or a matter of charity, and it was and it is to the great annoyance and disturbance of the people, to the evil example of society, prejudicial to public morals, and a public nuisance to the citizens of the County, and against the peace and dignity of the State.

J. W. LEWIS, ATTY GEN.

And the Grand Jury aforesaid, upon their oaths aforesaid, do further present that said Billy Dortch on the day and dates aforesaid, in the State and County aforesaid, and in the manner and form aforesaid, was guilty of a nuisance, by said workings on Sundays to the prejudice of society and against the peace and dignity of the State.

J. W. LEWIS, ATTY GEN.

The following persons were indicted, in accordance with this indictment, Wm. Dortch, T. F. Dortch, J. H. Dortch, W. D. Ward, S. W. Lowry, Jas. Stem, Drew Fitch, ——— Bollman, ——— Finch, J. Finch, Joe Parker, ——— Wilson, Frank Stem, ——— Moon (no name attached), Jim Parker, and many other parties whose names to the jury are unknown.

We met, at Paris, Mr. J. T. Ringgold, of Baltimore, and those who were indicted, and introduced Mr. Ringgold to them. A local reporter telegraphed through the country that three hundred Seventh-day Adventists had arrived from Wisconsin, Michigan and Illinois, and were swarming the hotels and court room, waiting for the trials of their brethren.

We gathered in a room in the hotel to talk over the situation, and Mr. Ringgold was surprised to find the brethren so perfectly willing to go to jail or into the chain-gang if this proved to be the result of their trials. Afterwards, he remarked to me: "I have never had clients before who were willing that I should win or lose their cases; who were perfectly satisfied to have their cases go either for or against them." We explained to Mr. Ringgold that we had decided to employ no more lawyers in the cases, but had hoped that the Lord would put it into the heart of some lawyer to interest himself in these persecutions, in which case the work would be done from a love of the principle involved and not from mercenary motives. We frankly told him that we believed that the Lord was using him in this way, and while he in his humility disclaimed such an exalted mission, he expressed himself anxious to defend our brethren to the best of his ability.

[Voice: "How did this happen?"] It came about in this way. He wrote a book on the subject of Sunday laws, and came out on the right side of the question. A. O. Tait, Corresponding Secretary of the Association, learned that such a book was published and wrote to Mr. Ringgold for a copy, and that was the commencement of the interest that Mr. Ringgold has maintained toward the Seventh-day Adventists, and of their interest in him. When he learned of the recent persecutions he offered to plead their case without charge. Mr. Ringgold requested us to engage a local attorney to aid him in the peculiar law practice of Tennessee. So we employed Mr. W. L. Carter of the place, who while justice of the peace, refused to hear the Sunday cases against the Seventh-day Adventists.

At the last trial before this the prosecution had prepared for a fight, but when they discovered that the brethren had no counsel, the wind was completely taken out of their sails. It was a severe shock to them. But at this trial they did not expect that counsel would appear, and hence the indictments were drawn up recklessly; but our attorneys put on their legal spectacles and discovered that the indictments were worthless. This was another great shock to the prosecution. Then of course they thought we would have no friends;

but there sat behind our counsel Ex-Senator Tolley and Ex-Governor Porter. The prosecuting attorney was very much depressed when he found that Ex-Governor Porter was against him, as he is one of his warmest political friends.

[Voice:—"How did the Governor happen to be there?"] We had invited Ex-Senator Tolley to be present and witness with his own eyes the trials. He had been very much interested in these cases, and has read the SENTINEL for four years. The SENTINEL was sent to him when he was in the Senate, and after his term expired, he subscribed for it. On his arrival at Paris, he called on his old political friend, Ex-Governor Porter, and told him of the trials just about to come off. As a result of this conversation, the Governor declared his willingness to appear for the defendants without remuneration.

When the case of William Dortch came up for trial, among the witnesses who went up to be sworn was little Ambrose Dortch, only ten years' old. The judge spied him out, and asked the prosecuting attorney if that little boy had been summoned as a witness. The attorney, who evidently had not expected so many distinguished spectators to witness these mediæval persecutions, appeared ashamed and said he did not care to have him sworn, and that he could step aside. Mr. Ringgold and Mr. Carter arose and stated that he was summoned as a witness, to which Mr. Lewis made no reply. Silence was golden. The little boy took his seat, inasmuch as the prosecuting attorney had no use for him.

Two of the neighbors' boys were put on the stand, and testified to having seen the defendant working in his garden on Sunday. Wm. Dortch is a singing teacher. They had gone to the church expecting to find him there, but not finding him, they rode down to his house, where they found him at work in his garden. The boys had probably unintentionally mentioned the fact to others, and from this were forced unwillingly to testify against their neighbor. These two were the only witnesses outside of the Seventh-day Adventist church whom the State brought. A rather amusing incident occurred during the questioning of the witness by the prosecution. The attorney questioned with the view of bringing out the fact that the work was done near a church on Sunday. Mr. Ringgold, who was listening intently, heard a quiet remark by the witness, and immediately interrupted with the query, "You said that was near a church, didn't you?" "Yes." "What church was it?" "The Seventh-day Adventist." Turning to the judge, Mr. Ringgold remarked, "I wished simply to bring out the fact, Your Honor, that it was our church near which the defendant was working."

The next witness was John Dortch, brother of the defendant. He testified to having seen him pile chunks in his back field. And, by the way, not a man on trial lived on the public road, and their farms could be reached only by means of private roads. When the prosecuting attorney discovered that he could make no case against the defendants, he called for Ambrose Dortch, the little boy, again. After questioning him regarding the nature of an oath the judge said he would regard him incompetent to testify, and that he might stand aside. The little fellow, who, by the way, was bright and smiling, stepped back and took a seat on his uncle's knee. This incident had the effect to bring out the true persecuting nature of these prosecutions as nothing else could. Think of a child being ordered by the State to testify that the work of his father disturbed him to the extent of constituting a public nuisance!

The witnesses having been disposed of, the speech of the prosecution was in order. You understand that the prosecution has the opening and closing speeches. The prosecuting attorney, however, remarked to the judge that he had nothing to say, that the case might go to the counsel for the defendants. Mr. Ringgold then presented a series of recommendations to the judge for instruction to the

jury, and was followed by Mr. Carter. Mr. Carter made a very pertinent allusion to the real spirit of the case, that is with reference to the point of disturbance. He said: "These men have disturbed no man by their work. No man has been found to testify to a disturbance. My friend here, the attorney general, has his horse hitched up and is driven to the station on Sunday, and it disturbs no one. And even His Honor, when he came to this place to hold court, remained at home with his family until the last moments, and then took the train on Sunday. It was not held as a disturbance to any one."

At this point the judge was seen to wince a little. Notwithstanding all this, the prosecuting attorney made a frantic effort to convict these men. He undertook to grow eloquent about the morality of the people of Tennessee, and how the Sabbath must be maintained, and that according to Holy Writ, etc. But when he struck Holy Writ, Mr. Ringgold was on his feet in an instant, and said, "Your Honor, I object. Holy Writ does not come into this case. It is a civil trial, and these men are indicted for a civil offense." The judge sustained the objection, and for the first time in the history of the trials of this people in Tennessee the cases were removed from a religious to a civil basis.

At the close of the attorney's appeal, court adjourned for one hour for dinner. Immediately after the judge's charge to the jury after court had again convened, and before the jury had left their seats, the prosecuting attorney arose and remarked, "If Your Honor please, the State confesses a verdict of not guilty." The judge immediately remarked, "Gentlemen of the jury, with your consent I will enter a verdict of not guilty." The jury nodded assent, and the trial of Wm. Dortch was at an end. He was too late, however, in confessing a verdict of not guilty, for the spectators plainly saw that he exhausted all his sources of evidence in the attempt to convict. I might mention one interesting point with reference to these cases. Inasmuch as all but two of the witnesses were Seventh-day Adventists, they will draw out of the county funds for witness fees about eighty-five dollars. Mr. Ringgold, in commenting upon this feature at the dinner table in the presence of a number of lawyers and others remarked jocularly that the people of Tennessee ought to be indicted as a nuisance for furnishing money in this way to the Seventh-day Adventists for the support of their work.

Before passing further I will say that the case of Thomas Dortch was postponed till the next term of court. The prosecuting attorney knowing that this case would go as the others had, if it came to trial at that time, and realizing that the whole community was looking to him to sustain the Tennessee Sabbath, pleaded a continuance. He claimed that he had witnesses by whom he could prove the point of disturbance. It was shown to him and to the court by Mr. Carter and Mr. Ringgold that these very witnesses were members of the Seventh-day Adventist Church, and that it was not at all probable that he could prove his point; but as there was the merest hope that he could win the case by securing additional evidence and as he strongly desired the postponement, the judge granted a continuance.

WHETHER the World's Fair is closed on Sunday or not, the *Signs of the Times* does not care a straw; but it does contend that, as a religious question—and it is none other from the A to the Z of the case—the United States Government has nothing to do with the matter. The First Amendment to the Constitution absolutely forbids it.—*Signs of the Times*.

THE New York *World* characterizes the World's Fair Sunday closing movement as a "satire upon sense" and a "parody of piety," "sustained by neither religion nor reason."

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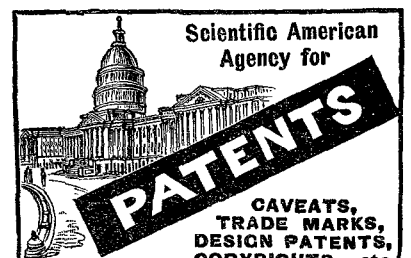
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NEW YORK, MARCH 9, 1893.

This issue of the SENTINEL, containing the "Solemn Protest and Remonstrance" adopted by the General Conference of Seventh-day Adventists, should receive general and extended circulation. Orders will be filled for this number at the regular price of one dollar per hundred, or eight dollars per thousand, charged for special issues. ORDER IMMEDIATELY.

THE remonstrance published in this issue is a document to which too much importance can not be attached. The time and the occasion are fraught with a tragic depth of import. The appeal is not unequal to the occasion either in manner or in matter. In loftiness of thought and dignity of expression the protest rises to the exigency of the grave situation in public affairs which has called it forth. It is an appeal, a protest, and a remonstrance for all the people. It should be spoken in the ears of every one.

THOSE who oppose the passage of Sunday laws, or desire the repeal of existing religious laws, are persistently accused by religious legislationists of acting from some selfish or unworthy motive. This is because they judge others by themselves. Their interests and sympathies are enlisted in behalf of Sunday; they, therefore, propose to compel all to serve their interests and sympathize with them. They are unable to conceive of any one acting from other motives. To their mind the purpose of the infidel is to compel them by law into giving up their religion altogether; the intent of the seventh day observer is to coerce them into the observance of the seventh day. Their highest conception of religious duty respecting Sabbath observance seems to be coercion. Even those who profess no religion have a truer sense of justice in reference to religious things than this. To the seventh day observer nothing could be more abhorrent than enforced seventh day observance. If greater legal blasphemy is possible than exists in Sunday laws it would be seventh-day laws.

At the term of Court which has just closed in Henry County, Tenn., no indictments were found for Sunday work. Information has been received from reliable sources that it is probable no more prosecutions, on this charge, will occur there for some time at least. The only case now on the docket held to answer to the charge of Sunday labor is that of Thomas Dortch (Seventh-day Adventist) whose trial was laid over to the next term of court on the plea, made by the public prosecutor, of the absence of material witnesses. There is no especial

evidence of any pronounced change in the sentiment of the community except that the latent love of justice and opposition to persecution which exists everywhere, has been developed and brought to the surface by these trials.

At the last hearing upon the Sunday closing of the World's Fair before the House Committee on the Columbian Exposition, doubt was thrown on the present position of Miss Frances Willard upon that question. It was stated that there was reason to believe that she had "experienced a change of heart" upon the subject, and was ready to confess the impropriety of congressional enforcement of governmental religion. The *Mail and Express* has taken pains to secure from Miss Willard an expression directly upon that point. This is her letter, from London, of date Feb. 17, 1893:—

To the Editor of the Mail and Express.

Sir:—The statements in my annual address are all that any one has a right to go upon, and they certainly show that in my capacity as president of the N. W. C. T. U., I stand with the White Ribbon women, who have certainly done as much according to their principles and ability as any other class in America to secure the closing of the Exposition on Sundays.

When the enemies of Christianity combine its friends must unite, and while many excellent men and women who are not enemies have taken the popular view of the question, that very fact leads the White Ribboners to be more conservative than might otherwise have been the case.

I am one of these, and the later developments of the conflict have made me more thoroughgoing than I was at first. Believe me yours with best wishes.

FRANCES E. WILLARD.

P. S. I cabled Mrs. La Petra, of Washington, president of the W. C. T. U., District of Columbia, to this effect: "I stand with our society."

It would be better to stand for right, and justice, and truth, with true religion undefiled,—than to stand "as president of the W. C. T. U.," "with the White Ribbon women" and "with our society." But in view of Miss Willard's previous language, which has shown a lamentable inability to comprehend any but the superficial and false religion of State, and camp, and court, and society, it would be much to expect. Miss Willard, in this letter, renews her profession of the false faith of the world.

MATTHEW SAINT QUAY, United States Senator from the State of Pennsylvania, has advanced from the unenviable position of political trickster extraordinary, which he held one year ago, to that of censor and guardian of the national morals. He is now the political mainstay of the Pennsylvania Sabbath Association, the American Sabbath Union, and stands sponsor for the religious legislation which has been had in Congress closing the World's Fair on Sunday. If these religious organizations were correct in their views of this legislation and its necessity, Mr. Quay and his unrighteousness would be all that stood between this Nation and divine wrath. The expiring flashes of the halo with which this Pennsylvania senator has surrounded his name during this session of Congress were seen on February 28, when, in the Senate, he presented

petitions asking that Congress forbid the use of any Government building for inaugural festivities on Sunday, in view of the fact that it had been intended that the Marine Band should give a concert in the hall of the Pension Building as a portion of the inaugural ceremonies of President Cleveland. Mr. Quay opposed this on the ground that it would be a "national sin," and presented to the Senate a resolution, which was passed, calling on the Secretary of the Interior for information as to this contemplated desecration.

THE "Sabbath Observance Bicycle Club, of Brooklyn," is said to be an established and organized fact. The object of the club is, in its own words, "to publicly rebuke the increasing abuse of the Sabbath by bicyclists and to offer to conscientious wheelmen a circle of friends whose practices will not lead them to disregard the Lord and dishonor themselves." The name is printed in the Constitution of the club, as given. It is impossible not to compare such a name as this for a bicycle club with the strangely ill-assorted religious nomenclature used to designate streets, stores, public buildings, and organizations, in Roman Catholic countries. It is natural that it should be so suggestive, for the purpose of the organization is to preserve and perpetuate the Sunday which is a Roman Catholic institution.

COPIES of numbers 7, 8, and 9, of the SENTINEL can still be had by ordering promptly. Numbers 7 and 8 contain matter in reference to the trial of Seventh-day Adventists in Henry County, Tenn., for Sunday labor. The present issue, (number 10,) also contains an extract from the statement of the Secretary of the National Religious Liberty Association, at the annual meeting of the association, in regard to those cases, and a reprint of the appeal and remonstrance to the Government and people of the United States adopted at the General Conference of Seventh-day Adventists in session at Battle Creek, Mich. This remonstrance alone should give this issue a wide circulation.

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WILLIAM H. MO'KEE.

THE various propositions to have Congress legislate affirmatively for the opening of the World's Fair on Sunday are just as vicious in principle as that which has prevailed to close the Fair. The different bills before the Pennsylvania legislature, in reference to the Sunday law of the State, to reduce the fine, and legalize certain forms of business, come within the same category.

CONGRESS had no right to decree, either directly or indirectly, that the World's Fair should be closed on a given day, in deference to the religious views of either a minority or a majority. It had no more right to say that it should be open in opposition to the religious practice or belief of either a minority or a majority. The only possible course for Congress in this matter, and have acted within the principles of justice and the Constitution, would have been strict neutrality.

THE same thing is true of legislatures. They have no more right to legislate affirmatively, in reference to any religious observance, than negatively. The measures introduced in the Pennsylvania legislature,—to reduce the penalty affixed to the Sunday law of Allegheny County, and legalize the manufacture and sale of newspapers on Sunday, and the offering for sale of temperance drinks, etc.,—were just as uncalled for, and just as much beyond the proper legislative sphere as the original law of 1794 forbidding all labor, trade, and diversion, on Sunday. The right to make and sell newspapers, or to follow trade and labor in general, can not properly be restricted on Sunday for any reason which would not apply just as well on Wednesday; for as a matter of absolute right, all these are just as proper, and for that matter rightfully lawful, on Sunday as on other days, or on other days

as on Sunday, whether the legislature bid or forbid. In this case the assumption of despotic right to prohibit, presumes the same despotic right of affirmative command, if that should be the legislative choice. In Russia, this assumption has reached the stage of practical experimental reality.

WHO will acknowledge that the legislature may rightfully command him to labor on Sunday under penalty of fine and imprisonment? Who will agree that the State may reasonably and rightfully decree that he shall rest on Wednesday, and abstain from all secular occupation? If the State may so decree as regards Wednesday, it may decree, if it so choose, that he must work on that day, or some other day, or all other days. Can it not be said that persistent and faithful labor by its citizens tends to the welfare of the State; it is a necessity for the support of the citizen himself; public policy therefore demands that the citizens should be required to labor? The State, therefore, having assumed the right, for the benefit of the State and the citizen,—as a matter of public policy, a police regulation,—to require the citizen to rest on Wednesday, may, if in its judgment changed social and economical or political conditions render it advisable, require him to work on Wednesday. The same reasoning from the same standpoint applies equally in either case; and is just as applicable to Sunday as to Wednesday.

THERE is no distinction, then, in principle between the affirmative and negative Sunday law; both are equally iniquitous. Neutrality is the only just course. It naturally follows, therefore, that the same thing which is true of the Sunday law is also true of its exemption. That is so. The exemption pre-supposes the right to enforce upon others that from which the privileged party is exempt. In all religious laws that is denied by the party exempted. There exists no right, in the first place, to make or enforce the law, consequently there can exist no right to exempt. The assumption of the right to exempt is a cumulative claim of the propriety of the original legislation and of State authority in the matter. It is, as it

were, creating an exception, that it may more conclusively prove the rule. Especially is this seen when the fact is taken into consideration that all exemption clauses affixed to Sunday laws require the exempted class to strictly and conscientiously observe another day and be able to present such proof of this religious observance as shall satisfy the magistrate before whom they may be brought for violation of the Sunday law. The only apparent exception to this is in the enumerated list of acts which cover the statutory interpretation of "works of necessity and mercy." What is this but the same law applied to another day? There is a distinction in the days, but no difference in the requirement or the principle which is sought to be applied.

THERE has been introduced in the legislature of Tennessee a bill which reads thus:—

An Act to prohibit interference with the Religious Rights or Liberties of Certain Classes of Persons:

Section 1. *Be it enacted by the General Assembly of the State of Tennessee:* That Section 2289, of Milliken & Vertree's compilation of the statute laws of the State of Tennessee, be and is hereby so amended as not to apply to persons known as Seventh-day Baptists, Adventists, or any other persons whose religious faith teaches them to conscientiously believe that another day than the one generally observed by the people of the State is the proper one authorized by God as a day of rest. Provided that their usual avocations shall not interfere in any manner with the peace, quiet, or proper rights of others, and provided further, that said persons shall observe one day in each week as a day of rest, as commanded in the Scriptures.

Section 2. *Be it further enacted:* That all laws or parts of laws in conflict with this act be and are hereby repealed.

Section 3. *Be it further enacted:* That this act take effect on and after this passage, the public welfare requiring it.

The impulse which has called out this measure is, in the highest degree, laudable, and a credit to the humanitarian feelings of the legislator who presented it, and of those who advocate its adoption. But the impulse, unfortunately, has not sound and logical legislative principles upon which to base its action. In the first place, from a legislative point of view purely civil, it would be a mistaken course. When a wrong is done by the enforcement of statutory law, the true course for the legislature to take is not to legislate for the relief of each particular

case of hardship or wrong as it appears, but to apply the general principles which may meet and satisfy all cases. If the application of this principle, when found, abrogates the law entirely, it is conclusive proof that the whole law is vicious and should never have been placed upon the statute books. But a still more important element than one which may form a part of any strictly civil statute enters into this question. The whole matter is found to be a religious question, and therefore not a subject of civil legislation at all. If the law is a religious law, every exemption from its action, short of an entire repeal, would also be religious in character.

That Sunday laws are religious laws and intended for the enforcement of religion, has been so many times and so clearly shown, and is in itself so evident, that to rehearse the points which show it to be so is unnecessary. They are religious and nothing but religious. Exemption clauses attached to them will also be religious. Consider this exemption clause which has been quoted and see if it is not so in this case. Look first at the title to the act. Does it prohibit interference with the religious liberties and rights of any and all citizens? No! Only those of "certain classes of persons." Why not? Is it that the right to interfere with the religious liberties of certain other classes of persons is reserved? It certainly is. There is a sense in which it is a religious right to be non-religious; it surely is an inalienable right. The legislative privilege of coercing this class is reserved in this title when read with the body of the bill. Again, the right to coerce into the observance of Sunday those who make a profession of that form of religion, of which Sunday is the distinguishing mark, is reserved by this title and the bill itself, both by virtue of being an exemption clause and by virtue of the naming of certain particular classes within the clause.

Again, in the body of the bill, two religious denominations are specified, and a general expression attached covering all religionists who differ with the majority as to the observance of the first day of the week. The language includes all "whose religious faith teaches them to conscientiously believe that another day than the one generally observed by the people of the State is the proper one authorized by God as a day of rest." What is required here? That the exempted should be taught by a "religious faith" to believe "conscientiously" in another day "authorized by God." A conscientious belief which is the result of religious faith in the authority of God is certainly a religious belief,—and that this exemption clause requires. But not only does it require belief, and religious, conscientious belief, but it requires that the individual shall act according to that belief, and "observe one day in each week as a day of rest, as commanded in the Scriptures." An injunction to observe a religious form in accordance with the Scriptures can scarcely be anything else than a religious injunction. How clear it is that this exemption, and all exemptions, affixed to religious laws, are no less religious in intent and effect than the original statutes themselves.

Will not those hearts which have been warmed by this impulse of humanity, receive still farther the inspiration of courage to stand for the pure justice and right

reason which must always accompany true religion undefiled, and ask unequivocally for the complete repeal of all religious legislation, without subterfuge, exception, or exemption? W. H. M.

"The Limits of Legitimate Religious Discussion."

THE trend toward religious legislation, or rather toward a restriction of what is popularly known as religious liberty, is shown more plainly, or rather avowed more openly, by the Right Rev. Leighton Coleman, S. T. D., LL. D., Bishop of Delaware, in an article under the foregoing title, in the *North American Review* for January, than by any other writer who has yet given his views on this subject to the public through the medium of the press.

The bishop's first proposition is that "there is a discussion styled religious which is not legitimate." He describes it thus:—

It is such as calls in question the fundamental principles of religion. Any discussion which involves disrespect to them transcends its proper bounds.

Admitting the necessity of defining the term religion, Bishop Coleman continues:

My own view of the subject shall be confined to the United States. The inquiry will at once arise: "Is there here any form of religion which may be called national, and which its adherents may on that account consider entitled, so far as its fundamental principles are concerned, to limitation of debate?"

Without hesitation, I answer "Yes." From the very beginning of its colonization, this country has distinctly recognized Christianity as its religion. It is just as easy to prove its formal and constant acknowledgment in the beginning as it is to prove that there is no such formal acknowledgment in our present national Constitution. Yet this very lack of formal acknowledgment, when considered in connection with the fact that Congress is prohibited from making any law respecting an establishment of religion, can be fairly considered as testifying not only to the existence, but, also, to the supremacy of Christianity.

This is the same interpretation put upon the First Amendment to the Federal Constitution by the Supreme Court, hence it is not original with the bishop. It is, however, a most monstrous perversion of the fundamental law of a great Nation. The idea that the framers of that amendment designed thereby to establish Christianity, or any other form of religion, in this country is too absurd to be entertained by any except the intensely bigoted or the basely interested. Every fair-minded man knows better.

Continuing, Bishop Coleman says:—

In further support of the contention that Christianity is the national religion of America I would not only appeal—as one can do very confidently—to the common sentiment and practice of all classes, but also to the well-weighed utterances of the judiciary, from the first days of our political independence.

The bishop then quotes Chancellor Kent, of New York, and the Supreme Court of Pennsylvania in support of his proposition that in this country Christianity is protected by law, and then says:

So, then, I repeat that a discussion which would include within its limits an attack upon the fundamental principles of Christianity is, so far as that attack is concerned, distinctly illegitimate.

We recognize this dogma when applied to civil affairs. When a citizen essays to bring into disrepute the fundamental principles of that form of government under which he is living, he is accounted a traitor, and is liable to arrest and punishment. . . . Is it not much more treasonable to bring into contempt the institutions and tenets of Christianity? And especially so, since it is a time of war? For in the conflict which Christianity is waging there is no discharge. It will last

as long as the world in which we live. Therefore it is that a perpetual limit must be placed to the questioning or denial, by way of discussion, of such things as are essential to Christianity.

Hardly anything is more injurious to the State than a lack of confidence between man and man. It threatens the disruption of the very bonds of society. And this is the risk that is run in allowing religious discussions to go on indefinitely and wantonly, robbing men of their faith in God and Christ, and so, in time, of their faith in one another, for faith in man has its highest development among those who believe in God.

Just how much is involved in the propositions quoted from Bishop Coleman, the readers of this paper need not be told. They will readily understand that were his views to be crystallized into law, or what would amount to about the same thing, into court decisions, freedom of speech, even in religious things, would be a thing of the past. The mere utterance of such sentiments is ominous, for already the legal precedents exist in many of our States to give all the force of law to every proposition laid down by the bishop. He himself thus argues this very question:—

It may suffice to adduce one or two authorities on this point. Chancellor Kent, of New York, delivered, in 1811, the following opinion: "The people of this State, in common with the people of this country, profess the general doctrines of Christianity as their faith and practice." "True," he went on to say, "the Constitution has discarded religious establishments," but what then? "It does not forbid judicial cognizance of those offenses against religion and morality which have no reference to any such establishment, or to any particular form of government, but are punishable because they strike at the root of moral obligation and weaken the security of social ties." He added: "To construe it as breaking down the common-law barriers against licentious, wanton and impious attacks upon Christianity itself, would be an enormous perversion of its meaning."

The Supreme Court of Pennsylvania subsequently ruled that "even if Christianity were not a part of the law of the land, it is the popular religion of the country; an insult to which would be indictable as tending to disturb the public peace," adding that "no society can tolerate a wilful and despicable attempt to subvert religion."

Having thus fortified himself in the proposition that "any discussion which calls into question the fundamental principles of religion," transcends proper bounds and can be prohibited by civil law, Bishop Coleman defines what he regards as some of the "fundamental principles of Christianity." He says:—

None is more distinctly so than a belief in the personality of its Founder, Jesus Christ. And with this belief in his personality is the equally fundamental belief in him as both God and Man.

But few persons question the fact of His existence. More refuse to acknowledge his divinity. And herein lies a transgression of the limits of legitimate religious discussion. Indeed, one who denies the divinity of Christ takes himself out of religious discussion altogether—at least so far as this country is concerned. He robs Christianity of that which primarily makes it the religion of the world, and reduces it simply to a system of wilful deceit and shameless wickedness. . . . Such an assault is beyond the pale of legitimate discussion.

Just how far-reaching the bishop would make his rule will appear from the following:—

One can not but regret the recent appearance in this *Review* of an article which, while professing to be a review of the life and works of a French author, lately deceased, was really an arraignment of Christianity, and a wanton attack not only upon Christ's claim to divinity, but also upon his goodness of character.

Such an article certainly transgresses those bounds of religious discussion which I have ventured to lay down; and this not only because of assailing the fundamental principles of Christianity, but, further, because of its vain repetition of what has been so many times answered with such unquestionable reasonableness.

This shows that not simply would the bishop invoke the civil law against these grosser assaults upon religion calculated

to provoke breaches of the peace, but that he would prohibit all discussion that involved a denial of the fundamental principles of Christianity, no matter how elevated its tone from a literary standpoint. This would involve a religious censorship of the entire press of the country, and utterly destroy all freedom of religious discussion. Discussion could not pass the limit. It could involve neither a denial of Christ's divinity nor of the obligation of the divine law as recognized by the civil law. The bishop says:—

And these limits I would set not only as regards the discussion of His nature and his character, but also as regards the discussion of his commandments. Let me illustrate my meaning here by reference to the two great sacraments of the Christian religion, baptism and the Supper of the Lord. These were unquestionably ordained by Christ himself. And they are accounted "as generally necessary to salvation." Yet how largely are they ignored by people living in these United States. And how flippantly, oftentimes, is the question of their obligation discussed! The question, I submit, is beyond the legitimate limits of a religious discussion. It is treasonable to the King of kings, and thus becomes in itself irreligious.

I am quite prepared to admit that there are some points in regard to the sacraments which may be legitimately discussed, *e. g.* the *mode* of baptism. But as to their necessity, there is no room for debate. That question has been settled, and whoever, by argument or by practice, shows disrespect to such a fundamental principle of the Kingdom puts himself out of court, and is, I repeat it, guilty of treason. It is not an open question. In fact, it has never been anything else but a closed question, except as those who are rebellious have dared to debate it.

How long would the bishop permit a discussion of the *mode* of baptism? If the principle were to prevail that the great majority had a right to forbid the denial of the necessity of any baptism at all, would not the same majority have an equal right to forbid a denial of the necessity of a particular *mode* of administering the ordinance? It certainly would have just the same right in the one case as in the other. But the whole principle is wrong; no such legitimate authority resides in any majority, however large.

It is scarcely probable that the bishop's ideal will ever be realized so far as baptism and the Lord's Supper are concerned; but the principle has had a practical application; and is having its legitimate and natural development in the United States to-day. Almost every State has its Sabbath laws requiring the recognition of one day of the week as sacred to rest and worship. Sunday is always specified, but in most States observers of the seventh day are permitted to do ordinary work on the first day of the week. That is, recognizing the Sabbath institution they are permitted to dissent from the majority as to the particular day to be observed, but they must not in practice deny the divine authority upon which the Sabbath institution rests; nor must they challenge the right of the State to enforce the observance of a day as sacred time. Such has in the past been the status of this question. Now, however, a large number of people are coming to regard a practical denial of the claims of the particular day observed by the majority as destructive of social order, and so to be prohibited by law. Any practical disregard of Sunday is, to use the bishop's expression, coming to be regarded as "beyond the legitimate limits of religious discussion," and so "treasonable to the King of kings," and consequently to the State, and so to be prohibited by civil statute.

The bishop's views may be regarded by many as extreme; but only because he applies his principles to questions of which

the law has thus far taken only a very limited cognizance. Precisely the same argument in principle is made every day in regard to Sunday, and but few people, comparatively, see the evil there is in it. The bishop attempts to justify his position on the ground that to assail the principles of Christianity, "threatens the disruption of the very bonds of society." This is the identical argument relied upon to furnish a "civil" basis and justification for Sunday legislation. The principle is the same, and the argument is as good in the one case as in the other. Shall not Bishop Coleman's article serve to open the eyes of some who have hitherto been blind to the real issues involved in the question of liberty of conscience? C. P. B.

The Inaugural of the National Religion.

MATTHEW QUAY, the patron saint of the congressional and Pennsylvanian Sunday, has succeeded quite remarkably in throwing about himself—in the closing days of the Fifty-second Congress, and the Harrison administration—a far-shining halo of governmental religion. In fact so intense are these rays, and so well directed as to light the face of the incoming administration with its ghostly lustre. It was a stroke of political genius to involve the new President in the religious toils ere yet his foot had touched the threshold of the White House. The committee having in charge the planning of the inauguration festivities had decided upon entertaining the crowd necessarily remaining over Sunday with concerts by the Marine Band, in the Pension Building. With reference to those concerts the *Congressional Record* has the following in its report of the proceedings of the Senate, Tuesday, February 28.

MR. QUAY.—I present a petition of sixty clergymen of the city of Washington, which I ask to have read.

THE VICE-PRESIDENT.—The petition will be read if there be no objection.

THE CHIEF CLERK.—The petition is as follows:—

To the President of the United States, the Secretary of the Interior, and the Senate and House of Representatives in Congress assembled:

A PETITION.

WHEREAS, It having been announced by the inaugural committee through the daily papers that, as a part of the programme for the inaugural ceremonies, three concerts by the Marine Band are to be held in the Pension Office building, on Sunday, March 5, proximo; and—

WHEREAS, the Congress of the United States, in deference to the Christian sentiment of the Nation clearly and unmistakably expressed by the religious press, the pulpit, and by petition, has by legal enactment closed the doors of the Columbian Exposition on Sundays;

Therefore, believing to permit the holding of such concerts on Sunday by a band of musicians connected with one of the great departments of the Government, in a Government building which is occupied by another great department, and as a part of the ceremonies connected with the inauguration of the President of this great Christian Nation, by and with the sanction of her chosen rulers, would be a national sin; believing also that such desecration as proposed is unprecedented, would result in incalculable harm, and would be used as an authority and example for the complete secularization of Sunday;

We earnestly petition that orders be issued forbidding the use of any Government building for such purpose on that day. Signed by W. R. Graham, pastor of Congress Street Methodist Protestant Church; W. Sherman Phillips, pastor of Mount Tabor Methodist Protestant Church, and many others.

THE VICE PRESIDENT.—The petition will be referred to the Special Committee on Inaugural Ceremonies.

MR. QUAY.—In this connection I desire to state that I took pains to ascertain whether the statements of the petitioners are correct. In the *Washington Post* of Sunday last I find a paragraph which I ask the Chief Clerk to read. It will be observed that the music by the Marine Band is not exactly sacred.

THE VICE PRESIDENT.—The Chief Clerk will read as requested.

(The Chief Clerk read the three programmes for Sunday morning, afternoon, and night.)

MR. QUAY.—To show that these concerts are to be held for the purpose of obtaining money, I send up a paper to be read. It is not signed by the officials in charge of the inaugural ceremonies,

but it is on their official paper and furnished in response to a request for information.

[Inaugural ceremonies, March 4, 1893.—General committee: James G. Berret, chairman; Alex. Porter Morse, secretary; Charles G. Glover, treasurer. Executive committee: James L. Norris, chairman; J. Fred. Kelley, secretary; William Cranch McIntire, corresponding secretary; James L. Barbour, Henry L. Bischoe, Gen. H. V. Boynton, Alexander T. Britton, John Joy Edison, Rear-Admiral S. R. Franklin, U. S. N., Lawrence Gardiner, Curtis J. Hillyer, Robert O. Holtzman, J. Harrison Johnson, Charles C. Lancaster, George W. McLanahan, Theodore W. Noyes, John W. Ross, Francis A. Richardson, Richard Smith, Michael I. Weller, Beriah Wilkins]

HEADQUARTERS LENMAN BUILDING,
No. 1425 New York Avenue,
Washington, D. C., ———, 1893.

Price of ball tickets, \$5.
Price of concert in morning and afternoon of Sunday and Monday, 50 cents.
Price of evening concert Sunday and Monday, \$1.
Programmes have not yet been issued.

MR. QUAY.—In view of these facts, although not exactly in order at this time, I ask for the adoption of the resolution which I send to the desk.

MR. MCPHERSON.—Before the Senator offers his resolution I should like to inquire what the paper relates to which has just been read by the Secretary. I could not understand from the language whether it is a petition from our own people or from citizens of a foreign government. I was unable to ascertain from the reading what language it is printed in. I should like to know to what the whole matter relates.

MR. QUAY.—The whole matter relates to the question whether the persons in charge of the inaugural ceremonies have by lawful means obtained the Pension building for the purpose of holding musical concerts there next Sunday. That is the allegation of the petition which has been read and which is signed by, I believe, sixty ministers of the city of Washington. I ask for the immediate consideration of the resolution.

The resolution was considered by unanimous consent, and agreed to as follows:—

Resolved, that the Secretary of the Interior be requested to inform the Senate whether authority has been given for the use of the building of the Pension Office by any person or persons on the first day of the week, commonly called Sunday, for musical concerts at which a pecuniary charge is made for admission.

The result of this "wise statemanship" of Mr. Quay and the Senate is told thus by the *Washington Post* of March 2.

There will be no sacred concerts at the Pension Office on next Sunday as originally intended. Owing to the refusal of the Secretary of the Interior to permit the use of the building for the purpose and for other causes, the idea has been abandoned.

The Secretary of the Interior received the following telegram yesterday from the President-elect:—

Lakewood, N. J., March 1, 1893.

TO THE SECRETARY OF THE INTERIOR:

I am strongly opposed to the use of the Pension Building for a Sunday concert on the 5th instant, and object to regarding such a thing as a feature of the inauguration.

GROVER CLEVELAND.

Secretary Noble immediately sent the following reply to Mr. Cleveland:—

Washington, D. C., March 1, 1893.

HON. GROVER CLEVELAND, Lakewood, N. J.

Your telegram received. Orders were issued already forbidding the use of the Pension Building on Sunday, and I am gratified that this action is in accordance with your wishes.

JOHN W. NOBLE, Secretary.

Before the telegram from Mr. Cleveland had been received Secretary Noble had forwarded the following communication to the chairman of the inaugural committee:—

Department of the Interior,
Washington, D. C., March 1, 1893.

COL. JAMES G. BERRET, Chairman Inaugural Committee. Present.

Sir: My attention has been called to the fact that it is the purpose of the Inaugural Committee to open the Pension Building on Sunday, the 5th instant, for one or more musical entertainments, at which a charge for admission will be made.

I have to inform you that, in granting the use of this building for the inaugural ball, it was not contemplated that the building would be open to the public on Sunday, and, as there will be opportunity on the subsequent day, during which the building is at the disposal of the committee, to give the concerts referred to, the use of the Pension Building on Sunday for that purpose will not be permitted.

Very respectfully,
JOHN W. NOBLE, Secretary.

The correspondence upon the subject concludes with the following additional note to Mr. Berret:—

Department of the Interior,
Washington, D. C., March 1, 1893.

COL. JAMES G. BERRET, Chairman Inaugural Committee. Present.

Sir: Since my letter to you of this date, relative to the use of the Pension Office building for a musical entertainment on Sunday next, I have received a telegram from Mr. Cleveland, of which I enclose a copy, expressing his strong opposition to the use of the building for a Sunday concert, and objecting to such a concert as a feature of the inauguration. I also inclose for your information a copy of my reply thereto.

Very respectfully,
JOHN W. NOBLE, Secretary.

Last evening at the meeting of the Inaugural Executive Committee, the subject was discussed

at length, and the following resolution was unanimously adopted:—

WHEREAS there seems to be somewhat of a sentiment against that part of the programme recommended by the promenade concert committee which included sacred concerts at the Pension Building on Sunday, March 5; and—

WHEREAS this committee in its representative capacity desires to eliminate any feature which might be misconstrued, or which would be objectionable to any and all religious sentiments: Therefore be it—

Resolved, That the Pension Building shall be closed on Sunday, March 5, and that in lieu of such concerts there shall be three concerts given on Tuesday, following those of Monday, as follows: One at 10 o'clock A. M. at fifty cents admission, the orphans and their worthy attendants to be admitted free; a second at 2 P. M., admission fifty cents, and a third at 8 o'clock P. M., dancing to begin at 9.30, and the admission at the last concert to be one dollar.

While the resolution was adopted without a dissenting vote, the members of the committee were a unit in protesting against the causes which occasioned such action. The matter was first brought up by Major W. Cranch McIntire, who offered the resolution, and explained the reasons for his course. He said that he heard, early yesterday morning, that certain influences had been brought to bear on the Secretary of the Interior to urge the latter to prohibit the use of the Pension Building for Sunday concerts. He went to the District authorities, procured permits for the same, and then saw the Secretary of the Interior. The latter stated he had already issued orders prohibiting Sunday concerts, and nothing could change his determination. Major McIntire further stated that there were a number of clergymen who had been instrumental in causing such action being taken by the Secretary.

M. I. Weller, Lawrence Gardner, James L. Barbour, C. C. Lancaster, and John Joy Edson, all spoke on the subject, the consensus of their remarks being that the action of the Secretary of the Interior was due to the representations of the clergymen.

Chairman Norris made an explanation of the whole matter to the effect that the resolution was necessary when all things were considered. He said that about three weeks ago he received intimation that there were a number of clergymen who were agitating an opposition to the Sunday concerts. He sent word to these clergymen and asked that they confer with the Executive Committee on the subject, but that the invitation was not accepted. Instead, they continued their opposition, and the only thing to do under the circumstances was to abandon the project. Mr. Norris referred to the fact that a telegram had been sent to Mr. Cleveland protesting against concerts on Sunday which did not specify that the music was to be of a sacred character.

Professor Fanciulli was present at the meeting, and he was asked to explain what he knew of the matter. The professor stated that yesterday morning he was notified by the colonel commandant to furnish the latter with the prepared programmes for the Sunday concerts. It was stated during the meeting that the Secretary of the Navy had been induced to enjoin the Marine Band from playing at the sacred concerts; but Professor Fanciulli knew nothing of such an order. During the discussion the query was raised as to whether the Marine Band would be permitted to give its proposed sacred concert next Sunday evening at Albaugh's Opera House, but no satisfactory answer could be obtained.

Major McIntire recalled that, during the occasion of the national drill, some years ago, Rev. Dr. Talmage spoke at the White Lot on a Sunday, and there was a band in attendance, and an admission fee was charged. A fence was erected about the place at the time, and no objection was raised.

Mr. R. O. Holtzman called attention to the fact that the failure to give the three concerts on Sunday would possibly result in a loss of about ten thousand dollars to the poor of the District, and that the protesting clergymen would be responsible for the same.

As is well known, whatever surplus is derived from the inaugural ball and concerts over the expenses of the inaugural ceremonies is devoted to charitable purposes, and the postponement of the concerts from Sunday to Tuesday will result in a loss, as the great bulk of visitors will have left by Monday night.

Every member of the committee keenly felt the position in which they were placed and did not hesitate to express their indignation at the course pursued by the clergymen. The fact that the concerts would have been an attraction for thousands of visitors who will otherwise spend the day in idleness or worse was commented on, and the ministers were criticized for their interference at such a late hour.

The influence which was brought to bear upon President Cleveland is shown by this telegram addressed to him at Lakewood, and which drew from him the communication to Secretary Noble quoted above.

GROVER CLEVELAND, Lakewood, N. J.

Expressed Christian sentiment in city opposed to proposed use of Pension Building next Sunday for concert. Can you aid in closing? (signed.)

A. W. FITZER.

President of Evangelical Alliance.

It is evident that the power behind the presidential chair has but to speak and it is done.

Of Secretary John W. Noble, who thus ran before the incoming President in haste to appropriate to himself the honor of the enforcement of national religion at this time, the *Mail and Express*, of March 4, most unkindly says:—

He lost his religion at the beginning of the Harrison administration, as he explains it, by giving an Easter dinner, as had been his habit in St. Louis. The Chief Justice of the United States was there, and one or two of his colleagues in the Cabinet, and other great functionaries.

The emblems around the dining-room were appropriate for the resurrection of our Lord. But the day was Sunday. So some ministers in New Jersey notified him that he was to be censured for giving a public dinner on Sunday.

But he wrote them that he did not think much of their opinion, anyway; for he did not expect to go to heaven via New Jersey! Still, he discontinued his Sunday public dinners. "And now," said the Secretary of the Interior, "I have gotten my religion again, and am all right. I stopped the proposed Sunday concert to be given in honor of President Cleveland to-morrow in the Pension Building; and the Maryland Conference of Ministers have passed resolutions that I am all right. That settles it."

The whole matter is justly characterized by the *New York World* thus:—

The whole thing is folderol, cant, hypocrisy and an impertinent interference with the rights of those who wish to make music or to listen to it.

Moreover, in this country the Government is not set to prevent or discourage "sin." It has nothing to do with religious doctrine one way or the other. It has no concern with Sabbaths or holy days, except to protect all men equally in their right to observe such days as they please in such ways as their consciences may dictate. Anybody who thinks it wrong to listen to a concert on Sunday may stay away. But he has no right to ask the Government of the Republic to stop other people from attending because of his puritanical notions.

Of Matthew Quay, the political henchman of these false religionists, the *World* does not hesitate to say:—

Those Washington clergymen who are aghast at the sinfulness of permitting the Marine Band to give a concert Sunday seem strangely deficient in the sense of humor. For their mouth piece, chosen to utter their protest against this "national sin" of music on Sunday, they selected Matthew Stanley Quay, a notorious political corruptionist, and a man who a few years ago embezzled nearly half a million dollars from the treasury of his State, and by virtue of the statutes of limitation has escaped the punishment which might have brought repentance for his "sin."

It was one of the dramatic unities, quite unexpected, and so all the more striking, that the first inauguration, after the congressional adoption of the national religion of the United States, should witness in public connection with it the "inaugural" also of the governmental religion.

W. H. M.

What?

[It is not surprising that this Tennessee correspondent should be so astonished at the action of the last Congress in the Sunday closing of the World's Fair as to break out into this rhapsody of amazement. But there are still more amazing things already in progress and yet to come. Let him and every one watch the progress of events, and take at every step a definite stand for the right and against the wrong.]

I CAN imagine how a man could be bribed with a dollar or two to vote for a man he had intended to vote for. Also how by the use of a dozen dollars or so, a man in a tight place might be bribed to vote for a man he had not intended to vote for.

I can imagine how by the use of a few hundred dollars, a mean man might be bribed to burn another man's stacks or barn; or for a few thousand dollars, a mighty mean man might be bribed to murder a fellow-man.

But what tremendous crime requires the enormous bribe of \$2,500,000? Is it possible that noble, honorable men would offer such a bribe as that? Is it possible that noble, honorable men could be bribed into a crime commensurate with such a huge appropriation?

Behold the Congress of the United States bribing the management of the Columbian Exposition into an actual union of Church and State!!

Behold the acceptance of the bribe by the management, and its enforcement of the contract!!

Indeed justice has fled from the haunts of men. For shame! For shame!! For shame!!!

L. L. GOODWIN.

Mayston, Tenn.

History, Logic, and Truth.

[Rev. A. H. Lewis appeared as the only champion of truth, justice, and the correct principles of legislation, at the hearing concerning the State Sunday law before the Judiciary Committee of the House of Representatives of the State of Pennsylvania, on Feb. 16, 1893. Extracts from the synopsis of Dr. Lewis' remarks published in the *Sabbath Recorder* are reprinted here.]

I APPEAR in behalf of the Seventh-day Baptists of the State of Pennsylvania, and in behalf of religious liberty for all men. I ask for the total repeal of the Sunday law of 1794.

The origin of the present law is connected directly with the Seventh-day Baptists. Before the Revolutionary War there were many Seventh-day Baptists in Philadelphia and the eastern part of Pennsylvania; they were among the most industrious, upright, and patriotic citizens. At the close of that war there was much general immorality and irreligion, arising from the disorders incident to such times, and from the influence of the moral and religious revolution going on in France in 1793. Philadelphia was the national capital. The yellow fever swept over the city that year, leaving a trail of desolation, sorrow and fear. Accustomed, as the men of that time were, to look upon such epidemics as a direct punishment for sins, the public mind was aroused to learn why such things had come to pass. During the war many laws against vice and immorality had fallen into disuse, or had expired by limitation. The legislature of Pennsylvania convened early in December, 1793, and a committee was appointed to report laws looking toward a better state of things. Religious men of all classes joined in urging this movement, the Seventh-day Baptists, both English and German, being among the foremost. Since the prevailing disorders were most marked on days of leisure, the Sunday question became a prominent factor in the case. When the excitement was at the highest the seventh-day Baptists discovered that the proposed law touching Sunday would press heavily upon them, not in the matter of vice or immorality, but in point of legitimate labor and business. Hence on Thursday, Jan. 2, 1794, they presented the following memorial, saying:

That agreeable to the dictates of their own consciences, they have set apart and kept the seventh day as their Sabbath, and by existing laws are subjected to severe penalties for working on the first day of the week (Sunday), which they conceive to be contrary to the constitution of this

commonwealth, they therefore pray that so much of the "act for the suppression of vice and immorality," etc., as imposes a penalty on them for working on the first day of the week, may be repealed.

This memorial was based on Section 3, Article 9, of the State constitution, which reads:—

All men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; no man can, of right, be compelled to attend, erect or support any place of worship, or to maintain any ministry against his consent; no human authority can, in any case whatever, control or interfere with the rights of conscience; and no preference shall be given, by law, to any religious establishments or modes of worship.

Religious men of all classes, joined in petitioning the legislature that this exemption be granted to the Seventh-day Baptists. The matter was laid over from Jan. 2 to Feb. 5, 1794; and there is good evidence that the exemption would have been granted but for one circumstance.

The petition for exemption was referred to a committee, of which James McLene, who represented Franklin County, was a member. He was a Scotch-Irish Presbyterian who was fanatically opposed to everything connected with Roman Catholicism. Through a strange ignorance of the facts, McLene had determined that the Seventh-day Baptists were Papists in disguise, to whom no quarter should be granted. His persistent intolerance gained the victory, and the committee reported against the exemption. On the 22nd of April, 1794, under such influences, the present law was enacted. The Seventh-day Baptists and others have suffered persecution under it from time to time for a century, not because of evil, but because personal spite, or petty ambition has enabled intolerant enemies to cause their arrest and punishment for quietly working on their farms. A law which makes such wrongs possible ought not to abide the light of the closing years of this century. Perhaps "exemption" was all that could be hoped for in the shadows of 1794; but it is too late now to ask for less than repeal, for, as I proceed to show, the law violates the fundamental rights of all men and the fundamental doctrines of religious liberty.

THIS LAW IS UNCONSTITUTIONAL RELIGIOUS LEGISLATION, WHICH OUGHT TO BE REPEALED.

Those who seek to evade this fact say: "The law does not compel men to attend church, nor be religious." This is an evasion. The law forbids "worldly employment or business on the Lord's day." "Worldly" has no meaning here except as opposed to "sacred;" this word, as contrasted with the next, "Lord's day," has no meaning except it be a day sacred to the Lord, a day specially set apart for his service, and in the interest of religion, and as contrasted with other days not so devoted. The term "Sabbath,"—so commonly used in this discussion, but which legislators dare not use in legal enactment lest the law apply to Saturday and not to Sunday—has no meaning except as a day which men should hold sacred to God. The law of 1794 assumes that it is wrong, is irreligious, sinful, to pursue "worldly" affairs on Sunday; the crucial point in the law is that it forbids certain things on Sunday which may be done on any other day without hindrance, because it is not wrong or irreligious to do them on other days. The things prohibited are not wrong *per se*, but only wrong at a certain

specified time, which the law declares to be the "Lord's" time. To say that such a law does not enforce a religious duty, is to deny the plainest facts of history and the clearest meaning of words. And more! no Sunday law has been enacted from the pagan law of Constantine in 321 A. D. to the late national provision touching the opening of the Columbian Exposition on Sunday, which did not spring from religious sentiments, and aim at preventing irreligious actions.

When the friends of Sunday wish to evade the claims of Saturday, the Sabbath, according to the Bible, they declare that the law of God, in the fourth commandment of the Decalogue, does not designate a specific day of the week, but only any seventh day of rest after six days of labor. This is the latest and most popular interpretation of God's Sabbath law. Grant this, not as fact, but for the sake of the argument. By what right then does the law of Pennsylvania go so far beyond the law of God? Who gave the legislature of 1794, under the lead of James McLene, the right to declare that all men in the commonwealth shall cease from all worldly business on a specific day in each week? Was James McLene, with his fierce anti-papistic intolerance, coupled with an ignorance which kept him from knowing the difference between a Seventh-day Baptist and a Roman Catholic, a better religious guide than "Moses, the man of God?" If the Bible does not fix the Sabbath on any specific day, shall the State of Pennsylvania, in the face of its constitution, which declares that "No preference shall be given by law to any religious establishment or modes of worship" assume to determine what these men say the Bible forbids, by declaring that Sunday, a specific day, is the Sabbath? May this commonwealth visit fines and imprisonment on upright citizens because they practice what those who desire to retain this law say the Bible teaches, but what they themselves inconsistently deny when they plead for the law? Tested by popular assertions used to push Saturday out of sight, Pennsylvania has no right to go beyond protecting each man in Sabbatizing on any day he may choose. So far, these advocates of the law of 1794 are right, even though such arguments, invented to ward off the claims of Seventh-day Baptists, logically destroy all Sunday legislation.

BASED ON FALSE CLAIMS.

But a stronger indictment remains. *The law of 1794 is based on false claims.* It assumes that Sunday is the Sabbath according to the Bible, and that men sin against God who "desecrate it." Whatever the men of 1794 may have thought, every man who has looked into this matter knows that is not the fact. The Bible designates the "seventh day" as the Sabbath. That this means the seventh day of the week is shown by the fact that the Jews who received the law, so understood it, and have kept it in unbroken succession to this day; and also the fact that Sunday, "the first day of the week," can be located only by its relation to Saturday, the seventh day of the week. There is not a word or hint in the Bible about the transferring of the Sabbath law to Sunday or the "change" of the Sabbath. The modern theory of such transfer and change did not appear in history until the English Reformation, when it was invented as a compromise between the theory of the English

Seventh-day Baptists and that of the Roman Catholics. The "first day of the week" is mentioned but a few times in the New Testament. It is never spoken of as sacred, as the Sabbath, or as being in any way worthy of religious regard. Its observance is never connected with Christ's resurrection. The term "Lord's day" occurs but once in the New Testament, and there is no evidence that Sunday was then referred to. There is no definite proof that the term was applied to Sunday until one hundred and seventy years after Christ. In the face of such facts it is difficult to understand how men of this day can continue to assume what we can perhaps, forgive in the men of one hundred years ago.

Similar facts appear in the history of Sunday legislation. The earliest law, that of Constantine, 321 A. D., is wholly pagan in form and fact. It mentions the day only as the "venerable day of the sun." There is not a trace of Christianity in the law. Sunday legislation did not begin as a part of Christianity. Gradually it combined Christian with pagan elements. The term "Lord's day" does not appear until 386 A. D., in a law of Gratian, Valentinian, and Theodosius; and the term "Sabbath," as applied to Sunday, does not appear in civil law or ecclesiastical literature until the Puritan Reformation in England, three hundred years ago. The assumption which underlies the law of 1794 ignores these facts. Historic honesty demands its repeal.

In conclusion, Mr. Chairman, I earnestly and respectfully ask you to consider the repeal of this law of 1794, because,

(a) It contravenes the fundamental principle of religious liberty.

(b) It has always wrought injustice to those who observe the Sabbath—Saturday.

(c) It is unjust toward those who do not believe that they ought to cease from legitimate work on any particular day, for religious reasons.

(d) It rests on the false assumption that Sunday is the Sabbath, and that it is sinful to do on that day that which may be done on Monday without thought of wrong.

(e) It hinders the cause of genuine Sabbath reform by teaching men to rely on the civil law in matters which belong only to the Word of God and the decisions of religious conscience.

(f) It weakens and destroys conscience toward God by putting human authority, resting on false claims, before the divine law.

Permit me also to repeat that, in asking for repeal, I would remove no restriction against the evils which come with Sunday as a day of leisure; evils which Sunday laws help to create by enforcing leisure upon the irreligious. I would inaugurate new and more rigid legislation against saloons, gambling, impurity, rioting, and everything of this kind. I plead for a higher conception of Christianity and of Sabbath-keeping than civil law has given, or can give. I ask for a just and helpful application of Christian principles to all, regardless of creed. This is not a question of majorities, but of God-given rights. It is a question of truth and facts, not creeds and traditions. It is a question of principles, not of the percentage of opinions. That legislation best benefits this great commonwealth, bearing the honored name of William Penn, which best attains a broad Christ-like application of the principles of religious freedom to

all classes, and to all questions of religious faith and practice. Before closing, I must come to the defense of "Presbyterian elders," and Christian people generally who take the Sunday newspapers, ride on Sunday trains, etc. I have heard these people much condemned in the convention just held for the purpose of inducing your honorable body to preserve the law of 1794. These men are not more wicked than men of a century ago. They have learned more of the facts concerning Sunday and have come to believe that it is not a sacred day. They have learned that the Bible does not declare Sunday work to be a sin. They do not fear that God will forge lightning to smite them if they do advertise in Sunday papers. This is the deeper meaning of the growing disregard for Sunday among Christian men. It is neither honest, charitable, nor Christ-like to denounce them as "hypocrites" and "greedy sinners," for rejecting the false claims of Sunday.

California and a National Sunday Law.

THE Sunday-law effort in the present legislature of California made its appearance in the form of a petition. The following is a copy of the petition:—

To the California House of Representatives of 1898: We, the undersigned, citizens of the State of California, twenty-one years of age and over, most earnestly petition your honorable body to enact a law forbidding all Sunday traffic and work, as well as all coarse and noisy amusements on that day of the week; making suitable exception for works of necessity and mercy, and for private work by those who religiously and regularly observe another day of the week by abstaining from labor and business on the same.

The petition bears the well-known stamp of the American Sabbath Union. It was expected that the union's agents would make a strong pull at this session. Their three years campaign in the State, at the close of which they confidently promised their supporters a Sunday law, has been zealously though quietly prosecuted. They had no doubt of their ability to educate the people up to that point in three years' time. The boast was that the union never had made a failure, and never would. But it can now record one defeat at least. The Sunday-law measure did not stand half the chance at the session this year that it did two years ago; this time it was not even honored with an introduction. The attempt to call it out by petition heard no favorable response but its own echo. Yet Sunday fares as well in California as in any other State. The bitter pill with the Sunday-law criers is that they have no opportunity to put their opponents in the chain-gang.

The special mark of the Sabbath Union lies in the religious requirement. They have always claimed that they only asked a civil rest day, but their dictum that those who observe another day shall do so "religiously" invariably discovers that the move is a religious one, and its purpose the enforcement of a religious tenet by the power of civil law. They well know that the masses of the people, as well as intelligent and capable lawmakers, are not blind to the fact that the civil government has no legitimate business to interfere with the religious scruples of the people, either to enforce or restrain; therefore they have so far endeavored to dress the Sunday-law movement in a civil garb, with a garniture of solicitude for the physical well-being of the working-

man. But the requirement that those who observe another day shall observe it "religiously" and "regularly" so, shows that such is the design for Sunday observance. The logical point is that men should be compelled to be religious at least one day in the week, and that the State is the proper authority to see that such duty is performed.

Should the legislature lend its aid to such a scheme, it becomes the abettor of two gross evils. First, it legalizes a process ostensibly to inculcate morals, but which can only result in making many hypocrites. Secondly, it places in the hands of bigots and fanatics a weapon with which they can persecute those who do not agree with them in the matter of true Sabbath observance, to an almost unlimited extent. And we know from the example of some other States that such men are not lacking when the opportunity is presented.

And, furthermore, when the door is once opened to legislation of a religious character, the demand will not cease with the first success. The tendency already is forcibly to set aside everything that comes in the way of ambitious churchmen and church work. And, surely, if the right exists to say what men shall do religiously on any particular day of the week, there is no reason why other and further demands shall not be enforced at the call of the same influence that should secure the first step.

But some will say there are Sunday laws in nearly all the other States, and only in a few of them have such persecutions arisen, and it is designed here to exempt the class that have been persecuted in those States. But it should be borne in mind that the American Sabbath Union is a New York corporation organized for the very purpose of securing more stringent enforcement of State Sunday laws, and making those laws more stringent in their provisions. And to this end a part of their programme is to secure the enactment of a national Sunday law so that the general Government will not in any of its operations infringe upon the State laws.

And our legislature should bear in mind that a California Sunday law is a prominent factor in the effort for a national law. And this is why the agents of the American Sabbath Union (the California branch) are so zealously working to secure a State law. California stands almost alone among the States as having no such law, and hence is a barrier to the design of presenting before Congress the argument of a unanimity of the States on the Sunday-law question. Therefore the importance to the union of securing something, be it ever so mild at present, that can be called a Sunday law. But when the national law shall have been secured, then, according to the programme, will come a general stiffening up on the part of the States in the matter of enforced Sunday observance. The California legislature should never become a party to any such sinister scheme against the rights and liberties of the people.—*Signs of the Times.*

WHEN argument takes the place of epithet hurling the victory of right principles will dawn, for epithets may be hurled by any one, but sound argument is possible only on the side of the right.—*Peabody Reporter.*

For the Repeal of a Sunday Law.

JANUARY 10, Hon. John Wacek, of Prague, Minn., member of the Minnesota legislature, introduced in the lower House of that body a bill for the repeal of three sections, Sections 225, 227, and 229, of the Minnesota Sunday law.

The circumstances which led to the introduction of this bill were as follows: Certain petty prosecutions for violations of the Minnesota Sunday law had come up recently before Mr. Wacek, as city justice in the town of Prague, which he dismissed without a hearing. Upon this, a minister of the place came to him and said, "I thought you kept the Lord's day." "Indeed I do," he replied, "but I do not propose you shall enforce your religion upon somebody else, because you believe so and so." This seemed to cause Mr. Wacek to appreciate the real nature of Sunday laws, and prompted him to introduce the bill referred to. It is not quite a clean sweep of the State Sunday law, but is a movement in the right direction. Its object is evidently in the interests of religious liberty and opposed to bigotry and intolerance.

In view of these facts the following resolutions were passed at the Religious Liberty institute then in progress at Minneapolis:—

Believing that it is the duty of the State to protect liberty of conscience, and that this is the limit of its authority in matters of religion; therefore—

Resolved, That it is the sense of the Minnesota branch of the National Religious Liberty Association, in convention assembled, at Minneapolis, that all religious laws or measures looking toward the enforcement of religious rites or institutions by the State, should be repealed; and further—

Resolved, That we favor the passage of the bill now before the legislature of Minnesota, introduced by Mr. Wacek, known as H. R. 42, being a bill to repeal those sections of the penal code relating to labor, sports, and traffic on Sunday.

This quotation is from the *Home Missionary* for February. The St. Paul correspondent of the *Review and Herald* of the date of February 22, says:—

The fight here for freedom of conscience is moving on. Many are becoming interested in the Wacek bill, which proposes to repeal three sections of our Sunday laws. We believe this is a move in the right direction and sent petitions throughout the State. One section asked to be repealed is what is called the Barber's law. As was expected, this aroused a spirit of opposition from that source. We took occasion to send out a petition favoring the repeal, with some Religious Liberty literature to over three hundred boss barbers in the State, with a letter addressed to each. Yesterday a letter was received from one of these, who said he received signatures from everybody in the village. He said: "I see the same spirit of persecution is here in Minnesota that is in Tennessee. The head of that viper should be crushed. I am glad to stand by you in the fight." . . . Another bill was introduced, the 9th inst., which makes Sabbath-breaking a misdemeanor punishable by a fine of \$100, ninety days imprisonment or both. This increases the fine, ten, and the imprisonment, eight fold over what the law now provides. It seems as though this bill was an aid rather than a hindrance to us in our work.

This is precisely the same thing as occurred in Pennsylvania. The attempt to do away with certain of the Sunday laws of that State, and reduce the fine affixed to the Allegheny County law, was followed immediately by an active effort on the part of the religious legislationists to have the penalties to the State Sunday laws increased. In that case, also, it was thought that this exhibition of enthusiasm for persecution had opened the eyes of some to the true animus of the movement. However this may be, the agitation certainly serves for education, and in this campaign the watchword is, "Educate!" "Educate!"

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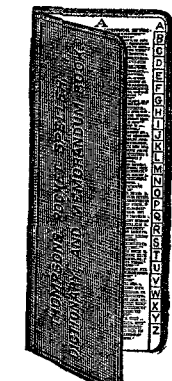
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NEW YORK, MARCH 16, 1893.

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THE appearance of Rev. A. H. Lewis, of the Seventh-day Baptists, before the Judiciary Committee of the legislature of Pennsylvania, in defense of true religion and sound legislation was but the one voice against the many at that hearing; but the truth is a host, and he who speaks it needs not the support of numbers. If the principles which Dr. Lewis presented do not prevail in the minds of his listeners it will be because they are fully set in their own minds to believe a lie and do the evil thing to which it prompts them. Attention is called to the interesting history recounted to the committee by Dr. Lewis, and to the force and soundness of thought shown in the synopsis of his remarks printed elsewhere.

In a letter to the editor of the *Mail and Express* denying that she has experienced any change of opinion in reference to religious legislation in general, and the Sunday closing of the World's Fair by act of Congress, in particular, Miss Frances Willard says:—

When the enemies of Christianity combine, its friends must unite, and while many excellent men and women who are not enemies have taken the popular view of the question, that very fact leads the White Ribboners to be more conservative than might otherwise have been the case.

By this we are to understand that those who opposed congressional action to close the World's Fair on Sunday, espoused the popular side of the question, and Miss Willard and the editor of the *Mail and Express* are on the unpopular side. The side advocated by forty or fifty millions must be the popular side. Is it possible that the majority in this country are on the unpopular side? Is it possible that there could have been a mistake in the figures? There is a discrepancy somewhere. One is forced to believe Miss Willard and accept her statement as truth. There were no forty or fifty millions advocating Sunday closing. Miss Willard is on the side of the minority, and the unpopular and not the popular wish has triumphed.

THE Brooklyn *Eagle*, in an editorial item in reference to the Sunday closing of the World's Fair, and the possible action of the management as to the acceptance, or non-acceptance, of the appropriation with the proviso attached, says, "Even if the managers are convinced that the majority is for opening, they may hesi-

tate to offend a powerful minority." This is a true statement of the legislative history of this whole matter of Sunday closing, hesitation to offend a powerful minority.

THE act of Congress by which it has closed the World's Fair on Sunday has already been used as a precedent for further proceedings by Government officials, in the same line, and also to remind the administration just entering upon its duties that a new factor has entered into governmental affairs, the influence of which must be acknowledged in official life. One paragraph of the ministers' petition to Congress, respecting the forbidding of the Sunday concerts in connection with the inauguration, reads thus:—

WHEREAS, the Congress of the United States, in deference to the Christian sentiment of the Nation clearly and unmistakably expressed by the religious press, the pulpit, and by petition, has by legal enactment closed the doors of the Columbian Exposition on Sundays.

Therefore, of course, because of this now well established precedent, Congress must permit nothing which would be inconsistent with that, and the official course of the Government and its representatives must conform to the requirements of the national religion, otherwise the country will be under condemnation of "national sin." The strange arrogance of the clergy in these matters is shown in a report of the proceedings of the Baltimore Conference of Methodists, where, after appointing a committee to wait upon President Cleveland in reference to the imprisonment of a Methodist missionary in Brazil, this paragraph is found:—

It was suggested that Bishop Newman be also made a member of the committee, and the bishop gracefully accepted the trust, remarking: "I will gladly call on President Cleveland, because he has been converted and is now a member of the Church. His inaugural address breathed the spirit of piety. He is a Christian man. On two occasions I had to rebuke a President of the United States because in his annual messages the name of God did not appear. He seemed astonished, but I told him I was the ambassador of the King of kings, and he was rebuked. Grover Cleveland needs no such rebuke."

This is the tone of the prelates of old,—mingled flattery and authority.

In Brazil, a Methodist missionary has been sentenced to four months' imprisonment for publishing a book derogatory to Roman Catholicism. The Methodist Conference lately in session, appointed a committee to confer with President Cleveland in reference to the matter and seek, if possible, his interference in behalf of the persecuted missionary. There is imprisonment and persecution because of opposition to papal methods within our own boundaries. Why is not that also a proper subject for Executive interference? Have the Methodists considered the advisability of consulting with the President as to the religious persecutions at home?

If the Methodist Conference has not noticed the persecutions in Tennessee and

elsewhere, and has failed to take any measures for their suppression, what is the reason? It is because in Tennessee and other States where there have been fines and imprisonment for conscience' sake, the Methodists and other Protestants have not been the persecuted, but have been themselves the persecuting power. What is the consistency in their asking the President to interfere, when what is done to them in Brazil is no different from what they are doing to others at home. Would President Cleveland be justified in quoting to Bishop Newman his own words with which he accepted a place on the committee to call upon the President, and prove their applicability by referring him to an injunction which reads, "Whosoever ye would that men should do to you, do ye even so to them"?

AN editorial writer in the *Sabbath Recorder*, of March 9, speaking of the Roman Catholic influence in this country, for the teaching of religion in the public schools and the union of Church and State, says:

Let us remember, however, that the people who are just now introducing that dangerous principle are not Catholics. Jesuits can well afford to go on a vacation, while Protestants prepare the way for all that they have been desiring and seeking. If the national Government, in obedience to the wishes of an organized minority, is willing to place the stamp of its approval on one religious institution, why not another? Once established the principle and its application is easily extended.

That the application of the principle of Sunday-closing by congressional and governmental authority is very easily extended is shown by the Sunday-closing episode connected with the inauguration of President Cleveland, the official record and correspondence in regard to which is reprinted on another page.

DURING the past three years the *Arena* has published almost one hundred papers from the pen of women. This doubtless accounts largely for the fact that the *Arena* is by far the most popular review among thoughtful women in America. Among other noteworthy features of this issue of the *Arena* are Dr. Alfred Wallace's "Social Quagmire and the Way Out of It," Louis R. Ehrich's "A Religion for all Time," Prof. S. P. Wait's "Life after Death," B. O. Flower's "A Pilgrimage and a Vision, or Social Contrasts in Boston," Dr. F. J. Furnival's "Defense of Shakespeare," Dr. Leslie Keeley's "Defense of the Gold Cure for Drunkenness," and a well-written paper on the "Money Question," by John Franklin Clark. The *Arena* continues to be brave, progressive, and in touch with the advanced thought on social, economic, educational and religious subjects.

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EDITOR, ALONZO T. JONES.

ASSOCIATE EDITORS, } CALVIN P. BOLLMAN.
WILLIAM H. MCKEE.

CIVIL liberty is a product of the gospel. To demand complete freedom for himself is natural to every man; but to deny to all others the same liberty which he so earnestly desires for himself is just as natural. To the unregenerate man liberty means freedom from authoritative control coupled with the possession of despotic power over all other men.

FREEDOM to enslave, liberty to exercise the right of might, the gospel of force, this only can the natural man understand, the possession of this only satisfies him. What freedom really is—actual liberty—is alone comprehended by the spiritual man. Before the understanding of this paradox of freedom through subjection can enter the mind of man, he must first have talked with God, as did Nicodemus; and, being taught of the Lord, have learned the mystery of regeneration.

IF there have been those who unreservedly espoused the cause of civil liberty and human rights, pure and simple, while seemingly antagonizing Christianity, by denying its power and authority as exemplified in the minds, hearts and lives, of their contemporaries, it was because they unconsciously followed in the steps of Christ and but needed some one, like another Paul to the Athenians, to preach to them the God whom they ignorantly worshiped. Who will say that the Athenian who knelt at the altar of the unknown god was not nearer to the kingdom of God than the Pharisee, the dust of whose city Paul had shaken from his feet?

FROM the desire for liberty to its possession is an upward step, but this is the pinnacle; there is but one step from the possession of liberty to the desire for power, this is a downward step. Through ambition the angels fell; by it the cover-

ing cherub lost his high estate; how then could feeble humanity, whatever its Christian profession, expect to gain by that through which heavenly power was lost? When once the unholy lust for power has entered into the heart of the church the satanic poison has begun its work and that is a fallen church, no less than is Lucifer a fallen angel. The fallen angel and the fallen church will be kindred spirits, and they will work the same works.

As Lucifer sought supreme authority, eternal in the heavens, so when the spirit of worldly ambition has entered the Church it seeks temporal authority supreme on earth. This is but the natural course for human weakness to take, when it has forgotten to subject itself in child-like humility to divine leading. When the time has come that the clergy can arrogate to itself the possession of the trained intellectuality of the world sanctified by a superior spirituality in its own conceit, then is the time that it will set up its claim to rule the world, as Satan, drunk with a consciousness of his own beauty and supernal intelligence, coveted divine supremacy in the heavens. These two, then, having purposes which complement each other and tend to the same end, become natural allies, and the human power and intelligence becomes the dupe and the tool of the supernatural subtlety to work its purposes on the earth.

THE day is past when the stern and hardy pagan may think to stay the progress of the gospel by hurling the gauntlet of his defiance in its path—he could never bring it to single combat at all, for those who carried the Word of the Lord of Hosts, though alone, were supported by the hosts of those who wait upon their Lord to do his bidding. Their armed hordes have disappeared like the frost before the morning sun; and the pagan sword and the paynim spear have been replaced by the pen of the subtle writer; while the voices of the captains of thousands now ring from the public platform, and the pulpit, marshalling the forces of evil to the final conflict.

THE powers of evil, heretofore in the world's history, have used the grosser forms of force and violence, but now the

subtlest deceptions conceivable by the mind of the master of all deceivableness, have been developed, and a capacity for a higher intensity of action has been gained. The results of this are already seen and will continue to be manifested to a greater and still to a greater degree. The seed which was sown by the wicked one long ago has grown under his fostering care so luxuriantly, and in such perfect semblance to the wheat itself, that many can not distinguish the tares from the good grain. This is part of the plan of the great deceiver, that in this age the good ground should be so occupied by the tares, that in their rank growth they might overtop the wheat and seem the only and the rightful crop. As a result of this satanic policy, ecclesiasticism has arisen and the nominal church become subject to its sway. This false church then, while professedly spiritual in character, purpose, and intent, has become a human organization for the exploitation of worldly pride and vainglory and the attainment of temporal sovereignty. Ecclesiasticism, when in its infancy and weakness, in this country, was not only willing but glad to receive the support of the civil Government and depend upon it. As this established church has grown in power—and its tenets have become the accepted national religion, recognized as such by Government-appointed chaplains in camps; by lawyers, judges, and juries, in courts; by legislators, representatives, and senators, in legislative halls,—it still takes its dole from the national and State treasuries in Indian school appropriations and exemption from taxation. This shows the continuity of its existence, proves it to be the same ecclesiasticism which began with so full a dependence upon the State. It proves to a certainty, moreover, that it is an ecclesiasticism and not pure religion intact and free from the corruption of the world.

Now, however, having gained numbers, wealth, popularity, it is no longer content to remain dependent but by right of its acknowledged spiritual authority must claim temporal power. That the attempt to enforce this claim should be made under existing conditions is natural, logical, historical, and so, inevitable, ex-

cept the tide of time and the nature of man should be reversed, and all mankind come, like Nicodemus, to the feet of the Lord to be taught of him, and be born again of the Spirit into righteousness.

Ecclesiasticism has always preached and practised despotism. By that sign it may be known that it has not preached the gospel or practised its precepts. The gospel affirms civil liberty; ecclesiasticism denies it. The gospel is the deadliest foe of despotism; ecclesiasticism in its infancy allies itself with despotism, in maturity usurps despotic power. Civil and religious tyranny is the product of ecclesiasticism. Civil and religious freedom is the product of the gospel. The record of the first religious Congress of the United States, just adjourned at Washington, and the inaugural of a national religion to which that record is witness, signalizes the revolution which has taken place, and gives notice to the world that in the United States the foe of the gospel, which has long been entrenched within the chancel of the Church, has now usurped the civil power.

W. H. M.

Civil Grounds of Religious Intolerance.

In every age and in every country religious intolerance has been defended to a greater or less extent on the ground of public policy. Dissenters have ever been stigmatized as enemies of the State, subverters of social order, and disturbers of the public peace. Ahab's wicked accusation, contained in the question to Elijah: "Art thou he that troubleth Israel?" has been repeated in various forms in every country and in every age from that time until the present. When Daniel was accused to the king because he prayed three times a day contrary to the royal mandate, the accusation was in these words: "Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed." His violation of the king's decree was held to be subversive of social order, and his example to be pernicious in the extreme.

The Son of God was accused "as one that perverteth the people" (Luke 23: 14), and the prevailing argument with Pilate for his condemnation was, "If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar." Religious bigotry simply invoked against Christ the penalties of the civil law; he suffered, not as an enemy of religion, but as an enemy of the State.

The apostles were also accused of being disturbers of the peace. At Thessalonica the cry was, "These that have turned the world upside down are come hither also; whom Jason hath received; and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus." And at Ephesus, the silversmiths raised a tumult because their craft was endangered by the preaching of the apostles. Nor were their fears groundless. The danger which they saw threatening their business really existed; so close was the relation between the prevailing faith and the social and commercial customs of the people. Thus they plausibly argued that there existed a substantial civil basis for the legal prohibition of the preaching of the doctrine of Christ.

It is said that "times change and people change with them;" but there is really little truth in the supposed maxim. The

grace of God is the only thing that really changes anybody. Men are naturally intolerant, and we still find them invoking the power of the State to enforce religious dogmas, and to bolster up religious creeds; and at the same time justifying their action on civil grounds.

In our own country the attempt has been made to justify various measures of religious legislation on the ground that the stability of our institutions and even of the Government itself depends upon the maintenance of our religion. This is especially true of Sunday laws. In his book, "The Sabbath for Man," Mr. Crafts says:—

It is the conviction of the majority that the Nation can not be preserved without religion, nor religion without the Sabbath, nor the Sabbath without laws, therefore Sabbath laws are enacted by the right of self-preservation, not in violation of liberty, but for its protection. Page 248.

The argument is plausible, but unsound. It would justify all the persecution of the past and revive the bloody scenes of the Dark Ages. An exact parallel to it is found in Russia to-day. There the faith of the Orthodox Church is the established religion: and Lady Herbert makes the statement in the *Dublin Review*, for January, that "that which makes the body and strength of the Russian Government is its national religion." It follows, according to Mr. Crafts' logic, that the Russian Government is perfectly justifiable in maintaining that religion at any cost.

The statement quoted from Lady Herbert is made upon the authority of Father Vanutelli, a Dominican monk who was invited by the Russian Government to visit the principal religious establishments in that country. "He was everywhere cordially received," says the *Review of Reviews*, "and had an interview with Pobiedonotezeff," the famous procurator of the Holy Synod. Pobiedonotezeff, it appears, expressed his views very freely to his guest, saying, as Lady Herbert gives it, "that society in the West was going to ruin and that its decay was owing to the want of religion and the revolutionary and social principles which were being so widely enunciated." "In Russia," he said, "we have preserved the principle of authority and the deepest respect for the Christian religion. The people are attached to the Government and thoroughly good at the bottom, and they enjoy a state of prosperity which in other countries does not exist. Here there are no political parties, no parliaments or rival authorities, and we wish to avoid any contact with what might disturb the tranquility of the masses."

Father Vanutelli himself says:—

I can not understand how it is that so many persons who visit Russia write about it afterwards without alluding to the main characteristic of the people. Without an appreciation of their religious aspect any description of Russia must be incomplete. The Christian idea is predominant everywhere and nowhere does Christ reign to such an extent as in Russia.

The following quotation from an article in the *February Century*, by Pierre Botkine, secretary of the Russian Legation at Washington, will serve to throw some additional light upon this subject and show what Vanutelli means by saying that "nowhere does Christ reign as in Russia." Botkine says:—

The strength of Russia lies precisely in the unity of power, in the firm faith of the people in their church and in their reliance upon and devotion to the high personality called to occupy the throne.

The Russian idea is that the Czar reigns

by divine right. He is the acknowledged head of the church as well as of the civil government, and the fealty of the people to him is not simply that of subjects to a civil ruler but to a spiritual lord as well, who has the power to close heaven against them or to admit them to all its enjoyments. Their patriotism and their religious veneration center in a single individual, namely, the Czar; hence his power over them, and the consequent strength of the government which is thus supported by the strongest sentiments of the human soul.

In view of what has already been said it is scarcely necessary to say that the union of Church and State in Russia is perfect. Nor is it strange that the government regards any effort to weaken the established church, or to draw away converts from it, much as it would an attempt to undermine the empire itself, or to destroy in the breasts of the people, that feeling of patriotism that is the strength of every stable government. All religious restrictions in Russia are in the interests of political stability. Mr. Botkine says:—

The Orthodox Church is the State Church in Russia; and, as I have explained, the strength and might of the empire are considered by us to depend to a great degree upon the firm faith of the people in its doctrines and discipline. Our history abounds in proofs of this. It is therefore natural that our government cherishes and supports the orthodox religion, and tries to prevent the members of that church or their children from heedlessly going off into other communions.

This is but putting in other phrase the sentiment already quoted from Mr. Crafts in justification of Sunday laws. In Russia it is the conviction, if not of the majority, at least of the rulers, that the nation can not be preserved without religion, nor religion without the Orthodox Church, nor the Orthodox Church without laws; therefore, such laws are enacted by the right of self-preservation. It is the purpose of the Russian Government to crush out all religious dissent throughout the length and breadth of the empire in the interests of the ideal of Czar Nicholas, "One empire, one tongue, one church;" or in other words, perfect unity and consequently, matchless strength. The motive is not religious but political. The Czar seeks to control the religion of his subjects only that he may the more firmly cement and bind together the various parts and elements in the empire. The logic is just as good in the one case as in the other. The principle is the same in America as in Europe.

Mr. Botkine denies that there is any restriction of religious liberty in Russia except where certain obnoxious sects propagate doctrines which the authorities consider subversive of morals or of good order in society. And of the Jews he says: "We did not expel the Jews from the empire, as is often mistakenly charged, though we did restrict their rights as to certain localities of domicile and as to kinds of occupations—police regulations." This being the case, Mr. Botkine regards the remonstrances sent to the Czar from other countries as most impertinent. "The principle we contend for," says he, "is home rule."

It will be observed that the arguments urged in justification of restrictions of religious liberty are the same in every country and in every age. Elijah was persecuted because he "troubled" Israel; Daniel was persecuted because he regarded not the king's command; Christ was put

to death as an enemy of the State; the apostles were denounced and persecuted as disturbers of the peace; Jews and Protestants in Russia have their liberties restricted because they propagate doctrines which the authorities consider subversive of morals and of good order, and tending to weaken the government; and in this country it is urged that the same thing should be done for the very same reasons; indeed, the same principle does prevail to a greater or less extent, especially in our Sunday legislation. In Tennessee and some other States, "otherwise good citizens" are fined, imprisoned, and worked in the chain-gang, for daring to dissent, practically, from the prevailing religion—and this on the plea that their example is prejudicial to good morals! and their acts against the peace and dignity of the State!! Surely we are not so very far ahead of our neighbors or even of the ancients after all! If times do change, people do not change with them to the extent of abandoning the supposed right of the majority or of the rulers to cram their religion, or at least, a portion of it, down the throats of the minority, or of their subjects. No considerable part of the race has yet developed sufficient moral power to yield complete obedience to the acme of all social law: "All things whatsoever ye would that men should do to you, do ye even so to them." C. P. B.

The Final Record of the First Religious Congress of the United States.

THE *Congressional Record* containing the proceedings of the House of Representatives for March 3, has the following in reference to the Sunday closing of the World's Fair. The amendment which Mr. O'Neil here gave notice that he would offer did not come before the House from the fact that the pending amendment to which he proposed to attach it was itself lost, leaving no opportunity to present the Sunday opening to the House for its vote. The House therefore did not recede from its previous position, and the Congress of the United States has assumed dictatorship in religion and closed the World's Fair Sunday, the first day of the week, on its interpretation of the divine law. The *Congressional Record* reads:—

SUNDRY CIVIL APPROPRIATION BILL.

MR. O'NEIL, of Massachusetts. Mr. Speaker—
MR. POWERS.—Will the gentleman from Illinois in charge of this bill yield for a question?
MR. DURBOROW.—Certainly.
MR. POWERS.—I desire to ask the gentleman from Illinois if it is proposed by the friends of this appropriation to repeal the laws, now in existence, closing the gates of that Exposition on Sunday?
MR. DURBOROW.—That, I will state to the gentleman, is not a matter which the friends of this corporation have anything whatever to do with. It is a matter for Congress to deal with as it sees proper.
MR. DOCKERY.—I hope the gentlemen will answer that question fairly.
MR. POWERS.—I desire an affirmative answer to that question, for my vote on this proposition depends on that answer.
MR. DURBOROW.—I decline to yield to the gentleman.
MR. O'NEIL, of Massachusetts.—I would like to answer the question if the gentleman from Illinois would yield to me.
MR. DURBOROW.—I will yield to the gentleman from Massachusetts for five minutes.
MR. POWERS.—I desire a distinct answer, if the gentleman pleases.
MR. O'NEIL, of Massachusetts.—I will answer the question of the gentleman from Vermont, that if I have an opportunity I propose to offer an amendment to one of these propositions opening the gates of the Fair on Sunday.
SEVERAL MEMBERS.—That is right.
MR. PICKLER.—And we will vote it down.
MR. MORSE.—The legislature of your own State

of Massachusetts has unanimously resolved against Sunday opening.

MR. O'NEIL, of Massachusetts.—And Mr. Speaker, I desire to have the amendment read which I propose to offer at the proper time.

THE SPEAKER *pro tempore* (Mr. Richardson).—It will be read for information.

THE CLERK read as follows:—

After the word "section," in line 19, on page 44, insert:
"Provided, That regulations shall be made by the proper authorities of said World's Columbian Exposition with a view to closing to the public on the first day of the week, commonly called Sunday, the general business of said World's Columbian Exposition, in the sense that all merchandising, unnecessary labor, and machinery shall on that day cease and be stopped. But it may be lawful for the legally constituted authorities to open the gates of Jackson Park, in the City of Chicago, in the State of Illinois, and also the educational hall and horticultural hall and the art galleries of the World's Columbian Exposition located within the confines of said Jackson Park, to the public on the first day of the week, commonly called Sunday."

MR. O'NEIL, of Massachusetts. I only had this read, Mr. Speaker, for information.

THE SPEAKER *pro tempore*.—The Chair so understands.

MR. PICKLER.—I would like to ask the gentleman from Massachusetts whether he proposes to charge for admission on Sunday?

MR. O'NEIL, of Massachusetts.—I have nothing to do with that.

MR. PICKLER.—You have offered the amendment; you ought to specify whether you do or not.

MR. O'NEIL, of Massachusetts.—If the gentleman will let me have the floor for a little while I will be very much obliged.

THE SPEAKER *pro tempore*.—The gentleman from Massachusetts declines to be interrupted.

MR. O'NEIL, of Massachusetts.—Mr. Speaker, I have been told that if this amendment be offered it will kill all of the appropriations asked for this Fair.

MR. POWERS.—Every single one.

MR. O'NEIL, of Massachusetts.—I do not care if it does. I am in favor of having this Fair opened so that the working people of Chicago and the world, who visit that city, shall have a chance to get within the gates and have some opportunity of seeing the Exposition on that day.

MR. MORSE.—They have petitioned against it.

MR. O'NEIL, of Massachusetts.—I do not want to be interrupted by my colleague.

MR. MORSE.—But you misrepresent the State of Massachusetts on the subject of Sunday opening.

MR. O'NEIL, of Massachusetts.—Mr. Speaker, I repeat I do not want to be interrupted by any colleague of mine, especially when he states that I misrepresent the people of my State.

MR. MORSE.—I say you do on this question. You may represent South Boston, but not Massachusetts on the question of Sunday opening.

MR. O'NEIL, of Massachusetts.—I say that when I advocate this I am representing the best thought and best sentiment of my State of Massachusetts, my native State, and it is not the native State of my colleague [Mr. Morse]. [Applause.] Why, Mr. Speaker, this is but the same old fight over and over again, when the mossbacks, who would prevent progress in this country, seek to retard every advance demanded by the people.

You who live in the rural districts perhaps view this subject from a very different standpoint from what we who live in large cities view it.

As this law stands to-day, you have closed up one of the great parks in the city of Chicago. If you will come with me to my city—and I represent that city, and when I say if you will come I will see that you are properly cared for, I mean it—I will show you there a system of parks upon which the city of Boston has expended ten millions of dollars; and if you will go there with me on a pleasant Sunday, you will find twenty and thirty thousand of the common people of the city seeking an outing and a breath of fresh air which they could not get before the establishment of those parks.

THE SPEAKER *pro tempore*.—The time of the gentleman from Massachusetts [Mr. O'Neil] has expired.

MR. DURBOROW.—I yield to the gentleman five minutes more.

MR. O'NEIL, of Massachusetts.—Why, sir, when we tried for years to have our public library in that city opened as a reading room on Sunday, we were met by the same cry of a desecration of the Sabbath, and the protest of many of the religious people of that city; but now that it has been opened for years, you could not find a religious denomination calling for its close.

We have our museum opened to the public on Sunday, and we had more people visiting that place on Sunday than on all the other days of the week put together. I want those who live in the rural districts to remember what I say, that the people who are hived up in tenement houses ought to have some place to go on a Sunday. You complain about the crowding of your tenement houses. You complain about corner loafing. This thing is asked in order to do away with that, and the history of the city of Boston has proved that it does away with it. These people must get air and must leave the rooms in which they sleep and live.

When we ask you to give them a chance for an outing in the green fields, when we ask you to give them a chance to visit art galleries and educational institutions, when we ask you to modify this Sunday law in relation to the World's Fair, we are appealing to you in the interests of the working people, in the interest of education, aye, and I say in the interest of religion and morality, too.

MR. PICKLER.—Will the gentleman allow a question?

MR. O'NEIL, of Massachusetts.—Will you let me alone? Let somebody alone if you can.

THE SPEAKER *pro tempore*. The gentleman from Massachusetts declines to be interrupted.

MR. O'NEIL, of Massachusetts.—Now, Mr. Speaker, as I say, this House has been flooded with petitions from the working people of the country. You have been told by the president of the Federation of Labor that when the Centennial Exposition was held in Philadelphia, hundreds of thousands of working people, who could not spare a day during the week to visit that great educational institution, were unable to attend it at all. Now, we ask that the same thing may not be repeated at Chicago. We ask that the people who are obliged to work six days in the week may have one day in the week when they can see the sights that their more favored friends, relatives, and fellow-citizens have a chance to go to see during the six days of the week.

I do not care whether this proposition jeopardizes the appropriation for the World's Fair or not. I offer it because I believe it is right and because I believe it is demanded by the great common people of the country; and when the time comes I will offer this amendment to the section of the bill which I speak of.

[Here the hammer fell.]

MR. JOSEPH D. TAYLOR.—Mr. Speaker, I regret very much that the gentleman from Massachusetts [Mr. O'Neil] has seen fit to notify the House that he proposes to offer an amendment which provides that the World's Fair shall be open on Sunday. That question was settled during the last session of Congress; and I have been informed by the friends of the World's Fair that there is no disposition whatever on their part to reopen this question. The conclusion reached last session when two millions and a half of dollars were appropriated, with the understanding that the Fair should be closed on Sunday, should not be disturbed, and it is very unfortunate that this question is agitated just now.

It is a question that was passed upon after full consideration, and all parties are bound by the conclusion reached. Great as this Fair is, I should prefer to see it abandoned a thousand times rather than to see the Christian Sabbath desecrated and discarded.

Grover Cleveland, the President-elect, who will be inaugurated to-morrow, did a great thing last fall during the campaign when he declined the invitation to go to Chicago to participate in the dedication of the World's Fair buildings because the White House at that time was draped with emblems of mourning on account of the death of the wife of President Harrison. He did another great thing when he left his home in New York a few weeks since and went to Fremont, Ohio, to attend the funeral of ex-President Hayes.

In both these instances he touched the hearts of the people, but he did a greater thing two days ago when he telegraphed to Secretary Noble to close the Pension Building on Sunday next and prevent the Sunday promenade concert that had been arranged for that day. [Applause on the floor and in the galleries.] No man in this country holds his hand closer to the pulse of the American people than Grover Cleveland, and we will do well to profit by the example he has set us. [Renewed applause.]

The fact that Secretary Noble had previously issued a like order does not lessen the credit to which President Cleveland is entitled.

THE SPEAKER.—The Chair will state to the occupants of the galleries that they are here by the courtesy of the House; and that the rules of the House forbid any manifestation of approval or disapproval. The Chair hopes that this suggestion will be sufficient to induce the occupants of the galleries to refrain from any demonstration.

MR. BABBITT.—Mr. Speaker, . . . The gentleman from Massachusetts [Mr. O'Neil] sees fit to denounce all who differ with him on this subject, and they are classed as being bigots and witch-burners. He has stated here that he does not care whether this appropriation fails or not if the gates of the Fair be not opened on Sunday; and this, too, against the protest of over fifteen million of the citizens of the United States who authorized Congress to give the Columbian Exposition five million dollars on condition that the gates of the Exposition be closed on Sunday. And now he publicly notifies this House that he will insist on passing his amendment to repeal that part of the agreement, and I as publicly notify those gentlemen entertaining his opinions that if this appropriation

fails they have invited it by a cowardly disregard of a sacred contract.

He has furnished us glowing descriptions of the parks in Boston, where, he assures us, the laboring man may go and worship with nature, but he does not inform us that these parks are free; there is no admission fee of fifty cents for each member of his family to interfere with the exercise of their religious impulses.

How is it to be at Chicago? He claims to speak for the laboring man, but he does not represent him here or the noble lineage from which he sprang.

MR. LITTLE.—Mr. Speaker, I did not expect to take part in the discussion of this question, and had not the gentleman from Massachusetts [Mr. O'Neil] given notice of his intention to offer an amendment, relating to Sunday closing I should have kept my peace. But, I want to say a word upon that amendment, for I consider that of greater importance to the people of this country than these appropriations.

Now, Mr. Speaker, in regard to the amendment that has been proposed by the gentleman from Massachusetts [Mr. O'Neil], nearly every one upon the floor of this House who undertakes to speak against the Sunday opening commences and closes his remarks with the statement that the working people of this country are opposed to Sunday opening. I want to say that during last summer, as a member of the Select Committee on the Columbian Exposition, I caused to be written to every national organization of labor where the membership reached nine thousand, a letter asking the opinion of the officials of these organizations as to what the desire of organized labor was upon this question.

I received replies from the representatives of many hundreds of thousands of workingmen, and in only one instance was there a suggestion that the Fair should be closed on Sunday. That exceptional reply was from the chief of the locomotive engineers, Mr. Arthur, who stated that he did not consider that Congress had any business to deal with this question, but that very many members of his organization preferred to have the Exposition closed on Sunday because keeping it open would entail extra labor upon them.

Now, when gentlemen rise upon this floor and say that the workingmen of the country are opposed to the Exposition being open on Sunday, I think they can not have looked into the question carefully, and I would ask some of them to state what means they have taken to ascertain facts to justify the statements they have made.

MR. DURBOROW.—I yield two minutes to the gentleman from Kentucky [Mr. Dickerson].

MR. DICKERSON.—Mr. Speaker, I am glad to avail myself of these two minutes, first, to state that I favor the amendment of the gentleman from Massachusetts. I do so, sir, because I want to pre-empt against any sort of legislation by Congress looking to the recognition of the question of religion at all. That is a matter with which we have nothing to do, and the police regulation, the conduct and morals of people in the State of Illinois, is, by the Constitution and by every inherent right of citizenship lodged with those who are to exercise government control in local affairs.

[Here the hammer fell.]

MR. DURBOROW.—Mr. Speaker, I hope the gentleman from Indiana [Mr. Holman] will use some of his time now.

MR. HOLMAN!—I yield five minutes to the gentleman from Mississippi [Mr. Hooker].

MR. HOOKER, of Mississippi.—Mr. Speaker, with reference to the question of opening the Exhibition on Sunday, I had occasion to make a speech in the first session of this Congress, in which I said what I now repeat, that I think this great Columbian Exhibition ought to respect the Sabbath day and ought to pay regard to the popular sentiment as expressed in the numerous petitions which have come from the great body of Christian people of all denominations. If the spirit of the great discoverer of America could descend upon this House—he who when the bird lighted upon the masthead and (the perils of storm and tempest being past) the watch proclaimed, "Land ho!" dropped upon his knees, thanking the Almighty that his great efforts for the discovery of this continent had been realized—he would say that what the Christian world sanctions as the Sabbath should, out of respect for our great Maker, be observed in connection with this great Columbian Exposition. [Applause.]

[Here the hammer fell.]

MR. MORSE.—Mr. Speaker, I rise to a parliamentary inquiry.

THE SPEAKER.—The gentleman will state it.

MR. MORSE.—Mr. Speaker, my colleague, Mr. O'Neil took exception to my saying he misrepresented our State on the question of Sunday opening. Would it be in order for me at this time to ask unanimous consent to have sent to the Clerk's desk and read, in answer to my colleague from

Massachusetts [Mr. O'Neil], the resolutions unanimously adopted June 11, 1891, by the Massachusetts house of representatives against and denouncing the Sunday opening of the World's Columbian Exposition?

THE SPEAKER.—It would not. [Laughter.]

MR. WATSON.—(to Mr. Morse) That was well done.

MR. PICKLER.—Yes; it was. The fact is in the *Record* now, and you can not rub it out.

Yes, it is true, the facts of this whole matter are in the *Record* now, and they can not be rubbed out. Has it been well done?

True to Their Principles.

THE General Conference of the Seventh-day Adventists held at Battle Creek, Mich., February 17 to March 6, unanimously adopted the following preamble and resolutions:—

WHEREAS, There has been introduced in the legislature of the State of Tennessee, an act which distinctly names the Seventh day Adventists, and proposes to legislate in their behalf in the following words:—

AN ACT to Prohibit Interference with the Religious Rights or Liberties of Certain Classes of Persons:

SECTION 1. Be it enacted by the General Assembly of the State of Tennessee that Section 2289 of Milliken & Vertrees' compilation of the statute laws of the State of Tennessee be and is hereby so amended as not to apply to persons known as Seventh-day Baptists, Adventists, or any other persons whose religious faith teaches them to conscientiously believe that another day than the one generally observed by the people of the State is the proper one authorized by God as a day of rest. Provided, that their usual avocations shall not interfere in any manner with the peace, quiet, or proper rights of others. And provided further, that said persons shall observe one day in each week as a day of rest, as commanded in the Scriptures.

SEC. 2. Be it further enacted, That all laws or parts of laws in conflict with this act be and are hereby repealed.

SEC. 3. Be it further enacted, That this act take effect on and after its passage, the public welfare requiring it.

WHEREAS, This proposed act does require that our religious faith shall teach us to conscientiously believe that another day than the one generally observed is the proper one authorized by God; and that we shall observe one day in each week as a day of rest, as commanded in the Scriptures, and—

WHEREAS, Our consent to this act would be only to surrender to the State our God-given right to be religious or not religious, to observe or not to observe a day according to the dictates of our own consciences and the convictions of our own minds; and would be only to consent that the State shall take judicial and supervising cognizance of our religious beliefs and our conscientious observances; and would be only to consent that the State shall be the interpreter and expounder of the Scriptures for us; and would be to consent that there should be enforced upon others that—the observance of Sunday—which we would not have enforced upon ourselves, and would therefore be a violation of that blessed precept of our Saviour and Master: "All things whatsoever ye would that men should do to you do ye even so unto them"—in short that it would be to consent that we and all others should be deprived of the dearest rights of mankind, therefore be it—

Resolved, By us, the Seventh-day Adventists in General Conference assembled, for and in behalf of the Seventh-day Adventists in Tennessee and all other places, That while appreciating the good intention of the author of this proposed act, we beg to and hereby do enter our most solemn and emphatic protest against the passage of this act, or any other of similar import, by the State of Tennessee or any other State or government on earth.

Resolved, That this preamble and resolutions be printed, and that a copy be placed in the hands of each member of the legislature and officer of the State government of the State of Tennessee. And be it further—

Resolved, That a committee be appointed to carry this protest to the legislature of Tennessee at its present session, to explain as fully as occasion may allow, our reasons for the position which we are compelled to take in this matter.

These resolutions have now been presented to the legislature of the State of Tennessee and the reasons for the action have been given. What influence, if any, they will have upon the action of that body it is impossible to tell. But whatever may be the immediate effect of the resolutions they have at least gone on record as a testimony against the iniquity of religious legislation upon whatever pretext. The whole Sunday law of Tennessee ought to be repealed, as ought every

other Sunday law, and this protest ought to speedily result in a general demand for such repeal, not in one State but in every State in the Union.

Sunday Legislation in Maine.

It seems that Sunday legislation is in the very air. Such work is going on in every direction, Maine not excepted, notwithstanding she has hitherto prided herself on her liberality, and boasted of her constitution, which guarantees to every man the right to worship God according to the dictates of his own conscience. But in Maine, as well as elsewhere, the ministers realized that something must be done, as they were losing their power with the people to get their attendance at church. Hence a union committee was appointed for inter-denominational effort to secure better Sunday legislation. Of that committee, Rev. Mr. Wharff, of Rockland, Professor Denio, of Bangor Theological Seminary, Rev. E. T. Adams, of Winthrop, Mr. Purrington, of Augusta, and Rev. W. S. McIntire, of Biddeford, met in Lewiston to map out plans of procedure. As the result of that meeting, there were three thousand five hundred circular letters sent out containing this blank form of petition:—

To the Honorable Senate and House of Representatives of the State of Maine:

We, the undersigned, citizens of _____ in the State of Maine, respectfully petition your honorable body to enact such laws as will prohibit Sunday excursions by railroad companies and steamboats, and properly regulate Sunday traffic.

These blanks were sent to pastors and church people all over the State of Maine, asking them to procure signatures thereto; and in addition to sending out the petition the committee voted to request the pastor of each church in Maine to preach a sermon some Sunday in December on the subject of Sabbath observance. Thus the Sunday question has been greatly agitated throughout the State of Maine since Dec. 1, 1892.

A bill was presented to the legislature early in the present session, asking that laws be enacted to prohibit railroad and steamboat excursions, and to properly regulate Sunday traffic. The bill was referred to the Committee on Legal Affairs, before which a hearing was granted February 7. Ministers of the various denominations were well represented, and pleaded earnestly in behalf of the bill, claiming that it was the poor laboring man they were endeavoring to throw the protecting arm of the law around. Professor Denio, the principal speaker in defense of the bill, said in his closing remarks:—

Give us a law to protect Sunday and the Church will do the rest.

The word "rest" revealed the evil motive behind the whole movement, notwithstanding he tried to conceal it by claiming it was the poor laboring man whom he wished to see protected. If there be any query in the minds of any of the readers as to what the word "rest" means, let them go to Tennessee, and behold those who have procured a law to protect Sunday, dragging Christians to jail and compelling them to work upon the public highway by the side of criminals, all because they dare to worship God according to the dictates of their own consciences.

The bill was defeated. The committee voted unanimously to give the petitioners

leave to withdraw—which meant death to the whole thing, at least so far as this bill was concerned.

While it is true they were defeated in this bill, the spirit behind this Sunday movement is by no means dead. This defeat has made the churches all the more determined. They are now discussing the matter more vigorously than ever before, and doubtless two years hence will bring more influence to bear upon our representative men. They are already denouncing with pen and voice the legislature at Augusta for so far forgetting their position as to treat such a measure with laughter and ridicule. It is being heralded far and wide by the press to-day that the Maine legislature laughs at a bill aiming to suppress violation of the Sabbath. And doubtless many honest men and women are thus led to believe, who have not investigated for themselves, that our representative men have forgotten their position when they treat with indifference religious measures which are brought before them by the ministers in whom many of the people have implicit confidence, and think that their pastors know and understand the relation that the Church and State ought to sustain to each other.

It is not my purpose to attempt to discuss the question as to whether Sunday is or is not the Sabbath, but the vital question is, What ought our State government to do about it? And what is true of this State is true of every other State in the Union, and of the United States as well. Religious legislation is opposed to the constitution of our State, as well as to the natural right of every citizen of this our commonwealth.

The constitution of Maine forbids the establishment of any religion by law; hence, if our legislators should have passed the Sunday bill, they would have violated the constitution of Maine, and thus would have stepped beyond their jurisdiction. What right has any legislature to meddle with religious matters, anyway? Such things should be left where they belong—to the family and the Church. There should be an absolute separation of State and Church. The union of the Church and State in the past has been fraught with peril. What we want is a free Church and a free State. The union of Church and State has always worked to the utmost disadvantage. Christ said, when asked whether or not it was right to pay tribute to Cæsar: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Thus he separated Church and State, and who will dare put together the things which he has so distinctly separated?

Do you not see that if the Maine legislature had passed the proposed Sunday bill it would have violated the principles of true Christianity as taught by Christ himself, as well as the constitution of Maine? For just as soon as any State attempts to legislate in behalf of religion it is meddling with that which it has no right, and when any legislature does by law establish any phase of religion it has formed an unholy union with the Church, and to the extent that it legislates, just to that extent it has established a State religion. Therefore is it not doing injustice to thus accuse our representative men of forgetting their position because they refuse to meddle with the Sunday question?

The representatives are elected by the people to attend to matters pertaining

wholly to Cæsar and his subjects, and not to things that pertain to God and his people. God's people are not of this world. It is true they are in the world, and should, so long as they are in the world, obey the laws of Cæsar,—that is, if Cæsar does not go beyond his jurisdiction and pass laws which will abridge the rights and suppress the conscience of a people whose citizenship is of another country. If Cæsar does do that which he has no right,—make laws which will in themselves conflict with the right to worship God according to the dictates of one's own conscience—then I say that it is the duty of the citizen to maintain his allegiance to God, although he may meet a fate similar to Daniel, and the three Hebrew worthies.

If ministers have been called of God and ordained by Jesus Christ to preach the gospel, then is it not their duty to give themselves wholly to the preaching of that gospel, and leave our legislators to attend to matters pertaining to that which is civil? We read that the "gospel of Christ is the power of God unto salvation to every one that believeth." Hence, would it not be more consistent with the profession of those who claim to have been called to the ministry, to give heed to the injunction of Christ, and go and preach the gospel to the railroad and steamboat men and get them to believe it if they can, than to clamor for laws to compel them to believe and obey it?

What is all this clamoring for a Sunday law for, anyway? We have now upon the Maine statute books law enough, if put in force, to stop railroad and steamboat excursions, and regulate all Sunday traffic. Here it is:—

Whoever on the Lord's day keeps open his shop, workhouse, warehouse, or place of business; travels, or does any work, labor, or business, on that day, except works of necessity or charity; uses any sport, game or recreation; or is present at any dancing, public diversion, show, or entertainment, encouraging the same, shall be punished by a fine not exceeding ten dollars.

Would it not be well for those who are laboring so industriously for a Sunday law to protect the laboring man, as they claim, to see that the laws now upon our statute books are enforced before asking that any more be enacted? In the face of the fact that we now have such strenuous Sunday laws upon our statute books, we are forced to the conclusion that it is not so much a law to protect either Sunday or the laboring man that is wanted, but a law to *compel*.

M. G. HUFFMAN.

Curious Ideas of Liberty.

EUROPEAN governments entertain curious ideas with regard to liberty of conscience—that is, freedom of religion, which is theoretically conceded by every one of their constitutions. In the Prussian Diet the Minister of Public Instruction declared the other day that parents who sent their children to school were at liberty to have them taught any creed they pleased providing it was a positive creed. He, however, denied the legal right of agnostic parents to have their offspring brought up according to the doctrines which they profess. In Austria, the government draws the line at Methodism, while in Spain the recent troubles which have taken place in connection with the attempt to open a Protestant place of worship in Madrid show plainly that the Peninsular government, while guaranteeing the liberty of con-

science prescribed by the constitution, draws the line at Protestantism. The truth is, that there are few people or governments who do not draw the line against religious liberty somewhere, resembling therein Oliver Cromwell, who proclaimed that all creeds should be tolerated, but added that if anybody thought that he was entitled thereby to celebrate mass in Great Britain he would find himself speedily mistaken.—*New York Tribune*.

A Congressman's Protest.

[Representative, W. W. Bowers, of California, in reply to a clergyman, among his constituents, who writes him in favor of the Sunday closing of the World's Fair, expresses himself earnestly and wisely, as reprinted below. Why can not all congressmen see that this is religious legislation demanded by mistaken churchmen, and is forbidden by the Constitution? Or do they all know it and ignore the fact?]

Dear sir:—I have yours of the 20th inst., regarding Sunday closing of the World's Fair.

It is not usual for members to reply to such letters, for they come in such numbers—from both sides of the controversy—that it is impossible. But I have disposed of the mail that has come to me in the House this afternoon, and must sit here to vote on the bill now under discussion, and will occupy the time in answering your letter.

It is much like hundreds of others received. You say that you "want your representative on record as opposed to any violation of the explicit command of God."

You are asking a good deal of me, to fill such a bill. Do you do it? Do you know any one who does?

But who is to say what are "the explicit commands of God?" Who among the contending sects is authorized to pronounce the law for others? The history of the world shows that for centuries the people of one religious sect burnt the people of other sects at the stake in public for the sole reason that they differed in opinion as to what were the "explicit commands of God." The reformer who broke away from "religious bigotry"—as soon as he acquired the power—burnt those who differed from him in religious belief. They tell us the Puritans came to this country to "escape religious persecution," and to "worship God according to the dictates of their own consciences." But they tortured those whose consciences did not dictate in the same line with theirs.

It seems to be taken for granted that the days of religious persecution, when men were thrown into prison and cruelly treated because of their religion, are long past. Would to God they were. We are especially fond of boasting that under the American flag civil and religious liberty is guaranteed to all citizens. The boast is a lie. The evangelical churches of Arkansas and Tennessee have made it a lie. The shameless persecutions, engineered by these churches, of Christians in those States, whose only offense was the exercise of the right under the Constitution to select one's own day, whatever day it may be, and to work the other days. And Congress is prohibited by the supreme law of the land from interfering between these citizens making laws establishing the religion of one and prohibiting the religion of the other. Yet this is unquestionably what Congress attempted to do in its World's Fair Sunday legislation.

In all the history of the world the

blackest pages—the saddest—are those whereon are recorded the cruelties, the horrible murders committed by those who spread and enforce their religion with the sword. Those who in these days seek to enforce their religion upon others by employing the sheriff's posse are just as cruel and infinitely meaner than those who used the sword.

Can not the evangelical churches see that their very existence depends upon the absolute liberty of the citizen in all matters of religion, upon the utter absence of all religious legislation, of laws regulating and establishing religion? Can they not see the danger they invite by letting down the constitutional bars and demanding that the Nation enter upon a system of religious legislation?

Do they not realize that just as surely as they do let down those bars and open the gates, the "mother church" will make the laws, and they will not be in accord with evangelical doctrine?

Are they blind to the signs of the times, deaf to the public, bold avowals of the managers of mother church?

The preservation of civil and religious liberty in this country depends wholly upon the absence of religious legislation.

I believe the best citizen of the United States—the best man in the world—is the real Christian whose religion has taken all the cruelty out of his heart and filled it with love of his fellow-men—that has taken all the devilishness out of his disposition; who, rejoicing in his freedom to worship God according to the dictates of his own conscience, freely accords to others the freedom he enjoys; who, if he can not persuade others by reason and argument to believe as he does, never thinks of employing the sword, the sheriff's club, or the prison to compel them. And the worst man—the most dangerous man—is, and always has been, the religious light who would force his religion upon others by the sheriff's club and the prison's discipline; and the more conscientious he is the more dangerous he is.

As for me, I shall keep my oath, as I interpret it by the ordinary meaning of the English words used in the Constitution, and shall strive to keep up the bars, and the gates closed against the religious legislation demanded by mistaken churchmen—and forbidden by the Constitution of the United States.

Very truly yours,
W. W. BOWERS.

Let Us Encourage Them.

THE *Ledger*, of Noblesville, Ind., has a correspondent who appreciates the principle of truth and equity for which the Seventh-day Adventists stand. The evolution of this principle is that which makes for righteousness. To oppose its progress is to defend and strengthen the powers of unrighteousness. This is so clear that it is only the blind who do not see it. Let these blind followers of the blind consider what ditch it is into which they will fall. The *Ledger* correspondent says:—

"I see Comrade Rev. E. Bailey says I come to the front to espouse the cause of the Adventist: he is right. I am always ready to defend the Christians who are persecuted for righteousness. The Adventists are right so far as any command by Christ or his disciples. Constantine who became Emperor of Rome was a convert to Christianity, and previously had

been a pagan, and the pagans had many gods and from the names of their gods, we have the names of the days of the week, (1.) Sunday, god of the sun; (2.) Monday, goddess of the moon, wife of the sun; (3.) Tuesday from Tuisco, god of war; (4.) Wednesday, from Woden, god of the Germans; (5.) Thursday from Thor, the god thunder; (6.) Friday, the female deity, who presides over love and matrimony; (7.) Saturday, for the god Saturn, one of the planets.

"The greatest crime that man can be guilty of is to murder innocent persons; and that by an ecclesiastical law, called the Inquisition, in which millions of innocent, men, women and children were put to death, because their religious faith did not agree with the majority.

"Any law that will punish innocent persons for their belief is a species of inquisitorial law. The Constitution of the United States, Amendment, Article 1, is, 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and petition the Government for a redress of grievances.' Any and all laws of the States compelling any one to keep a day set for religious purposes is unconstitutional. All prosecution for violation of such laws is punishment by an inquisition to that degree.

"Now I understand the Adventists are universally opposed to all such laws. They are right; that was the intention of the framers of the United States Constitution under which every citizen is free and equal. The Government should protect all religious organizations in their meetings and assemblies. We have made more advancement in history, science and literature in the last fifty years than was made in one thousand when we had an Inquisition. The Adventists are evolving, let us encourage them. They are standing for good works.

"JAMEL OLDACRE."

What Principle?

In a communication to the writer, regarding the closing of the World's Fair by congressional action, the Hon. John C. Houk, of Tennessee, says:—

I do not hesitate to say that I shall vote in the future as I did in the past—to close the World's Fair on Sunday, for the reason that I am opposed to its opening on principle, and because my constituents are opposed to it.

Pray tell what is the "principle" on which our honored representative wishes the Fair closed on Sunday by congressional dictation? Is it the "principle" of the United States Constitution, which says: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof"? Or is it the "principle" of the Declaration of Independence which says: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness"? Or is it the "principle" laid down by George Washington, that "Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience"? Or is it the "principle" of the lowly Nazarene, as is formulated in the Golden Rule?

The moment that Congress voted to close the Fair on Sunday it did then and there violate the "principle" of the United States Constitution and by so doing did "establish" by law a Sabbath for a religious purpose, and in so doing did commit the Government of the United State to a religious combination to decide Sunday-school difficulties and Church affairs. And that constitutes an establishment of religion in this land by civil law, and is, therefore, contrary to every sentiment and principle of Americanism.

We do not care a snap for the Fair being either closed or open on Sunday. What we oppose and object to is having it done by legislation. Congress has no religion to give anybody, and therefore has no right or business to say how, when, or where or whether man shall worship God at the World's Fair, any more than in Dublin, Ireland. Now, as the *day* is established and that by Congress too, the next step to be taken will be to say how it must be observed. But we need not worry, our representatives will settle that question in due time.

Again Mr. Houk says:—

But so far as Chicago is concerned, I believe the closing of the World's Fair on Sunday will be the *worst thing* that could happen to her.

Nevertheless, he is going "to vote in the future" as he did in the past, to close the Fair on Sunday, still "believing it would be the worst thing that could happen to her." Yet, he must vote for it on "principle," although it would bring on Chicago the worst thing in the world. Now the worst thing in the world is *sin*; and if Sunday closing produces that, Sunday laws would be the cause, and this is not strange since they originated with the "man of sin." It follows that the "principle" Mr. Houk wishes the Fair closed on is a principle from which the "worst thing" springs, and that is just exactly the kind of "principle" underlying all Sunday laws, from the first, enacted by Constantine A. D. 321, down to the one enacted by the American Congress in 1892. Perhaps if Mr. Houk had read carefully the Constitution of his country, and the Bill of Rights of his State, he might have discovered another and a worthier principle, namely, the principle of religious liberty

GRANT ADKINS.

Fountain City, Tenn. Jan. 30, 1893.

Dr. Talmage and the Greek Church.

WHEN Dr. Talmage visited Russia last summer, he suddenly became enamored of the Russian autocrat and the Russian State religion. Going as the almoner of American charity to the destitute and suffering thousands of that famine-stricken empire, and only seeing them through the high functionaries of the State and the church, the glory and honor of the occasion evidently perverted his vision with reference to facts recorded by many writers, some of them actual witnesses of the scenes they portray, and strangely agreeing, if their statements be mere fabrications, to the fines, imprisonments, and banishments that await the Jews, the Stundists and others, who, from conscience toward God, do not believe or practice the tenets of the popular church; and to the principles of human nature that will sometimes assert themselves even in the savage, in deeds of noble generosity, and in the refined and enlightened, in acts of cruelty

and oppression. Appearances are sometimes deceptive; for we can only judge of them by their external contact with our interests. Concerning the fervor of the Russian Greek, Dr. Talmage says:—

I have traveled in many lands, but I tell you plainly, as I told Emperor Alexander III. in the palace at Peterhoff, that I had never been so impressed with the fidelity to their religion of any people as by what I had seen in Russia, and especially among her public men. I said respectfully to a Russian, when I saw him cross himself: "What do you do that for?" "Oh," he said, "when I do that I always say, 'God have mercy on me!'"

By the same logic, Mohammedanism, Catholicism, and Hinduism might be made commendable to some of the reverend doctors of a popular Protestant church. In making out a list of this character, diabolism, by right, should stand at the head. I am here only speaking of the merits of these various systems of belief and practice as judged by the fervor of their devotees.

The only proper standard by which to judge of the merits of any system of religion, professedly Christian, is by the Bible; and the only scale of godliness by which its membership can be properly judged is that of the life and character of our Lord Jesus Christ, the great Exemplar of his people for all time. No amount of human tweedling, though it may influence the judgment of man, can give a shadow of variation to the impartial judgment of God.

Russia, to-day, furnishes an excellent example of what a union of Church and State will do. Those who dare dissent, even covertly, from the national religion, do so at the imminent risk of imprisonment or banishment. And this condition of things would be much worse than it is were it not for the benign light of religious liberty shedding its bright rays from the star spangled banner of our own fair land for a hundred years upon the Old World.

But will not the hope of the oppressed millions of the Orient fail within them when they see religious freedom assassinated here in the very capital of our country? The votaries of Catholicized Protestantism have obtained control of our Government, and in the near future they will use it to enforce their will upon all our citizens who can be coerced by fines, imprisonments, and threatened death. And our danger has lain most in the fact that the people generally would not believe that these things were coming. They could not see, and many will not now believe, that if it is possible for Congress, at the beck of the Church, to legislate upon one religious question, they can also legislate upon any other religious question under the sun if they will. And precedents indicate that they will when the Church bids them do it.

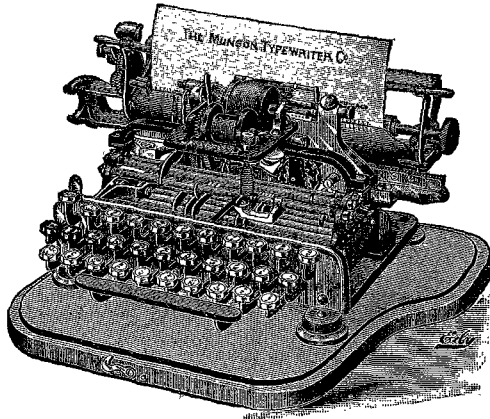
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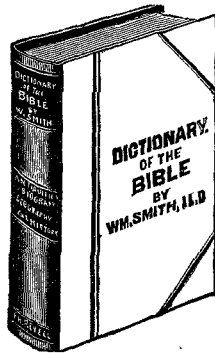
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Do not fail to read, "True to Their Principles," printed on page ninety-two. It is a protest by the Seventh-day Adventists against religious legislation on their own behalf in Tennessee.

"THE Fifty-second Congress, which expired by limitation on March 4, will not be remembered," says the *Observer* of this city, "as a body of great accomplishments." This is a cruel and ungrateful thing, for a paper which has all along advocated Sunday closing, to say of the first National Religious Congress of the United States.

A DISPATCH to the *New York Times*, states that there is a religious war in Columbus, Ohio, between a Protestant faction and the Catholics over elections to the school board. The American Protective Association, representing Protestants, will undertake to control the election next month. This association has been denounced by Dr. Washington Gladden.

A CORRESPONDENT of the *Boston Pilot*, writing of the Catholic Congress to be held in Chicago early in September, says:

Although the Catholic Congress, which is to be the first of the religious congresses, stands upon a basis of its own and claims for itself absolute independence of all of them, being the rightful successor of the Baltimore Congress, and projected before the series of World Congresses was planned or even thought of, it has also a place among the various congresses, and will therefore attract the attention, not only of Catholics, but of people of all creeds, and this in a far greater degree than did even the Congress held in Baltimore in 1889.

The week beginning September 4 will, it is expected, be exclusively and distinctively "Catholic week." Chicago, during that week, will present a remarkable spectacle,—in the words of a rabid Methodist preacher, it will undoubtedly appear that the whole population has "gone over to Rome." Such an opportunity of placing itself fairly and squarely before the American people has never before been offered to the Catholic Church of America. And that opportunity will be utilized to the fullest extent.

The remarkable activity of the Catholics and their rapidly increasing popularity are certainly ominous.

IN *Our Day*, for March, Mr. Crafts makes this confession:—

We observe with shame that scarcely any petitions are now going to Congress in regard to the exclusion of liquors [from the World's Fair], although this was asked by the great evangelical national bodies, representing forty millions of our population, and the Catholic Total Abstinence So-

ciety besides, and could be carried to victory like the Sabbath closing if the action of national bodies should be followed up by a snow-storm of letters to senators and congressmen.

Mr. Crafts' shame is not without reason, and yet it is probably not nearly as deep as it should be. For years the "great evangelical national bodies," as Mr. Crafts styles them, have been professing great concern for the temperance cause, but they have never showed their faith by their works. The liquor traffic is confessedly the greatest evil that threatens our country, but the energy of the churches has never been directed to fighting it. When, however, an unintentional slight was about to be put upon the Church by opening the World's Fair on Sunday, a day dedicated to religion not by divine authority but by the Church, Congress was overwhelmed by petitions and letters demanding action for the protection of their darling institution. But the most impassioned appeals fail to rouse the churches against the drink evil!

THE *Colorado Sun*, of February 5, has this pertinent paragraph:—

One of the fundamental principles upon which this Government was established, was the entire separation of Church and State. This means something more than that there shall be no church recognized and supported by the State. It means that the State shall never legislate for the indorsement, maintenance and enforcement of the doctrines or requirements of any church merely because they are such. It means that the State shall never embody in its laws the rules and ordinances of any system of religion simply because they claim or even possess the divine sanction.

This is quite true, for Government can, of right, have nothing to do with divine sanctions. Governments are instituted for the securing of natural rights, not for the defining of moral duties.

A CORRESPONDENT writes from Grand Island, Florida, of the intolerant spirit manifested at that place in reference to the teachings of the Seventh-day Adventists. A minister of that denomination has been holding meetings there for several weeks, which aroused the Methodists to call some of their ablest ministers from other parts of the State and make appointments to refute the scriptural doctrine as it had been presented. When the Seventh-day Adventist announced that he would review these Methodist ministers, there appeared the next morning, on the bulletin board, in the village post-office,—the most public notice that could have been given,—the following:—

We, the organized White Caps of Grand Island, hereby notify the Rev. Mr. Crisler, to leave this place by next Monday morning, or stand the consequences which shall surely follow. Take heed lest you be caught. SECRETARY OF W. C. CLUB.

This is the same style and form of address with which R. M. King, of Tennessee, was favored before and during the pending of his different trials for Sunday labor. In his case the arrest and persecution was at the instigation of members of

the Methodist Church. Some of those actively connected with the persecution in Henry County, Tenn., are also Methodists. Is it possible that such things as these meet with the approbation of the Methodist denomination at large?

It is not on record yet that any Seventh-day Adventist has been intimidated by these threats. Mr. Crisler himself says:

I shall review Dr. Anderson to-morrow night, and if I can not use the house, the services will be held outside in the woods. The weather is warm here now so that this can be done. I do not apprehend any trouble; yet we do not know what may occur. One thing is certain, we are here in the work of the Lord and his interests are our interests, and if he chooses to have us suffer for his sake, then we want to suffer.

These seem to be the words of a servant of God. Would it not be well for those professedly Christian persecutors to stop and consider lest they be found to fight against God.

It is a strange idea that some people have that civil law is based upon the Decalogue, and that though the State has no right to define or enforce religious obligation, it is not only its right but its duty, to legislate upon that portion of the divine law that defines social duties. The fact is that civil rights and a practical recognition of them long antedate the giving of the law upon Mount Sinai. Inalienable rights are God-given, and the inherent sense of them is God-implanted; so that it was always true, as set forth in the Declaration of Independence, that "it is a self-evident truth that all men are created equal;" and "that they are endowed by their Creator with certain unalienable rights."

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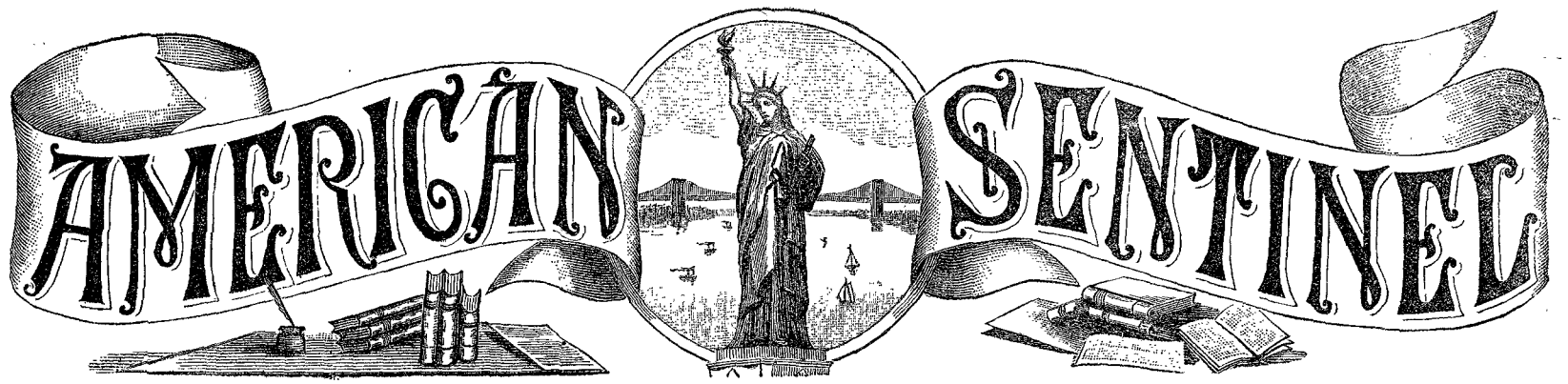
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EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS, { CALVIN P. BOLLMAN.
WILLIAM H. MCKEE.

THOSE who advocate a theocratical form of government in the present age, must necessarily espouse a form of human absolutism. It is not within the present possibilities that any one-man power can be a perfect exponent of governmental righteousness any more than can a privileged aristocracy or an irresistible majority.

WHEREVER the human element enters, imperfection must exist. The more irresponsible to his fellows the possessor of absolute power is, the more dangerous will he be to the peace and welfare of those over whom he rules. The irresponsibility of the multitude which is set to do evil, and to shield itself from individual accountability under the theory of a corporate soul in the body politic, amenable to God and not liable to man, is still a greater danger. Governmental righteousness in human governments is therefore nothing but a religio-political fiction. It can not exist in reality. The conditions make it impossible. Righteousness is a personal attribute, and can not be predicated collectively.

To say that government is from God is not saying that earthly governments are administered by the divine Giver himself. All life is from God, but all lives are not directed by him according to his will. The responsibility of directing his life according to God's will lies with each individual, and this responsibility is not limited by his own individuality but extends to his relations with his neighbor, and this comprises his individual influence in all government,—municipal, State, national, and international.

It might be possible to make a composite photograph, in which should be combined the facial characteristics of every American citizen. This might be

called the typical American,—but no such being would have an existence. It might indeed, be called a counterfeit presentment, for the original itself never drew breath. It would be a fiction of the camera. So, the nation as a composite, sentient, responsible, being, is a presentment of the mental vision, and an intellectual fiction created for the convenience of human thought and expression, and not to be confounded with realities. It has always been the fatal error of the human intellect in the periods of its highest development, to mistake theory for fact. In the pride of intellectual power, the creations of the mind are given life, endowed with intelligence, weighted with responsibility, perhaps even deified and raised to the throne of godhood. This is the highest possible development of idolatry. The civilized peoples of the world have reached this stage of misconception of civil affairs, and are covering themselves with that impossible thing—the governmental righteousness of national Christianity.

UPON whom, then, does the responsibility for good government rest? Upon God? Upon that fiction of the religious mind,—the Christian nation?—or upon the individual civilians who constitute the body politic? It can not be that the responsibility devolves upon God, for in that case the responsibility would be met and all governments would be perfect; and imperfect man would be absolved from all participation in their creation or their administration. The role of obedience would be the sole part humanity could play. The responsibility can not rest with the "Christian nation" for there is no such real being; it is not an entity but a nonentity; and a nonentity, a fiction, can not create itself, be responsible for and administer its affairs, and be a means of salvation to itself and its subjects. Upon the individual citizens, then, the responsibility for good government rests. The government will be that which they make and maintain. The citizens are not gods. They can delegate no divine right. They can not, therefore, give to any one the privilege of ruling by divine right. Consequently no theocracy can proceed from them. A democratic form of government is by all the people for all the

people,—republicanism is but a modified democracy. A theocracy is a government by the power and authority of God alone. The two can not subsist at the same time in the same place. One or the other must prevail.

BUT man can not establish a theocracy. It depends upon the will of God whether He will assume temporal authority or not. That is what the Jews would have had Christ do, but he said to them: "My kingdom is not of this world." If his kingdom is not of this world, any one who raises a temporal standard in his name is a pretender. No such pretense of divine right is supported by the Word of God. On the contrary, the world is earnestly warned against such pretenders. Those who claim to rule by such right must do so from ulterior purposes,—in order that their selfish absolutism may be fixed upon what they hope to make an unassailable foundation. The man or the government which claims to rule by divine right, must assume to be the vicegerent of God, and be delegated to speak for him. In that case there can be no appeal from the decisions of the ruler; to question their authenticity or their rightfulness would be blasphemy. Such a ruler, whether an individual or governing assembly, by claim of divine right, must also claim to be the vicegerent of God and speaking and acting for him, in his place, be infallible. Infallibility is not a human attribute. He who is fallible can not rule in the place of God, and as there are no human beings who are not fallible, no man or body of men can rule in the place of God, and humanity can not raise a theocracy.

THEY who assume to rule in a pretended theocracy lay claim thereby to divine attributes, and deify themselves. This is the highest development of blasphemy, and they who yield obedience to such false claimants are idolaters. It makes no difference whether this false claim is made by a pope, a czar, an emperor, a king, a parliament, a congress, a religious aristocracy, a religious oligarchy, or a religious majority, the same reasoning holds good. In either case that which is sought is a human despotism, and if the religious rule of either is more dangerous than that

of the other, it is the religious rule of the majority. That is just what is claimed to have been set up in this country. The development of the human mind, in this age, precludes the unrestricted despotism of the one-man power, but the irresponsible power of a majority will be even more despotic, unfeeling, and relentless, when each individual of this majority feels himself a theocrat, exercising through the privileges of his citizenship the authority of God by divine right. This is a remarkable development of theocracy, to make every man a god. This is the realization of the popular theocratic cry, "The voice of the people is the voice of God."

W. H. M.

French and American Criminal Law.

A RECENT article in the *North American Review* discusses the criminal law of France. It is by Madam Adam, and the following paragraph gives a good idea of its leading thought:—

Article IV. of the French Civil Code declares that "the judge who shall refuse to utter judgment on the plea that the law is silent, absurd, or insufficient, may be prosecuted as guilty of refusal to administer justice." A judge, therefore, must enforce the law, even should it seem to him to be false and unjust—*dura lex, sed lex*. But you may ask, will not his conscience rebel? No. A judge is a priest of justice; he can not dispute her dogma. If the sentence which he pronounces be unjust, his conscience can not be burdened, for the blame rests with the legislator.

The reader familiar with the administration of criminal law in this country need not be told that it is not essentially different from the practice which prevails in France. The American judge "must enforce the law, even should it seem to him false and unjust"—though hard law, it is law; and the responsibility rests with the legislator, not with the judge. Equity courts there are in the United States, but their jurisdiction is civil, not criminal.

The tendency in this as in other countries is to clothe the law with a sort of sanctity which forbids any but the most respectful and mild criticism. And the number is rapidly increasing who insist that so long as a statute remains it must be enforced, whether right or wrong; and all opposition to this dogma is branded as anarchy and treason. The motto of the Law and Order Leagues organized within a few years in so many of our cities is, "We ask only the enforcement of the law." They do not feel called upon to defend a statute; it is enough that it is law. All criticism of their methods is met by the arrogant reply, "It is the law."

In the cases in Henry County, Tenn., in which a number of Seventh-day Adventists were found guilty of maintaining a public nuisance by quiet farm work on Sunday, Judge Swiggart held that, while, if left to his own discretion he would be inclined to decide that such work was not a nuisance, he had no option in the matter. The law as interpreted by the Supreme Court of the State declared it a nuisance, and his duty was to enforce the law as he found it, not as he might think it ought to be.

Nor is this principle merely local. In the famous King case, carried from the Circuit Court of Obion County, Tenn., to the United States Circuit Court, Judge Hammond said:—

King was wrongfully convicted, the State vs. Lorry wrongfully overruled, and Parker vs. the State wrongfully decided; but it does not belong to this court to overrule these decisions, and it does

belong to the State courts to make them, and King's conviction under them is due process of law.

It is doubtful if French injustice furnishes a parallel to this decision, which, while probably sound from a legal standpoint, shows most conclusively that American courts, equally with European courts, have very limited discretion in the administration of the law. In the same decision already quoted, Judge Hammond said:—

Malice, religious or other, may dictate a prosecution; but if the law has been violated, this fact never shields the law-breaker. Neither do the courts require that there shall be some moral obloquy to support a given law before enforcing it. . . . It [the act] may be harmless in itself. . . . The crime is in doing the thing forbidden by law, harmless though it be in itself.

Again, in the same case, the judge says:

The proper appeal is to the legislature. For the courts can not change that which has been done, however done.

This emphasizes the importance of having only just laws, for no matter how harsh the law, nor how mischievous its enforcement, so long as it remains upon the statute books, the courts must enforce it when the demand is made upon them; and that regardless of the motive that dictates the prosecution!

But, while a grave responsibility rests upon the legislator, in the matter of making the laws, the powers of the courts are only second to the lawmakers; for while judges have no power to repeal laws once made, they both have the power, and exercise it, to add very much to the statutes by their decisions. Upon this point, Prof. J. T. Ringgold, of the Baltimore University, remarks incidentally:—

They [lawyers] are, to a greater extent than any other class, makers of law—in legislatures by enactment, on the bench by construction, at the trial by persuasion.

Right in line with this are the words of Judge Hammond:—

The judges are the depositaries of that [common] law, just as the statute books are the depositaries of the statute law; and when they speak, the law is established, and none can gainsay it. They have the power, for grave reasons, to change an adjudication and re-establish the point, even adversely, but generally are bound and do adhere to the first precedent.

In view of these facts the thoughtful man can not but view with alarm the tendency of our courts, both State and national, to encroach upon what were once regarded as the reserved rights of the people; and to entrench behind judicial decisions, institutions and dogmas which our fathers fondly supposed they had forever excluded from the domain of civil jurisdiction. C. P. B.

A Union of Church and State.

THE following is a clipping from *Die Rundschau*, a German Lutheran weekly; an independent political paper, published at Chicago, and extensively read in the Missouri Synod and Synodical Conference, which, by the way, is the largest Lutheran church body in the world at present. The paper is not in any sense "official," but the clipping shows that some Lutherans are able to see things in the true light, even though they be "Missouri" Lutherans:—

Governor Altgeld has appointed Rev. W. Steers, of Pittsfield, as chaplain of the Southern prison. We regard this practice, namely: appointing a preacher for a prison by the Governor as a union of Church and State, against which we ought solemnly to protest. The State may permit clergy-

men of every denomination to preach to the inmates of prisons, but it has no right to appoint a preacher there on part of the State."

Now, this was written after the appointment of a Lutheran chaplain at Joliet; more, the man appointed there is a Missourian preacher, and this paper openly condemns the practice as it undoubtedly deserves.

More still! This ought to be a sufficient answer to those who claim that the Lutherans, *as such*, sought only recognition, offices and power in the recent school contests in Illinois and Wisconsin. The truth is, they wanted irresponsible parties to keep their hands off from schools which were established and maintained entirely by private funds, at Lutheran expense. Now, the same paper, which was foremost in the fight for the parochial schools, denounces the holding of a chaplaincy by the Governor's appointment as a union of Church and State, which course is logical, right and patriotic.

C. F. W. MEYER.

The Canadian Sunday in the Dominion Parliament.

THE Canadian House of Commons has its champion of "Sabbath observance reform," in the person of Mr. John Charlton, M. P., who not long since addressed the Ministerial Association of Toronto on the subject of the legal enforcement of the observance of Sunday. Mr. Charlton is himself the author of a bill, which has been before the Dominion House of Commons for several sessions, having for its purpose the prohibition of Sunday newspapers, Sunday traffic and railway business, and Sunday excursions whether by land or water. In reference to this bill the *Christian Statesman* quotes Mr. Charlton in these words:—

Speaking of the experience of his bill thus far, the lecturer said that although none would say its provisions were not eminently proper, yet three-fifths if not two-thirds of the members of the Commons were covertly hostile to it. They would not openly vote it down, but in committee where no names were recorded they got it knocked out, and two days later when he had it reinstated in its place on the order paper they talked it to death. There was only one way to get at these fellows. They feared nothing but loss of votes, and if the Christian people of Canada were to be a power they must say definitely and clearly to their representatives, "You must support this measure or we shall cease to support you."

From this it is evident that the minds of all the false reformers run in the same channel. If they can not obtain their ends by fair measures, above board and just, still in any event they must succeed. In their minds the end justifies the means. So wedded are they to the idea of the righteousness of their cause that their vision fails to take in a single step, of the devious way through which their goal must be reached, but their eyes are fixed alone on the object of their desires. Mr. Charlton has seen the effect of the political boycott with which the Church party in the United States has threatened congressmen and senators. He is not above adopting so successful a device and adapting it to the Canadian mind and applying it to the official understanding of the members of the Dominion Parliament. Such advice from a member of the House of Commons is startling and suggestive. He is in a position to know what will be most efficacious, and his advice is very likely to be taken by his followers.

Mr. Charlton seems to desire not to be taken as favoring directly a union of

Church and State, yet it seems doubtful whether he fully comprehends what constitutes a union of Church and State, for he says, "There is no union of Church and State in Canada,"—while it is certain that such a condition virtually exists in Quebec, and as to the political status of the Church generally in Canada it is said in the "Encyclopedia Britannica," article Canada,—

The religion, laws, language, and customs of the French population were all guaranteed to them at the time of the cession of Canada to England; and the rights and privileges pertaining to the Roman Catholic Church, among a population regarding its creed as their national religion, help to perpetuate essential differences by maintaining what is still practically an established if not a State Church.

It is evident that when Mr. Charlton says there is no union of Church and State in Canada he speaks technically and takes refuge behind a distinction which is in reality not a difference. The purpose of his legislative measure is to build a doctrinal structure upon the foundation which already exists. It would seem that it would not be as difficult a matter as to accomplish what has been done in the Congress of the United States toward the enforcement of Sunday observance by the central Government. It is certain, however, that neither Canada nor England will be far behind the United States in the enforcement of common law religion. It can not be expected that there will be any step retraced in this matter. When it has become clearly evident to other English speaking legislators that the United States has fully committed itself to a course of religious legislation, they will not hesitate to put into full operation the religious requirements always countenanced by, if not an integral part of, their own governments. This relapse into mediæval thought and methods is not to be for the United States alone.

W. H. M.

"The Reformation and Civil Liberty."

In a recent article in the *Lutheran Quarterly*, David H. Bauslin, D. D., of Springfield, Ohio, sets forth some views on "The Reformation and Civil Liberty," well worthy of serious attention. The key note of the article is struck in the first two sentences: "The genius of human history is the providence of Almighty God. All genuine reforms which have marked the progress of this world's history have been born of the world's deep needs: they have been answers of God out of the uttermost height to the human in its uttermost depths."

"Behind the long series of external events," continues Dr. Bauslin, "which in their mere outward and visible succession appear to be traceable to mere ordinary historical causes, the devout and thoughtful trace the workings of an Almighty hand which at one time touches the springs of human action, and at another permits or thwarts the plans of ambitious and designing men, and all for the accomplishment of designs, which at the time of their execution are incomprehensible to men."

"In no period of the world's history, since the days of the apostles, have the designs of this supernatural agency been more intelligible," says the doctor, "and its workings more manifest, than in the striking circumstances, distinguished personages and significant series of events, which are associated with that epoch-

marking period known as the Reformation of the sixteenth century. . . . Luther has been called 'the father of modern civilization.' He it was who emancipated the mind from ecclesiastical bondage. He it was who proclaimed that peculiar sort of freedom of thought without which it is easy to see that in spite of our boasted modern inventions, the spirit of the Middle Ages must have been prolonged indefinitely and the course of modern civilization, in consequence, been essentially different from what it has been. . . . Romance with all the grand figures of its Launcelots, its Arthurs and its Ivanhoes, furnishes no picture of such heroic courage, moral and physical, as Martin Luther nailing his theses, his declaration of the right of private judgment, to the door of the church in Wittenberg, or standing in the hostile presence of the Emperor of Germany and his magnificent array of kings, princes and barons, in the Diet of Worms, and to the demand that he recant announcing 'I can not and I will not recant a single word.' If it be said that the contest of Luther was for religious rather than civil liberty, the ready answer is that civil and religious liberty are inseparable; and one can not live when the other dies."

This is truth well stated; as is also the following sentence: "The religious freedom which he [Luther] asserted, produced and marked out the way for the exercise of two other kinds of freedom which have been the most important factors in the progress of the last three hundred and fifty years, *viz.*, freedom of the individual and freedom of the press." This is in fact but one kind of freedom, namely, individual freedom: the press is but a mouth-piece of the individual, the creation of individual liberty.

"Those were prolific ideas," says the Doctor, "which Luther projected into his times. Their strength and fervor primarily lie in their conception of salvation. They were the same ideas which gave their great power to the early preachers of Christianity. Luther did not accordingly spend all his time in fierce denunciations of imperialism and papal usurpation and bondage, but to the reaffirmation of the ideas of St. Paul regarding the grounds of hope for the soul's salvation. The Reformation thus in its first stages was a distinctively religious movement, not a political or moral one, although perforce of the religious ideas asserted it soon became both political and moral. 'Get rid of the Pope, said Luther, get rid of the priests, rid of all that stands between the individual soul and God. Let God and the soul stand face to face. Let God and the soul know and be known to each other. Here I stand, I can do no other. God help me, for God commands me.' Faith, which brings a man into a face to face knowledge of God, and which brings justification, peace in the conscience where God lived, where God's voice was heard, believed and obeyed—this was the primary and fertile idea which set free and stimulated the energy, intellectual and moral of the individual and thus augmented the forces of which our civilization is the product. Luther gave back to the individual his proper autonomy; the right of private judgment, religious liberty,—call it what you will; it produced the growing respect for the rights of the individual, and the ampler room afforded for the unfolding of his powers, and for realizing his aspira-

tions. It gave rise to such action and achievements in the field of civil action, as would have been impossible under the dominance of any other idea than that of the assertion of personal rights with respect to religion, the highest concern of man. The principles enunciated by Luther at once fostered a habit of mind which was thoroughly incompatible with a patient endurance of tyranny at the hands of the civil power."

These are true words. It is only as men come to understand their individual responsibility to God that they are enabled to have any just conception of their rights as accountable, rational beings. Accountability and freedom of choice are inseparable. Under the conditions which prevailed prior to the Reformation men had but little conception of accountability to God. The priests ruled them in things both temporal and spiritual and they cared only to know the will of the church and to have her approval. But the time came when they began to realize that they were accountable not to man but to God, and with that realization came the demand for freedom to exercise the right of private judgment and to choose, each individual for himself, how he should relate himself to God. Thus all liberty worth enjoying is due to the influence of the gospel of the Lord Jesus Christ.

C. P. B.

A Telescopic Vision.

In commenting upon an attack lately made by a company of socialists upon a Roman Catholic meeting, at Roubaix, France, the *Mail and Express* says:—

Every man has the right to worship God according to the dictates of his own conscience, whatever may be the objectionable peculiarities of his worship, so long as he does not violate the ordinary principles of morality or offer offense to the requirements of social order, or interfere with the free and full exercise of the same right by others.

After describing the riotous acts of the mob the comment continues:—

This is the same spirit that animates the cruel and craven assaults upon the Armenians and Protestant missionaries by the Turkish Government, and the brutal and bigoted persecution of the Lutherans, the Mennonites and the Jews, by the Russian Government. Such an attack upon a single honest worshiper is an attack upon all worship that springs from conscience and not coercion, and is in direct violation of not only the principles and precepts of Christianity, but also of the principles and laws of civilization.

Why does the *Mail and Express* always cover its religious vision with a telescope warranted to disclose nothing within three thousand miles? This country is full of the same spirit which has animated these assaults and prompted the persecutions which the *Mail and Express* enumerates. Scenes of violence and of persecution similar in character, have been enacted here. They have not been mentioned by the *Mail and Express* to deprecate them in any case; indeed the course which the *Mail and Express* takes in reference to coercion in religion at home directly tends to cause the very same acts which it declares to be, abroad, in direct violation of the principles and precepts of Christianity, and of the principles and laws of civilization. This is true; but it is no less true in this country than in France. If it is the theory of the *Mail and Express* that only the American Sabbath Union and its followers have a right to exercise coercion in religious matters why not say so

openly, for it is evident that the only difference between the persecutors and religious coercionists of Europe and of this country is that there they are not members of the American Sabbath Union.

A Proposed Composite Religion.

If the people who go to the Chicago Fair, have time to spare after going through the multitude of buildings, to look at the display, they are to have a chance to hear all sorts of philosophers and social and religious doctors talk in many languages upon every kind of troublesome and insoluble question. A great feature of the exhibition is to be sundry parliaments, as they are denominated in the scheme of the managers.

The parliament to which the Chicago people seem to be looking forward with the most eagerness, is "the world's first Parliament of Religions." It is to be convened on the 11th of next September, and it will be a polyglot congress representative of "all the shades of Christianity, including the orthodox Greek, and Russian churches, Northern and Southern Buddhism, Confucianism, Shintoism, Zoroastrianism, Judaism, Mohammedanism, and the various forms of Hinduism." The historic ecumenical councils of Christendom were narrow and provincial affairs when compared with the coming Chicago novelty, as the *Tribune* of that town tells us. They "only had reference to one shade of religious opinion," but Chicago will mix up all shades. It will set up a modern Pantheon in the "Hall of Columbus in the new Art Palace on the Lake Front."

Every kind of religion will get a show, and each will have a fair field in the competition, for enlightened Chicago has no prejudices in the matter. Christian missionaries from the East will sit "on terms of religious equality" with their old adversaries, Zitzuzen Ashitzu, the Buddhist monk, H. Dharmapala, the Secretary of the Buddhist Society of the Buddha Gaya Maha Bodhi, which is engaged in an attempt to substitute Buddhism for Christianity the world over, and Moslem, Zoroastrian, and Mohammedan scholars. An especially exhilarating part of the entertainment will be the reading by proxy of a paper on orthodox Hinduism by Nikanth Vithal Shastri, "the peculiar features of caste preventing orthodox adherents of that faith crossing the ocean." Other eloquent speakers expected are Mr. Jinanji Jamshedji Modi, a Bombay Zoroastrian; Mr. Pung Kwang Yu, of China, and Professor Bunyiunanjio, of Japan.

Evidently the Parliament of Religions will be a high treat, but we are surprised that we do not find Hierophant Olcott among the delegates and orators. Neither do we see the name of the Yankee Mohammedan, Webb, though they both speak a language which is understood in Chicago.

Nor can we make out exactly what the Parliament proposes to accomplish, though of course there would be no reason for its existence if it really had a definite end in view. It is possible, however, that the Chicago scheme is to get up some sort of a new and compound religion, which shall include and satisfy every variety of religious or irreligious opinion. The subjects for polyglot debate, as laid down in the official programme of the proceedings, suggest that the basis of the religion which would be favored by Chicago may be theism or belief in the existence of a God.

The discussions will continue daily from the 11th, to the 27th of September; and as the end of the parliament approaches, this theistic purpose is to be brought out more prominently. The great theme of discussion on September 26, will be "the religious union of the whole human family," and on the next day, at the final session, the parliament will consider the "elements of perfect religion as recognized and set forth in the different faiths," with a view to determine the "characteristics of the ultimate religion" and "the centre of the coming religious unity of mankind."

It is a big job to get up a new and eclectic religion satisfactory all around; but Chicago is confident that it can finish up the business on the 27th of next September.—*New York Sun*.

An Adventist Defends His Brethren.

[The following defense of the Tennessee Adventists was published in the *Post-Intelligencer*, Paris, Tenn., March 3.]

BEING an old resident of Henry County, and for years a subscriber to our county paper, I would kindly ask a little space in your columns to correct what I feel sure is a misapprehension on your part and also on the part of many of your readers.

I am an Adventist, and the misapprehension which I refer to is as to the contents of certain tracts circulated by myself and other members of the same church within a few weeks past. In your issue of February 10, you accuse "the Adventists" of being the "tools" of "anarchists" in maligning the good name of our country and its citizens by circulating their falsehoods.

This is a serious charge, and one that ought not to be made against anybody, even the members of a small and despised sect, unless it is clearly true.

After reading the several articles in the *Post-Intelligencer* I again read carefully copies of the two tracts circulated, by myself and by my brethren, namely, "Religious Intolerance in the Republic," and "In the Chain-Gang for Conscience' Sake," and I must say that as I understand the matter neither of these publications contain a single statement of facts that is not substantially true.

Some of the opinions and conclusions may appear too strong to those who look at this question from a different standpoint than our own. But is it kind, not to say Christian, to thus attack us because certain gentlemen have expressed opinions which you do not deem warranted by the facts? If we have circulated false charges against any, we will, if convinced of the fact, gladly retract them. But your charge against us is made in too general terms to admit of anything but a general denial.

For Judge Swiggart, both myself, and so far as I know, my brethren, entertain a very high regard. Under the rulings of the Supreme Court, His Honor could not favor us any more than he has done. We believe that the whole proceedings are as distasteful to him, as they are distressing to us.

We bring no railing accusations against Attorney General Lewis, but feel that he has gone beyond the requirements of his oath in prosecuting us as he has. We are not the judges of his motives, but we have a painful personal knowledge of the facts.

So far as we are concerned the charges which we make that our prosecution is

religious persecution, does not refer so much to the officers charged with the enforcement of the law, as to those who have urged them on and insisted that we must be prosecuted, but who have not had the manhood to face us in open court and swear that our quiet Sunday work was an annoyance to them. Our immediate neighbors are not annoyed, why should those be who live at a distance of several miles from us? It is simply the annoyance of intolerance which they mistake for the nobler feelings of patriotism.

You cite the fact that six employees of the P. T. & A. R. R. company were also indicted as evidence that we are not discriminated against on account of religion. But why were not some of the white employees of the railroads indicted, if the purpose is simply to stop Sunday work no difference by whom? Why are only negroes and Adventists indicted?

It is not our purpose to defy the law. We claim that according to the letter and spirit of the constitution of the State of Tennessee we have the right to work on Sunday as on other days provided we do not thereby interfere with the rights of others. True, the Supreme Court has taken a different view of the matter, but even supreme courts are not infallible, and sometimes reverse their own decisions, which our Supreme Court may yet do in this matter. Nor are we alone in this view of the constitutional question. His Honor, Judge Swiggart said in open court last summer, that were it not for the decision of the Supreme Court he would be inclined to hold that our work was not a nuisance. And in an interview given a reporter of the *Memphis Commercial*, one of the most eminent citizens of this county, Ex-Governor Porter, stated, that according to his understanding of the constitution we were suffering wrongfully.

It is the testimony of our enemies that in all else we are good citizens. We desire to be so in all things, but as we understand the law of God, the seventh day is the only divinely appointed Sabbath, and that we have no right to habitually rest upon another day and even outwardly observe it as different from other days. You may say that this is a foolish notion, but that does not free us from the obligations to preserve consciences void of offense toward God.

We are sorry that we can not always obey both God and man, but in case of conflict between the two, with the apostles we choose to obey God rather than man, and we believe that under the constitution of the State we have the right so to do.

J. H. DORTCH.

Out-Heroding Herod.

REV. T. M. C. BIRMINGHAM has recently held three lengthy services in Carthage, Missouri, devoted to the subject of "Romanism in America." His talks on the subject of Romanism were good, explaining the methods by which the Pope is seeking to establish his authority in our own country, and calling upon all who were American citizens at heart to awake and resist the advances of this apostate power. So, when the speaker gave his plans for resisting the church of Rome, some were hardly prepared for his change of base to that of a rank National Reformer. He said:—

Solomon in Prov. 14:34, tells us that "righteousness exalteth a nation." There is individual righteousness and there is national righteousness—

separate and distinct from each other. Proof: national righteousness is rewarded by national prosperity in this life, not beyond; but individual righteousness is rewarded in the life to come. A nation may be righteous though a part of the people in that nation may not be. How? By enacting righteous laws; then seeing to it that only such as will enforce those laws according to the gospel of Christ [!] are allowed to fill the offices under the government. This is necessary if we expect to hold in check the arrogance of Rome. They are organized. We must organize. They are seeking to control the Nation—so must we. We should see to it that our officers are men sound in the gospel of Christ and will execute the laws upon this basis.

A few months ago Mr. Crafts was at Carthage lecturing upon his favorite theme of religious legislation. The enthusiasm was not such as he desired, and he was soon followed by another, and this man stated publicly that others would follow on the same line. It seems that the latest turn—when other methods fail—is to hold up the grasping spirit of Rome as an inducement to all to organize and combine their power to crush them—and then—take to themselves the power which Rome sought. This is indeed the best plan that we have seen advocated by the so-called National Reformers to accomplish their object. Having been so repeatedly exposed in their efforts to blind the people in regard to the claims of God upon them, they now appeal to self interest, and thirst for power that dwells in the unregenerate heart. How civil government can execute civil law upon the principles of the gospel of Christ (good news of salvation from sin, pardon for transgression, etc.), was not explained. Luke 17:3, 4, says: "Take heed to yourself; if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

Can officers of law be empowered to do this? If so then they must have power to discern true repentance, so that the execution of law would be left optional with the judges. The man who through fear for his own life will take his life, is perhaps as reasonable as the one who through fear of the mother of harlots will consent to place himself under the care of her harlot daughters. We believe that while all should be protected in their religious faith—Catholics, Protestants or others—it would be extremely dangerous to place the power to coerce in the hands of those who, in principle, so poorly exemplify the Golden Rule. The word of God abideth forever; and in this we are told that the kingdom of Christ is not of this world. John. 18:36. C. SANTEE.

The Puritan Sunday.

THE following letter is such a strange jumble of liberal and illiberal thinking that it is an interesting study:—

I was very much interested in your editorial in to-day's *Record* on "Educated Crime." The principle therein stated, that "the heart must be educated as well as the head, if we are to make men and women better by teaching them to read and write," is the very touchstone of all education. The doctrine that you still further declare is "that the school can do nothing to keep men out of jail. In the homes of the land, through parental training, aided by the kindly and gracious teachings of the Church, we must look for the influence which makes of increased knowledge a beneficence instead of a curse."

The capacity to do good comes from the educated brain; but the inclination to do good comes from the Christian heart. This is the same truth that Christ enunciated when he taught that the Pharisee's prayer was of no avail, and declared:

"Whosoever shall not receive the kingdom of God as a little child shall in nowise enter therein."

The *Record* is an able educator of the brain, but it furnishes no teaching for the heart and conscience. On the other hand it strenuously and constantly attempts to invade the home on the Sabbath day by publishing a Sunday issue; and its advocacy of the opening of the World's Columbian Exhibition on the Sabbath day is a persistent effort to circumvent the "kindly and gracious teachings of the Church."

I am a constant reader of the week day *Record*; but I was deprived of the pleasure and benefit of reading therein one of the most important items of news which has transpired in this country for weeks—the inaugural address of President Cleveland—simply because it must go in to help fill up the Sunday issue.

Local self-government, tariff reform, and an honest dollar, are questions which press hard upon this Government now. The *Record* is able and consistent in the advocacy of these reforms; but the final plucking of all these fruits will turn them to apples of Sodom in your hands, if you should succeed in depriving the Lord of his day. You have an evidence of all this in the very apt illustration which you bring of the Homestead affair.

JOHN WARD FREEMAN.

Montrose, Pa., March 7.

The rigidity of Sabbath observance and of Pharisaical adherence to the form rather than to the substance of the Sabbath commandment was never so strongly rebuked as by the Master and Maker of the law. The kindly and gracious teaching of the Testament does away with pains and penalties, and declares the clement and wise intent of the Author of the Sabbath.

But does our critical correspondent think that the inaugural address should have been held over for Monday readers? Was there anything in it to compromise the conscience of saint or sinner? Would it have been better for the *Record* printers to have put it in type on Sunday for the Monday issue, rather than on Saturday for the Sunday issue? And does our correspondent really think that it lies in the power of any earthly creature or sovereignty either to add to the sanction of the Sabbath or "to deprive the Lord of his day"?—*Philadelphia Record*, March 9.

What Constitutes a Prohibitionist?

WITH each succeeding year we witness new applications to the meaning of words, and to keep pace with the constant variation of language indicated by the public mind, takes no small effort at learning and unlearning words and expressions that are subject to the caprice or will of men. The time was when temperance meant moderation, and a temperance man was one who might take occasionally a glass of strong drink, yet so long as he did not get drunk or drink to excess, he had the pleasing title of "temperance man." His neighbor who was more rigorous in what he considered the right use of the ardent, totally abstained and got thereby the radical appellation of "teetotaler." But such words have lost their original signification or new ones have arisen to take their place to suit the time. The "temperance man" of former days would be unable to find his location now in society under that cognomen, and the "teetotaler" of a quarter of a century ago, would find himself behind the bar tipping the decanter and dealing out destruction with gainful zest to his fellows under the new-born name of "Prohibitionist" so long as he left his lucrative employment long enough to vote the Prohibition ticket. Yea, he might even himself indulge in the use of that which he formerly condemned, for, after all, it

is his vote alone that gives him his name and standing.

This may seem absurd, but we have the highest authority of the Prohibition Party that this is so, namely the *Voice*, of New York. Be it known, therefore, to all men that in its issue of Feb. 23, 1893, it heralded to the world the complete definition of Prohibitionist in the following words:—

Question.—Do you think it right for a Prohibitionist to sell beer glasses and flasks and other bar goods to saloon-keepers, or for a clerk in a store to sell them for his employer?

Answer.—When an evil traffic becomes interwoven in society and government, it is next to impossible for citizens to avoid all business relations with it. We do not care to draw the line. We can only say that we would do our level best to make a living in some other way than by selling bar goods and saloon fixtures. But the fact that a man does that, or the fact that he even stands behind the bar and sells liquor does not prevent him from being a Prohibitionist. It is better for him to sell liquor and vote the Prohibition ticket than to sell liquor and not vote the Prohibition ticket. *The only test of a Prohibitionist is his vote.*

That is to say a man may engage with intoxicants as he will; he may deal out a glass of that fiery liquid to his fellow, that would cause him to commit a crime, and then go and vote the party ticket, return, find the crime committed, and yet be hale fellow, well met, and in good and regular standing in the Prohibition Party. What next? things are getting awfully mixed in '93. The writer thought himself a Prohibitionist, but this last drastic discharge from the Prohibition cannon lands him with too enfeebled intellect and crippled energies to ever again see the far receding ensign of that party.

Fare thee well, thou goddess of another clime!
To me once dear, but now so far removed,
Thy pleasing voice shall sound no more amid the
halls of time,

For recreant to thy hallowed trust thou art provd.
Flown are the graces of thy hands,
Thy lips' persuasion that would win the child,
And in thy place a tyrant stands
Clasping the hands that thou did'st call defiled.

C. S. WYMAN.

The Basis of Civil Law.

IN a recent editorial article on Sunday legislation, the *Colorado Sun* said:—

Some of the requirements of the Mosaic code—those prohibiting murder, theft, false swearing and adultery, and that enjoining obedience of children to parents—are fittingly embodied in human laws, and conformity to them required and enforced. But this is because their enforcement is demanded for the temporal good of the community, for the safety of society. They must be observed that men may enjoy their rights to do business, to gain and enjoy property and to seek happiness. They must be obeyed that the family may exist in peace and purity, and that society may be maintained in order and good repute. They must be conformed to, that there may be fair, orderly, decorous, profitable life in the world, that good government may be established and maintained, that civilization may be advanced and protected, and that anything of good and of greatness may be accomplished.

They are properly enforced by the State because they concern man's relation to his fellow-man. He who infringes them infringes the rights of others, and perhaps imperils the public good.

The commandments that relate solely to man's relations to his Maker, or that prohibit sins purely of thought or feeling are clearly not suitable subjects for embodiment in human laws. A law enjoining love to God, or prohibiting idolatry or covetousness would, in these days, be a recognized absurdity. Yet the Church, to fulfill its mission, must enjoin obedience to this latter class of commandment.

This is a very great fallacy. The last six commandments of the Decalogue are no more to be legislated upon as such than are the first four commandments. God in his infinite goodness made human rights self-evident, and as such they have

been more or less fully recognized and adequately protected in all ages and in all countries. Centuries before the giving of the law upon Mount Sinai, theft, murder, adultery, false witness and disregard of parental authority were all recognized as worthy of the severest reprobation, and were, to some extent at least, made the subjects of civil law, not because they were contrary to divine revelation but because they were subversive of self-evident human rights.

Inscriptions on ancient Egyptian tombs show that that heathen people had a conception of human rights and of social duties but little, if any, inferior to our own. They knew nothing of revelation but they were able to read in the great book of nature the law of natural rights, and upon this their laws and customs were based, though in practice, like so-called Christian peoples, they fell very far short of their ideals of right and justice.

The Decalogue is not for the purpose of furnishing a basis for civil laws, but is for the purpose of setting forth that which God requires of every man, both for His own honor, and for the benefit and protection of every other man. And so any violation of this law is sin against God. When David had done Uriah the two most cruel wrongs that one man could do another, and was by the Spirit of the Lord brought to see the enormity of his offense, his confession was: "Against thee, thee only have I sinned." The wrong was done to Uriah, but the sin was against God. All sin is against God, and the purpose of the divine law is to define sin. "The law entered that the offense might abound. But where sin abounded, grace did much more abound." "The law is spiritual." It "is a discernor of the thoughts and intents of the heart." Hate is a violation of the sixth commandment and lust of the seventh. Matt. 5:21-28. The tenth commandment, "Thou shalt not covet" is wholly spiritual, that is, it relates entirely to the mind. No civil law can take cognizance of the processes of the mind. But this is one of the last six commandments which many people insist are the proper basis of civil law. A spiritual law can never be made the basis of human legislation. Any attempt in this direction is simply to usurp a divine prerogative.

On the other hand, the commandment against idolatry relates not only to the feelings but to the act as well. Were this not true the three Hebrews might properly have bowed before the great golden image which the king of Babylon set up and required all his subjects to worship. But the *Sun* says that a law prohibiting idolatry would, in these days, be recognized as an absurdity. But why? if any part of the Decalogue can be enforced by civil law, why not that command as well as any other? Idolatry is as much an outward act as is murder or adultery; all these exist in the mind before they find expression in the act, and so all are equally beyond the domain of civil law upon any other basis than that of conserving natural human rights. C. P. B.

A Rabbi's View.

THE *Jewish Times and Observer* quotes Rabbi Krauskopf upon the World's Fair, as follows:—

If the World's Fair were an adjunct of some Puritanic church, then the church authorities would have a right to open or close it whenever

they pleased. But since it is to be a national affair, with international ambitions; since it is to be conducted under the sanction and patronage of the United States Government, the rightfulness or wrongfulness of keeping the Fair open on Sunday, considered from the religious point of view, must at once be dropped, for our Constitution has wisely divorced Church from State. All that our Government can do is to permit every one to stay away who thinks it a wrong to visit a Fair on Sundays. And all that the church that is opposed to Sunday opening can do, is to prohibit its members from attending the Fair on that day, and to excommunicate those who do.

The outcome of the legal steps which are being taken in the case may be the Sunday opening of the Fair. It remains to be seen, if that be so, how many church memberships will be forfeited by Sunday attendance.

The Line Drawn.

A TENNESSEE paper defends the prosecution of Adventists in that State thus:—

The position, in Tennessee, is as follows: The law forbids working on Sunday, every man is bound to obey the law or become a law-breaker. No man has the right to antagonize the laws that are made for the safety and well-being of society. He has no right to usurp the authority to upset fundamental conditions for the purpose of accomplishing his individual aims.

Men have the right to believe what they please, but they have no right to let their opinions bring them in conflict with "the powers that be." The law-abiding sentiment is too strong in Tennessee to allow any set of men to substitute their private opinions and preferences for existing legal provisions and requirements, and the sooner all classes learn this fact the better it will be for them.

This is simply the old story over again: men may believe as they please but they must practice as the law dictates. As suggested in the paragraph which we published last week from the *New York Tribune*, "the truth is, that there are few people or governments who do not draw the line against religious liberty somewhere, resembling therein Oliver Cromwell, who proclaimed that all creeds should be tolerated, but added that if anybody thought that he was entitled thereby to celebrate mass in Great Britain he would find himself speedily mistaken."

This is just what Tennessee does; the constitution declares "that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship;" but if anybody thinks that he is entitled thereby to do secular labor or business on Sunday he speedily finds himself mistaken. This was officially stated by Judge Hammond in the well-known case of R. M. King. His Honor said: "Sectarian freedom of religious belief is guaranteed by the constitution [of Tennessee], not in the sense argued here, that King as a Seventh-day Adventist, or some other as a Jew, or yet another as a Seventh-day Baptist, might set at defiance the prejudices, if you please, of other sects having control of legislation in the matter of Sunday observance, but only in the sense that he should not himself be disturbed in the practices of his creed."

It thus appears that instead of religious liberty in this country we have only religious toleration; that is, those who have control of legislation simply guarantee the right of believing contrary to the faith of the majority, but deny the right to practice in accordance with that creed; thus the Protestants of Tennessee could not forbid belief in the mass; but if they saw fit so to do, and had control of legislation, they might forbid, just as Crom-

well did in England, the celebration of the mass; and, according to Judge Hammond, the courts would be compelled to sustain the law; to declare that it was no violation of the constitutional provision "that no human authority can, in any case whatever, control or interfere with the rights of conscience."

In a report to the United States Senate in 1829, Hon. Richard M. Johnson said:—

What other nations call religious toleration, we call religious rights. They are exercised, not in virtue of governmental indulgence, but as rights, of which government can not deprive any portion of citizens.

But this is no longer true; the courts have swept away religious rights and have substituted instead simply religious toleration. Even the First Amendment to the Federal Constitution has, by the Supreme Court, been declared to be in perfect keeping with the Church and State charters under which this country was first settled by Europeans; and that instead of prohibiting an establishment of religion here, it simply forbids the establishment of any religion in opposition to Christianity, which was already the religion of the country when the amendment was adopted. C. P. B.

The Logic of it All.

IN a recent communication to the *Christian Cynosure*, Secretary Foster, of the National Reform Association, thus explains what National Reformers mean by making the Decalogue the "sole and only guide in civil and political life":—

This involves a recognition of the fact that the State is the divinely appointed keeper of both tables of the Decalogue. In doing this, the State fulfills the end of its being—"a terror to evil doers, and a praise to them that do well." The association maintains that the State, as the keeper of the first commandment, should acknowledge God as the source of all authority and power in civil affairs. The second involves the authoritative and judicial suppression of all open and public idolatry, whether practiced in Romish cathedrals, Chinese Joss-houses, or the Mormon Endowment House. The third makes the administration of oaths in secret societies a punishable offense, whether it be in such treasonable orders as the Jesuits, the Mafia, the Clan-na-Gael, the High-binders, and the Endowment House; such insidious and dangerous worshippers of devils as the Masons, Odd Fellows and Knights of Pythias, or such harmless dupes of Satan as the Knights of Labor, the G. A. R., and the Orangemen. The fourth prohibits all public Sabbath desecration on the part of the individual, lodge, corporation, municipality, commonwealth or general government. The fifth secures the mutual rights and privileges of parents and children, and says to belligerent employer and employee, "Labor, all its rights; capital, all its rights; equal and exact justice for all." The sixth prohibits murder, either by the knife, revolver, or *rum*. The seventh outlaws free love, polygamy and speedy and easy divorce. The eighth forbids stealing, stock gambling and endowment orders, and secret insurance societies, that rob an unsuspecting public. The ninth punishes perjury. The tenth makes covetous department punishable, as Achan in the camp of Israel.

This is the logic of all so-called National Reform, whether in the National Reform Association or in any of its various allied associations, like the American Sabbath Union, the Woman's Christian Temperance Union, etc.

The Gospel of Force.

AN exchange from Monroe, Neb., expresses its views, editorially, upon the enforcement of Sunday observance, thus:

To the Christian the law of God is the end of the question about observing the day, as well as the manner of observance. As to the rest of the

world, the Christian stands in the relation of a ruler, so far as his power of ballot and influence goes. Here he can not control the inward man, but he can justly provide a day of compulsory rest, and do this in the interest both of the individual and the general welfare. The American Sunday as a legal institution stands on the latter level as a purely secular enactment deriving its authority from the governing power, and all loyal citizens will obey without compulsion.

This is one out of many evidences of how the leaven of ambition for the assumption of temporal power, is pervading all professed Christendom. The boastful utterances of the prelates of the predominant church are being taken up and echoed even by outlying secular newspapers. There is candidly expressed in this editorial a full belief in the propriety of the Christian assuming to stand to the world in the relation of a ruler, who may justly enforce compulsory observance of religious forms upon his neighbor.

Such avowals as this show how widespread is the acceptance of the doctrine of the righteousness of the gospel of force.

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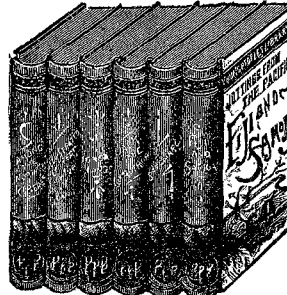
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L. H. CRISLER, the Seventh-day Adventist minister, whose case was mentioned in these columns last week, writes us that he was brutally assaulted and considerably hurt on the night of the 18th inst., owing to religious bigotry and intolerance. His only offense was preaching doctrines contrary to the faith of the majority in the neighborhood. We have not been favored with the particulars of the assault.

WE publish on another page a communication to the Paris, Tenn., *Post-Intelligencer* by one of the persecuted Adventists. It is a manly and straightforward defense against the bitter attacks made upon the Adventists by the *Intelligencer* some weeks ago, and republished in these columns as illustrative of the bitter spirit of the Tennessee Inquisition.

In the same paper from which this letter is taken is a weak attempt to reply to it. The editor has since discovered a better way; his columns are too crowded (?) to admit of his publishing anything more from the Adventists. He has room, however, for frequent attacks upon them. If the persecution is not carried on as of yore it will not be the fault of the editor of the *Post-Intelligencer*.

THE *Post-Intelligencer* insists that the prosecution of the Adventists is not religious persecution; and in a recent frantic effort to prove that it is not, said:—

As evidence that these people are not discriminated against and singled out for prosecution, six of the indictments before the present session of the court were against employees of the P. T. & A. R. R. Co.

This is certainly a fact. The six indictments referred to were found simply as evidence that the Adventists were not discriminated against. But the Adventists have been discriminated against, and their prosecution is persecution, all denials to the contrary notwithstanding. Nor are the Adventists alone in taking this view of the matter. A number of papers in that State have denounced the prosecutions as persecution; and Ex-Governor Porter, probably the most popular and influential man in Henry County, said in a published interview:—

I believe that the action of our courts with reference to this question of compulsory Sunday idleness has hitherto been in contravention of the principles of American liberty, as well as contrary to the express provision of the constitution of our

State, according to my construction of it, in regard to religious equality.

The *Post-Intelligencer* should convince the leading men in Henry County, including Ex-Governor Porter, that there has been no religious persecution there under the color and forms of civil law, before it loses its temper about what others say of the iniquity that has been perpetuated in the name of justice.

Some degenerate sons of noble fathers there doubtless are in Tennessee who, using religion as a cloak, are willing also to use the civil law to stifle conviction and bind the consciences of their fellow-men, and failing in this, to fine and imprison them, but the constitutional provision that "no human authority can, in any case whatever, control or interfere with the rights of conscience," shows that the people of that State not only love liberty for themselves but that they are willing that others should enjoy it also. Persecutors and justifiers of persecution there are in Tennessee, but there are also noble men there, men whose voices will be heard in defense of the rights of conscience, whether the *Post-Intelligencer* likes it or not. The Adventists have right and justice on their side, and their complete vindication is only a question of time. *Vincit omnia veritas.*

A DISPATCH from Norfolk, Va., under date of March 19, says:—

For the first time in many years the Sunday laws were enforced to day. Steamers arriving at their wharves were not allowed to discharge their cargoes, and when the stevedores at the Clyde line wharf started to work they were arrested. Several telegraph linemen were also arrested for working on broken wires. Every saloon was closed. Today's enforcement of the law was the result of the war which the newspapers have been making on the Police Commissioners and Chief of Police.

No one who has watched the progress of the Sunday agitation for the past five years can fail to see in it a most ominous sign of the times. The Sunday is evidently the connecting link between Church and State in America just as it was in Rome in the fourth century.

JOHN WESLEY has been dragged from his grave in the interests of the Sunday closing of the World's Fair, and is made to rehearse the same old argument, namely, that an open Fair would keep people from church. It seems that in 1782 Wesley wrote a letter to a nobleman urging him to oppose a bill "designed to embody the militia, and exercise them on Sunday," from which letter a correspondent of the *Christian Advocate*, of this city, quotes, with much more, the following:—

We have little religion in the land now, but by this step we shall have less still; for wherever this pretty show is to be seen, the people will flock together, and will lounge away so much time before and after it that the churches will be emptier than they are already.

The bishops used the same argument in

the fourth century for the closing of the theaters; the people, said they, would resort to the shows rather than to the churches. What they said was doubtless true, but if the Government may properly take cognizance of such questions, why may it not go just a step further in the same direction and require the people to go to church?

EVERY Sunday law, every legislative enactment concerning religion should be promptly wiped from the statute book in every State from Maine to California. To bring up a question of religion in any legislature should be considered treason. The great safe-guard of American liberty must be a total and perpetual separation of Church and State; any other policy will bring disaster to this republic. The Seventh-day Adventist persecution is an entering wedge and a solemn warning to Americans.—*The Jury. Amen.—Silver Creek (Neb.) Times.*

EVERY lover of a good garden should have a copy of "Vick's Floral Guide" for 1893. The Vicks have always taken the lead in the matter of seed catalogues, but this year they have outdone themselves and have produced a catalogue which surpasses all former ones; which is saying a good deal, for each year "Vick's Floral Guide" has been a thing of beauty, and a real joy to thousands. "Vick's Floral Guide" for 1893, known as "The Poets' Number," contains colored plates of Alpine Aster, Begonia, Dahlias, Cannas, Clematis, Dutchman's Pipe, Pansies, Corn and Potatoes. Descriptions and prices of the very best flowers and vegetables and many novelties. Hundreds of beautiful and appropriate quotations from the best authors give it its name, "The Poets' Number." Be sure to send ten cents to James Vick's Sons, Rochester, N. Y., for a copy of this "Guide." You can deduct the ten cents from the amount of your first order for seeds, so the "Guide" will cost you nothing. Vick's seeds are always good. Do not buy inferior seeds at some store, but order from Vick. There is no time to lose; send at once for the "Guide" and then for the seeds.

"THE Quarterly Register of Current History" has just completed its second year, the March number being Vol. II. No. 4. This publication is just what its name indicates, and for those who desire to preserve a record of passing events without keeping cumbersome files of daily papers, it is invaluable. If you have not seen "Current History" send fifty cents to the publishers, Detroit, Mich., for a sample copy.

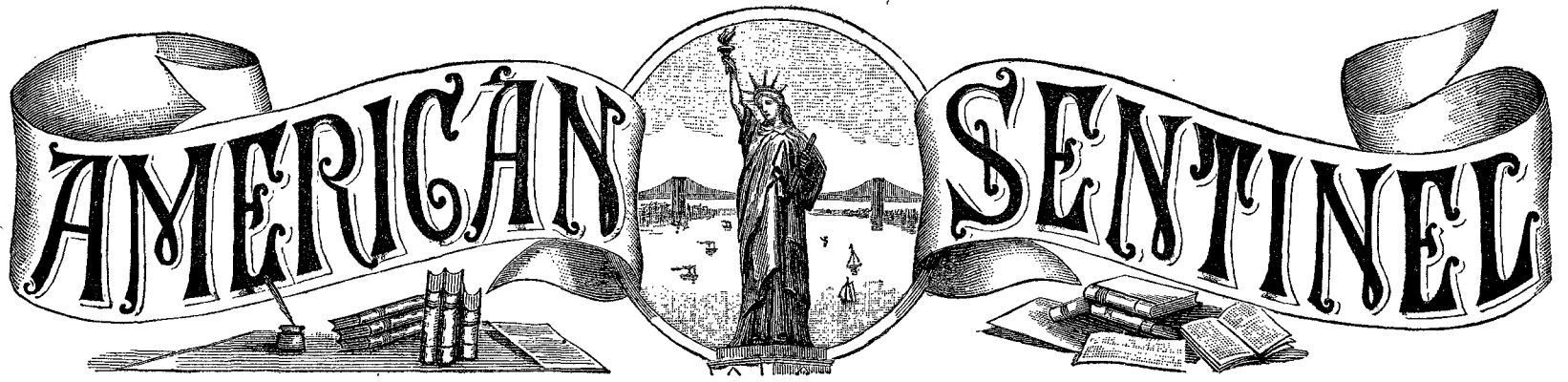
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ECCLESIASTICISM is the human substitute for the divine government of the Church. The history of ecclesiasticism is the history of heresies and schisms, of persecution and intolerance, of the rack and the stake. It is a tale of the dungeon, of blood, of fire, and the sword. It is a story of the satiated frenzy of human diabolism on the one side, and the patient suffering of the direst agonies of which the human frame and mind are capable, on the other.

PAGANISM is the epitome of earthly and infernal evil as expressed through humanity. It is the religion of devil worship, which has fed itself on human lives here that it may feast on eternal death hereafter. Paganism is a lie. It is false throughout. It is the worship of the father of lies. There is in it no foundation of truth, as there is in him no truth, for he is all falsehood and evil personified, and his subjects are himself incarnate.

How then do paganism and ecclesiasticism differ? If it is true that everything shall bear fruit after its kind and that we may know them by their fruits, and the product of the one is similar to the product of the other, differing only in the degree of development, then we may justly draw the conclusion that both are from the same source, the fruits of the same spirit.

ENVYING and strife, war and slaughter, the desire to conquer and to kill, and to take the conquered and his possessions as booty due the victor,—these are not the fruits of righteousness—for the fruit of righteousness is peace, "sown in peace of them that make peace." That which counsels to such deeds is not the wisdom from above, for that is peaceable, gentle, and full of mercy, long suffering and

kind. But that wisdom which is not from above is earthly and devilish. Of all these crimes against man and sins against God paganism is guilty; and so also have they all been done in the name and by the order of ecclesiasticism.

In paganism Satan rules without an intermediary; in ecclesiasticism he rules by that human agency which he has found so traitorous to its kind and to its God as to accept his delegated authority and undertake to be second in that dominion in which Christ refused to be first. In either case, then, the ruler is the same, and that being so, the governments must be similar; the requirements of allegiance, the oaths of office can not be different. They are not different; they are the same. They only vary as the varying development of the intellectual and social life requires, and that variation is equally true of either form of satanic government.

THE rule of Satan in the pagan world is supreme, his subjects render him a terror-stricken and unquestioning obedience. It is his aim to seek absolutism everywhere, thus he is always a usurper and hence it is that ecclesiasticism is never content until it has enthroned itself in a despotism. All forms of ecclesiasticism are from the same original stock, and they will again merge into one common type, which, whether the name of the original be retained or not, will be the same anti-christ. He who has staked an eternity and the third place in heaven upon his effort to win eternal supremacy will brook no rival and grant no equal. He, and no other, will rule his own.

It is the ultimate philosophy of every people that all things resolve themselves finally into either good or evil, that there is in the last event no other contest than that between Ormuzd and Ahriman, the forces of right and wrong. This is a legitimate deduction. There is also divine authority for it, for He himself has said that they who are not for him are against him. If this be true, as the human mind has acknowledged from all time, it is inevitable that the discrimination must be made. Each factor in the fight must be called up and the "shibboleth" put to

him: What say ye of Christ, whom say ye that he is? By this and by their fruits must all be proved that that which is good may be held fast.

As in the ultimate event there can be but the two principles, good and evil, so there are but the two supreme representatives of these antagonisms, and these two beings are God and Satan. From the beginning the fiat has gone forth, "Choose ye this day whom ye will serve." The necessity for this choice devolves upon humanity none the less now that in these last days man has found out for himself so many evil devices, and Satan, having developed all his supernatural subtleties, is coming down with all deceivableness such as might lead astray the very elect themselves. It behooves every man, then to ask, Where is peace? For God is the God of peace, and Satan is the god of strife. Where is equal justice to all men without respect of persons? For God is no respecter of persons; but Satan is the god of envy as he is of strife. Where are they that confess that Jesus Christ is come in the flesh, for the salvation of souls? For they are of God; but they that deny him are of the spirit of antichrist. Where are they that keep the commandments of God and the faith of Jesus? For at the last day they shall stand with him on the sea of glass, and sing the song of Moses and the Lamb; but as for the ungodly and the wicked what shall their end be?

THERE is but one name by which men may be saved. It is not the name of any sect or denomination. It is not by protesting against the errors committed under the name and authority of any hierarchy while neglecting to pick the beam from their own eyes. It is not by declaring loudly against the errors of others, while failing themselves to walk with humility and meekness in the steps of the Master. If this be so, as it is, where will they be who are striving among themselves for the mastery? Who are organizing to combat one another,—not going forth two by two to preach the word, to warn the world, to heal the sick, and bring the gospel to them that hunger for God's last message of joy to the world. The inner purpose of every secret oath-bound organ-

ization is known to God. It can not be concealed from Him,—nor from those who serve him in truth,—that their purpose is not to serve God, and that whatever their purpose they can not by the use of such means serve the God of peace. It makes no difference what these organizations may call themselves; whether they be Roman Catholic, to further the denominational interests and temporal power of Roman Catholicism,—or whether they be avowedly Protestant with the expressed purpose by every possible discrimination in temporal and civil matters, and social affairs, to circumscribe the influence and reduce the business and political prestige, and success, of the Roman Catholic because of his Catholicism; or whether they be like these organizations which profess no sectarian or denominational bias but are willing to join hands with all to secure enforced obedience to the requirements of a legally accepted religion,—all these are of one kind. Their methods and purposes are not those of the God of peace and justice. It is the final expression of a civilized paganism and a highly developed ecclesiasticism in a last desperate alliance to fight the battles of Satan against God and his goodness.

W. H. M.

The Proposed Sixteenth Amendment.

THE proposed Sixteenth Amendment is again attracting a good deal of attention and provoking a good deal of discussion from the fact that Monsignor Satolli has been asked to give his views concerning it. The proposed amendment reads as follows:—

No State shall pass any law respecting an establishment of religion or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used for the purpose of founding, maintaining or aiding by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society or undertaking, which is wholly or in part under sectarian or ecclesiastical control.

There are two things which this amendment would prevent should it become a part of the fundamental law; (1), the setting up of any denomination to be the State Church; and (2), the appropriation of public money for the support of denominational schools. Both these objects are desirable, and, as far as it goes, the proposed amendment is good; but there are also two very important things that it would not do; (1), it would not prevent “sects having control of legislation” from passing laws in aid of their own peculiar practices and dogmas; and (2), it would not prohibit the use of public funds for religious purposes under State supervision, provided no denomination or ecclesiastical organization was the beneficiary.

That the proposed amendment would not prevent sects having control of legislation from legislating in a general way in their own favor, is evident from the interpretation put by a United States court upon the constitutional guarantee of religious liberty in Tennessee. The constitution of that State provides that “no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship.” The question at issue under this constitutional provision was the right of the State to require everybody within its borders to observe the first day of the week by

refraining on that day from all secular labor and business. The view taken of this by the United States Circuit Court in the case of R. M. King, was that the constitution of Tennessee does not guarantee freedom of religious belief in the sense that a Seventh-day Adventist, Seventh-day Baptist, or other observer of the seventh day, “might set at defiance the prejudices, if you please, of other sects having control of legislation in the matter of Sunday observance, but only in the sense that he should not himself be disturbed in the practice of his creed; which is quite a different thing from saying that in the course of his daily labor, . . . he might disregard laws made in aid, if you choose to say so, of the religion of other sects.”

There is good reason to believe that this opinion was not announced until it had been submitted to at least a portion of the Supreme Bench of the United States, and approved, unofficially, by the highest judicial authority in our land. This gives the opinion great significance. The Tennessee guarantee of religious freedom is certainly not less ample than is the provision of the Federal Constitution on the same subject, nor is it less broad and definite than the proposed Sixteenth Amendment. If, therefore, there is in the constitution of Tennessee nothing which in the opinion of either State or Federal judges prevents those sects having control of legislation from making laws in aid of their religion, there is certainly nothing in the proposed amendment that would prevent such legislation, provided it did not go so far as to establish a single sect to the exclusion of others, and did not appropriate money in aid of ecclesiastical organizations.

That this view of the proposed amendment is not visionary, nor the result of an unreasoning prejudice, is evident from the fact that its promoters themselves have defined its scope about as here indicated. It would not, they say, “prevent the passage of laws for the protection of the Christian Sabbath,” nor would it interfere with the giving of “Christian instruction” in institutions supported by State funds, but not under sectarian control. It would not stop the employment of chaplains in legislative halls, nor in the army and navy, nor interfere in any way with any “Christian feature” of our Government, but is simply designed to prohibit the setting up of any ecclesiastical establishment as the State Church or giving public funds for the support of any denomination. At the close of a hearing, held April 12, 1892, by the House Committee on the Judiciary to consider this proposed amendment, Rev. James M. King, the secretary of the association by which the amendment was framed and by which it is being urged, was asked if extending to the several States the provisions of the First Amendment to the Federal Constitution would not require the repeal of all laws bearing on religion, such as the belief in a God as a qualification to testify as a witness, laws against blasphemy, and laws requiring Sunday observance. Mr. King replied that it would not, as it was designed solely to prevent the appropriation of money for sectarian purposes. Which simply means that it is designed to exclude from the public crib, the Roman Catholics without in the least interfering with the giving of that colorless thing known as “unsectarian religious instruction” at

Government expense. This is what it is intended to mean, and there is little hope that our courts would give it any broader application. The Supreme Court has already virtually nullified our national guarantee of religious freedom by declaring that “there is no dissonance” between the Church and State charters under which this country was settled and the First Amendment to the Constitution. And there is, therefore, little hope that the proposed Sixteenth Amendment would ever be held to rehabilitate the once grand charter of American religious liberty, now degraded to the level of the greed and bigotry of the seventeenth century.

C. P. B.

Christianity no Part of the Common Law.

THE Supreme Court has decided that this is “a Christian Nation.” And some courts have decided that common law is based upon the Christian religion. But no courts, by any amount of decisions can ever make white black. The Federal Constitution declares, “No religious test shall ever be required as a qualification to any office or public trust under the United States.” Justice Story says of this it was “to cut off forever every pretense of any alliance between Church and State in the general Government.” The treaty with Tripoli, signed by George Washington, and by an Ex-Congregationalist minister, says that “the Government of the United States of America is not, in any sense, founded on the Christian religion.”

Of treaties, the Constitution itself says that they “shall be the supreme law of the land; and the judges in every State shall be bound thereby.” Thus the Supreme Court, in that decision, exalted itself above the “supreme law of the land” in saying that this is “a Christian Nation.” Jefferson said of this idea of Christianity being recognized as part of the common law in the mother country, “that it came to be recognized contrary to the principles of common law.” In this country, Christianity forms no part of common law, because State Christianity has been superseded by religious liberty—that is equality of all religions. The principles of Christianity were never made to be forced upon men. For this reason to engraft religion upon the common law was not only contrary to the principles of common law, but contrary to the principles of Christian religion as well. The constitution of Ohio says “that all men have a natural and an indefeasible right to worship Almighty God according to the dictates of conscience; that no human authority can, in any case whatever, control or interfere with the rights of conscience.” As religion is a matter of the conscience, a matter of one’s relation to the Creator, of obedience or disobedience; and as the Creator left the will of man without restraint, leaving each one to choose for himself it must be clear that the ideas of the founders of our general Government, that the Government “is in no sense founded upon the Christian religion,” is the true American idea. And it is the only one that can be made consistent with the principles of that religion and the duty of the State. The province of civil governments is to protect all in their religious rights—freedom of conscience—and this is the limit of all earthly authority in matters of religion.

It is therefore clear that the Supreme Court decision and the Sunday-closing act of Congress were not only contrary to the best interests of the State, usurping authority that did not and could not of right belong to Congress or the Supreme Court, but they were unchristian as well, being contrary to all and every principle of Christianity. Those who were clamoring for that decision were asking for an unchristian thing, and the whole course is destructive of the best interests of the State and of the Church.—*Publius, in Mankato Ledger.*

The Tennessee Exemption Clause.

THE Nashville *Banner* publishes a letter from State Senator Slaughter, of Tennessee, in reference to the enactment of an exemption clause, to the State Sunday law, which the senator has introduced in the legislature of Tennessee. After quoting the bill,—which has been twice reprinted in the SENTINEL,—Senator Slaughter says:—

It will be seen that while this bill is intended to protect certain classes of Christians in their religious rights, it especially provides that these people shall do nothing that will in any manner interfere with the peace, quiet, or religious rights of others on the day usually and generally observed as Sunday. And that while it will give to them the great blessings of religious liberty enjoyed by others, and as are guaranteed by our State constitution, it can do no harm or wrong to any class or religious sect of people. Under these circumstances I can not see upon what ground any liberty-loving Christian person can object to an act that only carries out the intents and purposes of the constitution, in placing all sects or classes of Christian people on an equal footing as regards their religious convictions of right.

It should be remembered that the Sabbath, or Sunday, is not a secular, but divine or religious institution, ordained, "blessed" and "sanctified" by God himself as a day of rest, upon finishing his work of the world's creation. And it is further a well-known fact that, in accordance with the teachings of the Bible, all Sabbaths or Sundays known to either the Christian or Jewish world, were originated through God's creation of the earth in six days, and his resting upon the seventh, which was "blessed" and "sanctified" as a day of rest for future generations. Therefore it can not be said that these seventh-day people have no grounds upon which to base their religious belief as regards the seventh day of the week being the proper one to be observed as a day of rest in carrying out the teachings of the Bible and the will or command of God.

As regards myself, I do not claim to be a Seventh-day Baptist or Adventist, and am very willing to accept our Christian Sunday as a day of rest, but as there are others who can not conscientiously do so, it is neither just or right to enforce upon them a sacrifice of their honest religious convictions as regards a matter that they themselves, and not others, must be held responsible for. If these people are honest in their convictions, and we have no just right to doubt their being so, work by them on the seventh day of the week would be just as great a sin as it would be for others, with a different belief, to labor on the day that they believed should be observed and held sacred as a day of rest. It may be said by some that they could take two days and thereby comply both with the law and their own conscientious scruples in regard to the matter, but probably very many of limited means could not well afford to do injustice to themselves and families.

In this connection I will take the liberty of asking a question which I trust will be answered by some of those who are so much opposed to this slight change in one short section of our code of laws. Why are railroads, street car lines, livery stables, certain newspaper establishments and some other classes of business allowed to carry on their usual avocations with impunity, regardless of the Sunday law, whilst some poor people, good Christian citizens, are subjected to fines, imprisonment, and other persecutions for simply obeying the dictates of their conscience in carrying out what they honestly conceive to be the teachings of the Bible in accordance with the will of God? Will some good Christian people, who are strict observers of our Sunday law, be kind enough to answer this question?

As may be seen by reference to the third section

of its declaration of rights, our State constitution, with which no law should conflict, strictly forbids interference with the religious rights or conscience of any class or sect of people as regards their religious belief in any manner.

Upon the whole, I can see no good reason why any religious classes of good citizens within our boasted land of freedom should, because of their weakness or small minority, be deprived of such religious rights as are demanded by, and accorded to, others of the great majority, and I believe that if others will only give the subject due consideration they must view it as I do. It is not in accordance with the principles of our free Government nor the principles of true Christianity, for the strong to impose upon the weak and helpless simply because they have the power to do so.

This bill is so kindly in its intent, and prompted by motives so worthy, that it is an unwelcome task to point out how it mistakes the requirements of the situation, and fails to cover the necessity of the case. But that has already been done in two instances in previous issues of this paper.

The advocacy of the bill by the honorable senator, as just given, shows how his noblest impulses are aroused to defend the helpless from the persecution of those who intrench themselves behind an unjust law. The sympathy for those who are suffering wrong, and the desire to defend them now and protect them from further injustice, is so unreservedly evident in this letter to the *Banner* that to cavil at the means proposed to reach the desired and desirable end seems, at first thought, especially ungracious. But this is a contention for principle, not between individuals, or sects or denominations. The question should be stripped of all extrinsic interests and influences, and considered solely as a principle. It will then be seen that there can be no proper exigency calling for legislation "to protect certain classes of Christians in their religious rights." The legislature and its enactments should protect all men in their natural rights irrespective of whether they are religious or non-religious. In the nature of things it is impossible for the State to make any inquiry as to the religion or lack of religion of the citizen without inevitably espousing an intolerance. If the State takes upon itself to foster religion and give to it legislative and judicial cognizance it must discriminate in favor of a particular form of religion, and must discriminate against the citizen who professes no religion, or some form different from that which the State recognizes.

The senator says:—

Under these circumstances I can not see upon what ground any liberty-loving Christian person can object to an act that only carries out the intents and purposes of the constitution in placing all sects or classes of Christian people on an equal footing as regards their religious convictions of right.

In this there are, unfortunately, three fatal errors. First, any Christian person who loves liberty will desire liberty for all men, and not for Christians alone; second, it is not the intent and purpose of the constitutional bill of rights to simply place all sects and classes of Christians on an equal footing, but to place all citizens on an equal civil basis without reference to their religious convictions; third, this does not place all sects and classes on an equal religious footing, for it does not require that the observers of Sunday shall so carry on their occupations on days when others worship as not to interfere with the "peace and quiet" of others upon the days on which they worship. And still it might be said that indirectly there is a fourth consideration in which this exemp-

tion is inadmissible from the point of view of equal justice to all. That is this, the benefit of this exemption act can not be had except as a plea upon which to escape punishment after arrest. What would be said of the propriety of a law which made it possible for every first-day observer to be arrested and brought before the court for working on the seventh day and only escape fine and imprisonment by pleading that he observed the first day of the week. If the act is a proper civil measure it will bear equally upon all parties. None can be constructed upon the subject which will bear equally and justly upon all. It is not a subject for legislation. It is not a question over which legislatures or courts have any jurisdiction. The only correct course is the repeal of this law to which this exemption is sought to be attached.

W. H. M.

A Tennessee Letter and a Reply.

THE Chicago *Mail*, for Feb. 7, 1893, publishes an anonymous letter touching Sunday laws, which is a fair representative of a large class of literature which goes forth to aid Sunday observance, but which is steadily injuring it by an unavoidable reaction. It is too late in the world's history to talk about Sunday as the Sabbath of the Bible. Men who have investigated the case know that it is not. Here is the letter:—

A TENNESSEE YAWP.

The following anonymous letter was received yesterday with the Tennessee postmark on the envelope:—

The reasons assigned for opening the Columbian Fair on the Lord's day are:—

1. For the benefit of the workingman.
2. In the interests of education.
3. To prevent the patronage of saloons.

But the real reasons are:—

1. It will make business for the railways.
2. It will make business for the saloons.
3. It will increase the sale of Sunday newspapers.
4. Tickets of admission can be sold and money made on all days of the week.

This is what the Lord has to say about it. It is old, but still valid, and has the sound of One who speaks with authority: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

ONE WHO LOVES THE AMERICAN SABBATH.

Our esteemed correspondent hails from Tennessee, where, we understand, they put men who observe the Sabbath on the Sabbath day, in jail for plowing on Sunday. When "one who loves the American Sabbath" will point out that portion of the Scripture which authorizes the observance of the first day of the week as a Sabbath, and will give a reason, any reason, for calling it "American," instead of Swiss or Huguenot or Puritan or Scotch, we will be glad to shake hands with him on a common basis of enlightenment.

Then if he will explain the immorality that lies concealed in the carrying of passengers for pay by the railroads, or in the purchase of a Sunday newspaper, or how business will be increased for the saloons when the people are in Jackson Park, where there are no grog-shops, instead of loafing about the town where there are thousands; or where the evil is behind charging for tickets of admission, we will believe that this man who sends anonymous communications is possessed of sense instead of lacking in knowledge of the traditions of these United States, which have never known intolerance in matters of religion without scotching it.

The heading chosen by the *Mail* as quoted above is not elegant, but it is expressive. "Yawp," as a synonym for "yelp," indicates a "boast," or a "cry of fear." Anonymous writers for newspapers usually combine both these elements. They are likely to be braggart cowards, posing as brave reformers. We quote the above to show how reactionary and destructive are the false claims which the advocates of Sunday make in its behalf. Any man who quotes the fourth commandment as authority for Sunday or talks about "Nehemiah's Sunday law," poses under false colors. The friends of Sunday show either ignorance or wilful misrepresentation; with most of them, we think, it is ignorance. They have accepted traditional notions as biblical truths, and so continue to "wrest the Scriptures," and handle the word of God deceitfully. This is an affront to truth and ultimate suicide for the cause of Sunday.—*Sabbath Recorder*.

A Covert Threat.

As the time approaches for the opening of the World's Fair those who have advocated the enforced closing of the gates on Sunday with so much success, have begun to speak with still greater intensity than before, in the fear that, after all, their victory may be a barren one, and the Fair remain open seven days in the week, despite the congressional legislation which has been had. In the "Pearl of Days" column of the *Mail and Express* this is said:—

If the directors of the Chicago Exposition wish to make the Fair a success, the sooner this agitation ends the better for all concerned. We wish it distinctly understood, however, that the Union [American Sabbath Union] is watching every adverse movement on the part of those who would annul the Sunday closing condition enacted by the last Congress. The managers of this society propose to resist such efforts by all lawful means. If it should be the case that by any secret evasions of law the gates should be opened, the American Sabbath Union will, without doubt, be called upon to lead in a national protest, the moral effect of which must work serious disaster to the Exposition itself. We trust that there will be no occasion for this, for there has been no truer friend to the Columbian Exposition, from the beginning than this same society.

This is a covert threat. It is as much as to say, "Open the gates on Sunday and the American Sabbath Union will see to it that the Fair is a failure." The eventual outcome of the matter is even yet, in doubt. Appeal to the courts may still give opportunity for the opening of the gates on the Sundays of the Fair while the question of the right of Congress to affix any such condition is under litigation. It really makes no appreciable difference now whether the Fair is open or closed on Sunday. The principle of the right of interference by the central Government, in religious matters has been assumed and acted upon by Congress. The decree is now a precedent in legislation which can never be blotted out. The actual obedience of the World's Fair to that is but a matter of comparatively small moment. Disobedience to the decree would not rehabilitate the Government. There is now positively no remedy. Liberty has been stabbed at the foot of her own statue, and whole oceans can not wash away the blood-guiltiness from those who have done the deed. It might be of interest that the Fair should remain open on Sundays as a matter of curiosity just to see what these threats of the American Sabbath Union are worth, how many

would stay away, what measures they would take to injure the Fair, and how far they would succeed; but the enforcement or non-enforcement of an individual circumstance is really of very little importance when the principle of civil justice and religious equality has been subverted, and the United States committed in fact to a course which can result in nothing but religious tyranny. W. H. M.

A Lawyer Gives His Impressions of the Tennessee Adventists.

[Mr James T. Ringgold, of the Baltimore Bar, who recently visited Paris, Tenn., for the purpose of defending the persecuted Adventists, was interviewed a few days since by a reporter of the *Baltimore Sun*, to whom he expressed himself as follows:—]

THESE Seventh-day Adventists, by the way, are the most remarkable people I have ever encountered. . . . Their communion embraces about 35,000 members, and they have a fine college at Battle Creek, Mich., and another at Lincoln, Neb. They occupy a unique position in regard to Sunday work. Other Sabbatharians, as the Hebrews, object to compulsory idleness on the first day of the week, as a requirement of civil law, because of its inconvenience to them when coupled with their observance of Saturday under the rules of their religion. But the Seventh-day Adventist believes that the application of the fourth commandment to Sunday is antichristian, and that, to show even an external conformity to this practice, is more than an inconvenience—that it is a sin, that it is the manifestation of the "mark of the beast" in the forehead or the hand, which is mentioned in Revelation. Right or wrong, you can see that this belief makes the civil requirement of Sunday idleness a peculiar hardship on these people. In fact, they do not believe in physical idleness at all, as the real purpose of the Sabbath. They say that the Deity's "rest," which is the only reason given why other than Hebrews should keep Saturday "holy," was not a physical rest, . . . that we are to "remember the Sabbath day" all the week, in order that we may not so physically exhaust ourselves, that when it comes we shall be unable to give our best energies of mind and body to keeping the day "holy," by the service of Deity and the doing of good works; and that to spend it in secular labor is no more a desecration of the holy day than it is to utilize it as a mere physical holiday for bodily relief and recuperation.

All this strikes me as very logical, and you perceive that it completely destroys what is known as the "holiday theory" of our Sunday laws. Of course the idea of a compulsory holiday is preposterous enough in itself to be "laughed out of court" when it once gets to be fairly argued before the American people. Nevertheless, there are those, as Mr. Liedewaurr, in his work on "Limitations of the Police Power," observes, who would have us believe that the fourth commandment itself was a purely secular regulation, based on the discovery by Moses of some mysterious connection between human health and longevity on one side and idleness for one day in seven on the other. The Seventh-day Adventists, however, say, and say rightly, as I think, that the words "to keep it holy" plainly show that the Hebrew Sabbath was a religious institution altogether, and if "kept at all, as such, it must not be kept as a day of

physical idleness, but rather as a day of earnest and zealous exertion, only of a different sort from that in which other days are spent. The Seventh-day Adventists also say, and say rightly, as I think, that our civil Sunday is, like Moses' Sabbath, a religious institution altogether, and that it involves the union of Church and State, just as did the Hebrew day. To this instance of the union they are no more opposed in principle because of its oppressive operation upon them than they are to all other instances which do not directly affect them at all, as State appropriations to sectarian schools, etc.

What makes them so wonderful to me is that theirs is the only religious organization I ever heard of which understands and consistently supports the idea of religious equality, utterly irrespective of the effects of inequality on its own interests. They would have no Sunday law, but they refused a recent invitation from the Tennessee legislature to submit an amendment to the Sunday law of that State, exempting them from its operation—saying that to support the amendment was to admit the principle of such laws. They told Congress that if the World's Fair was to be opened at all on Sunday they demanded that it be opened just as on other days, and that the matter had no interest for them, if the day was to be "recognized" by stopping the machinery, or in any other way whatever.

All this seems to me so charmingly consistent and thorough that I can hardly admire it enough. These men have in fact given the lie to the wisdom of the ages, which has always assumed that toleration could only exist with indifference. In fact they have elevated toleration from the position of a mere passive virtue of self-restraint into the firm rank of active Christian qualities. With them it is the doctrine that no true religious life can co-exist without the absolute and total separation of the Church from the State, and that not to strenuously advocate the rooting out of all traces of a union between the two is to be false to the command "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's"

Thus, when I was endeavoring to reach an agreed statement of facts in one of their recent cases for purposes of appeal they actually refused to permit an allusion to the fact that they were Seventh-day Adventists, saying they would accept no ruling based in anywise on the fact, even if it were relevant, because their only defense was of their rights as American citizens. I say that this attitude of mind in zealous religionists is altogether new to me, and it is as astonishing as it is new. Let me add that I heard but one testimony respecting the character of these men. Everyone agrees that the adoption of their creed has been followed uniformly by a distinct improvement in the manners and ways of the least educated and advanced among those who join them. One party volunteered the expression of his wish that everybody who owed him money would become a Seventh-day Adventist, "so he could collect his honest dues without a suit."

The cases against them for working on Sunday seem to be instigated by a few, no doubt perfectly sincere fanatics, who, by the way, object strongly to appearing as witnesses in court against them. I would like to add that presiding Judge Swiggart was a model of judicial courtesy and

acumen, and Attorney General Lewis, who represented the State, has my hearty thanks for his gentlemanly and considerate conduct in the prosecution. All the cases tried were won by the defense, but the victory was a barren one in some respects, as we have not yet secured what we desire in Tennessee, as well as elsewhere—a case in which we can get from the tribunal of last resort a definite ruling in what are believed to be insuperable objections to compulsory idleness and gloom on Sunday, by law established.

The Protestant Church in Russia.

It is manifestly the determination of the Russian authorities to crush all religious dissent throughout the length and the breadth of the vast empire. The ideal of Czar Nicholas, "One empire, one tongue, one church," has been revived in an acuteness never before exhibited. Especially are the Protestant churches in the Baltic Provinces the sufferers. As the highest intellectual and spiritual force in the entire empire, and consequently the most stubborn opponent of the Russification process, Protestantism has aroused the special ire of those high in State and Church, and a veritable crusade against her existence is being relentlessly carried on. More than one-tenth of her ministry have been deposed and banished; old rights and privileges have been withdrawn; her schools are being destroyed, and even the great Dorpat University is being slowly strangled. Scarcely a week passes in which some measure of suppression is not promulgated. There is method in the madness, and the state of affairs is even worse than it was when the Basel Convention of the Evangelical Alliance sent a delegation to the Czar to present a petition for his Protestant subjects. These facts make a brief survey of the Protestant churches in Russia a matter of special interest.

There are three groups of Protestant churches in Russia, entirely distinct in origin and history. These groups are the Protestants in St. Petersburg, in the Baltic Provinces, and in the Interior Provinces. The first and last groups are the descendants of immigrants, chiefly Germans and Lutherans, invited to settle in Russia by Peter the Great, and Catherine I., and promised full religious liberty. The Baltic group consists chiefly of Esthonians and Livonians, although the leading classes, the aristocracy, business and professional men, are nearly all Germans. There are no Russian Protestants.

PROTESTANTS IN ST. PETERSBURG.

The St. Petersburg Protestants came from all parts of western Europe, and at first, in the days of Peter the Great, constituted a single congregation. As their numbers grew, they divided into separate congregations, according to language and nationality. At present there are more than ninety thousand Protestant Christians in the Russian metropolis, of whom the great bulk are Lutheran. They are organized into twenty-one congregations, and five missions, in the city itself. Of these congregations fifteen are Lutheran, and six are Reformed. They possess eighteen churches, the disparity between churches and congregations finding its explanation in the fact that in a number of cases two congregations, differing in language, make use of the same house of worship. The Protestant clergy in the

Russian metropolis number thirty-two. Each congregation there averages 4,286 souls; there is one church for every 5,000 souls; and one pastor for every 2,813. The increase in the number of churches and of the clergy in the last thirty years has been noteworthy, and is in advance of the growth of the Protestant population. During these three decades the number of pastors has increased twenty per cent.; six new churches have been erected; the seating capacity of the churches has increased thirty-four per cent. There are, in addition, ten mission stations in the suburbs, served by the same number of pastors. Every Sunday, Protestant services are held in St. Petersburg in nine languages, — namely, German, French, English, Dutch, Russian, Finnish, Swedish, Esthonian, and Livonian. These congregations are virtually independent, and enjoy a greater degree of self-government than they do in some of the States of western Europe. In this regard they can be compared with the Congregational and Lutheran Churches in England and America. All the St. Petersburg congregations are personal and not parochial. Thus, the place of a man's residence does not decide to which congregation he shall belong. Directly or indirectly, the congregation select their own pastors and church officials, and these again are answerable chiefly to the congregations. Some of the congregations are possessed of so much property that the income from this source almost entirely covers their expenditures. In other cases the members contribute according to their ability. No aid is received from the State. All are liberal givers. Educational work is carried on by them on a grand scale, and they have also thoroughly organized their charitable work. In the esteem of the public the Protestants of St. Petersburg stand high. Some of the Protestant pastors are very influential in high places, and among the thinking portion of the Established Church, the spiritual character of Protestantism is keenly appreciated as compared with the petrified formalism of the Orthodox Church and the immoral lives of many of the priests.

GERMAN LUTHERANS.

The three Baltic Provinces of Kourland, Livonia, and Esthonia have, since 1523, constituted a solid phalanx of Lutheran Protestantism. Of the two million inhabitants only two hundred thousand are Germans; but these constitute the wealthy, the educated and leading classes. The clergy, almost to a man, have received their education in Germany, and the pastors remain in touch and tone with the development of religious and theological thought in the Fatherland. The traditional rights of the Protestant churches, sworn to be preserved by all the rulers that have managed their destinies, have been broken only by Nicholas I. and Alexander III. Under some of the Russian Czars these Protestants enjoyed greater religious liberty than they did under the Kings of Sweden. Especially were Catherine II. and Alexander II. favorable to them. One great difficulty is that the bulk of the congregations and members do not belong to the same nationality with their pastors and the nobility. Movements, however, inaugurated repeatedly to make a serious break between pastor and people, have failed. Serfdom was abolished there nearly two generations before this was done in the rest of the em-

pire. This was accomplished in 1846, and twenty years later peasants were permitted to buy property. The material and intellectual prosperity of these provinces is greater than that of any other districts in the empire. The University of Dorpat ranks with any in Germany. The ecclesiastical government of the provinces is in the hands of six consistories, under the general control of the Higher Consistory in St. Petersburg. The number of congregations is 316, with 342 pastors. The average number of souls to a congregation is 7,179. The Baltic Protestants are very pronounced in their evangelical faith, and the present persecution will not crush them.

PROTESTANTS IN THE INTERIOR.

The Protestants in the Interior Provinces, descendants of colonists, are chiefly settled in two districts, one along the Volga, the other in Southeastern Russia, and north of the Black Sea. There are, however, many Protestants scattered in other provinces, also in the Caucasus and in Siberia. On the Volga there are about 200,000 Protestants, who have converted these steppes into a paradise. In the southeastern districts there are some 150,000 Protestants, in 34 cities and 250 larger and smaller villages. They constitute 34 parishes. In all the Interior Provinces there are about 1,000,000 adherents of the Protestant faith. The great bulk of them are Lutherans, the Reformed constituting from 7 to 8 per cent. only. The majority of the parishes are exceedingly polyglot, particularly in the Crimea and in Siberia. As a rule they are sincere and earnest Christians, eager to hear the Word, and distinguished from their Orthodox neighbors by a thorough evangelical life.—*Prof. Geo. H. Schodde, in N. Y. Independent.*

A Zeal Not According to Knowledge.

MEN are often led to do that which seems to them right, but in the sight of God is wrong, and contrary to the Golden Rule. Especially is this the case with those who are zealous for a certain religious dogma. We learn that Paul was very zealous for the law of Moses, and when the Christian Church came into existence, he did all in his power to persecute those who composed it. The church at Jerusalem was scattered far and wide through his persecution. In this he thought he was doing God service. But was he? "Whatsoever ye would that men should do to you, do ye even so to them." Paul treated others far different from what he would wish to be treated himself. But his zeal blinded him in this respect; he could not see the wrong he was doing others. He evidently believed in doing evil that good might come. Did good come out of it? No, but there came a time when he was stopped in his mad career, by the hand of Him who is always so ready to convince men of their error, especially those who know that they are going contrary to the Word of God.

As Paul was going on a journey to persecute some of those who believed and acted contrary to his religious views, he was stopped by a voice which said to him: "Saul, Saul, why persecutest thou me?" Paul then realized the wrong he had been doing both to God and to his fellow-men. It was God who had spoken to him, and convinced him that he was doing wrong; that he was interfering with that right

which He had given to all men—the right to worship him according to the dictates of conscience.

But this persecution was not the worst thing that was to come to the Church. Some time after, she ceased to follow God and the Golden Rule, and so, of course, lost that power which He alone could give her—the power of the gospel of Christ. She mingled with the heathen around her, and finding that she had lost that power which gave her life and strength, she joined herself to the State, and sought aid from the civil power. The only aid that could be had from that power was the same as it gives to-day—religious laws to compel men to worship as the Church dictates.

What was the result of these religious laws? Persecution for conscience' sake. They who would not do as those wicked laws said, were punished, or rather persecuted, and so that free moral right to worship God as conscience dictated was taken away. The Church fell farther and farther away from Him who had established her, until her garments were dyed with the blood of those who would not follow her wicked ways. Religious laws can never convince men of sin. There is no power in them to keep from sin. The gospel of Christ—"Christ and him crucified"—is the only thing that can give men the power to overcome sin.

But those who are asking for religious laws can not see this. Their zeal blinds them so that they can see no other power than the State. They find that it is useless to call upon God for power, for he does not hear them so long as they are going contrary to what he has taught. We have many instances in God's Word showing that it is wrong for the Church to join hands with the State; and also instances showing that it is wrong to obey a law interfering with the rights of conscience. What is the Church doing to-day? Or I might ask, What has she done? Has she not joined hands with the State in this country? She has, and is seeking laws to compel men to observe a religious dogma—laws compelling men to keep Sunday as the Sabbath, which is contrary to the command of God.

The fourth commandment says, "the seventh day is the Sabbath;" the State says, "the first day of the week is the Sabbath." This will bring persecution, for there will be those who will not obey this command of the State. Why? Because it is in direct opposition to the command of God. It is also in direct opposition to the Golden Rule and the spirit of Christ. Those who are asking for these laws would not like to be compelled by civil law to keep Saturday as the Sabbath. They would be the first to rebel against such a law, but when seventh-day observers rebel against Sunday laws they are astounded. There is no more justice in a Sunday law than there would be in a Saturday law. Sunday laws are evil, therefore they can make men no better.

Many to-day who are clamoring for religious laws are not like Paul. When he was convinced of his error he turned to the Lord. But the religious zealots of to-day, when convinced still cry, "More laws! More laws!" But why more laws? Because they find, as did those in the fourth century, that they have lost the power of God, because they are not teaching the gospel of Christ. They must have power, and so they appeal to the State.

Would *Christians* seek religious laws to convince men of sin? No, they would use the means which Christ has given them—his gospel. He did not persecute; if they would be Christlike, they will not. They who are Christlike will be persecuted, they who are unlike Christ will persecute, for our Saviour said: "If they have persecuted me, they will also persecute you."

It is only when professed followers of Christ have become selfish and fallen from Him that they ask for religious laws, and so persecute those they see are still loyal to God and to his law.

ALFRED MALLET.

An Episcopal Bishop Speaks.

BISHOP NICHOLSON, of Milwaukee, has taken the ground that no governmental authority should close the World's Fair on Sunday, in which he is in substantial agreement with Bishop Potter, of New York, and like him, has been criticised for his position. The *Chicago Tribune* contains a paragraph in regard to the matter, as follows:—

Bishop Nicholson, the head of the Episcopal Diocese of Milwaukee, in a published card in defense of his position in favoring the Sunday opening of the World's Fair, scores clergymen who, he says, in their impetuosity in seeking to close the Exposition forget that for weeks every summer the doors of their churches are closed on Sunday. Bishop Nicholson takes issue on the subject in reply to a prominent clergyman of a different denomination, who asks why the church in the Milwaukee Episcopal Diocese did not come out and take a strong stand with other churches in opposing the opening of the Fair on the Sabbath. The bishop gives several reasons in reply to the query, among which is that the Sabbath alluded to, according to the Bible, is Saturday, and he never knew that there was any question as to the closing of the Fair on Saturday. Then he says that the matter is entirely one of individual opinion so far as the Christian world is concerned. Bishop Nicholson's individual opinion is similar to that held by most of the bishops of the Episcopal Church, that, as he puts it, "looking to the greater good done the greater number, considering the larger moral safety and the opportunities of intellectual improvement to the indiscriminate hordes who shall gather about Chicago, by all means open those Exposition gates and let the people under certain prudential restrictions have the free use of its marvelous displays on that day of recreation, meditation and rest."

It is to be noticed that the bishop does not hesitate to puncture the popular misconception that Sunday is the Sabbath. In this it is experimentally shown how one error leads to another. Those who have espoused the cause of Sunday with a determination to uphold it as God's Sabbath, find their efforts unsupported by God, and are compelled to resort to civil law to enforce the observance of the "American Sabbath." The American Sabbath could not be God's Sabbath, and upon investigation it is found that it is not. They come on different days of the week. The bishop is right on that point. He should be just as clear on the whole subject and express himself without compromise upon the correct principle throughout the whole matter. In reality no question of policy or profit, to any one, properly enters into the matter at all. The right to open or close on Sunday should rest with the management just as does the right to open or close on any other day of the week. The right to attend or not to attend on Sunday, if open, rests with the individual just as on any other day of the week. Why should bishops restrict themselves to a half truth? Why not speak the whole truth and shame the clergy?

W. H. M.

Sunday and the World's Fair.

SUNDAY openers are pulling along three lines just now, hoping that some one of their schemes will secure the desired result of opening the Fair seven days in the week.

(1.) It is proposed to bring suit against the Government for interfering with State rights. In this some steps have already been taken.

(2.) It is said that Congress broke faith with the Fair Directory in taking over \$500,000 of the two and one-half millions for other purposes than was first stipulated, and consequently the managers of the Fair are released from their part of the contract to close the Fair on Sunday. The Board of Control at a meeting last week, passed a resolution to place the matter before the directors, and ask them to take definite action thereon.

(3.) A bill has been introduced into the Illinois legislature, the object of which is to secure an opening during seven days in a week. The bill was offered by Mr. Mitchell, of Cook County, and provides that:—

All corporations or companies incorporated under or by virtue of any general or special law of this State and which exhibit the products of agriculture, works of art or industry, or the products of nature, in cities of more than fifty thousand inhabitants, for a period of more than two months, and whose main buildings are located on public property, shall display such exhibits as have been entrusted to their care for the purpose of exhibition for seven days each week; provided, however, that no such company or corporation shall be compelled to keep any machinery in motion on Sunday; nor shall any exhibitor under the supervision of any such incorporated association or company be compelled to attend to his or her or their exhibits, or cater and attend to the visiting public on Sunday. Any violation of the act shall be punished by a fine of from ten to fifty dollars.

It is held that since the World's Fair is a State corporation and since the United States Congress has nothing to do with such corporations this bill, if passed, will compel the Fair directors to hold the Fair open seven days in a week. Whether any or none of these schemes will effect anything remains to be seen.—*College View Enterprise*.

Seventh-day Baptist Views and Resolutions.

[The *Christian Advocate* publishes this paragraph as a statement of the positions taken by the Seventh-day Baptists on the subject of the Sabbath and legislation for the enforcement of religion.]

THE Seventh-day Baptist Church reported at its General Conference a net gain during 1892 of one hundred and three members. It has foreign missions in Shanghai, China, with thirty church members, seventy-one pupils in the schools, and an average Sabbath school attendance of fifty pupils; and a mission at Haarlem, Holland. While in harmony on most points with the orthodox churches, this church occupies a peculiar position on the Sabbath question. Besides holding to the seventh day as the divinely appointed and only Sabbath, it opposes all recognition of Sunday as a Sabbath of civil institution and all civil legislation respecting Sunday observance, and has contended against legislation to enforce Sunday closing of the Chicago Exposition. The denominational tract society adopted a petition to Congress on this subject, asking it "not thus to enter upon the work of legislation concerning religious questions;" expressing the belief

that such a law would be contrary to the principles of religious freedom and the entire separation of Church and State; and urging its prayer "in the name of religious liberty and the non-interference of Congress, directly or indirectly, in religious affairs." The General Conference adopted resolutions declaring the work of "Sabbath reform" to be the distinctive work of the denomination, deprecating the prevalence of loose views and practices on the subject, and recommending as the only remedy for the growing evil of "apostasy from the Sabbath" the cultivation in children of a sensitive conscience, both by precept and example, to exercise a careful discrimination between the right and the wrong, not only in Sabbath observance, but also in all matters of thought and action. A committee has been appointed to present addresses on this seventh-day doctrine of the Sabbath to the general courts of other denominations.

Rome Rule for America.

Now that the Protestant clergy have usurped governmental power and control, and are ready to join hands with Rome in order to enforce their religious dogmas, the people of America should ponder well the following words of the historian, Froude:—

Every true Catholic is bound to think and act as his priest tells him, and a Republic of true Catholics becomes a theocracy administered by the clergy. It is only as long as they are a small minority that they can be loyal subjects under such a Constitution as the American. As their numbers grow, they will assert their principles more and more. Give them the power and the Constitution will be gone. A Catholic majority, under spiritual direction, will forbid liberty of worship, and will try to forbid liberty of conscience. It will control education, it will put the press under surveillance, it will punish opposition with excommunication, and excommunication will be attended with civil disabilities.

Some of these principles that Rome will assert are thus set forth by Dr. G. F. von Schulte, professor of Canonical Law at Prague:—

The Pope has the right to give countries and nations that are non-Catholic to Catholic regents who can reduce them to slavery.

The Pope can make slaves of those Christian subjects, whose prince or ruling power is interdicted by the Pope.

The Church has the right to practice the unconditional censure of books.

The Pope has the right to annul State laws, treaties, constitutions, etc., and to absolve from obedience thereto.

The Pope can release from every obligation, oath, vow, either before or after being made.

The execution of papal commands for the persecution of heretics causes remission of sins.

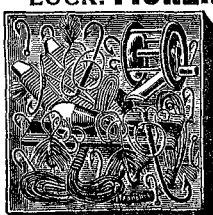
He who kills one that is excommunicated is no murderer in a legal sense.

This is what the National Reformers are ready to gladly join hands with to advance their aims. How long will it be before that scripture is fulfilled which saith that they will "Cause that as many as would not worship the image of the beast should be killed"? Rev. 13:15.

FRANCIS HOPE.

Belfast, Ireland.

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NEW YORK, APRIL 6, 1893.

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W. A. COLCORD, who has just been conducting an institute for instruction upon the relations of civil government and religion in Denver, Colo., with an attendance of from two hundred to two hundred and fifty students, will, during the first weeks in April, give similar instruction at Fremont, Neb.

THE question of Sunday labor has again been brought into prominence in Toronto, Canada, by the decision of a magistrate fining a driver, employed by a liveryman, for driving through the streets on Sunday. It would seem that in Toronto, all who do not own their carriages must walk on Sunday.

COL. ELLIOTT F. SHEPARD, President, of the American Sabbath Union, and editor of the *Mail and Express*, died at his home, in this city, on the afternoon of Friday, March 24. His death was entirely unexpected, resulting from the administration of ether preparatory to performing the operation of lithotomy.

OUR friends are requested not to send us newspaper clippings without giving full information concerning them—name and date of the paper, and whether editorial or contributed matter. Clippings without this information are of no value to us. As a general rule a *marked* paper is preferred to a clipping.

THE *Florida Recorder* published at Orlando, Fla., contains, in its issue of March 21, an account of the assault upon Eld. L. H. Crisler, the Seventh-day Adventist minister, at Grand Island, in that State, on March 18. It seems that the attack was made upon Mr. Crisler in the village post-office in the presence of six or eight men. The man who attacked him was under the influence of liquor at the time but showed by his language that he was acting under the instigation of others. It was a case of aggravated assault. Mr. Crisler's assailant first ordered him, with many oaths and curses and threats of the use of the shotgun, to leave the place; then when Mr. Crisler turned away to get his mail at the post-office window he was felled by a blow on the head with a hammer and kicked while down.

In response to his appeal for help one of those present disarmed his assailant. With the blood spurting from the wound made in his head by the blow from the

hammer Mr. Crisler started away but was followed and knocked down by a second blow, his assailant was then drawn away by the crowd that had watched the attack.

The injury done to Mr. Crisler, though serious, does not prove to be dangerous; this his many friends throughout the country, to whom his personal qualities have endeared him, will be pleased to learn. The following personal paragraph is from the account of the affair in the *Florida Recorder*:—

Mr. Crisler is an elder of the Christian denomination which teaches that Saturday is the Sabbath. He is a very bright, intelligent man, full of enthusiasm for his work and an earnest convincing speaker. He is well known in this city where he has made his head-quarters for several years with his wife and family, most estimable people.

The attack was the outcome of this White Cap notice previously given Mr. Crisler:

We the organized White Caps, of Grand Island, hereby notify the Rev. Mr. Crisler to leave this place by next Monday morning or stand the consequences which shall surely follow. Take heed lest ye be caught!

From the persecution in Tennessee under cover of the law to this White Cap outrage in Florida is but one step. Is this to be the development of the Christianity of this Christian Nation?

A RECENT cable despatch to the *World* gives the interesting bit of information that "New-fashioned Sunday people, with ideas of their own on short sermons, have to thank the young German Emperor for siding with them. He has taken a strong personal interest in the management of Church affairs, and by an imperial announcement has decided how long sermons should last. Of late ministers have been preaching only about fifteen minutes, but the Emperor declared that even this was too long, and ordered that at the inauguration of Nazareth Church, which was made a solemn ceremonial event, the sermon should not last more than six minutes. So hereafter six-minute sermons will be the rule."

Is there not in this a valuable hint for the United States? Now that Congress has entered upon a career of religious legislation, and interested itself in religious matters to the extent of championing the Sunday cause, might it not with equal propriety prescribe the length of sermons in this country? Certainly it would not be difficult to find a "civil" basis for something of this kind, or at least to discover somewhere in the colonial charters *precedent* for it. Surely the length of sermons might be limited as a sanitary measure or police regulation. Sitting too long in church might possibly be shown to cause spinal disease, while sleeping in public as one is apt to do under a long sermon is indelicate, and so subversive of good morals. Clearly the German Emperor has done only his duty to his people, and Congress ought not to long hesitate to follow his example. Now

that the United States has undertaken to ape the Church and State countries of the Old World in the regulation of religious matters let there be no hanging back or shirking,—Congress should do its duty fearlessly, and let no preacher guilty of long sermons escape.

THE sanctity of that New Jersey camp-meeting village by the sea, Ocean Grove, is gradually encroaching on its worldly watering place neighbor, Asbury Park. The Common Council of Asbury Park, in consideration of the claim that the selling of Sunday newspapers in Asbury Park disturbs the Ocean Grove camp-meeting, some fifteen hundred or two thousand feet away, has decreed that no newspapers shall be sold on Sunday within one block of the bridges connecting the worldly village from its sanctified neighbor. Ocean Grove will yet have to put a Sunday embargo upon all within its limits, shut its gates and raise its drawbridges, to protect its denizens from the contamination of Sunday desecration.

THE *Oregonian* says: "It is useless to continue, as many clergymen do, the protest against the opening of the World's Fair on Sunday, for the great body of the people want it open on Sunday, and it will be opened on that day." We have no objection, but see no grounds for the opinion. The probabilities are strongly the other way. Too many of those who wanted the Fair open on Sunday, or who, at least, did not want it closed by act of Congress, pooh-poohed the idea that Congress could be induced to legislate concerning a religious institution; and not until it was too late did they awake to the real issue. A year ago their protests might have been heard and heeded, but now the case is different; the law is upon the statute books and Congress is not in session, and so could not repeal it if it would.

WE have received some inquiry relative to how to obtain a report of the hearing by the House Committee on the Columbian Exposition, held in Washington January 10-13. Our answer is, send fifteen cents to this office for "The Captivity of the Republic," No. 6 of the "Religious Liberty Library." This publication contains 110 pages and gives not only a complete account of the hearing but much more that is of interest relative to Sunday legislation by Congress and that which led up to it. It contains much matter not published in any other form.

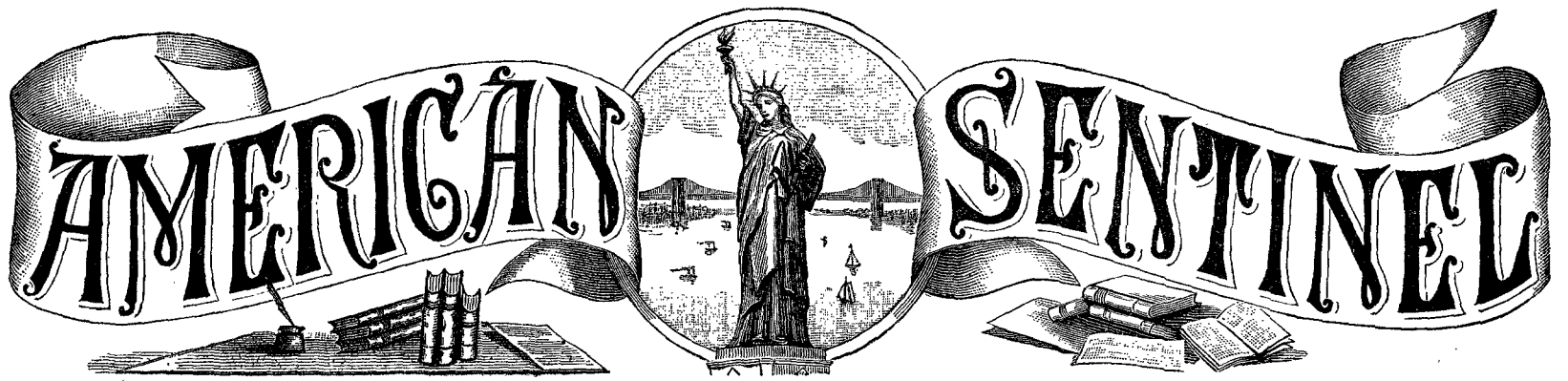
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EDITOR, - - - ALONZO T. JONES.

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WILLIAM H. MCKEE.

THE chairman of the General Committee on Religious Congresses of the World's first Parliament of Religions has given for publication a general programme of the sessions of the parliament, which continue from Monday, September 11 to Wednesday, September 27. The influence which this assemblage of religionists will have on the formation and advancement of a generally accepted religious formality throughout the world, will make the convening of this parliament one of the marked events in the world's history.

THE first day is to be set apart for addresses of welcome and fraternal fellowship. The subject for the second day is "God," in history, in the theistic teachings of the various historic faiths, in modern science and modern theistic thought,—with a presentation of the doctrines and history of the Catholic Church.

The third day the subject is to be "Man,"—his nature, dignity, imperfection, place in the universe, nature of life, spirituality, immortality and perfectibility;—various views of future life, human brotherhood, relations and duties to God. In the morning, afternoon, and evening, respectively, the Christian Church (Church of the Disciples), the New Jerusalem Church, and the Jewish Church, are to present their doctrines and history.

THE Hebrews have accepted an opportunity to be heard in the Congress with satisfaction and have organized their committees of preparation already. In the report of a meeting of prominent Hebrews, from all over the United States, called at Chicago to arrange and perfect plans, it is said:—

An appeal will be sent out stating that since the existence of their religion, no such opportunity has ever been extended to the Hebrew to set himself right before the world, and that the time is

opportune to correct many grievous misconceptions regarding Judaism. A committee was appointed to name the speakers and the subjects for discussion.

These subjects have not yet been published. It would be a dramatic incident, indeed, if some Rabbi, full of the beauties, glories, and terrors, of Sinaitic lore would give an exposition of the fourth commandment.

THE subject for the fourth day is "Religion Essentially Characteristic of Humanity," as shown by, and in the essential expression of the relations between God and man,—the supreme end and office of religion,—religion and religious worship represented by various faiths,—religion as distinguished from moral life,—spiritual forces in human progress, and certainties in religion. The United Brethren Church presents its history and doctrine in the morning and the Reformed Episcopal in the afternoon.

The fifth day is to be occupied with the consideration of "Systems of Religion,"—importance of the serious study of all systems of religion,—rules and conditions of such a study,—history and present state of the study,—dead religions and what they have bequeathed,—to what degree has each religion justified the God of all the earth in the historic evolutions of the race,—the vital, practical, deficiencies of each religion; these deficiencies to be set forth in each case by some representative of the religion discussed. In the morning of this day the doctrines of the Universalist Church are to be set forth and in the evening the Jewish Church has the time again.

THE study for the sixth day is "Sacred Books of the World,"—the sacred books as literature,—religion interpreted by the poets,—what the Jewish, Christian, and other sacred literatures have wrought for mankind,—the penitential psalms of all races a revelation of common needs. The Unitarian Church in the morning and afternoon, and once more the Jewish Church in the evening.

The seventh day of the session, Sunday, September 17, the subject is "Religion and the Family,"—the marriage bond,—education of children—the religious home,—need of a religious rest-day. In

the afternoon and evening the Presbyterian Church presents its doctrines.

From this it will be seen that the exhibit of religions is not to be closed on any day of the week, but continues without rest or cessation throughout the seventeen days. To be independent of the Sunday closing of the Fair, the meetings are all to be held in the new Art Palace on the lake front.

THE subject for the eighth day is "The Religious Leaders of Mankind," the incarnation idea,—incarnations claimed by different religions, their history and worth,—the sympathy of religions.

The ninth day, "Religion in its Relations to the Natural Sciences and to Arts and Letters,"—can the knowledge of religion be scientific?—how philosophy and the natural sciences can give aid to the science of religion,—how the science of religion gives aid to other sciences,—religion and music. The Evangelical Association presents its doctrines in the morning, the Friends Church in the afternoon, and the Protestant Episcopal Church in the evening.

THE tenth day the subject will be "Religion in its Relation to Morals,"—essential oneness of ethical ideas among all men,—agnostic notions of conscience, duty and right,—relations of religion to the chastening and perfecting of human nature,—ethical systems and ethical types produced by various historic faiths,—different schemes for the restoration of fallen or faulty man,—general belief in the need of vicarious sacrifices. Morning, afternoon and evening the Protestant Episcopal Church continues the presentation of its doctrine and history.

"Religion and Social Problems" occupy the eleventh day with a discussion of religion and labor,—religion and wealth, religion and purity,—religion and temperance,—purity, the erring and criminal classes,—comparative benefits conferred upon woman by the different religions. The Reformed Church in the United States presents its doctrines in the morning and afternoon.

THE twelfth day is given to a consideration of "Religion and Civil Society,"—love of country,—observance of law,—

loyalty to institutions and rulers,—perils of great cities,—is present day religion adequate to meet the requirements and dangers of modern life?

The evening will be occupied with a presentation of the religious mission and needs of the African race; in the morning, the African Methodist Episcopal Church; in the afternoon, the Orthodox Friends.

The thirteenth day "Religion and the Love of Mankind," the fraternity of peoples,—duties of European and American nations toward China,—international justice and amity,—arbitration instead of war,—religious mission of English-speaking nations. Morning, afternoon, and evening, the Society of Christian Endeavor presents its history and work.

The fourteenth day of the session, Sunday, the 24th, "The Present Religious Condition of Christendom,"—what religion has wrought for America. In the afternoon the Society of Christian Endeavor again occupies the time, and in the evening, the Evangelical Church of North America.

The subject for the fifteenth day is "Religious Reunion of Christendom,"—its desirability, principles, obstacles, and encouragements.

In the morning the Evangelical Church of North America continues its presentation, and the afternoon is given to the Swedish Evangelical Mission Covenant in America.

On the sixteenth day the entire range of thought is brought to a focus in the consideration of "The Religious Union of the Whole Human Family,"—the world's religious debt to Asia, Europe and America,—and the points of contact and contrast between the different religions disclosed by the conference.

The Baptist Church occupies the day for the presentation of doctrine.

The subjects for consideration the seventeenth and last day sum up the whole matter, "Elements of Religion as recognized and set forth in the Different Historic Faiths,"—"Characteristics of the Ultimate Religion,"—what is the center of the coming religious unity of mankind?

Immediately following this will be the Missionary Congresses, the Congresses of the Evangelical Alliance and other religious organizations. Farther time is also to be given to denominations not assigned to the period of the parliament for the presentation of doctrine and history.

FROM a human and intellectual standpoint, the consecutive and cumulative plan of the subjects to be treated in this parliament are remarkably adapted to attain the end sought, that is a consensus of thought and opinion upon a common center for the establishment of a universal man-made religion. That which is expressed here is a philosophic religion. The coming religious unity of mankind, according to this, will be a philosophy, and not the gospel of the Son of God by whom alone there is eternal life, and through whom only we may keep the commandments of God and the faith of Jesus.

This is not true religion, but it is full of a lofty enthusiasm. It is the highest development of self-worship to which the human mind has yet attained. It is the flowering of the religio-philosophic thought of the ages. It is the realization of the dream of the Indian Emperor, when twenty centuries ago he called to-

gether the magi from all the then known world to his city of Patalipootra. In this age they will do well to emulate the free spirit of King Piyadasa who enjoined upon all in their discussions and lives to revere their own religion and abstain from reviling others. As a lineal delegate from this ancient Parliament of Religions, the Buddha Gaya-Maha-Bodhi Society of Calcutta sends its Secretary. If the mystic white-robed Buddhist represents faithfully the thought that has come down to him through the centuries it would be interesting indeed to hear his views upon "The Observance of Law" in reference to "The Need of a Religious Rest-day." Will this last Parliament of Religions remember and advocate the brotherhood of man, or only the sisterhood of religions?

W. H. M.

Ought to Be Left Free.

THE utter confusion of ideas that prevails in the minds of many relative to the teaching of the Scriptures concerning Sunday, is well illustrated by the following reference made by the Boston Sunday Herald, to a petition presented by the Sunday Protective League of Massachusetts to the Railroad Commission asking that the railroads of that State be restricted in the matter of Sunday trains:—

Under any construction of the Mosaic law of Sunday observance, the running of trains is an offense which should not be tolerated.

It ought to be understood by everybody that there is no such thing as any "Mosaic law of Sunday observance." Sunday is a day entirely unknown to the Scriptures by that name, and is wholly unknown to the Bible except as one of the six working days. The only law for its observance is that part of the fourth commandment which says, "Six days shalt thou labor." This includes Sunday. But this is the very way in which the Sunday Protective League of Massachusetts, and every other Sunday league in the world, is determined the day shall not be observed.

But while the Herald does not apparently have a doubt of the application of the divine law to Sunday, it does not think it necessary, nor even wise to arbitrarily forbid work upon that day. It says:—

It is eminently desirable, both upon moral and sanitary, as well as upon religious grounds, that those who are in constant active employment should be accorded a day of rest, and we imagine that corporations as well as private individuals having persons in their employ arrange, with rare exceptions, that this shall be secured. It is commonly the case that this is granted on Sunday, not only because of divine injunction, but also because of greater convenience. But a plan of allotting work as to time which would serve its purpose under the conditions as they existed some hundreds or thousands of years ago, and in sparsely settled communities, has little applicability to modern times, and to our densely populated cities.

Growing bolder, the Herald continues:—

There is an inconsistency to many of the petitions that have been advanced having for their alleged purpose the suppression of Sunday work. Thus it is urged that Sunday newspapers should be prohibited, and yet the greater part of the work upon a Sunday newspaper is performed before 12 o'clock Saturday night, and it is the Monday newspapers, against which anathema has not been declared, that calls chiefly for work during the twenty-four hours of each Sunday. As far as we remember, the only city in this country where the people have been in any way consistent on this newspaper question is in San Francisco, where years ago, though not recently, the morning newspapers appeared every morning except Monday morning, although, curiously enough, this at the time was a city where the ordinary observance of

Sunday was as little regarded as in any municipality within our national borders.

Having unearthed one inconsistency in the matter of enforced Sunday rest, our Boston contemporary continues:—

Another instance of inconsistency in these petitions is found in the fact that the defenders of a Sunday rest do not seem to have included the street car service within the scope of their condemnation. With the steam railroads there is a decided difference between the number of trains run upon week days and those run upon Sunday; in fact, on some of the roads the Sunday trains are run at embarrassingly infrequent intervals. But the street car service is substantially the same on Sundays as it is upon other days, and we dare say that on pleasant Sundays in summer the number of cars in service is greater than during the week days. To ask that these should be prohibited—and this is what consistency would require—would bring out into strong relief—we will not say the absurdity, but the impossibility of such a demand.

In view of the difficulties which surround the question of Sunday regulation, the Herald concludes that—

the rule that should be laid down by the authorities in acting upon matters of this kind is the sensible one that all productive work, or work that may be termed incidental to production, might be rightly prohibited, and we would include also the sale and purchase of merchandise when the latter operations were not essential to the immediate welfare of society—such as the sale of food. But even this line should be drawn with broad liberality, so as not to interfere with the comfort and well-being of the people. Sunday in this way would be made to serve men as a day of rest and reasonable recreation. But while such a construction would prevent the opening of workshops and wholesale and retail stores for purposes of trade, and would also put an embargo upon the general running of freight trains on Sunday, it would prohibit the carrying of passengers either by steam or street cars.

This is not bad from the standpoint of one who believes in paternalism in government; but the Herald, without seeming to see its own inconsistency, proceeds to show that even this limited regulation of railroads is not necessary. It says:—

This is in effect the limitation that the railroads already observe. They run no more trains on Sunday than the proper convenience of their patrons require, and the special trains which are run upon Sundays during the summer months—a service that the protestants before the railroad commissioners ask to be cut off as constituting "cheap and coarse excursions"—give in the main a pleasurable, healthy and reasonable change to many thousands of people who could not otherwise find the time to thus enjoy themselves. The railroad companies run a few trains on Sundays to distant points such as Chicago, New York, Portland and the like, but the other Sunday trains that they run are intended almost entirely for suburban travel, and afford opportunities for transportation which could not be cut off without serious detriment to all classes of our people, church-goers as well as others. We should say that if there was any fault to be found with the railroad companies with respect to their suburban train service on Sunday, it was that they did not run quite as many trains as the convenience of their patrons required, and that any change made should be in the direction of improving in this respect their facilities. There has been very little desire shown on their part to set Sunday rules at defiance, for most of the new trains that have been put on have been so placed at the earnest solicitation of those who were regularly to use them.

The argument is that there are now no more Sunday trains than there should be because there are no more than are required to meet the demands of the patrons of the roads. This amounts to about this, namely, that the people should be permitted to do as they please upon Sunday—in the matter of using steam and street cars. This is correct; but why in that more than in other matters? Why limit any legitimate business upon any day? The whole thing resolves itself into this: If Sunday is a sacred day, and if it is the duty of the State to see that it is sacredly regarded by the people, then no considerations of convenience ought to enter into the matter at all. But if no such obliga-

tion rests upon the State, then every man ought to be left free to spend the day as he sees fit. There is absolutely no reason why it should be, so far as the law is concerned, different from other days. The only reason that it is different is that it is by many regarded as a religious day; but that is a reason with which the State ought to have nothing to do. The people ought to be left just as free in the matter of Sunday observance as in all other religious practices.

C. P. B.

The Church and the World.

[The following reprint is from the *New Zealand Herald*, Auckland, New Zealand. This article is very interesting as showing a movement towards Church union and religious centralization, in advance of the great effort which is to be made for that end in the international religious council at the World's Fair.]

UNDER the above heading your correspondent of the 11th instant commends the organization of the Council of Churches in Victoria, and in high praise recommends a similar organization for New Zealand, and inquires "which of the Protestant churches in Auckland will be first to take the lead?" To all of which we wish to offer our solemn protest, and call the attention of your readers to a few of the dangers of such an organization, and to the fact that the first Protestant church that moves forward in this direction will be the first to step down from the exalted platform of Protestantism, "the Bible, and the Bible alone, and the entire freedom of the individual conscience to receive or reject its teaching," to the position of the papist, "the ministry and the ecclesiastical council."

In the Victorian Council each church is to be represented in proportion to its numbers, and the primary object of the council, it is stated, is "to review the various political measures as they are brought forward and judge them by a moral standard. If they decided that any proposed measure is morally right, the churches will support it; if not, they will oppose it with all their united strength." In other words, we have the spectacle of ministers of Jesus Christ, commissioned only to preach the word of God to the people, forming themselves into a political caucus, and instituting a religious boycott against any party or measure not in harmony with the mind of the council. Is this a proper use for the ministry to make of the influence given them by their call to the gospel ministry? Is an ecclesiastical union any better than a secular union? Is an ecclesiastical boycott any holier than any other boycott? For shame! Have the ministry forgotten the statement of Christ, that his "kingdom is not of this world;" and that, "ye know that they which are accounted to rule over the Gentiles exercise lordship over them, and their great ones exercise authority upon them; but so shall it not be among you"? And so it is not among the ministers of Jesus Christ when they are attending to their ministry.

Persuading men, preaching the Word faithfully, accompanied by the power of the Holy Spirit,—these are the agencies, and the only agencies for good, put into the hands of the ministry of God. But in all ages, as the ministry have neglected these, have they sought for civil power, and obtained and used it, not for holy ends, but to most unholy. Men who might once have been able to have given sound counsel upon moral questions, because of

their relations to God, become hard, exacting, tyrannical agents of Satan to enforce by civil power the dogmas of their councils, and to anathematize every honest dissenter.

These councils will not stop with boycotting political movements not to their minds, which is a sufficient evil; they will legislate upon religious matters, and demand the enforcement of religious institutions by civil power, and require that offenders be properly punished; and so the Inquisition is the legitimate child of such councils, and the men who preach that "vengeance and recompense belong to God," take it upon themselves to act for God, and become very zealous for his honor in things not delegated to them. The worst, the most cruel and wicked machine this world has ever seen, is an ecclesiastical council wielding power over the civil State. The Church and the State should be kept forever separate. Both have legitimate ends, and only attain them when separate. Both are degraded by a union. The State is ordained of God in matters civil, and is to be implicitly obeyed by all citizens,—Christian or otherwise—in all matters relating to civility, the relations of man to man. But in things moral or religious it has no dominion whatever. The statement of Christ, "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's," clearly separates them. The things of God are not to be rendered to Cæsar—the State, nor to God through Cæsar, but directly to God. The Bible abounds in clear distinctions of these two powers. Daniel and his fellows were definitely required by God to submit to the power of Babylon in all matters civil. Jer. 27. But the same God sustained by mighty miracles the refusal of these same persons to submit to religious requirements enforced by civil law. See Dan. 3 and 6.

In the words of your correspondent, slightly changed, we say: "It is difficult to foresee the enormous influence for evil that this council will exercise both on the Church and on the world."

Gibbon, the able historian of the decline and fall of the Roman Empire, has recorded for the profit of this generation the workings of ecclesiastical councils in the earlier centuries, that we would do well just now to review. G. B. STARR.

Church and State in Hungary.

THE contest between Church and State continues to rage in Hungary, and open war has been declared between the bishops and the government. Hitherto the Hungarian clergy have been fervent patriots, but their Magyarism has of late been set aside in favor of Vaticanism, and they are beginning to take their politics as well as religious commands from their ecclesiastical superiors. It is absolutely necessary that some order should be brought into the confusion of the marriage laws of Hungary, and the influences opposing reform will doubtless be overcome, notwithstanding that the clericals number among their supporters the leading magnates of the land. The Hungarian Government has a well disciplined majority in the lower house of the Reichstag, and this majority is determined that the existing trammels shall be swept aside, and that marriage shall be recognized as a civil contract, leaving every one free to follow his or her inclinations as to a religious ceremony.

The policy of reform is greatly strengthened by the expressed adherence of Louis Kossuth, the veteran Hungarian patriot, who, in receiving a deputation of his fellow countrymen a few days ago, declared that the ecclesiastical programme of the Hungarian Government was the key to Hungary's future, and that this programme ought to be supported unconditionally by all lovers of the country. These words from the venerable leader in the struggle for Hungarian independence, now in his 91st year, will be received like an inspiration by the large majority of his countrymen, and will fortify their resolution to carry to success the programme which Kossuth so cordially approves. In the end, no doubt, the clergy will accommodate themselves to the desires of the nation, and cease their futile opposition to the dictates of modern enlightenment.—*New York Press*.

Maintaining Orthodoxy.

IN an old volume of "Dialogues," published in London about a century ago, the Rev. John Macgowan sets out in the quaint style of the period the inconsistency of mingling civil and religious things. The author, who died in 1780, was minister of a London dissenting church. Of the difference between truth and orthodoxy, he writes as follows:—

I readily grant, and none can honestly deny it, that the Scripture is the standard of truth; but truth and orthodoxy are two things very different, and sometimes diametrically opposite to one another. Bible doctrine is the same in all ages and nations, but orthodoxy in one nation differs, at least, as much from orthodoxy in another nation, as the several climates do from one another. To go no farther than Britain, you see what is south of the Tweed accounted the purest religion in the world, is, upon traveling farther towards the pole, deemed corrupt, superstitious, and antichristian. So it is *vice versa*. Moreover, what has been orthodox and apostolic in one age, has had the misfortune to become quite heterodox and damnable in the next; so that there is no certain standard of orthodoxy in any nation, but truth is always the same and knows no standard but one.

Again, in answer to the question, "Has any sect besides the papists been found to persecute those who differed from them?" he says:—

Yes, every sect who has, at any time, been happy enough to grasp the reins of government for the time being. The worthy papists bore the bell of orthodoxy for the space of twelve hundred and sixty years, during which time much blood was shed by open massacres, secret assassinations, pretended judicaries, acts of bloody faith; and at last to finish the bloody reign of antichrist, England, France, the Netherlands, and the valleys of Piedmont swam with the gore of such who would believe the Bible sooner than the voice of the priests. Queen Mary's reign furnished the orthodox in her day, with a fine opportunity of discovering their zeal for the church, by murdering those who believed and obeyed the Bible; but her reign being short, and Elizabeth ascending the throne upon her demise, the other scale rose uppermost, and the Protestants, in their turn, became orthodox, *i. e.* got the government into their hands.

O, the violence of reputed orthodoxy! Those same gentlemen were no sooner emerged from prison than they also let the world know that they were not to be differed from with impunity; that the formula of their faith and worship must be regarded with as implicit obedience as that in the former reign imposed by the papists. Now the Presbyterians, Independents, and other Congregationalists felt the weight of their rage, or, if you please, zeal for orthodoxy and the good of the Church. Now the prison-keepers and their friend, Master Ketch, had pretty near as good a run of trade as in the reign of Mary. And now the wilds of America began to be well peopled with English Protestants who oppressed dissenters; and the good Episcopalians at home, kept the fleece to themselves and had all the good of the Church before them. But those said Presbyterians and Independents had no sooner crossed the ocean for conscience' sake, and found themselves secure from

Episcopalian rage, than they themselves commenced orthodox, and set up their own formula as the standard of religion, to which they required as implicit submission from others as the good bishops of England had ere while done for themselves; and now the poor antipedo-Baptists and Quakers were taught, that a mittimus is a mittimus whether it is signed by a papist, an Episcopalian or a Presbyterian, and that sentence of death is to be dreaded as much from the mouth of the latter as of the former. Those same dissenters who had so lately found Old England too hot for themselves, by the glowings of priestly zeal for orthodoxy, soon made New England too hot for the poor Quakers and antipedo-Baptists; who, to escape the rage for presbytery, fled, the one to Pennsylvania and the other to Rhode Island, that they might not be compelled to worship God according to other people's consciences and contrary to their own.

Another century has gone, and we see unmistakable indications that many of the children of those who fled from the Puritan persecutors of New England have now fallen away from the principles which their fathers championed, and are joining those who are working in the old way for present-day "orthodoxy." Of such as these, Edmund Burke once uttered, in the House of Commons, the scathing words:—

It is not the proud prelate thundering in his commission court, but a pack of manumitted slaves with the lash of the beadle flagrant on their backs, and their legs still galled with their fetters, that would drive their brethren into that prison house from which they have just been permitted to escape.

So the old order of things goes on and on, because the great majority of men choose to remain the slaves of human nature, rather than to lay hold of that new life, the fruit of which is "love, peace, longsuffering, gentleness, goodness, faith." W. A. SPICER.

Their Side Well Stated.

[The following letter was first sent to the *Post-Intelligencer*, of Paris, Tenn., where the late arrests and trials of Seventh-day Adventists for Sunday work have taken place. The letter is written by a member of the church at Springville which has sustained the persecution. It is a fair and earnest statement of their case;—refused admission into their own county paper, it is given space here.]

To the Editor of the *Post-Intelligencer*:

As a consequence of the trials of the Seventh-day Adventists in the last term of the Circuit Court, considerable interest has been awakened in the public mind, much more it seems than by any previous trials of similar nature. One evidence of this fact is to be seen in the interest that our county paper is taking in the matter.

Not only is the public mind in our county being aroused in regard to the Sabbath question, but throughout the United States compulsory Sunday observance is receiving much attention by the friends of that day; and also those who oppose the enforcement of Sunday-keeping by the civil law are not silent.

But there are some facts connected with the indictment and prosecution of our people that are worthy of very careful thought. When a class of people or a person is misrepresented, as a natural result human nature demands a defense; such is the case in this matter. Now, that we are misrepresented (though possibly unintentionally), by those who might be regarded as our enemies, is apparent to any one who knows anything about the true character and principles of Seventh-day Adventists. We have no spirit of animosity toward those who would place wrong estimations upon our character and organizations; but please permit a

few reasonable facts to be presented. We have rights and it becomes us to assert them when invaded. The constitution of Tennessee, Art. 1, under the title of "Bill of Rights," declares thus:—

Section 3. All men have a natural and inalienable right to worship Almighty God according to the dictates of their own conscience. . . . That no human authority can, in any case whatever, control or interfere with the rights of conscience, and that no preference shall be given to any religious establishment or mode of worship.

As we contemplate this provision of the fundamental law of Tennessee, we can but admire the correct principles of justice it contains. A more profound and explicit guarantee of religious liberty could not have been framed by any legislative body. What kind of liberty is here brought to view? Is it sectarian liberty only? Why no! It guarantees every man perfect liberty of conscience and denies the right of human authority to interfere with that liberty. Now, if this plain declaration was thoroughly inculcated upon the minds of all the people of our country, intolerance and bigotry would forever be smitten out of existence. This was the mind of the framers of both our State and national constitutions. Now, Mr. Editor, and readers of the *Intelligencer*, when a few conscientious Seventh-day Adventists down here in the twenty-fourth district, who observe and keep holy the seventh day of the week, and quietly go about their vocations on Sunday, are indicted by the Grand Jury, tried, fined, imprisoned and worked in the chain-gang, is it not plain that the constitution has been overridden? We are conscientious in our practice and in our belief, and while we submit to any penalty inflicted upon us because we do not meet the requirements of the Sunday law, we deny being a lawless set of people. Under the constitution we are strictly obedient.

The public was informed in the *Post-Intelligencer*, of February 17, that the National Religious Liberty Association is seeking to abolish all legislation having for its object the protection of the morals of the people; and to destroy the sanctity of the Sunday Sabbath. We, (the members of the Seventh-day Adventist Church at Springville), compose a part of this organization, and are quite well acquainted with the principles taught by it. The former accusation we deny; for the latter, it would be impossible, for there is no more sanctity about Sunday than there is about any other day. And that this association is backed by infidels, haters of God and morality, and that it tends in the least degree to anarchism (as we are told by the *Intelligencer*) is absolutely a misrepresentation. Every man has a right to keep Sunday if he chooses, but we deny the right of any one to compel us to keep it, for it is the duty of the Government to protect all, and coerce none in such matters. We ask our honorable critics if it invades their rights to protect ours? Certainly not; no one has ever testified to that.

And again we ask, where do you get your authority for Sunday-keeping? Is it from the word of God? We are unable to find it there if it is. Then we are forced to the conclusion that it is a man-made institution. And we claim a constitutional and a divine right to dissent from it if we choose. If it were a divine institution, would Divinity need the assistance of an earthly court in order that it might be kept holy? Can the civil power make a person keep a day in the

way that the Lord commanded? The answer is bound to be in the negative. Even though the civil power could compel a man to refrain from work on that day, it could not make him keep it holy.

But it is urged by some that so far as the law is concerned Sunday is a civil institution. Is it not, however, a foolish and unheard of thing to insist that any one should be compelled to keep a civil holiday? The general trend of the arguments presented to the public vindicating the observance of Sunday, and compulsory observance at that, are based on the idea that Sunday is a sacred institution. If this be true what right has any civil authority to meddle with it? Those things that are solely between the individual and God as this Sabbath question is, are beyond the jurisdiction of civil government.

In the *Intelligencer* of February 10, we find these words: "There is certainly no disposition on the part of our citizens to persecute the Adventists. All we want is obedience to the law." At the first thought this might seem like a very reasonable statement. Suffice it to say that had the law never been disregarded, no class of people on earth would have ever suffered persecution. This was all that was demanded during the Dark Ages. This is all that was demanded in New England when the Quakers and Baptists were persecuted. Even when Jesus Christ himself was persecuted to death, the plea of the Jews was, "We have a law and by our law he ought to die." John 19:7.

We read further in the same article in the *Intelligencer*: "If the law is wrong, direct your efforts to its repeal, until this is done, it is the duty of every good citizen to obey." Then, according to this statement, the early Christians instead of promulgating the religion of Jesus Christ, should have been working for the repeal of the laws which conflicted with their religious belief; and until they succeeded, it was their duty to obey. Any one can see the fallacy of such arguments as these to sustain Sunday laws. Now, friends, if there is any authority in the Bible for Sunday sacredness, we would be glad to see it; and if you will show it to us we will appreciate it and promise you that we will repudiate our system of rest and devotion and beg pardon for disregarding the Sunday law, and will return and keep Sunday. T. E. WARD.

Springville, Tenn.

The W. C. T. U. and the Sunday Laws.

THE agitation of the Sunday laws before the Pennsylvania legislature is bearing fruit already in that State, as is shown by this special correspondence of the *Pittsburg Leader*:—

The quiet and staid borough of New Brighton is to have an infliction of the Blue Laws. Since the action of the court in refusing to grant a number of coveted licenses, there has been considerable dissatisfaction. The work is to be pushed by the Woman's Christian Temperance Union, and there promises to be a wailing and gnashing of teeth. A reporter called upon Mrs. Taggart, superintendent of that organization in the north ward. Mrs. Taggart is an elderly lady, intellectual, of prepossessing appearance, and has the air of being thoroughly in earnest in whatever work she takes up. When asked if it was true that the Woman's Christian Temperance Union intended to stop the illegal sale of merchandise on Sunday, the reply came, with emphasis on each word: "We intend to do all that we can." When asked, "Has any action yet been taken," she replied, "No action has been taken by the organization of which I am superintendent. There is another organization in

town known as the New Brighton Woman's Christian Temperance Union, and I am unable to say what action has been taken by its members. I am a teacher of a Sunday-school class in the Presbyterian Church, and my children tell me that they can buy all the candy they want on Sunday afternoons at the restaurants. I told them that it was a violation of the law and the constables must enforce the law, but they replied the constables buy too, so they consider themselves secure from that source. But we will compel them to enforce the law."

When asked if the Sunday newspapers would be included in the list of illegal acts she replied: "Certainly. We propose to enforce the whole law." She further explained that no arrests would be made until notices had been served to merchants to cease their illegal proceedings. Mrs. Thomas McKinney, superintendent of both the county and New Brighton organizations, and president of the Committee on Sabbath observance, was then seen. She stated that it was the intention of the organization to proceed with the work as soon as fully equipped for it. She said that the only action yet taken was a discussion among the members and a sending for copies of the law to be enforced. When these arrived copies would be sent to the keepers of restaurants and notice served that they must be observed. She said that they must be fully informed before acting so that no mistakes would be made. The copies of these laws were sent for some time ago and action is expected immediately. Mrs. McKinney was very emphatic in her condemnation of the Sunday paper but hoped that it would not be necessary for the local organization to act on that matter. Mrs. McKinney was a delegate to the Sabbath Observance Convention which met at Harrisburg recently, and praised Governor Pattison highly for his action.

This "earnest" and "intellectual" Sunday-school teacher certainly gave an exhibition of much zeal and force in the management of her pupils, but is it a zeal well directed, and force properly applied, to threaten a class of children with the constable and the court for the infraction of a supposed moral precept?

Opposed to the Gospel.

WHEN there is legislation in regard to matters of religion, there must of necessity be the use of force, for a law without a penalty is no law at all. Now, legislation upon matters of religion is sinful, not only because force is utterly foreign to the spirit of the gospel, but because it tends directly to lower the standard of religion.

Thus: When men are brought to think that the State has a right to legislate upon matters of religion; to enforce its observance, and to punish for acts of disobedience, then religion is brought down to a merely human level. The State then teaches that there is nothing more to religion than it can enforce. But it can not read a man's heart, and therefore the idea is spread that religion consists merely in outward forms. "Whosoever is not of faith is sin." Rom. 14: 23. Now there is no power either on earth or in heaven that can compel a man to believe. Faith works by love; but that which is of force is not of love; therefore that which is not of love is sin. And therefore that service which is forced is sin. So then, when Government enacts and enforces laws pertaining to matters of religion it is simply using its power to compel people to sin. Religious legislation is therefore directly opposed to the gospel.

The Apostle Paul writes of those in the last days who have "a form of godliness, but deny the power thereof." 2 Tim. 3:5. The gospel is the power of God. But when professed Christians appeal to the Government to enforce certain things which are wholly religious; when ministers plead for Sunday laws, so that they can have "fair play one day

in the week," they thereby admit that the gospel which they preach has not the power of God. The form is there, but by their appeal to human power they deny the power of God: for no one who is conscious of the power of God to back his message, and who knows in his own person what that power is, would insult God by asking for human power to supplement the power of God.

Again: we have read that there is one lawgiver and one judge, namely, God, and that whosoever judges another is really sitting in judgment on the law, and judging the law. But religious legislation calls for human judgment upon the law of God. For men to incorporate the laws of God into human codes, is to usurp the place of God as lawgiver, and therefore his place as judge. But this is the characteristic of "the man of sin." It is the acme of apostasy, for the apostle said that the apostasy that was working in his day would culminate in the man of sin, "the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." 2 Thess. 2:4, 5. This man of sin is the same as the "little horn" of the fourth beast of Daniel's prophecy, which is thus described: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Dan 7: 25.

The Roman Catholic Church is the result of the attempt to build up Christianity by means of the State. Religious legislation asked for and received by the church, made the Papacy. Therefore whenever any men, professed Protestants though they be, ask for legislation in behalf of religion, no matter to what degree, they are simply following the steps of the Papacy.

Nay, they are doing more than simply following in the steps of the Papacy; they are joining it, and becoming a part of it; because religious legislation is the very essence of the Papacy. And this is still further emphasized by the fact that it was legislation upon the Sunday that made the Roman Catholic Church. It is that which is the Catholic Church's boast, as showing its power. In "Plain Talk about the Protestantism of To-day," from the French of Mgr. Segur, we find the following:—

It is worth while to remember that this observance of the *Sabbath*.—in which, after all, the only Protestant *worship* consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants, is an homage they pay, in spite of themselves, to the authority of the church.

Any amount of history might be quoted, if we had space, to show that the adoption of Sunday instead of the seventh day as the Sabbath, is the distinguishing mark of the Roman Catholic Church. Therefore when professed Protestants not only follow the practice personally, but fall into line and enforce its observance by law, they are identifying themselves with the Papacy.

And now read the warning against doing such a thing, and against in any way recognizing such laws when they are made. He who will read the whole of the fourteenth chapter of Revelation will

see that it deals with the time reaching down to the coming of the Lord. It presents the last proclamation of the gospel in these words:—

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Rev. 14: 6-12.

This warning against the worship of the beast, or of his image, which is the union of any professed Protestants with the civil power, is the proclamation of the gospel, because as we have shown, religious legislation is the deadly enemy of the gospel. It is the denial of Christ as the power of God. It is the denial of God as the Creator of the heavens and the earth, and as the Creator, by that same power, of men in Christ to do his will. Therefore wherever there is any movement towards getting the State to help the Church along in its work, the voices of all who would have the gospel of Christ preserved in its purity must be raised in protest and warning. This is the message for these days. It is to present Christ as the power of God, and the righteousness of God by faith of Jesus Christ as the only righteousness which will cover men from the wrath of God. Who will heed it, and say, "In the Lord have I righteousness and strength." "In the Lord shall all the seed of Israel be justified, and shall glory"?

E. J. WAGGONER.

Traitorous Legislation.

THERE seems to be a widespread feeling among the toiling millions of this country that they have been cheated out of the opportunity for them to visit, on the only day available for most of the industrial classes, the most stupendous and magnificent exposition of the wonders of human genius that have ever been collected in the history of the world. . . . There is absolutely no valid reason for such a measure of tyranny. Every Christian scholar and every well-posted layman knows that Sunday is not any more holy than Monday; they know that it was established as a day of rest to meet the requirements of fashion; they know that there is no command to keep it holier than any other day in the Bible; they know that all that refers to the Sabbath in the Scriptures refers to Saturday. . . . But the most frightful thing about the matter is, that the Sunday-closing law for the World's Fair, practically inaugurates a fusion of Church and State in this country.

There is no reason now, taking that legislative enactment as a precedent, why the Government should not pass laws making it a misdemeanor to neglect church service; or to make it a crime to be a freethinker.

But the most painful thing of all is the

enormous multitude of fresh enemies these sectarian bigots have made for Christianity in general. They have set the hearts of millions of working people dead against religion as it is managed by the churches. It has not made them less religious but less tolerant of professional religionists. They see the hand of the tyrant peeping from beneath the sacred robe, and they are fleeing from it from one end of the land to the other.—*The Jury.*

A Commissioner's Letter.

THIS communication as to Sunday closing of the World's Fair is published in the "Pearl of Days" column of the *Mail and Express* :—

Washington, D. C., March 29, 1893.

To the General Secretary American Sabbath Union, No. 203 Broadway, New York City:

My Dear Sir:—I have received the circular letter, of yourself and other gentlemen, of March 23, with reference to the Sabbath opening of the World's Fair. I am opposed to such opening. Aside from the general lowering of the sentiment of the entire country, and aside from the many and injurious influences upon the people permanently and temporarily assembled in Chicago during the Fair, it has seemed to me that, within the radius of a day's journey from Chicago, the character of the day and its accompanying morality would be disastrously disturbed.

In every city, town or village from which, by rail or boat, the people could reach Chicago and return home in a day, every character of business would necessarily be opened. It would be quite impossible to move such great masses of people on the Sabbath day, in all that radius of country, without feeding and moving them, and otherwise caring for their physical wants in all the usual ways. That would result in keeping open every restaurant and every character of business, and probably of amusements, in running every character of vehicle, etc. It has seemed to me that the idea of the American Sabbath would receive a blow from which it would never recover.

I do not, however, understand how the local directory can claim exemption under the late appropriation of Congress. In the first place it is a gift and not a contract. In the second place, if it were a contract, it would be necessary for the local directory to come into court with clean hands before they could ask for relief. They have received all of the two and a half million souvenir coin appropriation except the \$570,880 held back as security for awards. So long as they retain that money it does not lie with them to repudiate any obligations, because the congressional condition attaches to one dollar of the appropriation quite as much as to any other dollar.

Yours truly,

A. T. BRITTON.

National Commissioner of the World's Columbian Commission for District of Columbia.

This, Dr. Knowles hopes and believes to be the sentiment of the majority of those having control of the question in the interest of the Exposition.

To Boycott Anyway.

THE St. Louis *Globe Democrat* has these paragraphs from Terre Haute, Indiana:—

The Rev. R. V. Hunter, of the Central Presbyterian Church of this city, who represented the American Sabbath Union and the Young People's Society for Christian Endeavor before the committee of Congress in opposition to the opening of the World's Fair on Sunday, says it has been fully determined to test the legality of the action which the directory is reported to be in favor of taking.

The sentiment of opposition, he says, is as strong now as ever it was. He believes that from a financial standpoint the Fair management would be unwise in having an open Fair, even if they could do so legally. He has been in correspondence with the editors of thirty religious newspapers, and without exception they are not only opposed to open gates on Sunday, but believe Christian people should refrain from visiting the Fair at any time if the gates are open. Several of these editors are squeamish on the boycott phase, but express their intention to advise their readers of their own views on the subject. Mr. Hunter says the boycott idea

is repulsive to him, but that the action of Christian people in this direction does not come under the description of a boycott. It would be no more a boycott than is observed by Christian people who conscientiously refrain from going to saloons or gambling houses. He is of the belief that should it be decided to open the Fair an expression of opinion will be made by religious bodies that will cause a falling off in attendance more than enough to offset the receipts on the twenty-five Sundays.

He remarked that the management no longer discusses the Sunday question from the standpoint of its being an accommodation for wage earners, but that it is treated solely with reference to the debit and credit side of the ledger. His estimate is that not more than 100,000 persons will attend on each Sunday who would not pay the same admission money on other days. This would net \$1,250,000 for the twenty-five Sundays. He is confident that 1,500,000 or 2,000,000 persons who would have visited the fair not less than three days, will remain away. The minimum loss of receipts, therefore, would be \$2,250,000.

There seems to be a growing determination on the part of the Sunday-closing element to boycott the Fair in any case—whether open or closed. If it is open on Sunday they will boycott it from a mistaken idea of religious duty, if closed they will boycott because the management have been willing that Sunday opening should rule.

Who Is Deceived?

THE first week in April was observed by the adherents of the American Sabbath Union as a week of prayer for Sunday observance. The topics which were suggested for ministerial attention during this week were:—

First.—That the influence of the World's Fair may be on the side of Sabbath observance, morality and righteousness.

Second.—That the tide of Sabbath desecration may be stayed.

Third.—That the value and beneficence of the Christian Sabbath may be better understood and appreciated, and pastors and people be faithful in maintaining it.

Fourth.—That the right of the great armies of employes in railroad and postal service to a Sabbath of rest may be protected.

It is noticeable that while this is intended to be in the interest of Sunday observance the term "Sunday" nowhere appears, but instead the word "Sabbath" is used, which distinctly applies to another day. It should be remembered that this is addressed to ministers who are well read and well-informed men. What a strange discrepancy for intelligent men to fall into in addressing an all-wise Deity! Who is deceived by this? Themselves, or God, or no one?

A Word of Commendation.

EDITOR SENTINEL: For some months past the writer has been a casual, and recently has become a regular, reader of the AMERICAN SENTINEL, in connection with general reading and study of history, secular and biblical, ancient and current.

Observing the present trend of legislative enactments and the lethargic indifference with which the American people allow their rights to be invaded, the demand for religious legislation which encroaches the domain of conscience and individual rights, and leads to the subversion of the very principle for which the Pilgrim Fathers contended—"freedom to worship God"—the position taken by the SENTINEL to resist this invasion, is brave and timely. The realm of conscience and individual liberty is sacred, and guaranteed by the Constitution of the United States, but it is threatened by

enactment of civil laws, which abridge the rights of individuals and of conscience.

The faithful SENTINEL raises the alarm and points out the danger in a style of concise, forcible statement, supported by cold, stubborn facts and advocated with such clear, logical, convincing arguments, that it is patent to the thoughtful that its position is entirely tenable.

Only a few days ago, a Catholic priest said, regarding the fitness of a candidate for a political office, who is not an orthodox believer, "It is altogether wrong for such men to be put up for office, the law ought to be changed so that such a man could not hold office." When it was suggested that a man's religious belief or non-belief should not disqualify him for the administration of civil law, the priest replied, "It is ridiculous to think of such a thing," that "a man who does not believe in a God [according to his creed, I suppose] ought not to be tolerated, much less elected to a public office." There it is, a demand for the union of Church and State, pure and simple.

Change the law, so as to require a religious qualification to hold office. What next? Establish an *inquisition* to determine who is eligible? How else could it be determined? Then what? Weed out of the public service all who might disturb its harmony, using the secular power to enforce the ecclesiastical decrees, the Church being the dominant party. The unerring pen of impartial history records on its bloodiest pages the results of such a combination. Are the citizens of this American Republic prepared for such consequences? The common public do not seem to apprehend any danger, but, on the contrary, are nursing and fondling the power that would strangle their liberties.

Speak out, brave SENTINEL! Shout louder! Some will hear and heed the warning, even though the thoughtless throng pass swiftly on in multitudes to the valley of decision. D. E. LYON.

Fast-day in Massachusetts.

THE fact that the historic legislative fast-day of Massachusetts has degenerated into a holiday, used almost entirely for games and revelry, has led to an attempt to repeal the statute, requiring the governor to set apart the day by proclamation. The presentation of the bill for repeal created not a little discussion among the clergy of the State, and considerable influence was brought to bear upon the legislature to retain the statute in reference to the observance of the day. In deference to this the legislature refused to pass the bill for repeal. The governor, accordingly, has issued a proclamation which must seem to the simon-pure puritanic mind to be couched in rather singular terms. The proclamation reads:—

WHEREAS, Our pious ancestors established the custom of setting apart, by public authority, a day of fasting, humiliation and prayer to God, that the whole people might thereon, in public and private, unite in such holy service and devotion to their Creator, as the day, alike in its name and purpose, suggested; and,

WHEREAS, Long continued usage now requires the annual appointment of such a day, although it has ceased to be devoted generally to the purpose of its origin, but is appropriated and used as a holiday, for purposes at variance with its origin, its name and its solemn character; and,

WHEREAS, This day is recognized in the statutes of the commonwealth and set apart as a holiday, and recent legislative action has decided that no change is to be made in regard to it; it therefore

becomes my official duty now to appoint a day of fasting, humiliation and prayer. Accordingly with the advice and consent of the council, I do hereby appoint Thursday, the 6th day of April next, as the day to be devoted to such purposes. It is for the people of the commonwealth to determine whether this day shall be observed in conformity with the high and holy purposes for which it has been instituted and appointed, or whether it shall be a formal fast by proclamation, to which the great body of the community of a Christian State gives neither heed, support or service.

It is evident that in this particular, at least, the governor of Massachusetts has little faith in the efficacy of legislative or official religious formality.

Civil Government and Religion.

We will not, at this point, discuss the question as to whether or not Sunday is the Lord's day, and whether or not there is any reason why anybody should regard it at all, any more than Monday or Tuesday. It is a fact that it is regarded as a sacred day, and the matter which first demands consideration is this, Has the State any right to legislate either for or against religion? If it be claimed that the Government has a right to make religious laws, then it must follow that it is right to use force in matters of religion; for laws are nothing unless enforced. And when this is admitted, then religious persecution is justified; for in every age persecution has been nothing but the enforcement of the law upon those who dissented from the form of religion which the Government recognized. We will let the Scriptures settle this matter.

Jesus cried, and said, . . . I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. John 12:44-48.

Speak not against one another, brethren. He that speaketh against a brother, or judgeth his brother, speaketh against the law, and judgeth the law; but if thou judgest the law, thou art not a doer of the law but a judge. One only is the law-giver and judge, who is able to save and to destroy; who art thou that judgest thy neighbor? James 4:11, 12, Revised Version.

For the Lord is our judge, the Lord is our law-giver, the Lord is our king; he will save us. Isa. 53:22.

Note those three texts. If there was ever anybody on earth who had a right to judge men for their beliefs, it was the Lord Jesus Christ. But he said, "I judge no man." Although he was the truth, and came as the light of the world, to bear witness to the truth, he declared that men might disbelieve him if they wished. He would not condemn them, but they would have to meet his words in the judgment of the last day. Surely, then, there is no man in this earth who has the right to sit in judgment upon another for a matter of religion. Even though we should allow the claim of the Pope to be the vicar of Christ, that would not give him the right to judge men for their faith, for Christ did not do that when he was on earth in person. "The servant is not greater than his Lord; neither he that is sent greater than he that sent him."

So the Apostle Paul writes, "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up, for God is able to make him stand." "But why dost thou judge thy brother? or why dost thou set at naught thy brother? for

we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more." Rom. 14:4, 10-13.

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God. 1 Cor. 4:5.

Whoever, therefore, sits as a judge concerning matters of religion, is usurping the place of the Lord. He is moreover, doing that which the Lord does not do; for God does not use force to compel any man either to believe the truth or to practice it. It is the goodness of God that leads men to repentance. Rom. 2:4. Those who think by the use of force to any degree to lead men to do right, thereby show that they are ignorant of the goodness of God, and of its power. Christ said that if he were lifted up he would draw all unto him. John 12:30. It is drawing power, not driving power, that makes men Christians.—*Present Truth, London, Eng.*

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ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample Copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE Sunday closing movement has evidently captured New Orleans. The *Mail and Express* publishes this editorial item:

There seems to be a tidal wave of moral reform sweeping over the entire country. A movement for the suppression of gambling and the enforcement of the law for the preservation of the Sabbath has been inaugurated in New Orleans. The citizens of that too long vice-cursed city appear to be in earnest in this matter. An association entitled the Sunday Closing and Anti-Gambling League, consisting of 450 of the most reputable citizens, have collected about \$30,000 for the purpose of prosecuting gamblers and for the maintenance of the Sabbath law. It is to be hoped that this tidal wave will increase in volume until the whole country is inundated by this moral reform movement.

It is this fusion of Sunday closing with proper reformatory measures, which has enabled it to obtain control of the popular mind, outside of the comparatively small element which blindly believes that Sunday observance should be civilly enforced, because it is thought to be in conformity with the law of God.

THE agitation for the enforcement of Sunday laws has reached Rochester in this State. Rev. Ferdinand L. Anderson, of that city, took advantage of the week of prayer for Sunday observance to preach to an audience of two thousand people on the "Enforcement of the law in Rochester," the law being the Sunday law. Notice has been given in the newspapers of Rochester that the law will be enforced. What a parody on proper civil procedure, if criminal proceedings are in progress to give due newspaper notice that they must be suspended, for on a given day investigation will be made. That such a thing should be soberly done is enough to brand with the mark of everlasting ridicule the law under which such a course is thought fit.

THE Carroll Institute, a Catholic club of Washington, D. C., has lately built and moved into a fine new club-house, with all the luxuries, conveniences, and useful adjuncts of library, gymnasium, billiard room, bowling alley, etc. Now comes a faction which wishes these privileges of the club-house closed to the members on Sunday. This club numbers nearly six hundred men of the Catholic Church, and is a notable assistant to the church, Georgetown College, and the Catholic University. The question has been referred to Cardinal Gibbons and the Presidents of Georgetown and the

Catholic Universities before presenting it for a vote of the club. There is an intense interest in the matter among the members. The students of Georgetown College are in the habit of indulging in out-door games on Sunday with the approval of their superiors, and Bishop Keane, of the Catholic University, is reported to have said that the only question was one of good policy, in view of the sentiment of a part of the people in the matter. It remains to be seen now in this exigency how an authoritative Roman Catholic position on the question of "Sunday observance" is to be avoided.

IN the International Sunday school lesson for March 5, on "Keeping the Sabbath," as published in the New York *Examiner*, the writer says: "Christians, as a rule, observe another day for rest than the Jews did. For this change there is no direct specific statement in the New Testament. Sunday is here and has to be accounted for." This is done in these words:

Some have traced to Constantine's edict the change in day. But all who are students know Constantine's character. He was ever politic rather than positive. And the early Christians were not easily turned from principle. Persecutions had been prevalent and men had died for their faith. The reasonable view is that Constantine tried to unite the Christian worship on Sunday with the heathen worship on the same day. He was not the man to revolutionize. If we had no other historical proof of the observance of Sunday before his day his edict would show its existence in its spirit of adopting existing customs. Christmas and Sunday have a common basis. Why should they not have a similar observance?

Enforced Sunday observance is very properly deprecated; he says, "Law can not enforce observance. It can and ought to protect observers."

But this acknowledgment of the derivation and claims of Sunday to sacredness is a just one. They are all based on the desire of Constantine, and those like him still earlier, to adapt their observance to the popular heathen custom which was practiced around them. The parallel as to Christmas is correct. Both are the continuation of pagan holidays. Sunday is therefore not the Sabbath, and has no claim to be so-called or observed.

CONGRESS refused to notice the flood of petitions from the labor organizations of the whole country in reference to the repeal of the legislation closing the World's Fair on Sunday. So far as the superficial showing of the petitions was concerned, as appeared in the *Congressional Record*, the contest was between the so-called orthodox churches on one side and the labor organizations on the other. Congress recognized the voice of the Church and bowed to it. No attention whatever was paid to the request of the organized workingmen. Their voice was ignored entirely. A remarkable result of this now appears in Chicago. The Central Labor Union, supported by a member of the Board of Directors of the Fair, has decided that, in case the Fair is closed on Sunday, organized labor will work on

Sunday that the six days of a week's labor may be filled, and take the Sabbath as a holiday in which to attend the Fair. This is poetic justice. Were it not upon too serious a subject for lightness and jest it would appeal irresistibly to the sense of humor of every one who comprehends the bearings of the subject. This proposition of the labor union, that if the Fair is closed on Sunday they will secede in a body from allegiance to that day as a day of religious rest, and abstain from labor on the true Sabbath, excites almost frenzied opposition from the Sunday-closing faction.

A Chicago clergyman cries out, "If the Union is in earnest let them try it. Then we will see if there is any law in this country!" This preacher should study two subjects to be presented at the Parliament of Religions—"Religion and Labor," and "Relations of religion to the chastening and perfecting of human nature,"—in connection with this he might read with profit the address of Thomas Morgan, representative of organized labor, before the World's Fair Committee of the House of Representatives at the last hearing on the Sunday closing of the Fair.

That \$1.50 Watch.

A FEW weeks ago, contrary to our usual custom, we admitted to the columns of the AMERICAN SENTINEL an advertisement for a firm in this city in which said firm offered a genuine American-made watch, warranted a good time-keeper, for the small sum of \$1.50. No sooner had the advertisement appeared than we were severely taken to task by numerous readers for advertising what they termed "an evident fraud." But the watch is not a fraud, either evident or otherwise. It is a genuine time-keeper, well worth, in our judgment, the price asked for it. This watch is somewhat larger in size than a three-ounce Waltham, being one quarter of an inch broader and also a quarter of an inch thicker than a Waltham. It has an imitation gold case. How well it will hold its color we can not say, but inasmuch as an imitation gold collar button can be purchased for five cents that will wear for months, or even years, it is not unlikely that this watch will, with care, preserve its appearance indefinitely. These watches are too large to be really neat in appearance, but no one who desires a serviceable and fairly accurate time-keeper at a very low figure is likely to be disappointed if he gets one of them. The same watch in nickel case is for sale by jewelers in this city for \$1.75. We regret that the harsh criticism of some of our readers has made this notice necessary.

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EDITOR, ALONZO T. JONES.

ASSOCIATE EDITORS, CALVIN P. BOLLMAN,
WILLIAM H. MCKEE.

FOREIGN advices gravely tell us that the Pope has lately completed an examination of the Scriptures. It seems that he has in his old age taken to the study of the Bible, and more than that, he has written a letter to his bishops urging them also to devote more time to scriptural study. But it may be a matter of doubt whether he has yet advocated an open Bible for the laity.

WHILE this subtle suggestion of unity and fellowship proceeds from the Vatican the encroachments of Rome on the schools, the family, the Church and the State increase everywhere. In this country secret and oath-bound organizations avowedly inimical to Rome multiply continually. On the other hand, and seemingly almost in response to this, Roman Catholic societies organize and drill, and weird rumors are bandied about of coffins full of arms and munitions of war detected in transit, consigned to Roman Catholic cathedrals.

THE forty-fifth anniversary of the inception of modern spiritualism has just passed. It was celebrated by manifestations which are declared to have surpassed previous demonstrations. But principally it has been marked by the promises that have been made that within five years open exhibitions of supernatural power would be made in the light of day and in public assemblies such as will convince every witness of their reality beyond a doubt.

THE dread tornado hurled by the "prince of the power of the air" across the country through village and farm, is doing its devastating work. The earth shivers, as in fear, where such tremors are new and unaccustomed. The pestilence gathers its forces at the home of its birth awaiting its appointed hour to come forth. While crying "Peace! Peace!" the na-

tions are building navies and equipping armies, and European coffers are filling themselves with American gold; and all this is for what purpose? What does it portend? Or does it mean nothing? The word of the Lord by his holy prophets has been fulfilled in the past. God's plans for this world are not yet complete. If they are not yet completed they must be in the course of fulfillment. If that be so what is the portion of the prophetic word applicable to this time? If these events now passing are in the line of prophecy, as they must be, then what comes next in the necessary sequence?

Civil Grounds of Religious Intolerance.

IN No. 12 of the current volume of this paper was published an article under this title in which it was shown that "in every age and in every country religious intolerance has been defended to a greater or less extent on the ground of public policy," and that "dissenters have ever been stigmatized as enemies of the State, subverters of social order, and disturbers of the public peace." The proof of these propositions was conclusive, but by no means as full as it might have been. Indeed, to exhaust the subject would be to review the entire history of the world, for substantially the same arguments have been urged in justification of restrictions of freedom of conscience in every country and in every period.

Speaking of the causes of pagan persecutions, Lecky says that "they were partly political and partly religious." The same writer explains this statement in this way:—

In the earlier days of Rome religion was looked upon as a function of the State; its chief object was to make the gods auspicious to the national policy, and its principal ceremonies were performed at the direct command of the Senate.—*History of European Morals. Vol. 1, page 398.*

Of certain repressive measures directed by the Romans against other religions than their own, Lecky says:—

They grew out of that intense national spirit which sacrificed every other interest to the State, and resisted every form of innovation, whether secular or religious, that could impair the unity of the national type, and dissolve the discipline which the predominance of the military spirit and the stern government of the Republic had formed. *Id. page 403.*

It thus appears that the real motive that led the pagans to persecute the Christians was a desire to preserve intact their civil institutions; the very motive which to-day actuates the Czar in the persecution of Jews and Stundists, and that is urged in our own country in justification of certain measures of religious legislation. In justification of Sunday laws, Mr. Crafts says, as quoted in our former article:—

It is the conviction of the majority that the Nation can not be preserved without religion, nor religion without the Sabbath, nor the Sabbath without laws, therefore Sabbath laws are enacted by the right of self-preservation, not in violation of liberty, but for its protection.

This is but a revamping of the old pagan theory firmly believed by the multitude, Lecky says, "that the prosperity and adversity of the empire depended chiefly upon the zeal or indifference that was shown in conciliating the national divinities." That the Christian religion is true while the religion of the Romans was false does not affect the principle; civil government was as much a divine ordinance in Rome as it is in the United States, and if the preservation of social order justifies religious laws now it justified them as fully then. Nor is this all; if the preservation of either this or any other nation justifies religious restrictions at all it justifies such restriction to any extent which in the judgment of those in authority may be necessary for the preservation of that nation. But to maintain such a position would be to justify all the persecution that has ever cursed any land, or disgraced any system of religion.

Another point of resemblance between ancient and modern intolerance, between pagan and so-called Christian bigotry, is found in the fact that when Rome reached the point of tolerating professors of all religions in Rome, this liberty did not free the Roman "from the obligation of performing also the sacrifices or other religious rites of his own land." The parallel to this is found in Tennessee and some other of our American States in which perfect religious liberty is supposed to be guaranteed, notwithstanding the fact that a certain amount of deference must be paid to the religion of the majority, in the observance of Sunday.

American colonial history is exceedingly fruitful in illustrations of how religious intolerance has sought to shield itself behind civil considerations, and justify persecution on the ground of protecting public morals and preserving the peace and dignity of the State. In "The Emancipation of Massachusetts," Brooks Adams relates how the clergy of that colony "used the cry of heresy to excite odium, just as they called their opponents Antinomians, or dangerous fanatics," to stir up the people against them. "Though the scheme was unprincipled," says Mr. Adams, "it met with complete success, and the Antinomians have come down to posterity branded as deadly enemies of Christ and the commonwealth; yet nothing is more certain than that they were not only good citizens, but substantially orthodox." Of course the motive of the clergy was wholly religious, yet they made it appear that while they were concerned for what they regarded as the true faith they were equally interested in the welfare of the colony. Henry Dunster, the first president of Harvard College, did not believe in infant baptism, and for this he was indicted and convicted on the charge of *disturbing church ordinances*. The disturbance was as real as is the disturbance charged in Tennessee against the Seventh-day Adventists—it was all in the minds of those, who, having control of legislation, were determined that the civil power should be used in support, to some extent at least, of their tenets. Dunster was driven out as an enemy of the commonwealth, and died in poverty and neglect.

In 1651, John Cotton denounced certain Baptists as "foul murderers" because they denied infant baptism. And in "The Emancipation of Massachusetts" page 116, we are told that under the Puritan Commonwealth, the moment a man "refused implicit obedience, or above all, if he withdrew from his congregation he was shown no mercy, because such acts tended to shake the temporal power." "Therefore," says the same writer, page 118, "though Winslow solemnly protested before the commissioners at London that Baptists who lived peaceably would be left unmolested, yet such of them as listened to 'foul murderers' were denounced as dangerous fanatics who threatened to overthrow the government, and were hunted through the country like wolves."

Regarding the facility with which civil offenses were for religious reasons charged in Massachusetts against dissenters, Charles Francis Adams says:—

A species of sweep-net was now needed which should bring the followers no less than the leaders under the ban of the law. The successful prosecution of Wheelwright afforded the necessary hint. Wheelwright had been brought within the clutches of the civil authorities by a species of *ex post facto* legal chicanery. Even his most bitter opponents did not pretend to allege that he had preached his Fast day sermon with the intent to bring about any disturbance of the peace. They only claimed that his utterances tended to make such a result probable, and that his own observation ought to have convinced him of the fact. Therefore, they argued, although it was true that no breach of the peace had actually taken place, and although the preacher had no intent to excite to a breach of the peace, yet he was none the less guilty of constructive sedition. Constructive sedition was now made to do the same work in New England which constructive treason, both before and after, was made to do elsewhere.—*Three Episodes of Massachusetts History, Vol. 1. page 477.*

But it mattered not that Wheelwright could be accused only by a legal fiction,

and that an extremely attenuated one. Mr. Adams thus relates the sequel:—

The court being now purged of all his friends Coddington only excepted, Wheelwright's case was taken up. He appeared in answer to the summons; but, when asked if he was yet prepared to confess his errors, he stubbornly refused so to do, protesting his entire innocence of what was charged against him. He could not be induced to admit that he had been guilty either of sedition or of contempt, and he asserted that the doctrine preached by him in his Fast-day discourse was sound; while, as to any individual application which had been made of it, he was not accountable. Then followed a long wrangle, reaching far into the night and continued the next day, during which the natural obstinacy of Wheelwright's temper must have been sorely tried. At his door was laid the responsibility for all the internal dissensions of the province. He was the fruitful source of those village and parish ills; and every ground of complaint was gone over, from the lax response of Boston to the call for men for the Pequot war to the slight put by his church upon Wilson, and halberdiers upon Winthrop. To such an indictment defense was impossible; and so, in due time, the court proceeded to its sentence. It was disfranchisement and exile. His sentence stands recorded as follows: "Mr. John Wheelwright, being formally convicted of contempt and sedition, and now justifying himself and his former practice, being to the disturbance of the civil peace, he is by the court disfranchised and banished, having fourteen days to settle his affairs; and if within that time he depart not the patent, he promiseth to render himself to Mr. Stoughton, at his house, to be kept till he be disposed of; and Mr. Hough undertook to satisfy any charge that he, Mr. Stoughton, or the country should be at."—*Id. pages 480, 481.*

Similar facts might be given at almost any length both in the history of Massachusetts and in that of England and other countries, but the reader can pursue the study for himself. Enough has been said to fully sustain the proposition that religious intolerance ever seeks to hide its hideous face behind some civil law, and to justify its crimes against humanity on the ground of public necessity; but nobody is deceived except the poor bigots themselves. Everybody else knows full well the real motive. C. P. B.

A New Problem.

THE Chicago Herald under the head "First Blow at Chicago," has this to say editorially:—

The short-sighted fanatics who shut the Chicago Fair on labor by inducing Congress to order that the gates be closed on Sundays have struck the first material blow the country has witnessed on "the sanctity of the Sabbath." They are to be hoist with their own petard. The rest of Sunday is to be broken in the most radical and sweeping manner if the work of the fanatics remain the order of the directory of the Exposition.

As already stated in the Herald, organized labor has resolved to work Sunday and to see the Fair one of the days the fanatics allow it to be open. Many employers have already agreed to shut down Monday and let their men go to the Fair the second day of the week, on condition that they work the first day, so that contract orders shall be finished on time. The Central Labor Union prefers Saturday as the rest day, but is equally ready to work Sunday in order that the men and their families shall have a day at the Fair. It is absolutely certain that Sunday work in Chicago during the summer is going to become a fact if the decree of fanaticism shutting labor from the Fair, its present day of rest and recreation be held binding by the directors.

The new board of directors must settle this question. On that board rests a grave responsibility. Is Sunday work to be witnessed in the factories and foundries, the carpenter shops, the tan yards, the lumber yards the machinery works, the ship yards, the coal yards, the mills of this city? It will be indeed a humiliating and shocking spectacle. Which will honor Sunday more—these places now silent, Sunday resounding with the roar of labor, the Sabbath heavens darkened by their smoking chimneys, the children of the city taught an ineradicable lesson of broken rest and disturbed Sunday quiet—or the noble sight of these tens of thousands of wage earners in Jackson Park Sunday with

wives and children, educating themselves in all that tends to elevate, to refine and to make better?

Chicago is now face to face with the first real blow at Sunday rest. Will the directors of the Fair rise to their duty and throw away the insolent and selfish command that, by reason of the broken pledge of Congress, no longer binds them in law or in morals? Can they conscientiously consent that Sunday in Chicago shall become a day of labor?

This is indeed a Nemesis. It is a new problem for the Sunday-closing advocates to solve; this, of course, they will not attempt to do. It is too knotty a problem for them to untie, they will cut the Gordian knot with the sword of the law. The Law and Order League will immediately discover the mission to which it has been called. The gospel of coercion as preached by the league, prompted and supported by the American Sabbath Union, the Church, and the clergy, will make a marvelous object lesson at the Parliament of Religions, of the "Brotherhood of Man."

W. H. M.

The Dormant Seed Is Sprouting.

THE Washington Post publishes the following communication and appends the bill to which reference is made:—

Editor Post: The Christian public will certainly sympathize with the heroic effort of Rev. Dr. Parson to awaken in the mind of the unfortunate man at the United States jail, during his last hours, some realization of his religious condition. This effort was brought about, according to report, because the victim was once a boy in Dr. Parson's Sabbath school; that is, the doctor thought on the basis of some slight acquaintance he might influence him for good. But is it not unfortunate that any such necessity exists; that there is no official connected with the jail, workhouse, or any other penal institution in this District, whose duty and privilege it is to become thoroughly acquainted with every inmate, and help every one to a better life; not by spending an hour in worship on Sunday afternoon, but every day in the week, coming in contact with them, and acquiring information? Is it not a strange fact that no well-regulated penal institution in the United States, except those here in the District of Columbia, is without a chaplain, whose business it is to do all that can be done to save men? Punishment is necessary, but not reformatory. Police, judges, jailors, etc., are all well enough in their places, but is the whole duty of the public to men, women, boys, and girls accomplished when they are detected in crime and punished?

From 2,500 to 3,000 persons annually are poured out upon this city from these various institutions, and yet so far as the United States Government is concerned not a hand is raised to save to better manhood or to reform one of them. I do not say that police, judges, and keepers may not exert some moral power, give good advice, etc., but they do that as individuals, not as officials. Their duty is in the line of justice, not reformation.

Nearly ten years ago there was introduced into both houses of Congress a bill for the establishment of a chaplain to these thousands of incarcerated persons, pronounced by those who introduced it "a first rate bill," but it slumbered to death in a committee who never would take the pains even to have a hearing on the subject.

There is an opportunity for some philanthropist who has some faith in Congress and a belief that if such an office was created it would not be one more "plum" to some politician, to revive the long-neglected opportunity and to cultivate this wholly uncultivated field of usefulness.

It is said the Government does not pay for religious work. The reply is, that in the ten years since that bill was introduced the United States has paid \$18,000 for an average of less than one prayer a day, and that offered in the presence of few people who have any interest in it.

J. H. BRADFORD.

The following is the bill referred to, H. R. 5515, Forty-eighth Congress, first session:—

A BILL to establish a chaplaincy of the jail and institutions of charity and reform of the District of Columbia.

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled:

That there be established a chaplaincy to the institutions of charity, reformation, and so forth within the District of Columbia, as follows, namely: The United States Jail, the Washington Asylum, the Reform School, the Georgetown Almshouse, and the Industrial Home School.

Sec. 2. That the appointment be made by the President of the United States and confirmed by the Senate, and be for the term of four years.

Sec. 3. That the compensation of said office be \$2,000 per annum.

Sec. 4. That the chaplain shall have charge of the religious exercises of each and all of the above-named institutions, and shall hold services in each of them, from time to time, as he may arrange; shall invite volunteer effort from the clergy and laity of the District and elsewhere; shall attend the funeral services from these institutions, unless the same shall be otherwise provided for by friends; shall inquire into the history of the inmates, and shall extend to persons discharged from said institutions, and residing in the District of Columbia, such counsel and aid as may be consistent with his other duties. He shall keep such records as shall enable him to report to the President, for the use of Congress, facts bearing upon the religious and moral condition of the inmates of these several institutions, and shall report annually in October.

Sec. 5. That the officers and those having control of the aforesaid institutions shall render said chaplain all aid and information in their power to enable him to pursue his work. He shall have access at all reasonable hours to all inmates, and to records regarding them.

Sec. 6. That nothing in this act shall be construed to prevent any inmate from receiving religious instruction from the teacher of his choice.

These bills in reference to chaplaincies in the army, navy, etc., have been sown broadcast in every Congress, and it is now natural that in the early spring-time of State religion in this country some should begin to germinate. Of course it is logical and consistent with the existence of a State religion, promoted by Congress, that Congress should pass just such bills as this. It is a sad commentary, however, on the performance of duty by the ministers and professed Christian people of the District of Columbia that there should be any opportunity for the services of a prison chaplain.

The Doctors Dislike Their Own Medicine.

THE would be religio-political doctors of the Nation's "moral cancer" have of late had a little taste of their own medicine, and their apparent discomfiture calls vividly to mind the wry faces and protestations incident to our grandmother's bone-set tea.

Let us see. What they have clamored for as a remedy for the "existing evil" is governmental recognition of God—practically of their religion. Well, they have it. The highest authority in the land has decided in so many words that this is a "Christian Nation," which is equivalent to saying that the Christian religion is the true religion, and that all others are spurious, all of which we believe to be true, but which no civil government has any business to say. Then to show its authority, at the behest of the Church, it has officially recognized a religious rest-day, which in turn is equivalent to saying that Sunday is the Sabbath, and that no other day is, which is false, for Sunday, the first day of the week, is not the Bible Sabbath, and Saturday, the seventh day, is.

But in our land there are two bodies of religionists claiming to be Christian, yet whose fundamental principles are diametrically opposed to each other; we mean Protestants and Catholics. Nevertheless, these both claim to be Christians, and as this is now a "Christian Nation," it must of course recognize all Christians, and so it did at the late dedicatory services of the World's Fair. But in this recognition it so happened that the "uppermost seats" were accorded to the Catholics, and now the buried "hatchet" is resurrected, and the "battle of the creeds" begins. Ministers in various parts of the country, particularly those who have been the most urgent in their demands for governmental recognition of religion, have loudly protested against this encroachment of the Catholics, and publicly passed resolutions of boycott of the exercises if the Catholics were allowed such prominent places. And by the way, this boycott plan seems to be a favorite one with the ministers nowa-

days, and its influence is felt and seen even in the halls of our national Congress.

A bitter enmity is thus evidently being engendered, and if we are to judge from the spirit of the "cross-firing" that is carried on even in the secular papers, particularly of Chicago, the seat of war, we know that it is intense. With this feeling there can never be harmony, and the very next thing that must be done, and which, in the logical order of events and in perfect keeping with the decision of the Supreme Court, is bound to come, is an official decision as to which one of these two divisions of Christianity is the true one. And this is just as sure and certain to come, as that Constantine when in the fourth century he adopted Christianity as the religion of the empire, was afterward compelled to decide which of the contending factions was the "legitimate and most holy Roman Catholic Church."

And we are fast hastening to that eventful day. Public sentiment is ripening for just this very action. Congressmen now consider it "wise statemanship" to listen to the voice of the Church, and even vote contrary to their convictions, knowing full well to do otherwise means political death. The Church, on the other hand, is boasting that "we can have just what we ask for," and it looks as though they could.

Whither are we drifting? The answer is found in the 13th and 14th chapters of Revelation. Every one who reads and understands these can know if he will; and every one can likewise know and understand for himself what is his individual duty for this time.

W. E. CORNELL.

In Gear.

"WHAT we need most," says L. A. Maynard, managing editor of the *Christian at Work*, in an address delivered Feb. 13, 1893, and as reported in the *Christian Statesman* of March 4, "is to gear our Christianity on to the wheels of our political machines." And when they are thus geared they will be one and the same machine—working together for a certain purpose. That that is the design we quote Mr. Maynard's words further: "As it is, we are trying to run the two separately. We keep our religion for our homes and churches and let the devil and Tammany Hall run our politics." Here we have the operators of the two machines specified. Put them in gear and what a combination we would have. What kind of a machine would the "devil and Tammany Hall" run anyhow? Now gear Christianity on that and what have you got? Of course if they are in gear they will run in harmony with one another, but which will turn the crank of the new religio-political machine? The Christians with politicians' garb, or the politicians covered with the professed mantle of Christianity? Whichever way you put it, it is a case of gearing productive only of injury to both machines. It strips Christianity of its sacredness and clothes it in place thereof with the garments of earth. It covers, on the other hand, naked iniquity with the robes of hypocrisy.

But professed Christianity seems to have run wild of late in its frantic efforts to get in gear with "our political machines" run by "the devil and Tammany Hall." And their efforts have been successful. They have geared "our Christianity on to

the wheels of our political machines" both in the national and State governments. The Supreme Court of the United States put the machines in gear Feb. 29, 1892, when it declared this to be a "Christian Nation." And the churches turned the crank so effectually that they led the Congress of the United States off on an effort to compel the citizens of this "Christian Nation" and of other "Christian nations" to stay away from the World's Fair on the so-called "Christian Sabbath" by offering a \$2,500,000 bribe to the World's Fair Commissioners to exhibit the "American Sabbath" by closing the gates on "the first day of the week, commonly called Sunday."

But this is not the only thing that will result from this gearing. Just such a scheme has been tried before. The Church in the early centuries of this era put itself in gear with the political machines of that time, and the combination produced that which has been a curse to all ages since—the Papacy. This was, and is, a system in which the Church claims the right to use the arm of civil government to enforce her dogmas upon all. Like causes produce like results. This modern gearing produces an image of the Papacy. And again the world is to see the evil of this system of gearing. Again will the effort be made to coerce the consciences of men. The machines are in gear.

H. V. ADAMS.

National Reformers in Ireland.

IT may be of interest to the readers of the SENTINEL to know that the peculiar mania of religious intolerance is not confined to the United States. We have just had in this city of Belfast the annual meeting of the so-called Lord's Day Observance Society, and many things were said clearly showing the trend of religious thought. Here the National Reformer appears in his true character and comes out plainly, being in blissful ignorance of any such thing as the "civil Sabbath." Archdeacon Seaver in addressing the meeting said that their object was not a humanitarian but a religious one. Their desire was to enforce the observance of God's day. It was a holy day and should be kept holy, and the only way to do that was to go to God's holy house. From this plain statement it seems that the ultimate object of these "reformers" is to compel men to go to church on Sunday and to worship God. This, of course, would mean the establishment of a religious despotism as great as Rome or the Puritans ever had.

The archdeacon then went on to state that their work was also in the interests of what he termed "the poor workingman." If it was, the "poor workingman" did not appreciate it in the least, for not a single workingman was present although the meeting was well advertised and held at noon. One man only had somewhat the appearance of a mechanic, and when the vote was put he bellowed forth a "No" that would have done justice to stage thunder. The majority were clergymen, sleek, fat, well dressed and high-toned preachers, and everything said showed that the whole movement was in the interests of "clericalism" and nothing else. The insincerity of this plea was further shown by the strong expressions used to denounce the pleasure parties, excursions, dinner parties, etc., of the working classes. One reverend gentleman

depicted his holy horror at seeing children at the seaside actually enjoying themselves with their buckets and spades on Sunday. Another spoke of "the dreadful continental Sunday" which in Switzerland had become to be known as the "workingman's festival." So that really the interest that these men have in the "poor workingman," is not so much to stop their work as it is to stop their play and get them to come to church. And the archdeacon stated that "by gradual watching and teaching they should be able to keep *their* population within bounds in this particular." All seemed to take it for granted that the entire population was the rightful property of the clergy.

Rev. Dr. Kane, grand master of the orangemen, said he believed in applying a "thorough boycott" to anything that tended to violate this day. This was received with great applause, for considering the vast political influence of Dr. Kane it meant something.

Frequent and bitter allusions were made to the way the Roman Catholics abused the "Lord's day." One preacher said that in Galway he had seen them working in the fields after mass, which sight he said "was very *injurious* to the Protestants." Consequently they must have a law to stop it. When it is remembered that two-thirds of the Irish are Catholic, surely it is the height of bigotry that a small minority should want to run the whole country.

The secretary stated that they had appointed a standing committee to insist on the closing of small shops. This committee had applied to the police, but as the police would not do anything, they were now going to take the matter in their own hands and "resuscitate an old Act of Parliament" and prosecute under that. Some one suggested trying moral suasion first. Whereupon the secretary said they had tried moral suasion and it was a failure, the law was the only thing.

In conclusion the chairman stated his sorrow on hearing that "a proposal had been made to have the Chicago Exhibition open on the Lord's day from 12 o'clock, but 'he hoped' that would not be carried out. If such a thing were done it would mean an English-speaking people going back on the history and traditions of the mother-country in the matter of opening exhibitions on Sunday." (Applause.)

The rest of the time was taken up with mutual admiration, compliments and reciprocal votes of thanks, the reverend gentlemen then dispersed feeling highly satisfied with each other in general and themselves in particular.

FRANCIS HOPE.

Belfast, Ireland.

Enforced Religion in England.

OVER two hundred summonses have been issued against Sunday traders in Birmingham. At last accounts thirty-five small tradesmen, chiefly tobacconists and sweet-sellers, had been fined a reduced penalty of one shilling, without costs. The prosecutions are carried on under the old Act of Charles II. The prosecutors are a "Watch Committee," whose self-appointed duty it is to spy out who are doing work on Sunday, which the law does not sanction, even though such watching of others obliges themselves to do that which would be a violation of the Sabbath if Sunday were the Sabbath.

The Birmingham Sunday agitation presents some of the absurdities of Sunday legislation. The tobacconists admit that the law does not sanction their trading operations on Sunday, but they claim that they have as good right to sell tobacco on Sunday as the publicans have. And here is where the beauty of the law comes in. It seems that the publicans' license admits of their selling only liquor in the prescribed hours on Sunday, and not tobacco. They have assumed that, being legally open, they might as well sell the latter as the former; but the Watch Committee proposes to test the matter. If the point can be established, then the publicans will be prosecuted for selling cigars on Sunday. The non-legal mind may have some difficulty in seeing the fine point of prosecuting a man for selling cigars, while he may sell beer unmolested, but such it seems is the necessary thing in order to establish justice and morality, and vindicate the sacredness of "the venerable day of the sun."

In the House of Lords, Thursday, the 16th, the Bishop of Salisbury introduced a bill "to provide for better freedom for religious instruction in Board Schools." He said that there are ninety-one Boards which allow no religious instruction whatever; a few allow the Bible to be read without note or comment, and some allow hymns without any Bible reading. What the bishop means by "freedom for religious instruction," therefore, is doubtless compulsory instruction.

If anybody can tell us the difference between this and compulsory attendance at church, we should be glad to learn. The children must of necessity attend school, and religious instruction in the schools is to be not merely optional, but compulsory. But the only object of the church is to give religious instruction, and so the schools are really churches, in a way. Many people who would exclaim against compulsory church attendance on Sunday, see no inconsistency in the same thing every other day of the week.—*The Present Truth, London, Eng.*

They Have Spoken.

Now that the whole machinery of the Government, in its legislative, judicial, and executive departments, is in the hands of a religious hierarchy, we may expect to hear them speak. And why not? Having learned that they hold the Government in their hands and that they can secure just such legislation as they desire—and there is no end to their desires—why should they not speak? Mr. J. M. Foster, a National Reformer of long standing, in speaking of their success in regard to the World's Fair, said:—

But one danger lies in this. The Church does not *speak* as a church. . . . The denominations have *spoken*. . . . But the *voice of God* authoritative, official, is through his Church. . . . They should, it would appear, appoint a joint committee to *speak for God*, and properly and courageously done, with a plain recital of judgments which will follow upon refusing to hear, there can follow but the best results. Much is lost by the Church failing officially to *speak* at the right time and in the right place. She can and ought to *utter the voice of God* in the halls of Congress and as an organized church.

Did the Papacy ever put forth any more audacious claims? Was presumption ever more presumptuous? As though God could not speak for himself! In the name of the rights of the people, we demand their credentials. This is but exalting man above God? And the next

thing will be to recognize the American—no—the un-American pope! But all this was by anticipation. They say, "We have spoken." How and when? In their demands to close the gates of the World's Fair on Sunday. And they say, "We shall be heard from much oftener in the future." Now, what did we hear last winter? At the congressional hearing which was appointed to hear arguments again upon this question, the unconstitutionality of the act was not denied. But the committee was, by this religio-political combine, reined up before death and the judgment, and threatened with the wrath and the judgments of God if they did not do so and so. And they did meekly bow and refuse to hear any more arguments from those who would oppose this and all other religious measures upon constitutional grounds. We have a work published seven years ago which says: "To secure public patronage, legislators will yield to the demands for a Sunday law." Are not these words true to-day? Then where is the Constitution? Do we have any? Its principles are subverted and overridden in the name of religion. We protest against the whole thing. And let the people all protest. It is their right. Nay, more, if the Government is to be preserved, it is their solemn duty to protest. Then protest.—*Publius, in Red Wing, Minnesota, Argus, March 16, 1893.*

A Significant Decision.

PERHAPS the most important question that Archbishop Satolli has been called upon to decide since his establishment as a representative of the Pope, in America, is that which is known in the newspapers as the Westchester, Pa., school case.

The circumstances are these: It seems that some six years ago a Mr. Bowen, a Catholic, refused to send his son to a parochial school at the command of the priest, but persisted in keeping him in the public school. For this obstinacy he was excommunicated, and denied the sacrament. Things then rested until Satolli arrived, when the case was appealed to him, with the result that the decision of the priest was reversed, Satolli holding that Catholic children were not compelled to be educated in Catholic schools; and last Sunday for the first time in all these years, Mr Bowen entered his pew and partook of the sacrament, while his son remained in the public school.

This is significant. It establishes the fact that it is the idea of the Pope that there shall be more of a fraternizing spirit on the part of Catholics with American institutions than there has been in the past.

No sooner was this decision announced, than from all over the country went up a note of rejoicing, one paper stating that "now the great barrier that has stood in the way of a union of Catholics with our institutions is removed," and the New York *Herald* says editorially that—

the wisdom of such a policy can be seen by every one who is not a rank partisan. It is broad, generous, and in its largest sense, strategic. It shows that Leo XIII. understands the temper and the temperament of the American people. . . . and can not fail to bring about a *very desirable harmony of action*.

Exactly; and the very effect designed by this "strategic" act has been secured; viz., the allaying of the fears of those who have regarded with suspicion the

encroachments of Rome. But this broad and generous policy is just what will throw, and already has thrown, the people off their guard, and caused them to fail to note the insidious advances of this foe.

Right at this time, when the Supreme Court of our land has decided that this is a "Christian Nation," that it is constitutional to legislate on religion, as witness the Sunday-closing proviso of the World's Fair, and has utterly ignored the consideration of the constitutionality of these unconstitutional acts,—how fitting it is that Rome should immediately show her hidden hand, and seek to "bring about a very desirable harmony of action," by establishing, as she has, a second pope at our national capital, founding the greatest university of the denomination at this point, and ingratiating herself into the good feelings of the legislators, which means that before they know it they will be powerless to withstand her demands. Indeed, now the startling statement is made that those who would, "are powerless to stay the incoming tide."

How easily can come in along these lines a fulfillment of the words that have come to us with such significance: "*Protestantism is now reaching hands across the gulf to clasp hands with the Papacy.*"

Where is the student of prophecy who is watching the unfolding of these events who can not see in them that which is most thrilling? How it should stir the very soul of every one who knows them, to the greatest activity.—*W. E. C. in Review and Herald.*

An Open Letter.

[This open letter is to a clergyman who returned a copy of the pamphlet "The National Sunday Law" unread, because he was, as he said, situated like Nehemiah when he made the reply. "I am doing a great work so that I can not come down." The supposition from the scriptural connection here is that some harm was supposed to be concealed in the pamphlet, for Nehemiah would not come down for the reason that he feared Sanballat and Geshem would do him harm. This is an unreasonable fear. There is truth in this pamphlet. "Prove all things, hold fast that which is good."]

Holyoke, Mass., April 7, 1893.

My Dear Friend: I was very glad indeed to receive your letter of a few days ago, and to get so full and frank an expression of your sentiments on the question of enforced Sabbath Observance; still, I must confess that I was very sorry to discover, from the tone of your letter, that you had not yet taken in the great principle of religious liberty which was first enunciated by our Saviour, and practiced by the Apostolic Church up to the time of the beginning of the great apostasy, when, as Paul predicted, there would "come a falling away," and the "man of sin" be revealed, etc., and he told how this would be accomplished. He told the Church that there would arise from among themselves men teaching perverse things to draw away disciples after them.

So long as the disciples of Jesus Christ walked in the simplicity of the gospel they were attended by the power of the Spirit of God to such an extent that, as the record shows, there were added to the Church daily of such as should be saved, and in one case, at least thousands were converted in a single day. But when believers began to exalt themselves, and strove to draw away disciples after themselves instead of after Christ, then the power of the Spirit left them, and then it was that they found it necessary to call in

the aid of the civil law to enforce their interpretation of the word of God. And to just the extent that the civil authority was used to enforce the teachings of these leaders of the Church, to just that extent was the union of Church and State established; for the union of Church and State was never anything more than the enforcement of Church dogmas by the civil power; and it was only the logical outgrowth of this principle of enforced religion by the civil power that formed the Papal Church, and led to all its tyranny, and finally, to the Inquisition itself. Religious liberty was smothered and religious tyranny prevailed until this monstrous beast, which was nothing else than this iniquitous system carried out, had literally fulfilled the prophecy of Daniel 7:25, and had "worn out the saints of the Most High;" but for the elect's sake those days were shortened. God raised up Martin Luther and inspired him with the Spirit of Christ, and caused him to stand forth as the exponent of the great truth, that in spite of public sentiment and in spite of the commonly accepted mode of religious observances, all men are of right, and ought to be, free to worship God according to the dictates of their own consciences.

Religious liberty was the keynote of the Reformation, and the following out of that righteous principle laid the foundation for every advanced step ever taken in the Christian religion.

But man is as prone to error as sparks are to fly upward, and the devil is always ready with plausible arguments; he soon persuaded the Church leaders that they were the only repositories of the truth of God, and impressed upon them the Christian duty of compelling everybody—by law—to conform to their views. Another religious tyranny was set up, and our forefathers were driven to Holland, and from thence came to this country to escape persecution, and the anthem which they first struck up when their feet rested upon Plymouth Rock was one of praise for freedom to worship God. But even before the echoes of that heaven-born strain had died away in the wilderness they began to make and enforce religious laws. The result was a blot upon the early pages of our history, the horrid details of which are familiar to you.

The only man of those times who dared to stand for liberty of conscience in Massachusetts was Roger Williams, and he was banished for that grave offense. Wherever religious bigotry and tyranny prevailed, there this system of enforced religion prevailed, and wherever the spirit of enlightened Christianity prevailed, there religious freedom prevailed. But God had a part for this country to play in his great plan. You will find it all written out in Rev. 13:11-13; and so he led this people through just those experiences which were calculated to develop love of freedom and a spirit of independence. Liberty became their watchword and their theme. For the sake of civil liberty they endured all the hardships and perils of the Revolutionary War. This was the way in which God led and disciplined them that they might attain to some just idea of what true liberty was; and even then the most advanced thinkers hardly rose to a conception of it, for it was only after prolonged and stormy debates that Washington, Jefferson and Madison were able to secure the insertion of a clause in our Constitu-

tion which prohibited a religious test oath as a qualification to office. Some of the speeches of these great men upon this topic are among the grandest productions of human genius, not only as examples of rhetoric, but also for the grand principles and sublime truths which they embodied, and which we have heretofore delighted to honor. But even the best efforts of such men as these could only secure a slight recognition of these principles. After prolonged agitation, however, the country was so worked up to the point that an amendment to the Constitution was passed by the first Congress of this country, which declared that Congress should *never make any* "law respecting an establishment of religion, or prohibiting the free exercise thereof;" and our country emerged with a just claim to the title of land of civil and religious liberty—the two characteristics represented by the two horns of lamb-like appearance brought out in Rev. 13. I said that our country emerged with a just claim to the title of land of civil and religious liberty, and that was true so far as the fundamental law of the land was concerned; but so far as the practical workings of the Government were concerned it was always, to a greater or less extent, false. The failure of the first count cost us our civil war; that of the last, I fear, will cost us the ruin of our country.

Very few have ever had any just conception of what that title meant; they have not realized that that was a recognition of a God-given right to every man on earth. But so it was; and just so long as that principle was observed there could never be any persecution, for "where no law is there is no transgression." Rom. 4:15.

But, as I have said, the people did not understand that, and so as early as Oct. 27, 1789, there was complaint made about that clause of our Constitution which guaranteed to us religious liberty. Again in 1811, 1812 and in 1819; but these were only individual complaints. But in 1863 an organization was effected for the avowed purpose of changing our Constitution so that it might be lawful to legislate upon religious questions. The advocates of this movement at first worked covertly, taking advantage of the religious sentiment of the country for the furtherance of their ends. They professed the same piety and zeal for God's cause as did the early bishops, and sought to remedy the evils of the times in the same way. They lamented the lack of piety in others, but instead of laying hold of the promises of God for the power of the Spirit to convince men of sin, they have sought to lay hold of the power of the civil law to compel men to be pious, and they have so far succeeded in this that our national guaranty of religious liberty has been entirely swept away.*

Religion has now become a phase of politics, and politics is fast becoming a phase of religion. As it was in the days of Constantine, so now there is mutual intrigue going on; the churches seeking to use the State to further their ends, and the politicians seeking to use the churches for their own advancement. Thus far the churches have been the winners. They have gained control of civil affairs to such an extent that they are able to

*This was done by Judge Brewer's decision that this is a Christian Nation, and that the First Amendment to the Constitution and the Church and State charters under which this country was first settled, all speak one language. Ed.

dictate to the Government and enforce their decrees, and now they openly boast through their leaders, that they hold the Congress of the United States in their hands, and that their demands will be much more frequent in the future than in the past. If this is not a union of Church and State, I would like to have you tell me what would be. Not only that, but it is exactly such a union of Church and State as was consummated in the fourth and fifth centuries. If this country has not made an image to the papal beast, tell me what feature is lacking. Looking at the current events of the day in the light of the prophecy of Rev. 13:11 and onward, with the history of the development of the Papal Church before us, I cannot comprehend how any intelligent person who has the good of humanity and the glory of God at heart can advocate the enactment of religious laws. Jesus Christ established the principle of complete separation of Church and State when he said: "Render therefore unto Cæsar the things which are Cæsars, and unto God the things that are God's," and you may search the Bible from its alpha to its omega and you can not find any different doctrine taught on this subject. Indeed the doctrine of religious liberty is one of the fundamental doctrines of the Bible. When a man is willing to concede to every other person *all* those rights which he claims for himself he can be said to love his neighbor as himself, and to be living out the Golden Rule; but when he assumed to dictate to his fellow-man what his relations toward God shall be, "how dwelleth the love of God in him?"

I believe in the observance of the Sabbath from love to God, but Congress has no more right to enforce Sabbath observance than it has the ordinance of baptism or of the Lord's Supper.

Think on these things, for they are important, and may the good Lord help you to appreciate and apply this great truth to your life and work.

Yours in sincerity,
J. S. COMINS.

A "Conscientious" Man.

WE meet all sorts of people and ideas, and people without ideas. Below is an extract from one of our subscribers:—

I had not thought of stopping my paper till you began to publish the advertisements for the Sunday Sun. As it is, please stop it, as I am on principle opposed to all forms of Sabbath desecration, especially as your paper goes into the hands of many who might be led to take a Sunday newspaper.

The above is his say. Now, please hear our side. 1. We fail to see any more harm in the name, Sunday Sun, than in that of the extensively read *Sabbath Reading*, and several other Christian publications of similar names.

2. If our esteemed critic will take the trouble to inform himself, he will find that nearly every Sunday newspaper is worked on by a separate force of help, by compositors and pressmen all through the week, just as if the paper itself were a weekly. The entire management and work, even to the subscription list, is kept precisely as a weekly, and it is dated on Sunday so as to give a paper bearing date for each day in the year. A calendar bears date of every Sunday; will our exacting brother soon refuse to hang one over his desk for fear of "desecrating" the first day of the week?

3. If he would be so precise, we will inform him that his Monday morning paper is the one for him not to buy. Nearly all the work of a Monday morning paper is done on Sunday. Yet if we should publish the advertisement of any daily, our esteemed friend would innocently drink it in without complaint.

4. By the way, he is a minister. Does he not do considerable work himself on Sunday? Does he approve of paying the janitor for heating up his church on the first day of the week?

5. We hope the advertisement did bring subscribers for the paper. We want advertisers to get the worth of their money when they patronize us.

6. If this gentleman will take one of his denominational publications and show us a cleaner collection of "ads" than those we carry, we will be greatly obliged. We have not yet advertised a rum shop under the head of "Wine for Sacramental Purposes," and he probably knows this "ad" in one of his church papers has caused young men and church hypocrites to buy wine and other cursed drinks for beverages.

7. The "ad" which was so offensive, was not to run but for three issues, and they had been given before the complaint reached us. However, we are sorry it was not to run five years, and we would be willing to contract to run it for that time.

9. To come right down to solid facts, we challenge him to give any biblical proof that the Sabbath could be desecrated by labor of any kind done on Sunday, the first day of the week. Our Bible speaks very frequently of the Sabbath as being the seventh day. If God has blessed and sanctified any other day, then the Bible, which is supposed to contain all the law, does not give any account of it. Perhaps our reverend brother can inform us.—*Our Prison Missionary, Newfane, Vt.*

Sunday Ice in Washington.

THE question of the possibility of Sunday deprivation of ice in Washington, raised by the Sunday-ice bill, which passed the House during the first session of the last Congress, but which failed to be reported to the Senate, will not down. The matter comes up in another form. The fact that it can be so raised shows how unnecessary was the legislation that was asked for. The *Washington Post* says editorially:—

It is understood that the Medical Society of the District proposes to take some action relative to the non-delivery of ice on Sunday or to sound public sentiment on the question. It is a movement in which the society ought to be heartily sustained. It will no doubt be found that a large majority of the citizens of Washington agree with the gentlemen of the medical profession that on sanitary grounds if no other the ice supply should be regular and continuous for every day in the week.

The announcement of the ice combine that there will be no Sunday delivery to retail consumers during June, July, August and September, the hottest and unhealthiest months of the year, must not be submitted to without at least a protest from the people out of whom the ice companies make big money.

To say that this policy is adopted out of consideration for the feelings of the "poor drivers" is but a pretense. Drivers enough can be found to perform the Sunday service and be glad of the chance. Let the ice combine offer them a little extra compensation and see how many of the boys will jump at it.

The "poor people" have some rights in this matter as well as the "poor drivers" and the poor ice dealers. It will be a much greater hardship for

the people to do without ice on Sunday than it will be for the companies to deliver it.

To be brief and plain, it will be an outrage on thousands of citizens to be subjected to this deprivation or be compelled to store a double stock from Saturday to Sunday, for which so many people are not provided with the proper conveniences, or, worst of all, in cases of sickness or other urgent contingency, be required to make an early morning pilgrimage of several miles to the wharves for their supply, as the combine condescendingly suggests they may do.

The combine is all wrong in this matter, and in some way or other it ought to be forced to a proper recognition of public opinion and the public needs.

There are certain things essential to human health and happiness, the enjoyment of which should be as free on one day as another. Instead of circumscribing the enjoyment of these blessings on Sunday the law should see to it that no undue restrictions are authorized or permitted.

Why is not this a legitimate conclusion from the bill for the prohibition of Sunday delivering of ice, or the sale and delivery of any commodity on Sunday. If under these bills prohibition is proper then under opposite conditions enforced sale and delivery is proper. If the reasoning is right in the one case it is in the other, and the municipality has a right to make it a condition precedent to granting articles of incorporation to an ice company that it will deliver ice on Sunday.

Do Sunday Laws Make Men Religious?

WE now have a national Sunday law—the act of Congress closing the World's Fair on that day. This was secured by the Church managers through the influence, by petitions and threats, which they were able to bring to bear on Congress. One of the arguments used by the managers of this Sunday movement in compassing their object was that the great masses of laboring men were violating their consciences every week by working on Sunday at the dictation of their employers. How groundless is this claim, and how much respect for Sunday as a sacred day the average laborer in this country has, the following preamble and resolution recently passed by the Central Labor Union, and printed in the *Chicago Times* of April 4, 1893, under heading "Work Sunday and Play Saturday," quite well show:—

WHEREAS, The ministers of the gospel have insisted that the gates of the World's Fair be closed on Sunday, and

WHEREAS, The workingmen represented in this union can not afford to lose more than one day in the week for either rest or recreation, and

WHEREAS, In order to improve ourselves we are anxious to take advantage of the great educational facilities which will be offered at the Exposition; therefore be it

Resolved, That we make a formal request upon our employers that we be allowed to begin work Sunday as the first day of the week, and take Saturday as a day of rest and recreation, in order to be able to visit the Fair grounds and obtain the instruction which will otherwise be denied us.

This is certainly a fitting comment on how much Sunday legislation influences men to regard Sunday as the Sabbath. In this instance it has resulted in a whole labor union requesting their employers to allow them to *work* on that day. The theory of compelling men to act religiously is repugnant to every sense of true religious feeling and manliness. God compels the conscience of no man. As Luther says, "Whosoever believeth let him draw nigh, and whoso believeth not stand afar off. Let there be no compulsion. Liberty is of the very essence of faith." The whole Sunday-law movement is simply an attempt to make men better by law, by the gospel of force. It is papal in principle through and through.

W. A. COLCORD.

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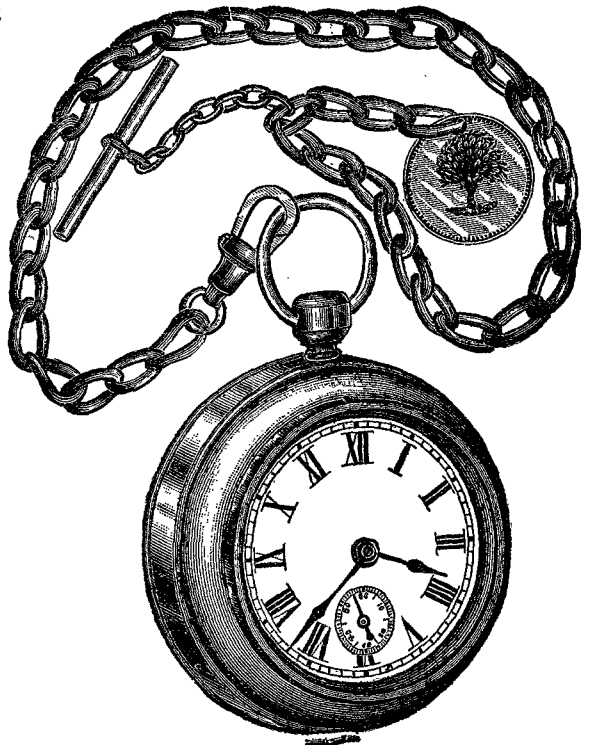
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WEBB CITY, Jan. 9, 1893.
GENTLEMEN: I am much pleased with the Watch you sent me, and I will say it keeps right up on time. It has not varied any as yet.
Most truly yours,
DR. ANDERSON.

CUTO, Mass., Jan. 6, 1893.
GENTLEMEN: I take pleasure in saying the Watch you sent me gave perfect satisfaction. It is a good time-keeper and all you recommend it to be. You will be favored with an order from me soon.
Yours truly,
W. G. DONNELL.

CALDWELL, Jan. 3, 1893.
SIRS: I received your Watch and found it to be as represented in the *Twentieth Century* advertisement. It would be hard to improve on its time-keeping qualities.
Yours truly,
MOSES HINCHCLIFFE.

FORTE WAYNE, Ind.
R. H. INGERSOLL & BRO., Room 44, 65 Cortlandt St., New York—*Kind Sirs*: It is a standing rule of mine when I see an admirable trait in any character, or a marked excellence in anything, to express appreciation either in public or in private. Taffy is better than *epitaffy*. Post-mortem praises do the dead no good. The corpse smells no flowers on its casket. Hence I want to say that I am delighted with your Watch—a little gem. I keep it on my typewriter desk during week-days, right before my eyes, and it keeps *splendid* time; I then use it on my pulpit Lord's days.
Faithfully yours,
REV. STEPHEN A. NORTHROP.



R. H. INGERSOLL & BRO., Sole Mfrs., Room 44, 65 Cortlandt St., New York.

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- Oatmeal Biscuit, Rye Wafers,
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- Fruit Crackers, Carbon Crackers,
- Plain Oatmeal Crackers,
- No. 1 Graham Crackers, Avenola,
- No. 2 Graham Crackers, Granola,
- Plain Graham Crackers (Dyspeptic),
- Wheat Granola, White Crackers,
- Whole Wheat Wafers,
- Gluten Food, No. 1, Gluten Wafers,
- Gluten Food, No. 2, Infants' Food.

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TO THE PUBLIC: This certifies that the Battle Creek Sanitarium Health Foods, manufactured by the Sanitarium under the name of the Sanitarium Food Company, are made under my direction and supervision, and that Granola and the other special foods manufactured by this company, are not made or sold by any other firm or person except their duly authorized agents.
J. H. KELLOGG, M. D.

Our goods are shipped to every part of the world—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following are a few of the hundreds of testimonials received from persons who have for years made use of our foods.

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I have for three years used the "Health Foods" in my family, and can heartily recommend them, both for purity and health-giving properties.
C. F. PORTER, D. D. S.

INDIANA.
Your "Health Foods" are the wonder of the nineteenth century. I have used Granola but a short time, but have already experienced relief from indigestion and acid, or flatulent dyspepsia. I also find the Zwiebach nourishing and toothsome.
D. M. KAUFFMAN.

I have personally tested your excellent food known as Granola. It is highly pleasing to the taste, easy of digestion, and the most nutritive cereal production with which I am acquainted.
DR. R. W. BULL.

Your Granola is the best selling invalid food I have ever handled. I have already sold nearly two thousand pounds.
A. J. BOURGATON.

CONNECTICUT.
We have used your "Health Foods" in our family for three years and can not get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I found that your Granola, Avenola, Wheatena, and Gluten are the only foods that I can eat with safety.
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We have twins, and the little fellows are thriving nicely. The food agrees with them perfectly, and I have recommended it to many who are bringing up babies "by hand."
D. W. McCOURN.



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NEW YORK, APRIL 20, 1898.

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ISAAC BAKER, of Kent Island, Md., a Seventh-day Adventist, was arrested and fined five dollars, on April 12, for plowing on Sunday.

A CORRESPONDENT writes from Belfast, Ireland, "To-day I attended a meeting of the Lord's Day Observance Society. There were about thirty ministers present, and they were very enthusiastic in their proceedings. They had tried moral suasion and it had failed, now they would try the law." These associations for the enforcement of Sunday observance are possessed of the same spirit the world over. When concerted action is had the world will see such a general outburst of frenzied bigotry as has never previously been known in history.

A VERY significant paragraph from foreign news is this:—

Rome, April 4—Pope Leo has just completed an examination of the question of the study of the Scriptures, having devoted inquiry especially to the diverse opinions of savants on great biblical questions. He will indite a letter to the bishops requesting them to enjoin upon their people a more profound study of the Scriptures. The Pope urges the necessity of keeping in the track of modern progress and discovery in order to adapt Catholicism to the needs of the day.

Is it as true as it has always been supposed that "Rome never changes"? If it is, what is the meaning of this new departure?

THE *Duluth Evening Herald*, of April 6, contains several accounts of arrests of merchants in Duluth, Wis., for listening to the pleadings of a "Sunday sleuth," in other words an American Sabbath Union detective, who had an insatiable desire to buy blue neck-ties on Sunday. It might be a question for the moralists worthy of discussion as to who committed the greater sin, or the most heinous crime—the man who bought many neck-ties on Sunday or the man who sold one. Does the end justify the means? Has the Sabbath Union so far returned to Roman Catholicism as to accept that doctrine? Should not the judge in these cases fine both parties equally,—both the buyer and the seller?

At the Methodist Conference at Danbury, Conn., April 10, the conference expressed the sentiment that an appeal should be sent to every religious organization in America to help carry out the movement for Sunday closing of the World's Fair, and advising that the Fair be boycotted if it opened on Sunday. The Methodist Conference, of the same date, at Holyoke, Mass., failed to show as intense a fervor on this subject. The Com-

mittee on Sunday Observance reported resolutions of congratulation upon Sunday closing of the World's Fair, and also offered a resolution that railroads should be requested to reduce Sunday traffic as much as possible. This was objected to on the ground that Methodists themselves set the example of Sunday traveling, and writing articles for Sunday newspapers. There was also some division of opinion as to the wickedness of Sunday trains. The resolution, however, was adopted. A suggestive item in the business of the conference was the mildness of the report of the committee on Romanism which in former years has been in the habit of stirring up a breeze. It seems either that discretion is felt to be the better part of valor or that the ties of kindred are beginning to be recognized.

THE *Signs of the Times*, of April 10, has this paragraph:—

The Reformed Church at Royersford, Pa.—the great reform State, by the way,— finds it necessary to adopt the following resolutions as part of the by-laws of the Church:—

Resolved, That no member of this congregation is permitted to engage in the manufacture or sale of intoxicating liquor as a beverage.

Resolved, That no member is permitted to aid, directly or indirectly, to obtain licenses to sell intoxicating liquors as a beverage.

Resolved, That no member is permitted to aid, directly or indirectly, in making laws to aid the liquor traffic as a beverage.

A "reformed church" that needs such by-laws to keep its members from doing such things is a fitting factor in a great Sunday-law State. "If any man have not the Spirit of Christ, he is none of his," and all the church resolutions and State enactments within the power of man can not make him so.

This is the state of mind and heart which may be expected to be found among those who look to man rather than to God for the precepts by which to regulate their lives.

EASTER Sunday, in Chicago, was a bright and beautiful day; the warmth and spring sunshine conspired with the churchly festivity of the day to make it an enjoyable holiday. It was so utilized by many thousands in Chicago, no less than elsewhere. The *Chicago Times* says:—

Every line of transportation from all parts of the city to and from the World's Fair site was crowded with persons who paid their money and entered Jackson Park, and no outrage was thereby done to any one. No police supervision was necessary. Everybody who went for this outing of a Sunday afternoon went with a purpose of education and recreation. Jackson Park was crowded, yet the grounds are unfinished, the exhibits are not yet placed, the Fair is far from completion. No protest is made because of this use of Sunday at this time. No harm is done to any one because Sunday is thus employed. If one did not care to go to Jackson Park he was under no compulsion to present himself. If his fancy directed his steps thither there was no one to say him nay.

But the first Sunday in May is to see the inception of a new dispensation, according to present expectation. Why should the gates be closed then any more than now? Is there any reason to suppose that rioting, drunkenness, disorder, and crime, will run rampant on Sunday

immediately after the opening of the Fair, any more than immediately before? Certainly not. The only purpose of this congressional Sunday-closing is to establish the religious domination of the civil polity, and the union of Church and State.

STATE SENATOR SALOMON, of Illinois, has presented a bill in the Illinois legislature of which the *Chicago Herald* speaks as follows:—

Senator Salomon's bill for protecting a weekly day of rest is as unnecessary as it is fantastic. It proposes that all people shall have a weekly day of rest, which, unfortunately, is impossible for all the people; and it insists that, whether the weekly day of rest be Sunday or some other day, it shall be duly protected from disturbance or intrusion, a provision full of contradictions and not susceptible of enforcement except by rational public opinion acting voluntarily. The bill requires that if any society attempt to interfere with this day of rest, secular, Sabbatarian or Sunday, the governor shall denounce such society by proclamation—a proceeding wholly uncalled for, as such societies are sufficiently posted as un-American by their own character.

Every attempt to legislate upon this question only shows more clearly and proves more fully, what every citizen ought to be able to see at the first glance, that this is a question upon which no affirmative legislation can be consistently had. All that can rightfully be done is to preserve peace and order on Sunday precisely as on all other days.

IN the April *Arena* the cause of the Chinaman is upheld in an interesting sketch by Allan Forman on "Celestial Gotham," and the negro finds a strong champion in the editor, who discusses the recent Paris tragedy in a paper in which Mr. Flower seeks to be just to both white and black, while he points out the injustice and the evil consequence bound to follow lawlessness. Hamlin Garland has a brilliant paper on "The Future of Fiction in America." Dr. Alfred Russell Wallace, W. D. McCracken, Eva McDonald Valesh, Chester A. Reed and Victor Yarros discuss social and economic problems. Psychological Research is represented by B. F. Underwood, who writes on "Automatic Writing;" and Metaphysical Thought finds an able exponent in Katharine Coolidge. There are many other papers of interest in this issue.

Battle Creek Sanitarium Health Foods

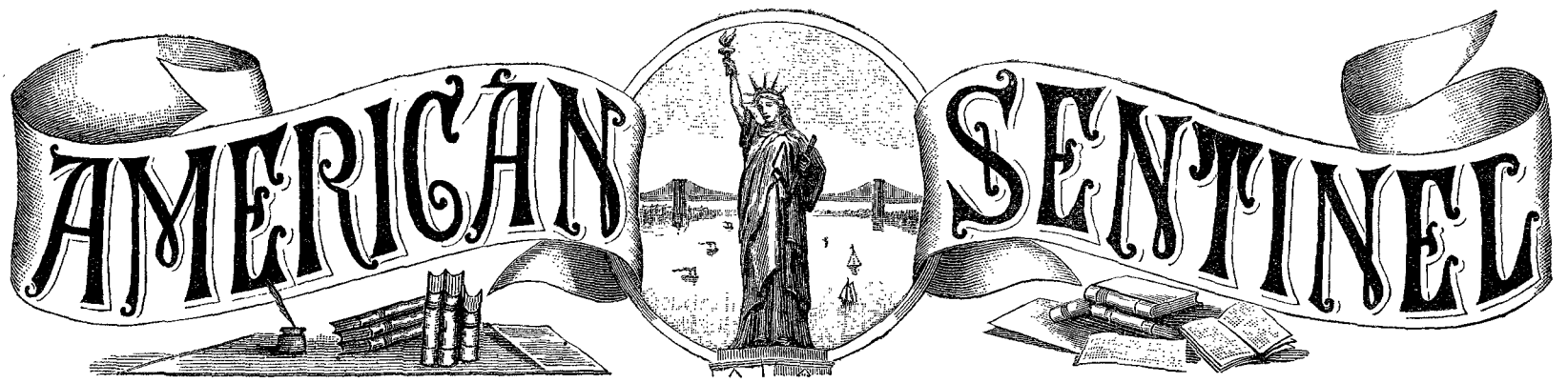
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EDITOR, - - - ALONZO T. JONES.

ASSOCIATE EDITORS, { CALVIN P. BOLLMAN.
WILLIAM H. MCKEE.

WHAT is the spirit which incites the members of one religious denomination to bring a civil action against those who belong to another denomination because of a difference in religious belief and practice? Is it a Christian spirit? Did the Master leave any such precept, or example?

THERE is no other incentive for the prosecution for first-day labor, of those who observe the seventh day, than that of religious intolerance and jealousy. These prosecutions, with a view solely to persecute, are now in progress in two States, Tennessee and Maryland. In both States complaint has been made and actions brought at the instigation of members of a so-called Christian denomination, professors of religion in good standing. Will such a course injure their position in their church affiliation, or will it redound to their credit?

IN Tennessee, clergymen have interested themselves in the carrying on of prosecution, have provided prosecuting counsel when a case seemed liable to go by default for lack of legal attention; and in Maryland information has been laid by a clergyman, and he himself has appeared as a prosecuting witness against a faithful Christian man, because of a conscientious change in religious belief and practice. Does the Methodist denomination at large uphold its ministers in such a course? Are they ordained for such work as this?

THE religious organizations, throughout the country, which boast their orthodoxy, have been laying the foundations deep for just such procedure as this—the persecuting prosecutions of Christian men, by those who have been ordained to preach the gospel. Have these religious bodies realized the ultimate results of their ac-

tion? Have they recognized the fact that the logic of their course is the establishment of an inquisition, and the furnishing of informers and prosecutors for this inquisition from their own clergy? That this will be the inevitable result does not need to be said. It is the result which has already been realized. Is the religious denomination, whose representatives have been the first to prove this true, ready to accept the responsibility? Are all they, whose voices, whose petitions, and whose votes, in favor of Sunday laws, have aided to make these persecutions possible, ready to say, "Let all the wrong done to these men in the name of religion be upon our heads?" It will be a humiliating awakening for those who, like Paul, faithfully believe that in persecuting they do God service; but it will be a sadder wakening yet for those who are incited by such personal considerations as influenced the silversmiths of Ephesus.

A Flash of Reason in a Cloud of Words.

THOSE who heard the utterances of Joseph Cook before the House Committee on the World's Fair, in reference to the Sunday closing of the Chicago Exposition, or have since read what he said there, will be interested to know that in one of his Boston, Monday lectures, Mr. Cook has denied that he was in sympathy with that dramatic act of Senator Quay, which has stirred to their uttermost depths the hearts of all National Reformers, when he sent the Bible to the clerk's desk open at the fourth commandment, to be read to the Senate of the United States, that the divine law might be thus indirectly interpreted and embodied into his proviso to close the World's Fair on Sundays.

In reference to this incident Mr. Cook said:—

I do not agree with him. I wish to shake myself loose from all theories which tend toward a union of Church and State.

One of his hearers was so displeased with what Mr. Cook said in the attempt to thus shake himself loose, that he wrote him the following letter:—

Your statement last Monday that the civil Sabbath is not based upon the fourth commandment, it seems to me, deprives our Sabbath laws of their moral value; for a law that has not the authority of God behind it will not bind the conscience. The

ten commandments are a translation of the law of nature, as well as an authoritative rule of spiritual life. They are both a civil code and an ecclesiastical law. They were given to the nation of Israel as their constitution, and to the Church of Israel as a law of ecclesiastical life. For the State to recognize them as the foundation of moral legislation no more tends to unite Church and State than family worship creates a union between the family and the Church. The ten commandments have been placed in Christ's hands as the administrator. Every believer is under that law to Christ. Christ is King of nations, and nations, as moral beings, are under this law to him. The Church is under this law to Christ. But this law, being a rule of life to the individual, the family, the Church and the State, in their respective spheres, brings all into subjection to Christ. Our Sabbath laws are rooted and grounded in the fourth commandment. Separate from that edict of Jehovah they are not worth the paper they were written upon.

It will not be uninteresting to analyze this letter sentence by sentence. It is said that the statement that the civil Sabbath is not based upon the fourth commandment deprives Sunday laws of their moral value. It should be noticed in the first place that the "civil Sabbath" is "Sunday" and not the Sabbath of the fourth commandment. This in itself deprives any injunction to observe this "civil Sabbath" of all "moral value," if by moral value is meant religious or divine weight of authority. That this is the sense intended to be conveyed in the words, "moral value," is shown by the next phrase, "for a law that has not the authority of God behind it," etc. Laws for the observance of Sunday as a civil Sabbath must necessarily be civil ordinances, they must be of human origin. God's law says nothing of the observance of Sunday as a civil Sabbath. It cannot therefore have the "authority of God behind it," and it has not, nor ever has had, any moral value in the sense intended. "Our Sabbath laws" therefore cannot be deprived of that which they never had; but there is a Sabbath law, from God, which does bind the conscience, and God's Sabbath law contravenes these Sunday laws; then these—called here "our Sabbath laws," are void, and all are in conscience bound to disobey them.

Is it true, in any sense, that "the ten commandments are a translation of the law of nature"? "Law of nature" is an expression "denoting the standard or system of morality deducible from a study of the nature and natural relations of human

beings independent of supernatural revelation." The ten commandments are an expression of the character of God. This can only be known by supernatural revelation and is not deducible from a study of the nature and natural relations of human beings. The apostle says, "that which may be known of God is manifest in them; for God hath shewed it unto them."

They are neither a "civil code" nor an "ecclesiastical law." Both of these are of human origin and authority, but the ten commandments are divine; "thy law is truth" and "thy commandments are righteousness." Righteousness is primarily an attribute of God only. The commandments are then his righteousness, which is his character, and not a civil code which is a system of human ordinances, nor an ecclesiastical law which is a human substitute for the divine government of the Church. They were not given to the Jewish nation or the Jewish Church alone, but to the whole world through them.

Family worship does create a union between the family and the Church, and just so the formal civil recognition of the ten commandments as the "foundation of moral legislation" does unite Church and State.

The ten commandments are in the hands of Christ to be "administered" only against the wicked. Every believer who accepts Christ is by faith subject to grace and not to the law, for except through his atonement none can be saved.

Christ is not "King of nations," until in his second coming that which he himself said shall take place,— "Now is the judgment of this world: now shall the prince of this world be cast out." Then shall his kingdom, which "is not of this world," be set up.

Nations are not moral beings, but are composed of moral beings who are individually under the law as many as deny Christ and refuse him their faith and love.

The Church of God is not under the law to Christ—only those members—hypocrites—to whom he will say in the last day, "I never knew you." They who have been forgiven go free from subjection to penalty, keeping in love the commandments of God and the faith of Jesus. The commandments are a rule of life to the individual but not to the family or the State, as organized bodies, except as they are a rule of life to the individuals separately, of whom the family, the State and the Church are composed. Neither is it the ten commandments which bring men into subjection to Christ, but the love of God shed abroad in our hearts.

Our Sunday laws are not rooted and grounded in the fourth commandment. Man can make no Sabbath or Sunday laws which will not be separate from that edict of Jehovah; and no religious edict which man can issue is "worth the paper it is written upon."

Rev. Joseph Cook answered this letter; but did he repeat and enforce his statement that "the civil Sabbath is not based upon the fourth commandment"? Here is his reply:—

Dear Mr. Foster:—We do not disagree in fundamental principles as to the divine authority of the civic rest day. But I could not make that divine authority depend wholly or chiefly on the fourth commandment; for I believe there was a day for rest and worship set apart at the creation; that the Sabbath is as old as the family, and that apostolic example and precept justify the observance of the Lord's day as a Christian Sabbath. The fourth

commandment begins with the word "Remember," and itself stands on much that went before it as well as on what accompanied it. *The self-revelation of God in the whole history of the rest-day from creation until now* was the ground on which I placed the divine authority of our Sunday laws in their general outlines

Yours very respectfully,

JOSEPH COOK.

This letter of Mr. Cook illuminates the point in question about as much as the answer of the spiritualist who, when asked why it was that supposed communications, from the most intellectual or the most ignorant of the departed, showed about the same intellectual average, replied that it was because of the medium having "an indifferentiated perceptivity which antecedes sensory specialization, and which the specialization of the nerve stimuli to which terrestrial evolution conducts us, may restrict as well as clarify."

It would seem that Mr. Cook in a moment of incaution emitted a flash of reason which now he is most extremely desirous of obscuring with a cloud of words.

W. H. M.

Sunday Exemption Clauses.

MANY Sunday laws have in them an exemption for those who "conscientiously believe that the seventh day of the week ought to be observed as the Sabbath, and actually refrain from secular labor on that day," or who "keep another day of the week as holy time," or "observe as the Sabbath any other day of the week than Sunday," or "observe as the Sabbath one day in each seven, as herein provided." (See Sunday laws of Michigan, Maine, Massachusetts, Connecticut, Minnesota, Kentucky, etc.) But such exemptions are wrong for the following reasons:—

1. Because the law which gives occasion for them is wrong. A law which demands an exemption to prevent its coming in conflict with the inalienable rights and conscientious convictions of men, must certainly be wrong.

2. They are wrong because they are merely acts of toleration. To grant that the Government has a right to say whether the individual shall be allowed to exercise his rights or not, is to grant to it the power to deny him his rights. But toleration is not the doctrine of true civil and religious liberty, nor of the founders of the American Government.

Of Madison, history says:—

Religious liberty was a matter that strongly enlisted his feelings. When it was proposed that, under the new Constitution, all should enjoy the fullest toleration in the exercise of religion, according to the dictates of conscience, Madison pointed out that this provision did not go to the root of the matter. The free exercise of religion, according to the dictates of conscience, is something that every man may demand as a right, not something for which he must ask as a privilege. To grant to the State the power of tolerating is implicitly to grant to it the power of prohibiting; whereas Madison would deny it any jurisdiction whatever in the matter of religion.—*Appleton's Cyclopaedia of American Biography*, vol. 4, p. 165.

Dr. Philip Schaff, in laying down the same principles says:—

Toleration is an important step from State-churchism to free-churchism. But it is only a step. There is a very great difference between toleration and liberty. Toleration is a concession which may be withdrawn; it implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms. In our country we ask no toleration for religion and its free exercise, but we claim it as an inalienable right.—*Schaff's Church and State in the United States*, p. 14.

And Hon. Richard M. Johnson, in his

famous Sunday Mail Report adopted by the United States Senate in 1829, well observed that,—

Our Constitution recognizes in every person the right to choose his own religion and to enjoy it freely, without molestation. The proper object of government is to protect all persons in the enjoyment of their civil as well as religious rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights of which Government can not deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them.—*American State Papers*, pp. 90-100.

3. They are wrong, because to consent that they are right is to admit that the Government has a right to compel everybody to observe a rest day, which is not true. At most it can only enforce idleness; but it has no right to compel men to be idle, or to deprive them of their God-given time, so long as in their use of it they keep within the bounds of civility. Industry and not idleness is in the interest of both the individual and the Government.

Mr. Andrew Young, in his "Government Class Book," p. 198, speaking of personal liberty, says:—

Every person has the right to go wherever he pleases, free from restraint on the part of others. If any one restrains him of his liberty even for a very short period or without violence, as by locking him in a room, he may recover damages. This is one of our most valued rights, and is forfeited only by crime.

4. They are wrong, because they require a religious observance, which civil government has no right to do, and are granted only upon religious considerations. In order to receive the benefit of the exemption, one must "conscientiously believe" that some other day than Sunday is "the Sabbath," and "actually refrain from business and labor on that day," or observe it "as the Sabbath."

5. They are wrong, because the exemption requires more of those who are exempted than the law itself requires of those who are not. They must "conscientiously" observe the day they keep, or keep it "as the Sabbath," while of those not exempted no such requirement is made, though as the exemption itself indicates, and as all men know, that is the implied intent of the law. Sunday laws, exemptions and all, are enacted for the purpose of enforcing the observance of a religious institution and compelling the conscience.

6. They are wrong, because to enact that which is professedly designed for the benefit of the consciences of one class only, is to enter upon class legislation, and thereby to consent that the Government may disregard the consciences of all other classes in this respect.

7. They are wrong, because for any class to ask for or accept of them is but selfishness. James Russell Lowell, in a poem entitled "Freedom," has well rebuked the asking for this sort of freedom, in the following words:—

"Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt?
No; true freedom is to share
All the chains our brothers wear;
And, with heart and hand, to be
In earnest to make others free."

8. They are wrong, because those who ask for or accept of them thereby virtually shut themselves off from protesting against the law from which they have asked

to be exempted; but all men everywhere have a right to protest and should protest against religious legislation on the part of civil government now and forevermore.

9. They are wrong, because they assume that the majority have rights and liberties to grant to the minority, which is false. Inalienable rights come from the Creator, and are possessed by all equally; and with the rights belongs the liberty to exercise and enjoy them. This assumption is clearly indicated in the following words of Rev. F. W. Ware, Secretary of the American Sabbath Union, for Michigan, in the *Michigan Sabbath Watchman* for June, 1892:—

There is not a Seventh-day Adventist in this State that dare plow his field, or reap his grain, or build his house, or thrash his wheat, or chop his wood, without pleading *his right to do so* under the exemption clause of our laws, which clause has its root in his conscientious and religious convictions and customs. The only legal right the Seventh-day Adventists have to do secular work in shop, on house, in field, or to run their presses, etc., in their publishing concern on the Christian Sabbath, is a right given them by this State on religious grounds only.

That Seventh-day Adventists dare do and have done just what Mr. Ware here says they dare not do, reference needs only to be made to their practice in the State of Tennessee where there is no exemption clause to the State Sunday law, and in Arkansas during the time the exemption clause was there repealed.

10. They are wrong, because this assumption of superiority and of being the dispensers of the rights and liberties of others on the part of Sunday-keepers, carries with it the idea that they may rightfully curtail or deny those rights and privileges whenever they see fit to do so. Thus Mr. Crafts claims that—

The tendency of legislatures and executive officers toward those who claim to keep a Saturday-Sabbath is to over leniency rather than over-strictness.—*Crafts' "Sabbath for Man," p. 262.*

Instead of granting exemption clauses, he says:—

Infinitely less harm is done by the usual policy, the only constitutional or sensible one, to let the insignificantly small minority of less than one in a hundred, whose religious convictions require them to rest on Saturday (unless their work is of a private character such as the law allows them to do on Sunday) suffer the loss of one day's wages rather than have the ninety-nine suffer by the wrecking of their Sabbath by public business.—*Ibid.*

The Bill of Rights in the Kentucky State Constitution well declares—

That absolute, arbitrary power over the lives, liberty, and property of free men exists nowhere in a republic, not even in the largest majority.

Mr. Andrew W. Young, in his "Government Class Book," p. 199, says:—

Every man has a right to demand protection by the Government. This protection is afforded by its police and other civil officers. So, also, if these are not sufficient, the governor is bound to call out the militia, to protect even a single person.

This idea of Sunday-law makers being the benefactors of, and dispensers of rights to, those who observe another day than Sunday, is further shown in the words of Mr. Crafts, in his "Sabbath for Man," p. 262:—

Instead of reciprocating the generosity shown toward them by the makers of Sabbath laws, these Seventh-day Christians expend a very large part of their energy in antagonizing such laws, seeking by the free distribution of tracts and papers to secure their repeal or neglect, seemingly on the policy of rule or ruin. They persuade very few to keep the seventh day; they only succeed in confusing the consciences of many about the first. They increase the desecration of the Lord's day, but not the halowing of Saturday."

This is what the observers of the sev-

enth day are asked to pay for exemption clauses. They are asked to cease their use of the freedom of speech and the press guaranteed by the Constitution of the United States; to say nothing against either the Sunday Sabbath or Sunday laws; in fact to say nothing about the Sabbath question at all. The Bill of Rights of the Constitution of West Virginia, says:—

All men shall be free to profess, and by argument to maintain, their opinions in matters of religion.

Here is the ground upon which the apostles stood (Acts 4:17-20; 5:27-29); here is where the Reformers of the sixteenth century stood; and here is where those who honor the divine precepts and the Sabbath of the Lord now stand.—*W. A. Colcord, in Home Missionary.*

Must Obey Their Own Laws.

THE course which the American Sabbath Union has taken, in Pittsburg and Pennsylvania, is likely to bring about an impartial enforcement of the Sunday law of 1794 such as scarcely entered into the plans of the Sabbath Unionists. They had intended to be lords of Sunday themselves, but a new factor has arisen which is likely to turn the tables upon them.

Pittsburg despatches say:—

The new Law and Order League, which aims to outdo the Law and Order Society in enforcing the ancient Sunday law in this city, began work today. Detectives in its employ have gathered a mass of evidence, which has been laid before the local magistrates.

The names of the superintendent, officials and stockholders in the Citizens' Traction Company were secured, besides the toll takers of the numerous bridges, all of whom will be prosecuted for violating the Sunday law. Probably the biggest game secured were the officials of the Carnegie Company. Alderman McNeirney, working as a detective, paid a visit to the Homestead mills, where he found more than 1,000 men working, as they said, not from necessity, but solely to increase their employers' profits. He was assured that most of the works could be shut down over Sunday without loss except the loss of the profits of that day.

The detectives of the new society are paying particular attention to preachers and church-goers who employ coachmen to drive them to church, which is said to be as much a violation of the Sunday law as the sale of Sunday newspapers. It is not yet determined when the arrests are to be made.

The League's lawyer advises that the matter be held in abeyance until the legislature adjourns, in the hope that the amendment to the blue law may be made. The legislature shows no sign of modifying the law.

This is about as ridiculous a result as the effect of the Sunday closing of the Fair in Chicago upon the workingmen for whose benefit and in whose behalf it was to be closed. It is poetic justice that the advocates of the strict enforcement of religious laws should in both places be hoist with their own petard. In the one place their own vaunted Blue Laws are to be enforced against themselves. In the other the very class in whose interest the legislation was ostensibly had take another rest day of their own choice, that they may work on Sunday when the Fair is closed, and be free from labor and able to attend on a day that the Fair is open. Thus the dramatic unities are satisfied, and the truth, on both the civil and religious sides of this question, is preached by deeds which speak louder than words, and will be more enduring than the printed page. When the Pittsburg enforcement of Sunday laws upon themselves has shown them how unreasonable, improper, unjust and unchristian such laws are, and when the Sunday-closing

episode at Chicago has taught hundreds of thousands that Sunday is not the Sabbath, and that their whole theory is doubly wrong, will they themselves then stop and think? Or have they already gone beyond that? W. H. M.

The Bostonian and the Brooklyn Eagle.

A CLEAR-MINDED Bostonian writes a little sound doctrine to the editor of the Brooklyn *Eagle*, who publishes the letter with a comment, as follows:—

To the Editor of the Brooklyn Eagle:

In your issue of the 9th inst., in the course of an article on "The Fair and Sunday," you say that undoubtedly the "national authorities had a right to make an appropriation conditional on Sunday closing." Now, this is precisely what the national authorities had not the right to do. The Constitution distinctly forbids Congress to enact religious legislation of any kind. All law-making in the interest of, or in antagonism to, any religion is clearly unconstitutional. Congress has not the slightest right to meddle. It was the intention of the fathers to keep Church and State separate.

E. C. WALKER.

5 Somerset Street, Boston, April 14, 1893.

[If the correspondent is correct the appropriation falls with the condition attached to it. We have not heard, however, that E. C. Walker or any other man of sin favors giving up the appropriation.—*Ed. Eagle.*]

The item as it appears in the *Eagle* is headed "State Religion and the Fair. Rest, not Religion, and Sanitary, not Devout, Considerations Prevailed." This title is a juggling with words, which, if it shows anything, proves that the editor of the *Eagle* knows better than to have made the comment which follows the letter. If the *Eagle's* correspondent is correct the appropriation does not, necessarily, fail with the condition attached to it. The appropriation is perfectly proper; it was entirely within the authority of Congress to make such an appropriation, but it was not within the authority of Congress to attach the proviso which it did. The appropriation was accepted; it was a valid appropriation; there was no reason why it should not be accepted. The proviso was also accepted, but the acceptance of it did not give Congress the right to do that which was unconstitutional,—it only involved the Fair management in the acceptance of an unlawful legislative act. If the directors of the Fair appreciate this fact, that Congress and a certain religious element have led them into this anomalous position, it is perfectly proper for them to plead that they can not undertake to do what Congress was forbidden by law to ask of them. This is a perfectly well recognized principle of law. It is also entirely clear that as Congress had perfect right to make the appropriation, and it was made in due form and transferred, that no amount of illegal and unconstitutional provisos would invalidate the original appropriation. All that would fail would be the provisos which were null and void *ab initio*.

The truth is that Congress stands before the country disgraced, from whatever point of view the matter is considered. It has yielded to the clamor of an influential minority and passed an unconstitutional act. It would seem that nothing could well be worse than this, but Congress has gone farther and made itself ridiculous by attaching to its appropriation a proviso which not only can not be enforced, but which leaves the Fair managers a good and sufficient defense and which inculpates Congress either of ig-

norance or wilful violation of the plainest constitutional and legal principles.

It is difficult to see why the editor of the *Eagle* made, in his comment, the reference which he has to the man of sin, except it were to show that he comprehends that which he denies,—that this Sunday-closing question is a religious question and can not possibly be any other.

W. H. M.

Fighting Providence.

In a leaflet on the Sunday newspaper, published by the National Woman's Christian Temperance Union, Mrs. J. C. Bateham says:—

The Sunday paper furnishes a providential test by which we can all measure ourselves and see whether we are of the world and love the world or whether we love the things of the kingdom. The Woman's Christian Temperance Union should labor and pray for its discontinuance, and give out leaflets against it at the news-stands and in our churches.

So it seems, according to their own words, that the mission of the Woman's Christian Temperance Union, is to fight Providence. Providence has furnished a "test" by which they can measure and prove themselves, whether they be in the faith (2 Cor. 13:5); but instead of being thankful for the test, instead of counting it all joy when they fall into divers temptations, knowing that the trial of their faith worketh patience (James 1:2-4), instead of laboring and praying for grace that will enable them to endure the temptation and receive the blessing (James 1:12), they spend their energies in trying to get rid of the "test."

The idea seems to largely prevail among Church people at the present time that it is a bad thing for Christianity to have any tests in this world by which a Christian can distinguish himself from those who make no profession. And so they labor to abolish even these tests which they admit are providential. In another leaflet, Mrs. Bateham says: "The world would be speedily converted if the church of Christ were as consecrated in heart and life as in creed and covenant. We feel the need of a general revival, a baptism of the Holy Spirit, and for this, much earnest prayer is offered; but the blessing comes not." No wonder. The Bible does not say, "Blessed are they who abolish temptation," but it does say, "Blessed is the man that endureth temptation." Having lost their power to endure temptation, professed Christians are now seeking to abolish temptation. And thus they abolish the line between Christians and worldlings. The gospel is the power of God, and no one can tell whether he has the power of God unless he is tested.

To still further obliterate the dividing line between the Church and the world, they seek for laws which will compel worldlings to endure temptations. They will abolish as many temptations as possible and then try to compel sinners to endure with them those which they are unable to abolish. They want to compel sinners to undertake that which can only be accomplished by the power of God. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be," yet they think they can compel unconverted people to obey God. The Bible says "they that are in the flesh can not please God," and "without faith it is impossible to please him," yet they suppose it is highly

pleasing to God for them to ask Congress to compel the ungodly to show respect for Christianity by trying to obey its laws and recognize its institutions. In short, they expect men to be saved by their own good works—the works of the flesh—instead of by the grace of God. They have forgotten that God counts human righteousness as "filthy rags." "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God," "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."

Any one who undertakes to make men better morally by any other means than by conversion to God, is fighting Providence, opposing the gospel, and hindering the salvation of men. They are turning people away from the righteousness of God to the righteousness of the flesh, which is nothing but sin. "Cleanse first that which is within the cup and platter, that the outside of them may be clean also."

A. DELOS WESTCOTT.

A Cardinal on Church and State.

A WRITER in the New York *Observer* quotes an expression to which Cardinal Gibbons lately gave utterance, and comments upon it thus:—

At the recent dinner of the Catholic Club at Philadelphia, Cardinal Gibbons responded to the toast, "Church and State," with the words: "I am firmly persuaded, both by study and observation, that the Church is more steady in her growth, and is more prosperous in her career, when she is free to pursue her divine mission without any interference on the part of the State."

Excellent, good, your Eminence, and so say we all of us! But now put the handle on the other side of the jug, and let it read in this way: That the State is more steady and prosperous when she is free from any interference on the part of the Church. Nobody in this country apprehends any interference with the Church on the part of the State, and there will be none until after such time as the Church shall have succeeded in her scheme for gaining control of the State. The church of which Cardinal Gibbons is so able a representative is now diligently and sagaciously at work upon that problem more energetically and more sanguinely hopeful than ever before, as the way seems to be closing up to it in other quarters of the world. It is the motive which has led to the establishment of a legate upon our soil; it dictates the policy of paternal interest in American institutions, American nationality and free schools; it scores its first great success when the scarlet figures of ecclesiastics owning papal and Italian allegiance become the centre of interest and social flutter in the drawing rooms of prominent people at the capital of the land. When its undertaking, now in hand, is completed, the hierarchy which arrogates to itself the exclusive right to call itself the Church will indeed be "free to pursue her mission without interference on the part of the State;" she will "run" the State. But how will it be with those bodies of Christian laborers and workers to whom she denies the right to be so named? The fine phrases of diplomacy serve very well as the glove of velvet to conceal the claws of craft, but Americans should not suffer themselves to be misled into too much confidence in a conversion to liberal sentiments so sudden and so wholesale.

The *Observer* accepts this article and prints it without comment, evidently failing to see that the sword of criticism which the writer ably wields is double-edged,—that it cuts as deeply into the intents, purposes, and actual legal and legislative achievements of orthodox clericalism in this country as it does into the subtly deceptive phrases of the Cardinal. There are more churches in the United States than the church which Cardinal Gibbons represents, and it is from them that the country is in the most immediate danger. They have already assumed to dictate to legislatures and to

Congress, and the State and national governments have submitted to their interference. To-day there is a religious rather than a civil supremacy in this country, but it is not the church of which Cardinal Gibbons is the prelate that rules. That this will eventually but unintentionally play into the hands of that church is true. In the meantime the State will be subjugated to clericalism, and a broad and easy way will be paved for that religious supremacy which is in idea essentially Roman Catholic. Every preparation is being made to accept and utilize all this which a fallen Protestant Church is doing for the assertion of Roman Catholic doctrines of the authority of the Church over the State. The church which asserts and exercises this supremacy must be, of necessity, Roman Catholic; for it is the doctrine of that church and no other. Whatever a church may call itself, the assumption of temporal authority, by virtue of that very act, makes it Roman Catholic. Now that the Church has "succeeded in her scheme for gaining control of the State" it is no wonder that "the church of which Cardinal Gibbons is so able a representative is now diligently and sagaciously at work" and "more sanguinely hopeful than ever before," for now all that it needs to do is to be ready, in the fullness of time, to claim its own.

W. H. M.

The Workingmen, the Clergy, and the Fair.

THE Central Labor Union, in and near Chicago, has systematically undertaken to arrange with employers for a weekly day of rest other than Sunday, during the continuance of the World's Fair. Such an outcome of the matter as this was entirely unexpected. A reporter for the *Chicago Evening Journal* has sought to obtain the views of some of Chicago's clergymen by this question: "What do you think of the proposition of the working classes to convert the Sabbath into a working day, and rest on one of the secular days of the week, so that they can attend the World's Fair without losing either time or money?"

To this the answers were quite various. There were some notable instances of clergymen who were ready with manly candor and openness of speech to acknowledge that no man was responsible to another for his religious belief or performance, and that no man had the right to enforce any religious belief or performance on another. Among these especially noteworthy was Rev. Thomas C. Hall, of the Forty-first Presbyterian Church, also Dr. A. J. Canfield, of St. Paul's Universalist Church. The reply of Rev. Father Cashman, parish priest of St. Jarlath's Parish, is quite suggestive; it is this:—

The church insists, remember, upon a proper observance of Sunday in commemoration of the resurrection of her Head and the descent of the Holy Ghost. But that is church law, not divine. There is no command in the Bible which directs the observance of Sunday. That is canon law, and though our Protestant neighbors have borrowed the day from us, we have no desire to meddle with them in its enjoyment in their own peculiar fashion. At the same time we don't want them to meddle with us. Now, as to Sunday being a Christian institution, an error so loudly proclaimed, in the strict sense of the word it was not instituted either by Christ or his church. It is not ordered by divine law nor was it ordered by the church. Constantine decreed the observance of Sunday in order to give the Christians a chance to compete with the pagans, and recognizing it as a good thing, the

church in her subsequent councils adopted it. At the Reformation the Protestants carried it off, along with many other good things; but the Sunday of Luther's time and the Sunday the puritainical among us seek to enforce, are two very different things.

The church is in favor of the largest measure of liberty at all times, and when it comes to a question between the classes and the masses it is not probable that she will alter her course. The law being of her own making, rather than see the masses oppressed by the classes, she will doubtless abrogate her law. Sunday was made by the church a day of rest and devotion, and she requires her children to fulfill their duties on that day. When these duties have been attended to, the remainder of the day is properly used for recreation.

While they have made sufficient clamor for millions, I believe the proportion of bigots is really small. The best way to ascertain the real feeling of the country on the subject would be to take a plebiscitum, if such a thing were possible. There is the suggestion. Now let some man of affairs provide the machinery for carrying it out.

In conclusion, I wish to say that the position of coercion taken by so many of the Protestant clergy—the position that although they are admittedly in a hopeless minority of all the people of these United States they would compel all the rest of us to accept their Sunday dogmas by recourse to law and other methods—is a grievous departure from their old battle cry of civil and religious liberty.

Rabbi Emil G. Hirsch said that this movement was a legitimate and logical outcome of the congressional action to close the Fair on Sunday in obedience to the demand of a religious minority. The Rabbi did not think the grounds would be closed to all in any event, but, as in the case of the Centennial at Philadelphia, thousands of the favored classes would be permitted to enter. He thought it ridiculous that such a minority should rule in this matter, and cited the Paris Exposition, where with three hundred thousand people on the grounds Sundays perfect order and decorum were maintained.

Most of the clergymen interviewed, however, were uncompromisingly opposed to the course of the Central Labor Union, among these was the Rev. Frederick A. Noble, pastor of the Union Park Congregational Church, who, in answer to the first question, said:—

I do not at all agree with the stand labor is taking. Divine law requires the observance of that day and society has adjusted itself to its recognition. Any attempt to shift the day would be an attempt to evade the commandment.

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

Exactly as I would enforce the law in any other respect. The Supreme Court has declared this to be a Christian country, and the foundations of the country were laid in Christian truth. Vast expenditures of time and money have been made to build up our institutions, and we owe it to the fathers to preserve those institutions as we have received them—just as we must preserve our liberty. There are many in Europe and the Old World in general who don't believe in liberty, but we believe in it, and are bound to maintain free institutions and our civil liberty.

This cry is for license, not liberty, and it comes from the large foreign element of our population which began to come in on us like a flood about forty years ago. These people have obtained altogether too much voice in our affairs, and they are the ones who are endeavoring to secularize the Sabbath-day which we are commanded to keep holy.

The Rev. William Fawcett was seen and the same question asked. He said:—

Such a course as to turn Sunday into a working day on any excuse would be anarchistical, because it would be in direct violation of the State law. Congress decided, further, that the Fair should remain closed on Sunday. Congress did not dare to do anything else, not only because of the Sunday law of Illinois, but that course was demanded by the entire country, irrespective of the churches. A friend of mine who is a congressman told me that Congress did not dare to do otherwise than order the Fair closed, on account of the petitions presented. Those petitions poured in from all over the country, and were signed by all classes—men of no religion, laborers, professional men, church-goers, and even people who had not been inside a church for years.

The working people, or at least some of them, claim that they can't see the Fair on week days on account of the expense. I have no sympathy with their talk. They can pour out by the thousands on Sunday to ball games, theaters, and picnics, and spend their fifty cents or a dollar, often more. Let them add an hour, or an hour and a half, to their working day five days in the week, and then take Saturday off to see the Fair. That will give them Sunday to rest.

The Rev. Dr. Withrow, pastor of the Third Presbyterian Church, was asked, "Would you compel others to observe Sunday in your way?" and replied:—

Never! I believe in the fullest religious and civil liberty. But neither civil nor religious liberty means lawlessness on the part of any portion of the community. There is a Sabbath-observance law on the statute books of this and most of the other States, and the Supreme Court has lately recognized the Christian Sabbath. Sunday observance is the law of the land, and that law must be enforced the same as any other law. Anything less than that would be anarchy.

It is apparent that the contradiction involved in this answer was entirely unrecognized by the reverend gentleman. There is much food for thought in these interviews.

For Conscience' Sake.

W. DUCE, a Seventh-day Adventist, of Los Angeles, was fined five dollars for refusing to appear as a witness in court. He refused to pay the fine and was sent to jail. He said he hated to offend Judge Bartholomew, but he would linger in jail for an indefinite period before he would offend the Judge of the universe by attending to any business on Saturday.

We commend Mr. Duce for daring to stand by his conscience in this matter, even though it was against the court. Now the question arises, could Judge Bartholomew impose such punishment upon Mr. Duce? Will the law, to say nothing of justice, bear him out in this act?

Man's dealings with, and obligations to, his fellow-man may be thus tampered or interfered with, but when it comes to the matter of a man's duty to his Maker, as he sees it, it is another and different thing. We do not propose to try to ride any man's hobby, on any line, but such things as we have above referred to seem unfair and unjust, to say the least.—*Call, Norwalk, Cal.*

Under Obligation to Persecute.

AN editorial writer in the *Christian Statesman* asks, "After the Victories, What?" and proceeds to answer his question thus:—

Christians have been too timid in invoking the aid of the civil law in protecting the Sabbath against the open and gross violation of its claims. It is a part of the law of the land. It is an essential element in every government over men. The law of the Sabbath is the central commandment in the Decalogue. And there is not a command in the divine code more vital to human welfare than that of the Sabbath. It is one of those God-given rights which government is bound to secure to men. The protection of the Sabbath, in its civil claim, is, therefore, one of the plainest functions in civil government. But how slow have the Christian citizens of this land been to invoke the authority of the civil law against the bold and even defiant desecrations of the day. This has given the transgressors immunity in their wicked work. Learning by experience that the violation of any other precept of the Decalogue incurs certain penalty, but that the violation of the law of the Sabbath meets with scarce a protest from the better classes of the community, and is almost certain of immunity from the penalty of the law, the Sabbath desecrator becomes bold in his work. The lessons of the past few months ought to be sufficient to convince the most unwilling mind that the civil law has an important and imperative obligation toward the Sabbath. And if the Sab-

bath is to hold a place among the beneficent institutions of this land, Christians must learn that they have an imperative obligation toward the maintenance and enforcement of the civil law of the Sabbath.

Such expressions as these are positive evidence of the religious prosecutions and persecutions which are to come. Timidity in invoking the civil law for the enforcement of Sunday observance will not exist much longer. The sentiment is gaining ground rapidly that the imperative obligation to persecute is incumbent upon all professors of the accepted form of religion which has received governmental sanction.

Religious Persecution in Maryland.

SOMETHING over a year ago the village of Rock Hall, Kent County, Maryland, was invaded by two Seventh-day Adventist preachers, who went there on the urgent invitation of a resident of that place who had become interested in their doctrines in Washington City. They secured a hall and commenced a series of meetings which continued several weeks and resulted in the organization of a church of over eighty members. Many of these had, prior to this time, made no profession of religion, and some of them had been more or less addicted to profanity and to the use of intoxicating liquors. But in those who fully accepted the doctrines of the Adventists the moral reform was complete; profane, drinking men became, in a few weeks, sober, praying men; their temperance principles leading them to abandon not only liquors, but tobacco and other more or less hurtful narcotics and stimulants.

There were already in Rock Hall three churches—Protestant Methodist, Methodist Episcopal and Roman Catholic. The Catholics took but little notice of the inroads made in the neighborhood by the Adventists, but the Methodists manifested more or less hostility to the "strange doctrine," and to those who embraced it. This was specially true of the Methodist Episcopal pastor. This may have been due in a measure to the fact that his congregation was somewhat reduced by the coming of the Adventists and that his salary suffered a corresponding reduction.

The man who had been largely instrumental in bringing the Adventist preachers to Rock Hall, in the first place, had formerly been a member of the Protestant Methodist Church. It is a tenet of the Adventist faith that the seventh and not the first day of the week is the divinely ordained Sabbath, and their practice is in keeping with their faith; they religiously observe the twenty-four hours from the going down of the sun on Friday until sunset on Saturday, and, of course, regard and treat Sunday, the first day of the week, as they do the other five days intervening between that and the seventh day—that is, having rested the "Sabbath day according to the commandment" (Luke 23:56 and 24:1) they do ordinary labor or business on Sunday, just as other people are accustomed to do on Monday. It was this fact that gave the Methodist minister at Rock Hall the desired opportunity to at once annoy the Adventists and "get even" with one whom he regarded as an apostate from the true faith.

One Sunday, last November, the opportunity came. It was quarterly meeting Sunday in that charge and the pastor and his presiding elder were on their way to a

love-feast. Passing along the road they spied Mr. Judefind husking corn about two hundred yards from the public road along which they were passing; and as though Providence (as it may have seemed to them) was specially favoring them, they met, only a few rods from the spot where they first observed this reckless disregard of their sacred day, a justice of the peace who, with a companion, was going to order some lumber to be delivered (and which was delivered) the next day.

Calling the attention of the justice to the violator of the law, the minister demanded that he be arrested and punished. The justice replied that it was not his place to enter complaints, and that moreover he was shortsighted and could not see the man at that distance. "In that case," said the Rev. Robert Roe, for such is the gentleman's name, "I say to have him arrested." The justice replied, "Well, if you say to have him arrested, and will appear against him, all right." And so after attending to the business on which he was bent, the justice returned to his office and made out the warrant which was immediately placed in the hands of an officer who served it the same evening.

At the trial, the next day, the minister could not *positively* identify the accused as the man whom he had seen husking corn, but the young man who was with the justice was positive that Mr. Judefind was the man, and so he was fined five dollars and the costs of the case, amounting in all to something over eight dollars. Mr. Judefind immediately took an appeal to the Circuit Court of Kent County, in which the case is pending at this writing.

But Mr. Judefind's case is not the only one in which the spirit of persecution has been manifested. From Kent County, Md., the work of the Adventists spread to Queen Anne County, and a church of some sixty members was raised up at Ford's Store. Four miles from that place on Kent Island, resides a man by the name of Isaac Baker, a farmer, who, until less than a year since was an active member of the Methodist Episcopal Church. Hearing of the Adventist meetings at Ford's Store, he went, and finally embraced the Adventist faith. This greatly disturbed his former friends; but nothing came of it until on Sunday, the 9th inst., he did some plowing. The next day he was arrested and, like Mr. Judefind, was fined five dollars and costs, amounting in all to eleven dollars, there being nine witnesses against him.

The field in which Mr. Baker was doing his work was not near any public road, but there was a public boat-landing near one corner of it. He was first observed by some persons who were boating, and subsequently, when it had been noised about that a man was plowing on Sunday, quite a number of people came down, apparently to see the violation of the law. The warrant was sworn out by a prominent member of the Methodist Church, who, however, is by no means an exemplary member, judged by the Methodism of forty years ago.

It seems strange that the Methodists have so soon forgotten that they themselves suffered persecution for their faith not so very many years ago, that their names were cast out as evil, and that ministers of other sects regarded them as trespassers and poachers upon their preserves. Such, however, is human nature;

but it is not divine nature, and those who have been made partakers of the divine nature will be found doing to others as they would be done by. The true spirit of the gospel has in it no taint of intolerance. A persecuting church is an apostate church, no matter by what name it may be called.

C. P. B.

Chestertown, Md., April 18.

Sunday Keeping in the Church.

It seems the Presbyterian Church, in South Carolina, has decided that its members must observe Sunday. The following despatch gives the incidents of a church trial, for a failure in strict Sunday observance, of a member of the Presbyterian Church in Columbus, S. C.

The Presbyterian Church in South Carolina has a fight on its hands that promises to lay the famous Woodrow case on the shelf for all time to come. The case arose at the Charleston Presbytery, which is now in session in Columbia, and came up in this way. A young girl, very respectably connected, was expelled from the Presbyterian Church for the charge of working on Sunday. Her name is Sadie Means, a family name quite prominent among the four hundred of South Carolina. She works in the telephone exchange, and this involves several hours work on Sunday.

It transpired at the trial of her case before the presbytery that this poor girl had been summoned before the session of the church and forced to confess that she worked on Sunday. The pastor, Rev. G. A. Blackburn, offered to pay her expenses of learning stenography, and Elder McCreery offered her a place as cash girl in his dry goods store. These offers the girl declined, but requested a letter of dismissal, with a view of joining another church. Then these men expelled her.

Her uncle carried the case before the presbytery on appeal, and for three days the presbytery devoted its time to discussing this matter. It was brought out during the discussion that there were six or seven male members of the same church who habitually worked on Sunday—a newspaper man, an expressman, a railroad man, and others. But it was claimed by Mr. Blackburn, the pastor, that these men were in sin before he took hold of the church.

The presbytery, after gravely discussing the matter for three days, confirmed the action of the session expelling the telephone girl by a vote of twenty to six, all the ministers except Rev. W. T. Thompson, of Charleston, voting with the majority.

The case has been taken to the synod on appeal, and the Presbyterians throughout the State are in a bad state of mind over it.

Another account states that the pastor of the church from which Miss Means was expelled, declared that if the charges were not sustained in the presbytery, and his action, in dismissing the young woman from church membership for attending to her telephone duties on Sunday, upheld, he could not remain pastor of the church.

The prospect for Sunday-observance trials both within and without the church is large. Why is not the plea that Sunday is not the Sabbath a very proper defense before an ecclesiastical court? It may be that synod and presbyteries may be compelled to listen to a full presentation of this plea, as these church trials continue.

English Sunday Ideas.

LAST Sunday week, says *London Truth*, a number of the inhabitants of Inverness were wicked and depraved enough not only to assemble at the railway station to await the arrival of an Indian troupe engaged to perform at the borough theater, but actually to attend a sacred concert given by the members of the National Grand Opera Company. This heinous behavior has, of course, excited the wrathful notice of the Free Church

Presbytery. "Such conduct in a Christian town is a defiance to God himself," declared a Rev. Mr. Mackenzie, and shows that Inverness is "fast ripening for the judgments of the Most High." "Yes," chimed in a Rev. Dr. Macdonald, "we are drifting, in the North of Scotland, very fast into a sort of continental Sabbatism." "Already," added this learned divine, "there is a tremendous amount of walking during the summer evenings, and it is very demoralizing to the young people." Then, after a column or two of similar denunciations, another reverend doctor wound up the debate by an account of how his little dog—evidently as keen a Sabbatarian as his worthy master—"tore out the advertisement calling the sacred concert, which appeared in the *Courier*. And I think," added this truly Christian minister, "that it was just an advertisement for dogs." This remark was followed by "laughter," but, not being a Scotchman, I will not attempt to explain wherein the "wut" of it lies. I do, however, most unquestionably recognize the dry humor which induced all the bigoted fanatics who took part in this outrageously anachronistic discussion to make their rancorous and immoderate remarks to an official whom they persistently addressed as "Moderator!"

Their Next Fight.

IN an address before the Evangelical Alliance at St. Louis, March 27, Rev. Henry George urged that the Sunday mails be stopped, with the argument that the "carrying of letters on the Sabbath is iniquitous." Dr. George is field secretary of the American Sabbath Union. He recounted the victories of the union in the World's Fair Sunday-closing strife, and then said:—

Our next fight will be to stop Sunday mails. We will go before Congress on that issue. That's the iniquitous traffic that causes one quarter of a million of people to desecrate God's day. That's the abomination that makes trains run on Sunday, and makes Sunday newspapers possible.

Resolutions indorsing the position taken by Dr. George were passed by the Alliance, and a committee was appointed to assist in putting an end to the "abomination."—*Workers' Bulletin*.

Error Can Not Bear the Light.

THE *Union Signal* has this paragraph:

A contemporary religious paper after making some excellent remarks upon the dishonorable conduct of those who are trying to make it appear that Congress has no right to close the Fair on Sunday, expresses the following strange sentiment: "The antecedent debate on the question has done a wide harm which ten fairs can not heal. Hundreds of thousands have been induced to adopt and approve a line of argument that strikes at the vitals both of a Sunday for rest and a Sabbath for worship." If this be true, then agitation on all subjects, except where things are so bad they cannot be made worse, is an evil; for discussions of this kind always confirm some in their wrong ideas and bring to the same view others who were before undecided. To accept this statement would be to admit that it is truth, not error which suffers by the light. We do not doubt that some are more obstinately wrong than ever and others who were before undecided have now gone hopelessly on to the wrong side of the question; but we also believe that some who were before undecided have now decided for the right and we must believe that it is the majority who have so decided, but, whatever may be the relative numbers, it is certain that people might about as well be wrong as to have no opinion on a subject. Those who are on the fence are of no more benefit to a cause and of not much less injury than those who are outspoken against it. What ever may be the immediate effects of

the discussion on the Sabbath question, we have not the least doubt that the effect in the long future must be wholesome.

That contemporary has expressed what is, from its standpoint, a truth. The agitation of this question has opened the minds of hundreds of thousands to the truth that religious laws as established and enforced by the civil authorities, are untenable from every point in which they can be viewed.

It is not truth but error which suffers by the light, and error is suffering in the light of this discussion, whatever its temporal success may seem to be.

W. H. M.

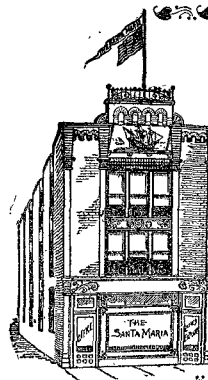
Will it Repeal the Old Law?

[The St. Paul Daily News has no sympathy with the course of the Law and Order Society in Pittsburg, in reference to Sunday papers, and so expresses itself. The Daily News should remember that there is a similar organization for similar purposes in St. Paul and Minneapolis. That which is done in Pittsburg now will soon be done in other cities.]

THE Law and Order Society of Pittsburg appears to be determined to make the statute of 1794 relating to Sunday labor as obnoxious as it has been a dead letter for more than half a century. This combine of offensive fanatics appears to have especial malignity toward Sunday newspapers.

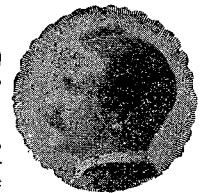
Now the fanatics say they will institute proceedings against the Monday morning newspapers, and that if any papers are issued on that morning all the work must be done after twelve o'clock Sunday night.

If the Pennsylvania legislature responds to public sentiment, not only in that State, but throughout the country generally, it will repeal the old law, and with it all other enactments that are in the same way devoid of common sense.



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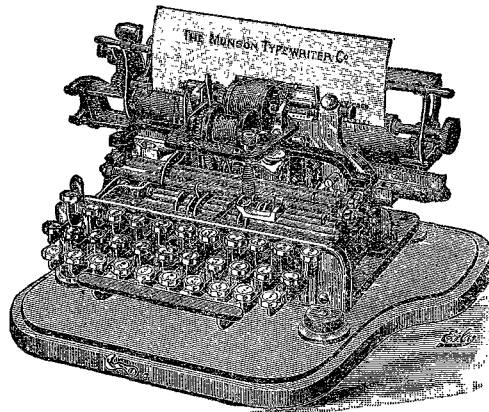
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IN Sac City, Iowa, the Mayor has ordered all business closed on Sunday, without discrimination or exception.

AT a Sunday Observance mass-meeting held in Detroit, Mich., not long since, it was reported that the American Sabbath Union has sixty local unions organized and in active operation in that State.

THE city attorney of Norwich, Conn., has begun a Sunday-closing crusade; notice has been given to the barbers that they must not open their shops on Sunday, and druggists have been notified as to what they may or may not sell on that day.

APROPOS of the views of London *Truth* on the clerical movement for enforcement of Sunday observance, reprinted on another page, is a report which comes from England of the possibility of an emphatic remonstrance being made to the manner in which the Prince of Wales spends his Sundays; his last offense has been a Sunday dinner given to some thirty or forty theatrical celebrities.

THIS dispatch from Pittsburg, of April 15, shows how these Sunday cases must all go, and how the judicial precedents will be invariably sustained, irrespective of the real principle involved:—

Judge White to-day handed down an opinion in the three appeals from the decision of Alderman Rohe in the cases against Charles V. Houston, business manager of the Pittsburg *Press*, who was recently fined seventy-five dollars and costs by the alderman for publishing and selling papers on Sunday, in violation of the Sunday laws of 1794.

At the conclusion of his opinion Judge White says:—

I am of the opinion that the defendant comes within the statute prohibiting worldly employment on the Lord's day and he is adjudged guilty.

The case will be appealed to the Supreme Court.

When the State courts and the Supreme Court have all adjudicated upon this question, then no legislature will be found ready to repeal laws which all the courts have sustained. Thus the error becomes, itself, its own authority and support.

PRESIDENT PALMER, of the World's Columbian Exposition, has said to a reporter for the Detroit *Tribune* that "it would hurt the Fair now to open it on Sunday. The churches, Epworth Leagues, Christian Endeavor Societies, Woman's Christian Temperance Union, etc., would boycott the Fair, and they are pretty powerful."

Their capacity to terrorize in just this manner is precisely that which these professedly Christian elements in society have all along boasted. Their thought has been that, although they were a minority, they might, by claiming to be a majority, exercise an influence, and by being ready to affiliate wherever their ends could be reached, hold the balance of power and exercise control. This policy will be continued.

A MINISTER of the City of Chicago, the Rev. William Fawcett, when interviewed as to the Sunday closing of the World's Fair, has said:—

Congress decided that the Fair should remain closed on Sunday. Congress didn't dare to do anything else, not only because of the Sunday laws of Illinois but that course was demanded by the entire country, irrespective of the churches. A friend, who is a Congressman, told me that Congress did not dare to do otherwise than order the Fair closed on account of the petitions presented.

This is a plain statement. It is as much as to say, "We have intimidated Congress, and the members of Congress themselves meekly acknowledge that it is so." This minister's statement is faulty in several particulars—that Congress did not dare do otherwise than pass a Sunday closing proviso "because of the Sunday laws of Illinois" can not be. That would be one entirely sufficient reason why Congress should not meddle with anything which has already been provided for under State and municipal regulation. Again, the Sunday closing was not, and is not, "demanded by the entire country, irrespective of the churches." The proof of that is in the fact that many thousand more bona fide petitions were presented against this action of Congress than for it, and the views of the workingmen are exemplified by the present course of the Central Labor Union in avoiding the effects of the Sunday closing by taking another day of rest. The fact remains, however, that an aggressive religious minority has overawed Congress.

IN Maryland, as elsewhere, the Sunday law has not been enforced heretofore. Railroads, street cars, steamboats, and iron mills have been run on the first day of the week much as on other days; newspapers are issued and sold and in the summer season excursions are run to various resorts. Now, however, it is being rigidly enforced in, some sections, against Seventh-day Adventists.

THE appealed case of John Judefind, the Seventh-day Adventist, of Rock Hall, Md., was heard on Wednesday, April 19, and decision reserved.

Like most of the older States Maryland inherited from the Church and State regime of the middle ages a number of relics of the days when kings were supposed to rule by divine right, and when the Pope as the vicegerent of the Son of

God had the power to depose rulers that did not govern in the interests of "the Church." Among these relics is the following Sunday law; under which the late arrests for Sunday work in Maryland have been made:—

SECTION 247. No person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday; and no person having children or servants shall command, or wittingly or willingly suffer, any of them to do any manner of work or labor on the Lord's day (works of necessity or charity always excepted), nor shall suffer or permit any children or servants to profane the Lord's day by gaming, fowling, hunting, or unlawful pastime or recreation; and every person transgressing this section, and being thereof convicted before a justice of the peace, shall forfeit \$5.00, to be applied to the use of the county.

This law is not identical in its terms with the original Sunday law of Maryland, but it is a lineal descendant of the old statute which prescribed branding in the forehead and boring through the tongue for "Sunday-breaking" and "blasphemy." The principle is the same: the penalty has changed, but the right of the State to make such laws is still asserted; whether it will be maintained by the courts as it has been in Tennessee and elsewhere, remains to be seen.

THE *Free Press*, published at Greensborough, Md., has this news item:—

Isaac Baker, of Kent Island, a recent convert to the Seventh-day Adventist doctrine, has been arrested for plowing on Sunday. He was fined five dollars and cost. From this he will take an appeal to court. Frequent violations of the Sunday law have been committed by these people.

The designation "these people" seems to define the mood of this editor as contemptuous towards those who frequently violate the Sunday law. Does the editor of the *Free Press* never infringe the Sunday law? or is there a large beam in his own eye? He might ask himself also why "these people" do not observe the Sunday law, and whether he has the same good reason for not observing it. It may be both the beam and the mote are in his own eye.

It is an interesting fact now making itself evident, that ecclesiastical influence has developed the civil law for the enforcement of the religious observance of Sunday beyond what the Church discipline is in itself provided with authority, precedents, and penalties to enforce. Have we a Christian State and an unchristian Church? or have they both become alike unchristian?

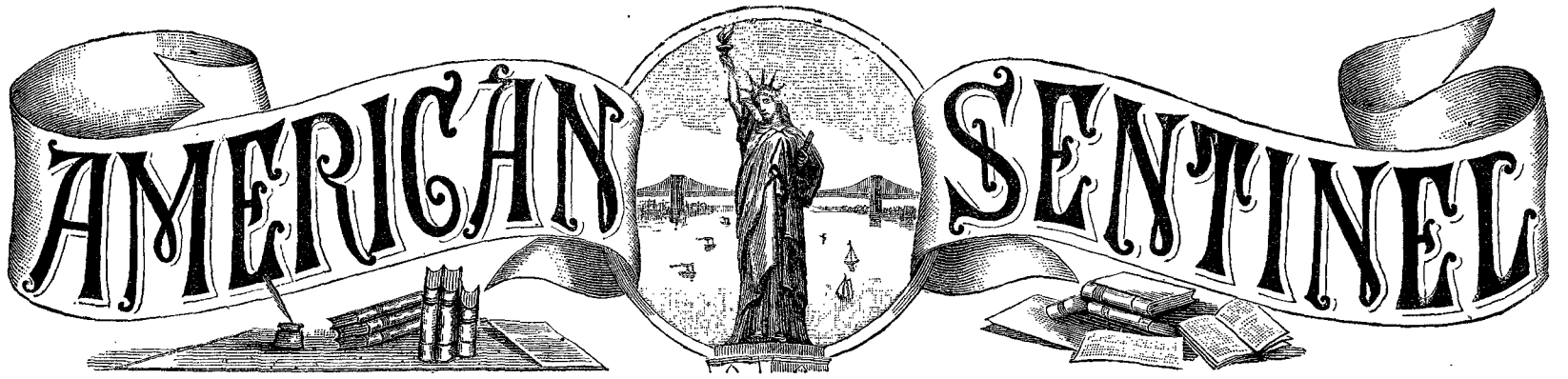
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WHAT is the origin of the present development of human law for the enforcement of religion? Paul asked the Thessalonians if they did not remember that when he was with them he had told them of these things; that they should let no man deceive them, for there should be a falling away and the man of sin be revealed, by whom the mystery of iniquity was already, even at that time, working.

THE Thessalonians were to remember—and are we to forget that this was said to them?—that God was to be opposed, and there should be one who would exalt himself above God, and should, from the very temple of God itself, attempt to show that he was himself God. They were told not to forget—and are we to fail to remember?—that the iniquitous workings, then begun in secret, should at length be revealed, and that which was planned in secrecy should finally be proclaimed on the housetops.

THIS subtle deceivableness of unrighteousness which is now working with power and signs and lying wonders is the mystery of the deeds of sin of that wicked one who will be consumed and destroyed by the brightness of the coming of the Lord. This wicked one still works in secret and his deeds are yet a mystery to most—but not to all. That mysterious antichristian influence which has permeated the world—has invaded and corrupted its churches—has, with consummate tact and diplomacy, insinuated itself into civil councils and dominated governments—is not now utterly unknown.

PROPHECY has pointed out the progress of the mystery of iniquity, and history has recorded the fulfillment and realization of prophecy step by step, and emphasized each prophetic milestone by such unmistakable inscriptions that the unlet-

tered wayfarer, even, may understand, and all who run the race along life's highway may read. The line of march of the mysterious commander of the forces of antichrist is marked by ever-increasing inroads into the confines of true religion and civil justice; pagan observances, unholy rites, and idolatries have been added to, or mingled with, the methods of worship, and practiced, until they have become the accepted forms; those who have resisted the encroachments of evil, and remained true to the teaching of Christ and the apostles, acknowledging no rival authority, and submitting their lives to no rule but that of God and his word, have, at the behest of this commander, filled the cells of the Inquisition, suffered under its instruments of torture, fed the flames with their flesh, and soaked the earth with their blood.

THE same spirit of fraud, and violence, and force, and cruelty, and injustice, is now at work. Its field of operations is not circumscribed; it is not confined to the battle grounds of former campaigns; fresh fields of conquest have opened in this New World. The same tactics which have been so successful in former ages, in forms modified to suit the age, the social and political conditions, are being put into practice in this country. Religious observances, pagan and idolatrous in their derivation, have been ingrafted into the accepted religious formality and they have grown and developed until they overshadow the real purpose of religion, and take the place in the minds of their devotees of true religion itself. The test of a profession of religion has become the acceptance of the popular and accepted forms of superficial and fashionable devotion, and a zeal for the legal enforcement of the national religion by pains and penalties. The highest development of civil processes yet attained in any government is that now in vogue in the United States. In just that proportion in which it is available for proper governmental uses when correctly applied, in just that same degree, when unjustly and incorrectly applied, may it become an engine of persecution and of civil injustice.

THOSE now occupy the highest seat in

the synagogue who ignore Christ and his teachings, and, while professing to accept the Word of God, deny the authority of its precepts and affirm the authority of the traditions of men. The pulpit has been set in the open doorway of the temple of Janus. While it remains there the doors can never be shut. From such a pulpit only the gospel of force can be preached,—the policeman's club, the prisoner's dock, the common jail. The missionaries from this pulpit are the detective, the informer, and the white cap. Such a gospel does not persuade or convert, it subjugates; it does not convict of sin, it establishes the sinner in a hypocrisy which covers evil with an affectation of good, and imputes evil where good is.

Legal Religion Antichristian.

THAT civil legislation on religious questions is inimical to liberty of conscience, has often been shown in these columns, but that any interference whatever by the civil power is just as inimical to the work of the gospel itself may be just as clearly shown. The gospel of the Lord Jesus Christ is not merely a code of morals for the regulation of outward conduct but is the mystery of God for the moral transformation of the human soul, through the divine power that resides in that gospel, and which accompanies it, when carried in humble reliance on that power and on that power alone.

The Scriptures teach that the gospel is the mystery of God for the regeneration of the natural, or carnal mind, which, it is declared, "is enmity against God; for it is not subject to the law of God, neither, indeed, can be. So then they that are in the flesh can not please God. But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you."* This is a most positive statement that all true moral reformation is the work of the Spirit of God; and this the Spirit accomplishes through the gospel, which is "the power of God unto salvation to every one that believeth." †

And not only has God ordained the means by which moral reformation shall be wrought in the human soul, namely, by faith in the gospel, but he has also

*Rom. 8: 7, 8.

†Rom. 1: 16.

ordained the means by which the gospel shall be brought to the notice of men; not by force, not by means of civil law, but by "the foolishness of preaching."* And so the Saviour sent his disciples forth into a hostile world under the commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."†

The only guarantee of success given the apostles was the presence of their Lord by his Spirit; and by the power of this Spirit, through the word of God, they went forth "conquering and to conquer," making converts not only without the aid of the civil power but in the face of bitter opposition by the rulers of this world. Jesus Christ, who could have prayed the Father who would have given him more than twelve legions of angels, could have commissioned those heavenly messengers to overcome by their mighty power all the opposition of wicked men and demons to the truth, and to have compelled men to have accepted the gospel, but such was not the divine plan. As one has expressed it:—

The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. "Come now, and let us reason together," is the Creator's invitation to the beings he has made. God does not force the will of his creatures. He can not accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of his creative power, shall reach the highest possible development. He sets before us the height of blessing to which he desires to bring us, through his grace. He invites us to give ourselves to him, that he may work his will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God.

It was not without reason that God made man a free moral agent, and it is likewise not without reason that the Creator leaves him free. In no other way could God have been the recipient of loving, willing service from intelligent creatures. Without the power of choice there could be no moral development, no approximation to the divine standard of character, no such thing as *putting on* Christ, and no possibility of being transformed into the same image from glory to glory.

What men need to understand is the true power of the will. It is a citadel that God himself will not invade. He invites, he beseeches, but he does not coerce. He implants in the heart of every man the desire to be better than he is and to do better than he does, and then he freely offers to make him better, and thus give him the power to do better. But it is for the recipient of these favors to choose to receive them. When man desires them God gives them, not before; for if so given they would not be used. But when the soul yields to his Creator the whole nature is brought under the control of the divine Spirit, the affections are centered upon God, and the life is in harmony with His will. But such a change is never produced by force.

The gospel is the power of God to bring about this change; it is "the mystery which, from the beginning of the world hath been hid in God, who created all

things by Jesus Christ."‡ "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."§ "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."¶ And this purpose in Christ concerning those who give themselves to him, is to present them "to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."§ But it is only the willing and obedient who shall eat the good of the land.

God is the only source of moral power. To use a homely, but forcible expression, as well might a man attempt to lift himself by the straps of his boots as to elevate himself morally without the divine power that comes alone from God. And what one man can not do for himself, in this respect, no number of men can do for him. God alone knows the heart, and he alone can change the character. Civilization is not morality. The most cultured are sometimes the most corrupt. Social customs and civil laws may, in fact do, restrain, but they do not transform. God alone has power to create a new heart and to renew a right spirit. But the natural man can not receive this. His trust is in the arm of flesh; and even when he fails he does not turn to the true source of strength, but tries, by allying himself with a multitude of his fellows, each as weak as himself, to do, not only for himself, but for the whole mass of humanity, what not a single individual can do for himself. And not only is this hope vain but it causes men to lose sight of the only true source of moral power, the Lord Jesus Christ. It is for this reason that when men attempt to aid the gospel in any way, except by teaching it in the power and demonstration of the Spirit of God, they only hinder it, and blind men's minds to the great truth given as a parting injunction to the disciples by our Lord: "Without me ye can do nothing." Governmental religion is always and everywhere a negation of this truth, and is therefore, antichristian. C. P. B.

Some Straightforward Preaching.

REV. L. J. ANDREW, of Pittsburg, Pa., is reported as having preached on the evening of Sunday, April 16, in the Grand Opera House, Pittsburg, to a congregation of over a thousand people on the Sunday question. During his discourse Mr. Andrews said:—

Within the last few months the Sunday question has been brought prominently before the American people. It has been decided to close the World's Fair on Sunday. This is in accordance with the wishes of honest, but misguided people. It does not accord with the views of the majority of mankind.

In the last year the people in our State and city have taken a narrow view of things pertaining to Sunday. Now, the individual is supreme; he is above all government. Some people are born with small natures. I do not know of anything that will make a dwarf a giant, or a bigot a gentleman. America leads the world in liberality, but it is a question whether we are freer than the Germans or the French. Christianity is in danger as much from the bigotry of adherents, as from immorality.

Broad-minded men say, "Look! Does Christianity make a man intolerant and a bigot? If it does we will have nothing to do with it." This is the most conglomerate Nation in the world, and we ought to be the most liberal people on earth. So, I say, Jesus Christ was a liberal man.

Shall we keep Saturday or Sunday? The great reformers of the world were equally tolerant. This is true of Luther, Cranmer, and the rest. This is not the Sabbath. That day was yesterday.

The preacher had noticed elsewhere that religious laws did not regenerate the people, for he said, "I observe that the most degraded cities of Europe are those governed by Puritanic laws." He also scored the inconsistencies of prosecuting the publishers for issuing newspapers which had been prepared and set up on Saturday, and letting those go free upon whose papers all the work was done on Sunday, and declared, if the positions taken by those who would enforce the Sunday laws were correct, then it was wrong to hire janitors to heat and care for churches on Sunday, and an infraction of the law for salaried ministers to preach.

Trial for Sunday Work.

THE case of Mr. J. W. Judefind, accused of husking corn on Sunday, referred to in these columns last week, was tried at Chestertown, the county seat of Kent County, Maryland, on the 19th ult., with the result that Mr. Judefind was convicted, and on refusal to pay the fine and costs was sent to jail for sixty days.

Mr. Jas. T. Ringgold, author of "The Law of Sunday," and member of the Baltimore Bar, appeared as counsel for Mr. Judefind. The defendant waived a jury and the case was tried by the judges. The Circuit Courts in Maryland have a bench of three judges, but in this instance only two were present.

Before the examination of the witnesses was begun the defense moved to dismiss the case (1) because the information did not charge a crime under the statutes of the State, and (2) because the statute itself is unconstitutional. The court, however, refused to hear any argument at this stage of proceedings, and ordered the State's attorney to proceed with the examination of the witnesses, remarking that the legal points could be argued later.

The first, and indeed the principal witness for the State, was Rev. Robert Roe, pastor of the Methodist Episcopal Church at Rock Hall, and the person at whose instigation the arrest was made. The transcript from the magistrate's docket stated that the warrant was issued "on the information and oath of Rev. Robert Roe," but Mr. Roe testified positively that he did not make oath to the information, that he was not sworn at all in connection with the case until he appeared as a witness after Mr. Judefind had been arrested, and that the record was false. This question was not thoroughly sifted, but it is probable that Mr. Roe told the truth, and that the magistrate was guilty of making a false record.

At the trial before the magistrate Mr. Roe was not able to identify Mr. Judefind positively, but before the Circuit Court his testimony was positive on this point. One or two other witnesses corroborated Mr. Roe as to the identity of the defendant, proving conclusively the fact that he did husk corn on Sunday, November 13, 1892.

The only incident of interest in the taking of the testimony was the cross-ex-

*1 Cor. 1: 21.

†Matt. 28: 19, 20.

‡Eph. 3: 9. Col. 1: 26, 27. Eph. 3: 10, 11.

§Eph. 5: 27.

amination of Rev. Mr. Roe. This gentleman who testified that he was on his way to meeting, in company with his presiding elder, when he saw the defendant husking corn, was asked by Mr. Ringgold whether he was not carrying on his own regular work by which he earned his bread when he saw Mr. Judefind carrying on his regular work and earning his bread and butter. After some hesitation Mr. Roe admitted that he was engaged in his usual occupation by which he earned his bread, but said that his duties were religious and that he considered—Here he was interrupted by Mr. Ringgold, who told him to confine himself to the facts, that the court could be relied upon to do the considering. The witness was very ill at ease, and the fact that the audience several times laughed at his discomfiture added to his confusion. As soon as the evidence was all in the reverend persecutor fled the court room and was seen no more.

In his plea to the court Mr. Ringgold assailed the constitutionality of the law on the ground that it was in conflict with Article 36, of the Bill of Rights, which provides:—

That, as it is the duty of every man to worship God in such manner as he thinks most acceptable to him, all persons are equally entitled to protection in their religious liberty; wherefore, no person ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice, unless under color of religion any man shall disturb the good order, peace, or safety of the State, or shall infringe the laws of morality, or injure others in their natural, civil, or religious rights.

The court remarked that it was not in evidence that Mr. Judefind's work had anything to do with his religion, but Mr. Ringgold replied that that was not necessary, inasmuch as the purpose of the law was clearly to secure the recognition of a religious institution it was an interference with the rights of the individual whatever his religious convictions might be; that the purpose of the Bill of Rights clearly was to leave every man absolutely free, not only to believe as he pleased in religious matters, but to practice as he saw fit so long as he did not disturb "the good order, peace, or safety of the State," or "infringe the laws of morality, or injure others in their natural, civil, or religious rights."

That ordinary, quiet Sunday work does not properly come under any of these exceptions was clearly shown. The observance or non-observance of Sunday is not a moral question in the legal sense of that word, but is a religious question. That is the moral aspect of the question must depend wholly on the religious views of the individual. A point was also made against the law on the ground of its uncertainty. What are works of necessity and charity which are excepted by the statute? On this point Mr. Ringgold read the case of *Lyon v. Strong*, 6 Vt., 236, as follows:—

The statute excepts all acts of necessity and charity. These are lawful, and who is to judge what are such? If the jury, it will depend on the religious opinions of each jury, and of course be pregnant with the utmost uncertainty. If the court, as matter of law, then it will nearly convert a bench of laymen into an ecclesiastical council, for "necessity" and charity in connection with the Sabbath must very much depend upon the creed or religious belief of the individual to whom the question is submitted. . . . How ungracious for a court to mark the law upon this duty for all denominations to be governed by and with judges usually belonging to different religious societies. It would be like a synod composed of the dignitaries of several sects.

The points, however, which seemed most

to impress the judges were that the information did not charge a crime under the statute, and that the writ was served on Sunday. On the first of these it was urged that inasmuch as the statute excepts certain kinds of work, or rather work done for certain reasons, it is not enough to charge that one has worked on Sunday but that the work was not a work of necessity or charity, or that it was done contrary to the statute. On the second point the court was shown that the statute itself forbids arrests on Sunday except for treason, felony, or breach of the peace.

But however much the court was impressed at the moment, the effect was not lasting, for after some delay, owing to the illness of one of the judges, the decision of the magistrate's court was affirmed, with costs above and below; and on refusal to pay the fine and costs the defendant was sent to jail for sixty days. The court further held that Sunday laws do not infringe personal rights, and that the issuing and serving of the writ on Sunday did not affect the case, notwithstanding the fact that an old English statute (29 Car. II., c. 7), now a part of the law of Maryland, provides that "no arrest can be made, nor process served upon Sunday, except for treason, felony, or breach of the peace." Just how the court got around this provision we are not informed, but it was probably by adopting the view urged by the State's attorney, that by appearing before the magistrate that functionary acquired jurisdiction of the person of the defendant, notwithstanding the fact that the service was irregular. Just how Mr. Judefind could have avoided making an appearance when he was under arrest and without counsel to advise him of his rights, neither the State's attorney nor the court undertook to explain. The fact is that unlike all other statutes, Sunday laws can be defeated, ordinarily, neither by pleading constitutional rights, statutory provisions, nor technical defects in their administration. However, this decision is so manifestly unjust, illogical and without legal warrant, that it ought to be tested in the Supreme Court, and we hope that it will be.

Before this comes under the eye of the reader another case of similar nature will have been tried before the same court at Centreville, Queen Anne's County, Md. And these cases are only the beginning of what will certainly be a bitter persecution under the Maryland Sunday law. Thomas Jefferson's words, "A single zealot may commence persecution, and better men be his victims," is being verified in Maryland. Jefferson, foreseeing that the spirit of intolerance, which, during the Revolutionary period was held in check, would revive, desired to have all religious laws swept from the statute books. He was not willing that they should remain even as dead letters to be revived at any time by partizan zeal. In his "Notes on Virginia" he 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. It can never be too often repeated, that the time for fixing every essential right on a legal basis is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, there-

fore, 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.

This is exemplified in Maryland to-day. Sectarian zeal and bigotry have set in motion the machinery of the law to oppress and harass an opposing sect, and thus the State becomes a party to a religious persecution similar to that in Tennessee. Like laws and similar possibilities exist in other States, and indeed in various forms and in greater or less degree in almost every State in the Union, and will, according to the natural course of events as indicated by the history of the past and by the sure word of prophecy, culminate in the utter extinction of our liberties, as predicted by Jefferson a century ago. C. P. B.

A MATTER OF CONSCIENCE.

A CASE OF UNUSUAL CHARACTER IN THE CIRCUIT COURT.

A Seventh-day Adventist on Trial for Working on Sunday—His Attorney Sets Up the Defense that to Forbid Him to do so Infringes His Religious Liberty—It Appears that the Warrant in the Case was Both Issued and Served on Sunday—Some Important Legal Points Involved in the Case.

VERY wide-spread interest has been taken in this community in the case of the State against J. W. Judefind, a Seventh-day Adventist, which was tried on appeal from Justice Wilkins, last week in our Circuit Court under a charge of working on Sunday. The interest was due partly to the fact that no similar prosecution has been undertaken in this county for many years, and partly to the fact that the defendant was a member of a religious denomination which has been making many converts recently in Kent County, and which entertains peculiar and pronounced views in regard to the nature of Sunday laws and to their constitutionality in this country.

The case assumed still more importance because it is one of a number which have recently arisen in various parts of the country, and have engaged the special attention of a large and influential body known as the International Religious Liberty Association, which has undertaken to test the validity of Sunday laws to the utmost, wherever their enforcement is attempted, and has employed Mr. James T. Ringgold, of the Baltimore Bar, author of a work on "The Law of Sunday," an earnest opponent of Sunday laws, as counsel to defend such cases as they arise from time to time. Mr. Ringgold was seen by a *Transcript* reporter at the Voshell House last week, and explained himself and friends in this matter substantially as follows:—

"I am very much obliged to you, sir, for calling on me, as I am a newspaper man myself, both by virtue of my first love and considerable experience, and I have a particular pleasure in talking with Maryland members of the fraternity, because I used to publish a newspaper that included every journal in the State in its list of exchanges. Another thing—a man gets a chance in a matter of this sort to do more real good for a good cause through an informal talk with a press representative than he does by trying a case in court. I am not myself a member of the Seventh-day Adventist communion, nor do I represent the organization directly. My connection is with the International Reli-

gious Liberty Association, a body of men who have organized for the purpose of securing an absolute divorcement of the State from the Church, which they believe, and I think rightly believe, is very far from existing in the United States. There are other things included in our jurisprudence which represent this union of Church and State, besides the Sunday law, and the Association is pledged to destroy these, as well as the Sunday laws themselves. I could show you if I had time express provisions in the constitution of this State which are nothing more or less than religious dogmas incorporated into our organic law, but our present concern is mainly with the established Church, as set up in Maryland by the Act of 1723. If you will look at that act, you will see what I mean when I say that it sets up an established Church in this State. You will find that it mentions a certain day in the week as 'The Lord's Day.' Now, it does not need a legal education to enable a man to understand that the question of whether there is or is not such a day as 'The Lord's Day,' and the further question of what particular day of the week, or of the month, or of the year, or of the century is 'the Lord's Day,' are purely religious questions, that is to say, questions upon which the churches are divided, and that, therefore, for an American legislature to designate any day of the week, or of the month, or of the year, or of the century as 'the Lord's day,' is to set up an established Church in the State. Moreover, in our Sunday law, the old colonial legislature which passed it two hundred years ago, not only set up one established Church over all others, by determining the purely religious question of what was and what was not 'the Lord's day,' but it undertook to determine the also purely religious question, of what was and what was not the proper 'observance' of that day. Notwithstanding the numerous decisions sustaining Sunday laws in this country, the International Religious Liberty Association is of the opinion, and I think rightly of the opinion, that their constitutionality has never yet been thoroughly and radically tested. Its purpose is in future cases to secure explicit and precise rulings on every point which it considers can legitimately be raised against such laws at *nisi prius*, and to have these rulings explicitly and precisely sustained or reversed by the courts of last resort in every State, and ultimately to bring the question in all its aspects before the Supreme Court of the United States.

"It is probable that most Sunday law cases in the immediate future will involve the prosecution of Seventh-day Adventists. I have only recently become acquainted with these remarkable people, and I shall be obliged to you if you will give me space enough to tell you just how much I think of them, and why I think it. You know that among the pagan philosophers it was a fundamental principle that the social order could not be preserved without a union of the Church and the State. None of these old pagan philosophers believed in the Church themselves but they thought that it was absolutely necessary for the mass of the people to be compelled to pretend, at any rate, that they believed in it. About A. D., 321 the professed followers of Christianity adopted this pagan theory, and effected a union of their alleged Christian Church with the State under the pagan Emperor Constantine, to which pagan they thereafter duti-

fully submitted points of Christian doctrine for final decision. If you will look at Dean Milman's 'History of Christianity,' you will find that he states, as a pretty conclusive reason to him against the reality of the pretended miracle of the pagan Constantine's conversion, the fact that the result of it was that the symbol of salvation and peace became in consequence of Constantine's vision the emblem of destruction and slaughter. It does not seem, however, to have occurred to the dean that the union of the Christian Church with the pagan civil power was an all-sufficient evidence that the Christian Church, as such had ceased to exist. Nor has this occurred to any of the so-called Christian denominations until within a very recent period. All of them have in turn objected to a union between the State and any other Church than their own, and have eloquently protested against persecution of the saints by the sinners, but all of them have been anxious to secure a union between the State and their own Church, and have regarded with complacent approval the persecution of the sinners by the saints.

"So far as I know, the Seventh-day Adventists are the only Christian denomination who insist upon it that a union between the Christian Church and the State, to any extent whatever, is an impossibility, because, the instant that a church becomes united with the State to any extent whatever, it thereupon ceases at once to be to any extent whatever a Christian church. Now the astounding thing about this proposition to my mind is, that it contradicts not only the wisdom of the ages, as we find it in the works of the pagan philosophers and in the works and actions of other so-styled Christian denominations, but that it takes us back nearly two thousand years to find a single person of historical importance who agreed with these people. Unfortunate as it is for them, they have absolutely no authority whatever for this extraordinary position of theirs, except the Founder of Christianity himself. To him was due the formulation and announcement of the theory, repudiated by his so-called followers in the early part of the fourth century, and by most of them ever since, that the things which were Cæsar's should be rendered to Cæsar, and the things which were the Deity's should be rendered to Deity—that the domain of religion was within men and not without, and that the sword of the civil power, so far as religion was concerned, should remain forever within its sheath, because all who would thereafter take up that sword in the name of religion should 'surely perish' thereby. Having planted themselves upon the basis of this particular Preacher's principles, the Seventh-day Adventists repudiate quite as strenuously any union of their own church with the State as they do the union of other churches therewith. Thus, while they oppose Sunday laws, they by no means advocate, nor would they accept, Saturday laws, of like character, for their benefit, on account of their religious belief. Some comment has been made upon my failure to make in court the point that they are molested in their religious belief or practice by the Sunday laws. I will be glad to have you state that neither the principles of their church nor my instructions from the International Religious Liberty Association would have permitted that particular

line of defense. Recently, in trying some cases of a similar character to this, in Tennessee, when we endeavored to make up an 'agreed statement of facts' for purposes of appeal, we declined to insert therein any statement whatever as to the religious belief of the defendants who were Seventh-day Adventists. Now, in the Bill of Rights of our State constitution, it is laid down, substantially, that no man should be molested in his religious profession or *practice*, unless he, under the color thereof 'disturbs the good order, peace or safety of the State, or shall infringe the laws of morality, or injure others in their natural, civil or religious rights.' You will see that the Sunday law under which Mr. Judefind was arraigned was passed in 1723, when Maryland was a colony of Great Britain, and the union of Church and State, which still exists in that country was, naturally, a recognized part of our polity. This old ecclesiastical statute, embodying and exemplifying the English union of Church and State, we claim is inconsistent with our American, Maryland, State Bill of Rights. We claim that the special provisions of the statute, and the use of the words 'Lord's day' therein sufficiently show that the law infringes the religious liberty of every one.

"We assert, as a mere fact of physics, or the material world of which, as of course the courses of the planet, the dates of the almanac, and such like, every court is bound to take judicial cognizance, that no acts of ours can possibly 'Disturb the good order, peace or safety of the State, or infringe the laws of morality, or injure others in their natural, civil or religious rights,' because those acts are done on Sunday, but that the effect of all human acts herein is precisely the same, no matter upon what day they may be done. Our position is, that to require of us any special line of conduct on any *particular* day because that day happens to be, in the opinion of the legislature of 1723, 'the Lord's day,' is to deprive us of an inherent and inalienable right as American citizens to determine for ourselves, not only whether there is any such day as 'the Lord's day,' but, if so, what that day is, and, what its proper observance may be. We deny the right of the legislature to prescribe regulations for our conduct upon any other ground whatever except that it interferes with the legal rights and privileges of other people, and we deny the right of legislatures or courts to inquire of us whether we recognize any day as 'the Lord's day,' or recognize any special observance thereof, or whether we have any religion, or no religion. What we complain of in the Sunday laws, as American citizens, is not that they prevent us from holding any religious belief we prefer, or none at all, but that they cram down our throats a religious dogma of other people, and force us into an external compliance with the religious dogma of Sunday idleness, which we assert our right to believe in or not to believe in, to comply with or not to comply with, just as we choose. This, as I understand, is the position of the Seventh-day Adventists.

"You will easily see how charmingly consistent, how thoroughly American, and how uncommonly close to the New Testament precepts it all is, and you can readily understand how this makes the cause of the Seventh-day Adventists the cause of the International Religious Lib-

erty Association as well as the cause of every man in the country who believes in religious equality, as distinguished from religious toleration. I am afraid that I have kept you too long, but the fact is that the identification of Christianity with religious equality by these people has interested me so much that when I get started to talking about it I am apt to run at considerable length. You will understand, however, that this is not their battle alone, but the battle of our Hebrew fellow-citizens, as well as of all men who believe that there is a radical inconsistency between the spirit of true religion and the use of the policeman's club or magistrate's 'warrants,' whether technically correct or otherwise."—*Chestertown, (Md.) Transcript, April 27, 1893.*

Infallibility.

WHOEVER assumes to enforce his religion by law assumes the attribute of infallibility. A few considerations will make this apparent to all. 1. He assumes that he is right beyond mistake else he would not want his opinions so fixed that he himself could never change. The language of his feeling is, "I am right and I know and feel it in my inmost soul. Right must prevail and in order to prevail it must be in authority fixed beyond a chance of change, therefore I would have my righteous opinions established as fundamental law."

2. He assumes that he is acting for God and because he is acting for God he is surely right. "God is right and I am right and mankind must bow to God's authority in religion, therefore, my religion which is the religion of God must be incorporated into the law of the land for the government of all men. My religion which is the religion of God is the only religion that will save men therefore it is pure philanthropy on my part to have my religion enforced by law so that all may be saved even though it be by fire."

3. His zealous convictions are proof that he is right beyond a doubt. "If I am not right why then this fervent zeal and piety? why this energy of desire to see this pure and holy religion which burns in my soul made triumphant? Surely by the holy fires of zeal burning within I am right and naught can turn me from my righteous and heaven-born purpose. I will have religion enforced by law, not my neighbors' but mine which I am fully and deeply and surely persuaded is the holy religion of God. Ah, my soul, this must be true else whence these burning longings and this supreme anxiety of soul, this unutterable desire, this vehemence of purpose? Ah, my soul, thou art right and thou art God's own commissioner and by the fires within, God's will shall be established and his kingdom prevail among men."

This is but a faint expression of the tropical logic that surges and swells in the soul of the religious legislator. It was this silent assumption of infallibility which produced the religious laws and the consequent slaughter of souls to save them in the Dark Ages. The modern assumption of the infallibility of the Papal See has set the seal of righteousness—self-righteousness I mean—to every act in the history of that corrupt murderous power. And now in the face of all the history of the last sixteen centuries professed Protestants are assuming this same attribute

in their effort to have their religious opinions made supreme in American law, over American consciences. The logic of this modern history will be the same as that of the mediæval. An infallible Protestant Church will be as cruel and intolerant as an infallible Papacy. Let modern Protestants no longer deny their ancestry. Let them own their mother—Rome—and draw near by this common bond and enter into close communion with her. This bond of union makes them blood relations. They can not fail to recognize their holy (?) mother, and she—why she has just discovered by this birth-mark, branded soul-deep, that they are her daughters and she graciously would receive them into sweet communion, pardoning all their waywardness if only they will cooperate with her in trying to dominate the civil power in America.

As this unholy alliance strengthens let American freemen lift their voices in no uncertain tones, and while they plead for the "liberty which is in Christ," let them lift their voices in proclaiming the words dictated by the Spirit of God eighteen centuries ago: "If any man worship the beast and his image the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation." G. D. BALLOU.

Grant's Pass, Oregon.

Religion by Law.

EVERY man should be left free to worship God according to the dictates of his own conscience, but by the way the churches and the preachers are exerting their influence with our law-makers, it seems that they want to force man to worship God according to the dictates of another's conscience, not his own. That is what is called religion by law, or forced religion. Religion should be voluntary, not forced. The churches and the preachers show a great weakness when they try to get the Government to enact religious laws to force their particular beliefs or tenets or doctrines upon the people. They show their utter inability to make converts by their preaching, but want the Government to help force people to be religious; but this can not be done.

When they get Sunday laws passed why do they not go a step further and have a law enacted compelling people to attend church, be baptized, celebrate the Lord's supper, read their Bibles, and pray so many times a day, and ask a blessing at the table?—all of which is just as reasonable as forcing people by civil law to keep any day holy. Every man has to give account of himself to God. If the churches would stick to the Bible, and not try to get the civil Government to help force people, they would prosper more, and do more good.

Men will not be forced in matters of religion, or anything else if they can avoid it. Man can not be made religious by law, and the sooner the churches find out this fact the better. It seems that history is repeating itself, for in the past when the Church attempted and even got the assistance of the State, then religious persecution began, and the bloodiest part of the world's history was then. It seems that such a time is fast approaching now. May God in his goodness and mercy open the eyes of those who are trying to enforce their views upon others by law.

A. F. BELO.

Bishop Ireland and the Public Schools.

Or all the leading men of Catholic influence in this country, none are better known, or have greater regard shown for their plans or utterances than Bishop Ireland. His plan for the adjustment of the school question as between the parochial and State institutions has met with the favor of the Vatican and the hearty approval or indorsement of a large class of citizens in this country aside from those of his own faith. So placid is the apparent settlement of the intruding question that has rasped against the State heretofore, that people are thrown off their guard and imagine that sentinels are no longer needed to stand upon duty lest an enemy should gain an entrance to this stronghold of the republic. There are some, however, who view this matter with great concern, knowing that there is no policy that is openly pursued towards the State, but what carries with it, or behind it, that which is intended to subvert the institutions of a free Government, towards which there has always been a menace by this autocratic power.

Of the thousands who read the plans, publicly set forth by this celebrated prelate for securing State aid for religious uses, there are very few who can distinguish the principles involved in the solution of this question, because a goodly exterior hides the serpent's tooth that is calculated, if once it strikes, to poison the whole circulation of the State. He says of his plans:—

The objections are of two different kinds—*practical and speculative*. I could discard the speculative ones by simply observing that they are deductions derived from imagination or from designs of these persons, and are excluded by the practical conditions with which I have surrounded my settlement with the directors of the school committee.

Now it is easy to see how speculative objections may be excluded by practical conditions, that might surround any plan of action. But speculative objections are unworthy of consideration in themes that pertain to vital interests. It is the practical things that are to be sought. As to the practical objection, he says:—

They say first that this settlement is only the beginning of a system which I intend to make, eventually, universal, and prove this alleging my speech at the Congress of public school teachers, the publication of a pamphlet by Dr. Boquillion, and a speech of Monsignor McGolick of Duluth.

After having stated that there was a practical objection to his plan and the proof that was urged in defense of that fact he proceeds to say that the practical objection is a "mere supposition." Thus it has ever been that when practical things and objections are advanced against the incursions of the Church upon the State, the invariable reply is, it is mere supposition. If the objection is practical, why parley over the matter? Why not seek and maintain a true position?—one that will bear the scrutiny of men and the test of principle, instead of covering up the issue beneath the rubbish of mere supposition. Again he says:—

Whatever are my hopes for the future, the practical question of the moment is how to provide with a religious education, all those Catholic children to whom we can not give parochial schools, and it is proved by our statistics that they are sixty per cent. of our youth.

Since the prelate so artfully dodged the *practical objection* to his plan by the handy phrase of mere supposition, it is to be presumed that he would dodge the *practical question* in the same manner if pressed to the wall.

In the practical question of how to provide with a religious education this sixty per cent. of Catholic children, the whole issue is involved of obtaining the aid of the State to teach religion. Various have been the means by which Rome has sought to obtain an entering wedge that Catholic religion may be taught at the expense of the Government. The entering wedge has been secured; a few sturdy blows have been struck and others will surely and swiftly follow. For when once this bulwark of our Nation's greatness has succumbed to the conniving of this invincible foe, the rest will speedily bend beneath its crushing power. But he further says:—

While we wait for the time far and uncertain when the Government shall endow our parochial schools, shall we permit that sixty per cent. of our children to remain without that instruction (religious education) and shall we entrust them unconditionally with the public schools.

Again, the practical question receives farther impetus by the statement that the plan adopted—

is an attempt by the episcopate to provide in a certain measure with a good Catholic education that sixty per cent. of our children who are now out of the parochial schools.

Thus the practical question assumes through the testimony of the instigator of the plan, not only the proposition of State aid for religious purposes, but for *Catholic religious purposes* and the worst feature of it all is that the plan is in process of execution. And so it is that while the State is constantly harassed by Protestant invasion upon its principles of liberty, there is the Catholic foe tearing at its vitals, and between the combination of these two elements the State, as a civil institution, will surely be slain.

C. A. WYMAN.

A Methodist on Paganism in Pittsburg.

[The following from the Pittsburg Leader is interesting as an earnest expression of the views of one Methodist who very heartily disagrees with the legal enforcement of formal religion. This correspondent of the Leader is not the only one of his kind who understands the actual facts in these matters. Why should not more speak? They can not always hold their peace.]

Editor Leader: For some weeks past I have been watching the war that has been raging between the friends of common sense and human rights and the band of fanatics known as the Law and Order League, and I must say that in all my travel, both in this country and Europe, I have never met with a community so infested with narrow-minded bigots as Pittsburg and Allegheny.

One is carried back to the early part of the fourth century where the so-called Christian Church in Rome had lost its power and influence over the hearts and consciences of men, and in order to perpetuate itself was compelled to resort to civil authority. The Roman emperor was deluged with petitions from friends of the Christian (?) Sabbath demanding the closing of the theaters and circus on that day, because their churches were empty and the places of amusement were well patronized. The gospel, as preached by them, had lost its power; men had no use for an apostate church which paid so little attention to the plain teaching of the Scriptures, and a clergy who were overly anxious about their own support, determined that if they could not persuade men by the love of God they would whip them in by the

scourge of civil law, and so they, like the law and order leagues of to-day, had a Sunday law passed.

History repeats itself, and away down here in the latter end of the nineteenth century, the century of progress and increase of knowledge, under a Government that pretends to offer an asylum to the oppressed of every nation, and guarantees freedom of religious thought and worship, we find ourselves burdened with a law that ought to be relegated to the oblivion of the Dark Ages, and which finds its only basis in the opinions of a few hypocrites who, despite all their religious cant, are afraid of the Bible and wrest it to their own destruction.

Upon what are Sunday laws based? Upon the Scriptures? No! a thousand times no!! notwithstanding the fact that Rev. R. H. Hood, in his paper on "Sabbath Reform," read before the United Presbyterian ministers' meeting, actually had the audacity to say that Jesus entered into the sanctuary and healed the sick on Sunday. Hear, oh, ye heavens! A minister of the gospel, an ambassador of Jesus Christ, defending an unscriptural, unrighteous, un-American institution by such a perversion of the inspired word of a holy God! Where is the passage in the Bible that states that Jesus Christ entered into the synagogue or healed on Sunday? Luke 6:1-16 mentions the fact that Jesus Christ entered the synagogue and taught and also healed a man on the Sabbath, but was it Rev. Mr. Hood's Sunday? If so, why did the Pharisees condemn him for it? Were they as jealous for the sacredness of the pagan holiday of their heathen rulers as modern reformers are?

In all the Bible there is not a single word authorizing the observance of any other day than the one set apart by God as the memorial of creation and which he said should be a "perpetual sign between him and his people." Nor is there a single instance of any other day being observed. The disciples were gathered together in an upper room, their common dwelling-place, with the doors closed for fear of the Jews on the evening of the day of the resurrection, not to celebrate that event, for it is evident from the reproof administered by their risen Lord that they did not believe he had risen. It is plainly evident that there is no scriptural basis for Sunday legislation.

The next argument used is that the American people have decided to adopt Sunday as the American Sabbath. When? How? The people can not do anything except through Congress, and that body is, by the Constitution, prohibited from making laws of a religious character. The people have never adopted Sunday as the national Sabbath.

Another argument used is that ordinary traffic on Sunday interferes with religious worship. Let us see. Does the regular business of the week interfere with the Wednesday night prayer-meetings or the daily meetings during a revival season? No such complaint has ever been made. Did anybody ever hear of a congregation of Hebrews or other Saturday keepers complaining that they were disturbed by the ordinary business that was carried on during their hours of worship? No! But it may be that the sneaking, narrow-minded bigots of "Sabbath" reform are made of a better grade than anybody else.

As a last resort we are told that a majority of the citizens of this country are

in favor of Sunday laws. I most emphatically deny it. Of course if, according to that apostle of bigotry, "Rev." Wilbur F. Crafts, editor of the *Christian Statesman*, the signatures of two Methodist bishops stand for 4,000,000 of Methodists, and Cardinal Gibbons' indorsement pledges the signatures of 7,500,000 Roman Catholics, and 15,000,000 petitioners from Pennsylvania desire such legislation, is all true, then I will withdraw from the field of battle. But the writer is one of a good many Methodists who believe in the Bible and the Constitution of the United States, who decline to be represented by a bishop's signature as supporting such unrighteous legislation.

I have no objection to a man believing and preaching any doctrine he chooses, but I most strenuously object to his forcing his theological views upon the community by means of the civil law, and having been born and reared in this country, the great-grandson of a man who laid down his life for its freedom in the Revolutionary War, I just as decidedly object to taking the advice of a "Sabbath" reformer to go to some desert island and in the name of His Satanic Majesty and for the sake of the "prince of darkness" set up a government of my own. We have a superfluity of Satan's government under the rule of the "Sabbath" reformers.

Allegheny, Pa., April 21, 1893.

They Want to Pay Taxes.

THE following resolutions, recently adopted by the General Conference of Seventh-day Adventists, and re-adopted by the Litchfield church of that denomination speak for themselves:—

WHEREAS, in view of the separation which we believe should exist between the Church and State it is inconsistent for the Church to receive from the State pecuniary gifts, favors or exemptions, therefore,

Resolved, That we repudiate the doctrine that church or other ecclesiastical property should be exempt from taxation, and further,

Resolved, That we decidedly protest against such exemption, and favor the repeal of such legislation as grants such exemption.

—*Litchfield Independent, Litchfield, Minn.*

Pennsylvania Sunday Laws and the Press.

THE newspapers of the country are beginning to have an opinion on the subject of Sunday laws. Below are extracts showing the views of some prominent papers:—

The Law Needs an Overhauling.

A man has been arrested and fined in Pittsburg because he owned stock in a paper published on Sunday. An alderman having learned from observation that the fires in the Carnegie works are not entirely extinguished on Sunday, and that men are engaged to watch them, announces his intention to have warrants issued for the arrest of the stockholders in the company. As half the fine goes to the informer the Sunday law opens to a certain class of men a new field for enterprise. All who own shares in a railroad company which runs any trains on Sunday are liable to arrest and fine under the construction of the Sunday law. If some judge would extend the interpretation of the law so as to render all who hold annual passes over a railroad which runs trains on Sunday liable to arrest and fine, the entire legislature might be hauled into the Criminal Court and led to see, perhaps, that the old Sunday law of 1794 would be the better for a little overhauling.—*Philadelphia Press.*

Reciprocity That May Do Good.

The Law and Order Society of Pittsburg proposes to stop the publication not only of Sunday papers, but of Monday morning papers as well, because most of the labor on the latter is done

Sundays. The newspapers, in retaliation, propose to have all the Sunday laws enforced, and if the undertaking is successful some of the law and order people will be hit in financially tender spots. That is a kind of reciprocity that they do not look upon with admiration.—*Rochester Democrat.*

Enforce the Law to the Letter.

The people of Pittsburg evidently do not propose to let the Sabbatarians have a monopoly of the business of enforcing the Blue Laws of Pennsylvania. If it is wrong to issue Sunday newspapers, it is also wrong to do any work on the Lord's day, and so the authorities will see to it that the statutes that were enacted over a century ago to meet the stern Quaker sentiment of those times are enforced to the letter. That is the way to do away with them forever.—*Boston Herald.*

The agitation of this subject is not to cease with the Sunday closing, or opening, of the World's Fair, but it will continue until every municipality, from the least to the greatest, shall have had its decisive contests over the question,—until every court shall have made its authoritative precedent; and until every individual citizen has taken his stand upon the question, either for or against.

Some Deep Irony.

REV. REED STUART, of Detroit, Mich., lately expressed himself in the following language of deep irony in reference to the part which the religious element of this country has taken in securing the action of Congress to close the World's Fair on Sunday:—

We have shown that we have great influence. We have made Congress do an unconstitutional thing. We have succeeded in compelling our lawmakers to do for us what, if it were done for the Catholics, all of us would denounce, and some would take up arms to oppose; that is, deciding a religious question, and voting money for a national purpose with qualifications to fit the opinions of certain religious sects.

Some of our methods have not been of the highest the human mind could conceive. We have paid agents to lobby for us. We have indulged in some denunciation, which is never very just, even when a cause is just. We have mistaken the word Sunday for religion, and have permitted our zeal for the former to make us say some things which the latter would forbid.

Idolatry is the worship of that which is seen; of the thing rather than the principle; of the symbol rather than that which is symbolized. The institution is not a means but a finality. The temple is holier than the religion which built it. A rite or ordinance is esteemed of more value than the soul. Humanity is often sacrificed to a mere custom.

We say the Sabbath was not made for man—for humanity—but for some men and women; namely, for those who think as we do about it and will observe it as we do.

These paragraphs contain facts. It would be well if those who have succeeded in securing such undesirable and contradictory results, would give them some consideration. The arraignment of the course taken towards the World's Fair in Sunday closing as unconstitutional, unjust, and idolatrous is merited by the facts.

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VERY unfortunately General Grant once said that the best way to get rid of a bad law was to rigidly enforce it. It is a great mistake. The enforcement of a bad law means injustice to somebody, and injustice is never justifiable. The best way to get rid of a bad law is to repeal it; and as a general thing if those who are charged with the enforcement of such laws would speak out promptly and demand their repeal, legislatures would be quick to respond.

WE remarked last week that it remained to be seen whether the courts of Maryland would sustain the Sunday law of that State. As will appear from an article on another page, this question has been affirmatively answered, at least so far as the minor courts are concerned. The Circuit Court of Kent County has not only affirmed the law but has decided that in enforcing it justices and constables may ride roughshod over the statutory guarantees of the citizen. It requires only a like decision from the Supreme Court of Maryland to entitle that State to rank with Tennessee in the iniquitous work of persecution for conscience' sake.

THE interview on another page which we republish from the *Transcript*, of Chestertown, Md., should not be omitted by any reader. It is full of interesting facts and opinions. Mr. Ringgold is never prosy, and especially is this true when he discusses Sunday laws and their relation to liberty of conscience.

The assumption by the courts of Tennessee and Maryland that a man must show that he has a religion before he can plead the constitutional guarantee of liberty of conscience is entirely unwarranted. The right to worship God, implies also the right not to worship. A man is not free to do that which he *must* do. The declaration of the Tennessee Bill of Rights that "no human authority can, in any case whatever, control or interfere with the rights of conscience," is broad enough to cover with its mantle of protection the right of every man to absolute freedom in religious matters, and should be so construed by the courts. That it is not is ominous. It foreshadows even more serious assaults upon religious liberty than we have yet witnessed.

Likewise the language of Article 36, of the Maryland Bill of Rights, would seem to be sufficiently explicit to secure the rights of all, but that it does not is evidenced by the fact that a Seventh-day

Adventist is in jail at Chestertown to-day for no other reason than practical dissent from his neighbors on the purely religious question as to which day of the week should be observed as the Christian Sabbath. The Bill of Rights declares that "all persons are equally entitled to protection in their religious liberty; wherefore no person ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice, unless under color of religion any man shall disturb the good order, peace or safety of the State, or shall infringe the laws of morality, or injure others in their natural, civil, or religious rights." But this is ignored, and a Seventh-day Adventist is imprisoned for husking corn on Sunday, a day which his religion teaches him should be devoted to secular pursuits in obedience to that part of the divine law which says: "Six days shalt thou labor and do all thy work." That husking corn is immoral can not be maintained; that it interferes with others is too absurd to be even asserted; but that the law of Maryland forbids it on Sunday in deference to the religious prejudices of a portion of the citizens of that commonwealth, and that the courts stand ready to enforce the law notwithstanding the Bill of Rights, has been demonstrated, at least as to the inferior tribunals. What the court of last resort will do remains to be seen.

THE Associated Press despatches note the progress of the attempt to modify or repeal the Sunday laws of Pennsylvania as follows:—

Harrisburg, April 21.—When Senator Flinn yesterday asked unanimous consent to make a motion to discharge the committee on vice and immorality from further consideration of the bill to repeal the Allegheny County special Blue Law act of 1855, several noes were heard. Mr. Flinn stated that the committee stood four for reporting affirmatively, and four for negative recommendation, and the tie might remain unbroken. The bill had been reported Wednesday, but recommitted on his motion to satisfy an absent member of the committee, and he could not see why senators objected to reporting the bill at this time. Several senators did object, and the matter went over until next week.

The rival "Law and Order" organizations of Pittsburg are awaiting the result of these bills like hounds straining at the leash—there will be a full throated chorus and a view-haloo either way the quarry turns. The hunt is on.

THE systematic persecution of the Seventh-day Adventists in Tennessee, in Maryland, and elsewhere, and the organized effort throughout the country to establish and enforce the most strenuous legal discrimination against all seventh-day keepers, does not abate in the least the activity of the Seventh-day Adventists in good works, in the lines of educational and medical missionary labor which require large outlays of means and the time and strength of many self-sacri-

ficing laborers. The Mt. Vernon Sanitarium building, Mt. Vernon, Ohio, where this denomination has conducted a medical institution, well and favorably known for some years, will be closed as a Sanitarium on May 1, and opened September 1, as an academy. It is understood that already about two hundred prospective students have applied for entrance next fall. All the medical appliances and furniture will be removed to 28 College Place, Chicago, where a new sanitarium is to be opened, in connection with a training school for medical missionaries. The medical missionary work of the Seventh-day Adventists is far more efficient and thorough than anything of the kind ever before attempted, and is being rapidly extended.

A PRIVATE letter, from a Seventh-day Adventist, in Asheville, N. C., says:—

The prospect is that one or two of our brethren may be indicted for Sunday work. The court will be in session next week, and we hear they will not say anything until near the time. One is a farmer and has seven children; he was plowing in his field. He is a good man, and has been observing the Sabbath nearly a year.

What a strange inconsistency is here! This worthy farmer and father of a family who is conscientiously "observing the Sabbath" is to be put under arrest, and perhaps subjected to fine and imprisonment, upon the claim that he is failing to observe a Sabbath according to the statute made and provided.

The list of banner States of the American Sabbath Union is increasing. This is the roll of dishonor—Arkansas, Tennessee, Georgia, Maryland, and now North Carolina is about to swell the number. Although the attempted enforcement of religious law has become quite universal throughout the United States, in these States only has it yet attained to a definite religious persecution.

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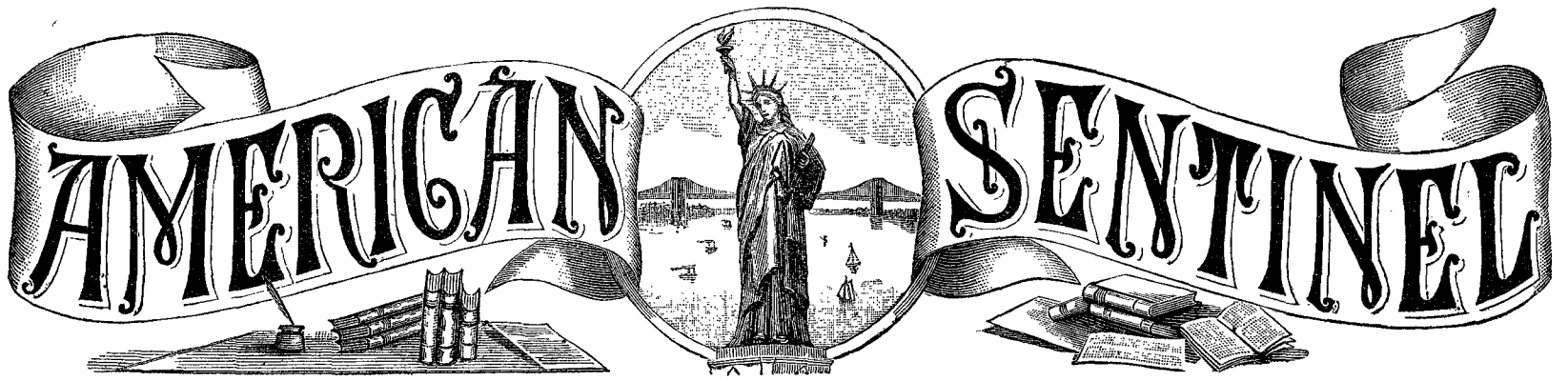
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FROM the beginning the real questions involved in the movement for the Sunday closing of the World's Fair have been ignored. Only a small and unimportant minority has stated and defended the principle which applies to the matter, and attention to it has been studiously avoided by all in authority.

THE utter failure to comprehend what was at stake in this is an example of stupendous governmental folly and mental blindness, not equalled since the Jew undertook to raise Christ to an earthly throne and then crucified him because he did not meet their mistaken expectations. The Supreme Court dictum that this is a Christian Nation, and the congressional legislation to enforce religious ceremonial, is the nineteenth century expression of the same fatal error of the temporal rule of Christ.

CHRIST'S kingdom upon earth does not come by stress of law or force of arms. That which attains religious dominion by such means is antichrist. Does not the whole world know this? Such as do not already know it, or have not had the opportunity to learn, will have the opportunity; and if they do not acknowledge it to be so it will be because they themselves are not Christ's but belong, of their own choice, to antichrist.

THAT which was of supreme importance in this crisis was the voice of the court of last resort, and the decree of the highest legislative authority. Whether the behest of these should be obeyed or not in this instance was of the very least moment, except as to the individual responsibility of those who in this acknowledge religious allegiance to the temporal power. Whether the Fair shall be opened or closed on Sunday is of the same category precisely as the Sunday opening or closing of stores,

gardens, parks, and museums to which an admission is asked, elsewhere throughout the country. Exactly the same principle applies and should govern in all these cases from the smallest to the greatest.

THE SENTINEL has said months ago that in all probability it would not be definitely known whether the Exposition was to be closed on Sundays or not until the Fair was already in progress, and that whatever the result in that regard might be, the agitation of the subject of enforced Sunday observance would not only continue but increase. This has proved to be so. Since Congress adjourned, having irrevocably committed itself to a religious precedent, no one who looked at the matter in the proper light has taken any interest in the question as to whether the Fair should in reality be open or closed on Sunday, except as being interested that the course should be taken which would most clearly show to the greatest number of citizens the legislative error which has been committed, and awaken the consciences of the greatest number to the realization of the fact that their allegiance in religious things is to God and not to the State.

THE discussion of this question, irrespective of the Sunday closing or opening of the Fair gates, and the feeling upon it, will grow more and more intense as time goes on. New phases of this and allied questions, unexpected and totally unforeseen, will develop from time to time. An instance of this has already occurred in the movement of the workingmen to rest and attend the Fair on the seventh day, and begin their week of labor on the first day according to biblical time. The expression of opinion, and prejudice, and arrogance, and ignorance, which this has called forth from many of the clergy is remarkable, suggestive, startling! What spirit inspired that Chicago clergyman, who, when told of this purpose of the Central Labor Union, said, "If the Union is in earnest let them try it. Then we will see if there is any law in this country!" How thoroughly in the white heat of prejudice engendered by this, has that false assumption of charitable interest in workingmen and their rest day been burned away. In

the fierce light of this blaze of actual feeling not even a trace is to be seen of disinterested anxiety for the defense and protection of the workingman. The dragon can not always masquerade under the similitude of the lamb. Its voice will sometimes betray it.

THE haughty threat of this Chicago clergyman is only equalled by the arrogant exultation of another who says of the passage of this unconstitutional proviso, "Congress didn't dare to do anything else." "Congress did not dare to do otherwise than order the Fair closed." Neither is it the first time that this same thing has been said. Do congressmen hear? Do congressmen read? Are they pleased to have it heralded from pulpit, and parsonage, and church steeple, that at the command of a faction they have contravened the Constitution and sold the birth-right of the Nation for a mess of pottage? When a legislative body is so thoroughly subjugated that its masters have no hesitancy in publishing the fact, without fear that the boast will militate against them and without thought for the feelings, or the reputation of those legislators upon whose necks they are treading, then the enslavement of the law-making power is as complete as it is disgraceful.

BUT workingmen do not prove as docile as congressmen. The workingman has learned from the Sunday theologians themselves the theory that no sanctity pertains to any particular day, and applying their own teaching, he says, therefore, that by their own authority no more sacredness inheres in Sunday than any other day of the six. No divine law makes it holy. If it has ever rested with man to make choice of a rest day, the right to do so resides in him as much as in any other man, or body of men, living now, or that ever did live. He will then put his right to immediate use and choose his own rest day. He knows that legislative authority may provide holidays upon which he may rest if he chooses, but he knows just as well that no human authority can properly say that on any day he shall not work any more than that on any day he shall work. He knows by virtue of his Americanism and his manhood that no man may right-

fully exercise this authority. He knows that the only Sabbath law is the divine law which says the seventh day is the Sabbath, and if he accepts the word of his pastors and masters that this is not binding, do they expect to be able to exercise greater authority over him than God, whose injunction they have taught him to despise, and by so doing have turned him over to himself and the devil? American workingmen are not likely to deify any of their fellow-citizens and pay them divine honor, just yet. Therefore if not respecting the divine law which they know has never been repealed, how can they be expected to respect a human law which they know can not possibly have any divine authority and properly no human authority? And if they respect the divine law they certainly can pay no regard to the human law which is a usurper, and in contravention of the divine. This the workingmen learn from the self-styled Protestant preachers, and it is reinforced to them by the words of the learned clergy of the Roman Catholic Church, who tell them "there is no command in the Bible which directs the observance of Sunday." It is Roman Catholic canon law and from that the Protestants have borrowed it. That Sunday is a Christian institution is an error,—“In the strict sense of the word it was not instituted either by Christ or his Church. It is not ordered by divine law, nor was it ordered by the Church. Constantine decreed the observance of Sunday in order to give the Christians a chance to compete with the pagans, and recognizing it as a good thing the church in her subsequent councils adopted it. At the Reformation the Protestants carried it off.” Their attempt to compel the acceptance of the Sunday dogma by recourse to law “is a grievous departure from their old battle-cry of civil and religious liberty.” Has it come to this, that Protestant America must sit at the feet of the Roman Catholic priesthood to learn not only church history, but civil and religious liberty? W. H. M.

An Historical Study on the Tendency of Modern, Liberal, Theological Thought.

In the second century of the Christian era, the world of philosophical and theological thought was already much divided and subdivided into contending sects. There were the Epicureans and the Academics, the Stoics and the Platonics, each with a different view of God, and each having a different solution for the great problem of life. Among the Jews, there were the Pharisees, the Sadducees, the Essenes, and the believers in the mystic Kabbala.

Christianity, itself, so recently descended from heaven in garments of light, had already bedraggled its robe in the filth of earth. Besides those who still cling to the simple teaching of Christ and the apostles, there were the Judaizing Christians, the Nazarenes, or the Ebionites, as they were afterward called, and the Gnostics already subdivided into several sects, but all of them combining Christianity with oriental mysticism.

Then, there were a hundred different forms of pagan worship, originating in as many different nations now conquered by the overflowing armies of Rome, and all flocking to the Pantheon to find place in that temple of all the gods. Each creed and each system of philosophy asserted

itself with more or less dogmatic force, and proclaimed itself in possession of the ultimate truth.

What wonder that under such circumstances, there should arise a set of good, whole-souled, broad-minded and generous-hearted men, who, to use Mosheim's words, “disapproved of the controversial spirit, which obliged every one to swear allegiance to the dogmas of his master.” Such were the Eclectics, who did not believe that any one creed was broad enough to hold all the truth; but rather that the truth lay dispersed in scattered fragments among all the systems of belief and philosophy. As their name implies, they “professed to simply follow truth, gathering up what was accordant with it in all the philosophical schools.” “Especially they avoided altercations and a sectarian spirit.” Could all the religions of the world have come together on exhibition in some grand international congress of religions, what a magnificent opportunity for the formation of such a creed. However, in the early days, men had to do without such modern appliances, and these Eclectic philosophers seemed to succeed tolerably well, for, says Mosheim: “This philosophy was adopted by such of the learned in Alexandria, as wished to be accounted Christians, and still retain the name, the garb, and the rank of philosophers.” But even this school soon proved too narrow for these liberal thinkers; and it was soon merged into another, which for broad and comprehensive liberality, could not possibly be surpassed by the genius of a modern, even though his maw should succeed in digesting and unifying a whole international congress.

Says Mosheim: “This eclectic mode of philosophizing was exchanged near the end of this century (the second), when Ammonius Saccus, with great applause, opened a school in Alexandria, and laid the foundation of that sect which is called the ‘New Platonic.’” The same historian thus states the contrast between the two schools in a way to reveal the increased liberality of the latter. “The Eclectics held that there was a mixture of good and bad, true and false, in all systems, and therefore they selected out of all what appeared to them consonant with reason, but rejected the rest.” “But Ammonius held that all sects professed one and the same system of truth, with only a little difference in the mode of stating it, and some minute difference in their conceptions; so that by means of suitable explanations, they might, with little difficulty, be brought into one body.” And again, “The grand object of Ammonius was to bring all sects and religions into harmony.” The historian proceeds to relate how all forms of philosophy and religion—the Christian included—were combined into one system and harmonized by means of allegorical interpretations. Surely here is a breadth of good fellowship and liberality which would even now rejoice the hearts of the most enthusiastic projectors of the prospective Congress of Religions. But how wide was the influence of this philosophy back there? how fully was the experiment tried? and what was the result? Surely these are important questions. Let the historian answer. “At Alexandria, almost no other philosophy was taught from the time of Ammonius down to the sixth century.” Again, “The school of Ammonius gradually cast all others into the

back ground.” “From Egypt it spread, in a short time, over the whole Roman Empire and drew after it almost all persons inclined to attend to metaphysical studies? Origen, the disciple of Ammonius Saccus, succeeded his preceptor in the presidency of the school. He continued the same methods of allegorical interpretation, applying them especially to the sacred Scriptures, thus mixing and harmonizing (?) all forms of pagan ceremonies and pagan philosophies with the Christian religion. Thus originated the Papacy, which, as a system of religion, every student of history knows, is simply a combination of paganism with Christianity. For as Gavazzi says, “Almost all forms of paganism are now in the Roman Church.” This liberal school was the fountain head of Roman Catholicism.

Origen's method of interpreting Scripture became so universal that he is, even to-day, by Chambers and others, called the “father of biblical criticism and exegesis in Christendom.” He was the father of that *gloriously liberal* Pagan-Christian philosophy, which ripened into the Papacy. Mosheim says: “This new species of philosophy imprudently adopted by Origen and other Christians, did immense harm to Christianity.” “For it led the teachers of it to involve in philosophic obscurity many parts of our religion which are in themselves plain and easy to be understood, and to add to the precepts of the Saviour not a few things of which not a word can be found in the Scripture.” “Finally, it alienated the minds of many, in the following centuries, from Christianity itself, and produced a heterogeneous species of religion, consisting of Christian and Platonic principles combined.” “And who is able to enumerate all the evils and injurious effects which arose from this new philosophy; or, if you please, from [this syncretism] this attempt to reconcile true and false religions with each other.”

The most wonderful fact of all is, that just while those liberal philosophic Christians were decrying “all sectarianism,” and repudiating “the controversial spirit,”—just while they were laying the foundations of that broadest and most liberal of all schools of philosophical religion, of that “syncretism,” as Mosheim calls it,—*just then they were laying the foundation of the Papacy that in its bigotry burned men for heresy for more than a thousand years.* A new “syncretism,” could it be brought about at the Congress of Religions, would produce the same results. If that one in the second century grew into the Papacy, this one would grow into the image to the Papacy. This growth would be as much more rapid than that, as the nineteenth century is more intense than the second. It matters not how much men may talk of liberality, nor how sincerely they may decry the sectarian and the controversial spirit; they did the same there.

The great historical fact still remains that the Church and the world have arrived at the recognition of the rights of conscience only as the multitude of contending sects have made a universal creed impossible. The only unity that can exist concomitantly, with liberty, is the divine unity, not of an external creed, but of internal truth. Nothing could be farther from this unity of truth than the tendency to a miserable compromise with error, of the New Platonists of the second

century, and the believers in the Congress of Religions, in the nineteenth. Beside this unity of truth, however, there is but one kind of unity possible. It is the papal unity—the unity of an enforced creed. The history of the world proves that just as the majority professing a creed becomes large, and the minority rejecting it, small, just in that proportion is the temptation to enforce it by law irresistible. Especially is this true, if the creed itself, as always happens in such cases, is a miserable compromise with error, that can not meet victoriously, on a fair field, the truth taught by the few. In other words, just as every step towards diversity of positive beliefs has been a step towards liberty, so every step toward such a unity always has been, and always will be a step toward despotism, and this notwithstanding all the fine talks about liberality and liberty.

Such is the unavoidable tendency of modern *liberal* theological thought. The final outcome of it all will be, as before, a creed so *liberal* as to call itself Catholic or universal, and still so bigoted as to persecute, with merciless severity, all dissenters.

In such strange antitheses does the world move. The serio-comic picture which the Emperor Hadrian gave of the immediate result in Alexandria, may well make us pause and think here, for the same, or a like result, would surely follow. Says he: "Those who worship Serapis are Christians, and those who call themselves bishops of Christ are worshippers of Serapis. There is no ruler of a synagogue, no Samaritan, no presbyter of the Christians, who is not an astrologer and a soothsayer. The patriarch of the Jews himself, when he comes to Egypt, is forced by one party to worship Serapis, by the other, Christ. They have but one god, who is none. Him Christians, Jews, and all races worship alike."

G. E. FIFIELD.

Sunday Measures in California.

THAT California has had no Sunday law has long been the wailing cry of the National Reformers and kindred spirits, in this Sunday law agitation. And while it can not yet be said that that State has an out and out Sunday law now, yet it is so very near akin to it that it is equivalent to the same thing. During the last session of their legislature the following act was passed:—

An act to provide for a day of rest from labor.

Approved Feb. 27, 1893.

The people of the State of California, represented in Senate and Assembly, do enact as follows:

SECTION 1. Every person employed in any occupation of labor shall be entitled to one day's rest therefrom in seven; and it shall be unlawful for any employer of labor to cause his employes, or any of them, to work more than six days in seven; *provided, however,* that the provisions of this section shall not apply to any case of emergency.

SEC. 2. For the purposes of this act, the term day's rest shall mean and apply to all cases, whether the employe is engaged by the day, week, month, or year, and whether the work performed is done in the day or night time.

SEC. 3. Any person violating the provisions of this act shall be deemed guilty of a misdemeanor.

SEC. 4. This act shall take effect and be in force thirty days from and after its passage.

When the foregoing act was introduced a number of the papers said it would not amount to anything; others that were a little more sagacious said that it was only the first step in the direction of a stringent Sunday law. But since the

foregoing was passed and approved, several succeeding steps have been taken. The following amendment to the "Civil Code" of California was passed and approved March 23:—

An Act to amend section seven of the Civil Code of the State of California, relating to legal holidays and non-judicial days.

The People of the State of California, represented in Senate and Assembly, do enact as follows:

SECTION 1. Section seven of the Civil Code is hereby amended so as to read as follows:

7. Holidays, within the meaning of this code, are every Sunday, the first day of January, the twenty-second day of February, the thirtieth day of May, the fourth day of July, the ninth day of September, the first Monday of October, the twenty-fifth day of December, every day on which an election is held throughout the State, and every day appointed by the President of the United States or by the governor of the State for a public fast, thanksgiving or holiday. If the first day of January, the twenty-second day of February, the thirtieth day of May, the fourth day of July, the ninth day of September, or the twenty-fifth day of December shall fall upon a Sunday, the Monday following is a holiday.

The same amendment was made to the "Political Code," and also approved March 23. Not being satisfied with their efforts in the direction of Sunday laws, and evidently desiring to make a clean sweep while they were at it, they amended the "Code of Civil Procedure" by adding the paragraph last above quoted, and in addition they added another section to read as follows:—

SEC. 2. Section one hundred and thirty-four of the Code of Civil Procedure is hereby amended so as to read as follows:

134. No court shall be open, nor shall any judicial business be transacted, on Sunday, on the first day of January, on the twenty-second day of February, on the thirtieth day of May, on the fourth day of July, on the ninth day of September, on the first Monday of October, on the twenty-fifth day of December, on a day upon which an election is held throughout the State, or on a day appointed by the President of the United States, or by the governor of this State, for a public fast, thanksgiving, or holiday, except for the following purposes:

1. To give, upon their request, instructions to a jury when deliberating on their verdict.

2. To receive a verdict or discharge a jury.

3. For the exercise of the powers of a magistrate in a criminal action, or in a proceeding of a criminal nature; *provided,* that the Supreme Court and the superior courts shall always be open for the transaction of business; *and provided further,* that injunctions and writs of prohibition may be issued and served on any day.

The first measure seemed like quite a tame affair; one day's rest in seven was all that was asked for; but having secured this, they immediately set about the work of deciding which day that one day in seven should be, by placing Sunday among the holidays of the State. A great deal of work has been done in California in favor of religious freedom; and it was hoped that these Sunday laws, which are a relic of the Church and State regime of the Middle Ages, were entirely swept from their statutes. Many had the hope that California would keep itself clear in this matter; but the people of the United States should be awake to the fact that we are on the verge of a revolution backward into the ecclesiastical despotism of four or five centuries ago, when a man was allowed to think, and believe, and act only at the dictates of the representative of a hierarchy. And while some are making great boasts of our rapid advancement, and that the world is getting much better, the careful student of our times, who is acquainted with the history of the past, must see that these efforts to meddle with the rights of conscience, forecast no good. When the Sunday laws that we already have are being used by bigots

and fanatics to oppress and persecute those who conscientiously observe the seventh day of the week rather than Sunday, it is time for every citizen to raise a protest against enacting any more such intolerant laws.

A. O. TAIT.

The Sure Result.

ALL morals and the moral law belong to God. The ten commandments, or the moral law, seek to direct not only the actions but the thoughts of men. The moral law reveals the character of God. God only knows the heart. He alone can rule morally.

Civility and the civil law belong to man. Civil rulers should seek only to direct the actions of men in a civil manner. Civil rulers can not know the heart of man, and therefore can not rule morally, and should never seek to control conduct toward God. Hence, God says to man, "Render therefore unto Cæsar the things which are Cæsar's and unto God the things that are God's." Both thoughts and actions stand before the Most High for judgment. But only the overt act of incivility can the civil rulers hope to control. A man can not surrender his personal rights to civil law or society. They are the basis of all civil law and inalienable. Civil law begins only when personal rights are assailed. Whenever civil rulers break over the civil boundary line, civility becomes uncivil. When civil rulers legislate upon man's duty to God, civil law becomes uncivil, and they that obey such laws and persecute under them are no longer civilians but villains in society; civil rule is broken; terror and anarchy prevail; life and property are unsafe; liberty and happiness are gone. This has always been and always will be the sure result.

Nebuchadnezzar, King of Babylon, in his pride assumed to put himself in the place of God and command his subjects to worship an image contrary to the moral law and personal rights, and beyond his right of authority as a civil ruler. He had a perfect right to rule his people in a civil manner but when he assumed to dictate in matters of worship then his right to rule was taken away, and he driven to the beasts of the field, there to learn that God rules in morals. Again, Ahasuerus, King of Media and Persia, in his delight to honor his favorites and hearken unto their petitions, transcended his civil powers and bade his people bow, and reverence Haman, the wicked prince. The sure result followed this,—thousands of lives, liberty and happiness, were lost before the civil power was restored. Again, Darius became the ruler, and, partaking of the vacillating traits of Ahasuerus, his father, not being instructed by his faults as a civil ruler, made the same fatal blunder of dictating in matters of worship, together with the governor, princes, counselors, captains and the chief men of his kingdom, and the lions' den proved them guilty. Thus the sure result followed quickly upon civil rulers forming a confederacy upon a religious question,—a union of Church and State. Again, "The sublimest incarnation of power and a monument the mightiest of greatness built by human hands which has, upon this planet, been suffered to appear" was the Roman Empire. Proud of her conquests and exceeding jealous of her claims she sat mistress

of the world and asserted the right to rule in all things human or divine.

The idea of the State was the highest idea of ethics; and within that was included all actual realization of the highest good. Hence the development of all other good pertaining to humanity was made dependent upon this.—*Neander*.

Worship the gods in all respects according to the laws of your country and compel all others to do the same. But hate and punish those who would introduce anything whatever alien to our customs in this particular.—*Gibbon*.

This was a close union of Church and State in the Roman law. The highest idea of good to the Roman mind was to worship according to the civil law. Hate and punish those who would dare refuse. This clearly shows to us how that mighty empire brought upon the world the most gloomy period, known in history as the Dark Ages, in the which the lives of over fifty thousand martyrs declare unto us the destructive power hid away in a union of Church and State. This blood declares unto us that the civil power can not have anything to do with religion. This blood declares unto us that the Church can not govern the civil power. This blood declares unto us that the civil power is ordered of God, and when civil governments usurp the prerogative of God he gives them over to the hands of Satan for destruction. Thus the Babylonian, the Medo-Persian, and the Roman Governments became self-destructive by the self-same cause, *i. e.* civil rulers putting themselves in the place of God and dictating worship. Notwithstanding all these facts of history, and the First Amendment to the Constitution pointing out the causation and forbidding a repetition in our Government, the President of these United States, instead of his veto, deliberately put his seal to a declaration of Congress saying the first day of the week is the Sabbath day, contrary to the voice of God from Mount Sinai, in thunder, saying, "*The Seventh day is the Sabbath.*" The union of Church and State is confirmed in the United States since Aug. 5, 1892. The test is upon the people. "Choose ye this day whom you will serve." P. A. REED.

Not the Best Way.

THE *North American*, of Philadelphia, has the following paragraph:—

General Grant once said that the best way to get rid of a bad law was to rigidly enforce it. It was probably a desire to test the wisdom of that remark that prompted the State Typographical Union yesterday to endorse the old Blue Laws, affecting the publication of Sunday newspapers. The obsolete laws governing the case, and which for more than a century have been permitted to rest in "innocuous desuetude," were framed at a time when newspapers, railroads and electricity were unknown. Entirely out of harmony with the present condition of things, these so-called Sunday laws would probably never have been "resurrected" but for a band of selfish Pittsburgers born a hundred or more years too late. Now that the "crusaders" have been, in a measure, successful in harassing the newspaper publishers of Pittsburg, they will doubtless proceed on their victorious march against the directors and stockholders of the various Allegheny County horse-car lines, and with every prospect of success. Whatever their motive might have been, the self-sacrificing indorsement of the printers was for the best. If the Puritan Sabbath is to become a legal institution in Pennsylvania, let us have it at once and be done with it. Let the law making a penal offense all works on Sunday, except those of "necessity and charity," be rigidly and equally enforced, and let there be no half-way business about it either.

It may be that General Grant made the remark credited to him, but if he did he was in error. The best way to get rid of a bad law is, not to perpetuate its injus-

tice by continuing to enforce it, but to make an end to the bad law and the wrong done under it by a summary repeal. It is sometimes true, of course, that the rigid enforcement of an unjust enactment may so call attention to the hardship which it works as to secure popular attention and united effort for the abrogation of the offensive law. But in order to reach this result the law must be made offensive to a sufficient number of a certain influential class of society. On the other hand if those who suffer are but a comparative few without a noticeable voice in public affairs, their outcry against the injustice done them will be ignored and the obnoxious law be allowed to remain, rather than make the acknowledgment that the statute books are at fault and the legislature and judiciary have erred.

It is certainly true that it is not the best way to obtain the repeal of a bad law—to enforce it. Two wrongs can not make one right. The maxim, if maxim it is, is as much as to say that the sense of abstract justice and the love of right, for right's sake, has left the hearts of the people, and the only way to secure their attention to the wrongs they are doing their fellow-men is by making sure that the blows they deal shall rebound upon themselves. Perhaps this is so; but if it is it is not the first and best resort but the last and worst. No, repeal an unjust law; do not enforce it. W. H. M.

How It Is Done.

AMONG the convention jottings in the *Christian Statesman* of Feb. 25, '93, there is recorded this suggestion:—

It is a good thing to meet our legislators face to face. They are men of like passions with ourselves, influenced by hopes and fears, and would do much better than they do if good men would aid them by frequent suggestions in person or by letter.

Now this sounds all well enough, and indeed the suggestion rightly followed would doubtless lead to a better condition of things publicly than we now see. Especially would this be true if only good and wise men gave assistance in that direction.

There is however a degree of latitude in the application of these "suggestions" which might more properly be observed with very beneficial results not only to "ourselves" but the *Statesman* as well and the body politic in particular. This will readily appear from the frank acknowledgment that is made that "ourselves" are subject to "passions" and "influenced by hopes and fears" as well as the legislators. This being true will bear special recognition, and "suggests" the need of more than human wisdom to guide these "passions" "and prejudices, if you please," of both the suggestors and the suggested to, else the blind might lead the blind and themselves and the Government fall into the ditch. Which thing has been done in the past and after the manner so ardently advocated by the *Statesman*.

We have in the same issue some of these "suggestions" of "ourselves" as represented by the speech of Rev. W. J. Robinson before the Judiciary Committee of the Pennsylvania House of Representatives on the Sunday Newspaper Bill. After the preliminary amount of adulation of the men addressed he said:—

We appear before you not to instruct you in your

official duties, neither to persuade you to the faithful discharge of them, nor to antagonize you in your convictions of what is right and proper in your official conduct, but to assure you of the sympathy, approval, and support of the great body of your constituency which we represent."

Now if he had no instruction to give relative to official duties, no persuasion to faithfulness and no antagonism as to their convictions of what was right and proper, it would seem that he might better yield the floor to some one else as he had voluntarily confessed that he had no message save the "assurance of sympathy" which he fully expressed in "instructive persuasion" and "antagonism," the very things he had denied his purpose to do.

As to his reasons for appearing before that honorable body he said:—

And why do we come to you? simply because we have neither the right nor the power.

Since he had stated that his sole purpose was to give "assurance of sympathy," it is somewhat vague as to what this "neither the right nor power" might mean, except we let his own words of "instruction" to the committee represent what he would do did he occupy their places, which is undoubtedly the intention of such language. Having artfully tried to conceal his true purpose under the cloak of "assurance of sympathy," he then followed with such words of "instruction" and "persuasion" as have but few parallels in this Nation. In speaking of the source from which the body addressed had received their authority, he continued:—

And whence comes this authority to you? From what source have you derived it? Not from your fellow-citizens. . . . But the authority comes from God. And he alone can give to one man the right to lay his hand with controlling authority on the person, property, and rights, of his fellow-men. You are acting in his name. You are the expounders of his will to your fellow-citizens in the department of their civil relations and conduct.

Now if there was not a goodly amount of "instruction" and intent at "persuasion" in this, and if "ourselves" did not have some purpose of "influencing" these "demagogues" it is hard to see the force of this statement. But farther we read:—

But he has not left you to determine what is his will in the matter of rights and obligation of men in their civil capacity. He has distinctly enunciated these in his moral law which is summed up in the Decalogue. You are empowered and required therefore by your acceptance of the legislative functions of the civil magistracy to place upon the statute books, as the binding law of the State, this infallible summary of human rights and obligations.

For downright instruction and persuasion this man of "passions" has but few peers. His argument summed up amounts to this. The legislators are the expounders of the will of God (which is his law) to their fellow-men, and having interpreted that law are in duty bound to place their interpretation thereof as the binding law of the State. How admirably this is in line with the action of the late Congress in the interpretation of the fourth precept of the Decalogue. How quickly the "assurance of sympathy" became the loud voice of ecclesiasticism, uttered to persuade those men not to repeal that twin relic of paganism, a Sunday law. Can the reader for a moment think that God, as this man has testified, has given any man, or set of men, the right to lay hands with controlling force upon the rights of his fellows? Can it be that legislators are to be instructed, nay, persuaded; nay, antagonized, that they shall interpret the law of God and cause such

interpretation to be forced upon the consciences of men? Has it come to that stage of results that our legislators not only *listen* to such "instruction" and "persuasion" but actually *follow* it? It is even so. And the "hopes and fears" that influence these men to do this are demonstrated to be none other than the "hopes" of office and the "fears" of not getting or retaining it unless they yield to such "instructional persuasion," etc. The *Statesman* has given, unwittingly it may be, a perfect example of how this influence is used.

C. A. WYMAN.

Church and State.

[Of a bill before the Minnesota Legislature, a correspondent of the *St. Paul Daily News* writes to the editor of that journal as follows:—]

PERMIT me a little space in your valuable paper to examine and dissect a certain bill now pending in the House, known as House File No. 413; the same being a bill making Sabbath-breaking a misdemeanor, punishable by a penalty of \$100, or ninety days imprisonment, or both. The judiciary committee, to whom the bill was referred, have amended by making the fine \$50, and recommend the passage of the same.

The bill partakes altogether too much of the spirit of paternalism, being offered ostensibly in the interests of certain clerks, who are not satisfied with the law as it now stands imposing a fine of \$10. But as they desire the enjoyment of certain privileges, they ask the State to become an accomplice in denying to others equal privileges, and compelling others to do as they think they ought to do. If those who offer the measure wish to keep Sunday, let them educate their consciences to as strict an observance as they may desire, but let not the State become an accomplice in the compulsory observance of religious institutions. But if they desire the law because they fear loss of position in case of obedience to their convictions, then let them learn lessons of independence and self-respect, and self-reliance, and not ask the State to do that which would be but to deprive them of their own manhood, by making the State the conservator of their own rights; for in so doing they become but slaves to the State and exalt the State above the people. Moreover, if these claim the right to observe Sunday as a day of rest, religiously or otherwise, let them remember that the right of their neighbor not to observe the day, or to observe it as he pleases, is just as dear to him and just as sacred, and they have no authority, morally or legally, to deprive him of that right. And yet again, let the promoters of that bill remember that the constitution of the State is the safeguard of the rights of the citizen, and also prescribes the acts of our legislators in all such matters, and stands as a barrier against all such legislation.

Now as their representatives have obligated themselves by an oath to support that constitution, let them not ask these representatives to violate their oath of office, and override the safeguard of the rights of the people, as they would do should they consent to legislate upon such questions. The constitution is the supreme law of the State, and as the supreme law of the State, in simple, plain, and unmistakable language, does forbid any such legislation, let them not forget their high privileges and duties, as citizens, of obedience to and maintenance of the su-

preme law of the State. And let them not become supreme law-breakers, by advocating a measure so directly opposed to the supreme law; nor should they urge others to become such, by enacting such a law.

And let those who would urge its passage never forget that if they admit that the State may interfere in respect to the rights of their neighbor, and legislate in this case as they desire against the rights of a neighbor, the State may by the same right and by the same power, legislate to take away your rights, should the tables be turned in behalf of your neighbor. Thus it is, we can see the wisdom and the justice of the denial by the constitution, of the right of interference in such matters, by the State. More than this, admitting the right of this interference would justify the right of the State to legislate and prescribe the mode of baptism and its adoption; or the enforcement of any other Christian ordinance.

But, if it be urged as a religious necessity, and because it is an institution of the Church, let all remember the words of the Author of the Christian religion, when he said, "My kingdom is not of this world, else would my servants fight." And at one time when one of his disciples would use the sword in defense of his Master, Christ said, "Put up thy sword into his place: for all they that take the sword shall perish by the sword." And yet again: "Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's." So we must conclude that coercion in matters of religion is not according to the plan of the Author of the Christian religion, and therefore is not Christian. Evidently, Cæsar has enough to do to take care of civil matters. And this is the only thing for which the State is ordained—to care for all things civil. And as Cæsar—the State—is ordained in civil matters, it can not know anything about religion. And as the State does not, in the very nature of the case know anything about religion, it has always made a bad job, in intermeddling itself with religion. It has always made a failure, and always will make a failure whenever the attempt is made. There is nothing but evil in the attempt, and nothing but evil can come out of it. And so it is much better for all concerned, that the State let religious matters alone.

But if any would urge it from a civil standpoint, let these remember that if the Sunday had not been a religious institution, we never would have heard of Sunday laws, with fines and imprisonments. It is an utter impossibility to separate it from the religious, and make it civil. But let them show their sincerity by dropping this, and urging the passage of a bill to give all employes a day of rest without losing their situation, giving the employé his choice of the day. Let them put themselves in the other men's shoes, and ask the State to enact no law of which they would not be willing to bear its penalty, should the tables be turned.

As all this is true of the proposed legislation, so is it also applicable to any and all past religious legislation by the State. This being the case, then it is true that the Wacek bill to repeal these Sunday laws, is as meritorious a measure as is this one to be deplored. And every argument here offered is as applicable against all religious laws, and proves the advisability of the passage of the Wacek bill. One thing should never be forgotten, and

that is the fact that all the persecution that has stained almost every page of modern history, can of a truth be laid at the door of religious legislation. And such persecutions can never be made possible in the absence of such legislation. Then let the State protect all in the enjoyment of their right, but grant special favors to none.

H. F. PHELPS.

Catholics and Continental Union.

[This article is from the *New York Sun*, of the 22nd ult. Editorial comment on it will be found on the last page of this paper.]

THE movement in the province of Quebec, ostensibly aimed at political independence, really contemplates incorporation with the United States. That such would be the outcome of Quebec's separation from the Dominion and from Great Britain is not denied by ex-Premier Mercier, who has become the chief advocate of the project among French Canadians. But the French Canadians can hardly be induced to vote for an independence which will mean annexation, unless their clergy are convinced that the interests of the Catholic Church would not suffer through the conversion of the province of Quebec into a State of the Union. At present not only the priests of rural parishes, but some of the most distinguished members of the Catholic hierarchy in Montreal and Quebec seem imperfectly informed respecting the limited powers of the Federal Government in matters of religion; which the States regulate for themselves.

In these circumstances, it is possible for American Catholics, whether members of the clergy or laity, to powerfully further the continental union movement. Especially is this true of the Catholics of New York City, whose relations with Montreal are intimate, and of the Catholics of the New England States, which, during the last twenty years, have received a tremendous inflow of French Canadian immigrants. There is incessant communication by letter, and there is frequent personal intercourse between American Catholics in this portion of our country and their co-religionists in the province of Quebec. What they say will be believed, and they have only to set forth facts with which all our citizens ought to be familiar. They have only to send to their friends in French-speaking Canada copies of the Federal Constitution to convince them that while the Federal Government is forbidden to establish a particular Church in the country at large, there is nothing to prevent a given State from doing so. The Virginians might, for instance, have continued, had they so chosen, to pay tithes to the Episcopal Church formerly established in their colony, and the citizens of Massachusetts might have continued to grant special privileges to ministers of the Congregational or so-called Orthodox Church. If the people of Quebec saw fit, after their province had been transformed into a State of the Union, to embody in their State Constitution a provision for the payment of tithes such as are now paid to the Catholic clergy, the act would lie wholly within their competence. To give, indeed, our friends in Quebec a still more striking illustration of the breadth of the powers reserved to States, we may point out that our Federal Constitution would not debar them from perpetuating the law of entail within their borders. It was some years after the adoption of the Federal

Constitution before the law of entail was abolished in the State of New York.

The truth is, that arrangements for the support and inculcation of religion are, under the American system, left in the hands of the people of each State. If this fact was once brought home by American Catholics to the clergy of Quebec, the luke-warmness with which the latter at present regard the movement for continental union would be transformed into earnest, concerted, and triumphant advocacy.

Dangerous Defenders.

THE newspapers report that in South Carolina a young woman has been excommunicated from a Presbyterian Church because her engagement in a telephone company requires her to render telephone service on Sunday, and that in Pittsburg, Pa., the business manager of a daily paper has been fined for publishing a Sunday edition. A few months ago a Sabbatarian in Tennessee was fined by the courts for working on his farm on Sunday; he felt himself compelled by his conscience to observe the seventh day instead of the first as his Sabbath. These cases illustrate a curious ignoring of the function of law in its relation to the religious life. That function is not to compel righteousness, but to protect rights.

It is true that the fourth commandment forbade any manner of work; and that under that law a man was put to death for gathering fuel on the Sabbath day. But the Israelites had just been released from slavery, and their condition had been one of continuous and unbroken toil. The Sabbath day of rest was given them as a boon, not imposed upon them as a burden; but in order that all might possess the boon it was necessary to protect it, at the outset, with vigorous regulations, and enforce them with severe penalties. And in a community in camp, essentially an army on the march—and this was the condition of Israel in the Wilderness—a strictness of rule is required which in a community settled in homes would be unendurable. But even in the Wilderness the Sabbath was, *legally*, merely a day of rest. The fourth commandment required no religious observance; it simply prohibited toil. Christ did not abolish the day; nor did he so much enlarge its liberties, or modify its character, as to give it a new and divine interpretation. He walked out with his disciples on the Sabbath, cured the sick, bid the healed carry his bed, approved his disciples as they gathered the wheat and ate it while they were walking through the wheat-field, and went as an invited guest to a dinner-party of considerable social importance. He gave the key to the right use of the Sabbath in his memorable saying, "The Sabbath is made for man, not man for the Sabbath." The familiar distich,

This is the day the Lord hath made,
He calls its hours his own,

exactly reverses the facts. God gives us six days in which we are to serve him; he sets apart one day in which he serves us and prepares us to render our service during the next six days. The Sabbath is a man's day, and he has a right to its privilege; a right, too, to have the protection of both State and Church for this day; but also a right to be left free to use it according to his own judgment and conscience, provided that use does not interfere with the rights of others. Something

might be said for a State which fined a farmer who called on his farm hands to work on the Sabbath, or for a church which excommunicated the president of a telephone company who required his employes to operate the telephone on the Sabbath. But to fine a farmer for quietly plowing his own land, or to excommunicate a young woman for being the medium for the transmission of telephonic messages for such as wish to send them, is to contravene the spirit of Christian liberty and misinterpret the legitimate function of both State and Church. Whether it is legitimate to plow the land or operate a telephone on Sunday are questions we do not here discuss. We only insist that so long as these operations are carried on in a way not to interfere with the Sabbath rest of others, neither State nor Church has any right to interfere.—*Christian Union*.

Shackles That Remain.

IN his "Notes on Virginia," Thomas Jefferson says: "Besides, 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." Of the people, he says: "They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. *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.*"

Was this spoken by inspiration? Certain it is, these words are fulfilled to-day. The spirit of the times has altered. Our rulers, our legislators, have become corrupt to such an extent as to sell the liberties of the Nation, the rights of the people, into the hands of a religio-political party—a religious hierarchy. The people have forgotten their rights, feeling that they were forever secured to them, in the sole faculty of making money. There were shackles that were *not* knocked off at that time, and these are becoming heavier and heavier. And now will the people rise and demand their rights, or will they sleep on till these rights shall expire in a convulsion?

Some of the shackles that remain to this day constitute a sort of Church and State union, in the providing of chaplains in the State and national Government, and in the army and navy; in exemption of Church property from taxation; and in the religious laws that are found upon the statute books of almost every State in the Union. These, especially Sunday laws, are becoming a burden to the people. And now that Congress has given us a national Sunday law, these will become heavier and heavier under the spirit of intolerance and bigotry that exists, until persecution shall blight the fair name of every State in the Union. If the reader is inclined to say that this can never be, we only ask you to consider the ever-increasing demands for religious legislation; the persecutions of seventh-day observers in Arkansas; the noted case of King, in Tennessee, who was hunted to his death by his religious persecutors; and the more recent cases in the same State of quiet, inoffensive citizens condemned to the chain-gang for following

their own convictions of conscience in matters of religion. I refer to the persecutions of the newsboys of Pennsylvania, and the efforts in the legislature of that State the past winter to secure more stringent laws in regard to what the State is pleased to call Sabbath-breaking. I refer you to a bill introduced into our own State legislature only a few weeks ago to make Sabbath-breaking "a misdemeanor punishable by a fine of \$100 or ninety days imprisonment, or both." And this bill received a recommendation for passage by the committee to whom it was referred, under an amendment reducing the fine one half. What do all these things mean?—*Publius, in Red Wing Argus, Minnesota, March 30, 1893.*

"Religious Intolerance."

WITH the above for a heading the *Appeal-Avalanche*, Memphis, Tenn., of April 20, has quite a little to say in regard to the case of a young lady who has been disfellowshipped from the Second Presbyterian Church of Charleston, S. C., because she worked in the telephone office on Sunday. The *Appeal-Avalanche* thinks that such a course is highly reprehensible, and can not be condemned too strongly.

If it is religious intolerance to disfellowship from the church a young lady who persists in working on Sunday, what does the *Appeal-Avalanche* call the course taken by the authorities in Tennessee, who fined, imprisoned and worked in the chain-gang, honest, upright citizens who observe the true seventh-day Sabbath and who exercise their constitutional and God-given right to work on Sunday?

Though the church is not censurable, still it is pleasant to see the sympathy of the *Appeal-Avalanche* for this young lady in South Carolina, as it certainly has missionary work to do in its own State, in correcting the actual "religious intolerance" there.

A. O. TAIT.

They Knavishly Miss the Mark.

THE churches in Michigan are just now stirred over a proposed bill for the taxation of the Church property in the State. At a hearing this week in Lansing, a large number of clergymen appeared in opposition to the measure. The gentleman who made the leading speech, Dr. Radcliffe, said, "We will render to Cæsar the things that are Cæsar's," and turning to the legislators, "You render unto God the things that are God's." This was rather an unfortunate reference, for the text misused was spoken by Christ, on an occasion when the Jews tried to entangle him, hoping he would declare himself exempt from tribute intending thereupon to charge him with disloyalty to Cæsar. But they failed and the Head of the Church laid down the principle that his Church is not exempt from the duty to pay tribute to the civil power which exists as the ordinance of God to preserve civil order.

This text used to be similarly misused in the days of the agitation against the church tax, levied in England upon dissenters as well as churchmen, for the support of the State Church. In those days when the newspaper had not come within the reach of the poorer people, the political ballad singer was a power in the land and the verse writer wielded about as much influence as the newspaper editor. One of these versifiers, Ebenezer Elliot, the poet of the Anti-Corn Law movement,

thus pointed out the bad logic in the current use of the text:—

When palaced paupers, sneering, heard the town, They preach the church tax in a text like this— No text more plain—“To Cæsar give his own!” Ah, serviles, knavishly the mark they miss, And give to Cæsar ours—not theirs, nor his!

Why should not a believer in a religion be willing to pay all that his exercise of that religion involves, if it is worth anything to him, whether it be his share in the support of his pastor, or his share of the taxes on the building in which he worships which receives the same care and protection from fire or other injury that any other piece of property does. In the time referred to in England a direct tax was levied to support the Church; but would it really make any difference to a man who does not believe in the religion in which I believe, whether he is levied upon by direct tax to support the church in which I worship, or whether he is made to contribute to it indirectly by the exemption of the property from taxation? Not if he is a logical, thinking kind of a man. W. A. SPIGNER.

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NEW YORK, MAY 11, 1893.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample Copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

THE Chicago *Mail* notes the fact that some sentimentalists want a World's Fair flower adopted, and remarks that, "If there were any blossom that closed on Sunday there might be some sense in it."

THE Memphis *Appeal-Avalanche* which publishes a Sunday edition and yet had, so far as we know, no protest to offer when well-disposed citizens of Tennessee were arrested, fined, and imprisoned, for quiet Sunday work, is indignant because a young woman has been dismissed from her church for Sunday work. The *Avalanche* evidently thinks that the *State* is the proper disciplinarian in spiritual things.

THE sentence of J. W. Judefind, convicted in Kent County, Md., of the crime of husking corn on Sunday, was thirty days, not sixty as we stated last week. We were wrongly informed by a telegram. This case has been carried to the Court of Appeals, where it will be heard in October. The other Sunday case now pending in Maryland, that of Isaac Baker, of Kent Island, has been postponed to await the decision of the higher court in the Judefind case.

THE Sunday cases in Maryland have revived the question previously raised in Tennessee as to the faith of the Seventh-day Adventists regarding the obligations imposed by the fourth commandment of the Decalogue. This question was not raised by the defense in the case of J. W. Judefind, on the contrary the broad ground was taken that inasmuch as the law required the observance of a religious institution it infringed the religious liberty of every man; but the court raised the question by remarking that it was not in evidence that the religious convictions of the defendant required him to work on Sunday.

This failure to set up the religious belief of the defendant was not an oversight; nor was it a mistake. The Constitution of Maryland declares: "That, as it is the duty of every man to worship God in such manner as he thinks most acceptable to Him, all persons are equally entitled to protection in their religious liberty." To leave every man free to worship means more than simply leaving the individual free to choose how he will worship. No man is free to do that which he is obliged to do. It might have been proper for Mr. Ringgold to have shown under protest that

Mr. Judefind had a religion which required him to work on Sunday, but to have done so voluntarily would have been equivalent to admitting the right of the State to sit in judgment upon a man's religious convictions.

If it were the province of the State to require the individual to have some religion and to render some sort of worship to his Creator, it would of necessity be legitimate for the Government to pass judgment upon what constituted religion. Indeed the only way Government can avoid this is by confining itself to things entirely civil, for the moment it requires the individual to have any religion whatever it must of necessity become the judge of that religion.

THE Chicago *Herald* records the fact that a considerable number of theological students from the institutions near Chicago, and young ministers with suburban charges, have been enrolled as guards at the World's Fair, and quotes the police captain who enrolled them as saying that, "Several of them, in fact nearly all of them, asked to make it a provision that they be relieved from duty on the seventh day." It would be interesting to know whether this was the actual request of this ministerial police or not.

It is the boast of the *Catholic Review* that "the Church in New England has increased during the past quarter of a century not only by immigration and by the full natural increase in the Catholic population, but also by making converts of Protestants."

According to the *Review*, the Catholic Church in New England "counts to-day among its members descendants of the bitterest Puritans, the most Dutch of the New Netherlanders, and the most rigid of the Church of England men of a century or so ago. If it cared to parade the names of its proselytes, it would furnish the daily press with a sensation that would retain the public interest for much more than nine days."

AN article on another page of this paper on "The Tendency of Modern, Liberal, Theological Thought," contains much food for reflection. There prevails in the world to-day a sort of wish-washy sentimentalism that substitutes sentiment for principle and then insists that everybody shall do homage to it regardless of the principle.

To this sickly sentimentalism is due the World's Congress of Religions. This sentiment also manifests itself in the popular demand for Church union, very inappropriately called Christian union. Christian union is union with God through the Spirit, not simply organic union, nor even the so-called union upon a sentiment which involves a surrender of principle. No religion demands such loyal adherence

to truth as does Christianity, and no system involves more disloyalty to eternal verities than does this modern scheme for "Christian union;" it is not in the interests of truth but of human pride. It delights not in fidelity to principles, but deals in high-sounding titles, in grandiloquent speeches, and in numbers of three periods. Its motto is, "Man's proper object of worship is man;" and of course no more fitting representatives of the *genus homo* can be found than the prime movers in the scheme itself. Those who are in harmony with God need not concern themselves about harmony with others; they will naturally find themselves in unison with the children of God everywhere. The less they have in common with error the better.

THE article printed on another page from the New York *Sun* shows about as plainly as anything could the subserviency of the press of this country to the Roman hierarchy. It is true as the *Sun* states that Quebec might become a member of the Union and still continue to pay tithes to the Roman Catholic Church, but that this fact should be held out as an inducement to the Romanists of that province to intrigue for political union with the United States is, to say the least, significant. It shows by how slight a tenure is liberty of conscience held in our American States. Only let party aggrandizement or political necessity require it and how soon politicians would consent to sweep away every guarantee of religious equality in our land!

The Romish camel already has not only his head but a considerable part of his body in Uncle Sam's tent; and it seems now only a question of time when he will occupy it all. Such papers as the New York *Sun* are contributing not a little to this undesirable consummation.

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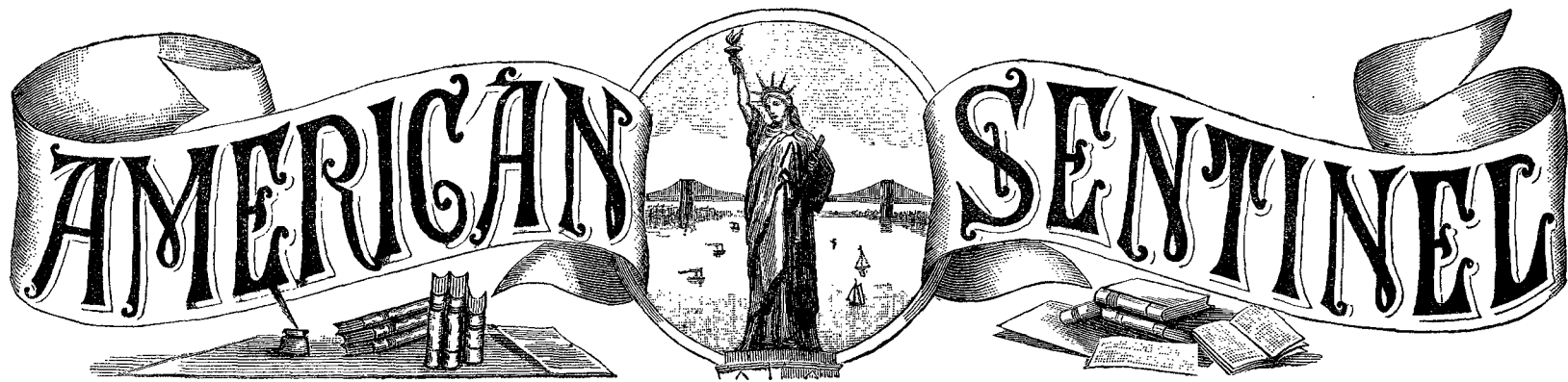
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THE first Sunday of the World's Fair has passed. The Fair has been closed, and still the question as to whether it shall remain closed on Sundays is apparently as far from being decided as ever.

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 workmen 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. 53:13.

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?

Atlanta, Ga.

W. A. McCUTCHEN.

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 seemed 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 religions 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 shameless, 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 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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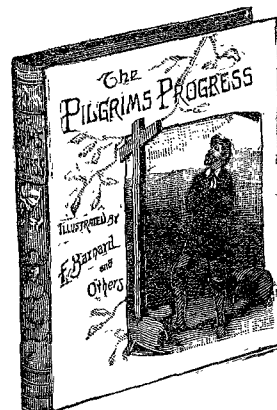
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NEW YORK, MAY 18, 1893.

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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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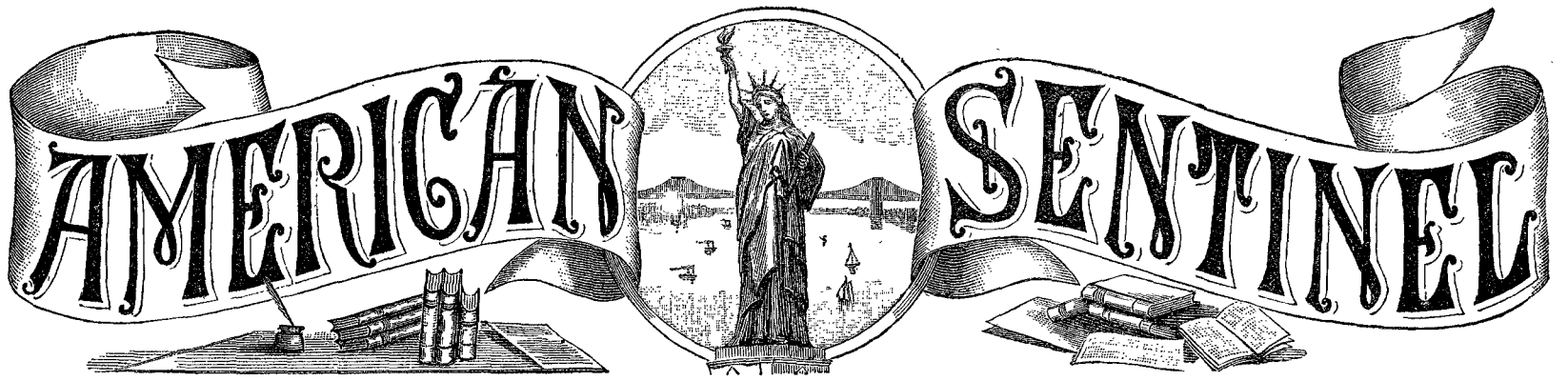
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EDITOR, - - - ALONZO T. JONES.
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 WILLIAM H. MCKEE.

Of the Sunday closing of the great Fair now in progress at Chicago, the *Herald* of that city, says:—

The closing of the gates will not be an unmixed evil. The indignation which it will excite will be a death-blow to similar crank legislation. The first step toward the union of Church and State in this country will be the last.

This is a mistake. "The territory that Government invades it dominates. The jurisdiction it takes it keeps." It was Senator Plumb who said this, but years before, Hon. Richard M. Johnson, as chairman of the House Committee on Post-Offices and Post-Roads, said in his report on the proposition to abolish Sunday mails:—

Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid for that usurpation of the divine prerogative in this country which has been the desolating scourge of the fairest portions of the Old World.

Of the principle of governmental interference in religious matters, Mr. Johnson said:—

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 the 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 closing of the World's Fair by an act of Congress is only the beginning of the end. The people refused to believe it possible that any such action would be taken until it had been done. And even then they were not thoroughly aroused. Now it is too late. In any event the misguided religious influence that secured the closing of the gates of Jackson Park will be strengthened. If the Fair remains closed the precedent will have been thoroughly established. On the other hand

should the Fair be opened on Sunday in defiance of law the advocates of Sunday closing would pose as the defenders of law and order, and congressmen jealous for their authority, and touched because it had been set at naught would go to still greater lengths in order to vindicate past action. The Government stands committed to the championship of a religious institution, and not only so, but to a course of religious legislation at the dictation of the same influence that was potent to secure passage of the Sunday-closing proviso.

Why They Refuse Obedience.

LAST week we gave, at some length, evidence showing that the Adventists who have been imprisoned in Tennessee and Maryland for violation of the Sunday laws of those States, hold not only that the fourth commandment enjoins abstinence from labor on the seventh day of the week, but that it also forbids a like observance of any other day; and that for this reason, and for this reason only, they subject themselves to imprisonment by working on the first day of the week. On another page of this paper is an article written by one of these martyrs to his faith which fully bears out the statements which we made last week.

As will be seen by reading the article referred to, found on page 163, the persecuted Adventists hold that the Roman Catholic Church, the Papacy, is the persecuting power described in Dan. 7:25, 26, and parallel texts, and that the Sunday-Sabbath is the badge of its power. Commenting on Dan. 7:25, Dr. Albert Barnes says: "Can any one doubt that this is true of the Papacy? . . . Indeed, the slightest acquaintance with the history of the Papacy will convince any one that what is here said of making 'war with the saints' (verse 21), and wearing 'out the saints of the Most High' (verse 25), is strictly applicable to that power, and will accurately describe its history."

This is the view generally entertained by Protestants, not only of the application of Dan 7:25, but of many other scriptures. But one feature of the prophecy is very generally overlooked. Dan. 7:25 not only says of this power that he

should "speak great words against the Most High," and "wear out the saints of the Most High," but also that he should "think to change times and laws," evidently of the Most High. This prophecy, the Adventists believe, is fulfilled in the change of the Sabbath, by the Papacy. And as shown last week by quotations from Catholic catechisms, the Romish Church boasts of having made the change, and appeals to that fact, and the acquiescence of Protestants in the change, as proof of its power to establish feasts and holy days and to command their observance under sin.

That the Sabbath has been changed so far as it is possible for man to change that which God has established, all are agreed; but when it comes to stating the reason and manner of the change, there is not the same unanimity of sentiment. Some have endeavored to show that it was by divine authority, but for this position there is no warrant in the Scriptures; moreover, the very nature of the Sabbath law forbids the idea that it should at one time enforce one day and at another time another day. The fourth commandment sets forth explicitly the reason for enjoining the observance of the Sabbath, namely, the creation of the world, and God's rest on the seventh day of the creation week; and to change the day must, of necessity, change the reason for its observance. And to change the reason for an institution is to entirely change the institution itself, or rather it is to destroy one institution and establish another in its stead. And this is just what has been done, as far as man could do it, in the case of the Sabbath; for instead of the seventh day being kept as a memorial of creation, we have another day kept for another reason.

That this change was made this side of Christ and the apostles, is thus confessed by an adherent of the Sunday Sabbath:—

The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian Church; and on this basis, and on none other, does the Christian Sabbath, the first day of the week, rightly rest.—*Christian at Work, Jan. 8, 1885.*

In order that none may misunderstand what is meant by "the early Christian Church," we supplement this quotation

by another from the same paper under date of Feb. 18, 1886, as follows:—

We hear less than we used to about the apostolic origin of the present Sunday observance and for the reason that while the Sabbath and Sabbath rest are woven into the warp and woof of Scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance.

This latter quotation shows clearly that the *Christian at Work* does not think that the apostles, nor the Church in the days of the apostles, had anything whatever to do with the change; and in this it is manifestly correct, as can be demonstrated by the most reliable historians. We have room in this connection for only a single extract, and until that is controverted (and it never can be), it will not be necessary to cite any other proof. Neander, of whom "McClintock and Strong's Cyclopaedia" says that he is "universally conceded to be by far the greatest of ecclesiastical historians," gives this pointed and candid testimony:—

The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them and from the early apostolic Church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin.—*Rose's Neander, page 186.*

This is a plain statement. But the fact remains that the change has been made; and if Christ and the apostles did not make it, how was it accomplished? If there is no divine authority for the change what authority is there for it? And if it was not introduced in the days of the apostolic Church, when was it brought in?

In answer to these questions Adventists say the Papacy made the change not only without divine authority but in direct violation of the divine law; and that to observe the day is, in effect, to recognize this apostate power as above God, who instituted the Sabbath. But it is objected by some that, as the Sabbath was changed at least as early as the fourth century, whereas the earliest date assigned by Protestants for the establishment of the Papacy is A. D. 538, it is not possible that the Papacy changed the Sabbath, a century before it (the Papacy) had an existence.

But let those who make this objection remember that the Papacy was the result of growth. It did not spring into being in a day, nor did it attain full stature in a century. As early as A. D. 54, the Apostle Paul wrote:—

For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. 2 Thess. 2:7, 8.

This, as all Protestants agree, is a reference to the Papacy, or at least to the apostasy which culminated in the Papacy. The fact is, that instead of being established in A. D. 538, the papal power attained its majority at that time. Its infancy and youth were far back of that date, and not a little of its work was done before that time. In his history of the "Early Church," p. 591, Killen says of the bishop of Rome:—

In the third century the chief pastor of the Western metropolis must have been known to the great officers of government, and perhaps to the emperor himself. Decius must have regarded the Roman bishop as a somewhat formidable personage when he declared that he would sooner tolerate a rival candidate for the throne, and when he proclaimed his determination to annihilate the very office.

At this time the bishop, or pope, of Rome exercised power over only a part of the church, but his power was the same in kind, if not in extent, that was exercised by his successors two centuries later. Those who deny that the Papacy changed the Sabbath, on the ground that the change was effected before that power had an existence, only show how limited is their knowledge of the history of the first great apostasy, and the development of the papal power.

Protestants all agree that the papal system has in it many features borrowed from paganism; and just so surely as it has, Sunday-keeping is one of them. Every Bible student knows that the Scriptures contain no hint of the change of the Sabbath by divine authority; scores of first-day writers have acknowledged the fact; ecclesiastical historians of note have repeatedly said that "the festival of Sunday was always a human ordinance." Do Adventists not justly accuse "the mystery of iniquity," which, even in Paul's day, was working for the corruption of the Church, with the crime of thinking to change the law of God, especially the fourth commandment, as foretold by the prophet Daniel? And do they not also do well to obey God rather than man, even when to do so involves civil penalties? C. P. B.

Forbidden by the Word of God.

We are asked to explain why it is that if a theocracy was a good thing for the children of Israel it would not be an equally good thing now. This is not for us to say. God has said that there shall be a theocracy no more until He come whose right it is; and then the dominion will be given to him. It follows that anything claiming to be a theocracy since the passing away of the Jewish theocracy, could be only man-made, and without divine authority. The government of Israel was a true theocracy. That was really a government of God. At the burning bush, God commissioned Moses to lead his people out of Egypt. By signs and wonders and mighty miracles multiplied, God delivered Israel from Egypt, led them through the Red Sea, and through the wilderness, and finally into the promised land. There he ruled them by judges, to whom "in diverse manners" he revealed his will, "until Samuel the prophet."

In the days of Samuel, the people asked that they might have a king. Their request was granted, but only under earnest protest. "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. And the Lord said to Samuel, Harken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city."

God chose Saul, and Samuel anointed him king over Israel. But Saul failed to do the will of God, and as he rejected the word of the Lord, the Lord rejected him from being king, and sent Samuel to anoint David king over Israel; and David's house, and David's throne, God established for evermore.

When Solomon succeeded to the king-

dom in the place of David his father, the record is: "Then Solomon sat on the throne of the Lord as king instead of David his father." 1 Chron. 29:23. David's throne was the throne of the Lord, and Solomon sat on the throne of the Lord as king over the earthly kingdom of God. The succession to the throne descended in David's line to Zedekiah, who was made subject to the king of Babylon, that perchance the kingship with the kingdom might stand. Zedekiah entered into a solemn covenant before God that he would remain a faithful subject of the king of Babylon. His name was Mattaniah at first, and when he entered into this covenant, the king of Babylon changed his name to Zedekiah, which means *The Justice of Jehovah*. Mattaniah gave his hand, and accepted this new name as the seal of the covenant with the king of Babylon, and in so doing pledged that if he should break that covenant, he would incur the judgment of the Lord.

Zedekiah did break this covenant, upon which the Lord said: "As I live, saith the Lord God, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. . . . Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape. Therefore thus saith the Lord God; As I live, surely my oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head." Eze. 17:16-19. And in recompensing this evil upon the head of Zedekiah, the word of Samuel to the people was fulfilled when he told them, "If ye shall still do wickedly, ye shall be consumed, both ye and your king." For to Zedekiah, and to the kingdom forever after, God gave this testimony: "Thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21:25-27.

The kingdom was then subject to Babylon. When Babylon fell, and Medo-Persia succeeded, it was overturned the first time. When Medo-Persia fell, and was succeeded by Grecia, it was overturned the second time. When the Greek empire gave way to Rome, it was overturned the third time. And then says the word, "It shall be no more, until he come whose right it is; and I will give it him." And he whose right it is, is thus named: "Thou . . . shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:31-33.

But that kingdom is not of this world, nor will he sit upon that throne in this world. While Christ was here as "that prophet," a man of sorrows and acquainted with grief, he refused to exercise any earthly authority or office whatever. When appealed to, to mediate in a dispute between two brothers in regard to their inheritance, he replied, "Man, who

made me a judge or a divider over you?" Luke 12:14. And when the people would have taken him and made him a king, he withdrew himself from them, and went to the mountain alone. John 6:15. The last night he spent on earth before his crucifixion, and in the last talk with Pilate before he went to the cross, he said, "My kingdom is not of this world." John 18:36. Thus the throne of the Lord has been removed from this world, and will be no more in this world nor of this world, until, as King of kings and Lord of lords, he whose right it is shall come again. And *that time* is the end of this world and the beginning of the world to come. This is shown by many scriptures, some of which it will be in order here to quote.

To the twelve disciples the Saviour said: "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22:29, 30. As to when this shall be, we are informed by the Word in Matthew, thus: "In the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:23. And the time when he shall sit upon the throne of his glory, is stated by another passage in Matthew, thus: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations." Chap. 25:31, 32. By these scriptures and all others on the subject, it is evident that the kingdom of Christ, the kingdom of God, is not only not of this world, but is nevermore to be of this world. Therefore while this world stands, a theocracy can never be in it again. From the death of Christ until now, every theory of an earthly theocracy has been a false theory. And from now unto the end of the world, every such theory will be a false theory.

The Logical Conclusion Reached.

In an editorial article written during the first week of the World's Fair, the *Chicago Herald* says:—

If the directors will listen to the protests voiced last Sunday in the vast multitude that sought admission, and in the rather scant attendance week days up to this time, they will open the gates of Jackson park next Sunday and every Sunday thereafter. Give Congress back its paltry appropriation and let the American people rule the Columbian Exposition. It belongs to them.

It is certain that Congress was outside its legitimate sphere of legislation when it passed the Sunday-closing proviso. Congress of course has a right to affix conditions to appropriations which it may make, but it has no right to attach any religious condition or test to any legislative act. This Sunday closing was a religious condition, it affixed a test of the performance of a stated religious form as the condition precedent to acceptance of an appropriation. This test Congress had no right to establish, and if Congress had no right to make it, the National Commission and the Local Directory could not properly accept it. If they did accept it, that would not cure the fatal defect of unconstitutionality in the original act. The Directory of the World's Fair and the National Commission were not gifted with supreme legislative capacity by which they could render bad law good

law, and make constitutional that which was unconstitutional—what the supreme law of the land, by which all legislative acts must be corrected and adjusted, rendered invalid and ineffective—that no private corporation, or creature of Congress, could render valid or effective. Congress passed, and the President of the United States signed, an act which was constitutionally invalid. The World's Fair authorities formally promised to obey the unlawful requirement, and lastly, due obedience was rendered. But had all this any effect to annul the phrase of the Constitution which says that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof"? Certainly not. If that clause of the Constitution was in force when Congress passed the Sunday-closing proviso, it is in force now. However, this was not the first step. The three possible stages of legislative discrimination, in religion, asserted in the convention which adopted the Virginia "Declaration of Rights," as the logical progress of religious legislation, have been consecutively reached.

The Supreme Court has given a judicial preference to Christianity in this country. Congress has discriminated in favor of a certain body of Christians—the World's Fair authorities have enforced the discrimination. This is the complete judicial, legislative, and executive series. Because the Commission and the Directory have consummated the judicial theory and the legislative mandate by the executive act, it does not of necessity follow that the theory was correct and the whole series sound. On the contrary deductions from an unsound premise must necessarily be unsound. In this case the theory being false, the entire series falls. As a matter of charity, and what, in many business circles, would be thought an unnecessary refinement of conscience, the World's Fair authorities might kindly refund the \$2,500,000 granted them with a proviso attached which was void from the beginning, but they could not necessarily be compelled so to do.

Congress has trifled with this matter in the most pitiful manner. It passed legislation which many did know and all should have known, was forbidden to it. Then, too weakly proud to acknowledge an error, and too politically timid to take any course to undo its effects, it subsequently diverted a portion of its gift, with the intent, probably, on the part of certain ones at least, to raise a question as to whether or no Congress had not, by breaking faith, released the Fair from its acceptance of the proviso, because the proviso was accepted as to the whole, and not as to a portion.

When the supreme law-making power of the country can be influenced to such things in the face of the earnest warnings from its own statesmen, spread upon the pages of its own early records, how can it be said that the American people still rule? And what, now, belongs to them?

W. H. M.

THE best security for the Sabbath is not in any civil law, but in its holy observance by those who love its great Founder. Let our own example strengthen that moral sentiment in the community which is more powerful than anything else for the preservation of the Sabbath.—*N. Y. Christian Advocate.*

The Sunday Question Discussed by an Imprisoned Adventist.

THE question of Sunday observance is the question of to-day; and that it is part of history and prophecy no one can deny. In the prophecy of Daniel, beasts of fierce character, and otherwise, are used to show governments of like character. In Rev. 13, the last power or government is shown coming up, having two horns like a lamb, but speaks as a dragon. It makes an image to the beast—the Papacy—and it is to cause the earth and the inhabitants thereof to worship the first beast, or in other words, to acknowledge its authority. The Roman Catholic Church "changed" the Sabbath, and thus fulfilled Dan. 7:25. History agrees with this; and the Catholic Church claims Sunday as a badge of its authority to "command feasts and holy days."

When the World's Fair Sunday-closing measure was before the United States Senate, they deliberately took the fourth commandment and substituted therein the first day for the seventh. Now look for a parallel. On the occasion of the fifty-third anniversary of the Philadelphia Sabbath Association, Rev. Dr. R. C. Matlock, in an earnest address before this body, discussed the observance of Sunday from the standpoint of religion, morality and patriotism. Rev. Dr. J. A. Worden delivered an address on the proposition that it is God's purpose to make America a great Christian Nation to evangelize the world; that America has a special mission to fulfill in the observance of Sunday; and that such observance largely rests upon the individual. He called attention to the fact that some of the European powers had issued Sunday postage stamps in order to get the sentiment of the people regarding Sunday rest. He spoke of the position this country has taken, and of the present opportunity,—the World's Fair in progress, all nations represented,—our country will thus give new life and impetus to the Sunday question all over the world.

Who can doubt that we shall soon see the fulfillment of Rev. 13:12: "And causeth the earth and them that dwell therein to worship the first beast," or acknowledge his authority?

The ministers and the religious sentiment are the direct agencies in this movement. The Apostle Paul says, "Stand fast therefore in the liberty wherewith Christ has made us free." Gal. 5:1. "Why is my liberty judged of another man's conscience?" 1 Cor. 10:29. Where is the Spirit of Christ in this Sunday law? In John 13:34, 35 a new commandment is given, which is quoted by our Sunday friends as showing the old not binding. It is, "That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples." If we take the Bible as our standard, (and all Sunday advocates profess to) and measure their Sunday enforcement by it, not many disciples will be known by any man.

It can not be the love of Christ that constraineth us to force our neighbor's conscience. Whose love is it? A description of this spirit is found in Rom. 10:2, 3. "For I bear them record that they have a zeal of God, but not according to knowledge, for they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the right-

eousness of God." "For all thy commandments are righteousness." Psa. 119:172. Solomon says: "I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it that men should fear before him." Eccl. 3:14.

Some say that the seventh day can not be the true Sabbath because so few keep it. Look at the words of our Saviour in Luke 12:32—a "little flock" only. Only eight rode safely through the flood, in the ark. The Lord asks if he shall find faith on the earth when he comes. Luke 18:8. In speaking of the Judgment, he bids us remember Lot's wife; for one single act of disobedience—looking back—she was turned to a pillar of salt. He gave the Sabbath as an everlasting memorial of creation and commands us to keep it holy. He will accept no substitute for it. He says: "To obey is better than sacrifice." 1 Sam. 15:22.

Christ says: "Tell ye the daughter of Zion, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." Matt. 21:5. Christians claim to be of Zion. How about the meekness? Some are pushing toward the kingdom with the power of the dragon, eager to execute judgment in matters of conscience, which is God's right. For even Christ himself said, "I came not to judge the world but to save the world." Wait, my brother, God's time.

J. W. JUDEFIND.

Chestertown (Md.) Jail, May 10, 1893.

Hearing at Lansing, Michigan.

A SECOND hearing was granted upon the Barbers' Sunday Rest bill, which was introduced in the Michigan legislature, on the evening of May 10. The first hearing was before the Senate Judiciary Committee, on the evening of March 2, upon the following bill:—

A bill to regulate the closing of barber shops on the first day of the week, commonly called Sunday.

SECTION 1. *The people of the State of Michigan enact,* That it shall not be lawful for any person or persons to carry on or engage in the art or calling of hair cutting, shaving, hair dressing, and shampooing, commonly called that of a barber, on the first day of the week, commonly called Sunday.

SECTION 2. And further it shall not be lawful for any person or persons to keep open their shops or places of business aforesaid, on said first day of the week, commonly called Sunday (except such persons shall be employed to exercise such art or calling in relation to a deceased person). *Provided, however,* That nothing in this act shall apply to persons who conscientiously believe the seventh day of the week should be observed as the Sabbath, and who actually refrain from secular business on that day.

SECTION 3. Every person offending against the provisions of this act shall, upon conviction thereof, be punished by a fine of not less than \$10 nor more than \$25, or be imprisoned in the county jail for not more than 30 days, or by both such fine or imprisonment in the discretion of the court.

SECTION 4. All acts or parts of acts in conflict with the provisions of this act are hereby repealed.

The same bill, with slight modification, was about this time introduced in the House, and a few days since passed the House by a vote of sixty-four to seven. Coming into the Senate, it was referred to the committee on labor, and another hearing granted upon it before this committee. The hearing was held in the open Senate chamber, and lasted from eight o'clock in the evening until nearly midnight. Not less than one hundred persons were present. Notwithstanding the House was in session that evening until a late hour, so much interest was manifested in the dis-

cussion going on in the Senate chamber upon the barbers' bill that a number of representatives left the proceeding in the House to come in and listen to, or take part in, the discussion at the hearing.

A number of barbers, Senator McGinley and Representative Barkworth appeared in favor of the bill. Prof. G. E. Fifield and the writer spoke in opposition to it. The usual arguments in favor of such bills were made,—that the barbers' were "forced" to labor on Sunday, their families deprived of their association on Sunday, would lose their positions and come to want if they refused to work on Sunday, or some barber who did not care for Sunday would keep open his shop and get some of the trade they thought they were entitled to. Senator McGinley even went so far as to declare that if it were not for Sunday laws men could not exist, and without them there would be seen no church steeples pointing heavenward and "kissing the blue-tipped clouds."

Against this and all other like measures the following arguments, in brief, were presented:—

1. All Sunday laws are religious. When the Sunday-closing measure was up in Congress last July, Senator Hawley said:—

Everybody knows what the foundation is. It is founded in religious belief.

Senator Peffer likewise said:—

To-day we are engaged in a theological discussion concerning the observance of the first day of the week.

And Senator Quay sent the Bible to the speaker's desk to have the fourth commandment read by the clerk, as the foundation for the proposed legislation. Likewise, at the former hearing of the barbers' bill above mentioned, Senator McGinley, the framer of the bill and chairman of the committee before whom the hearing was held, opened the Bible and read the fourth commandment as the foundation for asking the passage of the measure he had drafted. And everybody knows that the Bible is a religious book and the fourth commandment a religious command.

2. Religious legislation is un-American. The Government of the United States was founded on a new order of things; not the principle held by other nations that the Lord divided the human race into two classes, one to rule and the other to be ruled and enjoy their rights and liberties only as they were doled out to them; but upon the principle of the sovereignty of the people, and the equality of all men in the matter of rights.

3. Such legislation is not only un-American but unchristian. Christ said: "If any man hear my words and believe not I judge him not." John 12:47. Even if he had told man to observe the first day of the week as the Sabbath (which he never did), he would not in this life condemn them for not believing it was the Sabbath or for not keeping it. And yet, though he never gave such a command, men desire to have Congress and State legislatures step in and not only command what Christ never commanded, but condemn other men for not obeying what Christ would not have condemned though he had commanded it.

Furthermore, Paul says, "Whatsoever is not of faith is sin." Rom. 14:23. Sunday laws, whether made for barbers or any other class, are always enacted to compel somebody to keep Sunday who does not believe in keeping it, or who has not enough faith in it to keep it. Then it

must be evident that to force such to keep it can only be to force them to sin.

To his disciples Christ said: "Neither be ye called masters: for one is your Master, even Christ." If he is our Master, we are his servants. But Paul said, "Who art thou that judgest another man's servant? to his own master he standeth or falleth. . . . So then every one of us shall give an account of himself to God." Rom. 14:4, 12. In religious matters, then, the individual is responsible alone to God, and not to the Government.

4. Such legislation is also contrary to the principles of Protestantism. The birth of Protestantism was in the year 1529 at the second Diet of Spires, when the Christian princes, in response to an intolerant decree that was sought to be imposed upon the Reformers, said:—

Let us reject this decree. In matters of conscience the majority have no power.

Out of this council, says D'Aubigne, grew "a new order of things," and this new order of things was the principle of liberty in religious matters, of absolute separation of Church and State, the principle upon which the Government of the United States was founded. And this is the interpretation of the Latin phrase on the reverse side of the Great Seal of the United States, *Novus Ordo Secutorum*, "a new order of things."

The Protestants said:—

We pledge, therefore, our obedience to the Emperor in all civil matters; but as for the Word of God, it is liberty that we demand.

And Luther, the great champion of the Reformation, thus affirmed:—

I would not resort to force against such as are superstitious, nor even against unbelievers. Whosoever believeth let him draw nigh, and whose believeth not, stand afar off. Let there be no compulsion. Liberty is the very essence of faith.

I am ready to preach, argue, write,—but I will not constrain any one: for faith is a voluntary act.

The enforcement of the Sunday Sabbath, or any other religious institution, is therefore contrary to the principles of true Protestantism.

Rev. Thomas F. Cashman, a Catholic priest of Chicago, in the *Chicago Evening Journal*, of April 8, 1893, well observed that,—

The position of coercion taken by so many of the Protestant clergy—the position that although they are admittedly in a hopeless minority of all the people of these United States, they would compel all the rest of us to accept their Sunday dogmas by recourse to law and other methods—is a grievous departure from their old battle-cry of civil and religious liberty.

5. The passage of such bills as the one under consideration is class legislation. The barbers stand no more in need of such measures than street-car drivers, butchers, merchants, etc. They all can rest on Sunday if they wish to. What is not prohibited is admitted. No man ever starved to death for resting one day in seven, not even an observer of the seventh day, as unpopular as that makes one, and surely no Sunday observer would admit for a moment that Sunday-keepers, as a class, stand a poorer chance in life, or are poorer bread-earners than seventh-day keepers.

And the exemptions in it are still further class legislation, and are but acts of toleration. They simply say that the State will allow certain things which men have an inalienable right to do anyway. But, as Madison held,—

To grant to the State the power of tolerating is implicitly to grant to it the power of prohibiting.

And Philip Schaff states the same truth when he says:—

Toleration is a concession which may be with-

drawn; it implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms.

6. There is a compelling, persecuting spirit behind these laws. The following is from a report of an interview which a reporter of the *Chicago Evening Journal*, of April 8, had with Rev. Frederick A. Noble, pastor of the Union Park Congregational Church, Chicago:—

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

Exactly as I would enforce the law in any other respect. The Supreme Court has declared this to be a Christian country, and the foundations of the country were laid in Christian truth.

The same reporter interviewed Rev. Dr. Withrow, pastor of the Third Presbyterian Church (Chicago), with the following result:—

Would you compel others to observe Sunday in your way?

Never! I believe in the fullest religious and civil liberty. But neither civil nor religious liberty means lawlessness on the part of any portion of the community. There is a Sabbath observance law on the Statute books of this and most of the other States, and the Supreme Court has lately recognized the Christian Sabbath. Sunday observance is the law of the land, and that law must be enforced the same as any other law. Anything else than that would be anarchy.

But Mr. Fairchild, in his "Moral Philosophy," has truly said:—

Intolerance and oppression are not made tolerable by being in strict accordance with the law.

7. The real object underlying all Sunday legislation is to settle a religious controversy and elevate Sunday, the first day of the week, as the Sabbath, in the place of Saturday, the seventh day, which God himself has declared is the Sabbath of the Lord our God. The United States House of Representatives, in its Sunday mail report of 1830, recognized that such was the case. It said:—

If Congress shall, by the authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians themselves are at issue.

The State can not afford to take sides in a religious controversy. When it does, it thereby sets itself up as the enemy of those on the opposite side from that to which it adheres, and thus deprives itself of the power to keep the peace.

And finally, all the Sunday legislation in all the world can not settle the Sabbath question, or make Sunday the Sabbath. Sunday is not the Sabbath, and both Catholics and Protestants admit the fact. The Chicago Catholic priest already quoted, Rev. Thomas F. Cashman, in the *Chicago Evening Journal*, of April 8, 1893, gives the Sunday case all away in the following words:—

The church insists, remember, upon a proper observance of Sunday in commemoration of the resurrection of her Head and the descent of the Holy Ghost. But that is church law, not divine. There is no command in the Bible which directs the observance of Sunday. That is canon law, and though our Protestant neighbors have borrowed the day from us, we have no desire to meddle with them in its enjoyment in their own peculiar fashion. At the same time we don't want them to meddle with us. Now, as to Sunday being a Christian institution, an error loudly proclaimed; in the strict sense of the word, it was not instituted by Christ or his Church. It is not ordered by divine law nor was it ordered by the church. Constantine decreed the observance of Sunday in order to give the Christians a chance to compete with the pagans, and recognizing it was a good thing, the church in her subsequent councils adopted it.

And the American Sabbath Union, an organization started and supported by the leading Protestant denominations in the United States, in its "Pearl of Days Leaf-

lets" No. 3, entitled, "Saturday or Sunday—Which?" makes the following sweeping and fatal confession:—

But our opponents declare, "We are not satisfied with these inferences and suppositions; show us where the first day is spoken of as holy, or as being observed instead of the seventh; we must have a direct and positive command of God." We admit there is no such command.

Such was in brief the line of argument presented at the hearing.

In response to Mr. McGinley's statement that were it not for Sunday laws men could not exist, and there would be no church steeples "kissing the blue-tipped clouds," the gentleman was asked how it was that men existed before Constantine's Sunday law of 321 A. D., which history tells us was the first Sunday law, either ecclesiastical or civil, which the world ever saw, and how it is that California has church steeples kissing the skies, notwithstanding the fact that that State has no Sunday law. These and many other items of interest came up, and questions were poured in from all quarters almost without number. Thus is the Sabbath question coming before legislative assemblies.

W. A. COLCORD.

What Next?

It takes men of moral backbone to stand up stiffly against a wrong, and especially if it be in the face of a large majority of the people. Martin Luther was such a man. The combined powers, political and ecclesiastical, of the whole empire of Germany could not intimidate him in the least. Like a giant he stood in defense of the work committed to him, and came off victorious. The ruling spirits of any reformation are men of this stamp. But they are made of different material, or by the power of God made into different material, than the majority of mankind. An apparent evil may call out a protest from men, who when they see that their protests seemingly have only the effect of strengthening the bands of wickedness, and calling down upon themselves ridicule or abuse, leave that work to another.

Thus it has been in this Sunday closing of the World's Fair. When the question was first sprung, there was a storm of protests from all over the land, and the almost unanimous verdict was that such a thing as closed gates of the Columbian Exposition could never occur. No one had any idea it would come as it did, but being sprung as it was on the highest legislative body of our land, and in the way it was, on the face of it, a palpable violation of the Constitution of the United States, there arose another storm of protests, this time, not from the populace alone, but from the legislators themselves, there being at that time not more than half a dozen in both bodies who would openly champion the Sunday-closing proviso of the governmental appropriation to the World's Fair. But when the flood of petitions and protests came from the religious element of the country, threatening boycott, and fairly calling down divine vengeance on the heads of those who dared stand up against the wicked thing, one by one these protests ceased, and some of those who were loudest in denouncing the evil were the first to fall in line with the mandates of the religio-political guardians of the "American Sabbath," explaining their action in such words as these: "My constituency

demand such action," and to do otherwise than to accede to their demands "would not be wise statemanship."

When this vantage ground was gained, then came the cry of "anarchists" against those who opposed this unconstitutional act. That silenced many more, for an anarchist is in disrepute in the United States. Thus things went on till the time for opening had arrived, when the report went out that in spite of everything the gates would be opened on the first Sunday, and there was general rejoicing among the masses, and on the other hand dire threatenings on the part of the religio-political leaders. But when the crucial test came, the gates closed against everybody and everything, even to one of Uncle Sam's mail wagons. It is stated also that a Frenchman presented himself at the gate and offered the keeper a twenty-dollar gold piece if he would let him inside, but that he was refused, whereupon he exclaimed: "And this is what you call personal liberty!"

The thing they wanted has been, for a moment at least, accomplished—closed gates—though already the indications are that the closing rule is not to be adhered to. But how are those looked upon who still remonstrate and protest? Dr. Lawrence, a Baptist minister of Chicago, preached a sermon on the subject Sunday, and denounced as *treasonable* all efforts that are now being made to open the Fair on Sunday. First they were "anarchists," now "traitors." What is the penalty for treason? And what may those expect who persist in this opposition to these encroachments? The prophet's ear of eighteen hundred years ago heard the fiat, and it was that "the beast should both speak and cause that as many as would not worship the image of the beast should be killed." Are we not almost there now? And who will be able to stand?

W. E. CORNELL.

A Letter from the Capital.

408 Mass. Ave., N. W.

Washington, D. C., May 14, 1893.

AMERICAN SENTINEL: By an accident for which I shall be forever thankful I recently came into possession of the argument of Prof. A. T. Jones, delivered before the Senate Committee on Education and Labor in 1888, on the cover of which I find some information respecting the aims and principles of the AMERICAN SENTINEL. I read this argument very carefully, and am persuaded that it is the most masterly defense of the Christian religion and the American Constitution ever set forth. Hence I write to you at this time.

In an address delivered recently, near this city by the Rev. Father Thomas O'Gorman, of the Catholic University of America, at the laying of the corner stone of Carroll Chapel, by His Eminence, Cardinal Gibbons, the orator, referring to the subject of temporal support for the ecclesiastical power, said: "I do not mean to say that such aid and support from the civil powers are unworthy of them or of the Church. To them, it is a glory and a duty; to her, it is an homage and a right." This address is published in the *Church News*, of May 13, 1893; and in the editorial columns of the same respectable journal I find the following:—

Washington has once more been disgraced by the harangues of a so-called converted priest who, in imitation of low variety performances, flooded

the streets with obscene dodgers. One of these blasphemous advertisements being shown to the president of the Carroll Institute, Mr. Ed. J. Hannan, that gentleman and Mr. M. I. Weller, chairman of the committee on Catholic interests, called on the District Commissioners to protest against permission being granted for the vile lecture, the character of which was indicated by the dodger.

In another editorial on the same subject, the editor says:—

The sudden appearance of these disreputable scoundrels in so many cities shows a preconcerted movement on the part of the A. P. A., and we may expect that the nuisance will continue until it be suppressed by the police authorities, as other nuisances and obscene performances are prohibited.

What is the meaning of all this? The District Commissioners and the police are invoked to keep some poor ex-priest, hired, as is intimated, by the American Protestant Association, from *insulting* and *disturbing* the authorities of Carroll Institute and the committee on Catholic interests. But let me quote from Prof. Jones' speech: "A union of Church and State is where the ecclesiastical power controls the civil power, and uses the civil power in its own interests."

This is in harmony with our Federal Constitution. Now, that Constitution is the fruit of Protestantism and is exactly in line with the bill for establishing religious freedom in Virginia, which has been called the civil definition of Protestantism. It was written by Thomas Jefferson, and is one of the three things mentioned in the inscription on his tomb; the other two being the founding of the University of Virginia and the writing of the Declaration of Independence. It is in the twelfth volume of Hening's Statutes at Large, and is as follows:—

1. WHEREAS Almighty God hath created the mind free—that all attempts to influence it by temporal punishments or burdens, or by civil incapacitations tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy Author of our religion who, being Lord both of body and mind, yet chose not to propagate it by coercions on either, as it was in his almighty power to do.

That the impious presumption of legislators and rulers, civil as well as ecclesiastical, who, being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavoring to impose them upon others, has established and maintained false religions over the greatest part of the world and through all time.

That to compel a man to furnish contributions of money for the propagations of opinions which he disbelieves is sinful and tyrannical.

That even the forcing him to support this or that teacher of his own religious persuasion is depriving him of the comfortable liberty of giving his contributions to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness; and is withdrawing from the ministry those temporary rewards which, proceeding from an approbation of their personal conduct, is an additional incitement to earnest and unremitting labor for the instruction of mankind.

That our civil rights have no dependence on our religious opinions, any more than our opinions in physics or geometry, and therefore the proscribing of any citizen as unworthy of public confidence by laying upon him an incapacity of being called to offices of trust and emolument unless he profess or renounce this or that religious opinion, is depriving him injuriously of those privileges and advantages to which in common with his fellow-citizens he has a natural right, and that it tends only to corrupt the principles of that religion which it is meant to encourage, by bribing with a monopoly of worldly honors and emoluments those who will externally profess and conform to it; and while indeed those are criminal who do not withstand such temptation, yet neither are those guiltless who lay the bait in their way.

That to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles on supposition of their ill tendency is a dangerous fallacy which at once destroys all religious liberty, be-

cause he, being of course judge of that tendency, will make his opinions the rule of judgment, and approve or condemn the sentiments of others only as they shall square with or differ from his own; and it is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order.

And finally, that truth is great and will prevail if left to itself; that it is the proper and sufficient antagonist of error, and has nothing to fear from the conflict, unless by human interposition disarmed of its natural weapons, free argument and debate—errors ceasing to be dangerous when it is permitted freely to contradict them.

2. *Be it enacted by the General Assembly*, that no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion; and that the same shall in no wise diminish, enlarge, or affect their civil capacities.

3. And though we well know that this Assembly, elected by the people for the ordinary purposes of legislation only, have no power to restrain the acts of succeeding assemblies constituted with powers equal to our own; and that therefore to declare this act to be irrevocable would be of no effect in law; yet we are free to declare that the rights hereby asserted are among the natural rights of mankind, and that if any act shall be hereafter passed to repeal the present, or to narrow its operation, such act will be an infringement of natural right.

I submit this Act as a reply to the *Church News* and to Father O'Gorman. It is a weightier document than the Declaration of Independence—weightier than the Augsburg Confession—weightier than any other deliverance heard in this world since those mighty words in reply to the Pharisees were uttered: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things which are God's." In fact, it is the American interpretation of the words of Christ by the greatest statesman who has lived in the world since the death of Christ. It ought to be familiar to every American citizen. It ought to be bound up in the same volume with Prof. Jones' great speech and scattered broadcast.

JOSEPH BRADFIELD.

A Law Without a Penalty.

CONGRESS passed a law closing the gates of the World's Fair on Sunday. But the law has no penalty. Hitherto a law in this Nation destitute of a penalty, had no legal or civil force. It remains to be seen whether this one closing the Fair will have any force or not. There is seemingly a penalty attached to the law if the gates of the Fair are opened on Sunday. But a more than strange feature of the penalty is that if the Board of Managers should open the gates on Sunday, they would not be held for the penalty, but Congress would withhold the \$2,500,000 appropriation. Or in other words Congress imposes a fine of \$2,500,000 on itself if the religious ideas of Congress are not carried out. But dissenters from this congressional Christianity need not borrow any trouble about the real penalty that will soon follow. As the law making Sunday the Sabbath of the Nation was unconstitutional, the penalty must also be unconstitutional. The civil power has been surrendered to the churches, chief of which is the Roman Catholic, and they can and will manufacture penalties to suit every emergency and boycott them through, the same as they boycotted the Congress of the United States. But outside of, and beyond, the penalty to be visited upon all

those who dissent from such a mongrel deformity, there is a penalty that the Nation will pay, namely: the downfall of the Nation. In the making of this a "Christian Nation," the Nation is divided against itself. Lincoln said that American slavery divided this Nation against itself and that slavery or the Nation must fall. And so it was. Slavery died and the Nation lives. But you may ask how the establishment of a national religion affects the destiny of a nation. The answer is easy. The Supreme Court violated the spirit of the Constitution in deciding that this is a "Christian Nation," and the churches and Congress did the same thing to establish a national religion. The result is that Congress and the churches and the Supreme Court are arrayed in deadly antagonism against each other, and one or the other or all together will die in the terrible struggle for supremacy. A greater than Lincoln said: "A kingdom divided against itself can not stand." The words of Jesus are more enduring than earthy kingdoms and thrones, more so than heaven and earth, for these shall pass away with a great noise, but his word abideth forever. The Constitution is practically dead—a thing of the past. Without the consent of the American people, Church and State have been united, and the image to the beast—the papal power, a national hierarchy of religion, sits enthroned in power, where once sat our proud queen of nations. Our proud bird is dead, our brilliant stars have faded from their azure sky, our triple bars,—the red white, and blue,—have faded to a "scarlet colored beast," in the tide of persecution that is inundating the land.

T. A. OPFY.

Greely, Colo., May 6, 1893.

Sunday Observance.

LOUISVILLE is mildly excited over the question of the observance of Sunday. Two distinguished clergymen recently visited that gambler-ridden town and addressed the meeting of the American Sabbath Union, which, notwithstanding its name, insists on observance of the first day of the week instead of the seventh. But the addresses were earnest if neither eloquent nor abounding in new ideas and the meeting adjourned in the determination to keep up the agitation. It is true there is some quasi amiable criticism of the fact that the sum of \$250 was levied on the meeting for the purpose of defraying the expenses attendant on the visit and addresses of the two gentlemen, and because one of the two took occasion to advertise the fact that the other had published a book and was the editor of a paper for both of which he solicited subscribers, and offered at special rates; but that stroke of business is, perhaps, not to be condemned—it was a matter of propriety of which the reverend gentlemen must be the judges.

The principal Sunday violation to which the attention of the meeting was called was the Sunday newspaper. Rev. Mr. Crafts announced that the Sunday paper was being rapidly suppressed in his city, Pittsburg, under a law which prohibits secular labor, and Rev. H. H. George advised that it be placed under a ban of the civil law. Rev. George was the companion of Mr. Crafts and was the gentleman who called attention to the book and newspaper of his colleague and the advantageous club rates, failing,

however, to explain why it was that the Sunday paper should be put under the ban of the law, when, as Mr. Crafts said, it was being rapidly suppressed, and under a law now in force and which was accomplishing the ends so devoutly wished by the two missionaries to darkest Louisville. Why ask for another ban when one at hand is doing the suppressing act?

The fact is there is law enough, if there were a public sentiment demanding enforcement; and not all the laws of colonial times, nor of this bustling age will suppress the Sunday paper, nor any other thing until the public can be brought to believe the object of attack is harmful; and the Sunday paper is not more harmful than the paper of the other days of the week; neither is the labor of the printer on the Sunday more harmful, in itself, than the labor of the servants of the gentlemen of the convention who prepare their comforting and comfortable Sunday dinner.

If the attack is to be made let the gentlemen attack the paper of Monday morning to which they expressed no objection and which they read; yet the news is gathered for it on Sunday, written up and set up on that day requiring an army of reporters, editors, telegraph operators, messenger boys, printers, proofreaders, firemen and engineers. Why did the convention neglect to take action on the slavish condition of these men at the time its tenderest solicitude was being exercised on behalf of the men who work on Sunday papers and whom they denominated slaves, yet whose work is nearly all done on Saturday? Were they, are they, afraid of the Sunday newspaper as a competing influence? If so the remedy is with themselves—at least the fault is.—Kentucky Journal, May 11.

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ON another page will be found an article written by a Seventh-day Adventist, in jail in Chestertown, Md., on complaint of a Methodist minister, for husking corn in his own field on Sunday. The article substantiates that which we stated last week, namely, that Adventists can not observe Sunday, by habitually refraining from labor or business upon that day, without violating what they believe to be a divine command.

WE had hoped to be able to give our readers a letter this week from our own correspondent at Chicago, but we have been disappointed. We trust that hereafter we shall have something each week during the continuance of the Fair. These letters will not be descriptive of the Fair but will discuss from a World's Fair standpoint those questions to which the SENTINEL is devoted. Probably not one in a thousand realizes the influence that the Fair and the Congresses to be held in connection with it will have in the development of governmental religion. Already the Sunday-closing agitation has made the right of Congress to legislate upon religious questions the supreme issue of the hour.

A CATHOLIC paper complains that "the persecution of the Catholic clergy in Russia still continues with increased ardor on the part of governors and their officials. The new Governor of Wilna, Mr. Orgiefsky, has inaugurated his appointment by sending off three priests into exile for from two to six years."

No specific charges were brought against the priests, but they were exiled simply on the general charge that their presence was a menace to the peace of the district. Another priest, it is asserted, has been confined in one of the convent prisons for, inadvertently, not standing up while his brother priests were taking the oath to the Emperor. "It is the old story," remarks our Catholic contemporary, "of the wolf and the lamb. Every pretext is seized that ingenuity can conceive to harass the Catholic priesthood."

All this simply confirms that which we have frequently remarked, namely, that religious intolerance seeks in every country to hide its ugly head behind substantially the same subterfuges. Russia professes to tolerate all sects that avail themselves of certain provisions, and so does not avowedly persecute Roman Catholics on account of their religion, but upon va-

rious charges of a "civil" character. This is the same method adopted by the authorities of Tennessee and Maryland in dealing with Seventh-day Adventists. They are not openly proceeded against for being Adventists, but upon the pretext that they are inimical to the peace and quiet of the community, and that their practice of doing secular work and business on Sunday is subversive of good morals. Bigotry in America does not differ materially from the same wicked thing in Russia.

It seems probable at this writing that the entire World's Fair will be thrown open to the public on Sunday, owing to the fact that if deprived of the possible Sunday gate receipts the enterprise is certain to be a financial failure. Thus far the average daily attendance has been but little over 17,000, whereas to pay the running expenses alone the average should be 90,000.

BUT even with Sunday opening it is by no means certain that the Fair will be any better off. While there is little doubt that a majority of the people of the United States are in favor of Sunday opening, or at least not opposed to it, there is a large and aggressive minority who are so bitterly opposed to what they term a "desecration of the Christian Sabbath," that they will do all in their power to ruin the Fair in the event of its being opened on Sunday. The question of Sunday opening will probably be definitely settled before this note comes under the eye of the reader.

BUT whether or not the Fair opens on Sunday the Government stands committed on the Sunday question; it has decided that Sunday is the Sabbath and that when the fourth commandment of the Decalogue says the seventh day it means the first day. In accordance with the action of Congress, the World's Fair Post-Office will be closed on Sunday even if the Fair itself is open. On the 16th inst, Attorney-General Olney rendered a decision that the law of Congress requiring the Fair to be closed on Sunday, prohibits the opening of the post-office within the grounds upon that day.

REV. J. H. KNOWLES, General Secretary of the American Sabbath Union, was interviewed recently relative to the attitude of the union toward the Fair in event of its being open, or partially so, on Sunday. Mr. Knowles said:—

Our union proposes to do all in its power to bring about the result it has been working for nearly three years. In case the directors do not accede to our request there will be thousands of people who will stay away from Chicago on purely religious grounds. Just what action our union will take in that event I can not say. There will be no boycott, for we do not like the word boycott. It sounds rather cheap.

"Do you mean no effort will be made to keep people away from Chicago during the Fair?" asked the reporter.

"Oh, no. Organized Christianity will show the world that there is some religious sentiment in this country. It is probable that ministers all over the country will be asked to advise their congregations not to go. No doubt this would have a powerful effect and keep away thousands, and perhaps hundreds of thousands of people from the Fair."

That is, it will be a "Christian" boycott—a boycott in effect but not in name. That is about as honest as dubbing Sunday the Sabbath, when the name belongs as every body knows, to another day. There is a good deal of humbug about the so-called American Sabbath Union; and the name is not the least part of the fraud. It is fitting that it should call its boycott something that it is not.

WILBUR F. CRAFTS, and the so-called American Sabbath Union forces generally are almost wild over the action of the local Directory in deciding to open the gates of the Columbian Exposition on Sunday; they are even demanding that the President shall order United States troops to Chicago to enforce the Sunday-closing proviso. This shows to how great lengths this gigantic combination for uniting Church and State is ready to go in their nefarious work.

A LATE dispatch from Rome says: "It is understood that Mgr. Satolli has represented the hierarchy and leading Catholic laymen in the United States as anxious to start a movement in favor of establishing an American Legation at the Vatican. The movement would be so directed as to bring all possible influence to this end to bear upon the Washington Government."

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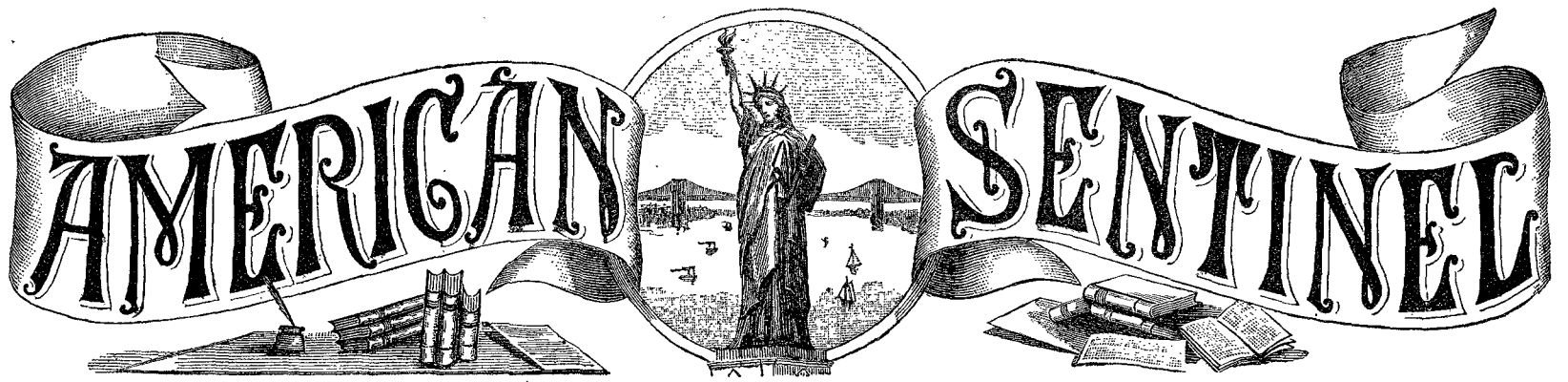
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WILLIAM H. MCKEE.

THAT the boycott is not only unchristian but antichristian will scarcely be disputed. This is so patent that the religious papers of the country are saying, "There will be no boycott of the Fair;" but they add, "Christian people will unitedly refuse to patronize it if it is open on Sunday."

BUT "what's in a name?" To boycott means "to combine in refusing to give assistance to, or have any kind of dealings with." Then if the "Christian people" of the country *unitedly* refuse to patronize the Fair, in what respect will their action differ from a boycott? And if the boycott is antichristian, how can such united action on the part of the "Christian people" be otherwise than antichristian?

Or is the boycott antichristian only when used for ordinary worldly purposes? Does evil become good when done in the service of religion? Does the Jesuitical motto, "The end justifies the means," after all express a great moral truth not hitherto discerned by the Protestant world?

GRANT, for the sake of the argument, that it is morally wrong to open the Fair on Sunday, and suppose that by the threatened boycott such opening could be prevented, would anything be gained for the cause of religion? The effect of a boycott is a fine levied and collected without the intervention of the civil law. But that is only mob law. As well might a mob destroy the property of the Fair by actual violence as to destroy it indirectly by combining to make it unremunerative, and so, practically worthless. Which would be the greater wrong to my neighbor, for me to burn his factory, or to simply exert such an influence against him as to make it impossible for him to either operate or sell it? The civil law might, in fact would, make a difference between

the two kinds of injury, but from a Christian standpoint, from the standpoint of the Golden Rule—who can say that one would be any less wicked than the other? Indeed the more covert method of revenge would show the greater malice, for the building might be fired in a moment of intense anger, but the ruinous influence could be effective only if of long continuance—the result of a settled purpose to do an injury.

BUT there is yet another count in the indictment against the "Christian" boycott on the Fair. Its purpose is declared to be to compel obedience to the law of Congress requiring the closing of the Fair; and yet the boycott is itself illegal. There can be no boycott without conspiracy; and conspiracy to injure any person or corporation either in person, property, or reputation, has been repeatedly held by the courts to be illegal, and is punishable by severe penalties. So that in resorting to a boycott against the Fair, the "Christian people of the country," and "the law abiding people of the country," the "best people of the country," as they are wont to style themselves, become law-breakers themselves in order to compel obedience to law!

THIS is bad enough, but it is not the worst feature of this antichristian boycott; the law that they demand shall be obeyed was itself secured by a threatened boycott of the politicians. The "law abiding people of the land" said to the law-makers of the land: "Refuse to pass an act closing the Fair on Sunday and we will combine against you and knife you at the polls. We will see to it that you do not come back here again," etc., etc. Having secured the law unlawfully, by threats and intimidation, is it any wonder that they resort to unlawful means to secure its enforcement?

AND what is this institution which is thus supported by boycott? It is the same that the Papacy sets forth as the badge of its authority to change the law of God, and to command men under sin to observe the ordinances of the Papal Church; it is the mark of the first beast of the thirteenth chapter of Revelation, which the so-called Protestants of Amer-

ica propose to force upon all by means of the boycott, described in Rev. 13:16, 17, in these words: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or on their foreheads. And that no man might buy or sell, save he that hath the mark, or the name of the beast, or the number of his name." B.

Is the United States in Prophecy?

THE United States, though the youngest of the great nations of the world, occupies a conspicuous place in history; has it also a place in prophecy, which has been defined as, "history in advance"? Many men have thought so. Even in the early part of the eighteenth century, Bishop Berkeley wrote the words so often quoted by Americans, proud of their country:—

Westward the course of empire takes its way.

But this is only a portion of that which the Bishop wrote, though the remainder of the stanza is seldom quoted. The entire verse reads thus:—

Westward the course of empire takes its way;

The first four acts already past,

A fifth shall end the drama with the day;

Time's noblest offspring is the last.

The first "act" was the kingdom of Babylon, symbolized in the second chapter of Daniel by the golden head of the great image. Said the prophet to the monarch of that proud empire, "Thou art this head of gold"—not the king as an individual, but as representing the Babylonian Empire; for the prophet adds, "And after thee shall arise another kingdom inferior to thee." The expression, "another kingdom," shows that the *kingdom* and not the *king* was represented by the head of gold. The same power is again introduced in the seventh chapter of Daniel under the figure of a lion having eagle's wings.

The second "act" was the Medo-Persian Empire—the breast and arms of silver—which overthrew Babylon and became the second of "the four universal empires." In the seventh chapter of Daniel this power is represented by a bear which raised itself up on one side, showing the ascendancy of the Persian element.

The third "act," or the third of the so-called universal empires—the thighs of brass,—was Greece, which, under Alexander, ruled the then known world. The

symbol used in the seventh chapter of Daniel to describe the same power is a leopard, "which had upon the back of it four wings of a fowl," signifying great celerity of movement.

The fourth and last of the universal empires,—the Bishop's fourth "act,"—was Rome, whose ruler issued a decree just prior to the birth of Christ, "that *all the world* should be taxed." Luke 2:2. In the second chapter of Daniel, Rome, in its undivided state, is represented by the "legs of iron," and in its divided state, by the "feet part of iron and part of clay."

In the seventh chapter the same power is symbolized by "a fourth beast, dreadful and terrible, and strong exceedingly; . . . and it had ten horns." Verse 7.

The ten horns of the seventh verse are, in the twenty-fourth verse, said to represent ten kings (or kingdoms) that were to arise, and which did subsequently occupy the territory once ruled by Rome. We are also told in verse twenty-four that there should arise another horn that should be diverse from the others and should subdue, or overthrow, three of them. This power is thus described in the twenty-fifth verse: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."

THE PAPACY.—ITS ORIGIN.

The power thus described, Protestants believe to be the Papacy. The wearing out of "the saints of the Most High" refers to the wasting persecution carried on by the Papal Church against all dissenters, which continued for centuries, and in which, as papists themselves admit, over *fifty millions of so-called heretics perished.*

The time mentioned in the prophecy, "a time and times and the dividing of time," is generally understood to be twelve hundred and sixty years. A time with the Jews was a year. "A time and times and the dividing of time" would be three years and a half. A Jewish year was twelve months of thirty days each—hence three and one half years would be just twelve hundred and sixty days. But as kingdoms are represented by symbols, so also is the time of their continuance. The key is given in Numbers 14:34, and Ezek. 4:6. In the latter text we read: "And thou shalt bear the iniquity of the house of Israel forty days: *I have appointed thee each day for a year.*" The correctness of this rule might be demonstrated by prophecies concerning Christ's first advent, and their fulfillment, but space forbids; we shall, therefore, for the purpose of this examination, take it as granted.

As stated in an article in these columns last week, the Papacy was the result of growth. The term "papacy" is from the Latin, *papa*, meaning father. A father exercises authority over the members of his family, but the Church was to recognize no authority in spiritual things but the Lord Jesus Christ. Said the Saviour: "One is your master, even Christ; and all ye are brethren. And call no man your father upon the earth; for one is your Father which is in heaven." But notwithstanding this explicit prohibition, the elders, or bishops (simply two names for the same office), of the church, early began to assume authority which did not belong to them, to claim in the church the same authority that belongs to a father in his family, and even greater

authority than this. The result was finally the fully developed Papacy, with the Bishop of Rome in the papal chair, clothed by royal decree with power to *correct heretics.*

It was in A. D. 533 that Justinian issued this decree declaring the Bishop of Rome head of the church and "correcter of heretics;" but it was not until five years later that the last of the three Arian powers that opposed the pretensions of the Pope was destroyed and driven from before Rome. From this date, A. D. 538; for twelve hundred and sixty years, or until 1798, when the Papacy was temporarily abolished by the French, the Pope held sway over the people of God, fulfilling to the letter Dan. 7:25.

It is with the last event, this temporary overthrow of the Papacy, that we have more particularly to do in this connection. In the thirteenth chapter of Revelation John says:—

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

That this is a description of papal Rome is clear from verses five to seven: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."

The time mentioned here—forty-two months—is three and one-half years, the same as the "time and times and the dividing of time," of Daniel 7:25. Here are brought to view also the same characteristics described in Daniel, namely, blasphemy and persecution. But this power was not to enjoy uninterrupted prosperity. In verse ten we read: "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." This was fulfilled in 1798 when the Papacy was abolished by the French under General Berthier, and the Pope was carried a prisoner to France, where he died. But immediately following this, the prophet was shown another power; he says: "And I beheld another beast coming up out of the earth: and he had two horns like a lamb, and he spake as a dragon." What government not already a part of the papal beast, was attracting attention at that particular time? What nation was then coming up, growing up as a plant—which is the literal meaning of the expression? There can be but one answer:

THE UNITED STATES OF AMERICA.

We find that in 1798 Europe, Asia and Africa were occupied by peoples, and multitudes, and organized nations, and that they had been so occupied from time immemorial, therefore as the symbols which are directly connected with the beast representing the Roman power embraced the principal parts of all these countries, and as all the rest of the known parts of the Eastern Hemisphere were occupied by established nations, we must of necessity look for the other beast in the Western Hemisphere. But not only was the East-

ern Hemisphere occupied by the power symbolized by the beast having the ten horns, but France, Spain, Portugal, and Great Britain, parts of what was once the Roman Empire, held by far the greater part of the Western Continent, so that at this time the United States was the only independent government occupying territory not previously occupied by other and older governments, therefore we are shut up to the conclusion that the United States is the power indicated in Revelation 13:11-17.

But of course such a conclusion will not be readily accepted unless we can point to events showing that the work indicated in the prophecy, namely the making of the image to the Papacy, is being done in this country. This makes it necessary that we understand the characteristics of the Papacy, for an image to that power must resemble it. The Papacy is, as all Protestants agree, referred to in 2 Thess. 2:1 and onward. Dowling refers this scripture to the Papacy, and says:—

There is a remarkable passage in Tertullian's Apology, that may serve to justify the sense which Protestants put upon these verses: and since it was written long before the accomplishment of the predictions it deserves the more attention. "Christians," says he, "are under a particular necessity of praying for the emperors, and for the continued state of the empire; because we know that dreadful power which hangs over the world, and the conclusion of the age, which threatens the most horrible evils, is restrained by the continuance of the time appointed for the Roman Empire. This is what we would not experience; and while we pray that it may be deferred, we hereby show our goodwill to the perpetuity of the Roman State."—*History of Romanism, chap. 1, sec. 5.*

It is manifest from this extract that the Christians even one hundred and twenty years before the pagan government of Rome came to its end, looked forward to that period as pregnant with calamity to the cause of Christ. "For while," says Dowling, "the long and harassing persecutions, which were carried on by the pagan Roman emperors, continued, and all secular advantages were on the side of paganism, there was little encouragement for any one to embrace Christianity, who did not discern somewhat of its truth and excellence." Continuing, the same historian says:—

Many of the errors, indeed, of several centuries, the fruit of vain philosophy, paved the way for the events which followed; but the hindrance was not effectually removed, until Constantine the emperor, on professing himself a Christian, undertook to convert the kingdom of Christ into a kingdom of this world, by exalting the teachers of Christianity to the same state of affluence, and grandeur, and influence in the empire, as had been enjoyed by pagan priests and secular officers in the State. The professed ministers of Jesus having now a wide field opened to them for gratifying their lust of power, wealth, and dignity, the connection between the Christian faith and the cross was at an end. What followed was the kingdom of the clergy, supplanting the kingdom of Jesus Christ.

Every feature in the inspired description corresponds to that of a religious power, in the assumption of divine authority, divine honors, and divine worship; a power which should arrogate the prerogatives of the Most High, having its seat in the temple or house of God, and which should be carried on by Satan's influence, with all deceit, hypocrisy, and tyranny; and with this corresponds the figurative representation given of the same power, in the thirteenth chapter of Revelation.—*Id., sec. 6.*

In all these transactions, the substitution of human for divine authority, contentions about words instead of the faith once delivered to the saints, pomp and splendor of worship for the primitive simplicity, and worldly power and dignity instead of self-denial, labors of love and bearing the cross. This baneful change operated in darkening the human mind as to the real nature of true Christianity, until, in process of time, it was lost sight of.—*Id., sec. 6.*

As appears from this testimony, the dis-

tinguishing feature of the Papacy is a union of civil and ecclesiastical power. Writing directly upon this point, Dowling says:—

It was owing to forgetfulness or disregard of the important principle that Christ's kingdom is not of this world, that the Emperor Constantine, soon after his remarkable, and as some suppose, miraculous conversion to Christianity in the year 312, took the religion of Christ to the unhallowed embraces of the State, assumed to unite in his own person the civil and ecclesiastical dominion, and claimed the power of convening councils and presiding in them, and of regulating the external affairs of the Church.—*Id.*, sec. 1.

The emperor's first mistake was in taking the religion of Christ into "the unhallowed embraces of the State;" and the second, that of assuming to rule the Church naturally followed; indeed, this assumption on the part of the emperor was inevitable; having united Church and State, he, as emperor, must of necessity either rule the Church, or allow the Church to rule both him and his empire. Where both Church and State keep within their proper spheres, each may be supreme within its sphere, but when the two form a partnership the one must rule and the other be ruled.

INFLUENCE OF THE BISHOPS.

Prior to the time of Constantine the bishops of the Christian Church had gained such influence in the Roman Empire that the emperor desired to use them to advance his own interests. In fact, he found it necessary to do so, for if their influence were not exerted in his behalf it would be against him, and as he could not destroy it, he had to turn it to his own advantage. In regard to this, Killen gives the following testimony:—

As early as the middle of the second century the bishop, at least in some places, was entrusted with the chief management of the funds of the church; and, probably about fifty years afterwards, a large share of its revenues was appropriated to his personal maintenance. His superior wealth soon added immensely to his influence. He was thus enabled to maintain a higher position in society than any of his brethren; and he was at length regarded as the great fountain of patronage and preferment. In the third century the chief pastor of the western metropolis must have been known to the great officers of government, and perhaps to the emperor himself. Decius must have regarded the Roman bishop as a somewhat formidable personage when he declared that he would sooner tolerate a rival candidate for the throne, and when he proclaimed his determination to annihilate the very office.—*The Ancient Church*, pp. 590, 591.

It is even so in our own country at the present time. The churches have become numerically and financially strong, and those who stand high in them exercise a powerful influence in political affairs. This would, perhaps, not be dangerous were this influence exerted by each church separately, for the influence of one would neutralize that of another; nor is it so hurtful when exercised in the proper direction; but when the influence of several is united and used for the accomplishment of political objects it becomes dangerous. This fact was recognized in 1829, by the Committee of the United States Senate on Post-offices and Post-roads, to which was referred a petition asking that the carrying of mails on Sunday be suspended. On that occasion Hon. Richard M. Johnson, chairman of that committee, submitted a report in which the following language occurs:—

Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of this 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 despotisms commence by combination, 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 consequences.

How such extensive religious combinations have been formed in this country, and how they have worked and are still working to subvert our free institutions making the Government, and, through it, the entire people, subservient to a religious hierarchy, must be told in another article.

C. P. B.

Chicago Correspondence.

Sunday Closing at the World's Fair.

THE SENTINEL has several times said that the agitation of the Sunday closing of the World's Fair would not cease at the opening of the Fair. The third Sunday of the Fair has now passed and the matter is farther than ever from an amicable or peaceable settlement.

The courts have been appealed to; the opinion of the Attorney-General of the United States has been asked and obtained. The clergy have given expression to their opinions even more generally than before. The subject has received the notice of the press almost universally throughout the country, and the people are becoming roused, especially in the city of Chicago. Violent and incendiary talk is beginning to be heard. This is not surprising. The clergymen, the National Commissioners, and the Attorney-General of the United States have set them the example in that particular; certainly the people can scarcely be blamed for following the lead of such distinguished authority.

The farther the legal aspects of the case are investigated the deeper in the mire of unconstitutionality and improper governmental interference does the whole matter sink.

The Board of Directors and the National Commission are in hopeless antagonism.* The directors, representing the stockholders of the World's Fair, the money interest involved, the people, the municipality of Chicago, and the State of Illinois, have determined to open the Fair on the remaining Sundays of its continuance. The National Commission, an advisory organization created by act of Congress, is determined that the congressional Sunday-closing proviso shall take effect at all hazards. The National Commission virtually denies entirely the authority of the Board of Directors, and at a meeting of the commission one of its members used the following language:—

I know—and I do not fear contradiction in any court in the country—that that corporation [the Local Directory] has no more power in this park, absolutely no more authority within the limits of the territory that was tendered and dedicated by this commission as a site for this Fair, than an Indian in the Rocky Mountains. And for these gentlemen, or anybody, I do not care whether he be a Sabbatarian or an open Sunday man, to assume that a member of this body, whatever his convictions may be, can be so unmanly or recreant to the sworn duty imposed upon him as to stand by and permit a stranger to take possession of the Government's tenements, I hold it an outrage upon the judgment, the good sense, and the integrity of every commissioner here. (Applause.)

* After this was written a mere quorum of the National Commission virtually agreed by a vote of 30 to 27 to leave the question of Sunday opening to the Local Directory. If this action stands and the courts do not interfere it means an open Fair.—Ed.

I believe as sincerely as I know that I now live, that there can be no exception in this case to the general rule that obtains in this country, and has always obtained since the Constitution of the United States was adopted and legislation on the part of Congress followed and flowed from it, that the army of the Government always stands ready, and is ready, under the direction of the chief executive, to maintain the dignity and integrity of the country. (Applause.)

The National Commission is upheld in its assumption of superior authority as is shown by a generally published interview of the secretary of the United Society of Christian Endeavor with Attorney-General Olney, at Washington, in which he is reported as saying that the Government would see that the law was enforced in case the National Commission should, at any time, decide to open the gates on Sunday. This, if it properly represents the Attorney-General, shows that he considers the Sunday-closing proviso attached to the souvenir appropriation not as a special condition attached to an appropriation but as a mandatory statute. That this should be so is in complete keeping with the entire history of the growth of religious law in this country. There is no law on the statute books enforcing the observance of Sunday or any other religious tenet, and no religious precedent in the law reports, which has not been put there through some indirection, more or less apparent.

Another legal phase of the question is embodied in a bill, filed by ex-Congressman Wm. E. Mason as attorney for Arthur Clingman, a citizen of Chicago, representing stock in the Columbian Exposition to the amount of \$100,000, praying for an injunction restraining the Board of Directors of the Exposition and the park commissioners from excluding the people from the public park, in which the Exposition is, on Sundays. The plea is made that the act of Congress under which this is done is unconstitutional, conflicting with the First Amendment to the Constitution of the United States and in interference with Art. 8, Sec. 3 of the constitution of the State of Illinois. This clause of the State constitution recites, "that no human authority can, in any case whatever, control or interfere with the rights of conscience, and that no preference shall ever be given by law to any religious establishments or modes of worship." The contention is made that this Sunday-closing proviso does give a preference to an accepted mode of worship, and is therefore an abridgment of constitutional right, and consequently the act of Congress, so far as the Sunday-closing proviso is concerned, is null and void. So far, the hearing of this case has been postponed from time to time awaiting the action of the directors and of the National Commission upon the subject, the judge expressing the hope that the question would soon be authoritatively decided by these bodies. Counsel for third parties, representing the American Sabbath Union, has asked to be permitted to intervene in this case but the petition has not yet been granted. A special plea to be made by the counsel for the American Sabbath Union, if he should obtain a hearing, will be that as Congress specifically appropriated 5,000,000 of *souvenir* half dollars, therefore, the return of the appropriation would necessitate a specific performance and the refunding of the identical souvenir coins received. The language of the section appropriating the souvenir coins and the accompanying debate would seem to make it doubtful

whether such a special plea would hold, for in the *Congressional Record* of July 10, on the presentation of this section of the Civil Sundry bill, in the Senate Mr. Allison said, in reply to a question from Mr. Palmer, that:—

The language intended to cover the character of the coins is found, beginning in line 11, after the word "treasury":—

"Which coins shall be of the same weight and fineness and have in all other respects the same quality as the silver half dollar now authorized by law."

If there is any other language that can be added to that which will give to these half dollars the qualities that other half dollars possess, I should like to have it suggested to me.

MR. PALMER.—I am not expressing my own doubts.

MR. ALLISON.—I understand; but it seems to me this question is absolutely clear. These half dollars by this law become a legal tender as all other half dollars are now and they are to have on them substantially the same superscription, to wit, that it is a half dollar, and I suppose the usual surroundings, etc., of a half dollar.

If it is true that these souvenir half dollars became a legal tender as all other half dollars and with the usual surroundings of an ordinary half dollar, Congress can not refuse to receive any other legal tender half dollar in lieu of them and this special plea of specific performance in the return of the individual souvenir half dollars, would fail. Another claim that is likely to be made is, that the Sunday-closing proviso is attached not only to the appropriation of 5,000,000 souvenir half dollars but also to all other appropriations or donations made by the United States towards the Exposition. It is not easy to see how such a plea as this can hold in the face of the fact that appropriations had been made by Congress previous to the 5,000,000 half dollar appropriation and the adoption of the Sunday-closing proviso. Congress can not, legally, any more than a private individual, attach *ex post facto* conditions to gifts or appropriations. If appropriations were made by Congress and accepted by the World's Fair authorities previous to the passage of this Sunday-closing proviso, Congress could not give the Sunday-closing provision a retroactive effect, and condition previously made appropriations upon the Sunday closing of the Fair.

Two conflicting reports have been made to the National Commission by its Judiciary Committee, to whom the resolution for Sunday opening was referred. Of the five members of the committee, three reported against Sunday opening and two in favor. The majority report considers the question at length, but the point of the whole matter rests in the fact that it is the mandate of Congress that the Fair shall be closed on Sundays, and the commissioners being a national body created by Congress, have no authority outside of Congress, and are compelled to carry out its behests. It is interesting to see what the outgrowth of this pretendedly harmless proviso for Sunday closing has been. It is now openly declared to be a statute of the supreme Government and a mandate of Congress. Although not so stated in this report, the commissioners have even gone so far as to say that the World's Fair Directory, having received the appropriation and accepted the proviso, have now no right to recede from that position even by the return of the amount appropriated, but must now necessarily proceed with the Fair under a Sunday-closing *regime*. The minority report, to which the names of Commissioners J. W. St. Clair, of West Virginia, and J. R. Burton, of Kansas, are attached, is in favor of the opening of the gates of

the Exposition on Sunday because it is believed "to be for the best interests of the Exposition and the public." The opinion is given that the withholding by Congress of \$575,880 of the appropriation was a breach of faith on the part of Congress sufficient to release the World's Fair authorities from their obligations as regards the Sunday-closing proviso. It is further said that "it is a very much mooted question whether or not Congress had the power, under the Constitution of the United States, to prohibit the opening of the gates of the Exposition on Sunday, as provided in the souvenir coin act." What conclusion the discussion of these two reports may bring forth it is impossible to foretell.

That which can be seen in this matter is that the central Government has assumed to itself unwarrantable powers such as have never before been attempted to be exercised in the history of the United States, and it can be foreseen that the outcome of it is to be extremely serious.

W. H. M.

Chicago, Ill., May 23.

Maryland Justice.

READERS of the SENTINEL know that J. W. Judefind, a conscientious observer of the seventh-day Sabbath and an upright citizen, is now serving out a thirty days' sentence in the Chestertown, Kent County, Md., jail, for husking corn last fall near his house on Sunday. They also know that Isaac Baker, another Seventh-day Adventist, living on Kent Island, Queen Anne's County, Md., was recently arrested for plowing on Sunday, and fined \$5 and costs by the magistrate. He appealed his case to the Circuit Court that convened at Centreville last month, with Judge Robinson presiding. On request of his counsel, James T. Ringgold, of the Baltimore Bar, Mr. Baker's case was continued till the November term in order that a decision of the Court of Appeals upon the Judefind case could be rendered. Since that time Governor Brown has appointed Judge Robinson chief judge of the Court of Appeals, for the State of Maryland.

One day last week as Judge Robinson was on the train between Centreville and Millington, Md., I introduced myself as one bearing the same name, and stated that I had seen him at Centreville when the Baker case was brought before him. He immediately asked if Judefind was still in jail; and when he learned that such was the case he excitedly exclaimed, "He ought to be there, and all the rest of the insignificant sect who believe such silly nonsense should be there with him!" From this he went on in a rapid manner to say that there was no use to take an appeal in these cases, that the Sunday law did not relate to any religious question, and that the conscience of no one suffered because it was enforced. I was astonished at the lack of candor and gravity, to say nothing of common courtesy, manifested in voice and manner by one holding a high judicial office. I assured the Judge that I did not wish to argue with him in reference to which day is the Sabbath, or on any theological question, but that I thought he should consider the principles involved before he rendered such a sweeping decision. I stated that Seventh-day Adventists could not refrain from common labor on Sunday without doing violence to conscience. The law

was in the interest of a church dogma they did not believe and could not obey without destroying the very distinction God has made in the fourth commandment between the Sabbath and other days. I stated that it was not stubbornness on their part, but that they regarded the portion of the command which says, "Six days shalt thou labor, and do all thy work," as imperative, and that they could not regularly refrain from work on another day than the seventh, even though the penalty of the civil law for disobedience was death itself. This only provoked a contemptuous sneer from the Judge, for their foolishness, and he asserted that conscience was not in the matter at all. I requested him to explain how he knew the consciences of other men, and reminded him that their rights were just as sacred to them as his were to himself. It has never been my misfortune to meet a man more devoid of the true idea of religious liberty than the one who now occupies the place of Chief Justice in the Court of Appeals, the highest court in the State. It seemed as though the stake and the faggot could again be seen waiting for those who will not obey the dictates of the Church when supported by the civil law.

In view of facts daily occurring it is plain to see whither our legislative and judicial branches of Government are drifting. Congress passes laws closing the World's Fair on Sunday to please the churches. The Supreme Court has already declared this to be a "Christian Nation," and State courts stand ready to inflict the dire vengeance of the law upon every one who does not submit to dishonor God and his own manhood. Surely the prophecy of Rev. 13: 11-17 is being fulfilled, and the papal spirit is abroad in the land. For daring to proclaim the warning of Rev. 14: 9-12 against this wicked work, Seventh-day Adventists are now the special objects of persecution. But their cause is the cause of every man who loves truth and honor more than hypocrisy or slavery. Thousands are rousing to meet the danger, and soon this Sabbath question will be a familiar one in all the homes of this land. O God, strengthen the hands of those who fight the battle for truth and liberty!

H. E. ROBINSON.

Politics and Religion.

A Correspondent Who Believes in Their Absolute Divorcement.

HUMAN law is designed to prevent one human being from injuring another. Hence, so far as the State is concerned, a man has a right to do any thing he sees fit to do, so long as he does not interfere with the rights of any one else. I can not even on my own premises deprive any citizen of pure air to breathe, who lives joining me, by erecting a slaughter house, a huge hog pen, or anything calculated to create a stench that will be detrimental to my neighbor or to the community. I have no right to fence up a traveled road leaving no way to get round, neither can I buy land all round my neighbor and thus keep him in or out of place. I can not keep a railroad from crossing my land, because it is a public highway. If I am keeping a public place, as a store, hotel, or post-office, I have no right to prevent (by violence or otherwise) any one from coming in and transacting any business in my line. If I do I am violating the rights

of others and destroying our law of liberty. So long as a man is not interfering with my rights, and doing that which deprives me of the right to "life, liberty, and the pursuit of happiness," he has a perfect right to do as he pleases. And when any individual or community undertakes to make any one do that which he does not want to do, or to leave undone that which he wants to do, when the doing or not doing the thing proposed would not interfere with the privileges of any other person or persons, that individual or community is transgressing the law of personal freedom.

I here affirm that all attempts to enforce divine law, in any way, by civil enactments, is a step toward the union of Church and State, and is destructive of personal liberty; I also affirm, that the effort of the National Reformers is to compel men everywhere, rich and poor, bond and free, male and female, to rest on the first day of the week or Sunday; which is, if an obligation at all, a Christian obligation the same as to pray, to repent, to partake of the Lord's Supper, or to be baptized, therefore any attempt to compel men to observe that day as a day of rest is a union of Church and State, clear and unmistakable, and is as much against the Constitution of the United States, and personal liberty as it would be to pass a law that every one must be baptized and become a member of the Christian Church. A man is in no way infringing on my rights by working on Sunday, for he does not attempt to make me do so, and if I am worshiping God, as I ought to be, the fact of his being at work would in no way interfere with my right to worship God any more than my worshiping God would interfere with his right to work. By working he does not interfere with my right to "life, liberty and the pursuit of happiness," while if I or the community, attempt to compel him to refrain from labor on Sunday, we are depriving him of both liberty and the right to the pursuit of happiness, and have laid the foundation for the "rack" and "gibbet" in the United States.—*Carey Smith, in the People's Call, Wash.*

An Adventist Minister on Sunday Laws.

SUNDAY law advocates and their sympathizers on the judicial bench seem to be ignorant (many wilfully so) of the fact that Sunday laws are religious laws and as such are oppressive and subversive of religious liberty, a principle which we, as a people, hold so sacred. That Sunday laws are religious is evident on their face. The law of Maryland, with which I have to deal in this article reads as follows: "No person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday." The use of the term "Lord's day," in this law is an acknowledgment of the religious character of the law. And the fact that it is used *only* against those who *religiously observe* another day, while Sunday (first day of the week) observers, so-called, are permitted, with full liberty, to work that day, proves it to be oppressive and subversive of religious liberty.

Religious bigotry on the part of a Methodist minister and a presiding elder, and prejudice on the part of the magistrate and judge, has resulted in the confinement in jail of one of the most respected, peaceable and law-abiding citi-

zens of Kent County, Md. So much confidence is placed in this man by the jailer that the door of his room is left unlocked. He is serving out his time in jail quietly, humbly and in the fear of God, behind an unlocked door, reading his Bible and directing his prayers and songs of praise to him who is mighty to save, rejoicing that he is permitted to suffer with him who was "a man of sorrows and acquainted with grief" and repeating by his actions the language of Paul, "None of these things move me."

The Centreville *Observer* remarks editorially:—

He religiously observed one day in the week as rest day, and attended to all the duties of an upright Christian on that day. His day for worship was Saturday, and he worshiped on that day. It was not the mere dodge of a Sabbath-breaker, but a conscientious, religious conviction. For living up to his convictions he is seized, as the law of the land directs, and is cast into prison. He was worshiping God according to the dictates of his own conscience, a right guaranteed him by the Constitution of the land. In that regard (worshiping God on Saturday) he was availing himself of a guaranteed right under the Constitution. That he was violating the statute, however, in working on Sunday goes without saying, and in doing so he must have known that he was amenable to its provisions, provisions which all good citizens must obey, for as a conscientious man he is called upon to obey the "laws" of the land. That he has a full right to rest on Saturday nobody denies, but that he has a right to work on Sunday the law does deny, and whether he thinks Sunday entitled to be observed or not he can not escape the demand upon him to obey the laws and institutions under which he lives. He has a full right to rest two days in seven, if his religious convictions and the established law so direct him, but whilst the law stands he should as a good citizen obey it; certainly so long as the law does not do violence to his conscience by compelling him to work on Saturday.

The old plea that Sunday laws do not prevent the keeping of another day is fully stated in the foregoing. All this may sound very nice to some, but as a matter of fact seventh-day keepers are not only prohibited from working on Sunday, but are also interfered with in their observance of the Bible Sabbath. Judge Wickes, who sent Mr. Judefind to prison for working on Sunday, and who, at the same time claimed the law did not molest him for keeping Saturday, is reported by the press a year ago as saying, "The law says that we shall observe but one day as the Sabbath and that is the day commonly called Sunday." These two statements by the same judge reminds us of the Indian who said he did not like the white man because he blows hot and cold out of the same mouth, that is, if a thing is hot he blows it to cool it, and if cool he blows it to warm it. And so with the judge—he blows hot and cold. In other words, he takes two opposite positions on the same law.

The Kent *News* gives Judge Wickes' decision in the Judefind case, as follows:—

The court held, in substance, that the point at issue, namely, working on Sunday, was not a matter of creed or practice of any religious denomination. There could certainly not be a rule or practice making it obligatory to work on Sunday. The law does not say that they can not abstain from work on Saturday, but does say that they shall not work on Sunday, and applies to every one, it matters not what may be his creed or religion.

The reader will notice particularly that the judge says, "The law does not say that they can not abstain from work on Saturday," and yet only one year ago a member of the same Seventh-day Adventist Church to which Mr. Judefind belongs, was sent to jail by this same judge for wishing to rest on the Sabbath (Saturday) and demanding that right, when called before the court to give testimony on that day. The following dispatch published

by the leading dailies of our county, in April 1892, will explain the case:—

Chestertown, Md., April 26.—William E. Hubbard, son of John E. Hubbard, of Tolchester, is in jail here for contempt of court in refusing to testify on Saturday in a case brought by his father against another man. When called to the stand he said:—
"Judge, it is no use to swear me; I will not testify. To-day is my Sabbath day, and although I know the Bible says, 'obey those in authority over you,' Peter says, 'obey God rather than man,' and as this is my Sabbath I refuse to be sworn."

"Well," said the Judge, "I have been on the bench twenty-four years and I have never had a case of this kind, and, however true your quotation of Peter may be, the law says that we shall observe but one day as the Sabbath, and that is the day commonly called Sunday, and sir, you must either testify or go to jail."

The young man still refused, and went to jail. He is a Seventh-day Adventist.

Let the impartial reader look at these two decisions of Judge Wickes and then answer if Sunday laws as interpreted by Judge Wickes are, or are not, subversive of religious liberty. Religious intolerance and bigotry are ruling even our courts, and seventh-day observers not only are denied their rights, but fail even to get *protection* on account of unjust and unconstitutional laws.

The Maryland Bill of Rights, ratified Sept. 18, 1867, which in Art. 36, declares: "No person ought, *by any law*, to be molested in his person or estate on account of his religious persuasion or profession or *for his religious practice*" is a dead letter as far as seventh-day keepers are concerned. In the face of the foregoing statement of facts how long can we expect even *toleration* to say nothing at all of *rights*?

The position of the judge that "working on Sunday is not a matter of creed or practice of any religious denomination; there certainly can not be a rule or practice making it obligatory to work on Sunday," is faulty. Seventh-day observers claim that Sunday, as a religious day is of heathen origin introduced into Christendom by the Roman Catholic Church as a mark of its authority. In a Catholic work entitled "Plain Talk about Protestantism of To-day," on page 213, that church says:—

The observance of Sunday by Protestants is an homage they pay in spite of themselves to the authority of the [Catholic] Church.

In a letter to the writer, Cardinal Gibbons, through his secretary, said:—

The Catholic Church changed the day of rest from the last to the first day of the week, because the most memorable of Christ's works were accomplished on Sunday. It is needless for me to enter into any elaborate proof of the matter. They can not prove their point from Scripture; therefore, if sincere, they must acknowledge that they draw their observance of the Sunday from tradition, and are therefore weekly contradicting themselves.

Yours very sincerely,

W. A. REARDON.

Father Enright, of Redemptorist College, Kansas City, Mo., in a letter to the writer, says:—

Jan. 11, 1892.

DEAR FRIEND:—I have repeatedly offered \$1,000 to any one who can prove to me from the Bible alone that I am bound to keep Sunday holy. There is no such law in the Bible. It is a law of the holy Catholic Church alone. The Bible says, "Remember that thou keep holy the Sabbath day." The Catholic Church says: "No! By my divine power I abolish the Sabbath day, and command you to keep holy the first day of the week." And, lo! the entire civilized world bows down in reverent obedience to the command of the holy Catholic Church.

Yours respectfully,

T. ENRIGHT, CSS. R.

Lock Box 75, Kansas City, Mo.

Resting is an act of worship; in 2. Chron. 36:21, we read, "As long as she

[the land] lay desolate [or idle] she kept Sabbath."

By refraining from work on Sunday we virtually acknowledge its sanctity and conform to the laws of an opposing religion. Paul says in Rom. 6:16: "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Now if we obey the laws of Sunday are we not obeying the power that instituted or introduced the observance of the day? And if that power be the Catholic Church, as both Bible and history show, are we not yielding ourselves servants to the Catholic Church? I ask then how can we rest on that day holding the position we do?

More than this, the Sabbath commandment says, "Six days shalt thou labor;" and Eze. 46:1, shows there are "six working days" recognized by the Lord in his Word. Now if we rest one day we are bound to, and have a God-given right to, work six days. And if we observe the Bible Sabbath, how can we be in harmony with the Bible unless we do work six days which must include Sunday the first day of the week?

It is evident that Sunday laws are religious laws, and as such oppressive. Persecution is what we can expect. It is useless to fight technicalities in points of law, as prejudice and bigotry are stronger than the law. We have a higher court of appeals.

Every lover of liberty should become a student of prophecy, and read in the blazing headlight of God's Word the events as they occur before us, especially should we study Revelations 13th and 14th chapters, and become so well acquainted with the Lord and his Word, that we shall be able to stand the trials and persecutions just before us.

E. E. FRANKE.

Millington, Md., May 18.

Strange Sabbath Observance.

REFERRING to the proceedings of the World's Fair on the first Sunday after its formal opening, the *New York Mail and Express* of May 10, comes out with the blazing heading on the first page, "The Sabbath Was Observed;" and after stating that the closing rule was rigidly enforced against all visitors, goes on to say that the Duke of Veragua, his family and suite, after attending mass in the morning, went to Buffalo Bill's performance on the outside of the gates, and sat through the whole performance. If the *Mail and Express* thinks this was observing the Sabbath, and persists in compelling such observance, in order to be consistent, it would better employ Buffalo Bill to entertain the visitors who are shut out of the Fair, lest they patronize the saloons and other harmful places. Let us see what is implied in its statement that the Sabbath was observed. It means that if those visitors had been permitted to attend the Fair and had done so, the Sabbath would have been broken and not observed. Hence that idea of the proper observance of the Sabbath is simply non-attendance at the Fair, and this a compulsory non-attendance. In the first place, the simple staying away from the Fair is not observing the Sabbath, much less a compulsory staying away. In the second place, if simple absence from the Fair is considered as observance of the Sabbath, it must prescribe also what the visitors who are shut out shall or shall not do on the outside of the Fair. In the third place,

Sunday is not the Sabbath at all; there is no sacredness or holiness connected with it, and there could not be such a thing as the Sabbath being properly observed on that day.

The facts are that even if Sunday were the Sabbath, and the Duke of Veragua and his suite had stayed at mass all day, or sat in their church pews all day, or attended any religious services or performed any religious duty, and had done so because they could not get into the Fair, they would not have come any nearer the proper observance of the Sabbath than they did by attending Buffalo Bill's performance, or than they would had they spent the day at the Fair.

Further, even if it were possible and right to compel the observance of the Sabbath by law, the advocates of such legislation would still fall short of their object because of their mistaken idea of the nature of the Sabbath. In another article, in the same paper, speaking of this closing of the gates, it is said, "It was a great moral victory, and demonstrated the love of the American people for the Sabbath as a day of rest." While it is proper to speak of the Sabbath as a "day of rest," it is not such in the sense that is evidently meant by this expression. The rest of the Sabbath is a spiritual rest, not physical; and while it may not exclude the latter, its design is for spiritual refreshment. How is the law going to give any one spiritual refreshment by shutting them out of the World's Fair? How can the State do it by any other act or series of acts? But this the State must do if it can compel the observance of the Sabbath. The absurdity of attempting such a thing is at once evident. It is a recognized rule in civil government that the sovereignty may not attempt action beyond its own capacity for governing. This precludes the possibility of compulsory Sabbath observance, even if it were right.

The same principle applies in the idea of the State gaining a "moral victory." The State can not enter the field of morality as such. It may legislate on some matters which, from the Christian's point of view are moral questions, not because they are moral, but because civil rights are involved, which must be protected in order that the State may fulfill the object for which it exists—to serve and not to rule.

Again, the sovereign authority must cover the whole of its jurisdiction, and every part of the whole; otherwise it immediately degrades itself into class legislation, the injustice of which every one will acknowledge. But in allowing the guards at the gates to act in their official capacity on Sunday, and the employes to carry on their work inside the gates, this very principle is involved. The enforcement of the law was confined to a certain class called "visitors."

Further, it has been decided by the supreme authority of the land that this is a Christian Nation. If deciding or declaring it so makes it so, what need is there of further legislation in the matter, and what is the use of telling Christians they shall or shall not do this or that? It not only gives the lie to the declaration, but brings in a sort of cumulative legislation.

In the same issue of the *Mail and Express* there is a mere passing notice of the imprisonment of a seventh-day observer in Chestertown, Md., in which it calls said person "A violator of the Sab-

bath law." Saying nothing about this law not being a Sabbath, but a Sunday, law, the State again had to distinguish between what constituted Sabbath-observance and what Sabbath-breaking; namely, issuing and serving a warrant (which was done on Sunday in this case) is Sabbath-observance, and husking corn for an honest living (the prisoner's offense (?)), Sabbath-breaking. Where is the equality in freedom?

W. E. HOWELL.

Sunday in Italy.

In few countries of Europe the people in general manifest so little interest for Sunday as in Italy. This is because they are left comparatively free to use the day as they please.

During the papal government it was not so. Then, Sunday laws were quite strictly enforced. Each district was supplied with a *garde champêtre* who, stationed on a tower from which every part of his district could be seen, watched with spy-glass the movements of the people. Any one thus observed laboring on Sunday was reported to the authorities and duly punished to make him more religious.

In cases of real or supposed necessity permission to work on Sunday could be obtained from the priest. This fact expresses much concerning the Papacy and the nature of Sunday. The granting of permission to work on Sunday is on the same basis as the giving of indulgences. By this course the Papacy takes the place of God and even exalts itself above God, for it declares that working on Sunday is sin, and at the same time gives permission to work on this day, and then it is not sin. Thus one and the same thing is sin or not sin, according to the will of the priest. With God sin is always sin. He can not absolve a man at one time from the same sin for which he would punish him at another. Thus it is plain that the Papacy exalts itself above God by assuming to do what he can not do and be righteous. Furthermore, in the case of giving permission to work on Sunday, it is not the *action* of the individual, but the *will of the priest* that makes the accused guilty of sin. This reveals the true nature of Sunday,—it is but an institution for exercising tyranny by one set of men over their fellows. Herein, the Sunday institution expresses the essence of the Papacy,—denying to men the liberty of the gospel, and subjecting them to the spiritual tyranny of man,—and hence it is fitly called its *mark*.

Did the strict enforcing of the Sunday laws make the people better, begetting within them love and reverence for the day? Not in the least; but we see in Italy just what must always result from forced observance of any religious institution. As soon as the papal rule was overthrown, and the legal restrictions removed leaving the people free to act out what was in their hearts they manifest even less regard for Sunday than if they had not been forced to keep it.

Another point worthy of note in the experience of Italy is the fact that the same Sunday laws are still on the statute books, but they are practically a dead letter. Why so? Because the *priests* have not power to enforce them; left to themselves the people care nothing about these laws, but leave every one to do as he pleases on Sunday. This shows that the life of Sun-

day laws is nothing but priestcraft. The same fact seems to be demonstrated in every country where Sunday laws are called for, it is simply an effort on the part of the clergy to secure laws whereby they can force upon people their ideas of religion.

There is little doubt that when the present Sunday agitations of the north of Europe sweep down over Italy, a sentiment will be raised in favor of enforcing the existing Sunday laws. The machinery is all here; all that is needed is to set it in operation and in all probability the priests will do so at the first opportunity, and that with renewed energy to make up for lost time.

H. P. HOLSER.
Torre Pellice, Italy, May 8.

Rebellion Against Good English.

"SABBATARIAN" properly means "one who regards and keeps the seventh day of the week as holy, agreeably to the letter of the fourth commandment in the Decalogue;" as used, however, in the following editorial note from the *Chicago Herald*, of the 13th ult., it refers to observers of the first day: "Fifty professional Sabbatarians got together Thursday night in a parlor of a Chicago hotel and passed a series of resolutions in favor of keeping the World's Fair closed Sundays. Opening of the Fair on that day, they declared would be 'in the nature of rebellion against the national Government little short of those who fired on the flag in 1861.' The rebellion against the Queen's English in the above sentence is the only rebellion likely to occur in connection with the World's Fair. These fifty fanatics declared in their petition that they represented 100,000 people. Assemblages of a few persons who have stated in sweeping terms that they represented thousands or millions, as the case might be, have been a feature of all this Sunday agitation. Petitions have been swelled to an enormous size by similar methods. The Sunday cranks should not fear rebellion. With their methods of raising vague and countless hosts at a moment's warning they should be able to put down a rebellion at any time."

Two Quotations.

"NOTHING was closed up [on Sunday in Chicago] except what had closed voluntarily, what would have closed if there had been no law. Let no Seventh-day Adventist hasten to say that law is useless because unused. The sword is there ready whenever Chicago's citizens reach out the hand to wield it."—*Christian Statesman, May 13, 1893.*

"Put up again thy sword into his place; for all they that take the sword shall perish with the sword."—*Jesus Christ.*

A BOOK entitled, "Woman of the World;" sub-title, "With a Search Light of Epigram," by Mrs. Alethe L. Craig, has recently come to our table. It is a collection of the names of many of the prominent women of the ages, and the date of their birth. Their historical characters are indicated either by epigrams from their own writings or from some other author. This work is valuable as a book of reference. It is neatly bound in white and gold, contains 191 pages, uncut edges. Price \$1.00. Published by the press of H. W. Dick and Co., Baltimore, Md.

THE BATTLE CREEK SANITARIUM

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For more than sixteen years the Battle Creek Sanitarium has maintained a Health Food Department, at first for the benefit of its patients and patrons, later, and for more than a dozen years, with increased facilities, to supply the general public. Within the last year **More Than 150 Tons** of the following named foods have been manufactured and sold:—

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- Plain Oatmeal Crackers,
- No. 1 Graham Crackers, Avenola,
- No. 2 Graham Crackers, Granola,
- Plain Graham Crackers (Dyspeptic),
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- Gluten Food, No. 1, Gluten Wafers,
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Our Granola, which has now been manufactured by us for nearly seventeen years, is unquestionably the finest health food ever devised, and is greatly superior to any of the numerous imitations to which its success has given rise.

We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen. For the latest descriptive circular and price list, address,

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TO THE PUBLIC: This certifies that the Battle Creek Sanitarium Health Foods, manufactured by the Sanitarium under the name of the Sanitarium Food Company, are made under my direction and supervision, and that Granola and the other special foods manufactured by this company, are not made or sold by any other firm or person except their duly authorized agents.
J. H. KELLOGG, M. D.

Our goods are shipped to every part of the world—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following are a few of the hundreds of testimonials received from persons who have for years made use of our foods.

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I have for three years used the "Health Foods" in my family, and can heartily recommend them, both for purity and health-giving properties.
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Your "Health Foods" are the wonder of the nineteenth century. I have used Granola but a short time, but have already experienced relief from indigestion and acid, or flatulent dyspepsia. I also find the Zwiebach nourishing and toothsome.
D. M. KAUFFMAN.

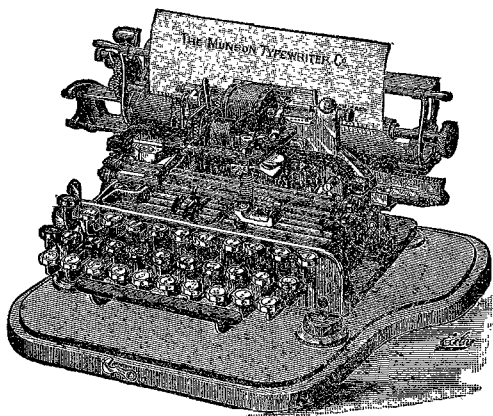
I have personally tested your excellent food known as Granola. It is highly pleasing to the taste, easy of digestion, and the most nutritive cereal production with which I am acquainted.
DR. R. W. BULA.

NEW YORK.
Your Granola is the best selling invalid food I have ever handled. I have already sold nearly two thousand pounds.
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We have used your "Health Foods" in our family for three years and can not get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I found that your Granola, Avenola, Wheatena, and Gluten are the only foods that I can eat with safety.
WIN. M. MERWIN.

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Our baby is a testimonial to Sanitarium food. She is ten months old, weighs twenty-eight pounds, and is as ruddy and healthy a specimen as can be seen. She has actually gained flesh while cutting her last two teeth. Her flesh is firm and sound, and she is very strong.

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J. A. WALDRON,
Frank Leslie's Illustrated Newspaper, New York City.

After a year's use of the Munson typewriter, I heartily pronounce it as being unexcelled by any machine in the market. In the direction of clearness and beauty of type, and alignment, it is without a rival.

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D. Appleton & Co., Chicago.

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DR. E. J. WAGGONER, London, England.

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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.

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NEW YORK, JUNE 1, 1893.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample Copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

ABOUT the only question for the courts to decide in the matter of the Sunday opening of the World's Fair is, Has Congress a right to use public funds to bribe people to observe Sunday? If the Federal Government has such power why might it not secure the observance of any religious rite or institution in the same manner? But to the SENTINEL the proposition seems as clear as the noonday sun that Congress has no power to do by indirection that which it is by the Constitution forbidden to do directly.

THE *Signs of the Times*, an Adventist paper published in California, has this to say about intolerance in Michigan: "The editor of the *Christian Sabbath Watchman*, published at Detroit, Mich., wants the State to pass a law prohibiting Seventh-day Adventist canvassers from pursuing their occupation. Many people will look upon such a purpose as an absurd expectation, but they will see more radical measures than that find place in the statute books of some of the States before many years. The air is full of that spirit now, and it will soon settle down."

THE *Mail and Express* has returned to the proper spelling of Sunday. This is encouraging. Now if it could be induced to drop "Roma" and give us plain, straight "Rome," the paper could be read with some satisfaction.

There is little in a name, except that some reveal a wonderful deal of affectation; hence the impossibility of changing the nature of anything by changing its name. Sunday is the sun's day, dedicated by the heathen to the worship of that luminary—"the wild solar holiday of all pagan times." Calling it "the Sabbath," "the Lord's day," or even substituting "o" for "u" and making it "Sunday" does not change the fact; it is still the rival of the Sabbath, the Lord's day of the sacred Scriptures.

WILL the threats of the Sunday people that the United States Army will be used if necessary to enforce Sunday closing of the Fair, have the effect of rousing the people to a sense of the grave danger that threatens this country from a religious hierarchy as desperate and cruel as the Papacy itself?

The opinion of the Attorney-General of the United States that the general Government has the right to enforce Sunday

closing, in other words to usurp and use police power in the sovereign State of Illinois, in the interests of bigotry, is the legitimate and logical result of the decision of the Supreme Court that this is a Christian Nation. We need be surprised at nothing in these days of moral degeneracy when men have so little sense of the value of liberty that they calmly barter it for political influence, and call the base transaction "wise statesmanship."

GENERAL FRANCIS J. LIPPITT, of Washington, D. C., makes the following good point against the right of Congress to require the closing of the Chicago Fair:—

It is hardly necessary to state that the Federal Government is one having only certain specified powers conferred upon it by the Constitution, which, in Article X, reserves all other powers "to the States and to the people;" and that consequently the vast and undefined residue of governmental powers belongs to the States exclusively, and that these operate upon all persons and corporations and upon every square rod of ground within the limits of the State. Thus, if Congress should enact that no liquor should be sold within the limits of the city of Chicago, the law would be clearly unconstitutional on its face, and so would a law of Congress undertaking to prescribe what acts shall be permitted and what acts shall be prohibited on Sundays in the same city of Chicago.

The General very properly insists that there is no difference in principle between a positive statutory command and a condition having the same end in view, annexed to a grant; between a law which assumes to accomplish an unconstitutional object by force and a condition which seeks the same end by bribery—in other words, that the Federal Government had no more right to grant \$2,500,000 to the Chicago Fair on condition that it should be closed Sundays than it would have to pass a law closing it on Sundays.

"It is impossible," remarks the *Post* of this city, "to forecast the decision of the courts upon this position, but to the lay mind it seems impregnable."

THE *Press* of this city says that it "is glad to see it announced by President Marquand of the Metropolitan Museum trustees that there is no intention of closing the great gallery in Central Park on Sunday. It would be a civic calamity to cut off the principal opportunity that a great number of our citizens have to visit the museum at leisure. The custom of Sunday opening must be kept up, if for no other reason, because those who come to see the pictures on Sunday are the very people who are most likely to come again, and so to be benefitted by looking repeatedly at the good and the beautiful in art. During the week the visitors are largely people from out of town. On Sunday the great majority are our own citizens, and their interest means their education by repeated visits. On no other day does the museum so fully serve the purpose for which it was established as on Sunday."

"SEPTEMBER 2," says the *Catholic Review*, "has been fixed by the World's Fair committee on ceremonies as the date for the Catholic Education Day. Festival Hall, so we are told, has been engaged for a celebration from 9 A. M. until noon. The ceremonies will be carried on under the direction of Bishop Spalding. Archbishop Feehan will preside. Among the addresses will be one by Archbishop Ryan, of Philadelphia." It will be a great day for Catholics, and for a certain class of "Protestants" as it will afford them a conspicuous opportunity for displaying their flunkyism.

THE New York *World* remarks that "the religious bodies which threaten to 'withdraw their exhibit' from the World's Fair if the people who wish to see it are permitted to do so on Sunday, can not have a very high appreciation of the moral value of their display. Is it not lawful to do good on the Sabbath day? There is one exhibit which these men would do well to withdraw, and that is the exhibition of their seventeenth century bigotry and intolerance."

WHEN the "Century Dictionary" was issued, and immediately thereafter "Webster's International," we thought that little or nothing more was to be expected, or even desired; but the new "Standard Dictionary," soon to be published by Funk and Wagnalls Company, promises to be superior in several respects to all other dictionaries of the English language. Under the letter "A" the "Standard" has 19,736 words and phrases, or 4,115 more than the "Century" and 5,378 more than Webster's "International;" this notwithstanding the fact that many obsolete words found in other dictionaries have been excluded.

An especially valuable feature of the work is a department of "Faulty Pronunciation and Faulty Diction." It gives needful instruction briefly but clearly, giving the proper form of expression, and indicating, many times, the reason therefor. The "Standard" can not fail to take the lead.

Battle Creek Sanitarium Health Foods.

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WILLIAM H. MCKEE.

LET it never be forgotten that no act is a violation of the divine law simply because it is done on Sunday. That law knows the first day of the week only as one of "the six working days." The contention that an open Sunday Fair is a violation of the divine law is sheer assumption.

GIVING reasons why the World's Fair should be closed on Sunday, the *North-western Christian Advocate* says:—

Then, again, a great many people believe in abiding by the law until it has been adjudged unconstitutional or void by the courts authorized to sit in judgment on it.

Then why do not the Methodists abandon their illegal and unchristian boycott of the Fair? There can be no boycott without conspiracy, and under both State and Federal laws conspiracy is crime. The boycott is a law-breaker.

SUNDAY as a holy day rests only on the authority of the Roman Catholic Church. No text of sacred Scripture so much as intimates that the first day of the week is in any wise different from the other days allotted to secular affairs. Neither Christ, the apostles, or the Apostolic Church honored Sunday above other days. Neander says: "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them and from the early Apostolic Church, to transfer the laws of the Sabbath to Sunday."—*Rose's Neander, page 186.*

REFERRING to the World's Fair controversy, the *Mail and Express* remarks that "men who rebel against the laws of God are not expected to obey human enactments when interest and inclination point in another direction." This is true; and being so it behooves people to keep an eye

on the *Mail and Express*, for it is in open and persistent rebellion against the divine law which says: "The seventh day is the Sabbath of the Lord thy God." The issue between the first day and the seventh,—the Sunday of the Papacy and the Sabbath of the Lord,—is fully joined, and the *Mail and Express* is on the side of rebellion against the Lord of the Sabbath.

The Image to the Beast, or a Union of Church and State in the United States.

As shown in an article in these columns last week, the first beast of the thirteenth chapter of Revelation is the Papacy,—a church seeking to civil rulers for power and support instead of looking to her Lord for the divine power which he promises to all who put their trust alone in him. An *image* to the beast must be a like union of Church and State. And as we discovered last week, that this country meets the specifications of the prophecy as to the time and manner of its rise, so we shall discover that here the Church has ceased to lean upon her Lord and has turned to the State for power to compass her ends and maintain her waning moral influence.

The First Amendment to the Constitution of the United States provides that:—

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.

This order of things was generally accepted as satisfactory until in February, 1863, when an organization was formed at Xenia, Ohio, for the purpose of securing a religious amendment to the Federal Constitution. In 1864 this organization was merged into or became what has since been known as the National Reform Association, the avowed purpose of which has from the beginning been—

To secure such an amendment to the Constitution of the United States as will declare the Nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian Nation, and place all the Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land. Art. 2, *National Reform Constitution.*

In forecasting the practical workings of the Government under the proposed National Reform regime, Rev. M. A. Gault,

a district secretary of the association, said in the *Christian Statesman* of Jan. 13, 1887:—

Our remedy for all these malific influences is to have the Government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it.

In 1888, Mr. Gault published the following in the same paper:—

We need to correct our unfortunate attitude under the First Amendment, which restrains Congress from prohibiting the free exercise of any false religion.

May 22, 1889, Rev. W. P. Gray, secretary of the Missouri Sabbath Union, defined the movement thus:—

I, for one, do not believe that as a political maxim, governments derive their just powers from the consent of the governed. And I believe with Mr. Gault on this, I think. And so the object of this movement is an effort to change that feature in our fundamental law. *Christian Statesman, July 4, 1889.*

Scores of similar quotations might be given showing that the purpose of the National Reform Association is and always has been to bring about in this country what they are pleased to term "a union of religion and the State," but which would be to all intents and purposes a union of Church and State.

Not much, however, seemed to be accomplished along National Reform lines until the organization of the American Sabbath Union in 1888 united the various elements favorable to ecclesiastical dictation in civil affairs. Then the influence of the various religious bodies being directed toward the accomplishment of a single object, namely, governmental recognition of Christianity, the civil power began to bend under it, and the result was that in less than five years a representative of the American Sabbath Union said: "We have learned that we hold the United States Senate in our hands."

For years the National Reform Association had been disseminating its doctrines by circulating among judges and other State and Federal officials, papers and other publications setting forth what they are pleased to term "the principles of Christian Civil government." The first fruit of this to attract public attention was the decision of the Supreme Court of the United States, delivered by Justice Brewer, Feb. 29, 1892, that this is

a Christian Nation, and reading almost like a chapter from a National Reform manual.

*This decision ignored the spirit and intent of the First Amendment to the Constitution, and directly contradicted that part of the "fundamental law of the land" (Art. VI of Constitution) expressed in the treaty with Tripoli in 1797, which declares that:—

The Government of the United States is not, in any sense, founded on the Christian religion.—*American State Papers, page 54.*

In this act the United States Supreme Court assumed the prerogative which belonged only to the people, and virtually made law, supreme law, instead of interpreting law in harmony with the supreme law of the land, which by oath they were sworn to do.

WHAT NATIONAL REFORMERS THINK OF IT.

In the *Christian Statesman* of June 25, 1892, one of the secretaries of the National Reform Association said:—

Is not this the time to remember that the United States Supreme Court has officially declared [in a document that reads as if largely gathered from the National Reform Manual] that this is a Christian Nation?

The *Pearl of Days*, the official organ of the American Sabbath Union, May 7, 1892, says that this decision—

Establishes clearly the fact that our Government is Christian. *This decision is vital to the Sunday question in all its aspects*, and places that question among the most important issues now before the American people. And this important decision rests upon the fundamental principle that religion is imbedded in the organic structure of the American Government—a religion that recognizes, and is bound to maintain, Sunday as a day for rest and worship.

In its issue of May 21, 1892, the *Christian Statesman* said:—

"Christianity is the law of the land." "This is a Christian Nation."—*United States Supreme Court, Feb. 29, 1892.* The Christian Church, therefore, has rights in this country. Among those is the right to one day in seven protected from the assaults of greed, the god of this world, that it may be devoted to worship of the God of heaven and earth.

This shows that these National Reformers and "Christian" politicians recognize in this decision a foundation for all they have ever asked in the way of religious legislation; and that all they have desired would be fulfilled in the "development" of that which was here brought into existence and established. They at once seized upon this, and the development began immediately to take place.

Prior to this time several Sunday bills had been before Congress but not one had become a law. Now, however, a new energy was manifested. All doubt of the constitutionality of such legislation seemed to be removed, and a demand was made upon Congress for some legislation closing the gates of the Columbian Exposition on Sunday.

May 25, in the House of Representatives, Mr. Johnstone, of South Carolina, precipitated the discussion of the Sunday-closing question, by offering an amendment to the clause of the sundry civil bill, then under consideration, appropriating funds for the Government exhibit, as follows:—

Provided, That no part of the amount hereby appropriated shall be available unless the doors of the Exposition shall be closed on Sunday.

After two days of the most boisterous and exciting scenes witnessed during this

session of Congress, another provision was substituted for this and passed the House, May 26, as follows:—

Provided, That the Government exhibits at the World's Columbian Exposition shall not be opened to the public on Sundays.

This was carried by a vote of 131 to 36. In this the House of Representatives committed itself, to an acknowledged act of religious legislation, and by a vote of almost four to one.

THE SENATE CONDITIONED THE ENTIRE APPROPRIATION ON SUNDAY CLOSING.

When, in the Senate, an amendment to the sundry civil bill, appropriating five million dollars for the World's Fair, was offered, Mr. Quay, of Pennsylvania, moved to insert a Sunday-closing provision in language and manner worthy of note, and to be remembered as the real initial step in the general enforcement of religion by the Government of the United States, in pursuance of the decision of the Supreme Court that this is a religious and a Christian Nation.

The *Congressional Record* of July 10, 1892, page 6614, reads thus:—

MR. QUAY.—On page 122, line 13, after the word "act," I move to insert:—

"And that provision has been made by the proper authority for the closing of the Exposition on the Sabbath day."

The reasons for the amendment I will send to the desk to be read. The secretary will have the kindness to read from the Book of law I send to the desk, the part enclosed in brackets.

THE VICE-PRESIDENT.—The part indicated will be read.

The secretary read as follows:—

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six-days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it."

The discussion which followed upon this amendment deserves well to rank among the debates in the great religious councils of the fourth century. It was even more significant than they. Its result is fraught with even greater peril, as it marks the culmination of added centuries of error, and also because, that, amid the greater opportunities to know and do the right, the wrong was deliberately chosen. The debate was opened by Senator Manderson, of Nebraska. In the *Congressional Record*, of July 12, pp. 6694, 6695, 6701, appears the following:—

MR. MANDERSON.—The language of this amendment is that the Exposition shall be closed on the "Sabbath-day." I submit that if the senator from Pennsylvania desires that the Exposition shall be closed upon Sunday, this language will not necessarily meet that idea. The Sabbath-day is not Sunday.

The word "Sabbath-day" simply means that it is a rest day, and it may be Saturday or Sunday, and it would be subject to the discretion of those who will manage this Exposition, whether they should close the Exposition on the last day of the week, in conformity with that observance which is made by the Israelites and the Seventh-day Baptists, or should close it on the first day of the week, generally known as the Christian Sabbath. It certainly seems to me that this amendment should be adopted by the senator from Pennsylvania, and, if he proposes to close this Exposition, that it should be closed on the first day of the week, commonly called Sunday.

Therefore I offer an amendment to the amendment, which I hope may be accepted by the senator from Pennsylvania, to strike out the words "Exposition on the Sabbath-day," and insert "mechanical portion of the Exposition on the first day of the week, commonly called Sunday."

MR. QUAY.—I will accept the modification so far as it changes the phraseology of the amendment

proposed by me in regard to designating the day of the week on which the Exposition shall be closed.

THE VICE-PRESIDENT.—The senator from Pennsylvania accepts the modification in part, but not in whole.

MR. HARRIS.—Let the amendment of the senator from Pennsylvania, as modified, be reported.

THE VICE-PRESIDENT.—It will be again reported.

THE CHIEF CLERK.—On page 122, line 13, after the word "act" it is proposed to amend the amendment of the committee by inserting:—

"And that provision has been made by the proper authority for the closing of the Exposition on the first day of the week commonly called Sunday."

As a final amendment to Mr. Quay's amendment, Mr. Gray, of Delaware, offered the following, which was accepted by Mr. Quay:—

And it is hereby declared that all appropriations herein made for, or pertaining to, the World's Columbian Exposition, are made under the condition that the said Exposition shall not be open to the public on the first day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition, it shall be, and is hereby made, the duty of the World's Columbian Commission, created by the act of Congress of April 25, 1890, to make such rules or modification of the rules of said corporation, as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday.

THIS BECAME A LAW.

This was adopted by the Senate, on July 14; and by the House on July 19; and received the signature of the President of the United States on August 5, and thus became a law.

This is the first finished enactment of religion by the Congress of the United States in the history of the Government.

THIS ENACTMENT RELIGIOUS LEGISLATION.

In his "Sabbath for Man," page 194, speaking of Sabbath laws, Mr. Crafts says:—

At first thought they would seem to be religious laws.

True enough, and so they are; first impressions are usually correct. So was this legislation on the part of Congress touching the closing of the World's Fair on Sunday, religious legislation. Men who were there and took part in it recognized the whole proceedings as religious. Reporting to the *New York Independent*, of July 28, 1892, the chaplain of the Senate said:—

During this debate you might have imagined yourself in a general council or assembly or synod or conference, so pronounced was one senator after another.

Senator Hawley said:—

Everybody knows what the foundation is. It is founded in religious belief.—*Congressional Record, July 12, 1892.*

And Senator Peffer said of it:—

To-day we are engaged in a theological discussion concerning the observance of the first day of the week.—*Id.*

Closing his speech Senator Colquitt, a National Reformer, thus betrayed a consciousness of the fact that such proceedings and such speeches as he and others had made were out of place in the halls of a civil government:—

But I shall continue this no further, Mr. President, for it may to some sound like cant, like preaching, as though we were undertaking to clothe ourselves in overrighteous habiliments and pretend to be better than other men.—*Congressional Record, Fifty-second Congress, page 6755.*

SECURED UNDER RELIGIOUS PRESSURE.

This legislation was not secured from Congress without the use of political and boycotting measures on the part of

*From this point onward this article is condensed from "Facts for the Times."

the so-called Protestant "evangelical churches." To many of their petitions asking for this legislation was attached the following threat:—

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 to the World's Fair except on conditions named in these resolutions.—*Congressional Record, May 25, 1892, page 5144.*

Many churches by vote declared that they would stay away from the Fair if it were not closed on Sunday. Many churches and church papers went so far as to declare their intention to do what they could to persuade exhibitors to withhold their exhibits if the Fair were not closed on Sunday, thus resorting to boycotting methods to compass their ends. And these threats of loss of votes and patronage were not without their weight upon those congressmen who cared more for position than principle.

In the Senate, Senators Hawley, of Connecticut, and Hiscock, of New York, were the most prominent advocates of the measure. Senator Hiscock said:—

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 not stand here hesitating or quibbling about it. I would not leave it uncertain whether the Government might engage in business or not upon the Sabbath-day.—*Congressional Record, July 13, 1892, page 6755.*

Senator Hawley said:—

There is no use in endeavoring to escape responsibility. If the Senate to-day decides that it will not close that Exposition on Sunday, the Exposition will be opened on that day, and you will have offended more than 40,000,000 people—seriously and solemnly offended them. No wise statesman or monarch of modern times, no satrap of Rome, would have thought it wise to fly in the face of a profound conviction of the people he governed, no matter if he thought it a profound error. *It is not wise statesmanship to do it.* Now, if gentlemen repudiate this, if they desire to reject it, if they deny that this is in the true sense of the word a religious Nation, 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 it? How would you deny that from the foundation of the country, through every fibre of their being, this people has been a religious people? 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.—Congressional Record, July 12, 1892, page 6700, and July 13, page 6759.*

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 CHURCHES FEEL THEIR POWER.

By Congress and congressmen thus yielding, these churches knew the State had become the servant of the Church. Rev. J. D. Sands, of the Seventh United Presbyterian Church, Pittsburg, Pa., in a sermon preached July 17, 1892, said:—

That the Church has weight with great political or governing bodies has been demonstrated most effectually in the late World's Fair matter, when the United States Senate, the highest body in the country, listened to the voice of religion, and passed the World's Fair \$5,000,000 appropriation bill with the Church-instituted proviso that the gates of

the great Exposition should not be opened upon Sunday. That grand, good fact suggests to the Christian's mind that if this may be done, so may other equally needful measures. The Church is gaining power continually, and its voice will be heard in the future much oftener than in the past.

Rev. H. H. George, D. D., said, in a speech in Paterson, N. J., August 7, 1892, these words:—

I have learned that . . . we hold the United States Senate in our hands.

And in a meeting held in Lansing, Mich., Dec. 9, 1892, the same speaker again said:—

We can hold Congress in our hands, and wield this country just as we please.

And the *Christian Statesman* of Oct. 1, 1892, thus joyfully exclaimed:—

The forty millions in the Christian homes of the land, the ruling majority when they assert themselves, have won at least one great moral victory in each of the recent sessions of Congress. The Sabbath-closing victory with which the quarter century closes, shows the way to others that will make the nineteenth go out in glory eight years hence. For the great Christian majority has learned, by response to its great petition, and its host of letters with reference to the World's Fair, that it can have of national and State governments whatever legislation against immorality it will ask unitedly and earnestly.

This Church control over the Government, over which these men here boast, is a most certain evidence that—

CHURCH AND STATE ARE UNITED IN THE UNITED STATES.

National Reformers have themselves admitted that this sort of Church domination is a union of Church and State, as note the following words of Rev. J. M. Foster in the *Christian Statesman*, of Aug. 29, 1889:—

A union of Church and State exists where the Church usurps control over the State, as on the Romish theory, or where the State assumes to establish and control the Church, as in England.

The union of Church and State now in existence in the United States is of the Romish kind,—a veritable image to the Papacy.

Chicago Correspondence.

The United States Against the Columbian Exposition.

SOME months ago it was said in the *SENTINEL*, that the United States courts might, before the year was passed, be compelled to state their position more definitely upon the points raised, and indirectly determined by Justice Brewer's opinion in the decision of the case of the Church of the Holy Trinity of New York vs. the United States, in the United States Supreme Court, decided Feb. 29, 1892. It was said that it might be that this would be brought about through the question of State rights, as to whether Congress has any jurisdiction within the municipality of Chicago by which it may enforce the Sunday-closing proviso attached to the World's Fair appropriation, or lay any penalty for its non-observance. It is possible that the time has already come which was looked forward to in those statements previously made, for suit has been commenced for the Government, looking to the permanent enforcement of the Sunday closing of the World's Fair by decree of the United States Court. The action has been brought for the United States by Thos. E. Milchrist, United States District Attorney for the northern district of Illinois, in the United States Circuit Court.

Mr. Milchrist sets forth in his bill that he acts in this behalf by the authority of

the United States and brings the bill of complaint against the World's Columbian Exposition, a corporation organized and existing under and by virtue of the laws of the State of Illinois. After narrating the inception of the plan for the holding of the World's Fair and the determination of Chicago as the site upon which it was to be held, the act of Congress providing for the holding of such an international exhibition in the city of Chicago is cited. The congressional history of the different appropriations made by Congress in behalf of the Fair is then set forth together with the passage of the Sunday-closing proviso attached to the appropriation of the five million souvenir half dollars, and the claim is made that the proviso attached not only to that but to all other appropriations made by Congress in behalf of the Exposition. The action of the Local Directory and of the National Commission, in the acceptance of the appropriation, of souvenir coins, is then referred to and the language of the resolutions passed by each body, respectively, respecting the closing of the Fair on Sunday, as embodied in the rules governing the World's Fair management, and the question of the abiding force of that Sunday-closing regulation treated at length, as follows:—

Your orators further aver that the said rule, as modified, providing for the closing of the Exposition and the gates thereof on the first day of the week, commonly called Sunday, is now in force; that, by virtue of the several acts of Congress heretofore set out and referred to, and by virtue of the acts of the said commission and the said corporation, neither the said Exposition nor the gates thereof can lawfully be opened upon the first day of the week, commonly called Sunday; and that neither the said corporation nor the said commission, acting together or severally, have legal power or authority to change or abrogate the said rule last aforesaid, as modified, or to open the said Exposition or the gates thereof on the first day of the week, commonly called Sunday.

Your orators further aver that after the acceptance of the said appropriations by the said corporation as aforesaid the Secretary of the Treasury delivered to said corporation 3,858,240 of said coins.

Your orators further represent that the said corporation and the officers thereof, and the said defendants, Harlow N. Higinbotham, D. H. Burnham, Col. Edmond Rice, George R. Davis, and Horace Tucker design and intend to open the said Exposition and the gates thereof for the admission of the public on the first day of the week, commonly called Sunday, and on each Sunday during the remainder of the period during which the said Exposition is to be held; that in pursuance of such design and intention the Board of Directors of the said corporation, defendants herein, heretofore, to-wit: on the 16th day of May, 1893, passed and accepted the following resolution, to-wit:—

"The Exposition shall be open for the admission of visitors until the 30th day of October, 1893, on each day of the week, subject, however, to the following regulations for the management and conduct of the Exposition Sunday: On each and every Sunday the operation of the machinery in Machinery Hall shall be suspended as far as practicable. Exhibitors and employes shall be relieved from duty, except so far as their presence is essential and necessary for the protection of property and the public peace, but all employes whose services are required Sunday shall be given one day of rest during each week. Religious services may be held in Choral and Music Halls at such hours as may be designated and named by the Council of Administration, and said council shall have authority to arrange for such services. The fee of admission on all days of the week is hereby fixed at fifty (50) cents for adults and twenty-five (25) cents for children between the ages of 6 and 12 years."

And your orators further show unto your honors that the said corporation and the officers thereof, and the said other defendants, have given out to the public that the said Exposition and the gates thereof will be open on Sunday, the 28th day of May, A. D. 1893, to the public; and your orators aver that they have good cause to believe, and verily believe, that, unless the said defendants are restrained by the order of this honorable court from opening the said Exposition and the gates thereof to the public on the first day of the week, commonly called Sunday; and each Sunday during the continuance of said Exposition, the said defendants

will open the same in accordance with their design and intentions so to do as aforesaid.

CHARGES OF CONSPIRACY.

Your orators further aver that the said World's Columbian Exposition, corporation as aforesaid, and the said Harlow N. Higinbotham, D. H. Burnham, Col. Edmond Rice, George R. Davis, and Horace Tucker are conspiring and confederating together, and are assuming to be in possession and control of the said Exposition and grounds, and have usurped and are attempting to usurp an unlawful authority over the same, and assume to have the right to open and control the said gates and said grounds for the admission of the public thereto on the first day of the week, commonly called Sunday, during the continuance of the said Exposition and that by reason of such unlawful claim and assumption, claim an authority to open said gates and grounds to the public on the first day of the week, commonly called Sunday, by virtue of the said resolution and rule so passed by the Board of Directors of the said corporation as aforesaid, notwithstanding the fact that the said unlawful assumption and the attempt and purpose as aforesaid to open the said grounds and Exposition on Sunday are in direct contravention of the terms of the said act of Congress, and notwithstanding that the said contemplated acts in opening the said gates as aforesaid are and will be, as your orators aver, of great injury and a grievous prejudice to the common public good and to the welfare of the people of the United States.

In consideration whereof, and inasmuch as your orators can only have adequate relief in the premises in this honorable court, where matters of this nature are properly cognizable and relievable, your orators pray that this honorable court may order, adjudge, and decree that the said World's Columbian Exposition, Harlow N. Higinbotham, D. H. Burnham, Col. Edmond Rice, George R. Davis, and Horace Tucker, and each and all persons acting for or on their behalf or under their direction, be enjoined and prohibited from further agreeing, conspiring, and acting together or severally to carry out the said last mentioned rule and regulation as adopted by the said corporation as aforesaid, and that all and each of them be enjoined and prohibited from opening the said Exposition and the said grounds and the gates thereof to the public on the 28th day of May, A. D. 1893, which is the first day of the week, commonly called Sunday, and on all other Sundays during the continuance of the said Exposition; and that the said defendants, and each of them, and each and all persons acting for or on their behalf, be commanded by the order and mandate of this honorable court to close the said Exposition, grounds and the gates thereof to the public on the said 28th day of May, 1893, and each Sunday thereafter during the continuance of the said Exposition.

To the end, therefore, that the said defendants may, if they can show why your orators should not have the relief hereby prayed, and may, according to their best and utmost knowledge, remembrance, information, and belief, full, true, direct, and perfect answer make, but not under oath, answer under oath being hereby specially waived, to each and all matters and things in the said bill contained as fully and particularly as if the same were here repeated and they were specially interrogated thereto severally; and that the said defendants and each of them may be required to stand to perform and abide by all further orders and decrees which to your honors shall seem meet; and your orators, as in duty bound, will ever pray, etc.

THOMAS F. MILCHRIST.

United States Attorney and Solicitor for Complainants.

The gist of this bill is the averment on the part of the Government of a conspiracy by the World's Columbian Exposition corporation to contravene an act of Congress and a law of the United States.

This bill was filed on Saturday, the 27th of May and the hearing upon it continued to the following Wednesday. It is understood that the case will be heard by three judges. The two judges of the United States Circuit Court sitting Chief Justice Fuller of the United States Supreme Court in consultation.* The decision of the court in this matter will, therefore, under such circumstance partake of the reflected authority of the United States Supreme Court. In the meantime, according to the latest resolution of the Local Directory with which the National Commission

failed to disagree, and in obedience to the injunction issuing from Judge Stein's Court forbidding the World's Fair authorities from closing the public park in which the Exposition is situated to the people on Sundays, the Exposition will be open every Sunday, at least until an adverse decision is had in this case in the United States Court. Corporation Counsel, Edwin Walker, who is attorney for the World's Fair, has given notice that he will need certainly two weeks for the preparation of his side of the case and consequently there will be at least two more Sundays in which the World's Fair, both the grounds and the buildings, will be open to the public, except so far as individual exhibitors and States see fit to close their buildings and cover their exhibits.

W. H. M.

Chicago, May 29.

The Superior Court of Cook County Defends the People's Rights.

JUDGE STEIN of the Superior Court of Cook County has granted a temporary injunction restraining the authorities of the World's Fair from closing Jackson Park, in which the Fair is situated, to the people on Sundays. This case was brought by Ex-Congressman William E. Mason, as counsel for C. W. Clingman, a resident and tax-payer in the city of Chicago, and stock-holder in the World's Fair corporation, and others. After setting forth the necessary facts and technical legal matter, Mr. Mason represents—

That the said premises occupied by the said Exposition are described in the Act of the Legislature of the State of Illinois, and adopted by the people, entitled, "An Act to provide for the location and maintenance of a park for the towns of South Chicago, Hyde Park and Lake. Approved February 24, 1869," as public lands, and the South Park Commissioners by the terms of the original act hold title to said premises as follows: "Which said land and premises when acquired by the said Commissioners as provided by this act, shall be held, managed and controlled by them and their successors as a public park for the recreation, health and benefit of the public, and free to all persons forever," and "subject to such rules and regulations as shall from time to time be adopted by such Commissioners or their representatives for the well ordering and regulation of the same."

Your orators further represent that they are informed that the said South Park Commissioners have attempted to make a pretended lease of said public property to the said World's Columbian Exposition, a corporation, etc., but your orators charge that neither the said Park Commissioners nor the said World's Exposition Company have any right or authority to make any rule or regulation contrary to the original Act under, and by virtue of which, the people purchased and became possessed of the said premises, and that the people, or the public in general, upon the purchase of the said premises in question became possessed of the same with the right to free access "forever" to the premises in question; and that while the said law creating the said South Park Commissioners permits them to make rules for the regulation of the same, such rules must be consistent with the act creating the said Board, and permitting the purchase of the said premises which provides that the said premises shall be open as a public park "to all persons forever," and that, neither the Legislature of the State of Illinois, nor the Congress of the United States, nor any authority short of a vote of the people themselves, can have power or right to change or modify the right of the people to use and occupy said premises for "health" and "recreation" "forever."

Your orators further show unto your Honor that they are informed and believe, and therefore charge the fact to be that the said Directors of the said Exposition, pretending to be guided by an Act of Congress of the United States, have decided to open a part of the premises in question, and to close a part, to wit: that part of the premises occupied by certain buildings which contain exhibits of great interest to the people, and of great benefit to the stockholders of said Exposition, by reason of their attractiveness to the patrons of the said Exposition, and that the said pretense of the said Di-

rectors of the said Exposition is, that they are bound by the Act of Congress to close the said part of the said premises on the first day of the week, commonly called Sunday; but your orators show unto your Honor that the said Act of Congress is wholly unconstitutional and void, the first section of the Constitution of the United States providing as follows, to wit: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." And your orators represent that the said Act of Congress, under which the said Directors of the said Exposition pretend to act, attempts to establish the said first day of the week, commonly called Sunday, as a day of rest and worship as against the seventh day of the week, commonly called Saturday, which is used by a part of the complainants to this bill as a day of rest and worship; and is an attempt of Congress to make a law "respecting an establishment of religion," and "prohibiting the free exercise thereof."

Your orators further represent that the said Act of Congress, which the said Commissioners pretend to be operating under, provides that it shall in no way interfere with the laws of the State of Illinois.

Your orators further represent that the constitution of the State of Illinois, Article 8, Section 3, is as follows, to wit: "That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their consciences; that no man can of right be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent; that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship."

And your orators further represent that the said Act of Congress which attempts to close the said Fair, or Exposition, on the first day of the week, commonly known as Sunday, is giving a "preference" to those "religious establishments" which rest and worship on the first day of the week commonly known as Sunday, to the prejudice of those "religious establishments" which worship on the seventh day of the week, commonly known as Saturday, as directed and commanded in Holy Writ. And while your orators, who worship on Saturday or Sabbath, can not conscientiously attend the said Exposition upon the Sabbath day, commonly called Saturday, they have not sought to interfere with the conscience of other people who desire to visit the said Exposition on the Sabbath day, commonly called Saturday, and charge that any attempt to prevent them from visiting the said Exposition on the first day of the week, commonly called Sunday, is an abridgment of their constitutional right and is an attempt to illegally prefer or to give preference to other modes of worship against their mode of worship, and is therefore unconstitutional and void.

In the course of his opinion in this case granting the temporary injunction asked for, Judge Stein said:—

In the first place it is contended that Congress, having sole and supreme jurisdiction, has enacted a law that the Fair shall be closed Sundays. Even if it were true (which it is not) that Congress had sole or supreme jurisdiction in the matter in hand, still in the first act of Congress concerning the Exposition and creating the Board of National Commissioners (approved April 25, 1890) it is provided that "nothing in this act shall be so construed as to override or interfere with the laws of any State." Nor is it true that Congress has passed a law requiring the Fair to be closed Sunday. On the contrary, it has carefully refrained from doing so, probably for the reason that it knew it had no power.

What it did do was by the act approved Aug. 5, 1892, to make certain appropriations, including the \$2,500,000, "upon the condition that the said Exposition shall not be opened to the public on the first day of the week, commonly called Sunday; and if the said appropriation be accepted by . . . the World's Columbian Exposition upon that condition it shall be and hereby is made the duty of the World's Columbian Commission . . . to make such rules . . . as shall require the closing of the Exposition . . . Sunday." It was only by the acceptance of this condition by the Exposition Board of Directors that the clause forbidding Sunday opening became operative. In effect Congress offered them a certain sum of money, provided they would do a certain thing. They accepted the proposition and thereby entered into a contract with Congress.

As it takes two both to make a contract and to change it after it is made, and Congress had seen fit on its part, without the concurrence of the second party to the contract, to withhold one-fifth of the lump sum appropriated, there was there-

* Chief Justice Fuller did not sit in this case as was expected, for the reason that he is a stockholder in the corporation. Judges Grosscup, Wood, and Jenkins heard the case.

fore such a breach of contract, on the part of the Government, as to relieve the directors from their obligations, entered into in the acceptance of the proviso attached to the contract for the appropriation required in the act of Congress.

An intervening petition opposing the granting of the injunction, and in favor of Sunday closing, was filed in this case by an attorney for the American Sabbath Union; referring to the argument of this attorney the Judge said:—

"This is a Christian Nation," says the intervening petitioner, and "Christianity," says his counsel, "is a part of the law of the land," and, therefore, the injunction should not be granted. In the "Bill of Rights," being article 2 of the constitution of Illinois, the people of the State have declared: "The free exercise and enjoyment of religious profession and worship, without discrimination, shall forever be guaranteed; and no preference shall be given by law to any denomination or mode of worship." There is a well-known Christian sect, the adherents of which believe that Saturday and not Sunday is the proper and rightful day of rest and worship; and even among those who regard Sunday as the proper day there is serious differences of opinion as to the manner in which it should be kept. In this as in other countries there are millions of professing Christians who see no wrong in taking recreation on Sunday. Even if Christianity be imbedded in the law—which is not free from legal doubt—yet it by no means follows that the Christian religion, as practiced by large numbers of its devout believers, requires the Fair to be closed Sunday.

It is next objected that for the court to grant the injunction asked for would be a violation of the law of the State, because section 317 of our criminal code provides that "whoever disturbs the peace and good order of society by labor or any amusement or diversion Sunday shall be fined not to exceed \$25." It is assumed by the intervening petitioner and his counsel that keeping the Fair open Sundays will result in a disturbance of the peace. As a citizen, the Court, with many others, is of the opinion that under the conditions known to prevail in this community the opening of the Fair Sundays, instead of disturbing, will directly and powerfully conduce to "the peace and good order," and, one may safely add, to the education and elevation "of society."

In regard to the plea that Jackson Park, in which the Exposition is located, is a public park dedicated to the people, and that the usufruct of this public ground is in them forever, Judge Stein said:—

By the act of the legislature providing for the location and maintenance of the South Park, the commissioners are to hold and manage the park grounds, "subject to such rules and regulations as shall from time to time be adopted by them or their representatives for the well-ordering and regulation of the same." Under this provision the commissioners may make such rules and regulations as are reasonable and proper to effect the purposes for which the park system was established. It does not appear that the "agreement" to close the park was entered into in pursuance of any rule or regulation made by the commissioners, or that any rule was made by them regulating the admission to the park Sunday or any other day. Upon the showing now made, and even regarding the "agreement" as a rule, the Court is not in a position to determine whether it is a reasonable exercise of the powers conferred upon the commissioners. It devolves upon those who claim that the exclusion of the public Sundays was rightful to show the reasonableness of the action taken in that regard. This not having been done the complainant is entitled, on the face of his bill, to a preliminary injunction as prayed for.

The temporary injunction being thus granted, Wednesday, the 7th of June, was set for a final hearing on the motion for a perpetual injunction. W. H. M.
Chicago, May 29.

ANY religion which is not of sufficient value in itself to pay men for professing it, is not worth professing, much less is it worth supporting by the State. In genuine Christianity there is a virtue and a value which make it worth more to him who possesses it than all the world can afford. "What shall it profit a man if he gain the whole world and lose his own soul?"

Protestants Keeping Sunday Holy.

[Apropos of that which we have repeatedly said relative to the only authority for Sunday observance, is the following article from the *Kansas City Catholic*, of Feb. 9, 1893. We give the article entire. The reader will observe that the scripture quotations are from the Douay version, which, however, in these texts, does not differ materially from the King James.]

THE agitation for and against "the opening of the World's Fair on Sunday," brings the strange—in fact, wild—inconsistency of the Protestants in keeping Sunday holy under a flood of light. In an article in the *Mid-Continent* some weeks ago, entitled, "The Change of Day Question," the position taken in defense of Protestants observing Sunday as a holy day is more than ordinarily ludicrous. In reply to a question put to it by a correspondent as to why Protestants have changed the Sabbath from Saturday to Sunday, and as to why they do not keep Saturday the Sabbath day, and keep it holy, the *Mid-Continent* says:—

The difficulty which our correspondent has upon the subject is the same that others have experienced, viz: in expecting to find in the Scriptures a legislative injunction in favor of a particular day.

If there be no "particular day" set apart, why decree that either Sunday or Saturday, or any other "particular day" be observed?

This is among the most extraordinary assertions that we have seen, even in defense of Protestantism, and that is pursuing the possibility of assertion to its limit. That book so much abused by Protestants that their inconsistencies and contradictions over it have destroyed all firm belief in it among the masses in even their own "membership," the Bible—"the Scriptures" spoken of in the above—has this "legislative injunction" in it, commanding, under pain of punishment here and hereafter, "a particular day," and that day Saturday for "the Sabbath." Let us quote the Scriptures:—

And the Lord spoke all these words. . . . REMEMBER that thou keep holy the Sabbath day. The seventh day is the Sabbath of the Lord thy God; thou shalt do no work on it; thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid servant, nor thy beast, nor the stranger that is within thy gates. FOR [because] in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day; THEREFORE, the Lord blessed the seventh day, and sanctified it. Exodus 20.

God here tells them to "remember," what had always been a command from the beginning, and refers them back to the creation of the world for the original command and its cause. The "injunction" being to "keep holy the Sabbath day," being "the seventh day" of the week as time was measured from the beginning by man. This is repeated, again and again in chapters 23:10, 11, 12; 31:13-17; 34:21; 35:1-3; Lev. 23:3-8. And in memory of the injunction, the command, given to Adam at the beginning, because God "rested on the seventh day," Saturday, and commanded that "particular day" to be kept holy—to prevent their ever forgetting the day of the week—they were made to set every seventh year apart as the Sabbath year, so as to indelibly inculcate and commemorate the day among the Jews, so that they could not forget that the seventh day of the week, Saturday, was "the Sabbath." (See Lev. 25:4; Num. 19:4.) If the editor of the *Mid-Continent* had never seen a Bible, this refreshing statement would be excusable. But in the sects,

in men who claim that all religion is within the leaves of this very Bible of which all the foregoing string of testimonies are a part, this is a stretch of desperation so foolish that we did not think that even a bad case would drive any one to it.

THE DIVINE COMMAND TO KEEP SATURDAY.

The *Mid-Continent* continues:—

A divine precept did not lay the foundation of the Sabbath at the beginning of the world's history. No one, if challenged could have pointed in the first twenty-five hundred years of the world's career to a single divine command ordaining the Sabbath.

When the Lord spoke on Mount Sinai, the Bible tells us that he told all mankind that in the very first hour of the world's career, he did give a "divine command ordaining the Sabbath," and in now attempting to explain away the Sabbath, we hope (with all due reverence to the name of God, even in battling with the marvelous squirming of the sects) that these sectaries will not claim that God was untruthful on Mount Sinai. But if some good Presbyterian will loan this Presbyterian editor a copy of the Bible, besides the statement given from God on Sinai, and the other testimonies we have given from the Scriptures, the first two chapters in the Bible will contradict him.

THE DAY THAT ADAM OBSERVED.

The *Mid-Continent* continues:—

Did Adam observe the seventh or the first day of the week? The record shows that man's first full day on earth was the Sabbath. His Sabbath was not on Saturday, but on the day commonly called Sunday. It was on the first day of the week.

As it is not possible that the editor of the *Mid-Continent* never saw and read a Bible, he evidently wishes to cover over an irreparable blunder by a foolish misstatement. The first two chapters of the Bible tell him:—

And God . . . said: let us make man to our image and likeness. . . . And God created man to his own image; to the image of God he created them. . . . And the evening and the morning were the sixth day. Gen. 1:25-28.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had done. And he blessed the seventh day and sanctified it. Gen. 2:1-3.

Adam was created on the sixth day, and the "seventh day" was "blessed" and "sanctified" for him, and he was commanded to keep the seventh day the "Sabbath day," which is as distinct a command to not keep the first day or any other day but the seventh day, Saturday.

And to render plain and make the day unmistakable through all time the Jewish posterity of Adam divided all time into weeks and kept the seventh day of each week, Saturday, as God commanded Adam, and as God again commanded Moses, and as the Jews were reminded and continuously commanded in the Bible ever since. And too, as far as a command and its capital enforcement could make the command imperishable, the Sabbath-breaker, the man who does not both keep Saturday as the Sabbath and keep Saturday "holy," is commanded by the Bible to be punished with death. Num. 15:32-36.

The Catholic Church abrogated "the Sabbath" and made the change of day from Saturday to Sunday by virtue of the power conferred upon her by Christ when he said: "All power is given to me in heaven and on earth." Matt. 28:18. "Whatsoever you shall bind upon earth,

shall be bound also in heaven, and whatsoever you shall loose upon earth, shall be loosed also in heaven." Matt. 18:18. Here is the warrant and commission given the apostles and their successors the bishops and pastors of the Church. He received *all power in heaven and on earth*, and he gave that *power* to the apostles and their successors, and "sent" them "*as the Father sent him*" (John 20:21), to bind and loose upon earth, and anything that the Church shall bind or loose upon earth shall be bound or loosed also in heaven. By the power of Jesus Christ her Founder, the Catholic Church, in the plenitude of her infallible power, abrogated Saturday, the Sabbath of the old law, and substituted Sunday in its place, and commanded Sunday to be kept holy in the manner that she commands. We see, then, that not only do all who keep Sunday acknowledge the infallibility of the Catholic Church whether they wish to do so or not; but that to observe it in any other manner than the manner in which she commands, if it be observed at all, and yet claim that it is a religious observance, is insensate.

OUR SAVIOUR AND "THE SABBATH."

The most astonishing statement, probably, that we have seen about keeping Sunday instead of Saturday as the "Sabbath day," is the following in the *Mid-Continent*:—

The change of day—so-called—was effected in the same way that the Sabbath was originally established, viz., by divine example.

After stating that God did not establish the Sabbath on any particular day, he here contradicts himself and acknowledges that God did establish the Sabbath day; but let that pass. He here states that God, by divine example, made a change of day from Saturday to Sunday. The first manifestation of God to man was after he had created Adam, and "he rested on the seventh day," and sanctified it. And if there be any further dispute by Protestants as to what day "the seventh day" was from the beginning of man on the earth, the only manifestation of God in the flesh was the Word Incarnate, and let his divine example be both the test of the "particular day" kept as "the Sabbath" from the beginning of man in the world, and of the validity and binding force of the command to keep Saturday the "particular day." We must ask some Bible Christian to loan this apparently anti-Bible, or at least Bibleless editor of the *Mid-Continent* a copy, as he speaks as if he had never seen the Bible. Matthew tells us, as follows, that our Saviour kept the Sabbath day on Saturday, and that he kept Saturday—and not Sunday—holy:—

And he came to Nazareth, where he was brought up; and he went into the synagogue, according to his custom on the Sabbath day; and he rose up and read. . . . And he found the place where it is written: The spirit of the Lord is upon me; wherefore he has anointed me to preach the gospel. Luke 4:16-18.

And our Saviour kept Saturday, the seventh day of the week, during all his life on earth as the Sabbath day, and preached the gospel to the people, and in his divine preaching never spoke of any change of day, but, on the direct contrary, his divine example always was to keep Saturday, the seventh and last day of the week, the Sabbath day.

The divine example of his whole life is for Saturday, the last day of the week, as the Sabbath day. In Matt. 21:12, 13,

when he drove the buyers out of the temple where Saturday the Sabbath day was enshrined. In Matt. 23, when he told his disciples to obey the Jewish lawgivers, who made them observe Saturday, the Sabbath day. In Luke 6, where he defended the gathering of corn on the Sabbath day, which he would not have had need to do if Saturday was not the Sabbath and a holy day. In other places in the same chapter we find the same divine example. And in John 7:7-16; 7:10, 14, 22, 23, 37, we find the same divine example.

The Catholic Church, of its own infallible authority, created Sunday a holy-day to take the place of the Sabbath of the old law, and as Catholics are bound to obey the commands of the Church equally with the commands given on Sinai, Catholics must observe Sunday. But what in the world do Protestants mean by observing Sunday?

Australia.

FROM this country we are watching with deep interest the movements in the United States in the formation of the union of the Church and the State, and we are amazed at the frantic efforts of the Church to get control of civil power. But we are forcibly reminded that that spirit is not confined to America. The same movements are on foot in Australia. In forming the constitutions of the colonies, and in later legislation these governments have granted to the people considerable religious liberty. In some things they have gone beyond toleration and have recognized the people's rights. These acts seemed at one time to please all, but lately a certain class of religionists feel that the governments are too secular; that they do not attend as much to the religious needs of the citizens as they should,

This feeling is manifested chiefly by the organization of various societies for the promotion of religion by the State. In the Colony of Victoria the principal denominations have recently formed an organization called, "The Council of Churches." The object of this organization is to "afford an opportunity for consultation and co-operation on matters affecting the religious, moral and social interests of the community." It will be the duty of this counsel to watch the legislation of Parliament; to study every bill to be presented, and when the clergy decide that a bill is not what they think is best for the people, they are to oppose it personally and through their churches, and secure its defeat if possible. On the other hand they are to do all in their power to secure the passage of such measures as they think are proper. This organization can easily make itself felt by working through the great mass of voters who are connected with the churches.

Associated with the "Council of Churches" organization, and working under its supervision are two other organizations known as "the Lord's Day Observance Society" and the "National Scripture Education League." The mission of the Lord's Day Observance Society, as its name indicates, is to secure a better observance of what it is pleased to call the Lord's day, namely the first day of the week. The course this society has so far adopted has been to inflict the severe penalties of the law upon those who perform ordinary labor on Sunday. It

will be understood by the reader that in this country these religious organizations are not compelled to lose any time securing the enactment of laws to enforce religious dogmas. They find everything ready to hand. Church and State are united although some acts of liberty or toleration have been passed by Parliament. But these go for nothing when the constitution orders otherwise.

The National Scripture Education League has recently been organized for the purpose of securing scriptural instruction in the public schools. Some years ago the Victorian Government passed an Education act excluding the Bible and all religious instruction from the State or public schools. The churches have decided that this was a very wicked piece of legislation and that it must be undone. Hence the Scripture Education League.

Other colonies followed Victoria in excluding the Bible from the schools, and the churches in other colonies have followed the Victorian churches in the formation of special societies to secure religious legislation. In South Australia there is at present a religio-political war over the Bible-in-the-public-schools question. The Leaguers have traveled over the colony giving lectures, organizing, and securing petitions for scriptural instruction in the government schools. The general elections are to be held in a short time, and every candidate must pledge himself to work for the introduction of the Bible into the schools or be opposed by the great mass of religionists. Some of the editors and members of Parliament are vigorously defending the present system. We see plainly that the issue is right upon us, and that the churches are certain to deprive the citizens of Australia of what religious liberty the governments have seen fit to grant them. We feel the force of the following statement written some months since:—

Now, just now, is our time to work in foreign countries. As America, the land of religious liberty, shall unite with the Papacy in forcing the consciences of men to honor the false Sabbath, the people of every country on the globe will be led to follow her example.

The dark clouds are rising around us and our liberties will ere long be gone. But we take refuge in God who says, "I, even I, am He that comforteth you: who art thou, that thou shouldst be afraid of man that shall die, and of the son of man which shall be made as grass?"

A. G. DANIELLS.

Sydney, Australia.

The Presbyterians and the President.

MAY 19, the President and Mrs. Cleveland gave a reception to the delegates of the Presbyterian General Assembly, wives, and friends, to the number of 2,500. After the formal introduction of the guests, Rev. Dr. Craig, Moderator of the Assembly, addressed the President as follows:—

You know somewhat of the Presbyterian Church. Many of these gentlemen who are here had precisely the same general experience that you had, perchance—reared amid the same plain living and the high thinking of that wonderful nursery of strong men. We have common experiences which make us, though we may never have come together before, to be, as it were, friends, because we know the things which have, perchance, made us to be worthy of the esteem of our fellow-men, and made you, sir, worthy to rule, with the confidence of your fellow-citizens gathered close around about you, the mightiest Nation of the world. Let me, sir, congratulate you upon the fact that sturdy Presbyterians hedge you round about and that the sturdiest Presbyterian of us all is at your side, a

holy benediction to keep you straight to the faith of your ancestors, which is not only the great assurance of success, but it is the highway to the immediate presence of the living God. I am not much inclined to the common saying, "You must be obedient unto your wives." I never was yet enabled to do that, as I have been officiating around the holy altar. But, sir, you are entitled not only to give us instruction from your high place, but order; now I have this little chance to give you an instruction, I tell you, be obedient to her.

I have but one word more to say, sir, and this gives me more pleasure than most men who are addressing you in these days. I am afraid of late hours. You ought to be refreshed when you talk with a man who represents 2,500, people who do not want a single office. [Applause.]

In conclusion Dr. Craig invited the President to visit the Assembly; after which Mr. Cleveland responded in these words:—

I assure you it affords me much personal gratification to meet on this occasion the representatives of that great religious denomination which has done so much to make our people better and happier, and which is associated with so many tender and pleasing incidents of individual experience. The thought is also in my mind that in the light of my public duties and responsibilities there is a propriety in extending to you a welcome to this home of the Nation's chief executive. We still profess to be Christian people. This means that no public officer of high or low degree should be unmindful of the restraints of religious sentiments. It means that the religious teachings of our people should lead them to exact from those who make and execute their laws a recognition of these restraints. It means that the rules which a popular religious sense approves should underlie the performance of every public duty; and it means that those who assume to be religious teachers in this land, where the people rule, are related in responsibility to those in public station.

You, therefore will, I hope, permit me to say that though you do well to insist upon the conscientious discharge of official obligations, and though you ought never to shrink from the exposure of official shortcomings, the contribution you owe toward accomplishing good government will not be fully made unless you teach the people by precept and example that they will find their safety and welfare in enforcing upon their public servants the observance of the mandates of Christianity and morality. There ought to be inspiration in the thought that our country's destiny is in our hands, and it ought to dignify our Americanism to feel and know that those who teach and those who govern and those in every walk of citizenship have a share in our preservation as a Christian people and in the guaranty this affords of grand national achievements.

Nine days after uttering these sentiments the President went yachting on Sunday, and now the Presbyterians think him very inconsistent.

The Remedy for Sabbath Violation.

In the *Michigan Christian Advocate*, of May 13, in an article entitled, "Sunday Papers," Rev. Wm. Fawcett, D.D., of Chicago, says:—

The Sunday newspaper violates the law of God and the law of the State, and to the extent of its influence is a promoter of lawlessness.

Granting that Sunday were the Sabbath of the law of God, and that the State had a law enforcing its observance, Mr. Fawcett's statement that law is violated, would be true. But does Mr. Fawcett approve of the State's making a law to enforce the observance of a command of God which pertains only to the individual and his God, even if that individual exercises his God-given right to choose to disobey that command? Is this the remedy which Christ put into the hands of his Church? Did he say, "Render to Cæsar the things which are God's"?

Has Mr. Fawcett overlooked the teachings of Christ in the New Testament on this point? As a professed minister of the gospel does he think the commands of God must be bolstered up by human laws? Is he reflecting on the judgment of God

by implying that his law is inefficient for the purpose designed, and hence must fall back on civil power for support? Does he not know there can be no real obedience where there is no freedom of choice? Does he not know that God in his infinite wisdom saw that compulsory observance was no observance, to the end for which observance is desired? Does he not see that God purposely avoided making the very kind of a law in reference to man's loyalty to him, which the State makes—a compulsory law—because of the injustice of it? That God does not announce punishment for violation of his law simply in order to enforce his law, but because it is a necessary consequence of sin, and not an arbitrary result; and in order that in his infinite love and mercy, he might give the creatures of his image an opportunity to avoid the direful consequences?

Mr. Fawcett says truly that the land is full of Sabbath violation, but he fails to discern and point out the only effectual remedy. If he will read the following from another column of the same paper in which his own article appeared, he may possibly discover what the true remedy is:

Faithfully preaching the gospel is by far the most successful way to combat error. Get the truth into the conscience if you would expel heresy from the head. Satan goes walking around among the churches with a chip on his shoulder, and is never so happy as when he can induce some over-zealous, inexperienced or pugnacious theologian to turn aside from preaching Christ and him crucified, and devote his attention to knocking the chip off his Satanic Majesty's shoulder. Brethren in the ministry, if you wish to worry the devil, pay no attention to that chip, but instead, go right on faithfully preaching the Word.

This has the right ring to it. If the Church sees iniquity in the land let it preach Christ; for "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. If the ministers, and others zealous for religious laws, would stop spending their time and energies tampering with the chip on the devil's shoulder, and devote themselves to the promulgation of the gospel of Jesus Christ, good would come out of it, for there is power in that gospel to remedy the evil abroad in the land; but there is not anywhere else. For the Church to use any other means than this, especially to use civil authority as an enforcing power, is to acknowledge its own weakness and the lack of that power which is in the gospel. Then instead of turning to Christ, who is that power, and pointing the people who are in error, to him, they prefer to entrust the matter to human agency, and only augment the evil already begun.

The way to annihilate error is to let the truth shine. We do not enter a dark room with a body of men and attempt to carry the darkness out by force, but we simply take in the humble candle and let the light shine, and darkness is nowhere present.

W. E. HOWELL.

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Battle Creek, Mich.

Methodists and the Fair.

MAY 29, a special committee reported at the Methodist ministers' meeting at 150 Fifth Avenue, this city, in favor of resolutions requesting all members of the Methodist Church to stay away from Chicago during the Fair. It had been expected that such resolutions would be adopted, but three ministers in turn spoke in opposition until 12.30 o'clock, when the meeting ended according to rule.

A Methodist ministers' meeting in Boston the same day adopted this:—

Resolved, First, that we respectfully request all our societies and agents to promptly withdraw their exhibits from the Fair; second, that we request all our people to keep away from the Fair. The Church of God must have no connection with dishonesty, anarchy, and godlessness.

The same day at the noon service for business men in the Broomfield Street Church the Rev. Mr. Dunnett, the Canadian evangelist arraigned the Methodists for their aggressive attitude on the World's Fair Sunday opening. He said:—

I have been informed of the withdrawal by the great body of Methodists of their patronage of the World's Fair because of the opening of its gates on Sunday. Yet the morning papers tell of 200,000 who passed through the gateway, and not a single one was compelled to go, but went voluntarily. I want to ask the churches of Boston why they do not get excited and arise in their strength and withdraw their patronage from the street car companies and the railroads, who cause thousands of men to work on the Sabbath who are hungering for the bread of life and can not get time to attend a church for the pressing daily needs of little ones. I am waiting for a resolution for the closing of the theatres and rum holes.

It is a popular thing now to attack the World's Fair, but it would be unpopular to stop the street cars that on a Sunday carry Christians to their churches and to the beaches.

As I look over this audience, I see some faces that are vexed, but you can hurl all the resolutions you will and I will sympathise with the man who has to work on Sunday, and whose perchance Christian employer says, "Work or leave."

I tell you there is enough work for you right here in your own city, and to let Chicago alone. In the name of God, my friends, as you hope to stand before the great tribunal of God, quit this sham. It is a farce. The world knows it and laughs at you.

It is significant also that Bishop Samuel Fallows, it was said, was present and took part in the religious services in the grounds the first Sunday that the Fair was open. It is evident that the "Christian boycott" is not unanimous.

Of the Sunday opening of the World's Fair the Silver Creek, Neb., *Times* says:—

We trust the agitation will not end here. Let it go on until the American people are so aroused that they will wipe from the statute books every Sunday law from Maine to California. Let these people be given to understand that while they are free to preach and pray, an appeal to the civil power by way of supplementing their legitimate religious work, will not be tolerated.

The agitation will not end here; it will increase more and more. But it will not result as the *Times* wishes; on the contrary it will result as foretold by Hon. Richard M. Johnson, in 1829, namely, *future measures of the Government will be still more strongly marked by the same influence*; other laws of like character will be demanded and passed, and a religious hierarchy will see to it that they are enforced. The Sunday-closing law did not fail because of the protest of the people, or because of any just appreciation of the real principle involved, but because of the financial necessity for an open Fair. Few even now discern the real issue involved.



NEW YORK, JUNE 8 1893.

Do not fail to read in connection with the article on the Union of Church and State in the United States, beginning on the first page, the article on page 181, entitled, "Protestants Keeping Sunday Holy." It throws much light on the subject, showing, as it does, that to keep Sunday is to do homage to the Papacy. Because of the special value of these articles, we have printed quite a number of extra copies of this issue and will supply them at the rate of \$1.00 per hundred. You can get nothing better for the same money for genuine missionary work.

THAT the manhood of Henry County, Tenn., is becoming aroused, and juries refuse longer to be the mere puppets of the prosecuting attorney, is evident from the fact that two more Adventists, charged with nuisance by working on Sunday, have just been acquitted there. It is said that Judge Swiggart is opposed to the persecution. Out of twelve indictments found six months ago for Sunday work, the State's attorney has not secured a single conviction, yet he is said to be determined to pursue the matter further, and other indictments have probably been returned by the present grand jury.

THE *Mail and Express* says that "the administration is on the side of those who oppose the opening of the gates of the Chicago Exposition on the Sabbath, while it is inclined to sympathize with the other side." This must be the reason the President went yachting on Sunday instead of ordering out the army to close the Fair gates in obedience to the modest(?) request of Mr. Crafts and the Boston preachers.

THE claim that different police conditions exist on Sunday than on other days, and that the public peace may be disturbed on that day by things that do not disturb on other days, received a serious setback in Chicago, on the 29th ult. In granting the temporary injunction prayed for by one of the stockholders, forbidding the closing of the Fair gates on Sunday, Judge Stein overruled the plea that "to open the Fair would be a violation of the law of the State by disturbing the peace on Sunday," remarking that the petitioner had made no showing that there was a disturbing of the peace, or that the disturbance, if any, was worse on Sunday than on any other day. This principle consistently adhered to by the courts would render null and void every Sunday

law in America. It is refreshing to find a judge who can grasp the thought that a mere annoyance of somebody's religious prejudices is not a disturbance of the peace, and is not cognizable by civil courts.

BUCKLE, in his "History of Civilization," defines the functions of civil government thus: "To maintain order, to prevent the strong from oppressing the weak, and to adapt certain precautions respecting the public health, are the only services which any government can render to the interests of civilization."

THE evening *World* of this city, remarks that "Attorney-General Olney goes out of his way to aid and encourage the various sectarian trusts which seek to make Sunday a closed day in America. He would be much more fittingly employed in getting into the way to block the more material trusts which rob labor for monopoly's enrichment."

ATTORNEY-GENERAL OLNEY is quoted as personally favoring Sunday opening; but "his personal views," says the *Mail and Express*, "have nothing to do with the matter." Then how does it happen that the personal views and religious opinions of the Sunday people have so much to do with public affairs that they must be crystallized into laws for the government of the whole people?

A GENERAL mass meeting of the Massachusetts Sunday Protective league was held on Sunday evening, the 21st ult., in Boston, to organize another and more formal protest against the opening of the World's Fair on Sunday.

A telegram was sent to the President, concluding in these significant words: "We suggest proclamation that opening will not be allowed except on mandate of Federal Court."

After the telegram had been adopted Rev. Wilbur F. Crafts, secretary of the league, went to the table where the reporters sat, hard at work on Sunday, and distributed typewritten copies of the telegram, saying as he did so, that he hoped they would give the meeting all the space they could in Monday's papers. One reporter suggested that the story would have to be written on Sunday, but Rev. Mr. Crafts replied that he wanted the readers of the papers to know all about the meeting.

Just so! It makes all the difference in the world, it seems, who works on Sunday and who they work for; if it is for Mr. Crafts and his Sunday-closing scheme, it is all right; otherwise, it is all wrong.

ANOTHER Seventh-day Adventist—the elder of the Millington church—was arrested, May 30, in Kent County, Md., for practical dissent from the established reli-

gion of that State. Other arrests are threatened. As usual only Adventists are disturbed, though the law is openly violated by others. The true reason was stated recently by a Sunday keeper, in these words: "We would not notice your Sunday work so much if you did not keep Saturday." The Adventists' real offense is keeping another day.

WHEN the Author of Christianity sent forth his disciples to proclaim the truths of his kingdom, he said, "Behold I send you forth as sheep in the midst of wolves." But if we can make ourselves believe that certain persons, now living, are his servants, we must conclude that this statement has been reversed, for they now act more like wolves in the midst of sheep. The "Rev." H. H. George, Sunday-law champion, said last fall at Paterson, N. J., that the clause in the World's Fair Appropriation Bill, closing the Exhibition on Sunday, "can not be repealed. . . . We mean to maintain it at the point of the bayonet." And now, that the time has come that the Fair has been opened on Sunday, in spite of governmental interference, the following from the "hub" of this "Christian Nation" is in exact accord with this wolfish spirit:—

BOSTON, May 19.—At a full meeting of the First United Presbyterian Church last night the pastor was authorized to send the following telegram to President Cleveland:—

"The First United Presbyterian Church of Boston, distrusting both directory and commissioners, appeals to you to suppress Chicago nullification with Jacksonian firmness and to guard the gates next Sabbath with the troops if necessary."

How far are such men from the Jesuitical idea that "the end justifies the means"?

THE June *Arena* is a mammoth number. It is probably the largest magazine ever published as a monthly issue of a review, containing one hundred and sixty-four pages, of which one hundred and forty-four are in the body of the magazine and twenty pages of carefully written book reviews by such well-known critics as Rev. W. H. Thomas, D.D., of Chicago, Helen Campbell, Hattie C. Flower, Hamlin Garland, and the editor of the *Arena*. Among the leading papers in this notable anniversary issue are: *Insanity and Genius*, by Arthur McDonald; *The Liberal Churches and Scepticism*, by Rev. Marion D. Shutter, D.D.; *Arsenic versus Cholera*, by R. B. Leach, M. D., is interesting and timely; *Women Wage-earners in the West*, by Helen Campbell; *Does the Country Demand the Free Coinage of Silver*, by A. C. Fisk; *Save the American Home*, a striking economic paper, by I. E. Dean; *Islam, Past and Present*, by Prof. F. W. Sanders, one of the most scholarly religious essays of recent times, and should be read by all interested in obtaining a correct idea of what Mohammedanism is; *Union for Practical Progress*, by the Editor, a strong plea for the union of progressive and reformative impulses for educational and practical work. Mr. Flower also contributes a striking paper, entitled, *Parisian Fashionable Folly versus American Common Sense*, which deals with the dress reform movement now being so vigorously pushed by the National Council of Women of America, handsomely illustrated.

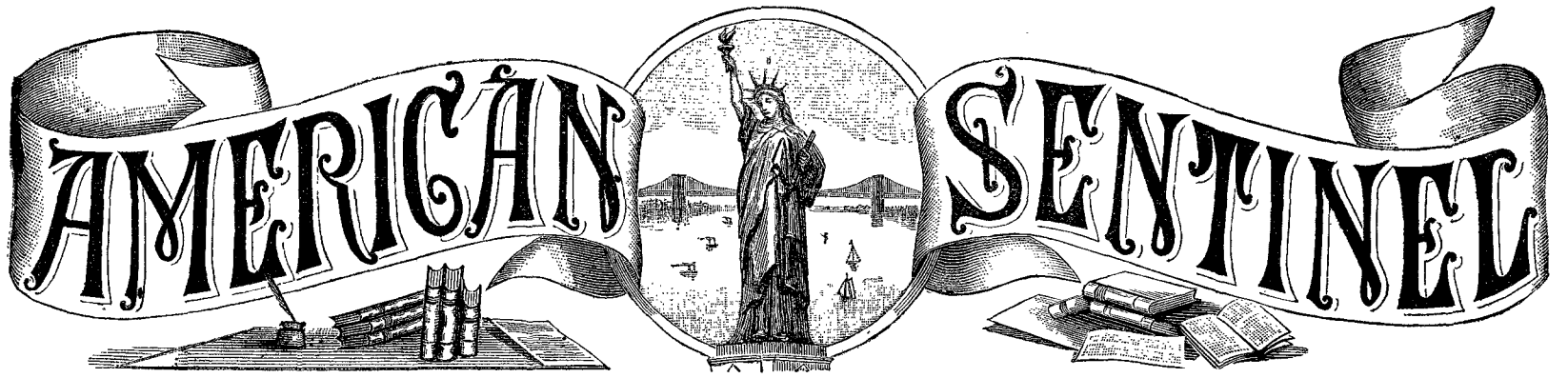
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WILLIAM H. MCKEE.

Adventists and Sunday Opening.—With characteristic recklessness the *Christian Statesman* asserts that the temporary order of a State court requiring the World's Fair to be kept open on Sunday was granted by a Hebrew judge to a Seventh-day Adventist. The fact is that the suit was brought by Ex-Congressman Wm. Mason, of Chicago, at the instance of Mr. Clingman, a prominent stockholder, and not an Adventist. Seventh-day Adventists were interested in the case only so far as it touched the question of the right of Congress to do indirectly that which the Constitution forbids it to do, namely, to pass any law interfering with the free exercise of religion. The Adventist position, consistently maintained from the first, has been that the managers of the Fair had a right to open it on Sunday or not to open it, just as seemed to them best, all things considered; and that they should in this matter be alike free from congressional bribes, un-American and unchristian boycotts, and legal processes, just as any other private or semi-private business enterprise should be free.

The so-called Protestant churches of the land, largely under the leadership of the *Christian Statesman*, were not satisfied to leave the managers of the Fair free to take their own course in the matter of Sunday closing; and failing in more drastic measures, they, by threats of political boycott, induced Congress to purchase Sunday closing. Adventists were interested in the Clingman injunction suit only so far as Judge Stein's decision restores to the whole people the rights wrested from them when Congress, at the behest of overreaching sectarian zealotry, took money belonging to the whole people and appropriated it to the support of a religious institution recognized by only a portion of the people.

Even had this money been appropriated in the interest of a vast majority of the

people, which it was not, the action would still be without warrant, either of sound principle or American law. The preservation of inalienable rights demands that civil government shall let religion alone; while the Constitution of the United States forbids Congress to make any law in any way interfering with its free exercise. From any standpoint except that of the sectarian bigot, more concerned for his dogmas than for the rights of his fellowmen, the action of Congress in conditioning the appropriation on the observance of a religious institution was utterly indefensible.

ON this subject the *Advent Review and Sabbath Herald*, the denominational organ of the Seventh-day Adventist Church, published at the headquarters of the denomination, Battle Creek, Mich., says in its issue of June 6:—

We were hailed by a friend upon the street the other day, with the exclamation, "Well, you have the answer to your prayers, and the Fair is to be opened Sunday." No, we replied, we have put up no prayers, nor signed any petition that the Fair be opened on Sunday; that is to us a matter of indifference. All our contention has been that Congress should keep its hands out of that with which it has no business to meddle. We refer to the matter simply to show how the position of the Seventh-day Adventists is misapprehended. No divine law, or sanction, or example would be violated by keeping the Fair open on Sunday. But if those within whose jurisdiction the question of opening or closing on that day, or on any other, properly comes, desire to close it, let them do so. We have nothing to say. What we object to is, Congress, contrary to the Constitution, legislating upon religious questions. And no word would have been heard from Adventists on the subject had not religious bodies, so called reform associations, and Sabbath unions, begun to besiege Congress to set up its authority and enter the fatal path of religious legislation. So, whatever may come, let no one lay it at the door of the Seventh-day Adventists.

In perfect keeping with this expression from the *Review and Herald*, is the following from the *Signs of the Times*, another Adventist paper published in Oakland, Cal., by direct authority of the General Conference of the denomination:—

No credit is due the World's Fair management for Sunday opening. It is a matter of policy all the way through, policy at the sacrifice of principle. Principle was sacrificed in the first place in the action of Congress, because the \$5,000,000 were wanted, and now the Fair is opened contrary to agreement with United States Congress, because more money is wanted. That Congress should vote the Fair any appropriation they desire is all proper,

but the matter of the Sabbath the Government had no right to meddle with; that ought to have been left to the local directory.

This is not a new thought with the Adventists. The position of the denomination has been similarly defined before, both by the *Review* and by the *Signs of the Times*. We have also repeatedly said the same thing. If, as the *Christian Statesman* intimates, any Adventist has assumed any other attitude than this, he has done it as an individual (which, of course, he had a right to do), and not as a representative of the denomination. B.

What Constitutes a Union of Church and State.

AN opinion very generally entertained is that the recognition and support of a single sect is essential to a union of Church and State, and that as no sect or church is in the majority in this country, there never can be in this Nation any such union. But those who entertain this opinion have read history to very little purpose. Nevertheless, it is only fair that one who holds this view should be permitted to state it. In the *Christian Statesman*, of April 10, 1890, Rev. W. J. Coleman, Professor of Political Science in Geneva College, Pennsylvania, and a prominent National Reformer, in attempting to show that a union of Church and State was impossible in this country, said:

In the phrase, "union of Church and State," there can be no doubt as to the sense in which the word "State" is used. . . . The State means the Nation, or whole body of people. . . . The word, "church" may mean: (1) a building where worshipers meet; (2) those who gather in such building, or a congregation; (3) a body of believers acknowledging the same ecclesiastical authority, or denomination; (4) the collective body of believers in the world. These acknowledge no central authority, and are not combined in any human organization; (5) the aggregate of religious principles and ideas in a community. . . . The union of the State with the Church, taken in the first, second or fourth sense, would be impossible. . . . When, however, we turn to the third and fifth meanings, we reach the heart of the whole difficulty.

Referring, then, to the claim that the adoption of this "aggregate of religious principles and ideas" would be a union of Church and State, Professor Coleman says:—

We deny this *in toto*, and declare that when the

State adopts an idea or principle, it does not constitute such a union.

But a denial is not proof, and so we must examine the facts before we can feel warranted in accepting this disclaimer, explicit though it be.

The Professor then makes the merely technical argument that "a principle and a State not being of the same species can not be united." This is specious, but will not bear investigation. Put the principle, or idea, in the shape of a civil statute, thus making it possible for those who adhere to that idea to force it upon others, and it will be found to be a very substantial thing. Of course, as one has well expressed it, the fruit of such a union can be only "a sort of mule animal, capable only of destroying, and not of breeding up;" but this disproves only the propriety of the union, not its possibility.

The whole body of believers, Professor Coleman says, may properly be called the Church. But he assumes that they recognize no central authority. This is, however, a mistake, as he himself shows later on in his own article. The Church, in this broad sense, does recognize a common authority. All denominations more or less fully recognize God as the great moral Governor, and his law as that by which all men will be judged; in short, the revealed will of God is the authority recognized by the Church in this broad sense; and it is this same authority that the churches demand shall be recognized as the supreme law of the United States, thus making the law of the Church and the law of the land one and the same. If this would not be a union of Church and State, in all essential particulars, it would be hard to say what would constitute such a union.

"The American objection to a union of Church and State," says Professor Coleman, "is founded on the evils which such a union has produced in the nations of the Old World. The phrase, therefore, has an historical sense, and to take it from that sense is to give it a new meaning with which to deceive people, who suppose that we are talking of the same kind of a union of Church and State that produced the evil results. The union of Church and State found in history has always been the union of an organized State with an organized Church. In England the State is united with the Episcopal Church, in Scotland with the Presbyterian Church, in Prussia with the Lutheran Church, in Spain with the Roman Catholic Church. . . . This is the kind of union of Church and State that the American people are opposed to."

But why go back only four hundred years for examples of a union of Church and State? Why not go at once to the fountain head of all corrupt church establishments, namely, Rome in the fourth century?

Every one who is familiar with the history of the first four centuries of the Christian era knows that the first union of Church and State was nothing more and nothing less than that which Professor Coleman insists would not now constitute such a union. Constantine did only that which the Supreme Court and Congress have done, namely, he made the nation Christian by adopting the Christian religion as the national religion. Then the bishops of the Christian Church, that is, of the whole body of believers, came together and decided what was the Chris-

tian religion; and thus was formed the nucleus of what has for centuries been known as the Roman Catholic Church.

To say that only a union of religion and the State is desired, and not a union of Church and State, is to say that the Church and religion can be separated. But this is impossible. Constantine only adopted the Christian religion; he did not make any denomination the State Church. He had no thought of such a thing. Neander testifies that it had become Constantine's "favorite plan to unite together all his subjects in the worship of one God." That is he wished all to become Christians; not necessarily to come together in one organic union, but in one faith so broad that all could assent to it. The emperor "represented the questions in dispute as being nothing but rash, speculative questions, standing in no connection whatever with the essence of Christianity." He reasoned, no doubt, as men do to-day, that even if all could not see alike on all points, they ought to upon essential doctrines, and therefore he wanted some authority to decide what were the essentials. And that is just what is said now about the differences which separate the various denominations. These, we are told, are minor differences; and that which they demand and which the Government has recognized is what they term the fundamental, non-sectarian principles of Christianity, those things upon which all can unite, not in the sense of forming one organic whole, a single denomination, but in the sense of giving united moral support to these principles. And this is just what they did in the time of Constantine; they simply agreed that Christianity, in the abstract, should be the recognized religion. But as soon as the bishops had decided what was Christianity, a church began to crystallize around the creed which contained their definition of Christianity. And it was inevitable that it should be so. It could not have been otherwise. And it is the same now.

February 29, 1892, Justice Brewer, speaking for the Supreme Court of the United States, declared this to be a Christian Nation. This was at once urged as a reason why Congress should require the closing of the Columbian Exposition on Sunday; and in taking that action Congress did define Christianity to the extent of declaring Sunday observance a necessary part of Christianity. So that already we have taken the second step in the path which Rome trod fourteen hundred years ago, namely, having by decree of the Supreme Court made Christianity the religion of the Nation, we have by act of Congress begun to define that religion, or in other words, to formulate a national creed.

Of course nobody intends that this shall result as it did in Rome. Nobody wants to make any denomination the State Church, but it is none the less the truth, that the adoption of Christianity by the Nation constitutes a union of Church and State just as truly as such a union was formed in the time of Constantine the Great. It is true, as Professor Coleman says, that "the phrase, union of Church and State, has an historical sense;" but it is also true that that historical sense is just as inseparably connected with the history of the Church in the fourth century as in the fifteenth, or at any other time.

Of the relation of the Church to the

State during the early part of the fourth century, Neander says:—

With the commencement of this period the Church entered into an entirely different relation to the State. It did not merely become a whole, recognized as legal, and tolerated by the State—which it had been already from the reign of Gallienus down to the Diocletian persecution—but the State itself declared its principles to be those to which everything must be subordinated. Christianity became, by degrees, the dominant State religion, though not entirely in the same sense as paganism had been before. Church and State constituted, henceforth, two wholes, one interpenetrating the other, and standing in a relation of mutual action and reaction. The advantageous influence of this was that the Church could now exert its transforming power also on the relations of the State; but the measure and the character of this power depended on the state of the inner life in the Church itself. The healthful influence of the Church is indeed to be perceived in many particular cases, though it was very far from being so mighty as it must have been had everything proceeded from the spirit of genuine Christianity, and had the State *actually* subordinated itself to this spirit. But, on the other hand, the Church had now to struggle under a great disadvantage; for instead of being left *free*, as it was before, to pursue its own course of development, it was subjected to the influence of a foreign secular power, which in various ways would operate to check and disturb it; and the danger, in this case, increased in the same proportion as the political life with which the Church came in contact was corrupt.

And this is exactly the relation which the leaders in church circles insist exists between the State and the Church in this country; and this is the nature of the temptation to which they expose the Church. They demand that the Christian principles, the principles of the Church, shall be those to which everything shall be subordinated; and already the Church, as such, participates in political matters.

But being under one law, governed by one principle, what was the result in Rome? Let Neander answer:—

The supreme magistrates now considered themselves as members of the Church, and took a personal share in its concerns; but it was no easy matter for them to fix the proper limits to this participation.

And who can doubt that like causes, which exist in this country to-day, will presently produce like results? Now that the civil authorities have been called upon by the churches to decide a purely religious question, as in the matter of closing the World's Fair on Sunday, can the Government ever be separated from the interpretation and administration of the divine law, which, in the matter of the Fair, was so misconstrued by Congress? Certainly not; it is inevitable that either the civil power will rule the Church or the Church will dominate the civil power, as it has already done in the matter referred to; and as between two such evils there is small choice.

The National Reform movement of the nineteenth century, as seen in our land to-day, is the National Reform movement of the fourth century over again. Then, under stress of so-called Christian influence, the State declared the principles of the Church to be those to which everything must be subordinated, and the Supreme Court and Congress does the same thing to-day at the behest of an aggressive minority. Can we hope that the result will be different? The demand as now formulated is that "Christian morality shall be taken as the ultimate standard of right, and that all our laws shall conform to this standard." This simply means to make the divine law, or rather that which the courts and Congress may hold or the Church decide to be the divine law, the fundamental law of the land.

It must then be superior to the Constitution, and human judges must administer the divine law, and decree punishment for its infraction! As before stated, the Church and the State must both be governed by the same law; in the Church it must be known as ecclesiastical law, in the State as civil law; but it is the same law. This is simply what was done in the Dark Ages; and the evils of a union of Church and State are inseparable from such a system, whether it be called a union of Church and State, or only a union of religion and the State. But call it what you will we have it in the United States to-day, and time alone is required to develop it, so that it shall be seen as clearly as we now see it in the history of Rome.

C. P. B.

Chicago Correspondence.

The United States vs. the World's Fair.

THE second open Sunday of the World's Fair has passed. The attendance on both days has been large, although the people did not come in such great numbers as was expected. The quietness and good order of the crowds, which were double or treble the ordinary week-day attendance, was very marked. No drunkenness or disorder of any kind occurred on either Sunday, and it was evident that all who came were there with the earnest purpose to see and to learn and gain the most profit possible from the exhibition.

The second open Sunday was upheld by a peculiar series of legal events. First, the World's Fair Directory determined, two weeks previous, that in view of the failure of the Government to keep its contract in the matter of the souvenir coins, it had freed the Fair management from its obligation to close Sundays, and passed resolutions abrogating the Sunday-closing regulation; second, this resolution to open on Sundays, the World's Fair Commissioners failed to modify,—it therefore stood, authoritative, according to the action of the Board of Directors; third, in the case brought by Ex-Congressman Mason in behalf of a stock-holder of the World's Fair, to restrain the World's Fair Directors from closing the park, in which the Fair is situated, to the people on Sunday, a temporary injunction was granted and the final hearing set for ten days; fourth, in the meantime the United States brought its action in the United States Court to enjoin the World's Fair authorities from opening the Fair on Sunday, and this case received a three days' hearing, closing on Friday, June 2,—the judges reserving their decision until Thursday, June 8. Thus quite a remarkable combination of circumstances supported the directory in holding the Fair open on Sunday, June 4.

The bill filed by District Attorney Milchrist in behalf of the Government for the Sunday closing of the World's Fair, is a lengthy document and cites the act of Congress providing "for celebrating the four hundredth anniversary of the discovery of America by Christopher Columbus by holding an international exhibition of arts, industries, manufactures, and the products of the soil, the mine, and sea, in the city of Chicago, in the State of Illinois;" and also the Sunday-closing proviso in the Civil Sundry bill, and the action of the directory and commissioners thereon. The bill pleads farther, that the

directors and commissioners are still bound by this Sunday-closing action and charges a *conspiracy* wherein the World's Columbian Exposition corporation with others is conspiring and confederating, and are "assuming to be in possession and control of the said Exposition and grounds and have usurped and are attempting to usurp an unlawful authority over the same, and assume to have the right to open and control the said gates and said grounds for the admission of the public thereto on the first day of the week, commonly called Sunday, during the continuance of the said Exposition, and that by reason of such unlawful claim and authority to open said gates and grounds to the public on the first day of the week, commonly called Sunday . . . notwithstanding the fact that the said unlawful assumption and the attempt and purpose as aforesaid to open the said grounds and Exposition on Sunday are in direct contravention of the terms of the said act of Congress."

The plea in the bill that the Columbian Exposition corporation and others "are conspiring and confederating together and are assuming to be in possession and control of the said Exposition and grounds," gives the key-note to the whole contention made by the attorneys for the Government. Their claim, made in various forms by each of the counsel for the Government, was in substance that the selection of the site and its approval by the United States Government and its acceptance at the time of dedication combined with the legislation which has been had upon World's Fair matters, in effect, constituted Jackson Park for the purposes of holding the Exposition and for the time during which such Exposition was held there, a Government reservation. They held that during that time the Government had the same authority over the Exposition and the Exposition grounds which it would have over the navy yards, forts, or any other property distinctively dedicated to Government uses and accepted and occupied by the Government. These averments were not made in such precise language, but the arguments were based upon just such a supposed state of facts.

The answer on the behalf of the Columbian Exposition Company to the bill of District Attorney Milchrist was fully as lengthy and gave also a history of the legislation in behalf of the World's Fair by Congress and of the selection of Jackson Park as a place for the holding of the Exposition, citing in connection therewith, in full the Park Commissioners' ordinance entitled, "An ordinance to allow the use of Jackson Park and the Midway Plaisance for the purposes of the World's Columbian Exposition." The action of Congress in making its several appropriations for the Exposition is then cited, and the condition attached to the souvenir coin appropriation treated as a contract, and the plea made that when the Government failed in the performance of the contract in full on its part, and retained a portion of the souvenir coins, the authorities of the Columbian Exposition were freed from the further fulfillment of the contract on their part. It is denied that there is any law either State or national, forcing the Board of Directors to close the Fair on Sundays, and the entire Federal control over the Exposition and its site and the local corporation, is denied. Mention is made of the restraining order issued from the Superior Court by Judge Stein in ac-

cordance with plea that the Columbian Exposition "had by its certain rules and orders excluded the public from admission to said Jackson Park and Midway Plaisance, in violation of the act of the legislature of the State of Illinois creating said parks, and praying that said defendant be enjoined from prohibiting the use and enjoyment of said park by the plaintiff and other citizens on Sundays or any other day of the week" and that "said case is still pending in said Superior Court, that it has jurisdiction, and that such jurisdiction was taken by said court prior to the filing of the complainant's bill herein."

The arguments presented by all the different counsel for the Government, hinged entirely upon the plea of supreme jurisdiction of the general Government over the Fair and the entire control of its business operations; the Local Board and the commissioners being agents of the Government doing its will and subject to it. This plea, of course, included also the right to make all rules and regulations deemed desirable including Sunday closing and the duty of the Local Board to submit thereto. To this plea a portion of the argument of attorney Edwin H. Walker was as follows:—

For the first time the Government comes into court and claims complete jurisdiction over the Fair, but the 50,000 stockholders and those who have loaned \$5,000,000 to the Exposition will never yield jurisdiction until ordered to do so by a mandate of this court. The claim of jurisdiction is without mandate of law. The directors have never by action or word tried to minimize the Fair as a national concern. We have never admitted that the Government was to have control of the enterprise. This local corporation, organized to control the Fair by express assent of the Federal Government, is not yielding at this late day. Certain organizations are behind this prosecution who have cried out that the law-breakers should be punished. If the directors, who have endured all their censure, are guilty of the wrongful act, they should be censured by the court of public opinion. While I admit that this is a Christian Nation I claim that I have the privilege to exercise my right to a free conscience without any dictation from any outside agency. Congress did not pass a law closing the Fair Sunday. Congress knew such a law would have been unconstitutional and repugnant to the principles of the Constitution. There is no provision in the acts of Congress that would empower the representatives of the Government to contract for labor or material, or even pay a gate-keeper to watch the gates, and yet counsel for the other side informs us that the work of the Fair is done under the authority of the United States Government.

Under the act of 1890, and subsequent acts of Congress there is no intimation that the Government was to have the control of the Exposition. The petitioners contend that the Government should have the power to declare whether the gates should be open Sunday on account of the morals of the people. A court of equity has control of property and not of morals. The remedy must be sought elsewhere.

It will be clear to any one who has followed the progress of legislation in behalf of this Columbian Exposition, that the position taken by Mr. Walker in opposition to the counsel for the Government, is the true one. The idea of the supreme control of the Government over the Exposition, and the agency only, of the Local Directory composing the Illinois corporation, is a second thought and not the original intent of the act of Congress or the view taken of it by congressmen at the time of the passage of that act. Congress has carefully avoided all financial responsibility in the matter of the World's Fair, and would be, if in session now, the last to assume such responsibility and give the Government's guarantee for all financial shortages which may occur. If the United States Government is the principal and the World's Fair Directory its agent, the

principal is responsible for the acts of its agent and all who have claims, either now or hereafter, against the World's Columbian Exposition, may have recourse against the United States Government. Such a position as this, Congress has carefully avoided from the beginning.

Although in the pleadings, the constitutionality of the Sunday-closing proviso made by Congress was not impugned, yet in the course of the argument by Commissioner St. Clair and Attorney Edwin H. Walker for the Columbian Exposition, its constitutionality was several times called in question and denied. It was expressly declared by Mr. Walker that "the Government was prohibited by the Constitution from interfering,—that even if the act of March 3, 1893 had never been passed, section 4, (the Sunday closing section) of the act of 1892 was unconstitutional. When the counsel for the Government quoted the words of Judge Cooley in reference to the status of Sunday laws in the United States, Mr. Walker replied that "Judge Cooley never said that the United States could come into Illinois and enact Sunday laws."

The counsel for the Government did not fail to make the plea that this is a Christian Nation, and cited Justice Brewer's decision in the case of the Church of the Holy Trinity of New York City *vs.* the United States, in the support of that idea. This decision was referred to at considerable length and with the most marked assurance. The counsel for the Government also pleaded that Christianity was embedded in the laws of this country and was a part of the common law; and the inference, of course, drawn, that therefore the Government might make laws in reference to religion, and that they were properly enforced and should necessarily be obeyed.

After an interesting and exciting trial, which lasted through three days, and in a crowded court room, the case was taken under advisement by the judges, Grosscup, Wood, and Jenkins, and on Saturday morning notice was given that a decision, would be rendered Thursday, June 8.

When District Attorney Milchrist, in behalf of the Government, asked for a temporary injunction compelling the closing of the World's Fair on Sunday, June 4, the court refused to act, leaving the directory to open the Fair on that day. From this action, the conclusion is drawn by some, that the court will refuse to interfere at all in the Sunday-closing matter, but that is a mere inference and therefore no data from which to give an opinion what the final decision of the court will be. If it should be decided that the United States has supreme jurisdiction and that its Sunday-closing proviso was proper legislation, and should an injunction, restraining the authorities of the World's Fair from opening on Sundays be had, the event will mark the most remarkable assumption of paternal and centralizing authority ever exhibited in this country. The question of the conflict of authority between the State Court and the United States Court will then come up; and if, in the case brought before Judge Stein, the final injunction should be granted, the issue would be directly made as between the people and State of Illinois and the general Government. Such an issue as this is sure to come sooner or later, for the upholding of religious legislation and the continuance of its growth in this country necessarily re-

quires that State rights should be abrogated and the general Government assume to itself authority over the manners, morals, and religious conduct of the citizens of the United States in general.

W. H. M.

Chicago, June 6.

The Sunday Laws of England.

ENGLAND is well provided with Sunday laws, having no less than twenty-four, all of which are in force at the present time. Of these, eleven refer to manufactory and trading, eleven to the sale of liquor, five to amusements, five to traveling, two to the employment of young persons and women and one to elections. The first law was enacted 1354, and the last in 1887, and they are still at it. In fact Sunday laws are on the steady increase, sixteen having been made during the reign of Victoria. Surely if law can bolster up the Sunday institution this array of Parliamentary statutes should do it. But their very number only shows their weakness, for were there any power or virtue in a Sunday law, one would be enough. But when once men attempt to make others righteous by law they have before them an endless task, for they are attempting the impossible, and can only result in a barren form of legalism, such as the endless ramifications placed upon the Jews by the Scribes and Pharisees.

The first Sunday law was passed in 1354 during the reign of Edward III., and prohibits the showing of wool on the magic day. The next was in 1448, and forbids all manner of fairs and markets "on the principal feasts, and Sundays and Good Fridays." Ten other Sunday statutes also include the principal feasts of the Church, and six of these were enacted in the present reign. In this they are consistent. For Sunday is merely a church festival—a creation of the Roman Catholic Church—and stands on the same basis as other days ordained by the same church. If it is right to enforce Sunday it is also right to enforce Christmas day, Good Friday and all the rest.

But the Sunday law that is most known and respected is 29 Chas. II., c. 7., which passed 1676. It is entitled "An act for the better observation of the Lord's day, commonly called Sunday." Section 1. enacts that "all the laws in force concerning the observation of the Lord's day, and repairing to the Church thereon, shall be carefully put in execution." This itself shows the worthlessness of these laws. As soon as one is made, another has to be made to enact that the first one shall be enforced. This in itself is a confession that there was no power in the first one; and there is no more in the second, and as nothing added to nothing makes nothing, these lawmakers are just where they started, and so set to work and make another law to help out those already in existence, and so the game has gone merrily on until we now have twenty-four and the end is not yet.

This law of Charles II. not only forbids all "worldly labor," but also compels "repairing to the Church" and "enacts" that "all persons shall, on every Lord's day, apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately." This is the pet law of a certain class of clergy and what they are most anxious to

have enforced. To do so would mean the revival of the Inquisition; for whereas by dragging a man to church and holding him in a pew they might satisfy themselves as to his *public* exercise of religious duties; the only possible way for them to find out if he has done so *privately* is to put him on the rack and wring from him a confession of his thoughts. This beautiful relic of Puritanism also practically decrees that any man may rob or knock Sunday travelers on the head and no action may be brought for the said robbery. So it would seem that Sunday traveling is unpardonable, but Sunday robbery or murder is all right.

Another masterpiece of Satan is 21 Geo. III., c. 49, passed 1780, and called, "An act for preventing certain abuses and profanations on the Lord's day, called Sunday." Section 1. has this, "Whereas certain houses . . . have of late frequently been opened . . . under pretext of inquiring into religious doctrines and explaining texts of holy Scripture, debates have frequently been held on the evening of the Lord's day concerning divers texts of holy Scripture by persons unlearned and incompetent to explain the same, to the corruption of good morals, and to the great encouragement of irreligion and profaneness. It was enacted that the keeper of such a room be fined £200 for every day such a room or house was open. The chairman was to also forfeit £100 to any one who should sue for it, and the door keeper to pay £50; which is \$1,750 in all.

And yet there are some people in America who are trying to prove that Sunday laws are not religious in character.

FRANCIS HOPE.

Belfast, Ireland.

Modern Christian Methods.

THE continued controversy over the question of Sunday opening of the World's Fair furnishes a striking spectacle of the effects of uniting Church and State, even partially. In theory we have no such union in this country, but in practice we have. In theory we say that no man's conscience shall be dominated by another's, and that no one shall force any part of his religion upon another. The Constitution expressly states that Congress shall make no law respecting an establishment of religion. Yet we prove the Constitution a lie and our theories of no effect by permitting religious organizations to control the Government and make various laws for the establishment of religion, such as exemption of church property from taxation, requiring the observation of Sunday, etc. In no instance has the tyrannical nature and intolerant spirit of ecclesiasticism shown itself more strongly than in connection with the Chicago Exposition. From the start the Church power has been determined to close the gates on Sunday, and to accomplish that object has resorted to all the tricks of politics.

Petitions were sent to Congress containing names numbering more than double the population of various States; lobbyists were sent to Washington to influence congressmen; at every conference resolutions were adopted threatening that if the Fair were not run according to the wish, will and instruction of the "Christian conscience," said conscience would do all it could to injure it, both by staying away

and by inducing others to do the same. Now that the management has decided to return the Government loan, and both the local directory and the national commission have voted to open the gates on Sunday in response to public pressure, these threats are being renewed, and rule or ruin is declared to be the intention of the church element.

All this may be according to the Christianity of Christ, but it doesn't look so to us. It may be consistent with a religion which is "not of this world," and whose weapons are expected to be only spiritual ones, but it doesn't look so to us. It may be in accord with the principles of religious liberty, separation of Church and State, and equal rights, but it doesn't look so to us.—*Independent Herald*.

Was It a New Thing?

If any are still disposed to think that the decision of the Supreme Court of the United States, of Feb. 29, 1892, declaring this to be a "Christian Nation," and citing Sunday laws to prove it, made no new thing, let them consider the use that has been made of it and is still being made of it by the advocates of compulsory Sunday observance. Note the following:—

This decision is vital to the Sunday question in all its aspects.—*Pearl of Days, May 27, 1892*.

This is a Christian Nation.—*U. S. Supreme Court, Feb. 29, 1892*. The Christian Church, therefore, has rights in this country. Among these is the right to one day in seven protected from the assaults of greed, the god of this world, that it may be devoted to worship of the God of heaven and earth.—*Christian Statesman, May 21, 1892*.

"It is a Christian Nation, and therefore Sunday work is wrong," says the Rev. Herrick Johnson.—*Chicago Evening Journal, April 8, 1893*.

This is a Christian Nation—the Supreme Court has so affirmed—and we rejoice in the decision.—*Christian Statesman, May 6, 1893*.

A reporter for the *Chicago Evening Journal* recently interviewed a number of Chicago divines upon the question of enforcing Sunday observance. The following is from his interview with Frederick A. Noble, pastor of the Union Park Congregational Church:—

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

Exactly as I would enforce the law in any other respect. The Supreme Court has declared this to be a Christian country, and the foundations of the country were laid in Christian truth.—*Chicago Evening Journal, April 8, 1893*.

The following also is from an interview with Rev. Dr. Withrow, pastor of the Third Presbyterian Church, of Chicago:—

Would you compel others to observe Sunday in your way?

Never! I believe in the fullest religious and civil liberty. But neither civil or religious liberty means lawlessness on the part of any portion of the community. There is a Sabbath observance law on the statute books of this and most of the other States, and the Supreme Court has lately recognized the Christian Sabbath. Sunday observance is the law of the land, and that must be enforced the same as any other law. Anything less than that would be anarchy.—*Idem*.

In his "Brief" of April 1892, "in favor of keeping the World's Fair closed on Sunday," presented before the House and Senate committees on the Columbian Exposition, Col. Elliott F. Shepard quoted that part of the decision of the Supreme Court mentioning "the laws respecting the observance of the Sabbath," and declaring that "this is a Christian Nation."

And Judge S. B. Davis, of Terre Haute, Ind., in an eight-page pamphlet which was generously distributed at the hearing before the House Committee on the Columbian Exposition last January, three

times cites this decision to prove the "constitutionality of Sunday laws as affecting the Columbian Exposition."

From all this it is evident that this decision of the Supreme Court did make some new thing. It made a foundation for the advocates of Sunday legislation to stand upon which they did not have before,—an "undeniable legal basis" for which they had so long been waiting. In other words it made the image to the beast. The Sunday law passed by Congress following this decision gave life to it. Thus it was declared would be the case.

Our land is in jeopardy. The time is drawing on when its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will by a national act give vigor to the corrupt faith of Rome.—*Great Controversy Vol. IV (edition 1884), p. 410*.

When our nation shall so abjure the principles of its Government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has so long been eagerly watching its opportunity to spring again into active despotism.—*Testimony No. 33, p. 240*.

Thus it was in the creation of man. When God spoke man into existence he formed him of the dust of the ground; but he was not alive until God breathed into him the breath of life; then he became a living soul, and was capable of speaking and acting. The record in the Book of Jasher corresponding to Gen. 2:7, says that God formed man of the dust of the ground, and "blew into his nostrils the breath of life, and man became a living soul endowed with speech."

So in the formation of the image to the beast. The Government by its powers speaks it into existence. But the making of it is one thing, the giving life to it another, and the speaking and acting of it follow these first two necessary steps, it making use of these, and depending upon them, as it were, for its very existence. And all these different steps are indicated in the prophecy. First, the statement is that they should "make an image to the beast;" then "he had power to give life (margin, breath) unto the image of the beast;" and all this "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 what is the speaking of the image? As long ago as 1885 this word was printed:—

The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. Its professions are mild and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon.—*Testimony, 32, p. 208*.

So it is the Sunday movement that is to speak; and when it speaks, its language will be that of the persecutor—the voice of the dragon. Already this is beginning to be manifest. The *Christian Sabbath Watchman* for March 1893 prints the following from a speech made by Rev. Dr. Mackay Smith at the hearing in Washington:—

The Fair managers have accepted the people's money under the explicit condition that they shall keep closed Sunday. They could have refused. But now, having pocketed the money, they want to evade or crawl out of the proviso. They should be compelled to do as business men elsewhere—live up to their agreement.

Although this legislation was secured professedly in the interests of the laboring man, yet when the Central Labor Union, of Chicago, proposed to change their day

of rest to some other day and work on Sunday in order that they might visit the Fair and lose no time at their regular work, Rev. Dr. Bolton, of the Centenary Methodist Episcopal Church, Chicago, said:—

If the Union is in earnest let them try it. Then we will see if there is any law in this country.—*New York Mail and Express, April 4, 1893*.

And Rev. Dr. Henson, of the First Baptist Church of Chicago, recently gave utterance to the following:—

There is an attempt on the part of secularists to violate the Sabbath by suggesting that the Fair be kept open on the first day of the week. Congress has decided that the Fair shall be closed, and *woe betide the man who plants himself in the way of God and the will of the Nation. The Nation has spoken, and it must be obeyed.* Congress is not to be trifled with. It decided that the Fair should be closed Sundays, and it must be obeyed.—*Chicago Herald, May 1, '93*

No one who reads these statements can fail to see that there is a compelling, persecuting spirit behind this movement, and that persecution is to come out of it. But all this was involved in that first fatal step, the decision of the Supreme Court. Of this the National Reformers themselves have truly observed:—

All that the National Reform Association seeks . . . is to be found in the development of that royal truth, "This is a Christian Nation."—*Christian Statesman, Nov. 19, 1892*.

On this was based the plea for the law to close the World's Fair gates on Sunday, and who does not know that the same movement which secured this law will be the one which will demand the death decree for the extermination of those who refuse to observe the papal Sabbath? The same spirit pervades them all. The first step involved the last.—*W. A. Colcord, in Home Missionary*.

A Maryland Judas.

Millington, Md., May 31, 1893.

AMERICAN SENTINEL: Mr. Edgar Price, elder of the Seventh-day Adventist Church in this place, was arrested yesterday for working on Sunday. Mr. Price is acknowledged by all to be one of the best, most peaceable, and law-abiding citizens of Millington. Mr. Price was working in his barn, which is half a mile from the home of the informant and more than a fourth of a mile from any house.

The informer is a member of the Methodist Episcopal Church and had heretofore been the recipient of many favors from the man he betrayed. Judas-like he came to the home of Mr. Price as a friend, sat at his table, partook of his hospitality, and then according to his own statement had him arrested to satisfy his church. At the magistrate's office he said he did not want to have Mr. Price arrested but, said the informer, "The church has done it." It was clear to all present at the trial that it was a case of religious persecution, and that the Methodist Episcopal Church here has simply used the informer to do its dirty work of persecution. Sunday work is a common thing in this town, and that by the very ones who have undertaken to persecute Mr. Price. Fishing is carried on all day Sundays, and at the present time goods can be bought in the store of one of the most violent opposers of Mr. Price and his faith; all this goes unnoticed. But when a man acknowledged to be a good citizen and a Christian, in the exercise of his God-given right, goes quietly about his work on Sunday

after observing the day before according to the plain letter of God's Word, he is arrested, fined and imprisoned like the worst criminal, and that by so-called Christians.

The following from the Centreville Record is to the point:—

News reached here to-day that Mr. Edgar Price, of Millington, who has accepted the Adventists' faith, was arrested on Monday for attending to his duties on Sunday. The informer, like Judas, ate Mr. Price's bread and butter at supper and went away and betrayed him. The informer is a member of the Methodist Church. We find that some of the professed Christians are displaying a spirit, but not the spirit that you find in the Word of God. His Word does not teach that one Christian should have another persecuted because he does not believe like himself.

Sunday laws of any kind are ungodly relics of barbarism, and as long as they remain in force, will be used by religious bigots to enforce their opinions on those who religiously differ with them. A dark cloud is hanging over this fair land which will soon burst in all its fury on those who obey God's word in the observance of the seventh day. The church that uses the civil power to enforce its doctrine or observances is destitute of godliness and in open rebellion against the government of God.

E. E. FRANKE.

The Christian's Duty Is Plain.

SOME of the papers are gravely advising Seventh-day Adventists to obey the Sunday laws until they can secure their repeal or modification. Indeed, one Maryland paper insists that as conscientious men they must do this for "it is a Christian duty to be subject to civil rulers." But that depends altogether upon what civil rulers require. From the days of the Apostle Peter until the present time the Christian motto has been, "We ought to obey God rather than men." The blood of millions has been shed in support of this principle. The Christian can go to prison or to death, but he can not deny his faith even at the behest of civil rulers, for the instant he does so he ceases to be a Christian, and is, in fact, only an idolater, worshiping at the shrine of mammon and making a god of the State.

"One of the strangest and yet most logical results of the Christian teachings and practice (and one which has been, for very sufficient reasons, ignored by the theologians)," says the author of "Arius, the Libyan,"* "was to develop a radical and uncompromising spirit of democracy throughout the Christian communities or churches. The early Christians uniformly held that they, as Christians, belonged to a kingdom which was in, but not of, the world—a kingdom for which no earthly potentate had right or power to legislate; and this living faith loosened the bond of allegiance and dissolved the sense of obligation as to all human authority, and was the negation of the lawfulness of temporal government over the subjects of the kingdom for which they recognized no king but Christ. While, for the sake of peace, they were willing to render unto Cæsar the things which are Cæsar's, by paying taxes to that government under which they lived, and by even yielding ready obedience to all laws and customs which did not come in conflict with the higher

law of the kingdom, the rights of conscience, they universally regarded these laws as extraneous to their own organization, foreign statutes, imposed upon them from without; and, being solicitous to render unto God the things which are God's they steadily abstained from any participation in the affairs of government, and quietly assumed the right to judge for themselves whether any law, regulation, or custom, prescribed by the sovereign power, or other human authority, was or was not such as they might conscientiously obey. . . . But this fearless assertion of the rights of conscience necessarily involved the right to sit in judgment upon all human laws and the powers that ordained them, and to determine for themselves whether the law was lawful. That helpless spirit of blind obedience to the decrees of despotic governments which characterized the pagan peoples was, therefore, impossible to the Christians. . . . The logical tendency of Christianity was, therefore, to originate the idea of personal liberty for all men, unknown to the world before; to repudiate the heathen doctrine of the divine character and right of kings; to sit in judgment upon their laws, and to intelligently obey, or refuse to obey, them; in a word, to cultivate and exercise, as a matter of religious faith, that spirit of personal independence, both of action and of thought, which we in later times denominate democracy, the concrete form of which was the election of deacons, presbyters, and bishops by the people unto whom they ministered."

The Christian's duty is plain, namely, to preserve "a conscience void of offense toward God, and toward men;" but this can be done only by rendering "unto Cæsar the things which are Cæsar's; and unto God the things that are God's." The Christian must be in subjection to civil rulers in their appropriate sphere, for conscience' sake; but when civil government transcends its jurisdiction, and Cæsar demands that the things that belong to God shall be rendered unto the State, the Christian has no option but to disobey and suffer the consequences; to do otherwise would be treason to his divine King, even Jesus Christ, who though he "did no sin, neither was guile found in his mouth," suffered as a malefactor because Cæsar exceeded his authority. B.

Persecution Becoming Unpopular in Tennessee.

[The following private letter which we are permitted to publish, written to a friend by an Adventist minister in Tennessee, will be of interest to our readers.]

Nashville, Tenn., June 6, 1893.

MY DEAR BROTHER: I was at Paris several days before the trials of our brethren came off, and while listening to discussions of principles involved by different parties and classes of men, had an opportunity to learn considerable concerning public sentiment.

There has been a radical change during the past year concerning this kind of work. Nobody, or but few, seem to desire the continuance of the persecution which so many have heretofore considered a necessity. Hardly an expression was to be heard, either from the witnesses summoned by the prosecution, by gentlemen about the court-house, or on the trains, in favor of depriving Adventists of a portion of their God-given time for

labor, because somebody else desired to worship on that day.

This change in public sentiment is doubtless due, at least in part, to the fact that the subject of religious liberty is being more studied and better understood than formerly.

Good men have often been led to persecute those who differed from them in religious belief. When such men saw and accepted the true principles of religious liberty, they themselves became the willing subjects of persecution at the hands of those who chose to remain in darkness. The Apostle Paul is a noted case of this class; and to many who may be led to engage in the persecutions of the last days, he may say, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

There were but two cases of indictments; Brethren Thomas Dortch, who was held over from last term of court, and Frank Stem. Not much more than half an hour was occupied in both these cases; and for lack of evidence that either had maintained a "public nuisance" the judge, with the consent of the jury, discharged each.

It seemed as if the presence of the Spirit of God was especially manifest in that court room during the trial of these brethren. An unseen power pervaded the atmosphere and controlled minds.

The Lord has permitted some of the persecutions of the past few years to go further than this; and in this way he has showed to such men as the governors, senators, representatives, judges, attorneys and others, of the "great State of Tennessee," the true nature of the power by which this work is being carried forward.

Thanks be to God for the change which this knowledge has produced! And the good people of this State may well join in thanking him for the powerful influence for good which has been exerted by the AMERICAN SENTINEL, through which some of this has been accomplished.

Your brother in Christ,

C. L. BOYD.

Not a Physical Question.

It is a little singular how anybody can determine that it is necessary to the well-being of man and beast that one day in seven should be "kept." Logically, if the farmer who works but six or eight hours a day in the winter should keep one day in seven, in the summer when he works twelve to sixteen hours a day ought to keep two days in seven. Such illustrations might be multiplied, all tending to show the absurdity of this rest-day business from a hygienic standpoint. All will agree that in the case of any individual there is a limit beyond which labor would be injurious, but that limit can never be fixed to a certainty even by the individual himself, and must vary infinitely with times and seasons, character of work, changing physical conditions, etc., all of which go to show that the question of rest as well as that of work should be left to each individual to determine for himself. Most people are not apt to work too much, and but for the religious question involved, no one would ever have thought of any prescribed rest day or compulsory rest at all.—*Silver Creek Times.*

*Of this book the New York Observer says: "A work of great beauty and power, and with fascinating style and intimate knowledge of the history of the early centuries of the Christian era." D. Appleton & Co., New York.



NEW YORK, JUNE 15, 1898.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample Copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

READ "A Maryland Judas," on page 189. It illustrates, about as forcibly as anything could do, the base uses to which Sunday laws are put.

WE erred last week in stating that Bishop Fallows had taken part in religious services "in the grounds the first Sunday that the Fair was open." The services were in the Art Palace, which is five miles from the Fair grounds. The SENTINEL wishes to state everything fairly.

It is stated that the Pope has instructed Monsignor Satolli to express to Cardinal Gibbons his thanks for the discourse recently delivered by the cardinal in favor of the restoration of the temporal power of the Pope, and to inform his eminence that the great infallible is entirely satisfied with the language and argument of the cardinal in the discourse.

A WOMAN, a member of the Seventh-day Adventist Church, at Ford's Store, Queen Anne's County, Md., has been arrested for sewing on Sunday. Her trial was set for the 14th inst. The woman's own brother is the complaining witness.

At the same time two male members of the same church were arrested for hauling some goods from the wharf on Sunday. In these cases the complaining witness was also the brother of one of the arrested men.

It is a strange thing that a good many papers that see no impropriety in compelling the observance of a religious institution by means of a Sunday law, think the Presbyterian Church intolerant for depositing from the ministry a member who persisted in teaching contrary to the tenets of the church. They would have the State enforce religious dogmas by civil penalties, while denying to the Church the right to maintain discipline by ecclesiastical censure. A strange inconsistency, truly!

In the injunction suit brought by the United States to restrain the Local Directory from opening the World's Fair gates on Sunday, Judge Woods announced on the 8th inst., that he and his associates failed to agree on certain points, and that each would formulate his ideas in an individual opinion. Judge Wood's individual opinion was that the injunction must issue and the gates be closed. Judge Jenkins agreed with Judge Wood on the

main point in the World's Fair injunction proceedings, and he also held that the injunction must issue and the Fair be closed on Sunday.

This decided the question. Judge Grosscup held that the Fair might be kept open. Attorney Walker at once gave notice of an appeal and asked for a stay, pending the final decision.

A CORRESPONDENT writes us that a Methodist preacher in his neighborhood recently preached a sermon in which he asserted that Sunday is the Lord's day. But the preacher's saying so does not make it so. The Sabbath is the Lord's day. Ex. 20:8, we read that "the seventh day is the Sabbath of the Lord thy God." Then it is the Lord's day. In Isa. 58:13, we have these words: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." Again the Sabbath is the Lord's day. Then in Mark 2:28, we have the declaration of our Lord that he is Lord of the Sabbath day; and again the Sabbath is the Lord's day. What difference does it make what any number of preachers say, when we can read for ourselves what the Bible says?

THE New York *Independent* is opposed to an open Sunday Fair, but it is likewise opposed to the antichristian boycott which a portion of the religious press and a great many of the Sunday preachers have been urging. The *Independent* says:—

What should be the attitude of Christian men and women toward this International Fair? They have been strongly advised to boycott it, to remove their exhibits from the grounds and to refrain from visiting it. We have never believed that such a movement could be successfully conducted. We have not advocated it and shall not do so now. The Fair itself ought not, in our judgment, to be condemned because it has been opened to the public on Sundays. It is legitimately open six days in the week. It is a legitimate Fair six days in the week. If any have lost interest in it because it is open seven days instead of six and do not want to visit it, well and good. Let them stay away. Let every man be fully persuaded in his own mind as to whether he shall go or not go. We can see no wrong in visiting the Fair on any week day. We do not believe any good can come from advising Christian people to stay away altogether. The churches ought not to take any such attitude. Let them make their protest fairly and squarely against Sunday opening, as they have done. But for them now to propose a boycott would be unwise, unnecessary and illogical.

The *Independent* might have added, illegal and unchristian to its list of adjectives descriptive of the boycott. It is unchristian, for it is in violation of the Golden Rule; it is illegal, for it is conspiracy.

THE Battle Creek Sanitarium is the pioneer in the health food business in this country, and has established an enviable reputation both for the excellency of its foods and for promptness and fair dealing. We have used these foods ourselves and can testify to their excellent quality. For particulars see our ad. page.

"THE violation of Sunday by opening the gates of the Fair is imaginary," says the Cincinnati *Commercial Gazette*. Yes, and so is the violation of Sunday by anything else that it is proper to do on any day. It is refreshing to know that through the agitation of the Sunday-closing question the fact is becoming pretty generally recognized that Sunday sacredness is also purely imaginary.

For years Sunday laws were urged in the interests of temperance. The *Sentinel* said all the time that the real object was not to promote temperance but to exalt Sunday. Now the facts demonstrate the truth of our contention. A year ago the demand for Sunday closing was very generally coupled with a demand that no liquors be sold on the grounds; now that liquors are sold there, nothing is said of boycotting the Fair for that reason but for Sunday opening; and not only so, but the *Political Dissenter*, a National Reform paper published in Allegheny, Pa., in its issue of June 1, says:—

We admit that the use of the pressure of this pledge to stay away from the Fair carries with it an implied assurance that, if the Fair is closed on the Sabbath, the Christian people of America will support it by going to it. And much as we have been opposed to the liquor traffic of the Fair, and earnestly as we have approved a pledge to remain away on account of that feature of it, we are ready now, in view of the supreme importance which the Sabbath-closing question has assumed, to be held to the implied promise of approval and support on which the management, in case the Fair is finally and permanently closed, will say they have trusted in making the Exposition a Sabbath observing enterprise. They will naturally make their argument and appeal to Christians in this way: "In all this conflict before Congress and since, you friends of the Sabbath have declared that you would remain away from the Fair if the gates were opened on the Lord's day. We, together with Congress itself, have understood you to mean by this pledge that you would not stay away if the gates were closed. Encouraged by your implied promise of countenance and aid, Congress passed its law, and the management is accordingly running the Fair with closed gates. And now we look to you for your promised support." There is logic in this argument. And the struggle has brought out the full force of it. And if after such a conflict the gates are faithfully closed, we are constrained to say it is wise and right, in view of all that has entered into the struggle, for Christians to give the Fair their patronage and support.

This shows that Sunday and not temperance is the object aimed at. Everything is to be made subservient to this one idea, the sacredness of the man-made Sabbath, the Sunday of the Papacy, "the wild solar holiday of all pagan times."

WE take pleasure in calling the attention of our readers to the new Advertisement of the Battle Creek Bakery on another page of this paper. Nobody who has ever used these health foods will willingly do without them.

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ASSOCIATE EDITORS, CALVIN P. BOLLMAN,
WILLIAM H. MCKEE.

As in Tennessee, religious persecution is being carried on in Maryland, by means of the Sunday law. One Seventh-day Adventist has already served a term in jail for *husking corn on Sunday*; and five others are awaiting trial on similar charges, one being a woman arrested for *sewing on Sunday in her own house*, "against the peace and dignity of the State"!

As is related elsewhere in this paper by one of the victims of this persecution, two of these arrests were at the instigation of relatives of the persons arrested; and in one instance the brother who made the complaint conspired to have the work done, and took pains to have witnesses on hand to prove it, in order that he might swear out the warrant.

ANOTHER prominent feature in these Maryland cases, is that while very few really obey the law, and many violate it openly and repeatedly, only Adventists are arrested, and that, avowedly, not because they work on Sunday, but because they do not work on Saturday. Said one Sunday champion not long since, to an Adventist, when reminded that he himself worked on Sunday when it suited his convenience to do so: "Yes, and we would not notice your work so much if you did not keep Saturday." *The real offense of the Adventists is keeping another day.*

BUT it has been said, why do not the Adventists retaliate by having the law enforced against their persecutors? Simply because *their religion teaches them not to seek revenge*. It is written in their law: "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink." "Be not overcome of evil, but overcome evil with

good." This course is in accordance with the gospel of the Lord Jesus Christ, "who when reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

CHRIST'S example is the Christian's rule of life. "He that saith he abideth in Him ought himself also so to walk, even as He walked." The Christian must obey this rule, or else cease to be a Christian. He can suffer wrong, but he must not do wrong. Nor is this hard to do when the grace of God reigns in the heart. The apostles when beaten for their fidelity to Christ, "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to preach Jesus Christ," *though expressly forbidden by the magistrates to speak in his name*. The same power is in the gospel to-day, and it is still the privilege of the humble follower of Christ to rejoice in tribulations also.

THE Saviour warned his followers that they would be called upon to suffer persecution, and said: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." And the apostle declared: "Yea, and all that will live godly in Christ Jesus shall suffer persecution;" and why? Because "evil men and seducers shall wax worse and worse, deceiving and being deceived."

BUT have we not a right to expect that in this, the nineteenth century, men will be so enlightened that persecution will cease? Let the Scriptures answer: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded,

lovers of pleasures more than lovers of God; *having a form of godliness, but denying the power thereof*; from such turn away." 2 Tim. 3:1-5.

ENLIGHTENMENT is no guarantee against persecution. Often the most enlightened are the most wicked and the most cruel. It is the grace of God alone that softens the human heart and takes out all desire to coerce others. It is impossible for the true Christian to be a persecutor; but he who has the form of godliness but denies the power of the gospel, must in the very nature of things seek elsewhere for that power he feels he must have but which he cannot find because he denies the source from whence it alone comes.

THE Lord promises to be with his people and give them power, but this he does *only when they rely solely upon his divine power*. Christ can have no concord with Belial. His kingdom is not of this world, neither is the power by which his work is to be carried forward to be derived from this world. The power is in the divine Word itself and in the Spirit that is in that Word and which makes it effective. It is only as men lose sight of this truth that they seek civil power to maintain their doctrines and vindicate their practices.

BUT how can the friends of Sunday trust in the Lord to maintain the honor of that institution when *his Word says nothing about it as a sacred day*? The very name by which the day is known is not once found in the Scriptures; and the twenty-four hours which, according to Bible reckoning (from sunset to sunset), most nearly correspond to Sunday, are known in the Word of God by no other designation than "first day of the week." Is it not the most natural thing in the world that in departing from the truth, men should also depart from the Spirit of truth, and seek by human agencies and human inventions to compensate themselves for the loss of power which they necessarily suffer in departing from the true source of spiritual power—the Lord Jesus Christ? It certainly is. It follows that persecution is the logical result of the substitution of Sunday keeping for the observance of the Sabbath of the Lord.

The divine Word gives no hint of first-day sacredness, but it tells us explicitly that "the seventh day is the Sabbath of the Lord thy God." B.

The Basis of Sunday Laws.

THOSE who have read the papers to any extent cannot have failed to notice that the enforcement of Sunday observance is increasing. In Birmingham, in Southampton, in Belfast, and at various other places in the Kingdom, crusades have been carried on against those who have ventured to take Sunday as a business day, instead of a day of rest and worship. These things are becoming so common, and are done so much as a matter of course, that it is necessary again and again to call the attention of the people to the basis upon which Sunday laws rest.

First, however, let us recall a statement concerning the action taken in the Isle of Man. A correspondent of the *Christian Commonwealth* said:—

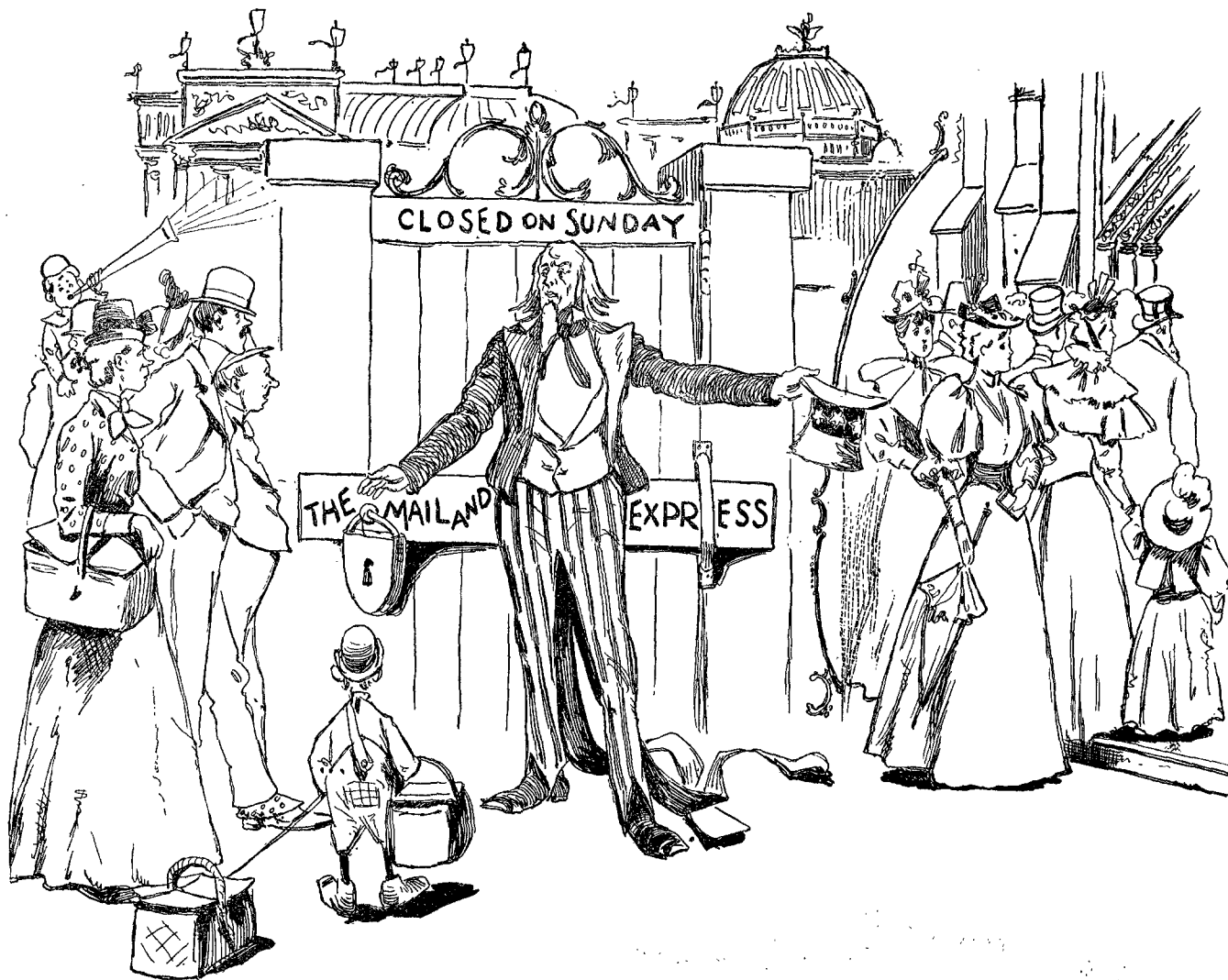
The Sunday trading question is becoming a vexed one in the Isle of Man. For some time past the sale of newspapers in the streets, and Sunday trading generally, have become distasteful and intolerable to the majority of the Manx people; and on the introduction of the Local Government Act into the House of Keys, Mr. John Thomas Cowell, the member for North Douglas, moved the insertion of a new clause, to the effect that any person publicly crying, showing forth, or exposing for sale any wares, merchandise, fruit, newspapers, or any chattels whatever, on the Lord's day, shall, at the instance of a constable, be liable to a fine of 40s. for each offense.

The clause was carried by a vote of fifteen to five, but was thrown out on being sent back to the Legislative Council. One member declared that he would rather lose the whole bill than consent to such a piece of legislation. The writer above referred to says: "This will undoubtedly be the case, as the Manx ire is now fully aroused, against the wholesale Sunday desecrations of recent years, and things are gradually growing worse. The Council may play the part of obstructionists for a time, but the voice of the people must ultimately be heard, and a strong measure be passed prohibiting Sunday trading."

NO CONNECTION WITH TEMPERANCE.

In this connection it may be well to note the fact that the Bishop of Sodor and Man said that during his twelve months' residence on the island, he has been favorably impressed with respect to the temperance question. "So far as he could recollect, he had observed only one case of drunkenness in a Manxman." So it will be seen that it cannot be claimed that Sunday legislation is necessary on the ground of temperance.

We have already repeatedly shown that the Sunday observance question cannot in



WHAT THE DECISION OF THE U. S. DISTRICT COURT MEANT.

From the *Mail and Express* (the great champion of Sunday laws), of June 10, 1893.

No comment can add force to this cartoon. The artist has faithfully described the attitude which the Government has assumed in its championship of Sunday. The group of caricatured working people on the left and the well-dressed crowd entering a church on the right, speak volumes. Even the dilapidated lunch baskets and the patch on the boy's trousers are important parts of the sad story of governmental usurpation at the behest of a bigoted hierarchy. The only wonder is that the *Mail and Express* ever published such a confession.

any sense be considered a temperance question. The same number of the *Christian Commonwealth* which contained the item in regard to the Isle of Man, had an editorial on the drink question. From that editorial we quote the following:—

Most temperance advocates believe that Sunday closing ought to be national, and not local. But why do they think so? Simply for the reason that the country is ripe for a national Sunday-closing bill, and that such a bill is right in itself. Undoubtedly these are weighty considerations. But we fail to see why Sunday closing should be made national and total closing local. The evil influence of the drink traffic for six days in the week must be more than for one day; and yet some who are comparatively indifferent to the former, are sticklers for the latter.

This should be sufficient to settle the question as to the connection of Sunday closing with temperance. There is none whatever. "The whole country is ripe for a national Sunday-closing bill," but not by any means for national prohibition seven days in the week. Sunday closing would make but little appreciable difference in the amount of liquor consumed, for the workingmen are as idle on Saturday nights as they are on Sundays, and there is ample time then for them to get rid of their wages, even if they did not lay in a supply of drink for the next day.

NOT A PHYSICAL NECESSITY.

We may therefore leave the question of temperance entirely out of our study of

the basis of Sunday laws. There are only two other possible grounds on which compulsory Sunday observance may be based, and they are (1) the physical benefit to be derived, and (2) the religious character of the day. We will consider them. But first, again, let us see how much importance is attached to this matter of Sunday observance. The *Christian Commonwealth* of March 20, said:—

If shopkeepers persist in needless Sunday trading, they must be stopped by the strong arm of the law. In Birmingham the nuisance has become so intolerable, that a Watch Committee has been formed, and is making a crusade against Sunday trading. . . . We should prefer Sunday closing to be voluntary, but if this cannot be realized, the only alternative is to make it compulsory.

Take now the idea that Sunday observance is necessary for the physical well-being of people, especially of the workingmen. At the most that can be claimed for a weekly physical rest it is of far less importance than many other things. For instance, it is far more necessary that a man should have a regular amount of sleep in every twenty-four hours. A man may work every day in the week for an indefinite time, if he has sufficient regular daily rest; whereas if he is broken of his rest at night for a few nights, he will be totally unfitted for work. But we never hear of a proposition that laboring men should be compelled by law to sleep seven hours every night, and nobody will ever be foolish enough to advocate such a

thing. Laws are not needed to compel people to rest when they are tired; nature will attend to that.

Again, if enforced Sunday rest is only for the physical well-being, then it is most absurd, not to say tyrannical, because all persons do not become weary and in need of rest at the same time. Different kinds of labor induce different degrees of weariness; and to say that all men shall take exactly the same amount of rest, and at the same time, is as absurd as to say that they shall all eat the same amount of the same kind of food, and at precisely the same time. One man's work cannot make another man tired, neither can the fact that a hundred men are working hinder one from resting, and therefore there is no reason why all men should rest at a given time, simply because a few wish to do so.

But it is often urged that the Government has the right to set apart certain days as holidays. Very true, but that is not what Sunday is desired to be. A holiday is a day on which people are permitted to cease labor if they wish; on Sunday it is desired to force people to cease work whether they want to or not. If a man wishes to dig in his garden on a Bank Holiday, instead of going to the parks, he is at liberty to do so. If there were an attempt to force everybody to stop all kinds of work on a Bank Holiday, there would be such a protest as would put an end to the attempt. Pleasure can not be forced, and neither can rest.

E. J. WAGGONER.

London, England.

Chicago Correspondence.

The United States vs. The World's Fair.

ON June 8, a decision was rendered in the United States Circuit Court granting an injunction against the World's Fair Directory and requiring the closing of the World's Fair on Sundays henceforth during its continuance. Of the three Judges sitting in the case, Judges Woods and Jenkins gave opinions in favor of Sunday closing, though reaching the conclusion from somewhat different premises, while Judge Grosscup dissented. Judge Woods held that Congress had acquired a similar jurisdiction over the grounds upon which the World's Fair is situated and the buildings and exhibits placed there to that which it has over the District of Columbia or a Government reservation, and therefore Congress had the right to make regulations, and the Directors of the Illinois corporation, being the agents and servants of the Government, were bound to obey. Nevertheless he says of the Local Directors:—

That company was the only financially responsible body connected with this enterprise. The government fixed an express limit to the liability which might be incurred on its account. It necessarily follows that the local corporation is legally liable for all obligations created, whether by the government—whether by the government agencies or by the local corporation itself—within the scope of the general scheme. In fact, the local corporation, as was stated by one of the counsel for the defense, is only another agent of the government. All acts of the government in the way of providing for the erection of buildings, making exhibits—all appropriations made by Congress are in the nature of gifts to this enterprise, one just as much as another. The government agrees or proposes to build certain structures, to make certain exhibits, and to make certain appropriations. They are all gifts to the enterprise.

Judge Woods considers the appropri-

tion of the souvenir coins as a gift with a condition attached, and says:—

I do not think it at all permissible to speak of the transaction as a matter of contract. It would be discreditable to the government, and discreditable to the Exposition to be bargaining on any such subject. The fact is that by reason of the enlarged plans and scope of the Exposition, greater expenditures of money were necessary than was in the first instance apprehended. Congress was appealed to to give further help, but in the meantime we know that the question of Sunday opening had begun to be agitated. The agitation began early, and yielding to that sentiment, or indorsing it, Congress made a further gift, but coupled with it this condition. The government, without giving a dollar, as I think, had the power at any time to enact this rule, but it had never chosen to do it. It did not choose to do it now, absolutely, but, simply, the occasion calling for further help, it makes it a condition of giving that help that the gates shall be closed. If the government had intended simply a bargain it would have stopped short of using the language that it did. The expression is: "It is hereby declared that all appropriations herein made for or pertaining to the World's Columbian Exposition are made upon the condition that the said Exposition shall not be open to the public on the first day of the week, commonly called Sunday."

If the government had simply meant a condition, whether you call it a contract or a gift, and to have had the rights that might result from a breach of that condition, it would have stopped with the language that I have read. A gift being made upon a condition, of course any breach of the condition would have its legal consequences; but the Act of Congress goes further and says: "If said appropriation be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition it shall be and is hereby made the duty of the World's Columbian Commission, created by Act of Congress of April 25, 1890, to make such rules or modifications of the rules of said corporation as shall require the closing of the Exposition on said first day of the week, commonly called Sunday."

Congress went further than merely to declare a condition; it declared an obligation; enacted an obligation upon the commission to adopt this rule. The rule was adopted. Independently of the proposition that the rule had not been repealed, in fact it is quite clear that the rule adopted under such a requirement could not be repealed. No matter if the commission had been present, and they had all voted to ratify the act of the directory, it would have been a void act, because it was not for them to revoke the action which they had been required to take by superior authority.

The portion of the souvenir coins not yet paid over to the World's Fair authorities, Judge Woods declared to be improperly withheld, but says:—

It follows that there has been no legal withholding of this money, and the acts of administrative officers cannot be allowed to put the government in the attitude of an unjust withholding of that which it had promised to give. A construction should not be adopted which puts the government in the wrong. I therefore am quite clear that there has been no breach of obligation on the part of the government of which these parties have any right to complain. I should not deem it within their authority, even if there had been a breach to repeal the rule. Congress had the right to make this regulation, and chose, in making this gift, to require the adoption of the regulation, and it is effective in my judgment, notwithstanding the grounds urged for disregarding it.

The next question is the right of the government to seek relief in a court of equity. There is no want of equity in the government's position. The government has an interest in this matter because it has possession of the grounds and for other reasons. The only question is the question of the jurisdiction of the court. If the government has possession then it has a right to protect its possession. It is now an enforcement of a criminal provision. The government has the same right to protect its possession and its right to regulate the occupation of those grounds that it has of this building; (the post office building in the city of Chicago) its title is temporary; its possession is temporary, but for the time being it has the same right there that it has here.

Of the jurisdiction of the State Court which had granted a temporary injunction restraining the World's Fair Directory from excluding the people from the public park on Sunday or any other day of the week, the Judge said:—

If I am right in respect to possession, then the State Court has no more right to pass judgment

concerning the opening and closing or any other act of management of the Fair or Fair grounds than it would have with regard to the doors of this building. It is not a question of the United States exercising authority over local corporations; it is a question of its exercising authority over ground which a local corporation has delivered into its possession, and of which the local corporation itself had possession, only for the purpose of making that delivery. It is provided in the act of the legislature of the State, as well as in the ordinance of the Park Commissioners, that the ground was licensed, or leased, whatever you call it, to the local corporation for the purposes of this Exposition, and that alone. It took possession only for the purpose of devoting it to this use, and therefore the possession and control are completely within the government. On that theory I would have no doubt with regard to the duty of this court, to aid and protect the government in its possession, regardless of any effort of the State courts to interfere. Of course it is undesirable that conflicts of jurisdiction shall arise, and I have no serious fear any such conflict will arise in this case. My opinion is that the relief prayed ought to be granted.

Judge Jenkins did not agree with Judge Woods in regard to the possession of the World's Fair and grounds by the United States Government; he looked upon the souvenir coin appropriation as a gift, but the amount required for awards, diplomas, etc., was a loan on security and the souvenir coins which were retained were that security. This in his opinion did not invalidate the condition attached to the souvenir appropriation, and it was his conclusion that "a court of chancery is authorized to see to it that the condition is enforced and observed."

As to the possible conflict of authority between the State and United States Courts, Judge Jenkins said:—

I need only add with reference to the action of the State Court, which is pressed upon our attention, and as to which we are sought through motives of comity not to interfere with, that the Government of the United States was not before that court, and while for one I always recognize the right and jurisdiction of a State Court over a subject properly before it, when it has jurisdiction of the parties and the subject matter, there can exist at this day no sort of question that the United States of America has the right to use the courts of its own jurisdiction for the determination of its rights, and that a State Court cannot by any proceeding between private parties undertake to adjudicate upon those rights of the government, or by its injunction nullify the rights of the government of the United States. I am therefore of the opinion upon the grounds which I have stated, that this injunction prayed for should issue.

Judge Jenkins, in the course of his opinion, touched upon the question of constitutionality in these words:—

It is said that this legislation by Congress is without the power of Congress; that it is unconstitutional; that it seeks to establish religious tests. I cannot concur in that objection. The legislation with respect to the observance of the first day of the week has nothing to do with the matter of religious tests, or the compulsion of a particular religious belief or service. It is founded upon the necessities of the human race as taught us by experience; the needed rest which human beings require from the avocations of six days' labor, and it is justified by that experience outside of and irrespective of any question of creed or any question of religion; and all that the laws seek to do, the laws of the several States which have existed almost from the existence of the States, is to provide for that needed rest and to provide for non-interruption in that rest, and in such religious services as any citizen chooses to indulge in. It is not an imposition upon any one of compulsion in respect to religious belief or in respect to attendance at church. It provides simply for the protection and for the peace of those who may choose to attend church; that they shall not be interrupted by labor that day.

This point of constitutionality was alluded to by Judge Grosscup, incidentally, in the course of presenting his dissenting opinion, in language which showed that in his mind the legislation upon the part of Congress to close the World's Fair on Sundays was the assumption of an uncon-

stitutional power. A portion of the opinion of Judge Grosscup is as follows:—

It is in the nature of American thought and purposes that a commemorative national enterprise should be undertaken and carried on directly by the people with the aid and sanction of the government, but not as a governmental work. Such was the exhibition at Philadelphia, as viewed by the Supreme Court, an exhibition commemorative of the beginning of national history, and therefore a peculiarly national enterprise. The Act of Congress of April 25, 1890, adopted the Illinois corporation as an embodiment of the popular movement, and in connection therewith made provision on the part of the government for the holding of the Exposition. In that act the respective parts of the government and the Illinois corporation, in the creation and the control of the exhibition, were plainly marked. The government, through its commission, was to determine the plan and scope of the Exposition; allot space for, and classify the exhibits, appoint judges, award premiums, and generally have charge of all intercourse with exhibitors and the representatives of foreign nations. To the Illinois corporation was left the duty of procuring and preparing a site and the erection of such buildings as were necessary to suitably house the exhibits. Did Congress thereby intend to include the Illinois corporation as one of its own agencies, and thus create and control the exhibition as a governmental work under exclusive governmental dominion? Plainly not. There is no express term or reasonable implication to that effect. A national commission is created with prescribed powers and duties and put under a mandate to report from time to time to the Government of the United States. If the corporation created by Illinois were a like agency why should not like provisions extend to it? Why should there be no requirement for periodical or final reports? Why should there be no supervision over its agents or finances? Why should there be an express disclaimer of any liability for its debts or doings? Could any other principal repudiate, in advance, the doings and liabilities of an agent within the express scope of his powers? Could the government do so and yet remain honorable and just? The proposition contended for involves the assumption of a relation between the government and the corporation, no element of which is found in the language of the statute, and every element of which is contrary to the principles and safeguards of the law commonly controlling such relations. If this corporation is an agent, it is the first known instance in which an agent is bound to pay all the debts of his principal; the first instance in which the principal assumes all the moral responsibility and repudiates all financial responsibility. In my opinion the Illinois corporation and the government entered upon the work of this Exposition, not as principal and agent, but as co-workers, each independent of the other, within the scope of the part respectively undertaken by each, except as the defendant corporation was expressly made subject to the right of control or modification of the government. Within the scope of these respective powers and duties each had dominion, and the dominion of neither was as agent for the other. It therefore follows that the government had no right, derived from dominion or possession, to control the closing of the gates.

Judge Grosscup then recites the terms of the souvenir coin act and the failure of Congress to deliver the full amount of the souvenir half dollars in time to enable the corporation to profit by their use or sale for the completion of the buildings before the opening of the Exposition; and says as to the appropriation and proviso:—

The corporation accepted the proposal; it issued and sold its bonds on the pledge of the gate receipts and passed a rule opening the gates only on six days of the week. I cannot bring my mind to see that the mere acceptance of this proposal released the government from its obligation to completely fulfill its terms. Certainly no such law or logic would be applied to the contract or donation of an individual. The formal act of acceptance may have had the effect of preventing the corporation from rightfully retiring from the arrangement as long as the government was engaged in fulfilling its promise; but what court was ever told, until this case was argued, that an acceptance by a donee, not of the actual funds of the donation, but only the promise of the donor, foreclosed an inquiry as to whether those promises were redeemed. The acceptance of the condition of a contract or gift implies that the terms of the contract or gift will be fully performed, and is, therefore, not beyond recall on equitable terms, when it is found that the contract or donation will not be fully performed by the party who is charged with its performance.

Judge Grosscup held therefore that, as there had been a breach of contract on the part of the Government by withholding a portion of its appropriation, the corporation was thereby relieved from all legal or equitable compulsion as to the carrying out of the condition imposed. To hold otherwise would be to "sacrifice the substance of justice to the mere shadow of form."

Immediately upon the rendering of the decision of the court, Attorney Edwin Walker, for the Columbian Exposition, took an appeal and asked that the appeal should have the effect of a supersedeas and the gates be thus permitted to remain open until the final decision of the matter upon appeal. This request was denied and the injunction was ordered to issue. Mr. Walker then immediately applied to Chief Justice Fuller, of the United States Supreme Court, who is in the city, and obtained a restraining order, permitting the Fair to remain open Sunday, June 11, and secured also a hearing of the question before the Appellate Court on Thursday, June 15. Chief Justice Fuller will sit on the bench with Judges Allen of Illinois, and Bunn of Wisconsin. The final outcome, as far as Sunday opening or closing of the Fair is concerned, is just as indefinite as at any previous time, but whichever it may be, the matter of real moment, the agitation of the question of constitutional and inherent rights, both civil and religious, is likely to be equally subserved.

W. H. M.

Chicago, June 11, '93.

Opposed to the Boycott.

THE *Christian Union* has this to say about Sunday and the Columbian Exposition:—

There is a wide and honest difference of opinion in this country respecting the legitimate uses of Sunday. A Catholic and Christian spirit would have endeavored, in arranging a World's Fair, to have secured such a settlement of the Sunday question as would recognize that difference and respect all honest and honorable opinions. Some attempt of this kind was made, such as the notable contribution by Bishop Potter in the *Forum*. But neither side made much response to this attempt at mediation. The Sunday openers and the Sunday closers arrayed themselves in line for battle, which grew more bitter as it progressed. In our judgment, in this conflict the Sabbatarians made a serious mistake. We said so at the time; and events have confirmed the opinion then expressed. If they had united their forces to secure no running of Sunday excursion trains; to compel the closing of liquor saloons and variety shows in Chicago, and to provide religious services in the park; and had consented to an afternoon and evening opening of the educational aspects of the Fair and the closing of all else, they might not have succeeded, but they certainly would not, as now, have aroused in the foreign portion of the population the hostility to Sunday which has been aroused, and which a quarter of a century will hardly suffice to overcome. They preferred to pursue other methods. They appealed to Congress, and Congress made its appropriation conditional on Sunday closing. When that appropriation was made on that condition, it was the plain duty of the directors to determine whether they would accept the money on that condition. Having accepted the money, the transaction was closed; the mere attempt to reopen it, except by mutual consent, was a dishonest attempt. It is not made less dishonest by a promise to return the money, if there is any money left after all other debts are paid. The directors should have said, officially and emphatically, the honor of the Fair is at stake; our word has been given and it cannot be broken. Men who do not believe in keeping Sunday believe in keeping faith, and they would have responded with acquiescence to such an appeal, or raised the money to release the directors from the bond. Instead, the directors closed the gates, and at the same time allowed the public to understand that they were trying to find a way to open them. The Sabbatarians have been angered by the proposal to open; the anti-Sabbatarians have been angered by the attempt to close; and all men of honor, whatever their Sunday views, if they have given the matter close attention, have been made indignant by seeing their Nation's Fair stained by an act of national dishonor. From Mount Desert to the mouth of the Mississippi, and from Sandy Hook to the Golden Gate, the popular enthusiasm for the Fair has been checked and chilled, and the energies which should have been united in an endeavor to make the Fair a success have been expended in angry battles over the question whether it should be opened or closed on Sunday.

It is not our place to enter into any defense of the managers of the Fair. But one feature of the question seems to have been very generally lost sight of, namely, the fact that the money appropriated did not belong to Congress but to the people; and that while it is safe to say that the people were willing that it should be given in aid of the Fair, it is just as certain that they were not willing that it should be used to bribe the managers of the Fair to observe a religious institution. Even if Sunday were all that is claimed for it, instead of being itself a fraud, so far as its sacred character is concerned, Congress would have no right to use public funds to purchase its observance any more than it would have to bribe other churches to use the prayer book of the Church of England, or to baptize entirely by immersion. It is scarcely reasonable to expect good faith between the briber and the bribed.

The Union of Church and State in Europe.

IF we turn our attention to the historical course of the Christian peoples on the continent of Europe, and more especially those in German-speaking regions, we notice that, in regard to their exterior religious forms and fellowship, at least, there have come up changes and innovations among them which have resulted in the establishment of various free churches, in the very midst of the territories of the State churches. These free churches derive neither their creed, nor forms of worship, nor their support, from the latter as little as from the State itself; for they are in these respects wholly independent of either. That this order of things is of the greatest significance, no one will dispute for a moment, who is at all conversant with the situation of things in the countries in question. These free sectarian churches, looming up as they do, alongside of the State churches, are indeed one of the most important phenomena of the times. In order to appreciate why this is, we need only to look at the history and the condition of the so-called Christian State churches, to become at once satisfied, that they and their gospel missionary labor, independent of all State organizations or support, are of most urgent necessity, if life and vitality is not utterly to die out among the millions of the various peoples in professedly Christian Europe.

The most fatal characteristic of any and all State churches, is that their origin is not, and from the very nature of things cannot be, based on any command or institution of Christ or his apostles—but that is the only genuine foundation on which a church can stand, and prosper. So-called Christian State churches are solely the outcome of the self-appointed decretals of a worldly ruler—a Roman emperor.

The religious systems of paganism had proved themselves in time more and more

untenable in themselves, and could never satisfy the deep yearnings of the human soul for truth and liberty; neither could the schools of the world's wise men and philosophers bequeath to the people anything better than doubts and distrust for what they had, *i. e.*, their priests and their rites—thus simply confirming the consciousness of their own helpless condition. In spite of their ingenious and pleasing mythology, and notwithstanding their profound philosophy, their devotees have escaped neither social, nor moral and political decay, so that already in the second century (A. D.) Pausanias could most truthfully pay to the Romans, notwithstanding their intellectual and political greatness, the anything but flattering testimony, that in their midst evil had reached to the very highest summits, and no man could any more be ranked among the gods, as they had been in former years, for moral or intellectual greatness, or heroic achievements, because they had sunk too low in the scale of human worth. The decayed supports of the pagan systems of religion were to such a degree shaken by the vastly superior moral power and the indomitable life and force of Christianity, that they threatened to collapse entirely, and so doing to bury beneath their own ruins the State that was so closely connected with them. The Roman emperors, endeavoring to restore the old splendor of their realm, labored ardently to preserve their pagan worship from the rapid decay toward which with irresistible power it seemed to drift more and more, and to that end they spared neither the life nor the property of those who were active in the extension of Christianity; for these wicked rulers felt that they must uproot this new religion as imminently endangering their own personal authority and power, as well as that of the State at large. Hence arose the ten times repeated and fierce persecutions against the early Christians.

But the blood of the martyrs was the fructifying seed which multiplied the witnesses of Christ a hundred, yes, a thousand fold; and the storms which seemed to threaten the Christian Church with destruction, only caused her to take root more deeply, and to give unmistakable evidences of her divine origin and inalienable right to exist. To such an extent did these eventually come to be recognized in the Roman Empire, that in the year 311 an edict was issued making it incumbent upon Christians, as their sacred duty, to pray for the welfare of the Roman Government and the entire realm.

After evincing this degree of reverence for people professing the religion of Christ, it required but one step farther on the part of the emperor (Constantine), favorably influenced to Christianity as he had been by his parents, to suppose (upon his accession to the throne) that the religion of Christ could be made the very best support of his throne, and that the morally pure and upright walk of its adherents, as well as their great readiness to suffer martyrdom, could only confirm him in the opinion that such men, who clung so scrupulously and tenaciously to their convictions, and who were so fearless of death, must be the very best of citizens, too; and that their religion which imparted to them such moral strength and heroism, as well as very uncommon powers of endurance in every way, must be a good and acceptable reli-

gion for all. Tolerant by nature and education—as long as the safety of his throne and power were not endangered thereby—and by virtue of his eclectic views of things inclined to form unbiased opinions, he issued edicts of toleration, gave to Christians everywhere in his wide domains the preference for offices of State; and he furthermore encouraged the Christian modes of worship; at the same time, however, he suffered many pagans in office, some of whom had only outwardly made a profession of Christianity, in order to be chosen for this or that position under the government.

At the ecclesiastical councils of the Church the emperor thereupon took part in the disputes and strifes about doctrines that arose, and reserved for himself, as *Pontifex Maximus*, the chief authority over the Christian Church, which church he, in turn, protected and fostered so zealously, that it is a matter of fact—let the hidden motives, which lead him to it, have been what they may; whether political or purely religious, no matter—that Constantine gave to Christianity the preference before all heathen systems of religion, and by this very means left the Church unmolested from without; and she might internally have become sound and strong as well, if there had been among her adherents minds sufficiently endowed with force of faith and will, to bring the emperor fully under the convincing and converting power of the doctrines of the gospel of Christ, instead of allowing him to interpret them according to whatever crude conception of their meaning he himself might have had at the time. But proud and worldly as they had already become through the flattering attentions shown them by the ruling powers, they now recklessly fell into that fatal snare of looking to things external and visible, for light, strength and courage to be and to do, thus making flesh their arm, rather than looking to God and by faith obtaining help from him alone, by whatever instrumentality he might choose to send it—for thus only could they become preëminently strong, in the power of his might.

To the bishops and leaders of the Church this became forthwith a temptation which they could resist less and less, the more they allowed themselves to be attracted by the splendor of the court, or looked upon the favor of royalty as the highest and most desirable thing. Soon they went so far as to vie with each other in lavishing fawning adulations upon the Roman emperors, in order to gain their favor, instead of contending manfully for right and truth, independent of them, or their support, and thus of their own accord remaining loyal and true to their holy calling.

The foundation for the union of Church and State thus being laid, the work was fully completed and cemented by the edict of Constantius, who peremptorily forbade henceforth the observance of any pagan religion—a thing which his predecessor, tolerant as he had been, did not even think of doing—imposing the most severe penalties upon all the disobedient. The Christian Church had now at her side the sword of the mighty State to direct as well as to protect her; the State, on the other hand, had as its strong ally, the Church, an organization which had heretofore given the most indubitable proofs of inherent power, life and activity. By virtue of her position, thus so highly

exalted and protected by the State, the Church assumed more and more external power, exerting the same far and wide, so that already in the fifth century Christianity stands there as ruling over the people; and during the Middle Ages she had become so satanic that every one who did not bow in deference to her mandates, was not permitted to live, so that millions upon millions fell as victims of her tyranny.

But these victories for evil, if they can be so called, the Church could purchase only at the cost of her God-given purity and freedom—a most terrible price to pay for such advantages, that were so entirely at variance with the very spirit and teachings of Him that founded the Church—Christ. For in this once seemingly so harmonious and desirable union lay concealed the elements of the most vehement, bloody, and disastrous atrocities, persecutions and inhumanities ever witnessed since the world stood. The outward harmony and union that was presented to the world for a little while, was only the cloak that concealed the divided interests underneath. Now the Church, then the State, allowed themselves to become over-reaching, resulting ever and anon in mighty struggles for the preëminence all over the realm, and finally brought about the undisputed sway of the Papacy over the whole earth, as then known. Like Herod's magnificent temple of old, so now stood the Church—outwardly a mighty and resplendent structure of the State, but within, like that costly edifice, too, utterly destitute of the highest adornment of the house of God, without sanctity in its inner life, and void of divine guidance and blessing in its outward manifestations. Thus stood the so-called Christian Church as fostered by the State, in the countries of Europe, until the time of the great Reformation.

AUGUST KUNZ.

Battle Creek, Mich.

(Concluded next number.)

Sunday the Touchstone.

INSTEAD of issuing a proclamation ordering the Columbian Exposition to be closed on Sunday, May 28, and ordering troops to keep it closed, the President went yachting down the Potomac on that day. Concerning this fact the *Mail and Express'* Washington correspondent says:

No wonder the minor officials of the Government tarry in their work of carrying out the Sabbath-closing law, when the heads of the Government themselves openly violate the express will of the people and desecrate the Lord's own day by yachting excursions down the river.

All the pulpits of the churches at the Capital yesterday were filled with eminent divines of the Presbyterian Church, and had the President so desired he could have listened to words of wisdom as well as arguments why the law of the Nation should be upheld and the World's Fair be closed on Sunday. But instead Mr. Cleveland preferred a Sunday excursion down the river on a steam yacht, while the Sabbath bells were still ringing out their welcome to churchgoers. Mr. Cleveland, accompanied by his Secretary of the Treasury and his Ambassador to England, boarded the pleasure yacht of W. R. Hearst, of California, and steamed off for a day's excursion down the Potomac.

The boat was well stocked with provisions, and "dry and wet" lunch was served before the party reached home.

This action of the President on the day when the law was being violated in Chicago by the inaction of his Attorney-General has caused no small amount of criticism here.

The day was far from being a yachting one. It was cold, damp, and disagreeable for a water excursion, but this did not matter, for Cleveland

wanted to show to the public that he favored Sunday desecration, and if he could not go to the World's Fair, he did the next best thing, and went yachting.

In this regard, it may be mentioned that it is stated here that Secretary of State Gresham used all his influence with Attorney-General Olney to let the World's Fair be open. It is said that heavy Chicago influence was brought to bear on Gresham, and he in turn informed Olney that to close the Fair by injunction meant its utter failure. The result is too well known to need further remark.

Some time ago Mr. Cleveland forbade the holding of a Sunday concert; it was at once proclaimed to the world by the Sunday people that the President was a Christian. Now he has displeased them by disregarding their ideas of Sunday sacredness, and he is a desecrator of the Lord's day, and a wine bibber! And thus it appears that loyalty to Sunday is the great touchstone by which every man's Christianity is to be tried.

A Strange Thing.

It is strange that professed Christians cannot see that Sunday laws and all other religious laws are wicked, and that they tend to drive men from the Lord instead of drawing them to him. Or do they see that they are wrong, and have not enough moral stamina to protest against them? Or again, is it because their ministers tell them that Sunday laws are needful, and whatever the preachers say the people think must be right? If they think thus, let them study their Bibles and not their ministers, and they will find that Christ used no force in spreading the gospel. He only entreated, and that is the minister's, and every Christian's duty, and not to be seeking cruel laws from the civil power to make men-obey God.

There are those in the churches who know that the outcome of Sunday laws is persecution of those who keep the seventh day of the week, and yet they still petition for them. But the strangest thing is that they still claim the name of Christian. Can they be Christians and persecute? I fail to see how they can, for a persecutor is just the opposite to being like Christ. Persecution is of Satan, and so they who persecute must inevitably be the servants of Satan. As Christ said to the Jews, so must it be said to those who seek to persecute their fellow-men: "Ye are of your father the devil, and the works of your father ye do."

Then again, there are those who say that Sunday laws will not bring persecution. Let such go to Springville, Tenn., and find out for themselves what Sunday laws have brought upon a quiet, orderly little church of Seventh-day keepers. If they are honest they will soon change their minds. Only just recently several honest, God-fearing men have been arrested and fined in Maryland, because they worked on Sunday as God commanded them; and the arrests were made by members of the same church to which they belonged only a few months ago, and from which they came out because they were convinced that the seventh day was the Sabbath instead of the first, according to the fourth commandment of the Decalogue. And not only were they prosecuted by former brethren in the church, but by their own brothers, and yet this is not persecution. Oh, no. It is just simply enforcing the law. I say it is just simply making men do as I do whether that which I do be right or wrong. "By their fruits ye shall know them."

Sunday laws are certainly evil, and persecution is their inevitable result.

To those who are in these persecuting churches, the Lord, who they profess to love, gives the invitation: "Come out from among them, and be ye separate." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Who will heed the warning, and come out and serve the Lord with a true heart?

I am a Seventh-day observer, and that because in the Word of God, I read that "the seventh day is the Sabbath of the Lord," and because I learn from history that the Roman Catholic Church changed the law of God, and made the first day of the week the Sabbath in the place of the seventh day. And being a Protestant, I cannot serve that church from which I protest, and I certainly would be serving it if I observed its "holy days." Persecution may come, but I am determined that as long as I serve God I will keep his Sabbath as he has commanded me; and no man can of right compel me to do otherwise. Nothing, not even persecution, can separate us from him. "Who shall separate us from the love of God? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8: 35-39. ALFRED MALLETT.

Religious Persecution in Maryland.

Ford's Store, Md., June 7, 1893.

EDITOR SENTINEL: On Sunday June 4, 1893, Bro. Alexander Dodd and myself, of this place, hauled from the Chester River Steam Boat Company's wharf at Jackson Creek, some goods, and were arrested on Tuesday, June 6.

The agent, T. F. Ford (*my brother*), had three other men to see the work done so as to be witnesses against us. They were Samuel H. Ford (*my brother*), Samuel W. Morvel and John T. Collier. The latter is a professor of religion in the M. E. Church.

We were tried June 7 before the Magistrate, J. M. Aker, convicted, fined \$5, and cost \$3.90; total, \$8.90 in each case. I acted as counsel in these cases. Under the law (which is the law made while this country was under English rule) the magistrate did all he could for us.

When the cases were over the magistrate said that we would have to pay \$2 for the bond (as we took an appeal). I told him that we could not do so. He then said, pay the \$2 or go to jail. I told him to send us to jail. The magistrate (who is a friend of mine) says, "I can't do that." I told him to add all costs together, and if Queen Anne's County Court convicted us, we would go to jail and the county could pay all costs.

Also, Sister Hettie Mansfield was arrested at the same time for sewing on Sunday, April 30th. She was also informed on *by her brother*; but the State's witnesses did not appear, so the case was postponed until June 14. I am positive if

the State's witnesses can be made to appear, that our sister will be convicted. We are building a church, and the devil is getting angry.

In my cross-examination to-day I caused three of the witnesses to say upon their oath that they would not break the law knowingly, so the justice read the law to them. Now if they even ride out to church or ride out for pleasure (which they always have done), they will perjure themselves. But Seventh-day Adventists will not seek revenge even within the law as it is not their religion.

The justice said that he was sorry that these people were becoming so strict about Sunday, it will cause the old Blue Laws to be brought into legislation again. He said, "If the law is strictly enforced here I would sooner be magistrate than Chief Justice of the United States of America, because there are none that keep the law."

You can readily see that this is fulfilling the Bible when my own brothers had me arrested. But thank God, that his *grace* is sufficient for us here, and we are glad to suffer for Christ, as he suffered so much for us. Pray for us, that we may continue faithful until the end.

The goods hauled were goods that were easily broken, and because of the prejudice that exists here, they were unsafe out on the wharf. The agent notified me on Saturday night, June 3, at 8 o'clock, too late to haul them. I requested them to be put in the warehouse built upon the wharf for that purpose, but the agent refused to do so.

CHARLES O. FORD.


National Reform Described by a National Reformer.

[THE last session of the Reformed Presbyterian Synod was held at New Castle, Pa., early in June. On the afternoon of the 4th, a twenty-minute address was delivered in the Opera house, by Rev. J. M. Foster, a typical National Reformer. The following is a part of what he said, as published in the *Christian Cynosure*, of June 8.]

The State must receive and apply both tables of the Decalogue. This Nation should make a constitutional recognition of the authority and law of Christ and give its pledge to serve him, and that will bring down his Spirit and unite us one composite Christian nationality.

It should stipulate, in the compact, that the enemies of Christ be excluded from office and only his friends be made eligible. And the application of Christ's law to incoming foreigners would result in the requirement of these conditions: 1. All who are in sworn allegiance to the Pope, the Endowment House, or the secret oath-bound lodge, could not become citizens without renouncing this extra-American authority. 2. All idolaters, whether in papal cathedrals, Chinese Joss houses, Mormon Endowment House, or Masonic temple, are to renounce their idolatry or be prosecuted as criminals. 3. All who prostitute the divine ordinance of the oath by administering or receiving it without divine authority, and all guilty of blasphemy and profanity are to be judicially punished. 4. All must work six days in the week and rest the seventh. Vagrancy, loafing, idleness, are crimes. All must work that all may eat. And all must rest on Sabbath; Sunday trains, Sunday mails, Sunday newspapers, and Sunday excursions must cease, that the Nation may have her Sabbath rest. 5. Authority in the divine institutions of

the family, the Church, and the State, must be respected. Obedience to the just and legal authority is obedience to God. Rebellion against just and legal authority is resisting God. "And they that resist shall receive judgment." 6. Every saloon must be outlawed, and the manufacture and sale of intoxicating liquor as a beverage made a capital offense. 7. Houses of ill-fame and the "social evil" must be prohibited, and speedy and easy divorce made impossible by a uniform national divorce law. Mormon polygamy must be wiped out. 8. Stock-gambling must be stopped; money-kings and grasping corporations and heartless trusts and syndicates must be subjected to the restrictions involved in the Golden Rule. 9. Falsehood and perjury must be punished with rigor. 10. Discontent, anarchy and lawlessness must be made afraid of the arm of the law which is held over them.



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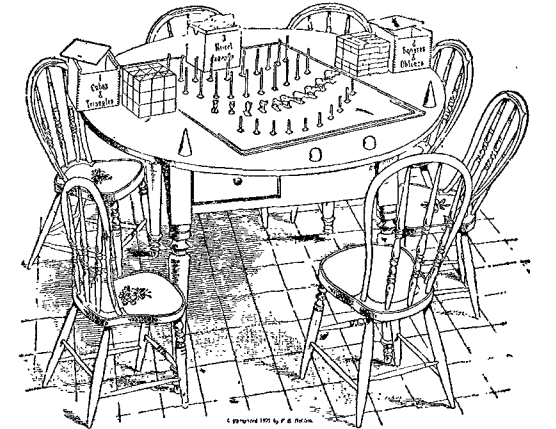
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NEW YORK, JUNE 22, 1893.

N. B. CAPPS, a Seventh-day Adventist, of Carroll County, Tenn., has been arrested for exercising his God-given right to work on Sunday. Carroll should learn wisdom from the experience of Henry County and let religious persecution alone.

WHATEVER may be the opinion entertained as to the propriety of Sunday laws, it will be readily admitted by all that were it not for the fact that the day is by many regarded as sacred, there would be no laws for its observance. Sunday laws are, therefore, a religious dogma crystallized into civil statutes.

HAVE you seen the cartoon on the second page of this paper from the *Mail and Express*, the great self-elected champion of all Sunday legislation? It is a confession that in passing the act closing the Columbian Exposition on Sunday the United States assumed to say to people that they ought to go to church. And yet we are told that Sunday laws are not religious legislation, and do not tend to unite Church and State!

It is stated that the persecution of the Jews has extended to the Russian province of Poland. Five hundred families have been expelled from the Ronda-Gonzowski district alone. All the heads of families thus expelled were engaged in trade and possessed more or less real estate, which they were forced to abandon. But what right have Americans to find fault with the Czar? He is simply trying to unify and strengthen his empire, and in this country religious laws are defended upon even less substantial grounds.

THERE is some comfort in the fact that to assume that a thing is so does not prove it true. In all the pleas for Sunday closing of the World's Fair, it is assumed that Sunday is the Sabbath, and that to keep the gates open on that day is sin. The assumption does not prove it to be so. The Sabbath is a divine institution, and rests upon divine authority. It is dependent upon revelation for its very existence. Without divine revelation there would be no Sabbath, as is proved by the fact that peoples wholly destitute of revelation are entirely without the Sabbath. They know nothing of any such institution, and have nothing answering to it. But the Bible says nothing of Sunday as a sacred day. How then can it be sin to do anything upon that day that it is proper to do upon any other of "the six working days" referred to in Ezekiel 46:1? It cannot be. Then let it never be forgotten that *nothing is sin simply because it is done on Sunday.*

But even if doing work or transacting business on Sunday was sin, it would not be proper for the State to prohibit it. The State cannot judge sin; it cannot punish sin; it cannot even know sin. The State forbids and punishes crime, but crime is not always sin. The Christian martyrs were condemned criminals; but they were none the less saints of God.

THE opinion seems to be quite general in this country that the majority has the right to do anything that it wishes. "The majority must rule," is an expression often heard. And majority rule *within certain well-defined limits* is right; but in this country the rule of the majority is limited, or is supposed to be, by written instruments known as "constitutions." Beyond these constitutions even the majority has no right to go. Moreover back of constitutional guarantees is the eternal foundation of inalienable human rights—rights which no government whether of one or of many has any right to invade.

SEVERAL years ago Cardinal Gibbons expressed himself in a letter to Mr. Crafts as being in favor of a national Sunday law. Ever since that the whole membership of the Papal Church in the United States have been counted as petitioners in favor of the various Sunday bills that have been before Congress. "All the Christian people of the country," to the number of forty millions, including Catholics, were, it was boldly claimed, in favor of closing the World's Fair on Sunday; and this all on the strength of Cardinal Gibbons' letter to Mr. Crafts. But now the cardinal has come out squarely for an open Sunday Fair; which, according to the Crafty methods, hitherto persued by the Sunday closers, would take seven and a half millions in round numbers, from the *estimated* forty millions in favor of closing, and transfer them to the twenty-five millions on the other side, thus dividing the population of the United States about equally on this question. It is thus that stuffed and fraudulent petitions melt away.

THE *Independent* of Santa Barbara, Cal., expresses this opinion:—

The World's Fair will do some good in this country anyway. It will go a long way toward freeing the people from the Sunday law bondage in which they have always been. While the people have been gradually escaping, ever since the days of the Connecticut Blue Laws this is by long odds the longest step ever taken. It is an emancipation proclamation as it were. Even a quarter of a century ago no member of a public body like the World's Fair Commission would have dared to make such a proposition.

The effect will be just the opposite to that which the *Independent* anticipates. "Revolutions never go backward," and a great religio-political revolution is in progress in our land to-day. Whether the Fair is opened or closed on Sunday, a purely religious question has found its way into politics, has been discussed and voted upon by Congress, and argued before courts and been passed upon by

judges. It can never again be relegated to the precincts of ecclesiastical councils. "The domain that government invades it dominates; the jurisdiction it takes it keeps."

EVIDENTLY Dr. T. S. Hamlin, pastor of the Church of the Covenant, Washington, D. C., recently on a visit to this city, where he was interviewed by a reporter of the *Mail and Express*, has not been properly coached on the Sunday-closing question. The doctor said, as reported by the paper referred to:—

It is my firm and sincere belief that a majority of the people of this country are in favor of closing the World's Fair gates on Sunday on *purely religious grounds.*

The doctor is a minister and ought to know why the churches demand Sunday-closing. He says it is for religious reasons; but Justice Jenkins said in his opinion in the Chicago injunction case, that "the legislation with respect to the observance of Sunday has nothing to do with religion." Very strange question this! Most peculiar day!

THE latest arrest of an Adventist in Tennessee for Sunday work was made upon this wise: The accused Adventist had been absent from the county for some time selling denominational literature in Memphis, hence was not arrested when several of his brethren were taken into custody some months ago. Recently he returned to Henry County, and the fact being reported to the sheriff, that official, instead of calling a posse to apprehend the dangerous(?) criminal, gave the warrant one day to another Adventist who happened to be at the county seat, with the request that he serve it on the returned Sunday-breaker, and request his presence at court. The fact that the officers of the law deal with these men in this way is an unimpeachable testimony to their inoffensive character.

It is stated that Circuit Judge Swiggart of Tennessee has refused to give Inquisitor-General Lewis the authority required by the statute in order that he may proceed against the Adventists, and that if anybody wants them prosecuted he must come out squarely and act as prosecuting witness. This for the present puts a stop to star-chamber proceedings against the Adventists in Judge Swiggart's circuit.

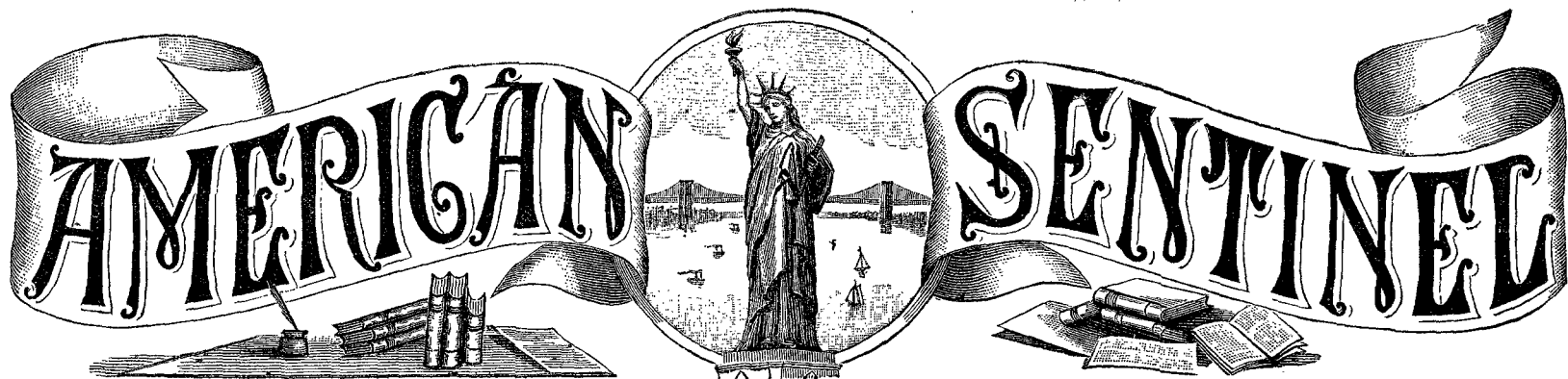
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WILLIAM H. MCKEE.

It is to be regretted that the decision of the Court of Appeals in the World's Fair injunction suit did not touch the constitutional question involved, namely, the right of Congress to do by indirection that which it is by the Constitution forbidden to do directly.

THE Constitution provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." But in championing the cause of Sunday sacredness by conditioning an appropriation on Sunday closing of the Fair, Congress certainly interfered in a religious matter and took sides as between contending religious factions, and that on strictly religious grounds. It would have been interesting, to say the least, to have had the opinion of the Court of Appeals on the meaning and scope of the First Amendment to the Federal Constitution.

SUNDAY is a religious institution. The Sunday-closing proviso was urged and passed on religious grounds. Senator Quay's argument in favor of the measure was the fourth commandment which he sent to the desk that the clerk might read it from his family Bible. These facts are not denied; they are even the boast of the friends of the Sunday-closing proviso; so that it is admitted that our national legislature has made a law at least concerning religion and religious observance. Did it in this go outside the Constitution?

It was certainly the purpose of the framers of the Constitution to prohibit to Congress all acts affecting the free exercise of religious faith and practice. This was the opinion entertained by President Jefferson, who refused on this ground to issue thanksgiving proclamations. Both the Senate and the House refused on the same ground in 1829 and 1830 to sus-

pend Sunday mails. Has the Constitution changed in this respect? Hardly; though the times have. Now if Congress can condition one appropriation on a religious observance, on the observance of a religious institution, it can certainly make similar conditions to all appropriations. Thus we might have in a little while all star-route mail contracts made with the proviso that the mail carriers must be professors of the Christian religion; and the River and Harbor Bill might be passed with the proviso, "Provided, however that all contractors for work authorized by this bill shall be church members and shall call all their employes together at least once a day during the progress of the work, for reading of the Scriptures and prayer." This, it might be plausibly argued, would not be in violation of the Constitution, for no ecclesiastical organization would be established by law, and every man would be left free to belong to the church of his choice. But it would be generally recognized as a violation of the spirit of the Constitution; it would, however, be no more so than was the attempt to bolster up the Sunday institution by act of Congress.

THE *World* makes this point against the attitude of certain Methodists:—

Some Philadelphia Methodist ministers have solemnly resolved that "it would be consistent for all Christians and loyal Americans to withhold their patronage from an exhibition kept open on the Christian Sabbath in defiance of the law of God, against the voice of millions of Christians and the law of the land." But the United States Court of Appeals has unanimously decided that the opening of the World's Fair on Sunday is not contrary to "the law of the land," and on a question of law the judgment of the United States Court of Appeals is more authoritative than that of any body of Methodist ministers.

Both the preachers and the *World* are mistaken. The preachers, because the Sunday-closing proviso is not in any sense law. If it were law it could be enforced by the courts, and some penalty would attach to its violation. It is a legal axiom that "a law without a penalty is no law at all." Congress could not make a law for the government of a State corporation, as the Columbian Exposition is. The *World* is mistaken, because the United States Court of Appeals did not decide that opening the World's Fair on Sunday

is not contrary to "the law of the land." That which the court decided was simply that opening could not be prevented by injunction. It seems altogether probable, however, that a suit to recover the value of the souvenir coins would be entertained, for there has certainly been a violation of contract. But it likewise seems plain to us that it was a contract which Congress had no right to make, and which would not be sustained by an impartial court. If Congress can use public funds to purchase the observance of a religious institution, then the First Amendment to the Constitution is of very much less value than was formerly supposed. This question ought to be settled.

But the Methodists should remember that they, in common with other exhibitors, are under contract not to remove their exhibits until the close of the Fair. They are not justified in violating their contract with the Fair because the managers violated their contract with the Government.

Chicago Correspondence.

The United States vs. The World's Fair.

THE Court of Appeals, with Chief Justice Fuller on the bench, together with Justices Bunn and Allen, has rendered its decision in the case of the United States against the World's Fair, appealed from the United States Circuit Court. The decision was a sweeping reversal of the decision of the lower court on almost every point, and makes it certain that the Fair will now be open every Sunday during the remainder of its continuance. The decision was unanimous, and read by Chief Justice Fuller, who gave a condensed statement of the points upon which the decision is based and said that the detailed opinion would be filed later. The counsel for the United States have announced that the matter will not be dropped here, but that what is known as the Wanamaker suit, brought by Wanamaker & Brown, a New Jersey corporation, and others, in the United States Circuit Court, will be pushed. It is not probable, however, that this case can be so used as to nullify the decision of the Court of Appeals, or in any way destroy its effect.

There is unrestrained rejoicing, quite

generally, in the city of Chicago, that the Fair is to be open on Sunday. Although the decision of the question has been entirely upon technical grounds, and the discussion of the principles which govern the question carefully avoided, still the agitation has resulted in bringing to the comprehension of many minds, the true state of the case, and the real principles involved.

After replying to the contention of the counsel for the Government that this question was not within the jurisdiction of the Court of Appeals, but should go direct to the Supreme Court of the United States, and over-ruling the motion to dismiss the case which was based upon that plea, Chief Justice Fuller said:—

The question to be determined is whether upon this record a preliminary injunction should have been granted. The bill avers that the defendants are usurping powers involving authority over the Exposition and the grounds, and in virtue thereof assumes to open the Exposition on Sunday in contravention of the acts of Congress—notwithstanding such opening would be “of great injury, and a grievous prejudice to the common public good and to the welfare of the people of the United States.” It is not contended that any property interest of the complainant will be injured by the threatened action, nor is there any allegation of irreparable injury or probable loss by such action. But it is said that the intervention of the court may be rested upon the protection of the United States in its possession of the grounds of the Exposition for the purpose of protecting the United States in its possession. The furnishing of the five million souvenir coins was a condition upon the local corporation by the United States, in addition to the many millions it had already contributed, the further sum of \$2,500,000 and the giving to the Government of a satisfactory guaranty that it would provide all additional sums necessary for the complete construction of the work prior to May 1, 1893, and was subject to two conditions subsequent, namely, the payment by the corporation of all expense, costs and charges, of the great departments of the Exposition and the closing of the Exposition on Sunday.

In view of the vast previous expenditure of the corporation and the extent of the obligations assumed, the right of all parties concerned, and the nature of these conditions, and the conditions subsequent, we do not think this a proper case for the rule in question, nor can we concur in the proposition that the appropriation of the \$2,500,000 amounted to a charitable trust, upon certain conditions warranted. The appropriation was made for the purpose of aiding in defraying the cost of the completion of the work and to be paid over on vouchers for labor done, material furnished, and services performed in the prosecution of the work. It was an appropriation for the benefit of the local corporation to help it out of its financial difficulty and to enable it to complete its undertaking, and as such does not come under the accepted definition of a charitable gift for the benefit of an indefinite class of persons. So far as the purpose of the appropriation subsequently made is concerned, that purpose had to be accomplished before the money could be paid over.

The decision of the court might interpose to protect the United States in its possession, but it is the local corporation that is in actual possession under the law of the State and of the ordinance of the South Park commissioners. The possession is recognized by the acts of Congress as essential to the construction and administration of the Exposition by the corporation. In that construction the corporation has invested sixteen millions of dollars under circumstances that preclude the view that the United States have exclusive administration and authority in the premises. It is perfectly clear that Congress never intended that Congress should become responsible for the construction of any of the buildings except its own for the work provided for by the appropriation. However, it was intended that the Exposition should receive the sanction of the Government, and in that sense, as remarked by Chief Justice Waite, in the Philadelphia case, “be impressed by a national or international character.” Of course the Government has a qualified possession, but we find nothing in this regard upon which to base an intervention of a court of equity on that ground.

We cannot now discuss the various questions necessary to be considered, but which will be treated of in the opinion to be filed. It is sufficient to say that we cannot except this case from the ordinary rule, which requires to the exercise of jurisdiction in chancery some injury to property,

whether actual or prospective, some invasion of property or civil rights, some injury irreparable in its nature, and which cannot be redressed at law. This is not such a case and the result is we hereby refuse the order and the case is remanded for further proceedings not inconsistent with these conclusions.

It will be seen, that in this decision, Justice Fuller does away entirely with the plea that the World's Fair is a great charitable institution, and the appropriations of Congress to it amounted to a charitable trust; and also refuses to give any support to the claim that the United States has entire authority over the World's Fair grounds and buildings; both of which were claims urged very earnestly and depended upon with much assurance by the counsel for the Government. As foreshadowed in this preliminary expression, it seems evident that the full decision of the court will be very clear and lucid upon all the points which have been raised before it. As it is, however, the opening of the World's Fair on Sunday means nothing in the furtherance of the cause of real liberty of conscience and freedom from civil restraint in religious things, because it does not combat directly, the authority of Congress to take the action which it did in reference to the Sunday closing proviso, neither does it antagonize the decision of the Supreme Court in the case of the Church of the Holy Trinity of New York against the United States, but leaves that subject wholly in abeyance, and open to the interpretation, that the views which were intended to be upheld in both these cases may be better promoted by an open Fair than by a closed Fair.

President Higinbotham expressed this in an interview published yesterday in the Chicago *Evening Post*, in which he said:—

Sunday is not to be desecrated on the grounds. It will be observed in the most eminent degree. It is too late now to prepare for religious services on the grounds to-morrow. We will have to be content with concerts of sacred music. These will be provided, and on each succeeding Sunday there will be religious services.

From the time in which Mr. Durborow ruled out the consideration of the constitutional question in the presentation of the matter before the House Committee on the World's Fair, the contention has been between two forms of religious observance; the observance of Sunday by the closing of the Fair entirely, or its observance by a modified closing with the stoppage of machinery and the presentation of sacred music, and perhaps religious addresses. This was a contest between the views and opinions, represented on the one hand by the Puritans of New England, and on the other by the Roman Catholic element which lays an equal claim to ancient authority in this country through Columbus, its discoverer. In this instance the Roman Catholic liberal views and methods of Sunday observance have triumphed. It means nothing whatever to the cause of religious liberty, except as to the influence it may have upon the agitation of the question and the further presentation of the principles of civil liberty in religious matters. The real question at issue has been avoided, and the decision that has been had is in reality nothing but a compromise.

W. H. M.

Chicago, June 18.

It seems that in the World's Fair principle is to be sacrificed for gain throughout,

A Convention of the “Forty Millions.”

EVERY candid man and woman in the United States knows, and has known from the first, that the claim of the World's Fair Sunday-closing agitators that they represent forty millions of the people of this country, is false, and no more evidence need be advanced in addition to what has been advanced, to prove this. However, there are occurring from time to time events which add emphasis to the falsity of this claim, that are worth noticing. The convention called to meet at Indianapolis the 13th and 14th instants is one of these. The meeting was largely advertised and was a call for the “friends of the Sabbath” everywhere to attend the meeting. All the local papers of the city announced it. According to the population of Indianapolis and the percentage claimed for Sunday closing, there should have been seventy-five thousand people from the city alone, at this meeting. But the cold facts are, there were but fifty-six persons present at the first meeting, including speakers and reporters, of whom at least twenty were opposed to the whole movement. So small was the attendance of the “friends of the Sabbath,” that the leaders dared not organize the meeting for fear it would be captured by the enemy, and so postponed organization until the next day hoping for reinforcements. Instead of reinforcements arriving during the night, there were desertions under cover of the darkness, and but forty were present with an increased proportion of opposers of the movement.

It was expected at the meeting to organize and adopt resolutions, but after a whispered consultation between the representation of the “forty millions,” they announced that they had decided to adjourn the meeting, after which the leaders would meet privately and pass resolutions, and so they abruptly adjourned the meeting, retired out of reach of the “insignificant minority,” and the newspapers next morning chronicled the wishes of the “forty millions.”

The first meeting was devoted to discussing the advisability of urging a boycott of the Fair, should the United States Court of Appeals decide that it could lawfully be opened on Sunday. The leaders of the “forty millions” supposing that the clergy of Indianapolis had degenerated equally with themselves toward this un-American, unchristian method of enforcing their religious views upon others, boldly advocated the boycotting program. After the leaders had spoken along this line, Rev. Lucas, pastor of a local Christian church spoke, urging that it was no more a sin to attend the Fair, should it be open on Sunday, than it would be to ride on a railroad that run Sunday trains. Rev. Haynes, Presbyterian, ex-President Harrison's pastor, arose and denounced the proposed boycott as “contrary to the New Testament and wicked.”

Those well merited rebukes threw a wet blanket over the managers from which they never recovered.

After calling the World's Fair Directors “bold anarchists,” “gilt-edged anarchists,” etc., one of the speakers had occasion to tell how he violated the Fugitive Slave Law by helping slaves to escape. At this point the writer asked, “Were you an anarchist?” To which he answered, “Oh, no!” “But you violated law,” was the reply. “We must obey God rather than man,” was the speaker's reply.

"Then are Seventh-day Adventists anarchists when they follow their convictions and work on Sunday?" was asked. The speaker saw he was hopelessly entangled and made an effort to escape but failed. When this last question was asked one of the leaders of the movement who recognized that the enemy was in the camp, rushed up to the speaker and whispered a warning, after which the meeting adjourned in hot haste. And this was a meeting of the "forty millions"! The rank and file of the people are no more in sympathy with this unconstitutional movement than were the "common people" in sympathy with the crucifixion of Christ. As then, so now, it is a few self-appointed leaders that are working the ruin.

A. F. BALLENGER.

The Union of Church and State in Europe.

(Concluded.)

UNDER the energetic protestations of the great Reformers, aimed as they were directly against the abuses and evils of the papal church and hierarchy, one might have expected the entire separation of Church and State as a natural consequence, at least as far as Protestant Christianity and its church organization was concerned. But the solution of this problem was evidently reserved for later times, inasmuch as the Reformers themselves did not get much beyond the relation of dependence which the Church had heretofore sustained to the State, as we will show directly.

In the beginning of his reformatory measures, Luther bid fair to bring the Church back to her divinely granted liberty and independence. He took the position, that in the Church as well as in any assemblies of believers in Christ, throughout the world, no one, according to his (Luther's) conviction, should accept any sacred office whatever, without the sanction or appointment of the Church; and further, that the Church herself was to keep control of her own property, and obtain the necessary means for its maintenance and work by direct levies upon its own members and none others. In the rules which he drew up for the organization and maintenance of active and wide-awake churches, he says among other things, the following:—

Those who desire to be Christians in reality and in all earnest, and want to confess the gospel by word and deed, at all times and everywhere, ought, individually, by name, to sign a covenant to that effect, and should assemble in private houses, by themselves, for prayer, the reading of the Scriptures, to attend to the ordinances, and other Christian work.

The political disturbances of those times, which, seemingly at least, were connected with the freedom of thought advocated by the Reformers, caused Luther to doubt the practicability of his ideal, so that, in spite of his telling testimonies concerning the then existing state of the Christian Church, viz., that the Church of his time was not a properly ordered body such as it should be—he nevertheless thought it was not advisable to introduce and establish once for all this missing order of things. In a polemic pamphlet, published later, he went even so far as to set up a definition which struck a direct blow at his own views as expressed formerly, in regard to the Church; for he therein says: "Where baptism [meaning 'Christening'] and the gospel are found let no one doubt that Christian saints are there, too, even

though they be nothing but babes in the cradle." By these statements he evidently makes the outward form the essential thing, and the inner sanctification a matter of minor import. State churches have the former but not the latter.

In the commencement of his measures of reform, Luther expressed himself very freely with regard to the relations the Church should sustain to the State; he wanted to see them separate from each other; "for," said he, "in respect to men's faith and conscience, the government has no right to interfere; neither has the civil power any right to proceed against heretics, be it by public punishments, or in any other way." But in this important point also, Luther allowed himself, alas! in later years, to yield, and went in the opposite direction. After the protest of Spire, in 1526, the Reformation was not only placed directly under State protection, but Luther made it out to be the duty of the government to care for the Christian education of the youth, and to regulate church affairs, in their material bearings, at least. This action, of transferring the authority over the Church, in good faith and confidence, to the secular powers, took away from the Church her inalienable right of self-government, as well as her independent relation to the State. Thereby, however, the life of the Church was most seriously endangered, for henceforth her material prosperity was in a very large measure made dependent upon the government; and her spiritual condition, instead of being directly dependent on God and the relations they maintained toward him, was to be shaped by whatever views or convictions the ruling powers had, in that line. The bitter first-fruits of the most fatal harvest that was to come from this pernicious seed, Luther himself was destined to see and taste; for in his own lifetime, yet, he was forced to "lament over, and deplore, the serious defects and ailments of the Church." Thus it came, that the glorious work of the Reformation, with its mighty impulses of that faith which overcomes the world, was, partly by force of the then existing circumstances, but largely through the shortsightedness of men, checked in its progress at renovation, and brought to a stand-still, so that its final outcome,—instead of being a restoration of the primitive and apostolic order of things, a living Church, free from the State, or human control, guided directly by the Spirit of God, aggressive for the truth, and rooted, grounded and settled in it—it stopped short with only a partial renovation and correction of its doctrines, retaining a number of the errors, and some fatal and strongly poisonous ones at that, of its former state, and with all the fetters of entire subjection to, and dependence upon, the secular arm, for leadership and protection.

Whilst we must concede to Luther the preëminence, as the chief instrumentality in bringing into recognition again the long neglected doctrine, so plainly taught by the Apostle Paul, of justification by faith, as well as the indebtedness of all German-speaking peoples, for giving them—to be sure somewhat faulty in transaction and style, yet terse and forcible in language—the Holy Scriptures in their own mother-tongue, which ever since stood to them as a lofty beacon light of eternal truth; yet the apostolical organization and independence of the Church

has been in a large measure kept from the people mainly in consequence of his later church-policy. A prominent German writer (Richter) says of the Lutheran Church, that she is not so much a subject in the active exercise of her divinely appointed rights, as an object, carrying out the duties imposed upon her by the State.

Singularly enough, the relation of the Church to the State, in Switzerland, being an outcome of the Swiss Reformation, took shape quite similarly to that in Germany, although the Swiss State Church proper has now, under its comparatively more liberal republican government, more rights and privileges in ecclesiastical matters. Zwingli, like Luther, sought protection from the government for the Church, and demanded that it should care for the Christian education of the youth; he even conceded to the State the right to direct ecclesiastical matters. The head of the government, and his council, together with the clergy, consider the ecclesiastical and spiritual affairs of the Church, and make all leading arrangements for the same; the Church, however, has the right to raise objections, and may even reject the administration, if the latter make unchristian and unreasonable demands of the people.

The presbyteries guard, under the government, the privileges of the Church in the Swiss (Reformed) State Church organization, and give in so doing far more satisfaction than is the case in the Lutheran Church. Calvin agreed with Luther and Zwingli in the main, but he insisted with more rigid severity upon church discipline throughout the land. It was not allowed to install a preacher into office without the consent of the Church: and a consistory, composed of clergy and laity, exercised the rights and functions of a regular court of administrative discipline; but both clergy and laity became subject to the same moral surveillance from the government. The French Reformed, likewise the English, Scotch and Netherlandish (Dutch) Reformed Churches were all organized after the sample of the model church at Geneva.

The most complete amalgamation between Church and State, in the world, is found in the Greek Catholic Church of Russia, where the emperor, or czar, is both the spiritual and the temporal head of the realm; and a Russian citizen cannot, as a member of the Greek Church, leave the same, without forfeiting likewise his Russian citizenship.

Concerning the ideal of what a church ought to be, externally as well as internally—namely holy, and catholic, in the true sense of the word—all the Reformers were of one mind; but in their attempts to realize their ideal they differed, without even a single one of them ever succeeding in reaching the desired end, *i. e.*, without ever establishing any ecclesiastical organization after the pattern of the first apostolic church, either in form or in doctrine.

Since the time of the Reformation neither the Lutheran nor the Reformed State Churches, even though they changed their name in some instances—as, for example, in Germany, or more correctly, in Prussia, where both Lutheran and Reformed were merged into one, the Evangelical State Church, concerning which union, a clergyman, himself a member of the latter church, once very truthfully remarked to the writer: "When the Lutheran and the Reformed Churches united in Ger-

many, a pair of twins were buried whilst still alive, but no living church ever arose out of it as the result." They have indeed not undergone any radical change for the better, as far as their relation to the State and their real spiritual life is concerned. Indeed, they still stand as they always stood, tied, so to speak, hands and feet, and this is the very reason why free churches of various sects have arisen in their very midst, offering as they do the privileges and liberties of freedom from the State, in religious matters, both in doctrine and practice. Whilst in some governments, and above all in Russia, the State makes it exceedingly difficult for these dissenting churches to exist and prosper, they, in spite of it all, do both, because the salvation of souls makes their existence imperative; and they will continue to exist as long as the gospel is to be preached in all the world, in spite of all that human powers can do to the contrary.

AUGUST KUNZ.

Truth Its Own Defense.

GOD will care for his own truth; he has never authorized any man or government to enforce it. But he has commissioned all the powers of the world above to work in its behalf. He who stands on the side of truth stands with the great and finally victorious majority. Even though, compared with self-exultant forces of oppression, the strength of the truth may appear small, still—

"Truth crushed to earth will rise again;
The eternal years of God are hers."

Jesus Christ is the embodiment of truth. He said, "I am the way, the truth, and the life." The same truths that Jesus taught and that find exemplification in his life are contained in the written Book. Jesus says, "Thy word is truth." Since Jesus is the truth, no man can receive the truth as it is in Jesus, except he receives Jesus himself. And he who has Christ Jesus will certainly have the mind of Christ. If this be the case, then his character will be in harmony with the following: "Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross." Nothing will be done through strife or vainglory; but in lowliness of mind, each will esteem others better than themselves. Phil. 2:5-8.

To Jesus was given all power in heaven and in earth. Matt. 28:18. He had "power over all flesh." John 17:2. He was equal to the Father. But although he possessed such power, he never descended from the true dignity of his great work to compel any man to receive him or his word. He disclaimed any disposition to do anything of the kind. He draws men to himself, but he never drives them. Men cannot be driven toward the driver. Like the true shepherd, Jesus goes before his flock, and they follow, attracted by the power of his love, his gentle voice, and his unselfish devotion to the good of others. He encourages his followers with these words: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

John 8:31, 32. There is freedom and joy with the truth of God as it finds its way to the hearts of men. How free from every taint of oppression and persecution! It has behind it power of the Infinite One; it is urged upon the conscience by the heavenly agencies under the gentle suasion of offers of pardon, peace, love, and liberty. If men will not accept, it can wait; but there is consciousness of strength in the cause of God that gives to the believer unspeakable confidence in him in whom he lives. It arms him with fortitude to do and to bear, knowing that his cause will be vindicated at last.

But when we cross the line into the dominion of error, how changed all things become. Error requires the assistance of carnal measures. As it cannot have help from above, it must seek that which comes from beneath. This is the only strength it has ever had. Error does not always employ force; it more frequently uses deception and persuasion. It uses every possible art to win followers and is not scrupulous as to the character of the means, so long as the end is accomplished. But we may set it down, that while error is not always represented by physical force, the truth of religion never is. It can only be used in connection with that which is earthly, and not with the spiritual. If coercion be introduced into any sacred work it would at that moment lose its sacredness. So that when any religious work or system employs human force in its prosecutions, we may know that that is not the work of God.

It is a tacit confession of the weakness of their cause when those who profess to be working for God appeal to Cæsar for assistance. No one who has the truth has any need of such help, nor can he afford to accept it if it were offered him. But the impotency of error leads its advocates to seek such help. Those who have for their faith and practice, thus saith the Lord, and can point to the example and precept of Christ as a basis for what they teach, are not found at Cæsar's gate pleading for enactments and decrees to give force to their doctrines. Those who teach the pure Word of God have the energy of the Holy Spirit to attend their words, and they need no earthly alliance. But when the gold becomes dross, when the words of man take the place of the Word of God, then the heavenly energies are withdrawn, and to support the tottering cause the civil arm is brought into requisition.

Persecution is never used except in support of a cause that is morally weak and rotten, and scripturally unsound. Hence we place moral weakness among the causes and sources of persecution. Persecution is made to supply the place of moral power. What a wretched substitute!—*G. C. Tenney, in the Religious Liberty Library.*

The Gospel Knows Nothing of Force.

CHRISTIANITY is the religion of Jesus Christ. Jesus Christ is the only manifestation of God. No man knoweth the Father "save the Son, and he to whom the Son will reveal him." Matt. 11:27. Therefore whatever religion is not the religion of Jesus Christ, is not the worship of God, and must be heathenism. There are only two systems of religion in the world—Christianity and heathenism.

Christianity is the religion of love.

"God is love," and love is the fulfilling of his law. Jesus Christ is the manifestation of God's love to man; "for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. Whatever religious practices therefore do not spring from love, are not a part of Christianity, but are a part of heathenism.

But love knows nothing of force. It cannot be forced. "Does your dog love you?" said a man to a boy. "Indeed he does," replied the lad; "he knows that I'll pound the life out of him if he doesn't." Such "love" as that does not afford any satisfaction to either party. Forced service is not love, but is slavery. Therefore compulsory religious service, not being a service of love, is not Christianity, but is essentially heathenism. But *law* means *force*, for a law that cannot be enforced is not a law. Therefore it is absolutely impossible that religion by law can be Christianity. Enforced religious observances, no matter of what kind, are no part of Christianity.—*Present Truth, London.*

The Russian Method of Evangelization.

THE *Contemporary Review* for April contains an article by E. B. Lanin, on Constantine Pobedonostseff, the Russian religious censor. It affords an excellent idea of the beauties of a State religion, logically and consistently applied, as will be seen from the small portion of it which follows. It may be necessary to state that the term "orthodoxy," as used in the article, refers to the established religion in Russia.

"As it is part of his duty to present, every year, a lengthy memoir to the emperor on the condition of orthodoxy in Russia, it is but natural that he should be eager to display a considerable balance to the good; and his efforts to bring about this result occasionally betray him into acts which, while they strike Europeans as grotesque or immoral, leave his conscience serene. His instructions to bishops in heterodox districts, putting them under an obligation to proselytise, have led to an organized and complicated system of conversion by force and pious fraud, obviously based on the view that mere formal registration in the Orthodox book of life, though accompanied by immorality and followed by irreligion, is better far than an honest faith in God, worshiped under some uncouth name, and an upright life outside the true fold. Bishop Benjamin, of Siberia, for instance, instituted a sort of Buddhistic hunt every year, which terrified the unfortunate Booryates far more than it improved them. A certain number of men, women, and children were annually told off, and inscribed in a special list of 'individuals liable to holy baptism,' and on the date fixed would be driven down to the river, immersed *en masse*, and then left to the practice of Lamaism as before. I read a letter from one of their chiefs last year, in which he describes himself as hiding in the forest, suffering all kinds of hardships, because unwilling to be baptized, and earnestly pleads for mercy. I met another in January last year, who had come to St. Petersburg to plead for toleration. As the bulk of these unfortunate people have not the faintest inkling of the

meaning of Christianity, and cannot speak the only language understood by their apostles, they are only scared by the queer things done to them in the river. Prince Meschtschersky, that *enfant terrible* of the Tsardom, published a detailed account of the matter some months ago, in consequence of which inquiries were instituted in Siberia. Bishop Benjamin at first felt himself safe and secure under the wing of the Ober-Procuror, but when telegram after telegram was received by him from the capital, and the danger to which he was exposed was made clear, he died of nervous shock.

"Bad as this undoubtedly is, the treatment meted out to Protestant sects is infinitely worse. The members of the sect known as the Paschkovites (from one of the leaders, Colonel Paschkoff) have been treated worse than the heathen and the publican. Meetings at which the Bible was read were prohibited, tea-shops and refuges closed, the more zealous preachers imprisoned, and Colonel Paschkoff himself—one of those rare individuals whose beautiful lives do more to convince us of the divine origin of Christianity than all the miracles ever witnessed or recorded—was banished forever from Russia. In accomplishing this arduous and uncongenial task, M. Pobedonostseff found it very difficult to keep within the bounds of truth, justice, and moderation; and the recollection of his backslidings in this respect is still gall and wormwood to his soul, and intensifies his hatred for an eminently Christian community. Our most odious enemy is he who wittingly or unwittingly drags our weak points into the broad light of day and betrays us into belying our principles and playing false to our convictions. Hymn-books, which M. Pobedonostseff and his clergy had sanctioned or eulogized, were suddenly condemned and withdrawn from circulation, and a hateful class of spies established—persons who denied their own religion in order to prevent other people from professing theirs, and who shamelessly lied in the interest of truth. False witnesses were found who swore that members of the sect had desecrated images and blasphemed saints; and on the strength of these depositions many were flogged, fined, and imprisoned, and deported to Siberia. And when a most honorable man came forward and made known the facts to M. Pobedonostseff, asking him to have them officially tested, the Ober-Procuror was deaf, like Festus, to the words of justice and truth. The last stage in this interesting drama was the closing of a coffee-house much frequented by poor students and factory-hands in one of the slums of St. Petersburg, because of the proprietor's refusal to remove certain gospel texts from the walls, where they had been hanging, to my own knowledge, for twelve years. Some of the texts consisted of Christ's words to his disciples, and Colonel Paschkoff thought that he might safely assume that they would do no positive harm. 'I strictly forbid you to preach any more such socialistic sermons; you shall not use the pulpit as a tribune for the spread of revolutionary doctrine,' exclaimed a Roman Catholic Bishop in Austria to one of the most gifted of the priests, the other day. 'To hear is to obey, my lord, I will never preach another of his sermons,' was the humble

reply. 'Whose sermons? What do you mean?' asked the astonished prelate. 'I mean St. John Chrysostom, my lord; for it was his homily that I preached *in extenso*; but, of course, I will never repeat the offense in future.' 'Remove those dangerous words,' exclaims the director of the Orthodox Church of Christ. 'I cannot; they are Christ's own words,' was the reply. The cases are very much alike; but there is this difference: the Roman Catholic Bishop was ashamed of his constructive disrespect for the memory of John Chrysostom, but M. Pobedonostseff was unabashed, though he implicitly censures Christ.

"But of all the Christian sects in Russia, the Stundists are by far the most cruelly treated. They may be broadly described as Evangelical Christians, who endeavor to worship God in spirit and in truth, and put obedience to his will—as they conceive it—above compliance with the ukases of the Tsar. Vigorous folk like these, who take life seriously and fear only God, are odious to a statesman who acts as the official spokesman of God and Tsar; they are the hard lumps which, refusing to dissolve in the mass, are cast into the mortar and pounded. The loss of civil rights, fines, imprisonment, and banishment to the remotest and most unhealthy tracts of the empire, were the penalties decreed and enforced against this form of Christianity until a few months ago, when it became evident that they aggravated the evil instead of remedying it. The Stundists touched the hearts of the convicts with whom they mingled; soldiers sent to their prayer-meetings for the purpose of giving evidence against them later on, oftentimes dropped upon their knees and begged to be received into the proscribed brotherhood then and there; punishment was courted rather than feared; and the sect thrived and spread.

"A few months since, the Ober-Procuror turned over a new leaf, changing the system of repression. The members convicted now are no longer scattered over the country, but either imprisoned or else employed in public works for the benefit of their indolent Orthodox brethren, generally at a long distance from home. They forfeit their right to work at their trades, and, employed as night-watchmen, foresters, etc., receive but a wretched pittance fixed expressly with the object of keeping them and their families on the famine line. This is a somewhat heavy penalty to have to pay for the right to practice what most sane people hold to be a virtue; and it is to be hoped that no more than this was ever intended by the Ober-Procuror. Unfortunately a good deal more regularly occurs; doings which it is difficult to describe in the language of propriety, and impossible to qualify in terms of moderate condemnation. The wives and daughters of these men remain at home, while their husbands and fathers are absent for days and nights at a time; and the rural police and village ruffians profit by the occasion to visit these helpless females, bring their *vodka* with them, and hold their brutish orgies in their presence. A veil must be drawn over the scenes that ensue, over the crimes that cry to heaven for vengeance. Nor are these crimes only imagined. I have lately read some heartrending appeals to

Christians of the civilized world, nay, to men and women of every faith, written with the life blood of the despairing victims, in which these horrors are described. These appeals, I believe, have not yet been published. I know that they have been made in vain. People have not time in this busy age to join a crusade which has religion or religious freedom for its object. And, besides, what business is it of foreigners to meddle in Russian politics? These are matters for the Russian Government to settle; and it has decreed that Stundism, which undeniably constitutes a serious danger to Orthodox-autocracy, must be stamped out in self-defense. And who will gain say the government?"

Not a Christian Nation.

INASMUCH as the highest law-making power known to the Constitution of the United States has declared that the Federal Government is not in any sense founded on the Christian religion, and knows no difference between one religion and another, would it not be well for lawyers and others engaged in discussing the question of Sunday observance at the Fair to recognize that fact? For nearly a century now the following has been the law of this country, having been adopted in the last year of Washington's administration:—

As the Government of the United States of America is not in any sense founded on the Christian religion—as it has itself no character of enmity against the laws, religion or tranquility of Mussulmen—and as the said States never have entered into any war nor act of hostility against any Mahometan nation, it is declared by the parties that no pretext arising from religious opinions shall ever produce an interruption of the harmony existing between the two countries.

This paragraph forms an important article in the treaty of peace and friendship made between the United States of America and the Bey and the subjects of Tripoli, under date of November 4, 1796. And the same provision appears in substance and meaning in other treaties negotiated with the Barbary powers during the administrations of Jefferson and Madison, so that we have the sanction of the three greatest names in our constitutional history to this law. As all treaties made by the United States become the supreme law of the land and are to be regarded in courts of justice as equivalent to an act of Congress, why should lawyers and statesmen still talk about the American Government being a Christian government and the Nation a Christian nation?

The one great thing that the framers of the Constitution did was to sever Church and State. They framed a Government that had absolutely no connection with religion. They had known what it was to have religion associated with political power, not only in England, but in the different colonies, and they determined that the Federal Government should be free from that alliance. If the separate States choose to enact Sunday laws, or require religious tests for office, that was the affair of the people of those States, but the General Government's power was strictly hedged about, and even indirectly it can do nothing that would require religious observance or would interfere therewith. It is a subject as much beyond its control as the creation of orders of nobility.

The *Herald* yields to none in respect for

the Christian religion or in sympathy with its objects. Its spirit has been of the great civilizing forces of the world, though its methods have sometimes been of the earth, earthy. That was inevitable, so long as men only must carry it forward. And it was because, after centuries of experience, it was perceived that human passion too often forgot and ignored the spirit of Christ's teachings, that the founders of the American Republic entirely severed religion from the Government.

Christianity is not a part of the common law, and none of its sanctions can be enforced in the courts. We may be a Christian people. We are not a Christian Government, nor a Christian Nation.—*Chicago Herald.*

That So-called Encyclical.

WE have been requested several times to give our opinion of a so-called Papal Encyclical, which has been very extensively circulated by the anti-Catholic press of this country. In order that our readers may fully understand the matter, we give the "letter" entire, just as it has been published repeatedly in the past six months by other papers:—

ENCYCLICAL.

A LETTER FROM POPE LEO XIII. TO THE ROMISH WORLD.

Heretics Cut Off From the Church—They Have No Rights—Non-Romish Citizens of the United States Must Have No Privileges—All Papists Absolved From Their Allegiance to the United States Government.

ENCYCLICAL LETTER OF HIS HOLINESS LEO XIII., BY DIVINE PROVIDENCE, POPE.

To the Jesuits, Patriarchs, Primate, Archbishops, and other Ordinaries in Peace and Communion with the Apostolic See of the Entire World.

For the Temporal Reign of the Future Popes in a Land Discovered by Christopher Columbus, Known as the United States of America.

Venerable Brethren: Greeting and the Apostolic Benediction, Leo, Bishop and servant of the servants of God; be it remembered by posterity that He who is Omnipotent in Heaven and on Earth had confided His Church, which is One, Holy, Catholic and Apostolic, and out of which there is no salvation, to one man upon earth, namely, to Peter, prince and apostle, and to the Bishops of Rome, his successors, with full power to rule over it. This pontiff alone hath been constituted head over all nations and kingdoms, and invested with power to destroy, to separate, to scatter and subvert, to plant, build up, link together by mutual charity, in order to preserve the faithful in the spirit of unity, and surrender them whole and entire to their Saviour.

In order to fulfill the duties imposed on us by the Divine Goodness, we labor incessantly to maintain the unity of the Roman Catholic religion, which God hath visited with heavy conflicts, to the end that his own may be tried, and for our correction; but the numbers and powers of the wicked have so far prevailed, that no portion of the earth has escaped their attempts to propagate their infectious and detested dogmas, being supported, among others, by that slave to every species of crime.

The American Republic under Protestant rulers is with the worst enemies of the Church, where security is offered; this Republic having seized upon the lands discovered by Christopher Columbus, a Catholic, and usurped the authority and jurisdiction of the Supreme Head of the Church, the United States is filled with obscure heretics.

The Catholics have been oppressed, and the preachers of iniquity established.

The sacrifice of the mass, prayers, fastings, abstinence, celibacy and all the rights of Catholicity have been ignored by Protestants.

The United States has been filled with books con-

taining the most flagrant heresies, of which the Protestant version of the Bible is chief. And not content with adopting its false and impious doctrines, proselyting has been resorted to, to turn the Catholics from the one true church. The whole Roman Catholic hierarchy and priesthood of the world have been deprived of their livings by the Protestant heretics of America.

Courts have been set up and rendered decisions in ecclesiastical causes, and the people forbidden to acknowledge the authority of the Roman Church, or to obey its ordinances and canonical decisions.

Naturalization oaths have been demanded in order that the subjects of the true church might be made to subscribe to the United States Constitution, with its impious laws and nefarious teachings, to compel them to renounce the true authority of the Catholic pontiff; to disacknowledge him to be the head of both Church and State, whereby those who have persevered in the faith have been compelled to suffer spiritual afflictions.

The Catholic bishops and clergy have been deprived of vast lands, and this is known to all nations, and so clearly proved, that all palliation, argument or protest on the part of the United States is unavailing.

We find, moreover, that impiety and crime have increased, that persecution against the religion of Rome has been redoubled by the Protestants dwelling in the United States of America.

With deep sorrow we are now constrained to have recourse to the arm of justice, and are obliged to take action against a nation that has rejected the Pope as head of all Church and State governments.

In virtue, therefore, of the Divine authority by which we have been placed on this supreme throne of justice, an office so superior to our capability, we do, in the plenitude of apostolic power, declare that all heretics and the encouragers of heresy, together with all adherents, have incurred the sentence of excommunication, and they are hereby cut off from the unity of the body of Jesus Christ.

Moreover, we proclaim the people of the United States of America to have forfeited all right to rule said Republic, and also all dominion, dignity and privileges appertaining to it. We likewise declare that all subjects of every rank and condition in the United States, and every individual who has taken any oath of loyalty to the United States in any way whatever, may be absolved from said oath, as from all other duty, fidelity, or obedience on about the fifth of September, 1893, when the Catholic Congress shall convene at Chicago, Illinois, as we shall exonerate them from all engagements, and on or about the Feast of Ignatius Loyola, in the year of our Lord 1893, it will be the duty of the faithful to exterminate all heretics found within the jurisdiction of the United States of America.

As the circulation of this bull, by sending to all places, would become a matter of difficulty, it is commanded that copies of it be taken and signed by Jesuit notaries, subscribed by a bishop, and sealed with the seal of our court; they will then have the same power and efficacy as these present here.

Given at St. Peter, Rome, on the twenty-fifth of December, 1891, the fifteenth year of our Pontificate.

LEO XIII., Pope.

If we are not mistaken the reader is ready to agree with us that this so-called Encyclical is a stupid forgery, a most palpable fraud. The Pope and his advisers are not fools. They understand that the Romish Church is prospering in this country as it is nowhere else in the world, and that in the natural course of events it will one day rule this land. They also know that Catholics even now have a larger influence in governmental affairs than any Protestant denomination, larger indeed than all other sects put together. They know that they control a number of the largest cities of the country: that they hold a fair share of the important offices in the municipal, State and national governments. They know that the Roman Catholic Church, through its priesthood and its large voting membership, now holds the balance of power in this country between the two great political parties, and that for this reason it is able to dictate the policy of the Government towards "the Church." Knowing all this and knowing, too, that they number only about seven and a half millions in a total population of sixty-five millions, Catholics are too wise to adopt any such meas-

ures as those set forth in the jumble of vagaries dubbed, "A letter from Pope Leo XIII. to the Romish World."

Pennsylvania Sunday Law.

IN Pennsylvania the penalty for violation of the Sunday law is a fine of four dollars; but thirty-eight years ago a special law was passed making the penalty twenty-five dollars in Allegheny County. An act was passed by the legislature only a few days since making the fine uniform throughout the State, namely, four dollars; but Governor Pattison vetoed the bill. He said:—

It was placed upon the statute books, and has been continued there in the recognition of a sound public sentiment. The instincts of a moral and law-abiding people find it as much needed to-day as when first written into the laws a hundred years ago. No popular demand is made for its repeal. It is broad, liberal, and flexible. Therefore its penalties should be sufficient to secure its observance and enforcement, in order to preserve and secure the salutary objects for which it was enacted. For thirty-eight years the penalty of \$25 for its violation has been in force in Allegheny County, during which time the population there has increased from 159,182 to 551,959. It is the unconcealed object of this repealing clause to weaken its enforcement among this population, and to render its violation more easy and less expensive. The offer of a premium for the violation of a law is indeed a novel proposition. I am of the opinion that if the increased penalty has had the effect to secure the better observance and stricter enforcement of the law, the effort of sound legislation should rather be to make the penalty general than to impair the effectiveness of the law in a particular community. Most wholesome statutes are wholly destroyed by a failure to provide proper penalties.

After very deliberate examination of this bill, and liberal indulgence to all of the considerations which have been advanced in its favor, I am strengthened in my conclusion that its approval would be a step backward and an encouragement toward the violation of a reasonable statute, and I therefore decline to approve the bill.

Doubtless a bill making the fine twenty-five dollars throughout the State would receive Governor Pattison's prompt approval. He has already made quite a record as a National Reformer. He is one of the politicians who have secured front seats in the Church and State coach.

THE *Washington Post* says of Chief Justice Fuller's decision in the Sunday-closing injunction suit, that it "is final and decisive; and while the Sunday-closers may regret it and still be disposed to agree with the lower court, there is no alternative left them but to accept the situation as it is defined by the highest of all judicial tribunals. It is a decision that, aside from the legal points on which it was handed down, will be regarded by a vast majority of the liberal-minded and intelligent citizens of the country as in entire consonance with the principles of justice, fairness and equity, contravening neither the divine nor the moral law, and in the nature of a benefaction to hundreds of thousands who were otherwise debarred from the educational privileges of the Exposition."

INSTEAD of this Sunday legislation, it would be better if the State would try to make a whole lot of fellows work who do not now earn their salt. There is no more philosophy or sound sense in the legal requirement that a man shall rest on Sunday than there would be in a law that he should regularly get out of bed at five o'clock in the morning and take a cold bath.—*Silver Creek Times.*

THE BATTLE CREEK BAKERY HEALTH FOODS.

PURE CRACKERS AND BISCUITS, AND CEREAL COFFEE.

MANUFACTURED BY THE BATTLE CREEK BAKERY COMPANY.

—ESTABLISHED IN 1881.—

We manufacture a choice line of these goods, entirely free from lard and all adulterations, at the following prices:—

Fruit Biscuits, sweetened	per lb.	15c
Fruit Crackers, not sweetened	"	13c
Lemon Cream Biscuits, sweetened	"	13c
Graham Biscuits	"	12c
Oatmeal Biscuits	"	12c
"A" Graham Crackers, slightly sweetened	"	10c
"B" " " not sweetened	"	10c
"D" " " (water crackers for dyspeptics)	"	10c
"A" Oatmeal " slightly sweetened	"	10c
"B" " " not sweetened	"	10c
Whole Wheat Crackers	"	10c
White Crackers, very palatable	"	10c
Carbon " "	"	15c
Gluten " "	"	30c
Cereola, a prepared grain food (the same as formerly advertised under the name "Granola"), in bulk	"	10c
Pure Gluten, in bulk	"	40c
Wheat Gluten, in bulk	"	20c
Cereal Coffee, prepared from grains only, a very choice and healthful drink (once used, never again refused), in 1½ lb. packages	"	25c

CEREOLA, The King of Health Foods. Manufactured only by us.

Goods to the Value of \$8 will be Sent on Receipt of \$6, Being 25 per cent discount.

We are now prepared to supply in large quantities the SMALL ROUND BUTTER CRACKERS' purely BUTTER SHORTENED, and dealers wishing to handle such will do well to write us for prices stating how many barrels they wish to handle, etc. The price per barrel of about 50 lbs. is 7½ cents per lb. (net).

Cereola and Gluten are prepared foods, thoroughly cooked and ready for use by the addition of some fluid, as milk, cream, fruit juice, or water, as best agrees with the individual.

CEREOLA is a Universal Health Food, and is Calculated for use both in sickness and health.

In ordering please remember that the rate of freight on 25 lbs. will be the same as on 100 lbs.

Remit by Bank Draft, Money Order, Express Order, or Postal Note. No private checks accepted.

During the month of November last we have added new improved machinery to our plant and otherwise increased our manufacturing facilities. Therefore, with these superior advantages, we promise the consumers of Health Foods a nicer and more palatable article in this line than has ever before been produced.

WRITE US FOR SPECIAL RATES ON LARGE LOTS.

TESTIMONIALS.

Medical Department, Michigan University, Ann Arbor, Mich.
BATTLE CREEK BAKERY Co.—*Gentlemen:* The goods arrived O. K. and are very fine. Allow me to congratulate you on the excellent quality of your foods, which I am satisfied are not excelled if equaled by any others on the market. Yours truly,
FRED. WILDANGER.

The remainder of the invoice of Gluten arrived this morning and was found to be correct. Will you please ship us by freight, as soon as possible: ½ doz. pkgs. Pure Gluten, 25 lb., Wheat Gluten. THE SANITARIUM CO.

The Review and Herald Pub. Co., Atlanta, Ga.
The crackers came all right and in good shape. They are liked by all who have seen them and give perfect satisfaction. CHAS. F. CURTIS, Mgr.

Gentlemen: The Biscuits and Crackers came to hand in good order and are generally liked. Rev. HENRY S. CLUBB, Editor Food, Home, and Garden, Philadelphia, Pa.

The sample box of your Health Foods received, and would say, that we are well pleased with them, and with this I send an order for 100 lbs. Hillsboro, North Dakota. B. D. ECKLER.

Please send me a descriptive circular of your Health Foods with prices to dealers and I will endeavor to get some merchant here to handle them. I have prescribed other health food products to some extent, but my friends in another part of the State say they prefer yours, which are not on the market here. 202 Huron Ave., Port Huron, Mich. C. EDSON COVEY, M. D.

The barrel of food came safely and in good time. We are delighted with it and the brethren want it so much that a large amount of it is gone already. Will have to order more soon and possibly some for a grocer or two. La Crosse, Wis. E. W. WEBSTER.

The two barrels and box of crackers came all right and in perfect condition, and we are all delighted with them. I want to thank you for putting them up so satisfactorily. I am canvassing all the time and they are my main stay while I am out. Sorrento, Lake Co., Fla. Z. S. ARMY.

Through a friend of mine I have learned of your Cereal Coffee; having so many patients that must not drink the other coffee, I have concluded to recommend your coffee. I myself and family use no other. I like it very much. Please send by return mail how I can obtain it in quantities. Chicago, Ill. E. K. SIEGMUND, M.D., 39 Menomonee St.

REFERENCES.

To Whom it May Concern:

We, the undersigned, residents of Battle Creek, Mich., take pleasure in stating that Mr. Joseph Smith, manager of the Health Food Department of the Battle Creek Bakery Co., has resided in Battle Creek for nearly twenty years, and is a competent and responsible man, and of long experience in his line of business, and one whose goods we can heartily recommend to the public.

- | | |
|--|------------------------------|
| URIAH SMITH, Editor Review and Herald. | HON. W. C. GAGE, Ex-Mayor. |
| J. B. KRUG, of Krug's Business College. | THOMAS H. BRIGGS, M. D. |
| HON. GEORGE WILLARD, Publisher Journal. | S. S. FRENCH, M. D. |
| R. T. KINGMAN, Vice-President City Bank. | M. RORABACHER, M. D. |
| HON. W. H. MASON, Postmaster. | HON. J. W. BAILEY, Ex-Mayor. |

T. E. SANDS, M. D.

SPECIAL NOTICE.

Much confusion has of late been caused in the mail of the "Battle Creek Bakery Co.," and the "Sanitarium Food Co.," many not considering that two houses are thus represented. The two houses are entirely distinct and we ask our customers when ordering to carefully observe our list, and to address plainly,

BATTLE CREEK BAKERY CO. Battle Creek, Mich.

THE BATTLE CREEK SANITARIUM HEALTH FOODS.

For more than sixteen years the Battle Creek Sanitarium has maintained a Health Food Department, at first for the benefit of its patients and patrons, later, and for more than a dozen years, with increased facilities, to supply the general public. Within the last year **More than 150 Tons** of the following named foods have been manufactured and sold:—

- | | |
|------------------------------------|------------------|
| Oatmeal Biscuit, | Rye Wafers, |
| Medium Oatmeal Crackers, | |
| Fruit Crackers, | Carbon Crackers, |
| Plain Oatmeal Crackers, | |
| No. 1 Graham Crackers, | Avenola, |
| No. 2 Graham Crackers, | Granola, |
| Plain Graham Crackers (Dyspeptic), | |
| Wheat Granola, | White Crackers, |
| Whole Wheat Wafers, | |
| Gluten Biscuit, No. 1, | Gluten Wafers, |
| Gluten Biscuit, No. 2, | Infants' Food. |

Granola, The Gem of Health Foods.

Our Granola, which has now been manufactured by us for nearly seventeen years, is unquestionably the finest health food ever devised, and is greatly superior to any of the numerous imitations to which its success has given rise.

TO THE PUBLIC: This certifies that the Battle Creek Sanitarium Health Foods, manufactured by the Sanitarium under the name of the Sanitarium Food Company, are made under my direction and supervision, and that Granola and the other special foods manufactured by this company, are not made or sold by any other firm or person except their duly authorized agents. J. H. KELLOGG, M. D.

Our goods are shipped to every part of the world—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following are a few of the hundreds of testimonials received from persons who have for years made use of our foods.

I have for three years used the "Health Foods" in my family, and can heartily recommend them, both for purity and health-giving properties. MICHIGAN. C. F. PORTER, D. D. S.

Your "Health Foods" are the wonder of the nineteenth century. I have used Granola but a short time, but have already experienced relief from indigestion and acid, or flatulent dyspepsia. I also find the Zwiebach nourishing and toothsome. INDIANA. D. M. KAUFFMAN.

I have personally tested your excellent food known as Granola. It is highly pleasing to the taste, easy of digestion, and the most nutritive cereal production with which I am acquainted. DR. R. W. BULA.

Your Granola is the best selling invalid food I have ever handled. I have already sold nearly two thousand pounds. NEW YORK. A. J. BROUGHTON.

We have used your "Health Foods" in our family for three years, and can not get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I find that your Granola, Avenola, Wheatena, and Gluten are the only foods that I can eat with safety. CONNECTICUT. WM. M. MERWIN.

Our baby is a testimonial to Sanitarium food. She is ten months old, weighs twenty-eight pounds, and is as ruddy and healthy a specimen as can be seen. She has actually gained flesh while cutting her last two teeth. Her flesh is firm and sound, and she is very strong. OHIO. FRED. L. ROSEMOND.

We have twins, and the little fellows are thriving nicely. The food agrees with them perfectly, and I have recommended it to many who are bringing up babies "by hand." MINNESOTA. D. W. McCOURT.

We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen. For the latest descriptive circular and price list, address,

SANITARIUM HEALTH FOOD CO., Battle Creek, Mich.



NEW YORK, JUNE 29, 1893.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample Copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

In the large cities a great many churches are closed during the hot summer months. Now, if the preachers succeed in closing the parks also and stopping the Sunday suburban trains, what will the people do who are not able to spend the summer in the country? It matters not to the Sunday preachers, if only their darling day is exalted.

Now that the United States Court of Appeals has set the example, the courts all seem more kindly disposed toward Sunday opening of the Fair, and on the 20th inst. the Wanamaker & Brown bill, which sought an injunction to close the great show on Sunday, was thrown out of court. Judge Jenkins granted the motion.

"It is now in order," remarks the *Buffalo Courier*, "to denounce Chief Justice Fuller as a heretic." It will doubtless be done by a certain part of the religious press. Even before the final decision of the Court of Appeals, the *Christian Statesman* insinuated that the Chief Justice granted the supersedeas because "until his appointment to that office he was a Chicago lawyer." "Whom the gods would destroy they first make mad." The *Statesman* is mad.

THERE is a good point made in the article, "A Convention of the Forty Millions," on page 202, wherein it is related that one of the speakers, while denouncing violators of the Sunday-closing proviso, boasted of how he had violated the Fugitive Slave law. The fact is that no man who is a man will obey any law that involves a surrender of conscience. The Sunday law advocates are, however, slow to admit the right of any one to violate their pet measures. But there are thousands of people who can no more observe Sunday than the old minister could betray an escaped slave.

THE York, Pa., *Dispatch* is authority for the statement that the ministers of that city are taking steps to stop the running of the cars that carry people to a park on Sunday. At a meeting held June 9, a committee was appointed to wait on the directors of the street railway and request them to close the park on Sunday. At a subsequent meeting the committee reported that the directors refused to close the park. A lively discussion ensued in which the sentiments expressed were to

the effect that the running of cars on Sunday was contrary to "the ideas of this Christian community and a desecration of the Sabbath."

Some favored the boycott as the most effective course to be pursued, while others thought it should be made a matter of the conscience, and recommended that the directors and stockholders be appealed to personally by their pastors and urged to use their influence against the Sunday park cars.

It is very evident that the Sunday preachers will be satisfied with nothing short of an entire monopoly of the day, with the people left to choose only between going to church and spending the entire day in their rooms.

ATTORNEY-GENERAL OLNEY is credited with the opinion that the decision of the Court of Appeals in the World's Fair injunction suit is certain to affect the Government exhibits. These exhibits represent every governmental department. But, as every appropriation made for these exhibits is coupled with the Sunday-closing condition, it is clear that they cannot be open on Sunday, and the decision may result in permanently closing them. Thus far the Government through its accredited representatives has consistently maintained the attitude that it assumed by the closing act, as the champion of Sunday sacredness.

IN a minister's meeting in Chicago on the 19th inst., Dr. P. S. Henson, of the First Baptist Church, read a paper entitled, "My Theological Crotchets." Among other things the doctor said:—

I believe in a personal devil, and the more I see of it the more I believe the devil makes Chicago his headquarters. I further believe he instigated the finding of the court in the World's Fair case. He was squatted like a toad at the ear of the Justice and when the decision was rendered patted him on the back and said: "Good boy, old fellow; couldn't have done it better myself."

This is quite in keeping with the spirit of the whole Sunday movement; it berates and slanders everything and everybody that it cannot control. The only reason the ultra Sunday advocates do not burn those who do not agree with them is because they have not the power; but they do the next best thing, namely, they invoke the divine wrath against them in a manner which indicates that the wish is father to the thought. A clergyman in this city informed his audience on a recent Sunday that—

No one need be surprised if God, in his righteous wrath, should hurl an electric shower upon the World's Fair buildings, that will leave Jackson Park a scene of desolation.

More recently another clergyman in this State said, in his sermon:—

Let the cholera spread its black wings over us this summer, and let ten million people die of this dread disease, and, oh, how those sinners will flock to our altars. The Lord knows how to close the doors of the Fair on Sundays and he will do it. When the Lord has tough work to do he finds tough

instruments to do it with. Chicago, unless she repents, will be swept out to sea as shells, from which the life has forever gone.

Such utterances, a correspondent of a Chicago paper properly characterizes as blasphemous. The Lord has a controversy with the people of Chicago, in common with other sinners, but it is not about their disregard of Sunday. Everybody ought to understand, and never forget, that the Lord has no more regard for Sunday than for Monday or Tuesday. It is simply one of "the six working days" given to man by the Creator. The Lord's day, the Sabbath, is quite another day.

It was stated in Chicago on the 22d inst., that a large number of exhibitors who installed their exhibits under a contract with the Exposition authorities that the Exposition should be open only for six days in the week unless otherwise provided and authorized by Congress, had determined to ask an injunction from the United States Court to close the Fair on Sundays. Prominent in the movement were the Keystone Driller Company, of Beaver Falls, Pa.; the Downie Pump Company, Valencia, Pa.; and the Elastic Tip Company, Boston, Mass. It is said that within an hour after the paper was circulated it had received over one hundred signatures. The same morning an address to the country was adopted appealing to persons interested either on the grounds of patriotism, morality, national commercial honor, or personal interest, for sympathy and financial aid in "dispelling the stigma surrounding the matter, and making the Fair a brilliant national success worthy Americans." The address says three-fifths of the exhibits have been covered on Sundays; that a great number of exhibitors requiring power have utterly refused to set their machinery in motion at all while the Fair is open on Sunday, and that exhibitors will be seriously injured by the action of religiously inclined people East and West in deciding to stay away from the Fair while open Sundays.

Several responses to the address were received. A dispatch from a minister in Steubenville, stated that in one hour one hundred people signed a pledge to keep away from the Fair if open Sundays. A dispatch from Connersville, Ind., said five ministers and six hundred laymen had taken similar action. A dispatch from Cleveland stated that ten thousand eastern delegates to the forthcoming Epworth League Convention had made arrangements to buy tickets through to Chicago, with a stop over privilege at Cleveland. After the decision of the Appellate Court all arrangements were changed and none of them will go to Chicago.

AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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

VOLUME 8.

NEW YORK, JULY 6, 1893.

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American Sentinel.

PUBLISHED WEEKLY, BY THE
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EDITOR, - - - ALONZO T. JONES.
ASSOCIATE EDITORS, } CALVIN P. BOLLMAN.
WILLIAM H. MCKEE.

THE Sunday managers resorted to the United States courts and got swamped the first thing. "All they that take the sword shall perish with the sword."

THEY called upon the courts to decide their question. The courts did decide the question. And now they refuse to accept the decision. They submitted their cause to the courts, and now refuse to accept the decision *because it was not on their side.*

WELL, then, as they are determined to have their own way anyhow, what in the world did they want with the courts in the first place? Ah! they only wanted to use the court as a tool in enforcing *their own decision* and their own will upon the people of the United States. And having failed in that, Bishop Merrill, for the Methodist Church and "other denominations," announced that they will pursue a course "that means that the World's Fair will be a financial failure." Was there ever, or could there be, a clearer case of "rule or ruin"? It is true that Bishop Merrill has since discovered that he could not carry the whole Methodist Board with him in this; but this does not affect the principles involved, nor change *his* disposition. Neither have the "other denominations" changed their announced course.

THEY unsparingly denounced the Directory of the Fair as "anarchists" and their action as "violation of law," and "anarchistic in conception and rebellious in character," etc., etc., at their pleasure when the Directory opened the gates on Sunday in pursuance of what they supposed to be a proper interpretation of a law of which Judge Grosscup—the only judge of the lower court who was right—said that it was "so ambiguous that it required a construction of the law-officers

of the Government; so ambiguous that of the three judges sitting, there is a difference of opinion between them respecting its effect." And now these very ones themselves openly and intentionally disregard the plain decision of the United States Court which they themselves called for.

Now if the action of the Directory in construing a law "so ambiguous," was "anarchistic" and "rebellious," then what is this action of the church managers in intentionally disregarding the plain and unmistakable decision of this high court, whose jurisdiction they themselves invoked? Judge Grosscup pertinently inquired: "Is the local corporation to be held to have known precisely what that act meant, when this court is divided as to what its meaning is?" But there is no room for any such inquiry in behalf of the action of the church managers in disregarding the decision of the court which is not at all ambiguous, and about which there was no division of the court. There was ample room for the Directory to act innocently in what they did. There is no room whatever for the church managers to act innocently in what they are doing in this matter.

THE Directory stated plainly beforehand that if the court decided that they were wrong they would accept it in good faith and conform to it in good faith. But neither before nor after, did the Sunday managers make any such statement. Instead of that they plainly declare that they will not do any such thing, but will make the Fair "a financial failure;" and all because that, in the law procedure which they had required, they have failed to accomplish their purpose to rule the country. Of course it is always understood that especially the party which initiates legal procedure shall accept in good faith the final decision. With the other party it is not necessarily so; for he may be dragged into it, and forced into court by the course of the initiative, and he is not bound to accept any decision because the whole procedure may be one of persecution, and therefore wrong from the beginning.

But with the initiative it is not so. It

is in the nature of things, it inheres in the very idea of legal government, that the party who resorts to the law, the party who begins legal procedure, shall accept in good faith the final decision. Otherwise there is no use of legal government; violence becomes the only procedure, and might the only source of appeal. And that is anarchy indeed.

Now it is the everlasting truth that the Sunday party did take the initiative, and have kept it, from the first inception of the act of Congress clear up to this final decision of the court. And now, instead of accepting the final decision in good faith, they do not accept it at all, but resort to violence. The party of the second part, the party that was dragged into the procedure and into court, freely announces beforehand that if the decision is against them, they will accept it in good faith, and so conform to it. The party of the first part, the party which takes and holds the initiative from the beginning, openly disregards and refuses to accept the final decision, and boldly announces their purpose to pursue such a course as will make the Fair "a financial failure." And these are the ones who so scathingly denounce the course of the Directory as "anarchistic" and "rebellious"!

THE sum of the whole matter is this: It is essential to the very idea and existence of legal government that the party who takes the initiative in legal procedure shall accept in good faith, and so conform to the final decision; not to do so, but to act the same as though there had been no decision *after the final decision has been rendered*, is in itself to renounce legal government and is essentially anarchistic and rebellious. The Sunday-law party is and has been from the beginning, the party of the initiative in this legal procedure. This party instead of accepting in good faith the final decision, ignores it entirely and resorts to violence—the boycott—after that decision has been rendered; it therefore follows inevitably, and the demonstration is complete, that the action of the Sunday managers in this matter is truly the action, and the only one, which is indeed "anarchistic in conception and rebellious in execution." This

is the logic of the situation, and it is the exact truth. Their every action only further illustrates it; and their calling other people "anarchists," "rebels," "traitors," "atheists," and so on, can never disprove this abiding truth.

THIS is the same conclusion to which we were forced last year by the logic of their course in securing the act of Congress requiring the closing of the Fair. It is the only just conclusion that can ever be reached from the basis of ecclesiastical dictation or control in the affairs of the Government. And this for the plain and simple reason that on the part of the ecclesiastics it is never intended that they shall pay any respectful attention to any law or any decision that does not suit them. Therefore the only purpose for which they ever resort to either legislative or judicial procedure is that the governmental authority may be at their disposal with which to execute upon the people their arbitrary will. And this, in itself, is at once to sweep away all really just, or properly legal, government.

AND all this only makes the more manifest the divine wisdom which commands the total separation of the ecclesiastical and the civil powers, which forbids the Church to have any connection with the State. It also demonstrates the wisdom of the men who made the Government of the United States, in embodying in the Constitution and the supreme law the divine idea for governments—the total separation of Church and State. And this which has been done, and which is now being done, by the churches, is only a hint, and the beginning, of the sea of troubles into which the Government will be plunged, and indeed finally sunk by this gross disregard of the governmental principle established by our fathers, and announced by Jesus Christ.

So long as the Church keeps herself entirely separate from the State, she can consistently and *rightly* disregard any and all legislative acts, judicial decrees, or executive powers, put forth upon religious questions; because she ever denies the right of government to touch religion or any religious question in any way. But when she forgets her place and her high privilege, and herself actually invites governmental jurisdiction of religious observances, she then, by so doing, and in justice, forfeits her power of protest, and her right to disregard governmental commands in things religious, while in fact and in practice she refuses to let it go, so that whenever the Government does not do according to her will she openly and intentionally disregards the very authority which she herself has invoked. She thus becomes the chiefest example and source of lawlessness, and the swiftest instrument of governmental ruin.

AND this is what the Sunday leaders of the United States are; and this is the relation which they bear to the Government to-day. J.

EVERY man's first and highest allegiance in this world is due to his Creator. "We ought to obey God rather than men." It is for this reason that no man can, of right, control his fellow in things pertaining to his duty toward God.

The Pope and the Schools.

THE Pope has written another letter on the school question in America, in which, while he reaffirms the decrees of the Third Plenary Council of Baltimore, and declares that "Catholic schools are to be most sedulously promoted," he says that "it is to be left to the judgment and conscience of Catholic parents to decide *when it is lawful and when unlawful to allow their children to attend public schools.*" To this language the *Mail and Express* takes exception, saying, that it "is to declare, what we indignantly repudiate and resent, that to attend the public schools under certain circumstances is unlawful. Our laws," continues the *Mail and Express*, "do not leave such questions to the judgment and conscience of individuals. The propriety and authority of our institutions are determined by the expressed will of the whole people. If we have not surrendered this power of determination to individual citizens, then certainly the Pope has no right to confer such a power, whether for political or ecclesiastical considerations. To attempt such a thing is an impertinent intrusion that will meet with that spirited resentment which the American people always visit upon those who would encroach upon their liberties and privileges."

As is frequently the case, the Pope is right and the *Mail and Express* is wrong. Evidently the expression, "Decide when it is lawful and when unlawful," has reference not to civil, but to ecclesiastical law. The Pope simply leaves it with the conscience of the parent whether he will send his child to the public school or to the parochial school; and that is just where it should be left. We are not disputing the right of the State to maintain public schools, or even to insist that all children shall have opportunity to gain a common school education; but to deny Catholics the right to educate their children at their own expense in their own schools would be to do a monstrous wrong; it would be "out-Heroding Herod."

The public schools are necessarily secular; they give only secular instruction. There are a great many people who think that moral and scientific training should go together; and in order that their children may be taught in this way, they maintain private or church schools, in which religious instruction is given. This is their right, and to deprive them of it would be a most unwarranted exercise of governmental power. The American common school system never contemplated such a thing, and no true American would take such a position. It is an ominous sign of the times that some so-called Protestants are ready to assert for the Government such despotic power, power utterly subversive of the most sacred rights of conscience. We would as soon fall into the hands of the Pope himself as to be turned over to the tender mercies of men who, calling themselves Protestants, would deny their fellows the privilege of maintaining denominational schools for the education of their own offspring. The proposition is worthy of Ignatius Loyola himself. The comment of the *World* on the Pope's letter is altogether more in keeping with American and Protestant ideas than are the narrow and bigoted expressions of the *Mail and Express*. The *World* says:—

That our American free public schools will be maintained in their integrity and homogeneity is

very certain. But this is a free country. While the law may require that all children shall attend some school, attendance on the public schools will not be enforced on those children whose parents prefer private schools for them, and the so-called parochial schools are private schools. The unanimous decision of the Supreme Court of Massachusetts on Wednesday sustains this view. Nor will the community regard with favor any religious or social war on the common schools, or any policy of punishment of those who elect to send their children to them.

To wage a systematic warfare against the public school system is quite a different thing from simply maintaining private schools from choice, or in obedience to the dictates of conscience. It will be a sad day for America when parents are denied the right to educate their children in their own way at their own expense.

C. P. B.

The Inquisition in Massachusetts.

THE editor of the *Christian Statesman* has been operating recently in Massachusetts, and as elsewhere the Inquisition springs up along his track. The thing is called a Sunday Protective League. Its object is stated to be—

To repress Sabbath-breaking, intemperance, gambling and impurity, by holding public meetings, by distributing literature, and by the enforcement of existing laws.

Among other things, Article 5, of the Constitution provides that—

The Secretary shall appoint an Investigating Committee of four, known only to himself, the first of whom shall on the first week of each month, the second on the second, and so following, ascertain personally what violations—first, of the civil law, second, of the higher laws of God—are in progress, and report fully in writing to the Secretary who shall in turn inform the public authorities, so far as he can wisely do so, as to violations of the State law, and the Board as to these and all other wrongs related to the work of this organization.

The SENTINEL has before called attention to the organization of these leagues, and to this scheme of espionage by secret spies unknown even to each other, and of course unknown to those against whom they are to inform. It is a cowardly scheme designed to defeat that wise provision of our fundamental law that the accused shall be confronted by his accuser. This scheme permits the accuser to hide behind the police or other officers, and affords unbounded opportunity for levying blackmail, or for venting in a most cowardly way petty spite for purely personal reasons. B.

Sunday News-Gathering.

WE are very much afraid that though the *Mail and Express* publishes no Sunday edition,—and no evening paper ever does,—it is not keeping Sunday as it wants other people to keep it. In its edition of Monday, June 26, it gave this item of news concerning the Columbian Exposition on the previous day:—

The list of exhibits closed would fill two pages of the *Mail and Express*. Two-thirds of the New York State exhibit was entirely covered. Twenty-eight of the State buildings and thirteen National buildings were closed tight. Even the most indifferent of the visitors could not fail to notice the extraordinary number of closed or covered exhibits. The number of closed foreign displays caused general comment. All the United States Government exhibits were closed. None of the prominent New York visitors were to be seen about the grounds during the day.

Perish the thought, that any "Mail and Expressman" was "desecrating" the "American Sabbath" by gathering news

for his paper on that day—but in what other way could that paper so confidently give items of news not published in the press generally, and which could in the very nature of the case be gathered only by observation?

Nor is it alone in the wilds of the Windy City that the reporters of the *Mail and Express*, the employes of the estate of the late President of the American Sabbath Union, ruthlessly trample upon the first day of the week and break the revised edition of the fourth commandment which reads, "The first day is the Sabbath." Witness the following item of Harlem news, from the *Mail and Express* of the same Monday:—

It is stated that there are nearly five hundred saloons between 100th Street and Harlem River on the East side, and yet it is safe to assert that at least two-thirds of them were in full blast all day yesterday. The blinds were down, but the side doors were open and liquor was sold and carried away under the very eyes of the police. A "Mail and Expressman" saw two cans of beer carried from a saloon near the 126th Street police station in less than five minutes yesterday afternoon, and no attempt was made at concealment.

Of course it is possible that a reporter might, on his way to church, see two cans of beer carried out of a saloon; but could he, with that limited observation, know that at least two-thirds of the five hundred saloons, in a given district, were open? Certainly not. It is painfully evident that, even in New York City, reporters of the *Mail and Express* gather news on Sunday, and that while that journal would suppress the Sunday paper, it does not, on its own account, suppress Sunday news gathering for the Monday paper. We are afraid that the Lord does not like the *Mail and Express*, for we understand that he hates the hypocrite.

C. P. B.

Sunday in the Fourth Century and in the Nineteenth.

THE result of the fourth century Sunday laws was ruin to the church that sought and obtained them; and nothing but ruin can come from those of the nineteenth century. The same false theocratical theory prevails to-day among National Reformers, with the same object, namely, to dominate the State in the interests of the Church.

The Woman's Christian Temperance Union teaches that a "true theocracy is yet to come, and humanity's weal depends upon the enthronement of Christ in law and law makers." Once more: "The kingdom of Christ must enter the realm of law through the gateway of politics." Now put up against this the words of Christ himself: "My kingdom is not of this world."

There never was but one theocracy; that was the Jewish theocracy. But when that kingdom was overthrown by Babylon the decree went forth: "Remove the diadem, take off the crown. It shall be no more until He comes whose right it is, and I will give it to Him." Now from that day, to the end of time, if a theocracy should arise, it would be man-made, and would result in exalting man in the place of God. This was so in the fourth century, the result of which was Paul's "man of sin." 2 Thess. 2:1-6; the "Mother of harlots," of Rev. 17, which was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." The history of that man-made theocracy is written in bloody persecution of all dissenters,

A little theocracy was set up in the wilds of New England, and the result was persecution; whipping the Baptists and hanging the Quakers. And those who have imbibed this false theocratical theory are seeking by the same means, namely, Sunday laws, to dominate the State to compel those who do not belong to the Church, to act as though they did. The Sunday theatre, the Sunday trains, the Sunday newspapers and Sunday games are like the ancient circus, competitors of the Church. The churches of to-day cannot bear competition; they want a monopoly. They have set out to secure a monopoly in the same way as the ancient church and, like the mother church, they will follow on, even by persecution, to compel all others to do as they do. Speaking of Sunday trains, etc., one of the leading workers among these reformers, M. A. Gault, says: "Our remedy for all these malific influences, is to have the Government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it." Mr. Edwards, D.D., says: "We want State and religion and we are going to have it." The *Christian Statesman* says: "Enforce upon all who come among us the laws of Christian morality." This language plainly says, "enforce," "lay its hand on any religion," except their own. This means persecution.—*Publius, in McIntosh Times, Minnesota.*

Is It a "Cause for Rejoicing"?

THE *Michigan Christian Advocate*, in its issue of May 20, found great "cause for rejoicing" in "the action of the authorities in closing the gates of the World's Fair on the Sabbath." It is well that it rejoiced while it had opportunity; for doubtless ere this its joy has been turned to mourning; "and there shall be heaviness and sorrow," for "the end of that mirth is heaviness."

The advocates of the total separation of Church and State have long pointed out that the union of civil and ecclesiastical power leads to tyranny and paternalism, and ultimately makes a complete wreck of the government, but it also works disaster of the most ruinous character to the Church. So while the Church glories in alleged victory as it gradually edges itself into possession of civil power, it not only thrusts a thorn into its side, admits a canker to prey upon its flesh, and inoculates a most deadly poison into its system, but lays bare its very vitals to the voracious greed of that vulture whose appetite is satiated with nothing less than total consumption—the devil. Let the Church take warning before it is too late.

The *Advocate* further says:—

True, it was done with great reluctance and not without tremendous pressure brought to bear from every possible direction, but it was finally done with a thoroughness worthy of the determined management.

Shall this be considered as a reproach on the work which Christ committed to his Church? He has plainly declared how his work must be done: "Not by might, nor by power [not by tremendous pressure brought to bear from every possible direction] but by my Spirit, saith the Lord of hosts." As to the "thoroughness" of the work, the word of God, which is the sword of the Spirit (Eph. 6:17) is "quick, and powerful, and sharper than any two-

edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12. The Lord has provided all the "thoroughness" that will ever be called for in the work of his church.

The *Advocate* continues:—

Perhaps never in the history of the world was so persistent a fight made to override the wishes of Christian people, and turn a national institution completely over to antichrist and mammon.

The wishes of Christian people do not rightly demand any more respect from the State, simply because they are the wishes of Christian people, than those of any other people. The State has only to consider what the wishes are and on what grounds they stand, and it matters not whether they come from the veriest sinner in the land or from the most righteous saint; if they are in harmony with the true principles of all State legislation they must be recognized by the State, for this reason and no other. If complying with the wishes of Christian people would lead the State to any measures subversive of the public or individual freedom of its subjects, they *ought* to be overridden, and trampled into the dust. Exactly the same would be true of the wishes of the un-Christian or of *any* citizen. The more persistent the fight in such cases the better.

As to turning a national institution over to antichrist and mammon, the latter perhaps has the first claim on the Fair; but the fact about the former is that in *yielding* to the wishes of the Christian (?) people the State has not only attempted to turn a national institution over to antichrist, if so be that the institution is national, but it *has* turned *itself* over to antichrist. And the Church by allowing such requests to be granted without raising a protesting voice, by making such requests herself, and by actually glorying in the granting of such requests, is hastening on apace. Having been the suitor in this adulterous union she will feel it her duty, forsooth, to hold the bond sacred.

Again, the *Advocate* says:—

The infidel elements, the Seventh-day Adventists, and the reckless representatives of greed, all combined in a gigantic array of alleged arguments, some of which were plausible, to break down the authority of the Sabbath, nullify the action of Congress, and to lift the flood-gates of wickedness as an American object-lesson for the representatives of the world.

Here, again, the same principle touched on above is involved. If infidels and reckless representatives of greed are asking for the right thing on right grounds and from right motives, or protesting against wrong things done on wrong grounds, Seventh-day Adventists are glad to be classed in with them in such a work. On just what ground the infidel asks for an open Fair may be a question; but it is doubtless the recognition of an infringement, not only of his inalienable rights, but also of the rights guaranteed him by the Constitution of the United States. And right here let it be remarked that those whose minds are freest from prejudice and bias from a perversion of true religion, are often the quickest to see when the State oversteps its rightful bounds and goes to tampering with legislation entirely foreign to its legitimate sphere. Personally, the writer knows of infidels who, by reading a few numbers of the *SENTINEL* and using a little reason and common sense, have grasped more of the true ideas of religious liberty and liberty of conscience, than some of the most

enthusiastic zealots for religious legislation probably ever will grasp.

As to "representatives of greed," it is not to be said but what their motive is gain. But in regard to Seventh-day Adventists, the character and object of their work is most grossly misrepresented. Their attitude toward the Fair is so well put by the AMERICAN SENTINEL of June 15, that it is quite needless to amplify, further than to say that they attempt neither to break down nor to build up the authority of the true Sabbath; for it cannot be broken down, and needs no building up. But as to the authority of Sunday, if that is what the *Advocate* meant when it uses the expression, "to break down the authority of the Sabbath," Seventh-day Adventists will forever oppose that; for the authority of Sunday is the very same authority which is making desperate efforts to protect Sunday by closing the gates of the Fair on that day.

The statement that Seventh-day Adventists are attempting to "nullify the action of Congress" is true, in the sense that they persistently protest against all religious legislation by Congress, because of the disastrous results to both Church and State, that will inevitably follow the adoption of such a course.

Seventh-day Adventists are doing all in their power to *shut down* the flood-gates of wickedness, the lifting of which has been too serious an "American object-lesson for the representatives of the world." It must not be denied that many of these "representatives of the world" know too well what this lifting of the flood-gates of wickedness, which are being hoisted higher and higher in this country, means. They are not without experience in this kind of work, being acquainted with it in the history of their ancestors and with the vestiges of it which still remain in their own day. And so far from America's setting a worthy object-lesson to the world by this sort of legislation, she would better learn an object-lesson from the past history of the "world" and clamp her flood-gates tighter,—the very thing which Seventh-day Adventists are earnestly beseeching her to do; not because she is legislating for Sunday and not for Saturday, as many represent them as doing, but because her legislation is religious legislation, and will ultimately, if continued, lead to legislation on more religious subjects than the Sabbath, and utterly ruin both Church and State. And they "have not yet given up the contest." Seventh-day Adventists are charged with doing the very thing the Methodists themselves are helping to do. If the charge were true, Methodists ought not to be ashamed of their company.

Seventh-day Adventists do not "propose [purpose, the *Advocate* doubtless means] to try every device to break the precedent and get the gates open," but they do purpose to use every honorable means to get Congress to keep its hands off of every religious question. If Congress' having nothing to do with opening or closing the gates of the Fair on Sunday, will open the gates, then it might be said that, indirectly, Adventists are working to get the gates open. But this is not the end they seek, by any means. Opening the gates would be merely incidental, should Adventists succeed in their object. But the *Advocate* says, "Let us hope they will not succeed." Perhaps it will change its attitude when it learns their true object. Seventh-day Adventists are really work-

ing just as truly in the interests of Methodists and all other churches as in their own, in protesting against religious legislation by Congress. The *Advocate* says further:—

It is in the true interest of the workingmen that those gates be kept tightly shut every Lord's day. Were the Sabbath to be abrogated the workingmen would know no rest and probably enjoy no increased remuneration.

Let Rev. Mr. Dunnett, the Canadian evangelist, answer in the words with which he arraigns the Methodists for their aggressive attitude on the World's Fair Sunday opening: "In the name of God, my friends, as you hope to stand before the great tribunal of God, quit this sham. It is a farce. The world knows it and laughs at you." This pleading, in behalf of the workingmen, is but a piece of affected altruism. The workingmen do not, as a rule, ask nor want any such help; nor is the Church sincere in asking Sunday legislation in behalf of workingmen. It is asked in behalf of Sunday only, and hence in behalf of what she regards a religious institution. It matters not whether the workingmen do or do not want Sunday legislation, the State has no right to meddle with it. If the management want to close the Fair on Sunday in the interest of the workingmen, all right; they have a right to do what they regard as in the best interests of the Fair.

In an article in the *Advocate*, immediately following the one under consideration, it styles the action of the directors of the Columbian Exposition, in admitting the public to the grounds on Sunday, "a great blunder." But the truth is that the "great blunder" is made by the *Advocate* in supposing the "Sabbath to be abrogated" by the opening of the Fair on Sunday. It is, too, a twofold "great blunder;" for Sunday is not the Sabbath, and if it were, it could not be abrogated by opening the Fair on that day. And not only this, but this twofold great blunder is based on a profound error. The authority of the true Sabbath is not vested in the government. And right here have not Sunday observers given their case away? Their Sabbath is of such a nature and rests on such authority that they consider that if the Government closes the Fair on Sunday its sacredness will be preserved; but that if it opens the Fair on that day the Sabbath would be abrogated. Now, to abrogate, means "to annul by an authoritative act"; and as they consider that it would be abrogated, should the government allow the Fair to be open, they frankly confess that the authority of their Sabbath rests in the Government or State. They are right. It not only had its origin in the State and has maintained its existence by the State, but that State was and is a State in the most corrupt form, a union of Church and State—the Papacy. And this is the only authority it has. If its supporters recognized its real authority, they would be acting consistently in seeking the help of the State to maintain it, but nevertheless contrary to the principles of right and justice, plainly set forth in our Constitution.

But hear the *Advocate* again:—

The nation would likewise take a tumble downward, for history shows that no nation has ever long prospered in open defiance of God and his laws. Decay, disaster and death surely await that people who ruthlessly trample under foot the commands of Jehovah.

Granting the truth of this statement, it is one of the very best arguments that our Nation has already lost its equilibrium and

is beginning its downward course. The "command of Jehovah" is, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Cæsar's image and superscription is not on the true Sabbath, but God's is. Therefore if it is attempted to turn the Sabbath over to Cæsar, it is "in open defiance of God and his laws." And there could be no better characterization of this step than dipping in a "compromising sop to Satan." It is said of Judas Iscariot that "after the sop Satan entered into him," but it does seem that in this case Satan must have entered before the sop.

"We still hope that this disreputable scheming may, by some process, be stopped." W. E. HOWELL.

The Sabbath Made for Man.

It is often argued that the Sabbath was made because man needed a weekly period of rest. This statement is based on the words of Christ, in answer to the question of the Pharisees when the disciples were plucking corn on a certain Sabbath day, "Behold, why do they on the Sabbath day that which is not lawful?" Christ's answer was, "The Sabbath was made for man, and not man for the Sabbath." Did he mean by this that the Sabbath was made for man because he needed physical rest? That was not what the Sabbath was made for. God rested on the seventh day; but was it because he was tired and needed rest? In Isaiah 40:28 we have these words: "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" So it was not because he was weary that he rested "from all his works which he had made."

Then the question comes, Why did God rest on the seventh day? Because "in six days the Lord made heaven and earth, the sea, and all that in them is." His work was finished, and so he rested because it was finished. One of the definitions of "rest," given by Webster, is: "A cessation from motion or labor." So it was with God; he ceased from labor, or rested, on the seventh day.

"And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God had created and made." The Sabbath is holy, because God sanctified it, and to sanctify anything is to set it apart for a holy purpose; so it is in this sense the Sabbath was made for man—for his spiritual and not his physical rest.

In Exodus 31:12-14, we find the Lord commanded the children of Israel on this wise: "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep my Sabbath, therefore; for it is holy unto you." Now, if the Lord made the Sabbath for man's physical rest, why did he not here command them to rest because they physically needed it? Instead, he told them to rest because the day was holy, and because it was a sign between himself and them. A sign of what? A sign that those who keep the Sabbath are the children of God; so to say that the Sabbath was given for physical rest takes all the sanctity from it. It does not tend

to draw men nearer to God, and think of him as the Creator of all things, but men keep the Sabbath for selfish ends—to rest because they are tired. They think of self and not of their Creator. He who keeps the Sabbath as the Lord has bade him keep it, does not think of self; he does not rest because he is tired, but because in the Sabbath of the Lord, the day that God sanctified, there is a blessing for him, and he feels that blessing each Sabbath. It is to him the memorial of God's wonderful power in creation. The popular teaching by the clergy and others that the Sabbath was made for physical rest is one of the reasons why those professing to serve God do not reverence his Sabbath. People are led astray by those professing to be their teachers by such arguments to prove the sanctity of a day in the place of the one God blessed and called his day.

The following, from the Nashville *Christian Advocate*, is a fair sample of the arguments used to show that the Sabbath is a necessity from a civil standpoint:—

If the Sabbath was made for man, then he needs it, and cannot get along without it. He needs it just because he is man. His constitution—physical, intellectual and moral—is such that it is impossible for him to dispense with the weekly period of rest without suffering damage in many ways. The law of the Sabbath is, therefore, of perpetual force. Given in the Decalogue, it is thus reaffirmed in the Gospel, and holds good for all time. The Christian accepts it as a divine institution, and keeps it for the fear and love of God.

“The law of the Sabbath is, therefore, of perpetual force,” because it affords physical rest, says the *Advocate*. This is not biblical. After telling the children of Israel that the Sabbath was a sign between God and his creatures, and that it was holy, the Lord said, “Wherefore [for this reason], the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant.” But the *Advocate* begs to differ with the Lord. It further says, “Given in the Decalogue, it is thus reaffirmed in the gospel.” But does the *Advocate* keep the Sabbath given in the Decalogue? It does not. It keeps Sunday which is not the Sabbath at all. The fourth commandment says, “the seventh day is the Sabbath,” but Sunday is acknowledged by all to be the first day of the week. The *Advocate* not only keeps Sunday itself, but teaches men to violate the command of God and observe it also; and uses such arguments as the foregoing to prove that the State should compel everyone to keep it. After speaking of the Sabbath as it was given to the children of Israel,—the purely religious Sabbath, as it calls it, the *Advocate* says:—

So much for the purely religious Sabbath. With it the State has and can have nothing to do. But it is, nevertheless, the fact that the State, recognizing the practical importance of the Sabbath as a civilizing force, invests its observance with the sanctions of human law. This is not specifically in the interests of religion; it is simply a matter of public policy, and looks to the temporal welfare of the community. The Sabbath thus guaranteed by the State—and it is so guaranteed in nearly every American Commonwealth—is a political institution, a part of the law of the land, to be upheld and supported by civil authority, as really and truly as the laws protecting life and property. While it is of great value to all citizens, it has a special worth to the laboring classes. Any attempt to break it down or set it aside is really hostile to their interests. The abolition of the civil Sabbath means seven days' work for six days' pay.

There is no civil side to the Sabbath of the Decalogue; it is a purely religious institution, given for a religious purpose.

Sunday is, in a sense, a civil institution, because it was ordained by man; but it is, nevertheless, a church dogma, and therefore the State should have nothing to do with it. The Sabbath of the Bible and Sunday, the Sabbath of man, are two entirely different things. The one—the seventh-day Sabbath—is the Lord's, given that men might remember him as the Creator; the other—Sunday, or the first day of the week—is Satan's, given to draw men away from the Sabbath of the Lord, that they may be forever lost as he himself is.

ALFRED MALLETT.

An Old Soldier Dissents.

[In the Memorial services at Berry Centre, N. Y., on May 28, the speaker, who was a minister, exhorted the old soldiers to “war a good warfare” in behalf of “the American Sabbath.” One at least of his hearers, and an old soldier, failed to recognize the fitness of such a discourse on such an occasion, and disagreeing with the theology of the speaker, replied to him as follows in the Elmira *Telegram*.]

THE so-called “American Sabbath” is wholly unscriptural, and to enforce its observance by law is productive only of evil. Let right, truth, and liberty prevail in all things regardless of “institutions.” That “Jesus Christ is ruler of this world” is not now true. He is the rightful heir of the world, but is now acting as our high priest and intercessor, awaiting the time appointed of the Father, as abundantly shown in prophecy; then he will return to earth, break in pieces like a potter's vessel all the wicked kingdoms of Satan that now rule in this world, establish his own kingdom and reign here personally forever.

Seeing men differ so widely in their understanding of the Bible, if it should be the basis of all our legislation, who has God appointed to be an infallible expounder thereof, that all may know the truth? Whose exposition is to be accepted by all others, whether they believe it or not? Must those who believe differently be compelled to conform to another's dictum? What kind of “religious liberty” is that? Law can make hypocrites in the outward observances of forms and ordinances, but law cannot reach the heart to make men better.

The official head of which of the leading denominations of America has Christ appointed to be his vicegerent here, to execute his rulership of this Nation? Is it Bishop Simpson, Dr. Talmage, Leo XIII., Dr. MacArthur, or some other man? Robert Ingersoll is said to be a good, kind, law-abiding citizen, and he fought for the preservation of our Union, with civil and religious liberty; and—as far as law is concerned—should have an equal right to believe or not to believe, and advocate his own views. Law is for the protection of our liberties and our rights of citizenship; not to bind religious dogmas upon us. “The American Sabbath” is well so-called, for it is man-made. There is no record that God ever made an American Sabbath, but he did sanctify and bless a certain day, viz., the seventh day, Saturday. There is not one word in the Bible showing Sunday to be more sacred than any other day; therefore men should cease insulting God by robbing this holy day of its prestige, sanctity and authority to bolster up a man-made “American Sabbath.” Having full liberty to love and observe their Sunday, ought to satisfy them without calling on soldiers to war a good warfare in binding on men a counterfeit Sabbath. Let soldiers, as they love the lib-

erty for which they fought, never by word or deed assist in foisting bigoted-born, religious legislation on men to bind their consciences, but let us “war a good warfare” to sustain the much vaunted assertion that this is truly “the land of the free and the home of the brave.”

R. ANDREWS.

Have They the Right to Do It.

THE following from the *Dispatch*, of Birdsboro, Pa., illustrates the crude ideas which many people have of the powers of the Government:—

THE AMERICAN SENTINEL is up in arms against the religious sentiment of the day in its effort to close the gates of the World's Fair on Sunday. It seems to see in this interference of Congress, the certainty of a union of Church and State. As to such a result, we think its fears are groundless. But admitting such to be the ultimate condition of things what is the SENTINEL going to do about it? Our law-makers are going to legislate to suit their preferences and convictions. And as perhaps a large majority of them may be believers in the sanctity of Sunday, is it not natural for them to protect the sanctity of that day? The only hope of the SENTINEL, in our estimation, is in changing the faith of the Christian Church in this respect, and then it is a question if there is much hope there. We fear that Sunday folks are joined with their idol.

It makes not a particle of difference what the religious opinions of our law-makers are, they have no right to be governed by them in their official capacity. Congress is by the Constitution prohibited from making any law “respecting an establishment of religion, or prohibiting the free exercise thereof.” Now if Congress makes no law setting up a single denomination as a State Church, yet by law gives certain sects and modes of worship a preference, requiring everybody, as is done by Sunday laws, to observe the “holy days” of those sects, does it not thereby violate the Constitution and interfere with the free exercise of religion? It may be as the *Dispatch* says, that our fight is a hopeless one, but should we for that reason abandon it?

B.

Church and State.

STRIFE for civil power on the part of the great religious bodies is now not only possible but inevitable in this country. This was so in the fourth century in Rome; and it is now equally true here. The very same steps that were taken at that time, have been taken here to lead up to this strife and contention.

Constantine professedly espoused the Christian religion. This he had a right to do; but he went beyond this. He went beyond his rights as a ruler. He had imbibed the old pagan idea that a ruler was to be considered as the “guardian of the public morals.” And so by virtue of his position as ruler he said the religion of his choice should also be that of his empire. Thus, that which he, Constantine, called the Christian religion, became the imperial religion—the religion of his empire. This made it possible for the great contending religious elements to seek control of the civil power claiming that their religion was the Christian religion. And this resulted in the final supremacy of the greatest religio-political combination the world has ever seen.

The parallel is before us in this country. Justice Brewer believes in what he is pleased to call the Christian religion. This is just as far as he has any right. He may espouse any feature of any re-

ligion he may please, and put any interpretation he may choose upon his creed, if he has one. But he has no right either constitutionally or morally to decide that his religion is the religion of the Nation. When Justice Brewer, representing the people, clothed with judicial power received from the people, goes so far as to accept the old pagan idea that a ruler or judge is "the guardian of public morals," and decides that "this is a Christian Nation," thus saying that this religion is the religion of the Nation, to the exclusion of all others; he transcends the powers granted to him by the people, usurps rights and powers retained by the people, and makes an image to that Church and State despotism which has cursed the world for ages. The very first quotation which Justice Brewer gave to prove his position, was from Catholic authorities. Now his decision that "this is a Christian Nation," and his arguments, give an opportunity for the Catholic Church to come in and claim the country by virtue of the precedence of their church, their religion, over all others. And thus will be inaugurated a strife for power on the part of Protestants on the one hand, and the Catholic Church on the other, such as was never seen since the Dark Ages. Already is seen evidences of the coming struggle. Soon, very soon, "old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early." "The storm is gathering, the clouds are loading, ready to burst upon the world." And none will be more surprised than Protestants of this Nation when they see how they have paved the way for the subversion of all our country's rights, to the power of Rome, the foe of all our free institutions.—*H. F. Phelps, in Mankato (Minn.) Ledger.*

R. H. McDONALD, of San Francisco, publishes this in one of his monthly tracts:—

California alone, of the forty-four States and four Territories of the United States, is the only one without some form of a Sunday, or one day in seven as a legal rest day. Do not your cheeks tingle with shame when you think of this?

To Dr. McDonald's question, the San Francisco *Examiner* makes this apt reply:—

My good man, they do not. Following the commandment, "Remember the Sabbath day to keep it holy," I fail to find the words, "Governments shall have power to enforce this article by appropriate legislation."

It is strange that all men cannot see the incongruity of Sunday laws.

THERE is much truth in the following paragraph from the Nashville *Christian Advocate*, of June 15:—

Nothing is more protean than the spirit of selfishness; it takes on a thousand forms and guises. Many people are saturated with it who imagine themselves to be perfect models of generosity. It is not identical with the greed for money, or place, or pleasure, though it frequently manifests itself as covetousness, as ambition, and as sensuality. The essence of it consists in the determination to have one's own way, without regard to the wishes and rights of other people.

These words are exactly descriptive of those professing Christians who are clamoring for Sunday laws. The Sunday movement is selfish throughout. The ministers think nothing of other people's rights so long as their pet day is exalted. The *Advocate* truthfully says the essence

of selfishness "consists in the determination to have one's own way, without regard to the wishes and rights of other people." Why does not the *Advocate* practice what it preaches? In an editorial in the same issue it attempts to justify the State in passing Sunday laws on civil grounds,—because man requires a weekly rest-day. The right to rest at a certain time belongs alone to the individual. Sunday laws, on whatever plea, interfere with the rights of some, and therefore those who ask for them are selfishness itself. They are Christian only in name.

It has suddenly been discovered that the island of Trinidad is very much in need of a Sunday law, and the Governor has been requested by petition to furnish one. One enthusiastic advocate of the measure, writing to the *Trinidad News*, says:—

A large majority of the population, Mr. Editor, are in favor of whole day closing on Sunday, and it is to be hoped the authorities will lose no time, as soon as the petitions are presented, in passing and carrying into effect the ordinance to make Sunday what it should be—a day of rest and holiness.

Mark the closing words of the quotation—this gentleman wants Sunday made a day of holiness by ordinance! Another correspondent of the same paper declares:

We believe the whole scope of Christian ethics is to distinguish the Lord's day from the Jewish Sabbath.

Of course he wants Sunday, but not in the same way some others do. His is however a rather narrow view of Christian ethics.

The *News* itself favors the proposed ordinance on civil grounds, though admitting that "in some respects of the case it certainly is a religious question." The *News* thinks that "the desire of the promoters of the movement is simply to render it easier for those who wish to spend the day in worship to do so." It is the old plea to have the cross and the self-denial eliminated from the Christian religion by act of Parliament!

As the *Mail and Express* puts it, the Attorney-General of this State has decided that "the State Fish and Game Law Commission must prevent Sabbath desecration." The section of the Penal Code to which the Attorney-General refers provides that—

All shooting, hunting, fishing, playing, horse racing, gaming or other public sport, exercises or shows upon the first day of the week, and all noise disturbing the peace of the day, are prohibited.

The Attorney-General says it is the duty of the State Commission and its officers to see that this provision is not violated so far as it relates to hunting and fishing. Whose duty it is to see that nobody takes any public exercise is not stated.

THE *Signs of the Times* says: "If the Sabbath is to be enforced as a hygienic measure, for the good of the public health, why not regulate by law the hours of sleeping and waking? A certain amount of sleep is requisite to health. If a law of rest for one demands a law of rest for all for one day in the week, why is not that just as true concerning the hours of the day? Sunday or Sabbath laws from every standpoint would be a roaring farce were it not for the possible persecution and necessary wickedness involved in them."

At a union meeting held in the Hebron, Pa., Lutheran Church, on the 18th ult., a paper was adopted, without a dissenting voice, part of which is given here:—

It is with profound sorrow and sense of humiliation that we have heard of the decision of the Appellate Court declaring the gates of the Columbian Exposition open on the Sabbath. We deplore this action and utter our solemn protest against the profanation of the holy day for purposes of gain that is contemplated. We recognize the fact that the struggle on behalf of the Sabbath in this country is not ended, and we pledge ourselves anew to do what lies in our power to maintain and defend the law of the Lord in regard to a day of rest.

Is it ignorance or is it wilfulness on the part of these people? They pledge themselves anew to do what lies in their power to maintain and defend the law of the Lord, and yet they violate his law week after week. They work on the Sabbath enjoined in the Decalogue, and observe another day. These same people, when told that the Sabbath of the fourth commandment is still binding upon Christians, will tell us that the law is abolished. This is inconsistent. Christians can never be the means of converting unbelievers so long as they are not consistent in their teachings.

THERE is quite a general protest in the United States against the clause in the treaty with Russia, which binds the American Government to extradite refugees accused of attempts on the life of the Czar, since the expression of an opinion adverse to the Government is in Russia construed as an attack on the Czar. But those who protest do not seem to realize that such an action on the part of the United States Government is exactly in line with the principles which many of them are advocating. Where the free exercise of religion is prohibited by law, there can be no freedom of any kind; and the United States is getting an unenviable notoriety in the line of interfering with religion. When, as in Tennessee, grand juries interrogate children and women as to what is said in religious meetings, in order that they may bring an indictment against God-fearing men, it is no wonder that sympathy should be manifested with Russian oppression.—*Present Truth, London, England.*

A NATIONAL Reform paper, *The Theocrat*, published at Johnstown, Pa., is very much disturbed because the World's Fair is open on Sunday; and blaming wicked editors, that is, editors who do not agree with *The Theocrat*, for the present dilapidated condition of governmental religion, our contemporary loses its temper and says:—

Ungodly editors may rejoice because iniquity triumphs, but they should not forget that when their bodies are rotting in the grave and their souls are writhing in the torments of hell, that the truth of God will go marching on until the devil and all his followers shall be entirely overcome.

Now, this shows bad theology as well as bad temper, and both are very far from becoming in Christians. Peter and John were rebuked by their divine Master for wishing him to call down fire upon his enemies; but *The Theocrat* would do worse than call fire down upon those who do not agree with it upon the question of Sunday observance; it would consign them to the torments of the "orthodox" hell. The wish is father to the thought, and shows that the average National Reformer is a good man not to trust with power to punish "heretics."

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I have for three years used the "Health Foods" in my family, and can heartily recommend them, both for purity and health-giving properties.

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C. F. PORTER, D. D. S.

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Your "Health Foods" are the wonder of the nineteenth century. I have used Granola but a short time, but have already experienced relief from indigestion and acid, or flatulent dyspepsia. I also find the Zwiebach nourishing and toothsome.

D. M. KAUFFMAN.

I have personally tested your excellent food known as Granola. It is highly pleasing to the taste, easy of digestion, and the most nutritive cereal production with which I am acquainted.

DR. R. W. BULA.

NEW YORK.

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BY ALONZO T. JONES.

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JUNE 26, two more Adventists, M. A. Bryan and Geo. W. Marvell, were arrested at Ford's Store, Queen Anne's County, Md., for Sunday work. Maryland seems determined to outdo Tennessee in the nefarious work of religious persecution. As usual all the facts connected with these cases show that the arrests were made to satisfy religious bigotry. The warrants were both sworn out by members of other churches.

THE *Christian Statesman* is opposed to bicycle riding on Sunday, but says:—

As the solitary cyclist is his own driver and conductor and requires no other person to work to furnish his Sunday pleasure, and does not make traffic, if he owns his cycle and no race is on, and does not directly promote noise and crime, the *civil* law should not interfere, but he should be urged to consider the laws of conscience or at least of courtesy.

Then why should the law interfere with the man who husks corn on Sunday, or with the woman who sews? or with anybody else who attends to his own affairs without interfering with others?

N. B. CAPPS, a Seventh-day Adventist of Weakley County, Tenn., was found guilty on the 27th ult., of maintaining a nuisance by Sunday work. We are not informed what course the case will take. This case was referred to in these columns two weeks ago as being in Carroll County. The mistake was due to the fact that the letter conveying news of the arrest was written from Trezevant, which is in Carroll County. The statement was made thus: "N. B. Capps, a Seventh-day Adventist has been arrested here," etc. Our friends are requested to be very definite in giving us information.

SUNDAY opening of the Columbian Exposition does not appear to be the great success that was anticipated. June 25, the paid admissions were only 62,028, while for the three preceding days the average attendance was 120,000.

THE advocates of Sunday closing, from a religious standpoint, of course seek to make it appear that the small Sunday attendance is largely due to the respect which the masses entertain for the day itself; and in some communities this might be accepted as the proper explanation, but it is scarcely true of Chicago. The true reason will probably be found in the fact that on Sunday twenty-eight

State and thirteen national buildings are closed, while a large number of individual exhibits are covered.

IMMEDIATELY after the decision of the Court of Appeals permitting the Fair to be opened on Sundays, Attorney-General Olney was credited with the opinion that as every appropriation made by the Government was coupled with the Sunday-closing proviso, the decision might result in closing permanently every Government exhibit, and that in any event no more Government money could be used for the Fair. Now it is stated that the Attorney-General is of the opinion that the several appropriations made by Act of Congress, approved August 5, 1891, in aid of the World's Fair, Chicago, including the appropriation made for a Government exhibit, "are as available now as before the decision of the Circuit Court of Appeals permanently opening the World's Fair on Sunday," with the single exception that no more money ought to be paid to the Illinois corporation known as the "World's Columbian Exposition."

THE supposed sanctity of Sunday obtruded itself even into the famous murder trial recently concluded at New Bedford, Mass., and was used by the prosecuting attorney to score a point against the prisoner, who had on a Sunday morning burned a certain dress supposed by the police to be stained with the blood of the victims. The prisoner's sister had asked what she was doing. Repeating this question to the jury, the attorney said, "Why the morning of the Sabbath should have been selected to burn that dress was sufficient to cause her to ask the question." But as "desecration" of Sunday is not a capital offense even in Massachusetts, the jury found the accused not guilty, notwithstanding the fact that she burned an old dress on that day.

It is gratifying to know that some at least, of those who are zealous for Sunday closing of the Fair do not fly into a fit of resentment on learning that the Fair is to be open, and widen what they consider a breach of the law, by identifying themselves with worse than contract breakers, namely, with conspirators—who are criminals—and by urging upon all "Christian people" the imperative duty of boycotting "an institution which debases itself by desecrating the Sabbath in violation of the law of God and the law of the State." The *Chicago Interior* (Presbyterian), after setting forth the evils, in its view of Sunday opening, especially the disgrace sure to revert upon Chicago, queries thus:—

But shall we boycott the Fair? Not unless we wish to give our sanction to the *worst development of anarchistic tyranny*. The Fair is ours. The people paid for it. Because we cannot prevent abuses is no reason why we should be deprived of just and lawful uses.

This is condemning the dishonorable

boycott in even stronger language than has the SENTINEL, but no stronger than it deserves. The evil indicated is all in it. The use of the boycott is virtually an attempt to cover up by a really great evil what those who employ it simply consider an evil, but which is not so in reality.

In fact this whole work of securing Sunday legislation is a veritable piece of Jesuitical sophistry—that the means is justified by the end. Without speaking of how the means might work vastly more harm than could be compensated by the end, even if the end were a good one, history, reason, and the Scriptures force the conclusion that the end of Sunday legislation is evil. No one will allow that righteous means will produce evil results. Then, since the means is evil, and the end is evil, where can the good come in? "Do they not err that devise evil?"

THE *Present Truth*, a London paper, has this note: "A joint committee of the two Houses of the Convocation of Canterbury have made an elaborate report on Sunday recreation and the Sunday opening of museums. In the main they make no objection. They thought, however, that it is vital to the safety of the 'English Sunday' that no library, museum, gallery, etc., should be open for pay. They think that free opening, to a moderate extent, is compatible with the spirit of the fourth commandment, but utterly fail to indicate how there can be any possible connection between the fourth commandment and the English Sunday."

No. 10, of the *Religious Liberty Library*, just out, discusses in a practical way "Religious Liberty and the Mormon Question." This tract is a complete refutation of the claim so confidently made by many that Sunday laws and anti-polygamy legislation rest on the same grounds, and are equally justifiable. It is a dispassionate arraignment of polygamy as an invasion of natural rights, and a logical defense of the right of every man to keep any day or no day as a season of rest or worship. 20 pages; price, 2½ cents. Address—Religious Liberty Association, 271 West Main Street, Battle Creek, Mich.

THE *Sabbath Outlook* has changed its name and now appears weekly as the *Evangel and Sabbath Outlook*. Its editor, Dr. A. H. Lewis, is doing excellent work in his line. The SENTINEL wishes the *Evangel* increased prosperity and usefulness.

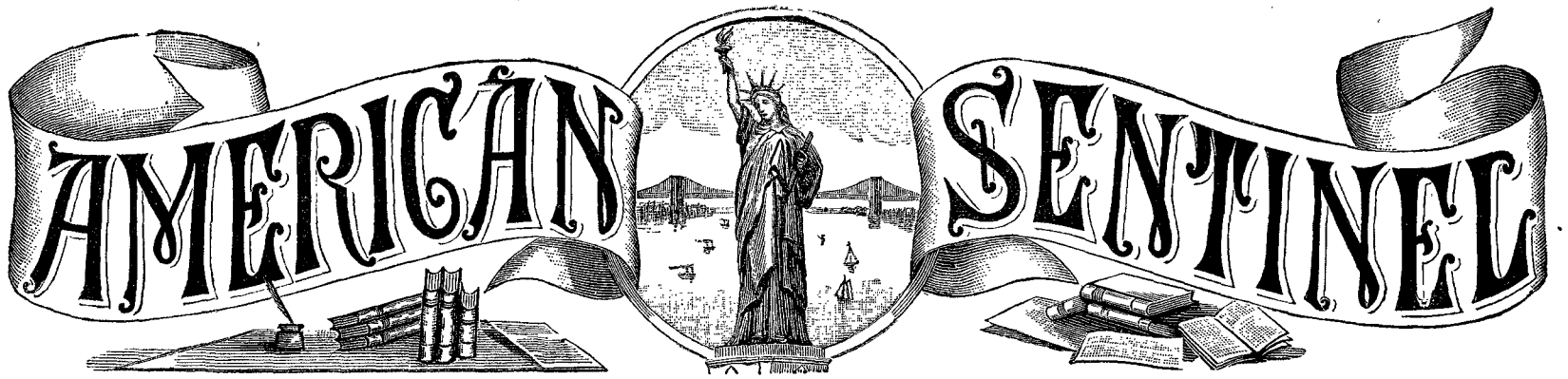
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WILLIAM H. MOORE.

CHRISTIANITY is love only, not force.—
“God is love.” And “God so loved the
world that he gave his only begotten Son.”
“God commendeth his love toward us, in
that, while we were yet sinners, Christ
died for us.” And “the love of Christ
constraineth us.”

CHRISTIANITY is all of faith, not of law.
—“For whatsoever is not of faith is sin.”
And “Christ Jesus came into the world
to save sinners.” “If righteousness come
by the law, then Christ is dead in vain.”
“Therefore by the deeds of the law shall
no flesh be justified in his sight; for by
the law is the knowledge of sin. But now
the righteousness of God without the law
is manifested . . . even the right-
eousness of God which is by faith of Jesus
Christ unto all and upon all them that
believe, for there is no difference.”

CHRISTIANITY is freedom of choice, not
arbitrary requirement.—“If any man hear
my words and believe not, I judge him
not.” “As Moses lifted up the serpent in
the wilderness, even so must the Son of
Man be lifted up: that whosoever believeth
in him should not perish but have ever-
lasting life.” “Whosoever will may
come.” “Come now, and let us reason
together, saith the Lord.” “Choose ye
this day whom ye will serve.”

CHRISTIANITY is dependence wholly
upon the power of God, manifested through
Jesus Christ, by his Spirit alone; not
upon the power of man, manifested
through government, by the sword or the
bayonet. “I am not ashamed of the
gospel of Christ, for it is the power of
God unto salvation to every one that
believeth.” “Your faith should not
stand in the wisdom of man, but in the
power of God.” “Because the foolishness
of God is wiser than men, and the weak-
ness of God is stronger than men.” “The

weapons of our warfare are not carnal,
but mighty through God to the pulling
down of strongholds.” “And I will save
them by the Lord their God, and will not
save them by bow, nor by sword, nor by
battle, by horses nor by horsemen.”
“This is the word of the Lord, . . .
saying: Not by might, nor by power, but
by my Spirit, saith the Lord of hosts.”

THE Sunday movement is force only,
not love.

“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 to the
World's Fair, except upon conditions
named in these resolutions.”*

“If temporary injunction is impossible
to-day, let proclamation and troops hold
gates closed until obtained.” †

“The First United Presbyterian Church
of Boston, distrusting both directory and
commissioners, appeals to you to suppress
Chicago nullification with Jacksonian
firmness, and to guard the gates next
Sabbath with the troops, if necessary.” †

THE Sunday movement is altogether of
law and not of faith at all. They worked
steadily for thirty years to get a national
Sunday-law, and everywhere they demand
State Sunday-laws where there are none,
and the rigid enforcement of them with
increased penalties where they already
exist. This is so entirely a part of the
daily history and the public records of
the whole country in the last few years
that no particular quotation is needed;
for all know that it is so. Their whole
cry is, “Law, law, law,” and all for
“the salvation of the Nation.”

THE Sunday movement is arbitrary
requirement entirely, with no shadow of
freedom of choice. Sunday, as “the
Christian Sabbath,” must be unquestio-
nably observed by all, whether they be
Christians, Jews, Infidels, or what not.

* Church petition to Congress to secure Sunday closing of
the Fair.—*Congressional Record*, May 25, 1893, p. 5144.

† From telegram to President Cleveland, May 27, 1893, sent
from Boston, by Wilbur F. Crafts, Joseph Cook, and A. H.
Plumb.

‡ Telegram to President Cleveland, May 19, 1893.

Even though a man be the most sincere
and devout Christian, and observes the
seventh day, the day which the Lord
himself appointed as the Sabbath, yet this
counts nothing—he must observe Sunday,
too, or else suffer the penalty of fine, and
imprisonment till the fine is paid. These
facts are also matters of daily occurrence
and public record. Thus the Sunday
movement, in behalf of what it calls “the
Christian Sabbath,” knows nothing but
arbitrary requirement and compulsory
procedure to secure its acceptance and
observance.

THE Sunday movement is dependence
wholly upon the power of man, manifested
through law and by force alone; not upon
the power of God manifested through
Jesus Christ by his Spirit.

“What is now to be done? This is the
question that is perplexing the supporters
of the Sabbath. . . . From present
appearances relief can be looked for only
at Washington.”*

“In this third fight . . . Attorney-
General Olney . . . with President
Cleveland, must be our chief reliance.” †

In a Sunday-law speech made in the
Baptist Church, Cortland, N. Y., Sunday
evening, June 18, 1893, “Rev.” Addis
Albro, State Secretary for New York,
said: “In all this contest the right arm
of power is the executive.” And cited
the President of the United States, the
governor of a State, the sheriff of a
county, the mayor of a city, and the pres-
ident of a town, as the ones in whom the
executive power is lodged.

“TO HON. GROVER CLEVELAND,
Washington, D. C.

“Dear Sir: As God in his providence
has given you the highest office in the
United States, we appeal to you in this
decisive conflict between the friends of God
and of good government on the one hand,
and the powers of darkness and the ene-
mies of our Christian American Sabbath
on the other, to use all the power that
has been delegated to you in the position
you now hold, to keep and to close the
gates of the World's Fair on the Sabbath,

* *Mail and Express*, (N. Y.) May 31, 1893. Report on first
Sunday opening of the Fair.

† Address of “Rev.” W. F. Crafts, in Boston, May 21.—
Christian Statesman, June 3, 1893.

not only the buildings but also Jackson Park.

"I look upon the move as high treason against God's divine government and the accepted laws of the land, and in this request I voice a half-million people of Indiana, of whom a large per cent. will abandon their attendance at the Fair, if the gates are open on the Lord's day.

"Your humble servant,

"J. R. DAY." †

This Mr. Day is the secretary of the Indiana division of the Christian Endeavor Society—that is, of *this kind* of Christian endeavor. But what kind of *Christian* endeavor is that which appeals to a man to settle a conflict between them and the powers of darkness. What a delightful figure would be cut anyhow, by the President of the United States endeavoring to settle a decisive conflict between the friends of God and the powers of darkness!

"Resolved, That the Prohibition Party of Iowa, in State convention assembled, do most emphatically protest against such action [the opening of the World's Fair on Sunday], and that we ask President Cleveland to use the power vested in him to enforce the law of Congress to prevent *this sin against high heaven*, and rebellion against the Government of the United States." §

"In Wisconsin, when the mayor of the capital refused to prohibit a prize fight on the Sabbath, the governor ordered the troops to take possession of the stage and grounds, and bayonets prohibited lawlessness. Let President Cleveland order the U. S. troops to guard the gates of the World's Fair on Sabbath, and keep them closed if need be." ||

By the evidences presented in these notes, it is as plain as A B C to everybody that Christianity and the Sunday movement are two directly antagonistic things. The one is Christianity, the other is devilry. The one is salvation, the other is destruction. These are the two ways: which way do you take? J.

Politics and Religion.

ALL Sunday laws are religious legislation. Common sense tells us that if we are under any obligation to keep Sunday as a Sabbath day, it is a religious obligation, and that only. For in the nature of things, from a secular standpoint, we are under no more obligations to our neighbors to refrain from work on Sunday than on Monday. The United States Constitution says in the First Amendment: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

There can be no other meaning to this than that each citizen shall have a right to believe in, and act out any religion he may see fit, or no religion if he chooses. Again, Article 14, constitutional amendment says: "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

Now when any State makes any law in regard to religion and enforces it on any citizen of the United States, that State is violating the Constitution in two points. First, in making an unconstitutional law,

and second, by enforcing an unconstitutional law.

If Congress and our different State legislatures can do this thing in open violation of the Constitution, not only of the United States, but of nearly every State in the Union as they have done, where is our liberty? Can they not with the same propriety prohibit free press, free speech or any other right which the people hold dear as life? Not only this, but the National Reform Association knows full well that all such legislation is in open violation of the Constitution. For as before stated, they have been clamoring for the last thirty years for a change in the Constitution so they could legislate on such religious questions. So they know now when asking for Sunday laws that they are unconstitutional, and they are asking our law-makers to make laws that are contrary to law; and then while lobbying in our Congress, howl anarchy at those who oppose such lawless legislation. —Carey Smith, in *People's Call*.

Chicago Correspondence.

Wanamaker & Brown Against the World's Fair.

THE United States having failed in its attempt, through the courts, to secure the Sunday closing of the World's Fair and the enforcement of the Sunday closing proviso attached to the World's Fair appropriation, Ex-Postmaster Gen. Wanamaker, through the corporation name, Wanamaker & Brown, has begun a suit asking for an injunction against the Sunday opening of the Fair. This suit was heard June 30, before Judge Jenkins of the United States Circuit Court. Attorney Edwin Walker appeared for the World's Fair; and for Wanamaker & Brown, Gen. Green B. Raum, of pension office notoriety, Major C. H. Blackburn, D. McKinzie Cleland, and Commissioner Hundley. The plea of the petitioners for an injunction was based on the representation that they were stockholders in the Columbian Exposition to the amount of \$5,000 and that their interest was jeopardized, and the value of their stock depreciated, by the action of the directors in opening the gates on Sunday; and, holding that the Sunday opening was in violation of law, their remedy lay in obtaining an injunction which should require the directors to close on Sunday and comply with the provisions of the law.

The continual reiteration by the counsel, for Wanamaker & Brown, of the phrase, "enforcement of the law," led Judge Jenkins to inquire what law was meant. General Raum then read the souvenir coin act, upon which the Judge remarked that he did not call that a law, but that it was a gift upon a condition, and while the condition had been violated, no law had been broken. As the case was brought upon entirely technical legal grounds, there was very little scope for the expression of moral and religious views and sentiments, or to bring them to bear upon the matter with any force. When General Raum remarked that the moral sentiment of the people of this country revolted against the evasion of the Sunday closing proviso attached to the souvenir appropriation, Judge Jenkins reminded him that that was a phase of the question which had no bearing upon technical points raised in the pleadings.

The entire forenoon was occupied in the consideration of the matter and the court was addressed by Attorney Walker, for the World's Fair corporation; General Raum, and Commissioner Hundley, for Wanamaker & Brown. Judge Jenkins took the case under advisement and will render his decision Friday, July 7.

The public has taken no interest whatever in this case; it being universally understood and believed that the decision of the matter by the Court of Appeals would supercede all other action which may be taken in the premises. The World's Fair is open seven days in the week, despite all the attempts which have been made to close it by law; yet equal, if not greater, results in the furtherance of the cause of legal religion and the superficial observance of religious forms have been attained possibly, by the present condition of things, than would have been gained had the Fair been strictly closed according to the terms of the proviso and the expectation of those who secured its passage. They themselves, of course, do not see this fact. They are in a measure ignorant of what it is that they themselves purpose to accomplish. They are clearly unaware of the impossibility of securing the strict religious observance of Sunday in this or any other country from a correct and Christian standpoint. They seem to be blind to the fact that in this, history, the nature of man, biblical teaching, and prophecy, are all against them, although they are not aware of it. They should know that the only thing which they can possibly accomplish is a superficial and hypocritical veneer of pretended religious observance. This they have gained. This in an increasing degree, is all that they ever will gain, and its progress is marked in the matter of the Sunday opening of the World's Fair. Impelled by the influence of a body of religionists, Congress committed itself to the attempt to compel the observance of a religious form at the World's Fair and upon all who should attend it. The action was taken in the interest of religion, for the observance of a day set apart by religious belief and feeling. That action of Congress has not been respected, but in failing to respect it the opposite course has been taken upon the plea that the same interests would be better subserved, and the needs of religion be met in a greater degree by opening than by closing. The case now stands, that as one body of religionists, and the Congress of the United States under its influence, had decided that the people and the Government of this country must religiously and reverently respect a certain day by a particular form of observance, the World's Fair management supported by the people at large, and certain courts of the United States, have decided that these same religious interests and reverential purposes will be better subserved by an opposite course. According to this, the World's Fair is open on Sundays, and sacred music and religious addresses are presented there for the benefit of the people, and the World's Fair corporation becomes, one day in the week, a medium through which religious teaching is supposed to be presented to the people.

A particular example of this was given last Sunday in the observance of "Patriotic Sunday," in Festival Hall on the Fair grounds. The past week the chaplains of the United States army have been assembled at the Art Institute as one of

† Letter printed in *Christian Statesman*, June 3, 1893.

§ Iowa State Prohibition Convention, June 1, 1893.

|| Wilbur F. Crafts' speech in Boston, reported in *Christian Statesman*, June 3, 1893, by "Rev." J. M. Foster.

the series of congresses belonging to the World's Fair Congress Auxiliary. Last Sunday they had charge of the services at the Fair grounds. The large hall was partially filled with a scattered assembly. Upon the platform were gathered army chaplains, and behind them were the Indian boys and girls from the Lincoln Institution at Philadelphia. The exercises were opened by the bugle call of the assembly, and the audience arose and sang "America." After prayer and reading of the Scriptures, an address was delivered by a captain of the regular army, who closed by saying:—

And when the last trump shall sound "taps" for all the nations of the earth, our flag will still be there, borne sturdily aloft amid the wreck of matter and the crash of worlds by the veterans of the Regular Army and Navy Union of the United States of America.

The audience then sang, "Nearer My God to Thee," and the bugler sounded "taps." Addresses were also delivered by Chaplain Bateman, of the United States army, and Dr. Akins, president of Du-vall's Veteran Cavalry Association. The services closed with the "Star Spangled Banner," and the benediction by Chaplain Allen Allensworth.

The superficial, national, Christianity which is now in vogue throughout the country, and continually growing in the favor and acceptance of larger numbers of American citizens, was extremely well exemplified by "Patriotic Sunday" at the Fair. Although apparently in antagonism to the interests and views of the religious element of the country which considers itself orthodox, and is striving for the legal enforcement of religion, the religious exhibit of the Regular Army and Navy Union of the United States of America at Festival Hall, did not differ in purpose or effect from the general movement for a national religion. It was indeed rather a perfected result, in small measure, of the attempt to nationalize a form of religion. It was an example, in little, of the preaching and practice of national religion. Those who have sought so earnestly, and fought so bitterly, to close the World's Fair gates on Sunday, would indeed be surprised to find their plans and wishes better served by its opening than by its closing. It is not at all improbable that they will find this to have been the case.

W. H. M.

Chicago, July 3.

The Sunday Opening of the World's Fair.

THERE is no real satisfaction to any true American patriot or well-instructed Christian in the opening by the Board of Directors of the World's Fair on Sunday. It is no real satisfaction to the *Signs of the Times*. What we have contended for from the beginning is that the United States Government had no business to legislate in the matter. The question was a religious question, legislation upon which is forbidden by the Constitution. But the Supreme Court placed an interpretation upon the First Amendment which virtually annulled it, and Congress reduced the principles of the Supreme Court interpretation to practice by deciding a religious controversy and establishing Sunday as the Sabbath so far as an earthly government could do it; and in that act Congress, at the behest of the churches, committed this Government to religious legislation. The independence, avarice,

or defiance of a few local directors (to whom the matter really belongs) will not alter the status of the case, nor undo the evil work of Congress. Nothing will undo this evil work but a total and absolute repeal and repudiation of all Sunday legislation on the part of Congress. But will Congress do this?—No; the body is too much under the control of the churches. This Government has taken her first steps in the path of the Papacy, according to the prophecies of God's Word, and the inevitable results will soon follow.—*Signs of the Times*.

Praying for the Destruction of the Fair.

It has been repeatedly intimated by representatives of the Sunday closing movement that the judgments of God might be visited upon the World's Fair, or even the whole Nation, as a punishment for opening the Fair on "the first day of the week, commonly called Sunday." These parties have suggested tornadoes, cyclones, and even the dreaded cholera as a very possible retribution.

These suggestions are not direct prayers for disaster, although the suggestion that God might visit his wrath upon the Nation by means of these calamities, is evidence that such punishment in the mind of the predictor, ought to be visited, and that if they were God, they would sweep the land with the besom of destruction.

However, suggestions have now developed into actual prayers for vengeance as appears from an article from the pen of Rev. Wm. Weir, one of the editors of the *Christian Statesman*, which organ is the mouth-piece of the American Sabbath Union. The following is the quotation referred to, and may be found in the *Christian Statesman* of June 24:—

Six months hence we will be able to declare the doings of the Lord as we cannot now. Let us wait and see if the Lord Jesus Christ hath not doomed the Fair that has doomed his Sabbath,—Arise, O Lord, plead thy cause.

A just paraphrase of this American Sabbath Union petition would read as follows: "Arise, O Lord, doom the Fair; doom it with a cyclone, with flames, flood, or famine, or with the deadly plague, only doom it."

Why doom the Fair? Forsooth, because it "has doomed his Sabbath." How has it doomed his Sabbath? By its being opened on Sunday, the *first day* of the week, in violation of the command which says, "The *seventh day* is the Sabbath of the Lord thy God."

One of the strange things in connection with the history of religious persecutions, is that the persecutor has invariably persecuted his victim for non-conformity with a dogma for which there was no scriptural support. This modern persecution for a so-called "desecration of Sunday" is not an exception. That the Sunday-closing representatives admit the absence of a scriptural command for Sunday observance, the following will show. In "Pearl of Days" leaflet (No. 3), a publication issued by the American Sabbath Union, and written by a vice-president of the Union, we find the following sweeping admission.—

Our opponents declare, "We are not satisfied with these inferences and suppositions; show us where the first day is spoken of as holy, or as being observed instead of the seventh; we must have a direct and positive command of God." *We admit there is no such command.*

And yet in the face of this fatal admis-

sion, the organ of the American Sabbath Union publishes a petition of one of its editors, imploring the Lord Jesus Christ to "doom" the Fair because it is open on the *first day of the week*.

Again, in leaflet No. 3, published by the department of Sabbath observance of the Woman's Christian Temperance Union, edited by Mrs. J. C. Bateham, also one of the editors of the *Christian Statesman*, we find the following:—

Question 6.—If Jesus wished the day changed, why did he not command it?

Answer.—A command to celebrate the resurrection could not wisely be made before the resurrection occurred. He *probably* gave his own disciples such direction afterwards, "when speaking of the things pertaining to the kingdom."

According to their own admission, there is but a "probably" in support of Sunday sacredness, and yet the United States troops are petitioned for, to shoot down the Sunday visitors at the Fair, and the Lord Jesus Christ is asked to wreak vengeance upon the Fair because it is open on the *first day of the week!*

Again, the following dialogue took place between Dr. Herrick Johnson, another American Sabbath Union representative and an ardent Sunday closer, with Mr. Blair, before a Congressional committee, having a bill for a national Sunday law under consideration:—

Mr. Johnson.—I think that no one who accepts the Bible doubts that there is one day in seven to be observed as a day of rest.

The Chairman (Senator Blair).—Will you just state the authority?

Mr. Johnson.—Remember the Sabbath day to keep it holy Six days shalt thou labor and do all thy work.

Chairman.—Is there any other?

Mr. Johnson.—There are references to this law all through the Bible.

The Chairman.—Now you come and change the Sabbath day to which the Lord refers.

Mr. Johnson.—That we hold was changed by the Lord himself.

The Chairman.—When did he do that and by what language?

Mr. Johnson.—There was a meeting for worship on the first day of the week, the day the Lord arose, and seven days after there was another meeting for the same purpose, and then it is referred to as the Lord's day.

The Chairman.—After the change?

Mr. Johnson.—Yes, sir; after the change.

The Chairman.—It is based, then, upon two or three days being observed as days of religious worship after the resurrection?

Mr. Johnson.—Yes, sir.

Dr. Johnson has no authority for saying "seven days after there was another meeting for the same purpose," for the record says they met "after eight days," and then not for worship, since they met "for fear of the Jews." But granting that all this be true, for the sake of argument, we have the American Sabbath Union praying for the Lord Jesus Christ to "doom" the Fair with the cholera scourge, the deadly cyclone, or some other dire calamity, because "it has doomed his Sabbath" by keeping open on the *first day of the week*, which is declared to be the Sabbath, upon the authority of "two or three days being observed as days of religious worship after the resurrection;" and this too, in the face of the direct command of God, uttered with his own voice, amid the awful grandeur of Sinai, "The *seventh day* is the Sabbath of the Lord thy God."

Once more. Rev. A. E. Waffle, who won the one thousand dollar prize offered by the American Sunday-School Union, for the best essay on the Sunday question, has this to say upon the same subject (pp. 186, 187):—

"Up to the time of Christ's death, no change had been made in the day." And, "So far as the record shows they (the apostles) did not, however,

give any explicit command enjoining the abandonment of the seventh day Sabbath, and its observance on the first day of the week."

Again we call attention to the petition of the American Sabbath Union for divine vengeance upon the Fair, because it is open on the *first day of the week!*

These fatal admissions might be multiplied indefinitely, but these are sufficient to base a petition to the American Sabbath Union, asking them to postpone further appeals for retribution, at least until they find some direct command of God pronouncing a curse upon innocent amusements and instructive exhibits enjoyed upon the first day of the week.

If a lack of time is pleaded as an excuse, it is suggested that Father Enright, of Hartford, Kansas, will generously remunerate them for the time expended. In the *Hartford Weekly Call* of February 18, 1883, Father Enright published the following challenge which he has repeated frequently since that time:—

The Bible commands you to keep the Sabbath day. Sunday is not the Sabbath day; no man dare assert that it is; for the Bible says, as plainly as words can make it, that the seventh day is the Sabbath, *i. e.*, Saturday; for we know Sunday to be the first day of the week. Besides the Jews have been keeping the Sabbath unto the present day. I am not a rich man, but I will give one thousand dollars to any man who will prove by the Bible alone that Sunday is the day we are bound to keep.

Less praying for the Lord Jesus to doom the Fair because it is open on Sunday, and more biblical research is now in order.

A. F. BALLENGER.

Closing Places of Interest on Sunday.

THE closing by government of public exhibitions on Sunday is an injustice to the people that can readily be seen by anyone who will candidly consider the question. So clearly has this become recognized that nearly all the national exhibitions in England are opened on Sunday, with the exception of the great museums, art galleries and libraries of London. Just why these should be closed and others in provincial towns opened no one can tell; it is merely one of the many vagaries of Sunday legislation. One thing however is evident, and that is, that it is unfair to close these institutions, which are supported by the people, on the only day when the majority can view them; so that the working classes are largely deprived of deriving any benefit from that which they are taxed to support, and which they desire open. Assuredly these people have just as much right to attend the museum as others have to attend church; and the one class have no more right to close the museums and deprive the others of their freedom of action than the other class have to close the churches, and so deprive many of their privileges. So teaches the Golden Rule of Jesus. It works both ways.

That the opening of such places would cause compulsory labor and much extra work is merely a party cry of the Sunday-law people without any foundation in fact. Facts show that their opening causes less Sunday labor, for the people who attend are more orderly and require less care and supervision there than anywhere else. Take for example the two hundred thousand who attended the first Sunday at the World's Fair; had these people been turned loose on the streets of Chicago the result would have been very different. In England a picture

gallery that has an attendance of two thousand in four hours only requires five willing attendants, whose only "labor" is to walk about. The following from Professor Fowler, Director of the London Natural History Museum, is to the point:

I am glad to say that the majority of the trustees are in favor of opening it on Sunday afternoons, and three-fourths at least of the staff are also in favor of such opening. Many of them are so enthusiastic as to say they are willing to come and take their turn at attending, even without remuneration. . . . These men would not be expected to sweep or clean, to stuff birds, to arrange tablets, or write labels or do any of the real work we expect of them on week days; they would have to walk to the museum, walk or stand about there for a few hours, and then walk back again. Probably, if they were not doing this they would be taking a walk somewhere else; so that they would not be working any harder than usual. And out of our whole staff only a few need come, so that the turn would only fall on each man perhaps once in every six or eight Sundays; and we should never ask anyone to come if he had any conscientious objections.

And all such places that are opened on Sunday are worked on the same plan, and the man whose turn comes on Sunday has a full day off during the week. All this shows that Sunday opening of exhibitions does not in any way oppress the workers or ignore their religious scruples.

Even a correspondent to the *Christian World* makes the following admission in regard to the People's Palace, which is open Sundays:—

We looked in one Sunday to see and judge for ourselves. It was 4:30 when we entered the large hall; about 1,500 were present, mostly of the better working class and shop-assistant types. All was decorous and orderly. And the greatest attention was being paid to the various items of a thoroughly high class and miscellaneous sacred concert. The most cantankerous could have found no occasion for fault-finding. . . . The total number of Sunday visitors is estimated at 92,927. In the library was found a large number of seats occupied by studious-looking men and women, while in two smaller rooms a score or two of lads were having a good time with the "Illustrateds" and interesting boy's books. These rooms were in charge of lady volunteers. . . . We looked in vain for a policeman, and on inquiry later, found that the audiences, although composed of "East Enders," did not need the services of these gentlemen.

The novelist, Walter Besant, writes:—

There is no more beautiful, no more religious sight in London than that of the two thousand earnest men and women who gather together on the Sunday morning—between church and dinner, if they have gone to church—to hear the Organ Recital. There is nothing which more vexes the soul of the publican than to think of these men kept away from his drinking bar by sweet and holy music.

It is not only the soul of the saloon-keeper that is vexed. There is another gentleman to whom the sight is as gall and wormwood, and this personage is our clerical Sunday law advocate. And these two gentlemen have a bond of sympathy and union, for both think that this competition places their craft in danger. So a resolution was passed declaring the opening of such places to be "detrimental to morality and religion."

Mr. Besant continues:—

Yes. There is one sight more beautiful still. It is the sight of the 2,000 people who throng the library on the Sunday evening. They are quiet; they enjoy warmth and light; they are in the best of company; they are filling their minds with noble thoughts. Instead of this those who do not blush to sign a document against Sunday opening in the name of what they call religion, would send them out—what to do?—to tramp the streets, to find in crowded bars shelter from cold and rain, to swell the ranks of the fallen, and to subject the young to temptation. In the sacred name of religion! Is it possible?

Yet this is the very thing the Sunday law bigot is striving to do. He would rather have these quiet scenes broken up,

and the young turned adrift, than not have everyone bent to his religious views. By these people thus spending Sunday no one is harmed, no rights of others are infringed; those who believe Sunday should be kept some other way, need not go near them or even know of their existence, and no one is compelled to work; and the only fault that can be found is purely on religious grounds, that they are not religious in a way some others think they ought to be. From which we must conclude that this whole Sunday-law-enforcing crusade is founded upon the same principles as Popery, *i. e.*, religious intolerance; and that the efforts put forth are not so much in the interests of morality and godliness as they are to enforce a religious dogma and a man-made institution.

FRANCIS HOPE.

Belfast, Ireland.

Sunday in California from 1883 to 1893.

THE advocates of a State-bolstered Sunday never tire of picturing the unhappy condition of California without a Sunday law; but occasionally some one whose testimony they dare not discredit, tells the truth about California, much to the discomfiture of the "Civil Sabbath" theorists. In his book, "The Sabbath for Man," Mr. Crafts states it as a foundation principle that a "nation cannot be preserved without religion, nor religion without the Sabbath, nor the Sabbath without laws," but according to Mr. Crafts' own testimony, Sunday—which Mr. Crafts calls the Sabbath—is preserved in California without law.

In 1885 Mr. Crafts published his book, in which he relates that in order to obtain a world-wide view of Sabbath observance, he corresponded with more than two hundred persons residing in nearly every nation of the world. One of the questions which he asked was:—

Where have you seen the best Sabbath observance?

To this, a San Francisco pastor responded:—

Among the Christian people of California.

Mr. Crafts' question and the San Francisco pastor's answer to it are found on page 95 of his book before referred to. On the preceding page occur these words:—

Both laymen and ministers say that even in California the Sabbath is, on the whole, better observed and Christian services better attended than five years ago.

"Five years ago," from the standpoint of 1885, was three years before the repeal of the California Sunday law. Therefore, taking into consideration all that Mr. Crafts said upon this subject, we concluded that according to testimony published in his own book, California had in 1885, when the State had been without a Sunday law for two years, better and more general Sunday observance than it had under a Sunday law.

Nor have the conditions changed since that time. In 1890, five years after Mr. Crafts published his book, and seven years after the repeal of the California Sunday law, "Holloway," a correspondent of the *New York Observer*, wrote to that paper as follows, of Sunday observance in San Francisco:—

True, there are some drawbacks here as there are in all the cities of our land. Attractive as the city is, and in its main features very desirable as a place of residence, yet the good people who have come

from the East regret the absence of some things with which they have always been familiar. There are no Sabbath laws in California and no recognition of it on the statute books of the State. Labor of all kinds can be carried on without hindrance, stores may remain open for the transaction of business as on any other day of the week, places of amusement may be open without interference from the authorities, while noisy demonstrations can go on as usual. But while there is the absence of all Sunday laws we must not draw the conclusion that there is no respect paid to the Lord's day. Truth compels us to state the fact that San Francisco is a Sabbath keeping city. The drift is plainly in that direction. The moral sentiment of the people is largely in its favor, and with very rare exceptions you will find as much order and quiet in the streets as in some of our most favored Eastern cities. Those who knew California twenty years ago, now witness a far different order of things. The mass of the people respect and keep the Lord's day. No merchant of any respectability keeps his store open on the Sabbath. The wharves are deserted. The Italian fruit dealers in many localities close up their places of business, and even in the Chinese quarter of the city there is some recognition of the fact that this one day calls for a regard to decency and order, if not for religious reverence.

According to "Holloway," Sunday work and business was in 1890 on the decrease even in the largest city in California, instead of being on the increase as it would have to be to sustain Mr. Crafts' theory that a day of rest cannot be maintained without law. But how is it in other parts of the State, and at the present time—ten years after the repeal of the Sunday law? The *Observer* furnishes us at least a partial answer to this question also. In "Editorial correspondence from California," in the *Observer* of June 29, 1893, "Augustus" says:—

We were at Pasadena on Easter Sunday. . . . Sunday dawned bright and mild, and by ten o'clock the streets were full of people on foot, on horseback and in wagons and carriages from the surrounding country, going to the churches. Presbyterian and Methodist and Baptist and Episcopal, all large and handsome houses of worship, were thronged with people, and during the services a New England Sabbath stillness pervaded the place. . . . This Sabbath was well kept at Pasadena, and all the churches were places of spiritual rest and joy.

The fact is, that if the people in any given community want to keep Sunday, or any other day, they can do it just as well without law as with it; and if they do not want to keep it no amount of law will compel them to do so. The theories of the Sunday law advocates and the facts do not harmonize any better in California than they do in New York, where less regard is paid to Sunday with a Sunday law than there is in San Francisco without any such law. It is too bad that the "best people of the country" cannot get into line with truth. C. P. B.

Sabbath and Sunday at the Fair.

WHILE this vexing question of closing up the Fair on Sunday is filling the minds of the people and the columns of the papers and agitating the brains of the preachers, it is very interesting to spend a Sabbath and Sunday in Chicago.

At this period of the contention the subject is the common topic on the cars, on the street corners and in restaurants as well as around the family circle. The preachers maintain their same old position, determined to accomplish their end against all reason and common sense, while the masses of intelligent men and women demand the privilege of seeing the Fair on this most favorable day. I heard an influential capitalist say—and he repeated it with indignation—"The preachers are united with saloon-keepers and keepers of ill-famed houses for the purpose of catching the people."

While nearly all classes are excited and the preachers are angrily denouncing the Fair for being open Sundays and for fear it will continue open, the observer of the Sabbath of the Lord quietly notes the agitation which will surely disseminate the truth on this great question; and on the seventh day while many thousands are enjoying the beautiful things at the Fair grounds and many other thousands are thronging the busy streets, he goes unmolested and undisturbed to his humble place of worship to commune with his God.

On the Sunday immediately following his Sabbath of rest, he goes quietly (as everybody does) out to the Exposition to view some of the wondrous works of God. As he wanders up and down those avenues and labyrinths of wonders, he can but praise the beneficent Creator whose power has made them all.

He is greatly surprised to see no drinking nor drunkenness, which Sunday-closers have so confidently affirmed would be rife. And he is no less surprised to neither see nor hear any riotous doings anywhere within the gates. All is peace and quiet; and I cannot comprehend how any man but a maddened bigot could fail to find pleasure in seeing others enjoy the ennobling atmosphere of the Sunday Fair, if he does not choose to be there himself.

The foregoing were my experiences and thoughts in Chicago on Sabbath and Sunday, June 17 and 18, 1893.

JOEL C. ROGERS.

Sunday Opening.

It was definitely decided June 25th to keep the World's Fair open on Sundays. Public sentiment was so strong on this question that the pressure could not be overcome by fanaticism. Those who have made such a howl against opening are perfectly free not to attend. If, by any possibility, circumstance or condition, those who conscientiously uphold the sanctity of the Sabbath, would be compelled to attend, and their liberty of conscience thereby interfered with, Sunday opening would not be in accordance with the principle of religious liberty. But such is not the case. Religious freedom and personal liberty were not at the foundation of the opposition to Sunday opening, but the reverse. Religion is a matter of conscience and there is no religious liberty unless all are perfectly free to observe or not to observe any and all religious days, forms or ceremonies. The doctrine of Christ himself was that government and religion were, or should be, separate and distinct. The promotion of religious observances by legal enactment cannot result otherwise than in failure. By such enactments both religion and government are brought into contempt and lose respect. No man was ever made pious by force, but force has the effect of lessening piety. The argument of religious fanaticism that this Government ought to demonstrate to the world that its people are a Sunday observing people, is not sound. If by legal enactment they were forced to observe that day so far as the Fair is concerned, it would prove nothing of the kind. It would be said that they observe the day because compelled by law. But if left free to observe, or not observe Sunday, and the great majority do then refrain from attending, that they hold the day sacred will be positively proven. Again, Congress had no right to name a day, a

religious day, to be observed. That is religious legislation. Many Christians hold that Saturday is the Sabbath, and they have all the proof, from a Bible standpoint, on their side. Sunday was a heathen festival day, incorporated into Christianity to hold those sun-worshippers who became Christians, and who would not agree to give up their day. It was a concession to heathenism—a compromise day. When Congress took it upon itself to decide which is the proper day for Christians and all others to observe and keep holy, it went considerably out of its latitude and over-leaped the boundaries laid down by the Constitution. There will be one bad result, however, of Sunday opening. The Presbyterians will withdraw their exhibit. This will very probably crush the Fair! Whenever a religion pleads with government to put legal props under its structure, it is an acknowledgment that religion is greatly in need of those props—that it can no longer stand of its own strength. If, however, it were true that props were needed, they would do no good if put up by legal enactment for the reverence, that solidifies the structure, would vanish, and it would then the sooner tumble to ruins. Religious fanatics, in connection with this World's Fair Sunday question, have, in the undue and intemperate zeal of religious blindness, done the cause of Christianity and Sunday observance irreparable damage. Their fanaticism has injured the cause they pretended to espouse. The better class of Christians opposed all legislation to mix religion and government; that is, they contended that government has no right to establish a creed, or form or day of observance; that matters of this kind are matters of individual conscience, and that conscience should be free. That is the true principle of civil and religious liberty.—*Idaho World*.

National Reform Antichristian.

REGARDING the earnestness and sincerity of National Reformers, their works speak. But that they are sincere and earnest on the wrong side of this issue we firmly believe. That Sabbath breaking, irreverence, vice of every description and super-abounding iniquity is everywhere prevalent and increasing are matters of divine prediction as well as obvious facts. But National Reformers instead of helping them are increasing iniquity. They are not working in Christ's way. Note the following:—

1. They claim that civil government has the right to enforce *morals*, by which they mean and say God's law. "God is a spirit, or spiritual," and his "law is spiritual." (See John 4:24; Rom. 7:14.) But civil government can take account only of overt acts, while moral or spiritual matters pertain to the heart and motive. God's law is not obeyed unless it is obeyed from the heart. He who looks upon a woman to lust after her is in God's sight a transgressor of the seventh precept of his law. Matt. 5:27, 28. He who hates his brother is a murderer. 1 John 3:15. None but those whose hearts are renewed by God's Spirit can keep the law. Love alone can secure obedience to the law of love; but civil law can neither produce love nor compel obedience to the law of love. It will compel men by torture and otherwise to say that they are obedient and loyal, but it cannot make them so; it only makes them slaves and hypocrites.

Civil government can compel men to be civil; it can do no more. When it attempts to enforce morality as embodied in God's law, it is worse than a failure; it produces hypocrites, mocks God and makes a farce of his religion.

2. When government attempts to enforce morals, it must have some tribunal to say what the true standard of morals is. Shall the State decide it? or shall the church? And if so, what church? The tribunal which does this assumes to speak for God. And by what right has any human tribunal to exalt itself to God's throne? Who has delegated to humanity the right to decide any one's duty to God? The power which God foresaw would attempt to so speak for him, he calls "the man of sin," "the mystery of iniquity," "that wicked." 2 Thess. 2:4-6. The principles of God's truth are ever the same. The profession of a church does not change its character; and any church or confederacy of churches, any man or set of men, any government whatsoever, which will attempt to enforce what it may call God's laws, upon the consciences of others, will become by that very act a part of the mystery of iniquity.

3. All that any set of men can enforce as Christianity is simply and only their *conception* of what Christianity is. They set up their puny opinion of Christ for what Christ is. They crystallize that *opinion* into law, and say, "See what Christ is, what he requires of you." This is all Rome did in her bloodiest days. It was always for God and his church, God speaking through his church to the governments of the world and to the people. But millions of "the whitest of the saints of God" have died as heretics by the hand of those who thought they were doing God service.

4. Christ's name in the Constitution would not make it Christian any more than it makes a man Christian to call him so. Worse than this, it presents to the world all the inequalities, the injustice, the imperfections and the iniquities of the government as of Christ. It professes his name and denies him by works. He sends out his ambassadors, his Spirit, to *persuade* men to submit to him and find peace, but the government which professes his name in its fundamental law seeks to *compel* men to do God's will. Thus did Rome and the "Christian" governments which owned her sway. They counted those who died at their hand heretics; but how did God count them?

5. That the interpretation of God's law by earthly governments would be contrary to that law is evident from the present attitude of our Government on the Sabbath question. The fourth commandment of the Decalogue, which National Reformers wish enforced, does unmistakably and obviously enjoin the observance of the seventh day, and thousands of first-day observers believe this to be so, and thousands of other Christians so believe God in this respect as to obey just what he says. But the government in its self-appointed vicegerency declares that Sunday is the Sabbath; and National Reformers wish law to enforce the day still more rigidly, regardless of those who oppose, who are as conscientious as they, and who realize accountability to God as fully, but who also hold that civil government has no power to enforce religious, spiritual or moral obligations.

But to those very principles the Government has already committed itself, and we

would have no hope, judging from the history of the past, that its steps will be retraced. We know from the Word of God that they will not be. But to God alone men are responsible.

In the language of Lowell:—

Though we break our father's promise, we have nobler duties first;
The traitor to humanity is the traitor most accursed;
Man is more than constitutions; better rot beneath the sod
Than be true to Church and State while we are doubly false to God.

God will care for his own; and though error and tyranny seem to triumph, ultimate victory rests with God.—*Signs of the Times.*

Keeping Up Appearances.

"AND king Solomon made two hundred targets of beaten gold; six hundred shekels of gold went to one target. And he made three hundred shields of beaten gold; three pounds of gold went to one shield; and the king put them in the house of the forest of Lebanon." 1 Kings 10:16, 17.

"And it came to pass in the fifth year of king Rehoboam, that Shishak, king of Egypt came up against Jerusalem: and he took away the treasures of the house of the Lord, and the treasures of the king's house; he even took away all; and he took away all the shields of gold which Solomon had made. And king Rehoboam made in their stead brazen shields, and committed them into the hands of the chief of the guard, which kept the door of the king's house. And it was so, when the king went into the house of the Lord, that the guard bare them, and brought them back into the guard chamber." 1 Kings 14:25-28.

In these passages of Scripture there is contained the history of a great many people's experience. Rehoboam had suffered the loss of the golden shields which his father had made, but he kept up appearances with brass. Perhaps he persuaded himself that brazen shields were as good as golden ones. No doubt they did look as well, if they were kept well rubbed up; but nevertheless the value was not there. In the same way many people who have had a real experience in the things of God, and who have allowed Satan to rob them of their treasure, have substituted the brass of formal profession for the pure gold of love and faith. It made as good a show, but they themselves were conscious, in spite of themselves, that the value was not there. The enemy also knows the difference between brass and gold. He will not attempt to rob one of his brazen substitute for gold. That is why one has so much easier a time when he allows Christian reality to degenerate into a mere form.

But the case of Rehoboam with his brazen shields is more exactly paralleled by those who make their boast that they adhere closely to "the faith of our fathers." Doubtless their fathers had real faith, and held much truth. But faith is something which cannot be transmitted from father to son, and so those who pride themselves on believing just what their fathers believed, are the possessors of merely sounding brass.

This is the case with the "historic churches." Men formulate creed, and their followers are careful to believe just what the founders believed, and still more careful not to believe anything which they

did not believe. The result is that they do not have the faith which the founders had. They have the words, but not the life. As brass will make even a more dazzling show than gold, so State churches, whose boast is their "historic" succession, exhibit a dazzling ceremonial in place of the substance.

E. J. WAGGONER.

Seven Questions for Baptists.

Dear Brethren:—Allow me, a converted Methodist, to call your attention by the following questions, to some important points in your history, which it seems to me logically call upon you to keep pace still with the advancing light:

1. Whom did God especially raise up to herald the *first* coming of our dear Saviour?—John the Baptist.

2. Whom has God especially used to hold up the light of truth on Bible baptism, from the days of John the Baptist to our own?—The Baptists.

3. Whom did God bring to America in 1631, and who for daring to advocate true Christianity and religious freedom, was banished from the colonies in 1636, and afterward died in Rhode Island about 1683, a holy man and a Christian patriot?—A Baptist, Roger Williams.

4. What body of Christians did God especially use to introduce the First Amendment to our world-honored national Constitution, which amendment has secured to us the precious religious liberty enjoyed by us, and by the people of all nations who have sailed to our shores?—The Baptists.

5. Who was it, that in 1844, God especially used to herald the great proclamation of the second coming of our Saviour, which message powerfully shook America from ocean to ocean, and Europe also from empire to empire (for there was not a missionary station on the globe where the second coming of Christ was not preached)?—A Baptist farmer, William Miller.

6. What Christian body has God especially used for more than one thousand eight hundred years of the history of the Christian Church—yea, from the cross of Calvary to the present hour, to hold up before the God-forgetting world the light on the question of the Bible Sabbath?—The Sabbath-keeping Baptists.

7. Finally, whom does God especially call to-day to stand in the gap, teaching the commandments of God and the faith of Jesus, and restoring to its God-appointed place the hallowed day of his own rest?—You, the Baptists.

Dear brethren, are we able to drink of the cup, and be baptized with the baptism?

"War lifts its helmet to its brow;
O God, protect thy people now."

"All power is given unto me in heaven and in earth. Go ye therefore, . . . and, lo, I am with you alway, even unto the end of the world."—*Chas. E. Sturdevant, in the Sabbath Recorder.*

"EVERYBODY'S LAW BOOK"

Is the title of the new 768 page work prepared by J. Alexander Koonen, L. L. B., member of the New York Bar.

It Enables Every Man and Woman to be Their Own Lawyer.

It teaches what are your rights and how to maintain them. When to begin a law suit and when to shun one. It contains the useful information every business man needs in every State in the Union. It contains business forms of every variety useful to the lawyer as well as to all who have legal business to transact. Inclose two dollars for a copy, or inclose two cent postage stamp for a table of contents and terms to agents. Address,

Benj. W. Hitchcock, Publisher,
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THE BATTLE CREEK BAKERY HEALTH FOODS.

PURE CRACKERS AND BISCUITS, AND CEREAL COFFEE.

MANUFACTURED BY THE BATTLE CREEK BAKERY COMPANY.

—ESTABLISHED IN 1881.—

We manufacture a choice line of these goods, entirely free from lard and all adulterations, at the following prices:—

Fruit Biscuits, sweetened	per lb.	15c
Fruit Crackers, not sweetened	"	15c
Lemon Cream Biscuits, sweetened	"	12c
Graham Biscuits,	"	12c
Oatmeal Biscuits,	"	12c
"A" Graham Crackers, slightly sweetened	"	10c
"B" " " not sweetened	"	10c
"D" " " (water crackers for dyspeptics)	"	10c
"A" Oatmeal " slightly sweetened	"	10c
"B" " " not sweetened	"	10c
Whole Wheat Crackers	"	10c
White Crackers, very palatable	"	10c
Carbon	"	15c
Gluten	"	30c
Cereola, a prepared grain food (the same as formerly advertised under the name "Granola"), in bulk	"	10c
Pure Gluten, in bulk	"	40c
Wheat Gluten, in bulk	"	20c
Cereal Coffee, prepared from grains only, a very choice and healthful drink (once used, never again refused), in 1/2 lb. packages	"	25c

CEREOLA, The King of Health Foods. Manufactured only by us.

Goods to the Value of \$8 will be Sent on Receipt of \$6, Being 25 per cent discount.

We are now prepared to supply in large quantities the SMALL ROUND BUTTER CRACKERS' purely BUTTER SHORTENED, and dealers wishing to handle such will do well to write us for prices: stating how many barrels they wish to handle, etc. The price per barrel of about 50 lbs. is 7 1/2 cents per lb. (net).

Cereola and Gluten are prepared foods, thoroughly cooked and ready for use by the addition of some fluid, as milk, cream, fruit juice, or water, as best agrees with the individual.

CEREOLA is a Universal Health Food, and is Calculated for use both in sickness and health.

In ordering please remember that the rate of freight on 25 lbs. will be the same as on 100 lbs.

Remit by Bank Draft, Money Order, Express Order, or Postal Note. No private checks accepted.

During the month of November last we have added new improved machinery to our plant and otherwise increased our manufacturing facilities. Therefore, with these superior advantages, we promise the consumers of Health Foods a nicer and more palatable article in this line than has ever before been produced.

WRITE US FOR SPECIAL RATES ON LARGE LOTS.

TESTIMONIALS.

Medical Department, Michigan University, Ann Arbor, Mich.
BATTLE CREEK BAKERY Co.—Gentlemen: The goods arrived O. K. and are very fine. Allow me to congratulate you on the excellent quality of your foods, which I am satisfied are not excelled if equaled by any others on the market. Yours truly,
FRED. WILDANGER.

The remainder of the invoice of Gluten arrived this morning and was found to be correct. Will you please ship us by freight, as soon as possible: 1/2 doz. pkgs. Pure Gluten, 25 lb., Wheat Gluten. The Alma Sanitarium, Alma, Mich.
THE SANITARIUM CO.

The Review and Herald Pub. Co., Atlanta, Ga.
The crackers came all right and in good shape. They are liked by all who have seen them and give perfect satisfaction.
CHAS. F. CURTIS, Mgr.

Gentlemen: The Biscuits and Crackers came to hand in good order and are generally liked.
REV. HENRY S. CLUBB.
Editor Food, Home, and Garden, Philadelphia, Pa.

The sample box of your Health Foods received, and would say, that we are well pleased with them, and with this I send an order for 100 lbs.
Hillsboro, North Dakota.
B. D. ECKLER.

Please send me a descriptive circular of your Health Foods with prices to dealers and I will endeavor to get some merchant here to handle them. I have prescribed other health food products to some extent, but my friends in another part of the State say they prefer yours, which are not on the market here.
202 Huron Ave., Port Huron, Mich.
C. EDSON COVEY, M. D.

The barrel of food came safely and in good time. We are delighted with it and the brethren want it so much that a large amount of it is gone already. Will have to order more soon and possibly some for a grocer or two.
La Crosse, Wis.
E. W. WEBSTER.

The two barrels and box of crackers came all right and in perfect condition, and we are all delighted with them. I want to thank you for putting them up so satisfactorily. I am canvassing all the time and they are my main stay while I am out.
Sorrento, Lake Co., Fla.
Z. S. AREY.

Through a friend of mine I have learned of your Cereal Coffee; having so many patients that must not drink the other coffee, I have concluded to recommend your coffee. I myself and family use no other. I like it very much. Please send by return mail how I can obtain it in quantities.
Chicago, Ill.
E. K. SIEGRUND, M.D., 39 Menomonee St.

REFERENCES.

To Whom it May Concern:

We, the undersigned, residents of Battle Creek, Mich., take pleasure in stating that Mr. Joseph Smith, manager of the Health Food Department of the Battle Creek Bakery Co., has resided in Battle Creek for nearly twenty years, and is a competent and responsible man, and of long experience in his line of business, and one whose goods we can heartily recommend to the public.

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| HON. GEORGE WILLARD, Publisher Journal. | S. S. FRENCH, M. D. |
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| T. E. SANDS, M. D. | |

SPECIAL NOTICE.

Much confusion has of late been caused in the mail of the "Battle Creek Bakery Co." and the "Sanitarium Food Co." many not considering that two houses are thus represented. The two houses are entirely distinct and we ask our customers when ordering to carefully observe our list, and to address plainly,

BATTLE CREEK BAKERY CO. Battle Creek, Mich.

THE BATTLE CREEK SANITARIUM HEALTH FOODS.

For more than sixteen years the Battle Creek Sanitarium has maintained a Health Food Department, at first for the benefit of its patients and patrons, later, and for more than a dozen years, with increased facilities, to supply the general public. Within the last year **More than 150 Tons** of the following named foods have been manufactured and sold:—

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| Oatmeal Biscuit, | Rye Wafers, |
| Medium Oatmeal Crackers, | |
| Fruit Crackers, | Carbon Crackers, |
| Plain Oatmeal Crackers, | |
| No. 1 Graham Crackers, | Avenola, |
| No. 2 Graham Crackers, | Granola, |
| Plain Graham Crackers (Dyspeptic), | |
| Wheat Granola, | White Crackers, |
| Whole Wheat Wafers, | |
| Gluten Biscuit, No. 1, | Gluten Wafers, |
| Gluten Biscuit, No. 2, | Infants' Food. |

Granola, The Gem of Health Foods.

Our Granola, which has now been manufactured by us for nearly seventeen years, is unquestionably the finest health food ever devised, and is greatly superior to any of the numerous imitations to which its success has given rise.

TO THE PUBLIC: This certifies that the Battle Creek Sanitarium Health Foods, manufactured by the Sanitarium under the name of the Sanitarium Food Company, are made under my direction and supervision, and that Granola and the other special foods manufactured by this company, are not made or sold by any other firm or person except their duly authorized agents.
J. H. KELLOGG, M. D.

Our goods are shipped to every part of the world—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following are a few of the hundreds of testimonials received from persons who have for years made use of our foods.

I have for three years used the "Health Foods" in my family, and can heartily recommend them, both for purity and health-giving properties.
MICHIGAN.
C. F. PORTER, D. D. S.

Your "Health Foods" are the wonder of the nineteenth century. I have used Granola but a short time, but have already experienced relief from indigestion and acid, or flatulent dyspepsia. I also find the Zwiebach nourishing and toothsome.
INDIANA.
D. M. KAUFFMAN.

I have personally tested your excellent food known as Granola. It is highly pleasing to the taste, easy of digestion, and the most nutritive cereal production with which I am acquainted.
DR. R. W. BULA.

Your Granola is the best selling invalid food I have ever handled. I have already sold nearly two thousand pounds.
NEW YORK.
A. J. BROUGHTON.

We have used your "Health Foods" in our family for three years, and can not get along without them. Having been troubled with dyspepsia and chronic inflammation of the stomach, I find that your Granola, Avenola, Wheatena, and Gluten are the only foods that I can eat with safety.
CONNECTICUT.
WM. M. MERWIN.

Our baby is a testimonial to Sanitarium food. She is ten months old, weighs twenty-eight pounds, and is as ruddy and healthy a specimen as can be seen. She has actually gained flesh while cutting her last two teeth. Her flesh is firm and sound, and she is very strong.
OHIO.
FRED. L. ROSEMOND.

We have twins, and the little fellows are thriving nicely. The food agrees with them perfectly, and I have recommended it to many who are bringing up babies "by hand."
MINNESOTA.
D. W. MCCOURT.

We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen. For the latest descriptive circular and price list, address,

SANITARIUM HEALTH FOOD CO., Battle Creek, Mich.



NEW YORK, JULY 13, 1893.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample Copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

READ our "Chicago Correspondence," on page 218. It is exceptionally interesting this week.

THE case of N. B. Capps, the Seventh-day Adventist, recently convicted in Weakley County, Tenn., has been appealed to the Supreme Court of the State.

NEGOTIATIONS are said to be in progress looking to a union between the Greek and Roman churches, so that the Pope shall be the head of both. "And all the world shall worship him [the papal beast, Rev. 13:8], whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Is it only paying admission to the World's Fair that constitutes "desecration" of Sunday? The *Mail and Express* seems to think so, for in its issue of July 3, it says, "Only 47,754 desecrators," on last Sunday; yet it presently tells of 16,385 free admissions to the grounds on the same day, making the total number of visitors 64,139, including, evidently, from the details given, at least one reporter for the "leading evening paper," the only great and original religious daily, whose "piety" consists in advertising Piper Heidsieck Sec, and demanding Sunday laws for other people.

THAT the Seventh-day Baptists are becoming aroused to the duty of the hour as never before in the history of this country, is evident from the tone of their papers. The *Evangel and Sabbath Outlook* is doing valient service for liberty of conscience; and even the *Sabbath Recorder* is catching the spirit, and seems to realize that the battle is joined. On another page we publish a ringing appeal to Baptists by a correspondent of the *Recorder*. Let the good work go on until every Sabbath keeper in the world is fully aroused and joins in exposing the claims of the false Sabbath, and denouncing the usurpations that are practiced in behalf of a man-made institution.

THE advocates of a legal Sunday are never consistent. In the first place, the *Mail and Express*, while denouncing Sunday papers, employ reporters to gather news on Sunday for the Monday paper.

Another inconsistency is in the way they talk about the World's Fair. The *Mail and Express* of the 3rd instant says:—

Another Sunday at Jackson Park has added addi-

tional emphasis to the glaring fact that the holding of the show on the people's day of rest does not have the sympathy of the people. Only 47,754 persons paid admissions inside the gates, and 2,414 of this number were children, who entered at half rates. Those who came to the Exposition saw but little of it; in fact, but few of the visitors made an attempt to see the displays in the grounds proper.

It would appear to anybody other than a National Reformer that the fact that on Sunday twenty-eight State and thirteen national buildings are closed, and a large number of individual exhibits are covered, is sufficient reason why the people do not go to the Fair on that day. They are charged full price for considerably less than half the show, and it is not strange that the working people, especially, who know the value of money by knowing what it costs, refuse to pay fifty cents merely for the privilege of paying additional fees to the various side shows on Midway Plaisance.

It is very evident that the slim Sunday attendance is no index of the sentiments of the working people relative to Sunday closing. Nor does it indicate a general regard for the day. Let the same conditions prevail on any other day of the week, and who cannot see that the attendance would be even smaller than it is on Sunday? Sunday opening may be a failure, but not because the people have so much regard for the day; it is because only a small part of the Fair can be seen on that day, and nobody cares to pay for looking at closed buildings and covered exhibits.

By securing the closing of so many buildings and the covering of so many exhibits on Sunday, the National Reformers have made it impossible for the working people of Chicago to see the whole Fair without the loss of a day's wages in addition to the entrance fee; and now for them to assume that because the people do not rush to the Fair on Sunday by the hundreds of thousands is in perfect keeping with the assumption that the day is sacred, and that to go to the Fair on it is sin.

OF the remarkable telegram sent to the President, May 27, by Joseph Cook, W. F. Crafts and A. H. Plumb, demanding that troops keep the Fair gates closed on Sunday, the *Evangel and Sabbath Outlook* says: "The tone and spirit of this Christian (?) message to the chief executive is more nearly allied to the Spanish Inquisition than it is to Christ's Spirit, or to the gospel of peace. It sounds like the insane raving of men, who, having played a losing game, reach for their 'hip pockets' for arguments. It is well if Christianity can be saved from such defenders. When 'Sunday-closing,' or any measure which Christians urge in the name of religion, must be attained at the point of the bayonet, Christ and the gospel of peace are relegated to a far distant 'back seat.'"

JUST as we are closing up this number of the SENTINEL we are informed from Ford's Store, Md., that the case against Hettie Mansfield, arrested for sewing on Sunday, failed, owing to the non-appearance of the witnesses for the State. July 3, Mr. Geo. W. Marvel was tried, and though none of the witnesses would swear that the work done was not a "work of necessity," he was promptly found guilty. The other case, that of Mr. Atwood Bryan, was taken under advisement for one week.

THE tract society at Topeka, Kan., desires clean SENTINELS, late numbers, for city missionary work. Address, Mrs. N. E. Holaday, 400½ Kansas Ave., Topeka, Kan.

A FIRST-CLASS literary magazine at fifteen cents per month or \$1.50 per year is a rarity, but it exists in *McClures Magazine* published at 473 and 475 Broadway, this city. This magazine, the second number of which is just out, contains nothing trashy, and much less of the sentimental than most popular publications of its class. The articles, "An Afternoon with Dr. Holmes," and "The Race to the North Pole," are alone worth many times the price of the July number.

CAN YOU TELL WHY

It does not pay me to advertise an article of great value to every person who does writing?

During the past twenty-five years I have tried about every way to bring this important invention before the public in a truthful manner, never promising more than I carry out, with the result that I have not received one dollar for a hundred spent.

Is it because what I have does not appeal to the passions, appetites, vanity or fears of people? Advertisers of such things easily acquire fortunes.

Is it, as a prominent newspaper man said, because people look upon advertisements as lies, and avoid advertisers? or

Is it because I don't write effective advertisements? "Copy" sent experts with authority to change or re-write is used without alteration.

Now, I want a friendly talk with you, readers of the SENTINEL, and have you tell me how I can interest you.

I publish superior books teaching the most easily-learned, rapidly-written and certainly-read system of shorthand, in shortest time, at least expense; for school or home study. I send full information and Trial Lessons to all asking, so that every one can see what to do and how to do it before paying a cent. In my School I give all applicants a FREE TRIAL to determine aptitude and probable success. Those not showing qualities that promise success are advised to do something else. Those taught are successful. My graduates are efficient writers and hold many of the best positions in the country. They send others to me. Let me prove these things to you. I want you to know about this wonderful improvement in the Art of Writing, that all can, and should, learn and use with profit and delight.

Will the bright-minded readers of the SENTINEL tell me how I can gain their confidence and patronage? Write me frankly. I will send you 160 pages containing valuable information. Free Trial Lessons, etc.

D. KIMBALL,
Quincy Building, Chicago.

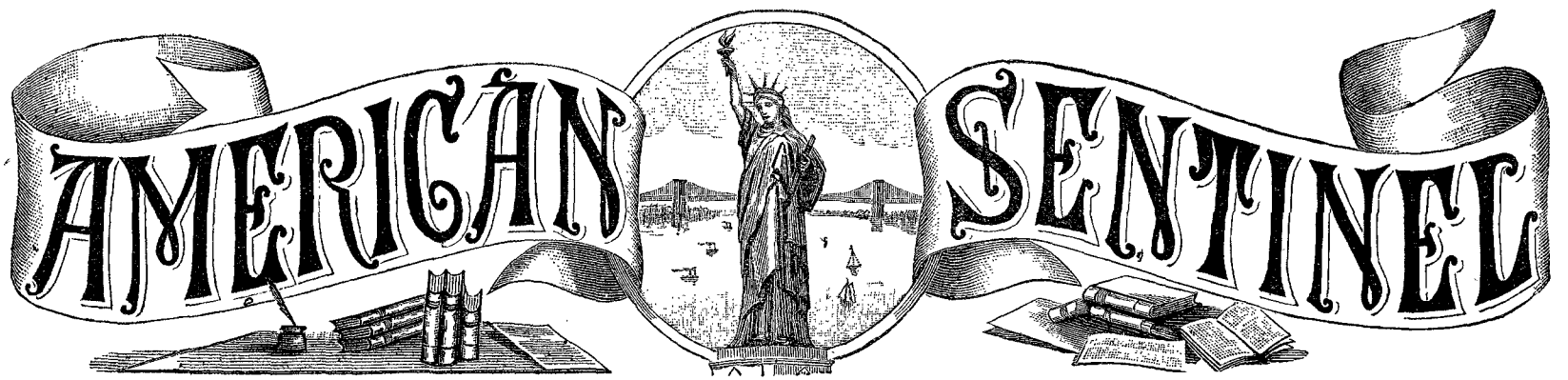
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WHERE are the Christians in the United States?

THIS is a pertinent question just now when those who not only profess to be Christians, but who profess to be the very representatives of Christianity itself, persist in the use of force, even to the employment of armed troops, to secure the recognition and observance of religious institutions.

OF course, the use of force, and armed force at that, has been involved in the Sunday-law movement from the beginning: and we have been telling the people so, all the time; but the people would not believe it. But now, when the Sunday managers have actually gone to the length of urgently and repeatedly calling for troops to secure and enforce Sunday observance at the World's Fair, is it not about time that the people began to believe that the terrible wickedness of a religious despotism is in this Sunday movement, which has so long been going on before their eyes?

TRUE, they did not get the troops—and they have not got the Fair shut either—but that is not to their credit. That they did not get the troops, did not take out of them the disposition to use the troops even now, if they could get them. Force is in the thing, in itself, and *armed* force is the straight sequence of any resort to any force at all. And the failure to get the troops that they so loudly called for, and especially their signal defeat in the courts, instead of taking out of them the disposition to use force to compel Sunday observance, will only increase their determination even to desperation, to secure their idolized Sunday at cost of any available or possible force.

THIS is demonstrated plainly enough by the fact that they called upon the United

States courts to decide the question of Sunday closing, and when the courts decided for Sunday *opening*, they at once announced a general and determined boycott of the Fair. They voluntarily submit their cause to the courts, and themselves take the initiative in calling upon the courts to decide their controversy; and then when the decision goes against them they refuse to submit to it. This demonstrates that they are determined to have their own way anyhow; and that the only thing that they called upon the courts for, was to have the courts to do their bidding only and to execute their arbitrary will upon the people, precisely as they wanted the troops called out to do their bidding and execute by the bayonet their arbitrary will upon the people. Their whole course of procedure is all of a piece.

BUT the particular thing about which we are inquiring just now and in this connection is, Where are the Christians in the United States to positively discountenance and protest against this worse than a travesty, this entire subversion, of the Christian name and profession? Nor is it enough to discountenance only the extreme measures to which those have gone who have called for armed troops. There is no merit whatever in protesting against the use of troops to secure Sunday observance, so long as any countenance is given to Sunday *laws* of which armed troops are only the consequence.

ONE religious paper—*The Northwestern Christian Advocate*—has characterized as "zebraic zeal" the action of the Sunday managers who have called for the troops. But this same *Advocate* has sanctioned and actively aided this same zeal in these same individuals in every step which they have taken up to this one. To secure the Act of Congress requiring the closing of the Fair, these same individuals used upon congressmen and senators threats of deprivation of office by loss of votes—the only force then at their command. And so far was the *Northwestern* or any other one of the family of *Advocates* from seeing in this, any manifestation of zebraic zeal, that they all actually took part in it. Yet this is the same zeal precisely that is now displayed by the same individuals, in

invoking the additional force which they had gained by getting Congress to surrender to them the national power under the threats of the only force that was formerly at their command.

OF course nobody can deny that it is "zebraic zeal" or worse. But the point is that there is no strength in any protest against this particular exhibition of it while taking an active part in all the manifestations of the same zeal up to this. Where is the difference between the zeal that would put bayonets into the people, and the zeal that puts people themselves into jail for from thirty to sixty-four days, when both are done, to make them recognize the righteousness of Sunday laws? As it is "zebraic zeal" that calls for troops to compel the World's Fair folks to recognize Sunday; then what kind of zeal is it that compels a woman to pay a fine or go to jail to make her recognize Sunday? And when people and papers sanction the zeal that fines and imprisons men and women for following their honest occupations on Sunday, then where is the virtue in calling in question the zeal that would, by armed troops, keep men and women from finding honest enjoyment at the World's Fair on Sunday?

THE truth is, that the zeal that calls for or sanctions the *enactment* of Sunday laws of any kind, is precisely the same zeal that calls for and sanctions their *enforcement* by troops. For the last is in the first. And if you are not prepared to go all the way then do not start on that road. There is no half-way place, nor any other stopping-place. And above all, there is no stopping-place when the men who have gone so far are the very ones who have led all the way hitherto. And the zeal which has brought them to this is the same zeal that has inspired them all the way along. And if you find that you cannot go with them the full length, then you are to renounce the whole thing and not go with them at all.

THERE is no other remedy. There is no other course that Christians, or anybody else, can take as to this matter now. The whole movement from beginning to end is antichristian, and this last step

demonstrates this before all people. And Christians must absolutely repudiate the whole thing or else be partaker of these evil deeds. For it is written, "Come out of her, *my people*, that ye be not partakers of her sins."

AND whoever is partaker of her sins, will be also partaker of her judgments and of her ruin. And her judgment hasteth greatly and her ruin is certain. "For her sins have reached unto heaven and God hath remembered her iniquities. . . . And she shall be utterly burned with fire, for strong is the Lord God who judgeth her."

OF the early times of the Reformation the historian relates that "Our portion of the reform was to seek alliance of the world, and in this alliance find a destruction full of desolation." And this is precisely what this alliance will find now, and all who will escape this destruction and desolation must turn away from this evil combination in all its details and take the course of that other portion of the early Reformation and the right course of all true reform. "Another portion looking up to God was haughtily to reject the arm of the flesh, and by this very act of faith secure a noble victory."

JESUS CHRIST has spoken: "All they that take the sword shall perish with the sword." The Sunday-law managers called upon the courts to securely close the Fair on Sundays, and the courts have opened the gates. From this they ought to learn the lesson which the Scriptures everywhere teach, that when those who profess to trust God turn to the powers of earth they find just the opposite of what they expect—where they expect help they find hindrance; where they expect victory they find defeat; where they expect salvation they find destruction. "Put not your trust in princes, nor in the son of man, *in whom is no help.*"

BUT will the Sunday managers learn the lesson? No, no, no. They have gone too far. They will not turn back. This failure will only make them more determined and more desperate until they indeed get full power to carry out, by force, their arbitrary will. And the fuller their apparent victory, the more terrible will be their sure defeat. And as they will not turn from their evil course, all who will be Christians must turn away from them. "We would have healed Babylon, but she is not healed: forsake her, and let us go every one to his own country; for her judgment reacheth unto heaven and is lifted up even to the skies." "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." J.

Outside Its Sphere.

THE decision of the Federal Appellate Court in relation to the right of the United States to enforce the closing of the World's Fair on Sundays ought to serve as a reminder to Congress to confine itself to its legitimate province of legislation as defined by the Constitution of the United States. That instrument does not authorize the national Legislature to make Sunday laws to be enforced in the States outside of the Federal service. As a matter of course the weekly day of rest is observed by the

United States courts, the departments in Washington, the Federal offices throughout the country, and the army and navy. The Constitution also provides that Sunday shall not be included in the ten days within which the President may return measures passed by Congress without his approval, but beyond these matters the Sunday observance does not come within the sphere of the general Government. The attempt of Congress to do by indirection what under the provisions of the Constitution it could not do directly, apparently has failed. It is to be desired, but it can hardly be hoped, that no such attempt will ever be made again.—*Buffalo Courier.*

Another Sunday Case in Tennessee.

THE International Religious Liberty Association has determined to again test in the court of last resort in that State the practice which, for some years, has prevailed in Tennessee, of indicting for public nuisance Seventh-day Adventists, because they habitually labor on Sunday.

There is, as the SENTINEL has frequently explained, no statute in Tennessee authorizing any such proceeding; but the courts of that State have held that the common law covers the ground, and so have sustained such indictments where the evidence was sufficient to prove habitual Sunday labor.

The first attempt to maintain an action of this kind in Tennessee failed, the Supreme Court holding that while Sunday work was contrary to the statute, and, therefore, finable under the law forbidding secular labor on that day, it was not a nuisance, and was not subject to indictment as such. And the court further held, as have also like courts in other States, that statute law takes precedence of common law, and that where a statute exists on any subject, it and not the common law must govern.

The case referred to was that of a barber, not an Adventist, who kept open shop on Sunday. The date of the case we have not now at hand. But it stood alone for several years, until some changes occurred on the Supreme Bench of the State, when another case was brought in 1885; this time against W. H. Parker, a Seventh-day Adventist, residing at Springville, in Henry County, Tenn.

The indictment charged Parker with following his common vocation, that of blacksmith, publicly, upon Sunday, in the month of April, 1885, and upon other Sundays previous to that,—in fact, that it was his usual habit to work in his shop on the first day of the week; and to this accusation no demur was made. Upon trial in the Circuit Court of Henry County, Parker was convicted, and an appeal was taken to the Supreme Court, where the judgment of the Circuit Court was affirmed, the Supreme Court holding that the repetition of the acts of Sunday labor constituted a nuisance, and thus became indictable.

It does not appear from the records of this case that either the court or the attorneys were aware of the previous decision in the barber's case. It seems to have been entirely overlooked, as no mention is made of it in the report of the case in 16 Lea, page 476. The defense relied upon seems to have been that the defendant kept another day, namely, Saturday, agreeably to the fourth commandment; and that nobody was disturbed by the work. The first of these was of course overruled, for

it is a well established principle of law, that "a man cannot escape punishment for the violation of a positive statute by setting up a religious obligation which he believes is upon him to violate it." The reason for this rule is thus stated by Prof. James T. Ringgold:—

We have no conceivable way of getting at a man's belief except through his own statement of it; this must be accepted as conclusive, and there can be no denial or impeachment of the evidence. Hence, if any other rule were adopted we should have this *reductio absurdum*, that all any man arraigned for crime would need to do would be to say that he religiously believed that it was his duty to commit the crime, and he must therefore be found not guilty.

The Tennessee court did not err in refusing to entertain the religious defense. But it seems equally clear that on the other point the court was guilty of an unjust and absurd ruling. In the opinion the court said:—

The statute makes it unlawful for any one of the enumerated classes to follow his ordinary secular vocation on the Sabbath day, because it is immoral and is of pernicious effect, and, though it may be conceded a single offense may be liable only to the penalty prescribed by the statute, yet a succession of such acts becomes a nuisance and is indictable; such a succession and repetition of the acts are shown in this case, as one witness says, that defendant did work at his trade, as blacksmith, in his shop near Springville, every Sunday, and others testify to similar acts on many Sundays, within twelve months before the finding of the indictment. Nor is it necessary to a conviction that the proof should show that any person was disturbed thereby. It is sufficient that the acts, which the law holds as illegal and forbidden, have been done in such public manner as to have been open to the observation of the public.

A nuisance that does not annoy is an absurdity. The definition of the term, is: "That which annoys or gives trouble and vexation; that which is offensive or noxious."

It is doubtless true that some people in the neighborhood of Springville were annoyed in a certain sense by the knowledge that Mr. Parker worked in his shop near that village on Sunday; but it was not in a sense that the law of Tennessee originally undertook to forbid. The annoyance would have been just the same had they known that he habitually worked in his cellar, or that he hoed in his garden behind a high board fence. It was the same kind of annoyance that the Protestant might experience in seeing his neighbor going to mass or to confession; or that the Episcopalians felt a century ago in Virginia at seeing Baptists immersing people; it was the annoyance of religious intolerance; and of such annoyance the State of Tennessee has no right, under her constitution, to take cognizance.

Section 3, Article I. of the Constitution of the State of Tennessee, provides "that no preference shall ever be given by law to any religious establishment or mode of worship." Sunday keeping is an essential part of the worship of a number of different sects; and when, by law, they are protected in that worship to the extent that nobody is permitted to work while they pray, or even while they rest, it is certain that a preference is given by law to their mode of worship. A law requiring everybody to pay some deference to Good Friday would be no more in the interests of Roman Catholicism than is the Sunday law in the interests of those sects that regard the day as sacred to rest and worship. Such laws are clearly forbidden by the Constitution of the State of Tennessee. Not only is it absurd to maintain that something is a nuisance which annoys no one, but it is equally absurd,

under the constitution of Tennessee, to maintain that the State has any right to take cognizance of annoyance to the religious feelings or prejudices of anybody, unless the annoyance were of such a character as to properly constitute a breach of the peace.

But even the law against breach of the peace is sometimes made to serve the interests of religious intolerance. From 1768 to 1775, Baptists were frequently arrested in Virginia, charged with "disturbing the peace." The disturbance consisted in holding religious services, baptizing by immersion, etc. Rude fellows of the baser sort would gather on these occasions, and being encouraged by the well-known prejudice against the Baptists, if not actually incited to disorder by members of other churches, would indulge in violent demonstrations, hooting and throwing sticks and stones. For this the poor Baptist ministers were arrested and punished on the charge of "disturbing the peace," while their tormenters, the real offenders against civil order, went scot-free. In the Tennessee nuisance case against Adventists the history of religious intolerance is simply repeating itself.

American colonial history is exceedingly fruitful in illustrations of how religious intolerance has sought to shield itself behind civil considerations, and justify persecutions on the ground of protecting public morals and preserving the peace and dignity of the State. In "The Emancipation of Massachusetts," Brooks Adams relates how the clergy of that Colony "used the cry of heresy to excite odium, just as they called their opponents Antinomians, or dangerous fanatics," to stir up the people against them. "Though the scheme was unprincipled," says Mr. Adams, "it met with complete success, and the Antinomians have come down to posterity branded as deadly enemies of Christ and the commonwealth; yet nothing is more certain than that they were not only good citizens, but substantially orthodox." Of course the motive of the clergy was wholly religious, yet they made it appear that while they were concerned for what they regarded as the true faith they were equally interested in the welfare of the Colony.

Henry Dunster, the first president of Harvard College, did not believe in infant baptism, and for this he was indicted and convicted on the charge of *disturbing church ordinances*. The disturbance was as real as is the disturbance charged in Tennessee against the Seventh-day Adventists—it was all in the minds of those who, having control of legislation, were determined that the civil power should be used in support, to some extent at least, of their tenets. Dunster was driven out as an enemy of the commonwealth, and died in poverty and neglect.

In 1651, John Cotton denounced certain Baptists as "foul murderers" because they denied infant baptism. And in "The Emancipation of Massachusetts" page 116, we are told that under the Puritan Commonwealth, the moment a man "refused implicit obedience, or above all, if he withdrew from his congregation he was shown no mercy, because such acts tended to shake the temporal power." "Therefore," says the same writer, page 118, "though Winslow solemnly protested before the commissioners at London that Baptists who lived peaceably would be left unmolested, yet such of them as listened to 'foul mur-

therers' were denounced as dangerous fanatics who threatened to overthrow the government, and were hunted through the country like wolves."

Similar facts might be given at almost any length both in the history of the American Colonies and in that of England and other countries, but enough has been said to show that religious intolerance ever seeks to hide its hideous face behind some civil law, and to justify its crimes against humanity on the ground of public necessity; but nobody is deceived except the poor bigots themselves. Everybody else knows full well the real motive.

C. P. B.

Chicago Correspondence.

Sunday Opening of the World's Fair Still at Issue.

THE Wanamaker suit against the World's Fair Directors, to compel the Sunday closing of the World's Fair still remains undecided. It would seem, from the treatment which it is receiving at the hands of Judge Jenkins, that he is either very much averse to rendering a decision in the case or else considers it a frivolous suit. After the hearing had upon the matter before Judge Jenkins, the decision was withheld until after the return of the judge from a short Fourth of July vacation; but upon taking his seat upon the bench last Friday, he gave no attention to the matter and it was privately given out that no decision would be rendered in less than a week. There is no question of the frivolousness of this litigation as brought by Wanamaker & Brown. It contravenes completely, the previous contention of the Sunday closers and is, in all respects, clearly brought solely for the purpose of continuing the contest and multiplying litigation, if possible, to a wearisome degree with the expectation of creating by persistency a change of public opinion and feeling upon the Sunday opening question. In regard to this suit from a legal and business point of view the *Chicago Herald* says editorially:—

If such a case as this can be maintained there is an end to all directory rule of corporations. When stockholders appoint a board of directors to carry on the business of their company they must abide by the discretion of that board in the management of the company affairs, and if dissatisfied their only remedy is to change the board in the constituted way. Of course, if fraud appears, that is a different thing, and in such an event the courts might take cognizance of it, but where doing this or that particular thing is solely a matter of judgment, the stockholders are bound by the judgment of the directors. It would make a nice confusion of affairs if a disgruntled stockholder in a corporation could whenever he chose, haul his directors before the court for doing something that his judgment didn't approve. The directory of a bank might make a loan, and the directory of a railway might lower its rates, the directory of any sort of a corporation might expend money in improvements that in every instance might be injudicious, but could it be tolerated for a moment that this mere matter of discretion could, at the whim of a stockholder, be brought before the court? There would be no end of litigation if this were so.

Although this Wanamaker suit seems to have scarcely no standing in the court, yet the Sunday opening of the Fair throughout the entire period of the existence of the Fair is not yet by any means a fixed fact. It has been said in a previous Chicago letter to the SENTINEL that the decision of Judge Fuller and his associates, in the Court of Appeals, made it certain that the World's Fair would be open on all Sundays of its existence, hereafter, but further developments go to show that such is not, by any means, necessa-

rily true. The Sunday attendance has not been large and therefore as there is no evident financial gain to be had from Sunday opening, some of those who previously advocated it are beginning to change front and desire that the Fair be closed. This growing feeling is supplemented by the action of the National Commissioners who have taken up the Sunday closing matter again with considerable vim. Commissioners Hundley and Tousley have united in the presentation of a resolution reviewing the question of Sunday closing as it has been previously before the commission and the local board, and containing this paragraph:—

Resolved, That the rule now being enforced by the World's Columbian Exposition for the purpose of opening the gates of the Exposition on the Sabbath day is in violation of the rule jointly adopted and promulgated by said Exposition and said commission, and is being enforced without the consent or authority of the World's Columbian Commission.

This resolution is the subject of daily bitter debate at the meetings of the commission. What the result of the renewed agitation will be is very uncertain. In the meantime the natural, reasonable and proper solution of the question, presented at the Fair itself, seems to be ignored by all parties to the controversy. The exhibitors at the Fair follow their own personal choice, whether influenced by conscientious scruples or by motives of personal convenience; those who wish to close their exhibits on Sunday do so; and those who desire to hold them open do so; and those who wish to attend the Fair on Sundays may be found there to the number of fifty to seventy-five thousand each Sunday, and at the same time, those who for any reason whatever wish to remain away are not there and feel no necessary compulsion to be there. That such is the proper solution of such a question, without the intervention of Congress or the courts in any degree seems not to enter into the minds of any interested in the matter. But even if it did at this stage of the proceedings, it would be a futile second thought, for Congress and the courts have committed themselves to the attempt to enforce the Sunday closing and their procedure is upon record irrevocably. The legal and legislative propriety of such a course has been established in such terms that it cannot be hoped that it will ever be repealed or overruled.

The Baptist and Methodist meetings are still weekly arenas of debate in condemnation of the Directory of the Fair and its Sunday opening measure. The Baptist ministers' last move was to appoint a committee to interview the members of the local board and attempt to secure Sunday closing by one means or another. It is not at all impossible that the storm which swept over the city last Sunday evening doing some slight damage to the buildings and the terrible loss of life at the burning of the cold storage building the next day, will be turned to account as evidences of divine displeasure at Sunday opening. It is well known that a visitation of the Fair by such calamities has been made a subject of prayer and these calamities may very naturally be considered in answer to these petitions.

W. H. M.

Chicago, July 10.

THE Christian can go to prison or to death, but he can not disobey God even at the behest of the greatest of civil powers. His invariable answer must be, "We ought to obey God rather than men."

National Reform in the South.

The Soldier, a paper published at Columbia, S. C., in the interests of the Sunday Sabbath, has, in its issue of June 15, about as much bald-faced Sunday sophistry and so-called National Reform as is ever seen in one paper.

The Rev. Geo. S. Mott, vice-president of the American Sabbath Union, has a long article entitled, "Saturday or Sunday, Which?" in which he takes up the question of Sabbath observance as it is held by the Seventh-day Baptists and Seventh-day Adventists.

He says that while they "hold most of the doctrines designated as evangelical, and are a wealthy class of citizens," yet they "have placed themselves in antagonism to the movements for preserving the safeguards which now protect Sunday. And this opposition on the part of the leaders has assumed a violence that partakes of rancor, and a pride of opinion that will be satisfied with nothing short of the obliteration of Sunday from the creed of Christendom." "They confront and oppose the friends of Sunday by the press and before legislatures." "They hold that while the seventh day is the only Bible Sabbath, every one should be left perfectly free, so far as civil law is concerned, to observe any day, or no day at all, according to his own pleasure, or his own sense of duty to God. On this point their influence and arguments are necessarily on the side of those who would remove the safeguards which protect the civil side of Sunday."

Now, put this with what we find in the same paper from the editor on the purely "civil side" of Sunday: "Seventh-day Sabbatarians are trying to break down our established day of rest and worship. Should they succeed in this, we would have no rest day. To destroy the one now existing would leave us Sabbathless, for they could establish no other." And then on the same page he asks the mournful question: "If we give up our Sabbaths [civil Sundays] how shall we reach the people with the gospel?" But what about these Sabbatarians? do they never reach any body with the gospel? It would seem so from this; yet "they hold most of the doctrines designated as evangelical."

Well, if they hold "most of the doctrines designated as evangelical" by these other churches, what is that which they do not hold? It must be the "civil Sunday," and as they have not this, they have not the *gospel*! Then what is that "gospel" by which these self-styled reformers mean to reach the people? It certainly can be none other than this civil Sunday.

And how do they intend to "carry" this "gospel" to the people? by going out into the world as sheep among wolves? No; for in speaking of the opening of the World's Fair on Sunday, *The Soldier* says: "We do not propose now to be defeated by a mercenary and godless board of local managers, who thus defy God and man;" and then, after calling the Local Directory of the World's Fair "incorrigibly wicked" and "past hope" and "not only Sabbath breakers but swindlers and liars," and "virtually stealing the appropriation," the editor quotes from the *Alabama Christian Advocate* the following:—

The fact is the religious sentiment of this Christian country has suffered enough at the foul hands and putrid breath of the hoodlums,

gamblers, and scoffing infidels of the land. Is it possible that the executive head of this great Nation—the President—whose duty it is to see that the laws are enforced, will stand idly by, fold his hands; and see a Chicago rabble tread under foot a law of Congress? . . . Must the great principles of American liberty be prostituted to baseness and corruption in order to foster the interests of a godless and shameless crew of shysters and charlatans? God forbid! Let the moral and religious forces of the country [the President and the militia] be marshaled against this iniquitous plot and nefarious scheme of bad men.

I need add no comment to these words; any one can see that such language comes not from Him who said, "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." And, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword."

What will become of "dissenters" when such men as these get control of the civil power? Surely the rack and thumbscrew can not be far distant.

J. O. JOHNSTON.

Persecuting Sabbath-Keepers at Ford's Store, Maryland.

On Monday, June 26, 1893, Mr. Samuel Marvell served warrants of arrest upon Mr. Geo. W. Marvell and Mr. Atwood Bryan, charging them with Sabbath breaking, and notified them to appear on Wednesday, June 28, for trial. At one o'clock we were present. (The writer representing Atwood Bryan, who was not present.) The justice read the charge against Mr. Geo. W. Marvell. Seeing that the warrants were not properly drawn, we asked for them, so we could see exactly the trouble. Very reluctantly they were produced, and after going through them, we asked that the cases be postponed, on the ground that we had not counsel. The justice then asked the constable if the hour we suggested suited him. We told the justice that we thought that as Mr. Marvell was constable, and that it was his duty to be present at the time mentioned, that it suited us, as our counsel, no doubt, would come on Monday evening's steamer, defend the case, and return in the morning. So the justice postponed the case to suit our convenience. When that decision was made the spirit of the dragon began to rise. We left as our business had been attended to. But the people worried the justice so that he ran 300 or 400 yards to catch us, and said that the people back there had said he had done wrong; that they had come there as witnesses on the case, and wanted it to go on. We told him that it would be better for him not to listen to the witnesses and opposers, that his instructions should come from Mr. P. B. Hopper, the State Attorney. We also said that if Mr. Hopper had been present, that without a doubt both cases would have been discharged, as we were not brought before him with any charges whatsoever. So we declined to go back until the appointed hour on Monday, July 3, at 7.30 o'clock.

At the appointed time the prisoners Mr. Geo. W. Marvell and Mr. Atwood Bryan, with their counsel, J. T. Ringgold, were present. The hall was crowded on the inside, a number of ladies being present, and some ladies who are opposed to us were on the outside. They came to see our brethren go to jail, but were ashamed to let any one see that they were so much interested. We estimate the attendance at from 175 to 200.

Before the witnesses were put upon the stand, Mr. Ringgold argued that Mr. Geo. W. Marvell was not there upon any charge whatever, as the writ did not charge him with any crime. The justice could not see the point, or did not want to see it, and would not dismiss the case, but held it under advisement. He said he thought it would take him another week to decide whether the accused was legally before him or not.

Mr. Atwood Bryan's case was then taken up. The warrant charged Mr. Bryan with Sabbath-breaking. Such a thing or crime, Mr. Ringgold says, is unknown to the Maryland law, and that the warrant was not such as to bring the man before him. But the justice claimed that the warrant was only a summons, and that the charge was on his docket for manual labor, and that he should try the case if we were ready. Of course, we were ready, and the trial proceeded with Wm. Lloyd Ford as first witness for the State:

Justice.—Tell the court what you know about Mr. Bryan working on Sunday.

[Mr. Ringgold objected to that as the charge was made for breaking the Sabbath.]

Justice.—Tell the court what you know about Mr. Bryan's working.

Witness.—I saw Mr. Bryan between 9 and 10 o'clock on Sunday doing manual labor.

[The justice asked no more questions and the defense took the witness.]

Mr. Ringgold.—Mr. Ford, will you swear that you saw Mr. Bryan on the Sabbath day doing manual labor?

Witness.—I saw him working on the Christian Sabbath.

Mr. Ringgold.—Never mind the Christian Sabbath. Mr. Bryan is not charged with breaking the Christian Sabbath; he is charged with breaking the Sabbath.

Witness.—Sunday is my Sabbath.

Mr. Ringgold.—Mr. Witness, will you show me in this warrant where Ford's Sabbath is?

Witness.—I will not answer.

[At that time the dragon spirit began to rise, and the opposers who could not get in commenced to shout at the counsel, and another on the inside told witness not to answer the question.]

Mr. Ringgold.—Mr. Justice, if this is not stopped I want warrants for the arrest of these men for contempt of court.

[When they saw that our counsel would have no foolishness, they quieted down like lambs.]

Mr. Ringgold.—Mr. Witness, will you swear positively that Mr. Bryan did work upon the Sabbath?

Witness.—I will.

Mr. Ringgold.—Where were you standing when you saw him, and what was prisoner doing?

Witness.—I was at Mr. Taylor's, and I saw some one raising something up and down as if digging.

Mr. Ringgold.—Can you swear what he was raising up and down?

Witness.—I cannot.

Mr. Ringgold.—How far were you off?

Witness.—Three hundred yards (about).

Mr. Ringgold.—Do you know if he was doing manual labor or work of necessity?

Witness.—I do not; but I came within one hundred yards of him and saw him pick up his ax and cut some wood. Then he picked up something like a shovel and was shoveling something.

Mr. Ringgold.—Can you swear what Mr. Bryan was doing was not a work of necessity?

Witness.—I cannot.

Mr. Wm. Taylor was the next witness called. He gave the same testimony as his fellow-detective missionary or missionary detective, excepting he could swear at three hundred yards that Mr. Bryan was using a hoe. He has to wear glasses to read.

Mr. Ringgold.—Mr. Taylor, why did you have Mr. Bryan arrested?

Witness.—I love Mr. Bryan. I love everybody, and I did it so he would do right and go to heaven.

Mr. Ringgold.—So you thought that a fine of \$5.00 or thirty days in jail would send him to heaven, did you? [Witness would not answer.]

Mr. Ringgold.—Will you swear that the work Mr. Bryan was doing was not a work of necessity?

Witness.—No, sir.

Mr. Ringgold.—Will you swear that Mr. Bryan was breaking the Sabbath?

Witness.—No, sir.

Mr. Ringgold.—Do you know if Mr. Bryan was

digging potatoes for dinner, and cutting wood to cook them with or not?

Witness.—I do not.

Mr. Ringgold.—Mr. Taylor, did you not swear out this warrant? (Showing the warrant.)

Witness.—I did not swear to any such warrant as that one.

This closed the testimony for the State, and as we did not want any witnesses, the case was left to the justice. As seen, there was no evidence whatever to prove that Mr. Bryan was doing other work than work of necessity or charity. But the justice's verdict was *guilty*. It is a common practice here to dig potatoes or such vegetables as grow in our gardens on Sunday, and never before has any one been arrested for doing such work on Sunday.

The people who are doing this have our earnest prayers, for they know not what they do. John 15, 2:3, says, that "They shall put you out of the synagogues, yea, the time cometh, that whosoever killeth you will think that he doeth God's service. And these things will they do unto you, because they have not known the Father nor me." It can be seen that they believe that they are doing God's service, when persecuting us for our faith, because they have not been to the Father or Christ. God has given us sufficient grace to bear up under it, and when worse comes (which will) we shall ask our Saviour for more grace, and he will give it according to his promise.

We ask every one to pray for these poor blind people who know not what they are doing. Ask God to open up their minds and hearts to the truth of the word of God before it is eternally too late.

CHAS. O. FORD.

"Jeroboam Has Followers Yet."

THE above quotation is the closing sentence in an article entitled, "Seventh-Day Adventism," and signed "Truth," published in the *Kent News*, of Chestertown, Md., July 1, 1893. In order that all may see the "truth" in that statement we will look at the history of Jeroboam and compare it with his "followers." Yet Jeroboam was chosen to reign over ten tribes of Israel. After a period of prosperity he began to fear the people under his charge would revolt, "Whereupon the king took counsel and made two calves of gold and said unto them, It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee up out of the land of Egypt." Having substituted false gods in place of the true the king next appointed a feast day in their honor and for their worship. "And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah. . . . So he offered upon the altar which he had made in Bethel the fifteenth day of the eighth month, even in the month which he had devised of his own heart." 1 Kings 12:28, 33.

It will be observed that the Lord had appointed a feast on the fifteenth day of the *seventh* month, but the king Jeroboam, had appointed his feast day on the fifteenth of the *eighth* month. No doubt he "devised of his own heart" that the particular day God had commanded was not so worthy of regard as the one ordained by himself to commemorate the deliverance of the people from Jewish customs into the fuller liberty he had inaugurated. One thing however troubled him; there were men that would not join

in this idolatry, for we read: "And behold there came a man of God out of Judah by the word of the Lord unto Bethel; and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the Lord, and said, O altar, altar, thus saith the Lord; behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee."

This was more than the king could endure. Here was a man preaching against the religious laws of the land and refusing to obey the king and magistrates in that respect. The peace and dignity of the nation demanded prompt action, so, "It came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Bethel, that he put forth his hand from the altar, saying, Lay hold on him." Jeroboam had the law on his side, and he did not propose to have his holy days denounced, so he gave orders for the prophet to be arrested. Perhaps he reasoned that this was not persecution, it was only enforcing the law.

Now let us apply these principles in the career of Jeroboam, to the two classes mentioned by "Truth" and see where "Jeroboam's followers" are found. Evidently the writer of the article mentioned, intended the sentence to apply to Seventh-day Adventists, whom he accuses of doing a "nefarious work." Is it the case that Seventh-day Adventists have gained control of the civil power and are now using it for the arrest of those who differ with them in religious faith and practice? Such a thing has never been known, and they repudiate any desire for such authority. They are not followers of Jeroboam in that respect. How is it in reference to the holy-days commanded by the Lord, have they substituted some other days? Their very name signifies that they observe for the Sabbath the very day of the week commanded by the law of God. In fact "Truth" acknowledges that therein lies their chief offense; he says:—

Their mischief comes of their teaching in reference to the Sabbath day. They seek to show the unwary that unless we keep the *seventh* day instead of the first, they violate the law, and in so doing they are an unpardoned sinner before God, no matter how strictly they may keep the other provisions of the sacred Scriptures."

Certainly then they are not the followers of Jeroboam in this particular. We are compelled, therefore, to see if the application will fit any better when used to describe "Truth" and his fellow-men. The first thing that meets our view is that "Truth" desires the first day of the week to be kept holy instead of the seventh—"devised of his own heart"—that this day is more fitting for Christians than the one sanctified by the Lord. It certainly looks as though Jeroboam had many followers, and "Truth" may be hit by his own boomerang. Again it will be noticed that "Truth" and his followers have secured the aid of civil laws to enforce their so-called holy-day, thus proving their kinship with Jeroboam. Another feature of resemblance is that they are greatly disturbed because some prophet of the Lord speaks against their man-made institutions. Then "Truth" after severe censure for such "nefarious work," says:—

And if such teachings are not stopped matters will grow worse. How long our rulers mean to endure all this, and how long our tax-payers are

willing to pay the constantly increasing cost of court expenses these men are imposing on the people, remain to be seen."

And then the next sentence is "Jeroboam has followers yet." Whatever he meant, the only correct idea to be drawn from his words and its illustration is, that just as Jeroboam stretched out his hand and said, "Lay hold on him," so "our rulers" are to say, Lay hold on the men that speak against our Sunday laws; and "Truth" wants to know how much longer they will wait before measures to stop such teaching shall be made.

Verily Jeroboam has many followers, and "Truth" is one of them. It may, therefore, be well for us to see the result of the king's effort. "And his hand, which he put against him dried up, so that he could not pull it in again to him." So our modern Jeroboams by invoking the sword are quite likely to perish with the same weapon. When they have stretched out their hand against Adventists they may not be able at pleasure to pull it in again. Then the king asked the man of God to entreat for him that his hand might be restored and it was done. But, alas! when his followers shall find themselves overtaken by the righteous judgments of God, and shall wander from sea to sea seeking some man of God to give them the word of the Lord, it will then be too late. Oh! that the followers of Jeroboam might now listen to those who plead for Jehovah and his word.

H. E. ROBINSON.

Church and State in North Carolina.*

THERE is no question of deeper interest to the provinces of the Canadian Dominion or to any country which at present lies outside the boundaries of the United States, than the inquiry, What would be the rights of such province or country with respect to provisions concerning religion within its territory? So far as the Federal Government is concerned, that, as we know, is debarred from touching the matter, by the First Amendment to the Constitution, which declares that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof. That limitation on the powers of Congress is largely due to the course taken by North Carolina, which, as is well known, refused to adopt the Constitution, unless supplemented by amendments of which this was the chief. The fact shows that North Carolina was determined to reserve to itself as a State, the exclusive right of regulating religion; and, for that reason, the record of the relations of Church and State in that commonwealth is peculiarly instructive. The subject has recently been discussed at length and with singular lucidity by Prof. Stephen B. Weeks in a contribution to the series of the Johns Hopkins studies in historical and political science.

In North Carolina, as in Virginia, the Church of England was by law established up to the outbreak of the Revolution, and the abolition of it was one of the first steps taken in each State by the Convention called to frame a Constitution. That a majority of the inhabitants of North Carolina were Dissenters through the greater part of the colonial epoch is proved by the extreme difficulty, not to say impossibility, of levying tithes and providing other resources for the mainte-

* For editorial comment see last page of this paper.

nance of the Anglican clergy. Nevertheless, although the payment of tithes could be evaded, there were other hardships and disabilities which Dissenters, including Presbyterians, as well as Baptists, Methodists, Quakers, Moravians, Mennonites, Dunkards, Unitarians and Catholics could not avoid. All these nonconformists suffered from the muster law, by which a distinction was made in favor of the clergymen of the Church of England and against dissenting ministers. Then, again, although Scotland was supposed to enjoy equal rights with England in the colonies, even Presbyterian ministers were not allowed to perform the marriage ceremony till 1766; and, when they did perform it, the fee went to the local minister of the Church of England. To other dissenters, Quakers excepted, this right was not conceded before 1776. Worst of all was the enforcement in North Carolina of the Schism act, repealed in England in 1718, which prohibited any one from keeping a school in the provinces unless he had obtained a certificate from the Anglican authorities. There is not a doubt that the enforcement of this act up to the period of the revolutionary war, through the widespread ignorance which it engendered, is directly responsible for the large percentage of illiteracy, and for the backwardness of intellectual activity characteristic of the State to-day.

If the Revolution really began in North Carolina, as the natives of that State contend, it was because the people were even more inflamed by a desire for religious freedom than by the wish for political independence. The Bill of Rights and State Constitution, adopted by the Provincial Congress at Halifax in December, 1776, asserted the natural and inalienable right of men to worship Almighty God according to the dictates of their own consciences. It was further laid down that there should be no establishment of any one religious church or denomination in the State of North Carolina in preference to any other. Neither should any person, on any pretense, be compelled to attend any place of worship contrary to his own faith or judgment, or be obliged to pay for the purchase of any glebe or the building of any house of worship, or the maintenance of any minister, contrary to what he believed right, or had voluntarily and personally engaged to perform. On the contrary, all persons should be at liberty to exercise their own mode of worship. These declarations involved the downfall of the Established Church. It only remained for the laws of the new State to be brought into conformity with the new Constitution. Marriage was put on a proper footing in 1778, by a law giving the privilege of performing the ceremony to all ministers alike. Next, the terms of the affirmation for Quakers, Moravians, Mennonites, and Dunkards were fixed. The restriction of school teaching to men fortified with the certificate of the Anglican authorities, of course, disappeared, and the law respecting the care of the orphan children of Quakers was repealed.

It is evident that North Carolina, from the moment that it declared itself an independent State, asserted an exclusive and unchallenged authority over religious matters. It could, had it so chosen, have retained the establishment and endowment of the Anglican or Episcopal Church. It might have established the Presbyterian Church, as it was then, and is still, established in Scotland. It might have given

Calvinists of the Congregational type the same privileges which they enjoyed at the time in the Colony of Massachusetts. It might, had a majority of the colonists been Catholics, have made Catholicism the religion of the State. It did none of these things; but, in its fundamental organic law, it made, as we have seen, a close approach to universal toleration. Nevertheless, there was one provision, which, in process of time seemed to require amendment. The thirty-second section of the State Constitution of 1776 read as follows: "No person who shall deny the being of God or the truth of the Protestant religion or the divine authority either of the Old or New Testament, or shall hold religious principles incompatible with the freedom and safety of the State, shall be capable of holding any office or place of trust or profit in the civil department within the State." As time went on, there were various interpretations of this section. One theory held that it clearly excluded atheists and such deists as made a parade of their infidelity by proclaiming the Scriptures to be false. Others thought that it disqualified Jews also, on the ground that the latter must necessarily deny the divine authority of the New Testament. Still others maintained that Quakers, Mennonites, and Dunkards were disqualified, because their belief that arms cannot lawfully be used in defense of one's native country is subversive of its freedom and repugnant to its safety. Many lawyers declared, and their views seem to have been followed in practice, that the clause in question excluded nobody; that for want of a specified tribunal to expound and enforce it, the provision was a dead letter.

There is no doubt that the clause had been aimed at Roman Catholics. But it had never been interpreted against them. Thomas Burke, who publicly professed the Catholic faith, was a member of the Continental Congress from South Carolina, and, in 1781, was elected Governor of the State. There was no State office, from that of Governor down to that of constable, which had not, at one time or another, been filled by a Catholic. Perhaps the most distinguished of these was William Gaston, who had been successively a member of the State Senate, a representative in Congress, and a Justice of the State Supreme Court. No complaint was made when Judge Gaston assumed his seat upon the bench; nevertheless, it was thought best to amend the section in question when the matter came up in the Constitutional Convention of 1835. In the Constitution of North Carolina, framed and adopted then, the word "Christian" was substituted for "Protestant"; and thus, in the words uttered by Judge Gaston at the time, was the carcass of the last remnant of religious persecution interred, lest its pestilential effluvia should poison the atmosphere of freedom.—*N. Y. Sun, June 16.*

WHEN a religious organization resorts to the law to compel recognition of its tenets or customs, it proves its spiritual power to be at a low ebb. When it must have the aid of the State in the way of laws exempting its property from taxation soldiers and police to enforce its Sabbath regulations, grants of public money to support its institutions, and the like, there certainly is a screw loose in its spirituality somewhere. Some religious leaders are too eager to throw aside the sword of

the Lord and of Gideon and seize upon the weapons which man hath fashioned by his own cunning.—*Independent Herald, Bertrand, Nebr.*

Is It Selfishness?

THERE are many selfish people in the world, but they can never see themselves that they are selfish. They think that everyone else is selfish and is trying to deprive them of their rights, but they cannot see that by their actions they are continually depriving others of their inalienable rights.

How is it with the Sunday-law advocate? He complains that because the World's Fair is open on Sunday the rights of the "Christian people" of the country are infringed. He virtually says: "We, the Christian people of the land, have asked that the Fair be closed on Sunday, and our request should be granted; not only so, but every person should be compelled to keep the day we regard as sacred." It matters not to him how much his fellow-man's rights are infringed so long as his are not. There are thousands who do not believe in the sacredness of Sunday, but that makes no difference to the Sunday-law advocate. In his eyes the "insignificant minority" have no rights that should be respected. Is there any selfishness in this? Is there any Christianity?

Christians should be freest of all people, for the Author of Christianity says: "Whom the Son makes free is free indeed;" but is a man free when his conscience is tied by a certain set calling themselves Christians? He is not; he is a slave, and that of the worst kind; for if he persists in being loyal to God, then he must suffer the penalty. He is called a law-breaker; he is put into prison; and if he still persists in being free in matters of religion, then stronger measures must be taken. The Sunday-law advocate has gone even so far as to threaten the use of the sword and the bullet if he does not have his way. But Christ said, "All they that take the sword shall perish with the sword." But to them that are persecuted for His sake He says: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven."

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NEW YORK, JULY 20, 1893.

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A Word of Explanation.

WE are asked to explain the statement made two weeks ago in these columns to the effect that the Sunday closing proviso in the World's Fair bill "is in no sense law." The phrase used did not express clearly the thought in the writer's mind. The act in question did not require the closing of the Fair on Sunday, but did propose to secure such closing by making it the condition of a gift. This was as far as Congress could go, for in no other way could Congress control the actions of a State corporation operating within the boundaries of a sovereign State. The act of Congress did however bind the Government, the legislative, judicial, and executive; and did just as fully commit the Government to the championship of Sunday as though in its terms it had been mandatory. The proviso is law, in just the sense that every other act appropriating money is law, when passed by both houses of Congress and signed by the President. This view of the matter is in perfect keeping both with all that the SENTINEL has ever said on the subject and with the legal decisions that have been had, excepting that of Judges Woods and Jenkins, which was overruled.

WE print on page 228 of this paper under the heading, "Persecuting Sabbath Keepers at Ford's Store, Md.," an account of the trial of one Adventist before a Justice of the Peace at that place, and the postponement of another case, that of Mr. G. W. Marvell.

MR. MARVELL was arrested with only the pretense of a warrant. The paper which purported to be a warrant was not a warrant in any sense. Therefore, after taking the matter under advisement for one week, as related in the account given on page 228 by Mr. Ford, the justice issued a warrant and upon that Mr. Marvell was again taken into custody.

This case was tried on the morning of the 11th inst., and though there was no evidence to justify such a conclusion, Mr. Marvell was found guilty. The case was appealed. The fact is that it requires no evidence to convict an Adventist in Maryland of Sunday work. The charge is sufficient, and unless the accused can prove that he did not work, his conviction is a foregone conclusion.

In Mr. Marvell's case the constable who

made the charge against him, and who arrested him, and who will get the fees, came to him the evening before the trial and said that he did not actually see him doing any work, and that if he would swear that he was not working that would settle it. This Mr. Marvell declined to do, and the next morning he was promptly convicted.

Now the *Mail and Express* says that "Attorney-General Rosendale has sent a written opinion to President Huntington of the State Commissioners of Fisheries, to the effect that Sunday fishing does not come within the scope or meaning of the law for the protection and preservation of fish and game. He further declares that the provisions of the Penal Code, Section 265, as to fishing on the first day of the week, is an act for the observance of Sunday, but that the fish and game protectors have no statutory duty and possess no powers in respect thereto "more than any other citizen."

RHEA COUNTY, Tennessee, is about to proceed against those who do not square their lives by the established religion of the State, and keep the venerable day of the sun, the legal Sabbath of the State of Tennessee. In his charge to the Grand Jury at Dayton on the 3rd inst., Judge Traynor referred to the Seventh-day Adventists, ridiculed their observance of Saturday, and said that the Mormons might as well contend for the privilege of practicing polygamy. The Adventists have an academy at Graysville, in Rhea County, and as everywhere else their reputation for fair dealing, and exemplary lives is excellent. The only charge against them is concerning the law of their God. What the outcome of the judge's charge will be remains to be seen.

THE *Sun*, in some respects the best of the New York dailies, is very anxious for the annexation of Canada, or, as some prefer to call it, for political union of the Dominion with the United States. Three considerations are in Canada urged against political union with the States: (1) Loyalty to the British Crown; (2) Loss of national identity; (3) The provision of the Federal Constitution prohibiting any union of Church and State.

It is of course the Roman Catholics who object to political union with the United States on the ground last stated, namely because Congress is by the Constitution prohibited from making any law respecting an establishment of religion or prohibiting the free exercise thereof. And this objection the *Sun* undertakes to remove, not by showing the Romanists the iniquity of Church and State union, and the justice of religious liberty, but by assuring the papists of Quebec that their province could become a member of the American Union and still retain its eccle-

siastical establishment. This is perhaps technically true, but it would not be true if the courts were to give to the First and Fourteenth Amendments the broad application of which they are capable. But whether true or not, it is a shame that a leading American newspaper should be willing to thus sell the American birth-right for a mess of popish pottage.

THE account which the *Sun* gives of the evolution of religious toleration in North Carolina is interesting; but it is a mistake to suppose that by substituting the word "Christian" for "Protestant" in the constitution of that State, "was the carcass of the last remnant of religious persecution interred," even if Judge Gaston did say so. Jews and atheists are still under the same disability that Catholics were formerly, and the "pestilential effluvia" of persecution is just as likely to "poison the atmosphere of freedom" in that State to-day as it was before the constitution was amended by striking out the word "Protestant." But the *Sun's* is the popish view of religious liberty, which Cardinal Gibbons has defined as "freedom to worship God according to the dictates of a right conscience,"—the Catholic Church, of course, to determine what is a "right" conscience.

THE Adventists are building a very nice little church at Ford's Store, Md., and some of the zealous Sunday keepers threaten to burn it down. One lady who makes a high profession in another church said she would furnish all the oil necessary to make sure work of it, or words to that effect. It is marvelous what some people will do in the interests of Christianity (?) and law (?).

SUNDAY closing seems about to be realized owing to lack of patronage of the Fair on that day. Closed buildings, covered exhibits, and the religious boycott, are strong arguments. Doubtless the churches will know how to use such weapons in the future even more effectively than in the case of the Fair.

APROPOS of the advertisement on another page is the following note, which speaks for itself:—

"Box 107, Willow Lake, S. D.,
May 22nd, 1893.

"Editors AMERICAN SENTINEL: I sent for one of those cheap watches on the strength of your advertisement, and it is 'O. K.' Thanks for advertising it. It is not a fraud. 'evident' nor otherwise. Those 'unfriendly' critics were too fast. 'Slow to speak' is a safe motto.

"Yours for the right,
"WM. JOHNSTON."

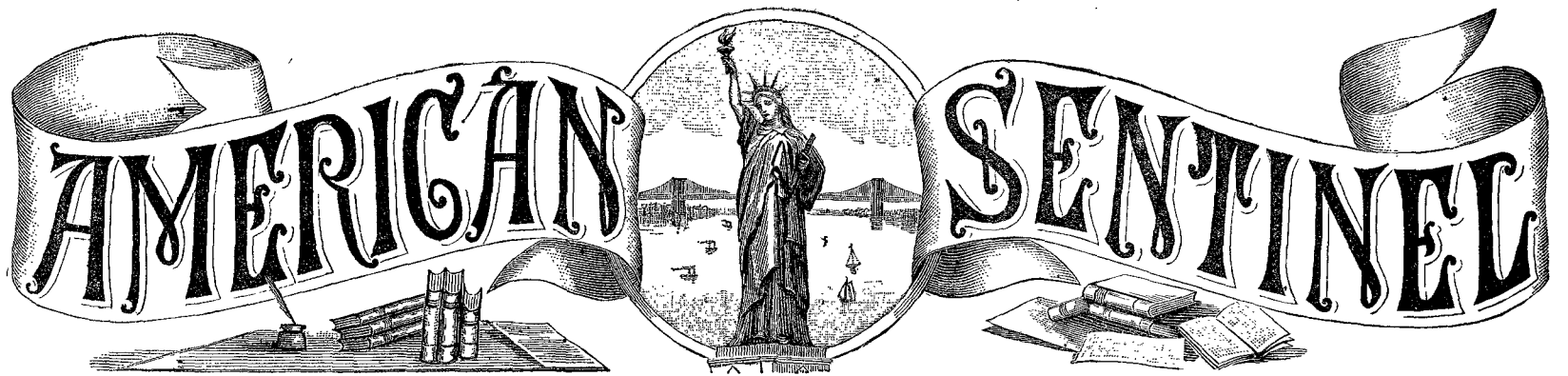
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Single copy, per year, - - - \$1.00.

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 WILLIAM H. MCKEE.

WHAT IS Protestantism?

THIS is a question of living interest and vital importance just now, to the people of the United States.

WHEN the point has been reached where professed Protestants call upon Congress and courts to decide religious controversies for them, and to enact laws enforcing their church dogmas, and where they insist upon calling out the troops to enforce upon the people at the point of the bayonet the recognition and observance of religious observances, then it is time, and it is proper too, to inquire, Is this Protestantism?

At the second Diet of Spire, held in 1529, there was presented the *Protest*, which originated, and gave to those who made it, the title and name of *Protestants*. And in summarizing this protest the historian states its principles as follows:—

The principles contained in the celebrated protest of the 19th of April, 1529, constitute the *very essence of Protestantism*. Now this protest opposes two abuses of man in matters of faith; the first is the intrusion of the civil magistrate; and the second the arbitrary authority of the Church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate, and the authority of the Word of God above the visible Church. In the first place, it rejects the civil power in divine things, and says with the prophets and apostles, *We must obey God, rather than man*. In the presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ.—*D'Aubigne, Hist. Ref. Book XIII, Chap. VI. Page 521.*

The Sunday managers claim that Sunday is the Christian Sabbath, that it is the great charter of their religion, that it is indeed the very citadel of their faith. And they claim to be Protestants. Now did they oppose the intrusion of the civil magistrate into this great question of their religion? No, indeed. Everybody knows that so far were they from opposing any intrusion of the civil magistrate that they actually and by threat *required* the civil

authority to intrude upon the discussion and decision of the question and the enactment of a law requiring its observance; and also required the courts to intrude themselves into it when the act of Congress was called in question; and further called upon the executive to further intrude the civil authority by force of arms. All this they have done before the eyes of all the people.

Now as it is the very essence of Protestantism to *oppose* the intrusion of the civil magistrate in religious things; and as they did not oppose this, it plainly follows that they are not Protestants, and that their movement and work is not Protestantism. As it is the very essence of Protestantism to oppose the intrusion of the civil magistrate in things religious; and as the people engaged in the Sunday movement, professing to be Protestants, not only did not oppose it, but actually required the whole magisterial power of the United States Government under threats to intrude there; it follows that the people who engaged in this Sunday-law movement are not Protestants at all, and that neither their movement nor their work is Protestantism in any sense.

SECONDLY, it is the essence of Protestantism to oppose "the arbitrary authority of the Church."

Now, for Sunday observance in any way there is no authority but the arbitrary authority of the Church. The Sunday managers not only know this, but they openly say it. The American Sabbath Union itself in one of its own official publications, in answer to a call for a citation to a command of God for Sunday observance, plainly says: "We admit there is no such command." The Women's Christian Temperance Union, also in one of its own publications, inquiring about the change of day from the seventh to the first, says that Christ "did not command it." There are other such statements also—too many to cite here. Well then, as they know that there is no command of God for Sunday observance; and as the Church power only is that which requires its observance; this is proof in itself that the only authority for it is the arbitrary authority of the Church.

YET more than this. Even though Christ had commanded it, for the Church to require, and enforce upon men its observance by law—this would be nothing else than to assert the arbitrary authority of the Church. *Because*, Christ himself has said, "If any man hear my words and believe not, I judge [condemn] him not." As therefore Christ leaves every man free to observe his words or not, for the Church to compel any man to do it, is to put herself above Christ and do what *he* does not do. And this, in itself, is only to assert the arbitrary authority of the Church. So that whether there be a command of God for Sunday observance or not, in this matter the result is the same; to do as the professed Protestant churches of the United States have done and are doing, in requiring Sunday observance of all by law, is nothing else than to assert the rightfulness of the arbitrary authority of the Church.

BUT it is the *essence of Protestantism* to *oppose* the arbitrary authority of the Church. Therefore, as the professed Protestants of the United States have not opposed the arbitrary authority of the Church in this matter of Sunday observance, it plainly follows that they are not Protestants. And as it is the essence of Protestantism to oppose the arbitrary authority of the Church, and as these professed Protestants, not only did not oppose it, but actually asserted it and still maintain it, it unmistakably follows that they are not Protestants at all; and that neither their movement nor their work is Protestantism in any sense.

THIS proves that to oppose the Sunday movement in all its parts, to oppose Sunday laws in any and all their phases, to oppose and deny the right of congresses, or courts, or executives, to touch the question of Sunday observance, or any other religious question in any way, and to reject entirely the authority of any such action when it is asserted—*this* and this only *is Protestantism*. Even admitting that Sunday were the Sabbath, those who observe it can be Protestants only by opposing all intrusion of the magistrate into the question; by opposing all attempt of the Church to require its recognition or

observance by law, and by asserting their own individual right to observe it as they choose, without any dictation or interference from anybody. This alone is Protestantism.

THIS is the living, present, absolute truth. There is no discount on it at all. "Protestantism sets the power of conscience above a magistrate," even though the magistrate calls himself a Christian and a Protestant, and proposes to enforce the "Christian Sabbath." "Protestantism sets the authority of the Word of God above the visible Church," even though the Church calls itself Protestant. Protestantism "rejects the civil power in divine things, and says with the prophets and apostles: 'We must obey God rather than man,'" and that too *as God commands* it, and not as *man* commands it, nor as *man says* that God commands it. Protestantism opposes and rejects every human intrusion, whether of the magistrate or the ecclesiastic, between the soul and Jesus Christ, and everlastingly maintains the divine right of the individual to worship according to the dictates of his own conscience exercised at his own free choice.

THIS is Protestantism; and the AMERICAN SENTINEL is unqualifiedly and uncompromisingly Protestant. The religious people who publish it are the same. The excellent work in which the SENTINEL and the people who publish it are engaged is genuine Protestantism. That work, as relates to this question, is the constant, unwavering, uncompromising, opposition to every form of Sunday legislation, or any other religious legislation, and to all interference or control of ecclesiastics in the affairs of Government. Protestants are needed to-day to protest against this apostate Protestantism which is now carrying things with so high a hand. Come along!

HERE are some words of as much solemn weight as ever, and as true to-day, and of this Sunday movement, as they ever were at any other time or of any other movement:

"The Reformation was accomplished in the name of a spiritual principle. It had proclaimed for its teacher the Word of God; for salvation, faith; for king, Jesus Christ; for arms, the Holy Ghost; and had by these very means rejected all worldly elements. Rome had been established by 'the law of a carnal commandment;' the Reformation, by 'the power of an endless life.'

"The gospel of the reformers had nothing to do with the world and with politics. While the Roman hierarchy had become a matter of diplomacy and a court intrigue, the Reformation was destined to exercise no other influence over princes and people than that which proceeds from the gospel of peace.

"If the Reformation, having attained a certain point, became untrue to its nature, began to parley and temporize with the world, and ceased thus to follow up the spiritual principle that it had so loudly proclaimed, it was faithless to God and to itself. Henceforward its decline was at hand.

"It is impossible for a society to prosper, if it be unfaithful to the principles it lays down. Having abandoned what constituted its life, it can find naught but death.

"It was God's will that this great truth

should be inscribed on the very threshold of the temple he was then raising in the world, and a striking contrast was to make the truth stand gloriously prominent."

"One portion of the reform was to seek alliance of the world, and in this alliance find a destruction full of desolation.

"Another portion looking up to God, was haughtily to reject the arm of the flesh, and by this very act of faith secure a noble victory.

"If three centuries have gone astray, it is because they were unable to comprehend so holy and so solemn a lesson."—*D'Aubigne, Id., Book XIV., Chap. 1.*

Chicago Correspondence.

The World's Fair to Be Closed on Sunday.

AFTER all the vicissitudes through which the discussion of Sunday closing of the World's Fair has passed, the local directory has determined to close the gates on the first day of the week. The decision has been arrived at from financial reasons. The Sunday attendance at the Fair has never been large and has gradually decreased. The last open Sunday, July 16, at which time there was a special call made for a large attendance for charitable reasons, the entire proceeds being devoted to the benefit of the families of the firemen who lost their lives at the burning of the cold storage building, the turn-stiles registered only a few more than 49,000 visitors.

The directors have been successful in the courts, both in the case brought by the Government to enjoin them from Sunday opening, which has been quoted from previously, and in the suit brought by Wanamaker & Brown for the same purpose. This last suit Judge Jenkins dismissed, saying in the course of his opinion, "the United States has never attempted to pass a Sunday law applying to a district outside of its jurisdiction. That power lies with the State. If this Exposition has broken a State law it must answer to the State of Illinois if required to do so, but it does not lie within the province of a shareholder to assert the majesty of violated laws in such a case, his property rights not being hereby involved."

This decision of Judge Jenkins as well as that of Chief Justice Field, in both of which the right of the directory to manage its own business seems to be upheld, has been looked upon by several writers, and very strongly upheld in editorials as a vindication of religious liberty in this country and an assertion of the constitutional rights of conscience. But this is an error; both decisions are clearly in defense of the principles of State rights, but the propriety of the original Act of Congress, for the Sunday closing of the World's Fair, has not been questioned in either of them, and it still stands and will stand as an unrepealed precedent.

The final agitation of the Sunday question was opened by the National Commission, which, when the case was brought to a vote before them, placed themselves on record for Sunday closing by a vote of 54-6. The commissioners then appointed a committee of four to confer with the Council of Administration and the local directory and urge upon them a strict compliance with the rule requiring the gates to be closed on Sunday. This was brought before the directors in the

following resolutions which were carried by a vote of 24-4.

WHEREAS, the Board of Directors at a regular meeting heretofore held to wit, May 16, 1893, adopted certain resolutions providing for the opening of the Exposition on Sunday, in response to urgent appeals from persons and organizations representing a large majority of the public, as well as from stockholders of the corporation, and also in accordance with a resolution adopted by the city Council of the city of Chicago, representing the financial interests of the said city in the said Exposition to the amount of \$5,000,000, and,

WHEREAS, this action has been sustained by the United States Court of Appeals and the right and power of directors to control the physical administration of the Exposition on Sundays as well as on other days of the week, has been upheld by the final decree of the said court; and,

WHEREAS, it now appears by actual admissions that the general public does not by its attendance manifest a desire that the said Exposition should be kept open to the public each day of the week; and it further appearing that if the Exposition is kept open on Sunday it will require the attendance of more than 16,000 laboring men and women, the employes of the Exposition and others, including the curators and clerks of the exhibitors; and while the Exposition authorities can give its own employes one day of rest out of each week, it seems impracticable for the exhibitors and others to provide for their own clerks and employes, and,

WHEREAS, it further appears that the number of laboring men and women whose services will be required to keep the Exposition open on Sunday is disproportionate to the number of visitors on said days, and therefore the interests of the public are not promoted by keeping the Exposition open on each and every day of the week. Now, therefore, be it—

Resolved, That all the said resolutions so adopted on the 16th day of May, 1893, and the amendments to the rule relative thereto, adopted on said day, save and except the prices of admission, be, and the same are hereby rescinded, to take effect after the 16th inst.; and, be it further—

Resolved, That a certified copy of the foregoing preamble and resolutions be transmitted to the National Commission and the Council of Administration.

It will be seen that the apparent reason in the last resort is financial, but it is one with which the most enthusiastic Sunday closers seem to be content. It is the one great reason which was advanced in the Wanamaker case against the World's Fair; the plea being made that an injunction should be granted against Sunday opening because of the fact that the stockholders interests were jeopardized thereby. This has been the argument which the Sunday closers have of late used most vehemently; that the amount necessary for the return of the souvenir coin appropriation to the Government would not be equalled by the Sunday gate receipts and financial loss would therefore result. It is probable, in fact quite evident, that notwithstanding almost all the different religious organizations throughout the country have weakened as to the threatened boycott which they declared would be instituted, yet they have quietly and unofficially followed, as nearly as possible, the original course marked out and have used all their influence against attendance upon the Fair, especially upon Sunday, and have thus succeeded in some degree in reducing the receipts of the Fair. They have also quietly worked to secure as large a percentage of Sunday observance as could be obtained among the exhibitors at the Fair, as is witnessed by the number of covered exhibits and the double page advertisement of the lists of exhibitors covering their exhibits on Sunday which appeared in one of the Chicago papers, which has given itself to the furtherance of Sunday closing from the beginning. Several of the prominent promoters of the Sunday movement throughout the country have been in Chicago for the past two weeks quietly using their influence and working

toward the end which has been accomplished. They have made large promises, as it has been reported, as to the increased attendance at the Fair which will be brought about by Sunday closing, and have pledged all their influence and their utmost endeavors in the matter of the furtherance of excursions and lower railroad rates, and the favor of the religious element throughout the country, to give the Fair a great and marvelous success. It may seem a little late for them to promise this, and somewhat as if they were taking advantage of something which was already assured in making such promises; for in spite of all the difficulties under which it has labored, the Fair is already an unquestioned success. It may be, nevertheless, that the continuation of Sunday closing throughout the remainder of the period of the Fair will be conditioned somewhat upon how fully the Sunday closers keep their pledges. If toward the close of the Exposition there should be a large demand for Sunday opening, and evidences that the Fair would be largely attended on Sunday, it may again be open. The directory has demonstrated to its own satisfaction, the possibility of ordering the business affairs of the Exposition to suit itself, and may now be expected to take such a course as seems to it most advisable and profitable.

In this whole matter, the Sunday closing element has gained but a sorry victory; yet, although by no means satisfactory to them, it is beyond their knowledge a victory. As much has been accomplished as it is likely ever will be accomplished—that is, the Government has been committed to the form of religious legislation. While they have failed most ignominiously of the strict enforcement which they desired to obtain, they have gained a technical victory. Their success, no doubt, always, will be in special and particular cases rather than general, and wherever a sweeping observance of religious law is gained, it will be for reasons of policy and financial interest, as in this case. This may well be taken as an evidence of the progress of religious legislation and the course which it will take in the future. It is both a type and a prophecy.

W. H. M.

Chicago, July 17.

The New Anarchists.

THE ardent supporters of the "American Sabbath" had much to say about the duty of obeying the "law" and the "court," when the decision in regard to "Sunday opening" was in their favor. They declared that those who would attempt to disobey or in any way nullify the action of the court, were anarchists and opponents of good government. But no sooner was there a decision of another and a higher court, allowing the gates to be opened, than they showed their insincerity and utter contempt for the ruling of the court by denouncing the judge, and proclaiming and urging all to adopt that meanest and most despicable of all weapons, the "boycott." A large congregation of this new kind of "anarchists" at Winfield, Kans., June 25, passed a series of resolutions, the last part of the last one calling upon the management of the Fair "to return to Sabbath closing, which is required by commercial honor *whatever the decisions or divisions or doing of the courts.*"

By this it may be seen that these great friends of law and order (?) are very loyal to the law and strong supporters of the court, when it harmonizes with their views. But let the court once have the temerity to render a decision inimical to their peculiar interest, as the self-constituted custodians of the Nation's welfare, and they have no more respect for it than they have for the composition of a school-boy.

When it is in their favor, it must be regarded; when opposed, it is to be disregarded, and others are urged to throw contempt upon it. Thus they are bound to have things their own way "whatever the decisions . . . of the courts." The cry of "anarchy" comes with very poor grace from such persons.—*Advent Review and Sabbath Herald.*

How Some Matters Appear to a Justice of the Supreme Court.

At the late Fourth of July celebration at Woodstock, Conn., Justice Brewer spoke on Individual Liberty. Among other things he said:—

The most noticeable social fact of to-day is that of the combination of capital and the organization of labor. Whatever may be the causes, and whatever may be the results, good or bad, the fact is beyond dispute that the trend of the two great industrial forces of capital and labor is along the line of consolidation and coöperation. I am not here to decry this tendency. I realize full well that only through this movement are the great material achievements of the day possible; but one thing is clear, and that is, that the penalty which the Nation pays for all its benefits is the growing disposition to sacrifice the individual to the mass, to make the liberty of the one something which may be ruthlessly trampled into the dust, because of some supposed benefit to the many.

Notwithstanding the speaker's apparent effort not to appear as an antagonist to labor organizations, he nevertheless told some things in connection with their work which are worthy of attention. The closing statement of the foregoing quotation should be specially noticed, in which he declares that there is a "disposition to sacrifice the individual to the mass, to make the liberty of the one something which may be ruthlessly trampled into the dust, because of some supposed benefit to the many."

More truthful words, setting forth the dangers of the present social system, are seldom heard from the platform. But could not the same line of thought on the religious outlook of to-day be also studied with profit? Is it not true that the same tendencies obtain in matters of religion, to a large extent? The ready demand for legislation on religious lines whenever Congress or State legislatures meet, is a pointer showing the bent of combined religious effort on certain specified tenets of church belief. The argument, too, advanced in support of the claims made, is the same as that offered by labor combinations—"some supposed benefit to the many"—for which the majority seem willing to "make the liberty of one something which may be ruthlessly trampled into the dust."

This is exactly the present status of the Sunday question before the courts of Tennessee and Maryland. The combination of churches agree that the observance of Sunday by the public is necessary to the sustenance of their organization, and they, like other selfish beings, assume to coerce those who do not coincide with the Church theory on the question. This is done, too,

without the least apparent regard to the inconvenience and trouble caused by their ill-advised movements. In this they deny to others what they themselves claim, namely, the right to believe as they will, and freely act their conscientious convictions. It is only because they have the power to do it, that these self-assumed guardians of the public conscience attempt to trample in the dust, the liberty of the few "because of some supposed benefit to the many."

Where is the difference, then, between the much talked of labor agitators, who seek to bend everything to the advantage of their order, and religious monopolists who assume to control public conscience by legal enactments, even to ruthlessly trampling into the dust the personal liberty of a few who may not be in accord with them? But the defense set up by these people is that wholesome religious restraint by law is good for those thus restrained. But this pretense cannot cover the selfishness which prompts such work. Besides, everybody knows that religious restraint is not good for either party concerned. It is but the revival of the senseless assumption of the old slave-holding theory. The same foolish reasons were advanced in the days of slavery for the maintenance of that pernicious system. Referring to the days of that hateful scheme, Justice Brewer said:—

In the ante-bellum days, we all remember how slavery was defended on account of its benefit to the slave. Support, with ordinary labor in times of health and strength, food and care in days of old age and weakness; again and again it was asserted that he was so much better off than those left to struggle for themselves. Penitently, and with shame, we look back to long tolerance with that argument produced in the mind of the Nation. But is servitude to a single man less of slavery than servitude to an organization.

Who can answer affirmatively the question which closes this quotation? When the potentates of Europe terrorized whole districts in the Dark Ages by holding the Church of those days to the tenets of faith held by themselves, and that too, under penalty of death, they justified themselves by the same argument used by slaveholders for holding their servants as chattels; and we might add, though strange as it may seem, the same exactly is now advanced for the propagation of religious laws in the United States. But this only shows the sure trend of public sentiment; for law is but the reflex of public sentiment, and can be no stronger than that sentiment.

It matters not how much men point to the Constitution of the general commonwealth, and to the organic laws of each State, as guarantees of personal liberty of conscience, so long as the tendency of public sentiment is toward the legal enforcement of religious dogmas. The words of Justice Brewer in another part of the speech alluded to, are to the point on this:—

You may fill your statutes with all the provisions that the mind of man can conceive of guaranteeing personal liberty; but unless you have back of those statutes a universal public opinion, thundering "Stop!" in the ear of every trespasser upon such liberty, you may find within the forms of law the most abject personal servitude.

Although these words were used more particularly with reference to the effect of labor strikes, they apply just as forcibly to the religious phase of public sentiment. And just as long as a single person, though the humblest and weakest in all the land, may not freely and fully follow the dictates of conscience in religious du-

ties—so long as said duties do not lead to infringement of others' personal rights—just so long is personal liberty an unaccomplished fact in the United States of America.

J. O. CORLISS.

How They Are Developing It.

"THE mission of the National Reform Association is to lead this Nation to Christ, as King." So says J. M. Foster, in the *Christian Statesman* of July 8, in an article entitled, "Christ the King of Nations." Mr. Foster must either be wholly unacquainted with the workings of the Association, or must have made a gross misuse of the English language, or the Association has wonderfully mistaken its mission. He says its mission is to lead this Nation to Christ, as King. How do they go about it? First, they tried to secure an amendment to the Constitution of the United States, in order that they might constitutionally have a Sunday law enacted, to "lead" this Nation to Christ. Then, because they learned (*Christian Statesman*, October 1, 1892) that they could "have of national and State Governments whatever legislation against immorality" (Sabbath breaking, of course they mean) they would "ask unitedly and earnestly," they overrode the Constitution, and secured just what they were convinced before they could not secure without an amendment to the Constitution—legislation on the observance of Sunday, to "lead (?) this Nation to Christ"! And after the decision of the Supreme Court of the United States that this is a Christian Nation, and that, therefore, the Church has rights, among which is the right to one day in seven to be protected by law that it may be devoted to worship of the God of heaven and earth. After this, William Weir, in the *Christian Statesman* of November 19, 1892, said, "All that the National Reform Association seeks, all that this department of Christian politics works for, is to be found in the development of that royal truth, "this is a Christian Nation."

They immediately began to develop "that royal truth." First, they took advantage of that propensity of human nature, self-aggrandizement, and by threatening not "to send them up" any more if they did not yield to their wishes, they "led" the members of Congress to secure the passage of an act conditioning an appropriation to the World's Fair, on Sunday closing; thus compelling visitors to stay away from the Fair on Sunday, to "lead" them to Christ! When there was indication that this act of Congress would not be complied with, they threatened to call up the United States troops, "to lead (?) this Nation to Christ"! Failing to secure the execution of the Sunday-closing act, then the vengeance of Heaven and the fury of the element is invoked on the Fair, to "lead" this Nation to Christ! Having voluntarily shut themselves away from the Fair on the plea that it would violate their consciences to attend, they began to harass President Palmer with petitions to close the Exposition on Sunday, ostensibly that their consciences might rest easy, and to "assure the highest success to the Fair," to "lead" this Nation to Christ. Oh! Congress, enforce your Sunday-closing act, to drive—your pardon, please—to "lead" this Nation to Christ.

A queer way to lead! Webster says to

lead means "to show the way to; to guide; to go before and show the way." He also says that to compel means "to drive or urge; to take by force; to constrain." Which definition applies to the work of the National Reform Association? The leader must go before; the driver behind. But if to lead means to drive, then to go before means to go behind; and the cart must be before the horse. Indeed! the Church and State united might well be illustrated by the horse and cart. Instead of each keeping in its own place, the cart (the Church) asks the horse (the State) to get into the cart, and then it will be easier for both. The horse gets in, and what is the result? The cart (the Church) stops, and the horse (the State) is dumped out behind. They then find themselves in the same predicament as do the Church and State when they get out of their legitimate sphere and join their fortunes.

W. E. HOWELL.

In Mission Fields.

WHILE in this country certain Church leaders have been working to get the State committed to the policy of making it easy for men to be "Christians," so called, by making it very dangerous for them to be anything else, it is not surprising that the same principle should be working in mission fields. The evangelical fervor and piety which have led many to foreign service, and the circumstances under which they have labored, have saved them from trusting in the arm of flesh; but here and there are evidences of a falling away from the principles of the gospel which can only lead to the dishonoring of the name of Christ.

In last month's *Missionary Review of the World*, Dr. Cyrus Hamlin has an article on the relation of foreign missionaries to their governments, in which he says:—

It has been a principle of action rather than of statute that the foreign missionary must take his chance and must expect little aid, when in difficulty and danger, from his government. This, however, is peculiarly an American view. No one of the great governments of Europe, Catholic or Protestant, ever asserts it or acts upon it. It is an unsafe principle, and should be made un-American.

Dr. Hamlin is a veteran missionary, and his name an honored one in the annals of missions. This does not establish the soundness of his proposition, however, which must be weighed in the light of the principle involved rather than in that of some immediate and temporal advantage which might be gained by the missionary in danger. Dr. Hamlin himself entered the mission field in Turkey in the days when governmental interposition on the part of the United States in behalf of its missionaries was even less common than now, and those were days of greater power in mission work than the present.

Among other instances, Dr. Hamlin cites the example of England in sending an army into Abyssinia to rescue an English missionary and other prisoners held by the king. "The army accomplished this," he says, "and also killed Theodore and destroyed his capital, Magdala." This action must have impressed the Abyssinians with the majesty of British citizenship, but it is surely not argued that it advanced the cause which the missionary had at heart, the conversion of Theodore and his capital. Such action on the part of a government as a policy of State, under treaty obligation, is one thing, but to call for such intervention or

approve of it as a missionary policy is an entirely different matter.

The triumphs of the cross in heathen lands have been won by men who put their lives in the hands of those for whose souls they prayed and worked, trusting the God whose voice more than many times has said to fierce and barbarous hearts, "Touch not mine anointed, and do my prophets no harm." Sometimes, it is true, the Lord has allowed life to be taken, and then the blood of martyrs has been the seed of the Church, and savage natures have been won to Christ by the patient sufferings of those whom they persecuted. How different the situation when heathen peoples understand that behind the missionary are the bayonet and the cannon. He then loses his distinctive character as an ambassador of Heaven, and becomes in the eyes of the people, and in fact, the semi-official representative of a foreign religion.

For this reason the missionary of apostolic mold, not only does not ask protection of his home government, but protests against it. Here is one of the paragraphs in the prospectus of the Soudan and Upper Niger Mission, signed by its late heroic founders, Brooke and Robinson, which breathes genuine Christian courage, and sets forth the true principle of the gospel worker:—

POLITICAL STATUS.—As the missionaries enter the Moslem States under the necessity of violating the law of Islam, which forbids any one to endeavor to turn Moslems to Christ, they could not, under any circumstances, ask for British intervention to extricate them from the dangers which they thus call down upon themselves. But also, for the sake of the natives who have to be urged to brave the wrath of man for Christ's sake, it is necessary that the missionaries should themselves take the lead in facing these dangers; and should, in every possible way, make it clear to all that they do not desire to shelter themselves, as British subjects, from the liabilities and perils which would attach to Christian converts from Mahomedanism in the Soudan. They will, therefore, voluntarily lay aside all claim to protection, as British subjects, and place themselves, while outside British territory, under the authority of native rulers."

The appeal to government, it is sometimes argued, is justified by Paul's assertion of Roman citizenship and his appeal to Cæsar. But Paul never appealed to Cæsar for protection, nor did he ever, in all his persecutions by the people, ask the intervention of law in his behalf. It was only when he was a prisoner of the law, by no act of his own, that he demanded his right to be tried according to law, and when he appealed to Cæsar, it was, he says, "not that I had ought to accuse my nation of." Now, in Asia Minor, in the same region in which the apostle labored and suffered joyfully, if religious prejudice leads a mob to persecute or destroy missionary property, it has become the fashion to appeal to the home governments to demand of the Turkish authorities reparation for property injured and the punishment of the offenders. In apostolic days the Christians "took joyfully the spoiling of their goods." One can hardly be said to take the spoiling of his goods joyfully, for the sake of Christ, when he seeks to recover them at the law and punish the offender. We have only to read the Acts of the Apostles to see that this kind of missionary work falls far short of the apostolic model, and for that reason of apostolic power. They received their commission from Heaven and asked no earthly power to support them, and they loved those who were their enemies for Christ's sake, and sought their conversion rather than their punishment.

The story of modern missions has many times recorded how men of faith in the promises have refused to forsake the Lord and put their trust in earthly power in time of danger, and have found the God of Ezra their God. Of the fast which he proclaimed at the river of Ahava, Ezra has left this testimony as a lesson to the gospel worker in all time:—

For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this; and he was intreated of us. Ezra 8:22, 23.

In India the triumphs of missions began amidst the opposition of the government. Latterly, the cause of missions in India has had more to fear from the friendship of government than formerly from its enmity. So far as it has been absolutely neutral, it has helped the cause of missions by preserving civil order, the object to which all government is divinely ordained. Thus, an Indian official of thirty years' service, W. Mackworth Young, said recently in the *Church Missionary Intelligencer*:—

By firmly adhering to the principle that the weapons of the State may not be used in matters of conscience it has prepared the way for the willing reception of the gospel in the hearts and consciences of the people of this land.

Inconsistently enough, some Church people have been the greatest opponents of this just principle. This writer further says:—

It is not lawful for us as officials to employ the organization of the State for influencing the consciences of those over whom, for specific purposes, we have received authority. . . . There are some who think that the official conscience on this matter is perverted; that we have been placed here in authority in order that we may use that authority for the dissemination of Christian truth; that government ought to have insisted that the Bible should be read in its schools; that caste ought to have been put down by law long ago. Perhaps not many go so far as this, which would, in my opinion, amount to making use of unlawful means, carnal weapons, for fighting our unseen foes.

Wherever the administration has departed from this principle, instead of favoring the true cause of missions, it has hindered it. More than one instance might be given of this. Let us take one, which has only recently been clearly emphasized. In the educational despatch of 1854, Sir Charles Wood said of the government schools:—

These institutions were founded for the benefit of the whole population of India; and in order to effect their object it was and is indispensable that the education conveyed in them should be exclusively secular. The Bible is, we understand, placed in the libraries of the colleges and schools, and the pupils are free to consult it.

But the same despatch went beyond this. It granted government aid to private educational institutions, and the mission schools were allowed to participate in this State aid. Undoubtedly it was for the benefit of these institutions and through the influence of missions that this step was taken. Although it was open to Hindus and Mahomedans to receive the same help, in the nature of the case there is very little use of the favor made by them. What has been the influence of this? We will let evangelical workers, who speak from personal knowledge, tell it.

A few months ago, at the Decennial Missionary Conference in Bombay, the friends of social purity among the missionaries tried to get the assembly to protest against the government licensing of

vice, and failed, although this scandalous business has grown to be a colossal department of State. The reason for the failure is thus stated by Mr. Henry Varley, the well-known English evangelist, who writes to the *Missionary Review of the World*:—

No man can speak out persistently and courageously of these questions with ut running the risk of social ostracism. The voice of the "social set" in Bombay is in favor of a conspiracy of silence. Certain missionaries, ministers, and principals and professors of certain Christian colleges simply do not speak out. These institutions receive government money, and they cannot consistently do this and then take a strong stand against the wrongdoing of the government.

Of the work done in these colleges, which were a power in the days of their establishment, he says, "Cases of real conversion to God are rare, and training in order to pastoral position or work is scarcely known." In Exeter Hall, London, a meeting of Christian workers was called to review the attitude of the Missionary Conference, and according to a report in the *London Christian*, Hugh Price Hughes—

Made it clear that the real hindrance in India lies with the missionaries who are in the more influential positions, and who come in contact with government officialism, and are leavened with its views.

And Dr. Pentecost, who has been in and out in India, speaking of the early workers in India, said:—

They made converts to Christ; we are educating Brahmins to be our enemies. We want leaders not misleaders of our missionaries. We must cut loose from government support, and our missionaries must be sustained by Christian money, and not be fettered for the sake of the few hundred thousand rupees received in grants from government.

Thus, in mission fields is being repeated the sad error of Church and State alliance, with the same weakening of the moral power of the Church that has been the history of such union in all time and all lands. God forbid that the rank and file of the missionaries laboring in the strongholds of paganism shall ever be held by false principles to put their trust in princes or lean upon earthly power. They of faith have with them a stronger than earthly power; for the promise is, "Lo, I am with you alway, even unto the end of the world." W. A. SPICER.

A Warning to Fanatics.

A FANATICAL Sabbatarian meeting was held in Boston, a couple of months ago, to protest against Sunday opening of the World's Fair. A preacher who was present in an official capacity introduced to the audience Congressman "Sunrise Stove Polish" Morse as a speaker "who would call down fire from heaven" on the World's Fair unless its gates should be hermetically sealed on the Sabbath. It was at the same meeting that another pulpit-shrieker said the troops should be called out to shoot the people who sought to enter the Fair gates on Sunday. Whether the World's Fair should be open Sunday or not is a question not to be decided by such exhibitions of fanaticism.

The malignant impiety of these fanatics must have received something like a rebuke, if not a shock, by the terrible catastrophe last Monday at the World's Fair grounds. Fire did not descend from heaven, but it was kindled by natural cause in a building within the walls, and the loss of life in the flames was appalling, while the torture from physical injuries caused by the fire was terrible. The survivors of the disaster suffered more than the agonies of death, as they were

rescued from the flames, fire-blasted, with broken limbs, crushed and maimed, many of them, for life. It was this awful disaster which the alleged Christian gospel meeting at Boston invoked on the Fair.

Yet the judgment of these ultra-righteous people went wildly astray. It was not World's Fair property that was destroyed, nor World's Fair people responsible for Sunday opening, who perished in this holocaust, or whose burned and lacerated remnants of humanity were carried to the hospitals. The burned warehouse did not belong to the Fair corporation. The property belonged to private owners. Though inside the Fair grounds, it was closed for business on Sunday. The fire did not occur on Sunday, but on a week day. The victims of the fire were the men hired by the city of Chicago as members of its fire department. They died in the discharge of their desperate duty as the soldiers of the union died in battle during the war. The most precious sacrifice of human life is that which occurs when a man dies to secure the safety of others, or when he dies in a sacred cause. The last fluttering breath of each man who died in the fire at Jackson Park is a more acceptable offering to Heaven than all the prayers that ever proceeded from the lips of the Boston religious fanatics whose incendiary imprecation on the World's Fair is recalled by this awful event.—*Chicago Herald*.

A Baptist on Religious Liberty.

No people in the early history of this country were made to feel in a most effectual manner the results of an intolerant religious bigotry more than the Baptists. They were regarded with perfect hatred by the New England Puritans, who nicknamed them "Anabaptists," and history records the fact that a certain "Rev." Thos. Shepard, of Charleston, in a sermon designed for the Governor and Magistrates, by way of information (?) delivered just after the banishment of Roger Williams, stated that "Anabaptists had ever been looked at by the godly leaders of this people as a scab," and the President of Harvard College said that "such a rough thing as a New England Anabaptist is not to be handled over tenderly." The persecutions and banishments that were inflicted on this people in the years that followed aroused them to a true sense of what religious liberty meant, and to them is due much for the stand that was taken through the efforts of Madison and Jefferson, which made this the first Government in all history that declared in favor of a total separation between the Church and State. But of late years, their voice has to a large degree been hushed, as it were, on this subject, and quite a large number of them are found enrolled with that class of religionists who are clamoring for a civil law to enforce the observance of Sunday as a day of worship. Indeed, at the attempted closing of Marlow Theater, in Chicago, last August, which was done largely at the instigation of the Baptists of the suburban town in which the theater was located, if the reports of the city papers at the time are to be relied upon, they showed forth a degree of religious intolerance scarcely to be credited to them. However, it is refreshing to know that not all of the denomination entertain this spirit, as witness the following from Rev. W. P. Throgmorton, of Ft. Smith, Arkansas, in the *Young People's Union*, as

comments on the subject of Religious Liberty, which is the topic for the weekly prayer-meeting of July 2, and contains principles as sound as the gospel:—

By this is to be understood liberty, so far as the State is concerned, to worship God as we may think right. Religious liberty means that no matter what my faith is or what my religious practices are, I shall not be interfered with by the State, so long as I do not interfere with the rights of my neighbor. Thank God we live in a country where religious liberty prevails. Baptists have always contended for this principle. Indeed, the time has been when in this they stood alone. There have been Protestant Christians who, while claiming religious liberty for themselves, were not willing to accord it to others. In Protestant England and in Protestant Germany, men and women in times past have been persecuted even unto death, because of their religious convictions. The first human government, at least in modern times, which allowed full religious liberty, was the Colony of Rhode Island, which was established under Baptist leadership. To the Baptists also is largely due the fact that religious liberty is provided for in our national Constitution. They have always maintained that in the eye of the State, Romanists, Protestants, Quakers, Jews and Infidels, should all stand as exactly equal, and should all have the fullest right to advocate and practice their peculiar sentiments. Hence, we would not, by any legal measure, hinder the building of Roman Church, or Jewish synagogue, or Infidel club hall. Let truth and error have equal showing, and there can be no fears as to the final result. If men teach error, if they blaspheme, if they deny Christ, vengeance is the Lord's; He will repay. Let the State keep hands off the conscience.

To which conclusion every Christian should say Amen. Truth needs no help from the civil arm. "Truth is mighty and will prevail." W. E. CORNELL.

Some Press Opinions on Sunday Closing.

THE Fair will be closed on Sunday because it does not pay to keep it open. The visitors who are not residents of Chicago refrain from Sunday attendance partly on religious grounds and partly because they are so tired out by their week's work that they must have a day of rest. The local population who would go to the Fair on Sunday because they cannot spare the time any other day is not sufficiently numerous to warrant the expense of Sunday opening. As this has been proved by experience, there is no more room for dispute.—*New York Evening Post*.

The action of the local directory of the World's Fair in voting to close the gates of the Exposition on Sunday was practically constrained by those exhibitors who refused to uncover their goods on that day. The people could not be induced to pay full price for half a show.—*Philadelphia Record*.

The action of the Board of Managers is more probably the result of the discretion which comes from considerations of dollars and cents than anything else.—*Columbus Dispatch*.

The Sunday attendance at the Chicago Fair has become so small that it is expected Sunday opening will be abandoned. It is singular, though, that this has been caused by a class of people who have no respect for Sunday, but prefer, probably from force of habit, to spend the day in the saloons and dives. They will go to the Fair every day in the week, but on Sunday they must rest by patronizing bar-rooms.—*Richmond Times*.

This resolution cannot be regarded as a proof of the failure of the Sunday opening experiment, but only as crowning evidence of the greedy unscrupulousness of

the Exposition management.—*St. Louis Post Dispatch*.

The slim attendance at the World's Fair on Sunday strikes us as less an argument against opening it on that day than an argument against the conditions on which it has been opened. The fact is that the opponents of this proceeding, though they were defeated on the direct vote, got in their work against the opening in a manner which won for them something very like a victory.—*Boston Herald*.

If it be true, as a fundamental principle of morals, that the moral quality of an action lies in the intention, then the local directory of the World's Fair is entitled to little credit for closing the Exposition gates on Sunday. This intention was to make the most possible money out of the Fair.—*Boston Traveller*.

The result is not due in any manner to the desire of the managers to cater to the large constituency of Christian people who did not believe in opening the gates on Sunday. It was merely a commercial transaction. It didn't pay to keep the show open on Sunday, and so it is to be closed.—*Ohio State Journal*.

Now that the Sunday attendance at the World's Fair has fallen off to a marked degree, the managers talk of closing the gates on the "Lord's day." They are willing to be pious, finding that the other thing doesn't pay. There's no end of worldliness in this.—*New York Morning Advertiser*.

Will the various religious denominations which are exultant over Sunday closing kindly remember that the Fair will be closed for financial reasons? The love of money used to be the root of all evil, but we have changed all that.—*Milwaukee Sentinel*.

After having discovered that Sunday opening does not pay Chicago could no longer resist its conscientious scruples against "violating the Sabbath."—*St. Louis Chronicle*.

A Wicked Sermon.

THE following synopsis of a sermon is from the *Pittsburg Press* of July 17:—

Rev. J. W. Sproull, pastor of the Central Reformed Presbyterian Church, Allegheny, preached yesterday afternoon on "Learning Righteousness from Judgments on the Columbian Exposition." He said:—

There has been a most wonderful change in sentiment in a very short time. The commissioners had over and over again delayed action looking to the closing of the gates on Sunday, but they at last did it suddenly and by a decided vote of 24 to 4. How was it brought about? The burning of the storage building and the loss of life involved in it brought the subject to their attention as it never had been brought before. They felt that the religious sentiment of the country would see the hand of God in the holocaust and that they would be held up to the world as defying the law of God and man, hence they hastened to free themselves from the situation in which they were placed.

How can the hand of God be seen in what took place on last Monday? Men may say: "These brave firemen were doing their duty. Had the local directory been on the burning tower and perished we could understand it. Had the fire occurred on Sunday and not on Monday we could see the connection." We must be careful in our interpretation of God's judgments and remember that the judgment may fall on any part of a sinful nation or corporation as He may choose. Since the beginning of the Fair it has had various troubles, and at the very moment when the ministers of this city were gathered in the First Presbyterian Church, Wood Street, praying and planning for the closing of the gates, this awful catastrophe took place. How do you connect the judgment and the closing? There had been a breach of faith on the part of the

directory such as would damn any man in business life. God was defied. A continental Sunday was thrust upon the people. They proposed to give back the money given them by Congress in a crisis and free themselves from obligation, which they could not do. They professed to open the gates to keep people out of the saloons and to give the workingman a chance to visit the Fair, but they ran beer-gardens and kept sixteen thousand men employed upon the grounds every Sunday. There was dishonesty in the erection of the very building destroyed. God's judgments were revealed against all this. The holocaust turned the tide of public opinion so strongly against the many evils connected with the Fair that the directory were compelled to close the gates.

In order to understand fully the wickedness of this sermon, it is necessary to know that the building that was burned was not open on Sunday. The dishonesty in the erection of the burned building was on the part of the contractor who lost nothing by its destruction. The firemen who lost their lives had nothing to do with the opening of the Fair; and the occurrence had not the most remote connection with the decision of the directory to close the gates on Sunday. There was simply no money in a Sunday Fair, hence the decision to close the gates.

Sunday in India.

THE *Bombay Guardian* of May 6 says that "a Lord's Day Union for India has been formed in Calcutta, through a provisional committee appointed by the Calcutta Missionary Conference. The constitution is drafted, and is in process of revision. The central committee, which consists of seventeen Calcutta Christians appointed by the provisional committee, will meet one month hence to take final action in the matter. Among the items suggested is a 'Sabbath Creed Card,' being a simple statement of belief in the sanctity and value of the Sabbath, and a promise to keep it holy. This card will be widely circulated, particularly among the young. In all the principal centres of India, vice-presidents of the Lord's Day Union will be nominated, who, it is expected will become presidents of Auxiliary Unions in their own localities. When the list is completed, their names as well as names of other officers of the Union will be made public."

Of course this movement, like all others in the interest of Sunday observance, means not simply encouragement for the stricter observance of Sunday by professed Christians, but compulsion for those who do not profess to be Christians, or who, being professed Christians, do not see the connection between Christianity and Sunday-keeping. And thus the work of substituting a gospel which is but the power of man, for the only true Gospel, which is the power of God, goes on throughout the world.—*Present Truth, London*.

UNDER a government which imprisons any unjustly, the true place for a just man is also a prison.—*Henry Thoreau*.

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The Review and Herald Pub. Co., Atlanta, Ga.
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Gentlemen: The Biscuits and Crackers came to hand in good order and are generally liked. REV. HENRY S. CLUBB, Editor Food, Home, and Garden, Philadelphia, Pa.

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Please send me a descriptive circular of your Health Foods with prices to dealers and I will endeavor to get some merchant here to handle them. I have prescribed other health food products to some extent, but my friends in another part of the State say they prefer yours, which are not on the market here. C. EDSON COVEY, M. D.

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Sorrento, Lake Co., Fla.
The two barrels and box of crackers came all right and in perfect condition, and we are all delighted with them. I want to thank you for putting them up so satisfactorily. I am canvassing all the time and they are my main stay while I am out. Z. S. ARRY.

Chicago, Ill.
Through a friend of mine I have learned of your Cereal Coffee; having so many patients that must not drink the other coffee, I have concluded to recommend your coffee. I myself and family use no other. I like it very much. Please send by return mail how I can obtain it in quantities. E. K. SIEGMUND, M.D., 39 Menomonee St.

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We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen. For the latest descriptive circular and price list, address,

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NEW YORK, JULY 27, 1893

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample Copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

READ "Some Press Opinions on Sunday Closing" on page 238. They throw a strong side light on the "great moral victory" gained for Sunday. A few more such "moral" victories and it will be quite impossible for the ordinary mortal to distinguish between morality and hypocrisy. Greed will be considered godliness.

THE *Christian Advocate* tells of a woman in Baltimore who has succeeded in making a number of people believe that she is Jesus Christ. Well, there is nothing so very strange about that; millions of people believe just as absurd a thing, namely, that the commandment which says, "The seventh day is the Sabbath," enjoins the keeping of the first day; and the editor of the *Advocate* is among the number. There is nothing more absurd than the popular belief in Sunday sacredness.

THE *Christian Statesman* says: "A greater peril to the Sabbath even than Sunday opening at Chicago, is the widespread Sabbath-breaking of Christians. It is the Achan that causes our defeats and delays our victory." It is a truly deplorable thing that professed Christians so very generally disregard the Sabbath. Even the editors of the *Statesman* observe another day and heap contempt on the day the Lord sanctified and blessed. It is little wonder that the flocks go astray when the shepherds wander from right paths. The widespread agitation of the Sabbath question is rapidly destroying regard for Sunday, for it is revealing the fact that it is without divine authority. But as this becomes more apparent the demand for human law to bolster up the tottering institution becomes more imperative. Ephraim is joined to his idol.

A SECULAR paper remarks that "the seizure of an Aztec god at Xohiltepec, in Mexico, by the Catholic Archbishop, has stirred up the god's Indian devotees, who threaten to go on the war-path in his behalf. He is of stone, and in form is partly human, partly aquiline. We presume that the archbishop must have believed he had a right to seize the god of the Aztec religion; and yet it is a fact that, under the Constitution of Mexico, all religions are tolerated there, so that the Indians are as free to worship their god as the Chinese, for example, are to worship theirs." And then this paper,

which is none other than the *Sun* of this city, shows its utter lack of appreciation of the real principle involved, by saying: "We do not see, however, that the Indians of Xohiltepec need to do battle for their god. They can make another."

A ZEALOUS Sunday preacher thinks that the Georgia railroads are in the hands of a receiver because the frown of God is upon them for running Sunday trains. It is, of course, a little difficult to prove a negative in such a case; but will the gentleman who advances the theory explain the accident to the Sunday school excursion train near East Aurora, N. Y., on Monday, the 17th inst., in which twenty-two persons were injured? Have Sunday schools become such wicked things that the Lord has to maim those who attend them? or was this particular school alone at fault? And while the gentleman is about it he might devote a little attention to the wind that demolished Sam Jones' tent wherein he was preaching on a recent Sunday. Is preaching in a tent on Sunday also wicked?

GOVERNMENTS have in past ages assumed to dominate the realm of conscience; the sequel is the history of the Inquisition. The thumbscrew, the rack, and the fagot are inseparable from the theory that civil government has any jurisdiction whatever in religious things. The advocates of religious legislation may affirm that they would not carry it so far as that, but it is impossible for them to stop short of it without abandoning their theory. It is for this reason that we oppose all laws touching religious questions and controversies. They are the beginnings of intolerance. If Sunday were not regarded as sacred there would be no demand for laws enforcing its observance. It is not physical rest but spiritual worship that is the object of Sunday laws. It is therefore a matter that the State has no right to touch. It is for this reason that we oppose any and all Sunday laws.

REFERRING to the *Mail and Express*, the *World*, in its issue of July 16, says:—

The Evening Pharisee derives much comfort from the fact that the World's Fair is to be closed on Sunday because it doesn't pay to keep it open at full rates for half a Fair. It makes the sapient observation that "it has been demonstrated that the American people still believe in the preservation of the American Sabbath."

Oh! do they? Suppose you send one reporter to the churches of New York to-day and another—if you think it won't imperil his soul—to Coney Island, and tell your readers how the people observe the institution which you call "the American Sabbath," meaning the obsolete Puritan Sunday.

Cast your eye on the shores and waters of the Bay and the Sound; visit Central Park at the hour for music; go to the summer gardens in the city and to the far finer and better free fields and woods of the country, and observe how American citizens seek and take needed rest and innocent recreation on the first day of the week.

If you fail to find here many signs of what you call "the American Sabbath," make an honest inspection of Chicago and its environs after the

Fair shall be closed and tell us if you think the cause of religion, of morality or of education has gained by the barring of the gates through a false economy.

The *World* is quite right. The small Sunday attendance proves nothing under the circumstances except that the people are not willing to pay full price for less than half a show. The false claim as to the significance of Sunday closing is a fitting finale to the means used from start to finish to secure it.

THE editor of the *Christian Statesman* says: "We frequently hear of a minister going to the pulpit from a Sunday train. Why not prelude the sermon with theft or adultery, or murder, the commands against which are in the same code and much briefer than the Sabbath law?" Mr. Crafts has asked the question; he ought to answer it. Why does he set at naught and utterly ignore the divine command of the Sabbath, which says, "The seventh day is the Sabbath"? And why does he without a shadow of divine authority keep Sunday, stealing for it the name given by God himself to the seventh day? And why does he seek to bind the consciences of men to this day by unwarranted assumptions, and their bodies by civil laws?

LAWS setting apart certain days for religious purposes and stopping on those days all the ordinary vocations of life, are contrary to the spirit of our institutions, and to the spirit of true Christianity; and should be opposed alike by the patriot and by the Christian.

CHEAP TEN DAY EXCURSIONS TO THE WORLD'S FAIR.

What the West Shore Railroad Has Done.

THE DAYS ON WHICH THE SPECIALS WILL RUN.

FOR some time past the management of the West Shore Railroad has been anticipating the time when all classes of people who desire to visit the World's Fair at the least possible expense, with the greatest amount of comfort, can do so.

To this end their entire passenger equipment has been rebuilt, newly upholstered, fitted with toilet service, high back easy seats, etc., bringing their cars up to the highest standard, and rendering travel by the West Shore both comfortable and enjoyable.

The World's Fair special trains will be equipped with every modern appliance, and tickets are now on sale by such trains to Chicago and return for one fare for the round trip, being valid for ten days.

It will be impossible to find a better route to the World's Fair or one where every detail as to the comfort of the excursionists has been so thoroughly considered.

If our readers miss the great Fair and a trip over the West Shore Railroad, regret will long linger on their minds.

The dates on which these low rate tickets are valid are as follows: Wednesday, July 26; Tuesday, August 1st; Monday, August 7th; and Saturday, August 19th.

A list of excursions for the balance of August, September and October will be published later.

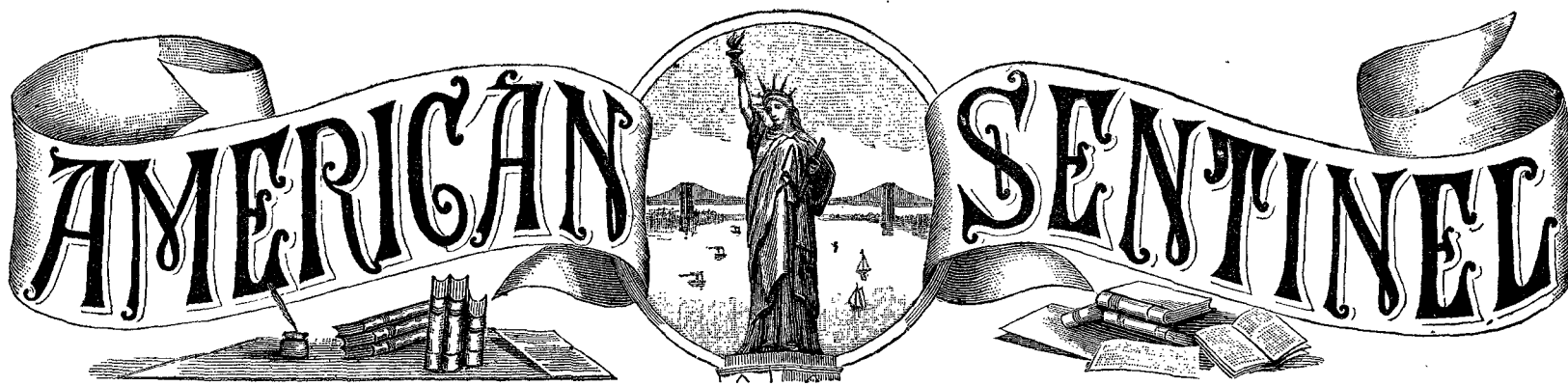
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American Sentinel.

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EDITOR, ALONZO T. JONES.
 ASSOCIATE EDITORS, CALVIN P. BOLLMAN,
 WILLIAM H. MCKEE.

THE professed Protestant Church managers of the United States, knowing and confessing that there is no command of God for Sunday observance, and not being willing plainly to acknowledge the authority of the Catholic Church, which is the original authority that has commanded it, and yet desiring to make Sunday observance universal and a national institution in the United States as a duty toward God, were placed in an embarrassing dilemma. They were plainly in great danger of being obliged to go back to Rome.

THEY found by experience that the people of the United States are not inclined to accept, as the will of God, the bare statement of church authorities as unquestioningly as little birds take their food. Besides this, they found a small body of Christian people scattered all over the United States, who, they have said over and over, are exceedingly active and vigorous in telling the people everywhere, not only that Sunday is not the Sabbath, but that the seventh day is; not only that there is no command of God for observing the first day of the week, but pointing always to the plain command of God—"The seventh day is the Sabbath of the Lord thy God"—for the observance of the seventh day of the week. These things only increased the dilemma.

WHAT should be done? What *could* be done? Well, as they knew there was no command of God to keep the first day of the week; and as it was not according to Protestant profession to practice religious observances for which there is no "Thus saith the Lord"; and above all, as it would not do for *them* to cite the authority of the Catholic Church as of obligation upon the people; to escape their predicament they did this: They took the commandment of God, which says, "The

seventh day is the Sabbath of the Lord thy God," and *interpreted* it to mean "the first day is the Sabbath," that thus they might have (?) a command of God for Sunday observance. Thus they hoped to find authority by which they could require Sunday observance by the people and so be saved from going back to Rome.

BUT lo! they found that this did not deliver them from their dilemma. Besides their forgetting that to presume to interpret the Word of God, is, in itself, to set up the claim of infallibility which leads straight back to Rome anyhow, they found that when they had set the example of interpreting the commandment of God to suit themselves, the people were not slow to follow the example in interpreting *the interpretation* to suit themselves. Thus their effort to escape proved doubly futile: first, in that their example in interpreting the commandment was followed to their detriment; and secondly, in that they had no more power to secure the recognition of their interpretation, than they had before to secure the observance of Sunday without the interpretation—no more power to secure the observance of Sunday after forcing it into the commandment of God where it does not belong, than they had before to secure the observance of Sunday as it is, in the commandment of Rome, where it does belong. Thus their effort to escape the dilemma only increased the difficulty.

WHAT next? Oh, they would have the national Government take up the question, and indorse their side of it as correct, and thus would get the power of the Government under their control with which to enforce upon the people their interpretation of the commandment of God, and so would effect their purpose to make Sunday observance a national thing as a duty toward God. And they have succeeded, so far as to get the Government to adopt their interpretation of the commandment. We have given the threatening resolution with which they flooded Congress by which they required Congress to do their bidding. We need not cite that again. But it is proper to print again the result, for the very important fact which it discloses.

THE official record is as follows:—

MR. QUAY.—On page 122, line 13, after the word "act," I move to insert:—

"And that provision has been made by the proper authority for the closing of the Exposition on the Sabbath-day."

The reasons for the amendment I will send to the desk to be read. The secretary will have the kindness to read from the Book of Law [this was the Bible—ED.] I send to the desk, the part enclosed in brackets.

THE VICE-PRESIDENT.—The part indicated will be read.

The secretary read as follows:—

"Remember the Sabbath-day to keep it holy; six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it."—*Congressional Record, July 10, 1892, p. 6614.*

The discussion of this motion and amendment was opened by Senator Manderson, of Nebraska, to the following effect:—

The language of this amendment is, that the Exposition shall be closed on the "Sabbath-day." I submit that if the senator from Pennsylvania desires that the Exposition shall be closed upon Sunday, this language will not necessarily meet this idea.

The word "Sabbath-day" simply means that it is a rest day, and it may be Saturday or Sunday, and it would be subject to the discretion of those who will manage this Exposition, whether they should close the Exposition on the last day of the week, in conformity with that observance which is made by the Israelites and the Seventh-day Baptists, or should close it on the first day of the week, generally known as the Christian Sabbath. It certainly seems to me that this amendment should be adopted by the senator from Pennsylvania, and, if he proposes to close this Exposition, that it should be closed on the first day of the week, commonly called Sunday.

Therefore I offer an amendment to the amendment, which I hope may be accepted by the senator from Pennsylvania, to strike out the words "Exposition on the Sabbath-day," and insert "mechanical portion of the Exposition on the first day of the week, commonly called Sunday."—*Id., July 12, p. 6694.*

This amendment to Senator Quay's amendment, as far as it inserted "the first day of the week commonly called Sunday," in place of "the Sabbath day," was adopted, and all further proceeding was conducted upon no other basis than that "the first day of the week commonly called Sunday" is the Sabbath, and that as such its observance is due to God.

FROM this official record, it is as plain as anything can be, that the Congress of the United States (for the House not only adopted this, but on its own part, on a direct issue by a vote of one hundred and thirty-one to thirty-six decided that the seventh day is not the Sabbath, after deciding that Sunday is), in its official capacity, did adopt the interpretation which the churches had made, and did officially and by legislative action put that interpretation upon the commandment of God. Congress did define what the word "Sabbath-day" "means"; and that it "may be" one day or another, "Saturday or Sunday"; and did decide which day it should be, namely, "the first day of the week commonly called Sunday." This is as clearly an interpretation of the Bible as was ever made on earth.

AND, like all other human interpretations of the Scriptures, *it is wrong*. As witness this Word: "When the Sabbath was past, Mary Magdalene, and Mary the mother of James and Salome had bought sweet spices that they might come and anoint him. And *very early* in the morning, *the first day of the week*, they came unto the sepulchre at the rising of the sun."—Mark 16:1, 2. Thus the plain Word of God says that "the Sabbath was past" before the first day of the week came at all—yes, before even the "very early" part of it came. But lo! the Congress of the United States officially decides that the Sabbath *is* the first day of the week. Now, when the Word of God plainly says that the Sabbath *is past* before the first day of the week comes, and yet Congress says that the first day of the week *is* the Sabbath, which is right?

NOR is the Word of God indefinite as to what this distinction refers. Here is the Word as to that: "That day [the day of the crucifixion] was the preparation, and *the Sabbath* drew on. And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath-day *according to the commandment*. Now, upon the *first day of the week*, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared and certain others with them."—Luke 23:54-56; 24:1. Here it is plainly shown that the Sabbath-day, according to the commandment, and the first day of the week, are two separate and distinct days entirely. And yet Congress gravely defines that "the Sabbath-day" "may be one or the other"! The Word of God plainly says that the Sabbath-day, according to the commandment, is past before the first day of the week comes at all. And yet Congress declares that the first day of the week is itself the Sabbath! Which is right? Is the Lord able to say what he means? or is it essential that his commandments shall be put through a course of congressional procedure and interpretation in order that his meaning shall reach the people of the United States? And further, are not the people of the United States capable of finding out for themselves what the meaning of the Word of God is? or is it so, that it is necessary that Congress should be put between the people and God so as to insure to them the true and divine meaning of His Word?

WHETHER these questions be answered

one way or the other, it is certain that this is precisely the attitude which has been assumed by the Congress of the United States. Whatever men may believe, or whatever men may say, as to the right or the wrong of this question, there is no denying the fact that Congress has taken it upon itself to interpret the Scripture for the people of the United States. This is a fact. It has been done. *Then where is the difference between this assumption and that of the other Pope?* The Roman Pope assumes the prerogative of interpreting the Scripture for the people of the whole world. Congress has assumed the prerogative of interpreting the Scripture for the people of the United States. Where is the difference in these claims—except perhaps in this, that whereas the claim of the Roman Pope embraces the whole world, the claim of this congressional Pope embraces only the United States. And yet there is hardly room for this distinction; because this interpretation by Congress was intended to include, and to be of force upon, all the nations that took part in the World's Fair, and these were expected to be all the nations of the world. So that, practically, the two claims are so nearly alike, that it is only another illustration of the truth that there is no possibility of measuring degrees in the respective claims of rival Popes. There are no degrees in infallibility anyhow. That the Fair is not closed on Sunday out of respect to this interpretation, does not alter the fact that Congress has interpreted the commandment of God. Besides this, the decision that assured the opening of the Fair on Sunday distinctly excluded all consideration of the question on constitutional grounds.

AND to escape this claim and its direct consequence, was precisely the purpose which our fathers had in view when they forbade the Government to have anything to do with questions of religion or religious observances. At the very first step for religious freedom after the Declaration of Independence, which was the first step toward the result fixed in the national Constitution forbidding interference with religion, there was made this weighty statement: "*It is impossible* for the magistrate to adjudge the right of preference among the various sects professing the Christian faith *without erecting a claim to infallibility which would lead us back to the Church of Rome.*" In this Sunday interpretation Congress did distinctly decide a question of preference between sects professing the Christian faith. Two different sects professing the Christian faith claim that "the seventh day is the Sabbath of the Lord." A greater number of sects professing the Christian faith claim that "the first day of the week, commonly called Sunday, is the Sabbath." And both base their claims upon the fourth commandment. Now Congress has definitely decided the question of preference in favor of the latter, and has declared that "the first day of the week, commonly called Sunday," *is* the Sabbath of that commandment. Thus, Congress has done the very thing which our fathers forbade it to do that the people of this Nation might not be led back to Rome. Congress has done the thing which the founders of our Government declared it "*impossible*" to do, without doing that which would lead "back to the Church of Rome."

How certainly this result follows, can be seen at a glance: These professed Protestant churches had enough "influence" upon Congress to secure the decision of *this* question in their favor. And as soon as it was done they gladly and loudly proclaimed that "this settles the Sabbath question." Now, all questions between Catholics and these Protestants even, are not entirely settled. One of these, for instance, is on this very question of Sunday observance—not, indeed, *whether* it shall be observed, but *how* it shall be observed. Let this or any other question be disputed between them, and all the Catholic Church has now to do is to bring enough "influence" to bear upon Congress to get the question decided in her favor—and there you have it! the whole Nation is then delivered bodily over into subjection to Rome. And no Protestant who has had anything to do with this Sunday-law movement can ever say a word. For if the action of Congress settles a religious question when it is decided in their favor, they can never deny that such action as certainly settles a religious question when it is decided in favor of the Catholic Church. If they accept such a decision when it suits *them*, they must likewise accept such a decision when it suits the Catholics. And this other thing will as certainly come, as this has already come. And thus the Government and people of the United States will have been delivered into the hands of Rome by this blind procedure of apostate Protestantism. That which our fathers feared, and which they supposed they had forever prevented, will have come. And the first and great decisive step has been taken, in this successful demand of the churches of the United States that Congress should interpret the Scripture, decide a religious dispute, and "settle" a religious question.

THAT it may be seen how well our fathers understood this, we give just three sentences from the documents and the times of '76:—

It is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith, without erecting a claim to infallibility which would lead us back to the Church of Rome.

Again:—

The impious presumption of legislators and rulers, civil as well as ecclesiastical, who being themselves but fallible and uninspired men, have assumed dominion over the faith of others, *setting up their own opinions* and modes of thinking as the *only true and infallible*, and as such endeavoring to impose them on others, hath established and maintained false religions over the greater part of the world and through all times.

And again:—

To judge for ourselves, and to engage in the exercise of religion agreeably to the dictates of our own consciences, is an unalienable right, which, upon the principles on which the gospel was first propagated, and the Reformation from Popery carried on, can never be transferred to another.

Thus spoke Madison, Jefferson and their noble fellow-workers, at the time of the establishing of the United States Government. Upon these principles was the national Government founded. How entirely these divine principles have been forgotten both by American legislators and Protestant ecclesiastics, and how complete a revolution from these principles has been wrought, the facts presented in these notes in some measure show, and soon coming developments will fully demonstrate.

BUT even as the matter now stands,

every person in the United States is shut up to one of two things: either to assent to, or decidedly protest against, the right of Congress to interpret the Bible on this Sabbath question or any other. To assent to it, is to confess the infallibility of Congress and thus to put Congress in the place of God. To reject it, and protest against it, is to subject ourselves to the charge of "treason," "anarchy," "atheism," etc., etc., but at the same time is to maintain the fundamental principles of the Government of the United States, the fundamental principles of the Reformation in its purity, the divine principles of Christianity itself as announced by the Lord Jesus, and the divine right of man to freedom before God. The historian of the Reformation has well said: "The establishment of a tribunal charged with the interpretation of the Bible, had terminated only in slavishly subjecting man to man in what should be most unfettered—conscience and faith."—*D'Aubigne, book XIII., chap. VI.* Revolt from this thing before, was the emancipation of mankind. This is the only course now to take to be free. They would not serve the beast. Will you now worship this wicked image of the beast? Everybody in the United States is now shut up to this decision. Which way do you decide? A. T. J.

Gone Over to Rome.

A REV. MR. ADAMS, of this city, a former Episcopal minister, has become a convert to the Church of Rome, and some of his friends profess to discover in his action evidence of an unsound mind. It may be so; but if by this Mr. Adams shows incipient insanity, what shall be said of the all but universal leaning of Protestants towards Rome and Romanism, evidences of which are discernible to-day on every hand?

Rome is all that she claims to be or, she is worse than nothing, as a church, and is indeed the apostate power so graphically described in Daniel and the Revelation, and for centuries regarded by Protestants as antichrist. Rome claims to be *the Church*. This unchristianizes all the "sects." If Rome is *the Church*, Protestants are no part of *the Church*. If Rome is not *the Church* her claim is blasphemous and she is antichrist.

But within the last quarter of a century a great change has taken place in the sentiment of the Protestant world. Rome is, with the masses of Protestants, no longer antichrist, but one division of the Church of Christ, and this notwithstanding the fact that she has abated nothing of her claims. Thus by admitting that Rome is Christian they unwittingly unchristianize themselves. Then, instead of it being regarded as an evidence of insanity for one to become reconciled to "the Church," should it not rather be considered the highest wisdom?—We mean from the standpoint of the milk-and-water Protestant who has already given his case away by acknowledging that Rome is Christian.

Moreover, every man recognizes the truth that the Church of Christ must have an infallible standard, an ultimate source of appeal, an end of all controversy. Protestants formerly had this in the sacred Scriptures. Catholics have it in "the Church" herself and in the Pope the head of "the Church." Now Protestants almost universally repudiate the Scriptures as the all-sufficient and infallible

guide, and must walk either in sparks of their own kindling or else turn to Rome, as Mr. Adams has done.

Mr. Adams has only followed to its logical conclusion the road that the great mass of Protestants have been traveling for years. It is the wrong road, but it is no more wrong in its termination than at its beginning. And they who are in it are Protestants only in name, whether they have the courage to travel it all the way or not. There can be no compromise between Christ and antichrist.

C. P. B.

Some Opinions of the Religious Press.

THE *Christian Advocate* of this city, calls the closing of the Fair on Sunday "Compulsory Right Doing," and says:—

The course of the directory has been such from the beginning that one cannot be sure that it is not now trying to hoodwink Christian people. Whatever it may hereafter do, it has broken the contract and is morally bound to pay that money back to the Government. Its past conduct affords no guarantee that it would not close for two months, to draw Christians and thereby swell its receipts, and then, feeling safe, open on the remaining Sundays.

The *New York Observer* calls it the "Failure of Sunday Opening," and says:—

Sunday opening of the World's Fair has proved a failure, and hereafter the gates will be closed on the first day of the week. The vote of the local directory, taken on Friday last, rescinding its former action, was overwhelmingly in favor of closing, standing twenty-four to four. It was a vote, however, forced by the commercial failure of Sunday opening, and in no wise a voluntary concession to the religious and law-abiding sentiment of the Nation. The directory is wholly mercenary, and in closing the Exposition on the Sabbath has regard only to the pecuniary profits of the enterprise, as it had in opening it on that day. Had open gates on the Lord's day proved remunerative, they would have remained open throughout the term of the Fair, and the laws of God, of Congress and of the directory itself have been defied and trampled on just as they have been for the past two months. They are closed solely under the compulsion of financial loss. Neither fear of God nor regards for man have influenced action in the least. The only factor to which attention has been paid was the steady diminution of receipts from Sunday admissions to a point below the actual operating expenses for the day, and the patent impossibility of making any arrangement by which attendance could be made remunerative.

The directory has been defeated and put to shame and unable to compel exhibitors to keep open their exhibits and to bear the financial loss resulting from its dishonest act, has offered the public the only reparation possible for its violation of solemn obligations and its desecration of the Sabbath day. But it has yielded only in order to make money.

The *Examiner* (Baptist) treats it as "An Instructive Failure," and thus assigns the reason of the final decision to close the gates on Sunday:—

It was confidently predicted that the opening of the gates on Sunday would result in doubling or trebling the attendance. As a matter of fact, the Sunday attendance began at a little over seventy-one thousand and had fallen to less than forty-four thousand on the last Sunday the gates were open. The plea for a Sunday opening was made in behalf of the poor workman, but the poor workman proved not to be so great a fool as the average Chicago newspaper takes him to be. When he goes to the Exposition he wants to see the whole show, not half the show. But the managers are powerless to give him a whole show on Sunday. A considerable part of the buildings were closed on Sunday, and in the buildings that were open a considerable part of the exhibits were covered. The poor workman sensibly staid away from this half show, and manages to go when he can see everything.

The *Christian Statesman*, entirely unmindful of the fact that the Lord cares no more for Sunday than for any other of "the six working days" (Ezek. 46:1), hails the closing as "A Triumph of Righteousness," and exclaims:—

Hallelujah! The Lord God omnipotent reigneth!

By an overwhelming majority of the Board of Directors of the Columbian Fair it has been decided to close the gates hereafter on the Lord's day.

Our readers will agree with us that this is a triumph for righteousness such as the world has seldom witnessed. All the more significant because of the reason compelling this decision. These reasons do not appear in the resolutions adopted by the directory in their final decision. No, these officials were true to their character for evasion and insincerity to the last.

They recite in the resolution adopted in deciding to close, that the gates had been opened in response to the petitions of a large majority of the "public" and are now closed because of the disproportion between the numbers that are compelled to work seven days in the week if the Fair is kept open and the numbers attending on the Sabbath. This is simply a coward's excuse. The reasons for opening the gates were two-fold, viz., the greed of the managers for gain and a malicious intent toward the Christian religion. But no matter now—these enemies of righteousness have been put to shame before the eyes of the whole world. A more conspicuous subversion of evil designs and triumph of righteousness it is not possible to conceive. Let God have all the glory. These men made a pit and dugged it deep and proposed to bury the American Sabbath out of sight, and, lo! they are fallen into it themselves. Experience is a dear school but fools will learn in no other.

While not strictly a press opinion, the following from a sermon by Joseph Cook, in Chicago, July 23, is to the point:—

Greed and the sordid avariciousness of men opened the gates of Jackson Park; the unholy and idolatrous worship of that most abject, degenerate and pitiful god, Mammon. Greed has also been the instrument by which the directors have closed the gates of the white city to-day.

And yet this closing is heralded to the world as a "great moral" victory, even as was the action of Congress in making Sunday-closing a condition of the gift of the souvenir coins; and this notwithstanding the fact that neither result is due to any higher motive than the hope of gain. Congress yielded to the demands of the churches in the first place under threat of political boycott, and the implied promise of votes if the action were taken. And now, the directors finding that there was no money in a Sunday Fair, have closed the gates for the purpose of securing the support and patronage of the Sunday people who would otherwise boycott the Fair. If this is a moral victory, then is bribery virtue and greed is godliness!

C. P. B.

The Sphere of Civil Government.

THE *Nashville Christian Advocate*, the general organ of the Methodist Episcopal Church South, published an article recently in which the position was taken that "with it [the religious Sabbath] the State can have nothing to do." This statement has given offense to some of the *Advocate's* readers, and one of them takes the editor to task, as follows:—

In the *Advocate* of the 15th inst. is an editorial, "The Sabbath, Religious and Civil," against which I enter a solemn protest. . . . I am in my eighty-third year, and have been for a long time an humble member of the Methodist Church. I trust you will lose no time in correcting the impression that your editorial has made upon me and others. The general tone of the whole editorial is exceptionable, the gist of it being summed up in the following sentence: "So much for the purely religious Sabbath, with which the State has and can have nothing to do." There is not a Christian government on earth but does, and ought to, recognize the Sabbath as a holy day established as such by God himself. With the different religions the government has nothing to do. It does not claim some to be true and others false, but it does hold that the Sabbath is not only a day of rest, but a holy day; it does not consider civil contracts entered into on that day as binding and legal. Whether you intended it or not, the article in question conveys the impression that you look upon the matter of closing the Columbian Exposition solely from a civil

point of view. I consider your argument a surrender of the whole religious question.

Several paragraphs of the *Advocate's* reply are so good that we give them:—

"The question between us is, then, not whether the Sabbath should be religiously observed, but whether such observance should be enforced by the civil government. Without the slightest hesitation we say no, and this for various reasons:

"1. Civil government has a distinct sphere, that of protecting all its citizens in life, liberty and the pursuit of happiness. Whenever it attempts more than this it gets beyond its appointed bounds.

"2. If civil government is under obligation to support one institution of religion, as such, then is it not equally under obligation to support every other on the same ground? Granted the premises, and there is no escape from this conclusion; and yet there is no man, we suppose, who would be bold enough to insist that the conclusion is sound.

"3. Governmental support for the institutions of religion implies governmental control. The whole history of the past proves this assertion. If the Church insists on being propped up by "the powers that be," it must submit to be governed by them.

"4. Nor do the foregoing considerations present the strongest view of the case. We go still farther and declare that it is impossible for the State to enforce the religious observance of the Sabbath. Religion is essentially a thing of motives, whereas the State has to do only with outward actions. Can the State make men pray? Can the State make men worship God? Only religious men can keep the Sabbath in a religious way; and vast numbers of our citizens are not religious, and do not pretend to be.

"All these errors grow out of the mistaken notion that the State is bound to labor directly for securing every possible good thing. But the fact is that there are many good things that the State is helpless to secure and ought not to attempt. God has provided other agencies for gaining them. We fear that many believers in Christ have lost the robust faith and courage that in earlier days made their brethren 'mighty through God to the pulling down of strongholds,' and are inclined to go down to a secular Egypt for the help that can come only from the living God."

More Sunday Closing.

In the Battle Creek, Mich., *Daily Journal*, of July 7, is the following:—

Homer is enforcing Sunday closing, an attempt having been made to prevent even milk peddlers from doing business on that day. All places of business were closed last Sunday save the drug stores and markets and these were open but a short time.

Homer is about twenty-six miles from Battle Creek.

A gentleman writes from the South:—

They have closed up all places of business in Asheville, N. C., on Sunday, and have fixed the penalty for violation at \$50.

Nor is the nefarious work confined to the United States, as is shown by the following clipping from the *Port-of-Spain Gazette*, Island of Trinidad, of June 7th:—

The members of the C. E. Union will, at their next meeting, discuss the question of Sunday closing in the Island. Resolutions will be passed in regard to the movement. Friends desirous of hearing the discussion are welcome. The meeting will be held . . . on Thursday the 8th instant, at 8.00 P. M.

What is the meaning of this spontaneous out-cropping of the spirit of bigotry in so many different portions, not only on the continent, but even in the islands of the sea? Though each seems to be independent of the other, without any concerted action at all, does it not show that one and the same spirit is behind it all? And is it not the spirit which had already begun to work in Paul's day, which begets in those whom it deceives "pleasure in unrighteousness"? W. E. HOWELL.

Rhode Island Sunday Agitation.

THE cry for a union of religion with the civil government is becoming very widespread; being heard even in Rhode Island the State which of all the States should be the last one to seek such a union, having for its founder Roger Williams, who fled from the persecutions of the Massachusetts theocracy in the midst of winter to Providence, there to set up a government in which religious freedom might be enjoyed by all, and Church and State government might be kept forever separate. But lo! and behold, the following by the President of Brown University, a Baptist by profession, in a speech at Peace Dale, R. I., last March, reported in the *Narragansett Times*, from which we copy:—

From time immemorial we have been taught by men who meant to teach us right, a certain artificial separation between what is known as religious and what is known as secular. . . . Now I take it, that that doctrine, carried to the extreme at any rate, is prejudicial to society. It is untrue from a strictly religious point of view, and it is most deleterious from a civil and social point of view. . . . In the seventeenth century Roger Williams came to this country with these false notions, relatively false notions as compared with those they supplanted, but still false notions.

Thus President Andrews teaches that a total separation of "what is known as religious and what is known as secular, is prejudicial to society, and is untrue and wrong from a religious and social point of view." What better papal doctrine could be taught than this? Would the Pope ask anything different? Moreover he says that Roger Williams' idea of this entire separation of Church and State or "what is known as religious and what is known as secular," was wrong. That his "notions were false notions relatively false." Then here is a man coming to the front as an educationalist, a politician, and a religious teacher in this State who declares that the principle of religious liberty for which Roger Williams suffered and which he established at the risk of his own life, and for the benefit of his posterity ever after, as well as for himself, was wrong. Thus the principle laid down in the Bill of Rights of the State of Rhode Island, which reads as follows, is wrong also:—

WHEREAS, Almighty God has created the mind free, and all attempts to influence it by temporal punishment, or burdens, or by civil incapacitations, tend to beget habits of hypocrisy and meanness; and, WHEREAS, A principal object of our venerated ancestors, in their migration to this country and their settlement of this State, was, as they expressed it, to hold forth a lively experiment that a flourishing civil State might stand and be best maintained with full liberty in religious concerns; . . . and that every man shall be free to worship God according to the dictates of his own conscience and to profess, and by argument to maintain, his opinion in matters of religion; and that the same shall in no wise diminish, enlarge, or affect his civil capacity.

And President Andrews would have a man's religious faith affect his civil capacity, because he says the teaching of Roger Williams and others was wrong on this point. Thus we see that his views of the

relation between civil government and religion when carried to their legitimate conclusions would carry him right over to the Papacy. This is all in accordance with National Reform ideas. Make the State dependent upon religion and religion upon the State.

And now along comes a petition from Protestant and Catholic clergymen asking the State to render assistance in the enforcement of a town ordinance, on religious grounds:—

The East Providence Town Council met on the afternoon of July 5, and took action on the petition from clergymen and others in relation to Sunday amusements at the shore resorts. Almost all the clergymen of the town, including Rev. Father Harty, of the Church of the Sacred Heart, were present and spoke in support of the petition against Sunday desecration. The following is the petition as presented to Mayor Potter:—

WHEREAS, During last summer at some of the shore resorts along the Providence River and elsewhere in the State, base ball games, theatrical exhibitions, Wild West shows and other performances were openly given on Sundays for pay and for profit, in open violation of the laws of Rhode Island; and

WHEREAS, Intoxicating liquor was sold in abundance upon many of the excursion steamers and at many of these shore resorts last summer, contrary to the laws of Rhode Island; and

WHEREAS, These violations of the State laws drew together on Sunday such disorderly crowds of people as to endanger the life, health and morals of our citizens, and these shore resorts thereby became schools of iniquity for the training of youths into ways of dissipation and vice; and

WHEREAS, Such unlawful conduct and proceedings are creating for this State an unenviable reputation far and wide; and

WHEREAS, Such conduct and proceedings are distasteful and offensive to the great mass of moral and law-abiding people of this State, and are not only contrary to law and tend to a contempt and violation of all law, but are subversive of all those sacred traditions and principles upon which this Nation was founded, and to which she owes much of her marvellous prosperity under the guidance of Almighty God; and

WHEREAS, It is not our intention to ask for the special enforcement of such laws as would lead to the distinctively religious observance of the day, however desirable such enforcement might be:

Therefore we, the undersigned, ministers of the various churches, and citizens of the State of Rhode Island, desiring to prevent the desecration of the Lord's day, and to hand it down inviolate to our posterity, do hereby humbly petition the Mayor and Aldermen of Providence, and the Town Councils of East Providence, Barrington, Cranston and Warwick, and the sheriffs of Providence and Kent Counties, that they will use special and extraordinary measures to prevent a repetition of the above specified illegal and vicious practices during the coming season, and the same your humble petitioners will ever pray.

That this petition is wholly in the interests of religious legislation is apparent on the face of it, although the framers of it say, "It is not our intention to ask for the special enforcement of such laws as would lead to the distinctively religious observance of the day, however desirable such enforcement might be." If this petition aimed at the well being of all the people both physically and mentally and for the safety of the State, that its inhabitants might become "law-abiding" citizens, the "schools of iniquity" be stopped, and the "health and morals" of the people be promoted, why did they not ask that the drinking saloons, Wild West shows and other things that promote these great evils be closed on other days as well as on Sundays? Is it not just as bad to get drunk on Monday and disregard the State law as on Sunday? and would not the selling of liquor which makes people disorderly, be just as bad on Wednesday as on Sunday? and if "base ball games, theatrical exhibitions, Wild West shows and other performances" are "schools of iniquity for the training of youths into the ways of dissipation and

vice" on Sunday, are they not equally as bad on other days? But oh no! the same paper which publishes the petition states that some of these ministers attend Wild West shows on other days of the week, and find no evil in them.

How does it happen that these things become so evil on Sundays, except it is a religious institution which they wish to have observed, and see no way of having it done except by appealing to the State for its observance? That this is their object they plainly state: "Therefore we, the undersigned, ministers of the various churches, and citizens of the State of Rhode Island, desiring to prevent the *desecration* of the Lord's day, and to hand it down *inviolable* to our posterity, do hereby humbly petition the mayor and aldermen of Providence . . . that they will use special and extraordinary measures to prevent the repetition of the above specified illegal and vicious practices during the coming season." No further comment is needed to show that this is a religious movement wholly, and for religious purposes, and that Protestants, so-called, have united with Catholics or rather gone over to them in asking the State to legislate upon the observance of a day which is wholly a Catholic institution. The question should arise in every mind: Whither are we drifting? and to what are we coming? H. J. FARMAN.

Chicago Correspondence.

The World's Fair Closed on Sunday.

ON Sunday, July 23, the World's Fair was closed. This time by the order of the directors; the proper authorities in charge of the Exposition and responsible for its business interests. As business men representing a business corporation, they have the right, in the interests of their corporation and its stockholders, and according to their best judgment, to close the Fair and refuse to do business on any day of the week that they see fit. The courts have upheld them in their refusal to obey the arbitrary Sunday closing provision of Congress, though on a technical plea of the bad faith of Congress and not upon the proper principle which underlies the matter,—that Congress had no right to pass the proviso, and that such legislation on its part was unconstitutional. But nevertheless the directory was absolved, legally, from following the terms of its agreement with Congress as to Sunday closing.

Now, of its own choice, it has seen fit to close the gates on Sunday. This it had the right to do as far as any principle of civil liberty in religious things is concerned. Neither Congress nor legislators nor courts have any right, nor ever have had any right, to say to any individual or any corporation or the directors of any corporation, that they shall do this or that, or not do this or that, simply and solely because of the religious idea contained in Sunday, Christmas, saint's days, or other holy days of the Church.

The condition of things, by which the directors were brought to the conclusion that it was politic and to their interest to close on Sunday, is one worthy of consideration in view of the progress which is to come in the enforcement upon the people of religious forms. The churches and religious organizations throughout the country which have set themselves to the furtherance of the enforcement of Sunday

observance and moral compulsion by law, under the advice of their leaders, disclaimed any general boycott, but nevertheless privately and quietly this boycott has been organized and pushed with energy. It is not apparent, and may never be, that by it they succeeded in reducing the general attendance upon the Fair during week days, but it is quite certain that the influence brought to bear reduced quite materially, the Sunday attendance; and not only of those who had respect for Sunday and belonged to the church-going community who might nevertheless feel themselves perfectly justifiable in attendance upon the Fair during a portion of the day, Sunday, but the general crowd which never go to church at all, but spend their Sundays in one form or another of amusement, recreation, or jollification, have evidently felt that it was particularly and peculiarly disreputable to attend the World's Fair on Sunday and so have, instead, gone with their beer kegs to the various parks and picnic places and spent their Sundays in reality in a far less reasonable and reputable way.

But still further than this, a quiet and unseen but very active influence has been brought to bear upon the exhibitors and those having charge of the different State buildings. The Keystone Drill Company of Beaver Falls, Pennsylvania, having among its officers and directors a number of prominent National Reformers and members of the American Sabbath Union, took the lead in an aggressive action to secure a general covering of the individual exhibits on Sunday, and also threatened a suit on the behalf of the exhibitors themselves for the purpose of closing the World's Fair on Sunday. They claimed that they looked upon the matter from a business standpoint, and this business standpoint from which they looked upon the matter they were in a large measure responsible for themselves: they therefore knew well what they were talking about. They had assisted and made it the business of their lives for years to create as great a prejudice against the Fair as possible if it opened on Sunday, and to secure a boycott against it under such circumstances.

The Fair then being opened on Sunday, they claimed very naturally, that the very people they wanted to come to the Fair and whom they desired as customers, were staying at home because of the Sunday opening. They themselves covered their exhibits on Sunday and made a systematically organized effort to secure as many as possible who would follow their example, and boasted that three-fifths of the Exposition was covered from view, and made this as evident as possible by the publication of the names of the exhibitors who closed or covered their exhibits, filling, in one instance, more than a page of one of the large city papers. Of course, the general publication of the fact that so many exhibits were not to be seen, and that the machinery was not running, and the greater number of State buildings with closed doors made the Fair seem to the ordinary sight-seer a very poor investment for his time and money on Sunday. The closing of the State buildings was also due, in some measure, to the organized effort of these same persons.

So it will be seen, that although the directors have done that which they had a perfect right to do, and which it was perfectly proper that they should do, if they saw fit, they have been, in reality,

coerced into it by the unseen and quiet efforts of those who had sought, previously, to accomplish the same thing by law, and having failed, have accomplished it by influence and boycott.

W. H. M.

Chicago, July 24.

Limitations of Government.

THE theory which unites government and religion and makes the latter one of the ends to be pursued by the former, if good at all, is equally good for all governments—for "the powers that be" in Turkey, Japan, and China, as really as for those of the United States or England. Apply the theory in China, and it means State power employed to sustain, propagate, and enforce Buddhism and idolatry. Apply it in Turkey, and it means the same power thus employed in the interests of Mohammedanism. It so happens that the world is fruitful in religious systems; and, unless we adopt the doctrine that all these systems are equally true or equally false, the theory as thus applied, would lead to the most opposite results, and entirely confound the distinction between the true and the false. If when applied to Christianity it would promote the truth, it would, with equal certainty, promote the grossest superstition and error when applied to paganism. A change of circumstances often gives one a view of things otherwise not so readily taken.

Let us then suppose a Protestant to transfer his residence to China and to become subject to the government of that country. While at home, we will further suppose, he belonged to the class demanding that religion shall be included in the educational régime of the public schools, and was horrified at the idea of not having King James' version of the sacred Scriptures read in these schools for religious purposes. How does he reason when the principle comes to be applied to him in China? The Chinese Emperor agrees with him in his principle, and proposes to tax him, not to support and teach Protestant Christianity, but the religion of China, which he regards as an abominable idolatry. This would probably open his eyes to the nature of his own doctrine. Yet, if it is the right of one government to enter the province of things spiritual, and tax the people to support and propagate religion, then it is the right of all governments to do so.

The principle, if valid at all, is just as valid for paganism as it is for Christianity, for idolatry as it is for the purest worship, for the most superstitious form of Roman Catholicism as it is for the most enlightened Protestantism. No Protestant would ask for its application in any other than a Protestant country; and this is a good reason why he should not ask for it there. If is not good in China or Catholic Spain, it is no better in the United States or England. The principle is the same, no matter to what religion it is applied, or whether pagans or Christians, Catholics or Protestants, form the majority of the people. It is the principle of State religion, good everywhere or good nowhere. If Protestants were in the minority in this country and Catholics in the majority, the former certainly would not advocate a public school system, to be supported by general taxation, in which Catholicism should be taught.

The conclusion from this line of thought

is that civil government, though the best possible machinery to secure certain ends connected with our temporal interests, is not a contrivance adapted to secure the ends that relate to our spiritual welfare. "Surely," says Macaulay, "if experience shows that a certain machine, when used to produce a certain effect, does not produce that effect once in a thousand times, but produces in the vast majority of cases an effect directly contrary, we cannot be wrong in saying it is not a machine of which the principal end is to be so used."

The learned essayist might justly have said that it is not a machine properly adapted to this end at all. The notorious and world-wide failures of civil government to make itself useful in the department of things spiritual, when attempting to manage and conduct them, furnish the most complete demonstration that, however useful it may be elsewhere, it is not suited to this purpose. A sledge-hammer is a very good instrument with which to break a rock, but a very poor tool with which to mend a watch or perform a delicate operation in surgery. So civil government is a very good agency within certain limits and for certain objects; but beyond these limits and objects it has no function to perform, and when its powers are extended beyond them they are found in practice to be immensely more injurious than beneficial to the very interests they seek to serve.—*Samuel T. Spear, D. D.*

No Shaving on Sunday.

It is not a little remarkable that within the last few months there has been a wonderful awakening on the part of professed Christian people all over the world to the fact that Sunday observance as practiced in former years is falling into disrepute. It seems that they can begin to read, as it were, the "handwriting on the wall" of the sanctity of Sunday, if things continue to go as they are going. They do not, as a rule, appeal to the foundation of the Sabbath—the fourth commandment—as a basis for requiring its observance, for, as they too well know, according to that, Sunday is not the Sabbath. There is not a scintilla of evidence between the lids of the Bible showing that it is a sacred day or that it has any claims upon mankind to be observed as the Sabbath. Knowing this, they appeal to the civil law for its enforced observance, and to hide the real motive behind the movement, the plea is set up that the Sunday laws are asked in deference to "the poor working-men." And now we see some of the labor organizations coming forward and demanding law requiring Sunday rest upon the part of all. And why? It is not because the individuals composing them can not rest on Sunday if they wish, for they can. But it is that those who want to keep Sunday may not lose anything by the patronage received by some one else who does not care to observe the day, and would otherwise labor on that day. Supreme selfishness is at the bottom of the whole thing.

The barbers all over the country are agitating this matter, and are meeting with more or less success. Two years ago a vigorous effort was made by the boss barbers in Kansas City to close the shops on Sunday, but they failed because no jury in a justice court would declare that shaving and the work of a barber is not a necessity on Sunday as well as any other day.

But the Sunday-closers have not wearied, and in a case that has been before the courts for some time, and finally taken to the Court of Appeals in that State, they secured a favorable decision from Judge Dill, he holding that under the revised statutes of Missouri, that "a party may shave himself as he would take a bath or wash his face, and it would not be understood as labor; but when the barber opens up his shop and there follows his usual worldly employment, it is quite a different matter."

On this rendering, the barbers have declared the operation of barber shops on Sunday a violation of law, and have therefore issued an order to the effect that henceforth no barber shop belonging to the Barber's Union shall be open on Sunday, and that any shop outside the union over which they do not have direct control, will be prosecuted, to which work the prosecuting attorney of the city has pledged his best efforts. Thus it is demonstrated again that Sunday laws are secured at the instance of certain ones that they may domineer over others. And so the work moves on. The lines seem to be drawing closer and closer, and out of it all can come but one result, religious intolerance and persecution.

W. E. CORNELL.

Conversion by Bullets.

THE justification of Mr. Fleming, the British magistrate at Rangoon, who ordered soldiers to fire into a body of Mohammedans, who had only assembled to sacrifice a cow in honor of one of their religious festivals, does not appear from the dispatches. It is no doubt British policy to keep down the people of India as a precaution for the safety of the comparatively small English garrisons, but Mr. Fleming will have a hard time convincing any one that he did right in forbidding the sacrifice of the cow. He saved the cow's life, but many human beings were sacrificed.—*Kansas City Times.*

Law and Religion.

[The following paragraphs are from an article in the *Tennessee Methodist*, by Bishop Haygood, of the Methodist Episcopal Church, South. It is true that the Bishop does not yet see every man clearly, but he certainly has caught a glimpse of principles which, if fully recognized, would free him completely from the fetters of governmental religion.]

PAUL "appealed to Cæsar" in a case involving his rights as a Roman citizen; he did not appeal to Cæsar to settle by an imperial decree any doctrine of law or morals.

A great question has been pending for some weeks before high courts, on the question of "Sunday opening" of the World's Fair in Chicago. The first decision was, as it seemed, favorable to Sabbath observance. The telegrams of the week tell us that the Court of Appeals, Chief Justice Fuller presiding, "has decided unanimously in favor of Sunday opening." This sort of statement is misleading and framed in the interest of the Philistines. The Associated Press is given to this kind of devilry. The court of Appeals did not say it favored Sunday opening; it really delivered no opinion whatever upon the Sabbath question. The court simply affirmed that, under the law, it had no authority to close the gates on the Sabbath day. The court inter-

preted the law; it decided no question concerning religion or morals.

As it seems to this writer, to denounce Chief Justice Fuller, or the United States Court, would be a silly thing. The court is under oath to interpret the law of the land, and not the Word of God. It would be very unfair to say that the court sets itself against the Christian Sabbath, when it simply affirmed that it had no authority, under the law, to close the gates of the big show upon the Sabbath day. It is true that the Philistines will take comfort from this decision, but it should be remembered that the court interpreted the law; it makes no contribution to the anti-Sabbath argument.

It is not the business of a court to make law; its function is the interpretation of law. If the people do not like their laws, they have this remedy: they can change them.

But it is well worth considering, whether the Christian doctrine concerning the Lord's day, can be set up and maintained by the civil law or the secular courts. I offer no opinion as to the right of government to pass laws concerning the Sabbath, and make no argument on that subject. In most of the States of the Union, Cæsar has decreed abstention from ordinary labor on the Sabbath day.

It may be, that we have trusted overmuch in the law of the land to secure moral results, and not enough in the power of the truth of God that alone makes free the soul of man.

Possibly, if we had expended as much force in teaching the truth of the Bible on the Sabbath question as we have exerted in seeking decrees from the civil courts, we might have had by this time more Sabbath observance. In the long run, nothing secures conformity to the laws of God, except teaching the people the laws of God. Moral reforms always move upon the lines of moral teaching. The principle applies to many other than the Sabbath question.

EVERY wise statesman can see that political religion confronts us to-day with the same threatening dangers that slavery formerly did. To prevent such a result in time, is the better and wiser way. Not a single principle of pure religion can ever be enforced by law. No orthodox preacher ever made a speech, whether called a "prayer," a discourse or an oration, without filling it with the namby-pamby and sentimental platitudes of his "faith." These inflictions have been borne so long and so patiently, that they have become a divine right, against which it is almost blasphemy, to kick, or to utter different views. It is enough to say to any patriot, that any political question which involves such serious and threatening results as the enforcement of political religion by law, as now confronts us, requires no apology for its timely warnings.—*S. C. Adams, in Statesman, Salem, Oregon.*

CONSTITUTIONS are made, not to be overridden by the majority, but for the protection of the minority. The minority has rights which the majority is bound to respect; and constitutions are largely for the purpose of defining and protecting those rights.

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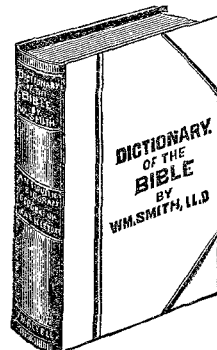
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NEW YORK, AUGUST 3, 1893

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At Porthcawl, a Welsh watering place, a house owner only rents on condition that his tenants shall "draw no water from the pumps on Sunday."

THE saying that "the majority should rule" is true only of those matters which come properly within the sphere of civil government. But religious questions are outside that sphere, not by constitutional guarantee, merely, but by the law of our being which makes us individually responsible to the Creator.

It is now charged that the Mormons have raised a fund of \$1,000,000, with which they propose to buy Statehood for Utah. Well, why not? The other National Reformers less than a year ago induced Congress to engage in wholesale bribery of the Columbian Exposition in the interests of Sunday sacredness; if now the Mormons bribe Congress, who can condemn them? Not the Sunday boomers, surely.

THE closing of the World's Fair is at last an accomplished fact; but from a moral standpoint it is a barren victory to the churches that worked so hard for it. It is true that they now try to make it appear that the failure of Sunday-closing is an evidence of the great regard that the masses have for Sunday; but it is nothing of the kind. By threats of political boycott and by tricks unworthy of any but ward politicians, the Sunday managers secured the closing of such a large part of the Fair that few cared to go on Sunday; and thus by their own act they made impossible a free expression of the sentiments of the people regarding the day. Had the Fair been opened on Sundays just as on other days, and had no special influence been brought to bear on exhibitors to induce them to cover their exhibits on that day, and then the people had refused to attend in paying numbers, it would indeed have been evidence of great popular regard for Sunday; but under the conditions created for the occasion it proves nothing, except that people do not propose to pay full price for less than half a show.

THE *Moon*, a newspaper printed in Battle Creek, Mich., has in its issue of July 19, this item of news:—

The Second Baptist Church of Battle Creek will hold a jubilee meeting on the fair grounds in Marshall next Sunday, for the benefit of the new

church. The meetings will begin at 10 o'clock A. M. The best musical talent will be present. There will be plantation melodies and songs and instrumental music. The sermon on "A Damned Hot Day" will be preached at 2:30 o'clock P. M. Admission ten cents.

The *Moon* makes no comment, and it seems that none is needed. Such things make it very apparent that regard for Sunday as a sacred day is not in all the thoughts of the Sunday church managers; they know that it is no better than any other day; what they want is a monopoly of the day for their own purposes. If the World's Fair was filling their coffers, they would to a man be clamoring for Sunday opening, and instead of preaching about a single profanely hot day, they would be denouncing against all who opposed them the terrors of an uncomfortably warm "orthodox" eternity.

THE *Ranch*, Pueblo, Col., publishes the following "prayer," delivered by Chaplain Peck, of the Colorado Senate, at the opening of that body, January 6:—

We pray for the Republican majority. Upon it rests the responsibility of the legislation that shall pass this house. Grant wisdom unto these men sent up by the people to make laws for the commonwealth. May they profit by the experience of the past and learn wisdom from the records of the last legislature, for if they do not make a better record than it made they will not have a majority of even one at the next election. And thou hast taught us to pray for our enemies. We pray for these democrats and populists. They wanted all the offices, but the republicans were one too many for them, and they got none. It was a bitter pill for them to swallow. Now we pray that they may have grace and resignation to endure their disappointment and keep sweet. Finally, we pray that the house now being organized and all the offices distributed, these men may forget party lines and legislate for the benefit and happiness of the whole people. Bless them day by day, and may they work as in thy immediate presence. We ask it in Christ's name. Amen.

The *Ranch* very properly says of this "prayer" that—

The spirit of levity that characterizes it goes better with a low comedy than a Christian minister in the midst of an intelligent and God-fearing people. The fact that the audience at its conclusion laughed and wildly cheered is evidence of the influence it had for evil.

Our contemporary's concluding comment, which we adopt, is: "We give the prayer in full, to show our readers how just is the disgust we feel."

The American Sabbath Union held its annual mid-summer meeting July 23 and 24. Rev. Dr. George S. Mott, acting president of the American Sabbath Union, presided. Addresses were made by Dr. Mott, Rev. J. H. Knowles, Anthony Comstock, and others. After saying that the glory of Sunday closing of the Fair belonged to the Lord, Secretary Knowles proceeded to give it to the American Sabbath Union. In outlining future work Mr. Knowles said:—

A rare opportunity is afforded to circulate Sabbath literature during the World's Fair. The American Sabbath Union proposes to do this work as the funds are provided for the purpose, and de-

sires to avail itself of the present interest in the Sabbath question to organize a Sabbath association in every State and territory.

At the outset of his remarks, Anthony Comstock said: "The question before us to-night is, 'Who is upon the Lord's side?'" And to assist in determining this question Mr. Comstock and his co-workers want the power of the civil law so that they can force men to be on the Lord's (?) side. Don't they know that the Lord has no more interest in Sunday than in any other day of the week? that he himself has declared that "the seventh day is the Sabbath"?

THE lie that the Seventh-day Adventists are parties to the Clingman suit to compel the opening of the World's Fair on Sunday has been again revived in Chicago. Seventh-day Adventists defend themselves in the courts when haled before them by others, but they never appeal to civil rulers to compel a course of action in accordance with their ideas. The managers of the Fair have decided to close it on Sunday for reasons which are satisfactory to them, and the Adventists do not regard it as any of their business. They would no more try to compel the opening of the Fair on Sunday by law than they would invoke the same power to close it on the Sabbath.

THE spirit of religious persecution is not dead, but the light of these years withers it when public opinion is focused upon it. If the religious people who clamor for stricter legislation against Sabbath-keepers had their way the Middle Ages would hasten back to smother the world. As it is, such efforts serve to hasten the final downfall of all such unchristian and bigoted persecutions.—*Sabbath Recorder*.

BEFORE Christianity can have practically as the National Reformers demand that it shall have, "an undeniable legal basis" in this country, it must be defined; that is, it must be decided what constitutes Christianity; and that definition will be the national creed just as the Nicene creed was the creed of Rome.

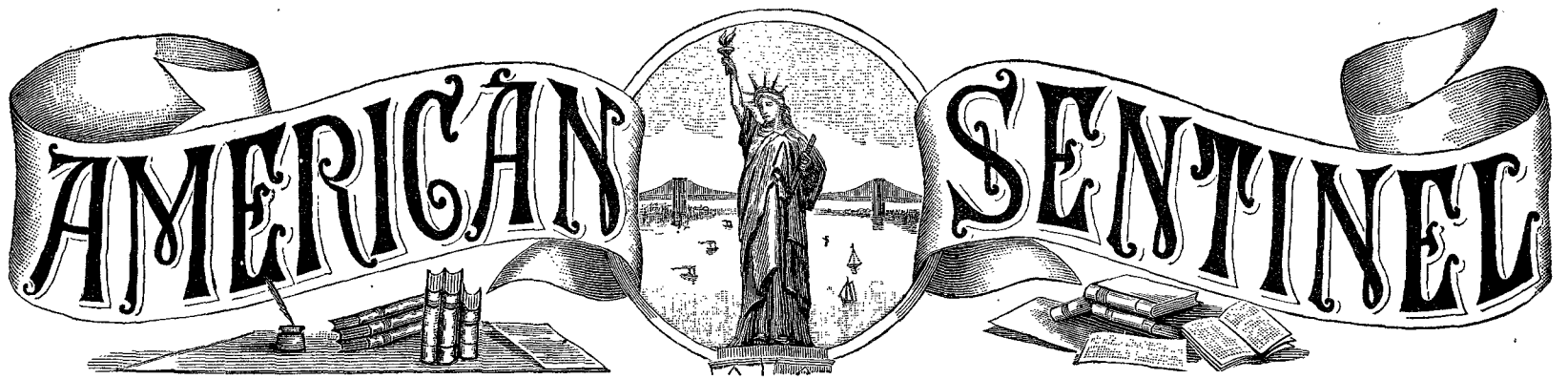
"WHY Adventists Work on Sunday," No. 55 of the *Sentinel Library*, is a 4-page tract, setting forth briefly but clearly the reasons of Seventh-day Adventists for refusing to keep Sunday even when not to do so involves civil penalties. This tract should have a wide circulation wherever this question is being agitated. Price ½ cent.

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WILLIAM H. MCKEE.

SEEING that the churches, through the Congress of the United States, have gone as far as it is possible for human power to go toward changing the law of the Most High, it is well to inquire what this means.

SEEING that they have taken up the fourth commandment, and have taken out of it what the Lord distinctly and intentionally put there, and have put into it what the Lord never intended to be there, and which never could by any honest purpose be put there, it is proper to inquire what this amounts to.

THE Lord of heaven and earth, spake to men the fourth commandment with a voice that shook the earth; and afterward wrote it twice with his own finger on tables of stone. When he spoke it, and when he wrote it, he said plainly and distinctly: "The seventh day is the Sabbath of the Lord thy God." For forty years by three special acts each week he kept before the people in a way in which it was impossible to mistake, his own meaning of the statement that "the seventh day is the Sabbath of the Lord thy God." Besides this, through the whole course of his revelation in the written word, and in the living Word in the life of Jesus Christ on earth, he always set before all people the great importance of this statement.

Now all this being true, when the churches of the United States, through the Congress of the United States, deliberately declare and fix in the legislation of the Nation that "the first day of the week, commonly called Sunday," is, and for the people of the United States and the world shall be, the Sabbath of the fourth commandment, it is important to study this high-handed procedure and see what its nature is. When the directory of the World's Fair acted contrary to the

strict and literal letter of the act of Congress in this matter, these churches denounced it as "anarchy," "rebellion," "nullification," "treason," etc., etc. This too when there had been no official construction of the act of Congress which the United States courts plainly declared was exceedingly ambiguous. According to their own judgment then, what is this action of the churches and Congress, not only in disregarding, but in *deliberately changing*, the plain word of the statute of the Most High, when in every possible way he himself had given the authoritative construction of it? what is this then, according to their own showing, but anarchy, rebellion, nullification, treason, etc., etc.?

IF this is what the action of the directory was with respect to the law and Government of the United States, then what but this same, is this action of the churches and Congress with respect to the law and government of the Most High? Shall the law and government of man be more sacred than that of God? Shall men tampering with the laws of man, be more guilty than their tampering with the law of God? Nay, shall they not in tampering with the divine law be as much more guilty as God is greater than man, and as his law is more sacred than that of man?

THERE is an instance in history which, with the comment of an eminent thinker, serves well as an illustration in this connection: Two hundred years ago the English colony in Ireland had a parliament of their own, subordinate however to the supreme authority of the Parliament of Great Britain. But, says the historian:—

The Irish Lords and Commons had presumed not only to re-enact an English act passed expressly for the purpose of binding them, but to re-enact it with alterations. The alterations were indeed small; but the alteration even of a letter was tantamount to a declaration of independence."—*Macaulay, History of England, middle of chapter XXIII.*

As the alteration "even of a letter" in the supreme law, by a subordinate power, is "tantamount to a declaration of independence;" then what but a complete and defiant declaration of independence, is this action of the churches and Congress

of the United States in altering by a presumptuous "interpretation," not merely a letter but the whole intent and purpose of one-tenth of the supreme law of the universe? Are the churches and Congress of the United States indeed independent of the Lord Almighty? Are they sovereign, and not subject with respect to the law of the Most High? Nay, nay. However sovereign and independent their action may declare them to be, they will yet find that in all these things wherein they have dealt so exceeding proudly, the Lord God is yet above them. Macaulay's further comment on the Irish incident is most fitting to this present case:—

The colony in Ireland was emphatically a dependency; a dependency, not merely by the common laws of the realm, but by the nature of things. It was absurd to claim independence for a community which could not cease to be dependent without ceasing to exist.

EVERYBODY can see the force of this parallel. Nor is it in any sense overdrawn. It is fitting in every sense and in every degree. There never was on this earth a more high-handed proceeding than this action of the churches and Congress of the United States in changing so far as is in human power to change, the law and the Sabbath of the Lord God. The Sabbath of the Lord is not a matter merely of one day or another *as such*. It is a day it is true, and it is much more. The Sabbath of the Lord, the seventh day as he made it, is an *institution* bearing the impress, the nature, of Divinity. It bears ineradicably stamped upon it the image and superscription of the Creator of all things as such. And to substitute another day for the Sabbath which God established, as the churches and Congress of the United States have done, is to counterfeit the spiritual coin of the realm of Jehovah and force men to accept it as the genuine. We do not say that these people know what they have done, or what they are still doing. Neither did the Church managers and Pontius Pilate, eighteen hundred and sixty years ago, know what they were doing when they rejected and crucified the Lord and demanded a murderer in his stead. They did not know what they were doing, *but they did it*. These do not know what they have done, *but they have done it*.

It is written: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20. Notice, he does not say, It is a sign that I am the Lord, but "a sign that *ye may know* that I am the Lord your God." There is that in the Sabbath of the Lord which makes it to man the means of finding the true knowledge of the true God. For men know God truly only when they know, not only that *he is*, but that he is *what* he is. "For he that cometh to God must believe that *he is*, and that *he is a rewarder* of them that diligently seek him." Heb. 11:6. In answer to the question, "What is his name?" he said, "I AM THAT I AM." Ex. 3:14. Not only "I am" but "I am *what* I am." Not merely "I am," in point of *existence*, but "I am *what* I am," in point of *character*. For when he proclaimed his name more fully he proclaimed it: "The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:5-7. This is the Lord, the true God; and the Sabbath of the Lord is the sign by which, when it is hallowed, men *may know* that he is such. Therefore the Sabbath of the Lord, which he says is the seventh day, being the sign by which men may know that the Lord is God, it follows as plainly as can be that the churches and Congress of the United States, in putting this, as far as lies in their power, away from men have done all they can to shut away from men the knowledge of the true God.

AGAIN, God is known, as he is, only in Jesus Christ, for "No man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27. "They shall call his name Emmanuel, which being interpreted is, God with us." Matt. 1:23. He is the Word—the expression of the thought—of God. So that practically and really he is God to us, as well as God with us. Therefore as God is known, as he is, only in and through Jesus Christ; and the Sabbath of the Lord being the sign by which men *may know* that the Lord is God; it is plain that the Sabbath of the Lord is the sign of what Jesus Christ is to men, and by which men *may know* what Jesus Christ is to them. Therefore again, when the churches and Congress of the United States, as far as lies in their power, have put away from men the Sabbath of the Lord and its observance, they have in reality done what they can to put away from men the knowledge of what Jesus Christ is to men. Again we freely admit that they know not what they are doing, any more than did the priests and Pharisees and politicians when they did all they could before to put away Christ from men, but they have done it as certainly as those did before. And in both instances they could not have done it any more certainly if they had known it. And these now will find, as did those eighteen hundred years ago, that their determined effort to put Him away from the knowledge of men only the more powerfully brings him to the knowledge of men.

It is a sign, says he, "that ye may know that I am the Lord your God." Wherein is it a sign? The first of all things that God is to anything or any

person in the universe is Creator. Therefore, of the Sabbath it is written: "It is a sign . . . for [because] in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed—[took delight]." Ex. 31:17. It is a sign, therefore, by which men may know the Creator of all things, and that the Lord Jehovah is he. And in these days when "science" is taking the place of God, and evolution the place of creation, it is time that men should know God and his creative power for themselves. And now is the time as never before, when the sign—the Sabbath of the Lord—by which men may know him shall be exalted that men may find him and know him for themselves. It is not strange, therefore, that the enemy of all righteousness should take supreme measures to shut away from the world the sign by which men may know the creative power of God in Jesus Christ.

FOR it was through Jesus Christ that the power of God was manifested in the creation of the heavens and the earth and all that in them is. For "God who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us *by his Son*, whom he hath appointed heir of all things, *by whom* also *he made the worlds*." Heb. 1:1, 2. "God . . . created all things by Jesus Christ." Eph. 3:9. And this is why he challenges all false gods upon the point that they have not made the heavens and earth. Jer. 10:1-15. It was Jesus Christ who spoke, when, "By the word of the Lord were the heavens made and all the host of them by the breath of his mouth. . . . For he [Jesus Christ] spake, and it was; he commanded and it stood fast." Ps. 33:6, 9. It was Jesus Christ who rested the seventh day at the close of creation. It was he who blessed the seventh day; it was he who hallowed it and sanctified it. It was he, Jesus Christ, who thus made the Sabbath—the rest—of the Lord on the seventh day. And the seventh day is the Sabbath of the Lord Jesus Christ thy God. It was he who made the Sabbath for man. It was he who set it to be to man the sign by which he might know what he, Jesus Christ, the Creator, is to man. And this is why it is so emphatically true that they who repudiate and put away the seventh day, the Sabbath of the Lord, do in effect repudiate and put away Jesus Christ. This is what the Sabbath was to man before he sinned. This is what it would have still been to him if he never had sinned.

BUT man sinned. He did not remain faithfully a part of the Lord's original creation. Through sin, man gave over to the enemy of God, himself and all his dominion. All was wholly lost. But though man and all was lost, yet God in Jesus Christ freely and willingly became his Saviour. The Creator became the Redeemer. He by whom God created all things, is He by whom God would save all. He through whom the power of God was manifested in creation, He is the same one through whom the power of God is manifested in salvation. And the power of God, whenever, or wherever, or unto whatever purpose it may be manifested, is the same power; for he is the same yesterday and to-day and forever, he changeth not, with him is no variability nor shadow of turning—it is ever the

same power, the power of God, creative power. And the power of God manifested through Jesus Christ unto salvation is only the same power that was manifested through Jesus Christ unto creation. Therefore salvation is only creation over again. "For we are his workmanship *created in Christ Jesus* unto good works which God hath before ordained that we should walk in them." Eph. 2:10. "Create in me a clean heart, O God." Ps. 51:10. "If any man be in Christ, he is a new creation." 2 Cor. 5:17, R. V. It is yet further evident that salvation is nothing more nor less than creation over again, because the work of salvation, of redemption, when completed is only the accomplishment, in spite of sin, of the original creation as it would have been and remained had there been no sin. Therefore, salvation, redemption, being creation, it follows inevitably that in the nature of things, the sign of creation is the sign of salvation. Redemption being the same power—the power of God manifested through the same one—Jesus Christ, unto the accomplishment of the original purpose, in the nature of things the same sign, the sign of the power of God manifested in the beginning of the original purpose, is still the sign of that same power in the final accomplishment of the original purpose. Therefore it is the everlasting truth that the Sabbath of the Lord which he set to be the sign of his power manifested in creation is also the sign of his power manifested in redemption. The Sabbath of the Lord, which he set to be the sign by which men may know that he is the Lord, is that indeed; and it is the sign by which men may know him in redemption as in creation; for redemption is creation, the Creator is the Redeemer. See John 1:1-3, 14. Col. 1:12-18. Heb. 1:1-3. Eph. 3:8-12. Isa. 40:25-29.

As salvation is creation, as the Creator is the Saviour, so likewise he challenges all false gods upon the point that *they cannot save*, as well as upon the point that they cannot create. Thus: "They have no knowledge that set up the wood of their graven image, and pray unto a god that *cannot save*. Tell ye, and bring them near; yea, let them take counsel together: Who hath declared this from ancient time? Who hath told it from that time? Have not I the Lord? and there is no god else beside me; a just God and a Saviour; there is none beside me. Look unto me and *be ye saved*, all the ends of the earth; *for I am God*, and there is none else." Isa. 45:20-22. Thus it more and more appears from every consideration of Scripture that he who created is he who saves, and that therefore that which is the sign of him who created is also the sign of him who saves: that the sign which he has given that men *may know* that he is the Lord our God, is also the sign by which men may know that he is the Lord our Saviour; for he is Saviour because he is God—"a just God and a Saviour and there is none else." And the Sabbath of the Lord, the seventh day, is this sign. The Lord made it so, and he says so, and it is so. For again, it is written: "I gave them my Sabbaths to be a sign between me and them that they *might know* that I am the Lord *that sanctify them*."—Eze. 20:12. And as certainly as there is no other true God, no other true Saviour, no other true Creator, and no other true Sanctifier—as there is no other and can be

no other, so certainly there can be no other sign by which men may know as he is, the true God and Saviour, the true Creator and Sanctifier, than the sign which he has named—the seventh day the Sabbath of the Lord thy God.

THEREFORE, this Sabbath question is not a question merely of days *as such*; it is not a question merely as to whether we shall have one day or another as such; it is a question as to whether we shall worship the one true God or another, and whether we shall have him the one true Saviour or another. It is a question as to whether we shall honor the one true Creator, and have him for our Sanctifier, or another. It is a question as to whether we shall wear the sign of the true God and of His power to save, or whether we shall wear the sign of another and of his *powerlessness to save*. *Which sign do you wear?* That other sign and that other proposed saviour we shall examine next week.

A. T. J.

The Significance of the Sunday-Closing Proviso.

THERE has been some dispute as to whether the Sunday-closing proviso in the act appropriating the souvenir coins is law. The legal question may never be answered by authority to which all will bow; but the fact is that whether technically law or not, Congress, by that action, showed its temper on the Sunday question, and the churches learned their power over Congress and the executive. The proviso did not, it is true, bind the Columbian Exposition until the conditions had been accepted by the directory; but it was from the first law to the Government itself as a whole, and so, indirectly, to the citizens, the integral parts of the Government. The officers of the Government—the servants of the people—were bound to disburse that money only in accordance with the terms of the act appropriating it.

Under the United States Constitution as it is, Congress could scarcely have done more to give governmental recognition to Sunday than it did in the Sunday-closing proviso. The technical designation of the act does not affect its significance in the least. By its decision of February 29, 1892, that this is "a Christian Nation," and that for that reason Congress could not forbid the importation of Christian ministers, the Supreme Court created in this country the very relation between the Church and the State that has always been the distinguishing feature of the Papacy, namely, subordination of the State to the Church. And by the Sunday-closing proviso Congress gave practical recognition to that evil principle, appropriating \$2,500,000 to purchase the observance not only of a religious institution, but of an institution which is the distinguishing mark of an apostate and fallen church.

The significance of the Supreme Court decision of February 29, 1892, in the matter of Trinity Church, this city, and of the action of Congress in conditioning an appropriation upon the observance of a religious institution, can scarcely be overestimated. The Supreme Court might very properly have found in the First Amendment to the Federal Constitution itself ground for the decision that clergymen could not be excluded under the contract labor law. To forbid any congrega-

tion to employ whoever it saw fit as pastor would certainly be interfering with the free exercise of religion, and so in violation of the Constitution; but ignoring this very proper ground, the court went back of the Constitution, to the Colonial Charters, and to the customs and sentiment of the people, and there found a law, which is, in effect, declared to be above even the Constitution; and this higher law is simply the Christian sentiment of the people; and in effect the Supreme Court says that no legislation can be valid if in opposition to that sentiment; thus subordinating the powers of the Government to that sentiment; or in other words, subordinating the secular to the religious, the State to the Church.

The Christian sentiment of the country is embodied in the Church, and the Church must declare that sentiment. But if the courts are to take cognizance of that sentiment and decide questions in accordance with it, it follows as certainly as night follows day, that the Church is above the court, and indeed, above the whole Government, for it holds the legislation of the Nation in its hands. And to this wicked principle Congress bowed when it yielded to the clamor of the churches and appropriated money on the condition that the Columbian Exposition should observe a religious institution, the "Christian Sabbath," enforced, as Congress by its action declared, by the fourth commandment of the Decalogue.

C. P. B.

Chicago Correspondence.

The World's Fair Opened Again.

ON Sunday, July 23, the World's Fair was closed. On Sunday, July 30, it is open. It was closed by the order of the directors and it is open again to-day by the order of the directors, who had the right in both cases to do as they saw fit, so far as the business management of the Fair is concerned. If the contention in the Clingman case, as upheld by the injunction of Judge Stein, that Jackson Park, upon which is the World's Fair, is public property and cannot be closed to the people of the State of Illinois at any time, that is entirely another question with which the World's Fair authorities and the people of the State of Illinois have to deal.

Much has been said by the Sunday-closing press as to the power which secured the closing of the World's Fair last Sunday, with the expectation that the question was definitely settled and the Fair would remain closed on Sundays throughout the rest of its existence. They attributed the success of the closing movement at that time to the working of Providence and the direct intervention of the power of God. Joseph Cook, of Boston, and Rev. J. L. Withrow, of this city, both echoed that thought in sermons delivered here last Sunday. Dr. Withrow said directly, "The power which closed the gates was God Almighty; so we believe and rejoice to believe." But the very next Sunday the Fair gates are open. If it was the power of Almighty God which closed the gates on the first Sunday, is it possible that the power of Almighty God has been subverted the very next Sunday by a greater power and authority and the gates have been opened in defiance of him and his edict? It is impossible. Dr. Withrow and the Sunday-closers are at fault. The

power of God and his authority are not evidenced in this matter as they think. That which has opened the Fair upon this Sunday, is the hesitation of the World's Fair authorities to put themselves in antagonism to a decree of the State Court which enjoins them from closing Jackson Park to the public on Sunday. They have not thought it wise and politic to run any further risk of the penalties which may be affixed to such contempt of the authority of a court of their State. The gates were closed on last Sunday in deference to the influence which men have brought to bear upon the World's Fair board. It is open to-day in deference to the same power and authority, emanating from another source and opposed to the first. That which is interested in and exercising its influence in this case, is not the power of God Almighty at all, as Dr. Withrow "believes and rejoices to believe," but the power of man. Unfortunately, this case does not take into consideration the national and constitutional question as to whether Congress had a right to interfere in the ordering of matters of religion in the State of Illinois, and in Jackson Park, during the continuance of the World's Fair; consequently, the question of civil liberty in religious matters does not, as yet, openly enter into the matter as brought before Judge Stein. Strictly and technically, the contention upon which the Clingman case is based, is a correct one. Jackson Park, and its use, was dedicated to the people of the State of Illinois and their children for ever. No one, properly, has any right to exclude the people of the State of Illinois from that park at any time; but in view of the equities which have now arisen,—through the vast expenditures which have been made,—the question as to what the courts would see fit to decree under such conditions, and influenced by the prejudices which are aroused, is quite another thing.

Ignorance and malice have ascribed the continuance of this suit to those who stand for the protection of civil liberty in religious affairs in this country,—the Seventh-day Adventists and those who agree with the principles which they hold as to the non-interference of Congress, legislatures and courts, in affairs of religion. In such attacks as these it is perfectly clear that whatever does not arise from ignorance, is inspired by malice. The correct principle espoused by these people, of absolute non-interference of civil law in religion, has become so well known, and has been for a number of years so thoroughly published throughout the country, that to seem to be unaware of the position which they take, is to be self-convicted of either stupidity, ignorance, or a wilful concealment of truth.

In the Clingman case, as it stands since the voluntary closing of the gates by the World's Fair management, there is no question of civil liberty in religion involved. The contention as to whether the public may be excluded from the park to which it holds an inalienable title is a matter which belongs to the people of the State of Illinois, who are in interest, and does not necessarily involve their religious liberty or that of the country at large. The case, it is expected, will be pushed to a conclusion.

During the past week the members of the World's Fair board and the commissioners have been summoned to appear before Judge Stein and show cause why they should not be held for contempt of

court in disobeying the injunction which the court had granted. The final hearing was set for Monday, July 31, and in the meantime the authorities saw fit to keep the gates of the Fair open. The fact that they did so, is a virtual acknowledgment of their belief that they were really in contempt of court in closing Jackson Park to the public. The council of administration, in ordering the gates to be open to-day, say this:—

WHEREAS the members of this council, recognizing their duty in common with all citizens to observe and respect all lawful orders and process of judicial tribunals, and believing it to be their duty under these circumstances to attest their respect for and obedience to the process of the court in the particular case referred to until the question shall have been determined, by restoring the status as it existed prior to the making of the order in council hereinbefore referred to; it is, therefore

Ordered, That the World's Columbian Exposition and the gates thereof shall be opened to the public on Sunday next, July 30, 1893, in the same manner and on like terms and conditions that prevailed prior to the making of the said order in council.

This expression by the council of administration is apparently not at all in sympathy with the following telegram, which was received at their meeting:—

Pittsburg, July 29, council of administration: Any possible penalty for contempt of court in closing to-morrow in accordance with law will be a trifle to the cost of incurring the everlasting contempt of the country for inefficiency or trickery in recent dealings with Stein injunction, if it results in even one reopening. In behalf of Sabbath-closing committee,
WILBUR F. CRAFTS, *Chairman*.
H. H. GEORGE, *Secretary*.

Heretofore, in the course of this discussion, those whose names are signed to this telegram, and those whom they represent, have been exceeding great sticklers for the strict observance of what they termed law, so long as that law, according to their interpretation, demanded Sunday-closing; now, that the vicissitudes of legal action and interpretation have put the local directory entirely upon its own responsibility as to Sunday-closing or opening, these same persons, with utmost vehemence, as seen here, advise an action not in accordance with law and do not hesitate to counsel that the law be disobeyed and the penalty of such disobedience be met. This is the sheerest kind of inconsistency. The right is always consistent. These men must be in the wrong.

It seems now to be the general wish of all parties that the injunction granted by Judge Stein should be dissolved, but it is the opinion of many good lawyers that the injunction is based on sound legal principles and upheld by incontrovertible facts. It is not at all certain that Judge Stein will easily recede from the position which he has taken. The Fair is open to-day; whether one week from to-day it will be open or closed, it is not possible at this time to say. But it must now be evident to all that there is something more than remarkable in the course which this agitation has taken, and the unexpected and unforeseen series of events which has continued the discussion. It is a discussion which does not pertain to the World's Fair alone but to the entire body of religious laws of this country and the enforcement of religious forms by decree of courts. Its continuance in the matter of the Sunday-closing of the World's Fair may well be looked upon with wonder and amazement, but the course which it is likely to take in its further development throughout every town and hamlet in the country as it comes into question in the daily administration of law may well be a matter of still greater fear and anx-

iety to those who love equity and justice and realize the correct basis of American law, and desire as true American citizens that religious liberty in civil matters should be retained and upheld in this country.

W. H. M.

Chicago, July 30.

Pharisaism.

It seems a little peculiar that a certain class of people who have been ardent in raising the cry "Judaism" for several years in the past against the work of those who were, and still are, teaching the people to observe the Sabbath (seventh-day) as given in the Decalogue, should now occupy the very same position as did the Pharisees (the strictest sect of the Jews) in the time of Christ. But such is the case. They may never see and realize it until too late for them to obtain mercy, yet the fact remains they are filled with the Pharisaical spirit.

The term Pharisee suggests one who is filled with self-righteousness. It belongs to those who, "being ignorant of God's righteousness," go "about to establish their own righteousness."

The great anxiety of this modern sect of Pharisees seems to be that something shall be said or done (and that very soon) whereby every nation on earth shall be brought to understand that "this is a Christian Nation"—that this land is filled with Christians. Already the spirit is abroad that led the good (?) old Pharisee mentioned by Christ in his parable, to stand and smite his sanctified breast and pray *with himself* (not God), "God, I thank thee that I am not as other men are." I am better than they, because I live up to all the good laws I have made for *myself*, therefore, O Lord, I am holy." This was the direction of his thoughts. He saw nothing good or commendable only in himself. The poor publican by his side was not afraid to tell the truth and call upon God to be merciful unto him; for he knew he was a sinner. This man was justified (made righteous), while the Pharisee was left to still worship himself.

Thousands have congratulated themselves on their holiness in remaining away from the World's Fair (when its gates were open on Sunday) in obedience to their self-made law that they must remain at home. There may have been real honesty on the part of some, but that spirit which leads men to call attention to what a great sacrifice they are making by remaining away, is Pharisaism, pure and unadulterated. It is identical with that which loved to make long prayers, disfigure faces while fasting, and the like, so as to do something for the purpose of informing men they were righteous. They wanted the praise and applause of men. That was Pharisaism in Jesus' day. When one spends his time in publishing how good he is, it is evident he is *not* of Christ; for he cried not in the street nor sounded a trumpet before him.

To show the world that Christians abide in America, it would be well to follow the lowly Saviour by "doing unto others as we would they should do unto us;" to do some breast smiting, calling upon God to be merciful unto us *as sinners*; instead of calling for troops, pestilences or fire from heaven upon those who are differently minded than ourselves, to do good unto them who hate us. If this were done, *others* would call us the children of

the Father in heaven, and relieve us of the task of publishing abroad our righteousness.

God deals with nations as with individuals (for nations are only individuals multiplied), and his Word says: "He that exalteth *himself* shall be abased." "Pride goeth before *destruction*, and an haughty spirit before a fall." "Let him that thinketh he standeth take heed lest he fall." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the *will of my Father* which is in heaven." Self-righteousness can never enter that abode, but the Lord will "save the humble person."—Job. 22:29. T. E. BOWEN.

Sunday Efforts in California.

The Proposed Midwinter Fair.

THE San Francisco people are moving for a Midwinter World's Fair, made up of such features of the Chicago Fair as can be secured in connection with as big a show as the State can make at that time of year. It is said that the project is receiving great encouragement among the exhibitors at Chicago. But the fact of the probable carrying out of the project, or its success in such an event, is not the matter of most interest to many of the readers of the SENTINEL.

The Sunday-closing fever has broken out here before it is certainly known that there will be a Fair. It seems that the churches, through the medium of the Christian Endeavor Society, have a burden to run the World's Fairs as well as the church fairs. The Midwinter Exposition in San Francisco is no sooner suggested than the Sunday-closing bee buzzes in the Christian Endeavor bonnet. The Executive Committee of the Alameda County Christian Endeavor Union took the initiative. This committee consists of the president and two secretaries of each local society in the county. There are ninety of these societies with a membership of 4,000. The Executive Committee transacts the business of the union, and its recommendations have considerable weight. There was a meeting of the committee on the evening of the 17th inst. in this city, at which the following resolutions were passed:—

WHEREAS, Sunday opening of the Columbian Exposition has proved to be so objectionable to the larger part of the intelligent citizens of these United States, as seen by the strong protests against it, and the multitudes who on that account have refrained from attending said Fair, and

WHEREAS, The Christian Endeavorers of California hold in high regard the good name of our State, as well as the moral character of our people, which will be greatly affected by the manner of conducting the proposed Midwinter Fair, and

WHEREAS, We firmly believe that Sunday opening on that occasion would be a dishonor to God, and a grievous violation of his law, therefore be it

Resolved, That we, the Christian Endeavorers of the Alameda County Christian Endeavor Union welcome the coming of this Fair, and we do most earnestly petition that the Lord's day be respected by closing the gates on that day; and we suggest to all Christians and law-abiding citizens of the Pacific Coast the eminent propriety of taking no concessions at the Fair and of entering into no contracts regarding exhibits or other matters without a clear, irreversible clause securing Sunday-closing during the entire time of the Exposition, and be it

Resolved, That we recommend to the president of every Christian Endeavor Society in this county to prepare at once and present to every adult member of their society, church and congregation, a petition setting forth these facts, and be it further

Resolved, That our corresponding secretary be instructed to send a copy of these resolutions to the corresponding secretaries of every union in the

State, and ask them to pass similar resolutions and circulate such petitions to their societies.

It is hardly necessary to comment on these resolutions, as they speak for themselves; but a casual remark or two may not be amiss. In the first preamble will be noticed the usual egotism of such movements, as in arrogating to the Sunday-closing advocates the credit of being "the intelligent citizens of these United States." All would unite with the Christian Endeavorers in the sentiment of the second preamble, if they would stop there. But in singling out Sunday-closing as the only feature in the conduct of the exposition worthy of mention as having a bearing on the "good name of our State" and the "moral character of our people," they display a very narrow idea of what constitutes a good name or moral character. This plainly indicates that they are far more exercised for the honor of their Sunday "Diana" than they are for the moral welfare of the people.

The suggestion in the first resolution of an "irreversible clause securing Sunday-closing" suggests the "laws of the Medes and Persians," and the second and third resolutions call to mind the old Scottish League and Covenants. The whole matter could have been written in one sentence, namely, "Unless the Christian Endeavor Society can dictate the conduct of the exposition, the church must boycott it."

INVOKING THE MINISTERIAL WHIP.

We are fast coming to that point where the ministry will be virtually the court of last resort. An instance of our progress in that direction is now before us in this city. The dry goods clerks inaugurated a move for entire Sunday-closing (a number of the stores having been kept open a part of the afternoon). All the employers but two have agreed to a closing proposition, and the clerks have asked the ministers of the city to preach on the subject—presumably for the purpose of coercing these two merchants into line as Sunday observers. Of course, the movement of the clerks is ostensibly that they may have Sunday to themselves; but when the ministers take hold of the matter it takes on a new feature, and even the results, so far gained without their intervention, will be hailed as a victory for Sunday.

But the most incomprehensible act in connection with this movement is that of the *Morning Times*, always heretofore an ultra opponent of such a principle, in openly proposing a boycott on the two merchants who have so far held out against closing their stores on Sunday. This position on the part of the *Times* is the more surprising because of its adverse criticism of the Christian Endeavor action in regard to the Midwinter Fair.

NO MORE "CIVIL SABBATH" TALK.

The "civil Sabbath" hobby is obsolete. It was advocated in California for several years as a blind, but its advocates never wanted it. They wanted to stop work on Sunday because they considered it a sacred day; the civil Sabbath was only a popular campaign cry. The last legislature passed a literal civil Sabbath law; it provides for a day of rest in every seven for laboring men, and as the day is not specified it may be upon any day according to law. But this civil Sabbath law does not stop the clamor for a Sunday law. "This is a Christian Nation" now, according to the Supreme Court of the United States, and a civil Sabbath is entirely too tame an

institution for a "Christian" people. The civil Sabbath is dead. That one-day-in-seven rest law will never be enforced except it be on Sunday. It is possible that some day, in some manner, a hypodermic injection of the "dragon" spirit may bring it to life in a new garb. In short, it may in some mysterious way become "Christianized," possibly in the manner in which the Nation was Christianized—by the dictum of a court. There is no telling all that will happen or just how it will happen, in these days of political and religious deception. But one thing we do know, "In the last days perilous times will come." We know this, because the Word of the Lord says so, and already the thick shadow of coming events is cast over us.

W. N. GLENN.

Oakland, Cal., July 21, 1893.

An Astounding Misstatement.

THE most astounding case of reckless statement and perversion of facts which we have seen for a long time is found in the lesson comment written by J. L. Withrow, D.D., and published in the *Interior*, of June 22, 1893. Speaking of Paul's visit to Philippi, he says:—

Paul appears to have reached Philippi during the week; and he used the days of it, probably, to look about and study the people. On the Sabbath day he betook himself to a spot outside the city, where he learned some devout Jewish worshippers, women, were accustomed to gather. He had become a Christian and the first day of the week was his Sabbath. But Paul was no stubborn bigot, bent on squaring everything to his convictions and creed.

"He had become a Christian and the first day of the week was his Sabbath." A statement more unfounded, more out of accord with the facts and circumstances more utterly false in the light of New Testament history and the practices and surroundings of the times, could scarcely be made. It is equally astounding that a man like Mr. Withrow could have had the face to make it without qualification, or that he could expect it to go unchallenged. Such perverting of facts, and misleading students of the Bible, comports illy with Mr. Withrow's place as a minister of truth, or with the *Interior* as a religious paper.

The book of Acts and the letters of Paul, taken altogether, contain but one reference to the first day of the week, (Acts 20:7), and that reference shows (see Conybeare and Howson's "Life of Paul," as well as the text) that Paul used Sunday as an ordinary day for secular work, pursuing his journey after the meeting on "Saturday evening," of which the account is given. On the other hand, the Sabbath is mentioned, and the observance of it by Paul and the other apostles is declared repeatedly in the book of Acts. The blindness which induced Dr. Withrow to write as above surpasses credulity, and the want of literary and Christian honesty can scarcely be reconciled with the facts.

All this is a strong contrast with a passage from the notes of Alexander McLaren on the same lesson, *Sunday School Times*, June 17, 1893, in which he incidentally describes Paul honestly and accurately as he appeared at Philippi.

Dr. McLaren says:—

If the reading of the Revised Version is adopted, the apostle concluded that he would find a Jewish "place of prayer" somewhere by the riverside, and went to look for it on the Sabbath. "We sat down and spake unto the women." That is all. No blowing of trumpets, no beating of drums of any sort. A few women and four weather-beaten travelers

talking together by the banks of the rushing river. How scornfully the great folk of Philippi would have smiled if they had been told that the chief title of their city to be remembered at all would be the presence in it of that one insignificant Jew, and his letter to the church founded on that morning.

This accords with the facts. The term "Christian," if used at all at that time, was one of reproach. Paul was yet a Jew proclaiming the world's Messiah as the redeemer of both Jews and Gentiles. To assume that he and his fellow apostles had broken away from prevailing customs, were teaching that Sunday was the Sabbath, and that he was in the habit of keeping it as such, at Philippi, and that he went to this "Jewish place of prayer" only in the accommodative spirit of his larger faith, when there is no trace of any such thing on record in all that he or the writer of the Acts ever wrote, evinces ignorance or a desire to conceal facts for the sake of supporting an imperilled Sunday. Men who can write thus are preparing for themselves and their "American Sabbath" repeated defeats and an increasing lack of confidence on the part of "sinners" whom they seek to win to faith in the Bible and Christianity. Such treatment of sacred history is most efficient in destroying faith in the Book and in the religious leaders who thus pervert facts in order to sustain a false practice.

Sunday is an "ecclesiastical institution" which was gradually developed after the New Testament period, and if its observance cannot be defended on that ground, there is no shadow of defense for it.—*The Evangel and Sabbath Outlook*.

Seventh-Day Adventists of Maryland.

ELDER JOHN F. JONES delivered last night at the hall of the Seventh-day Adventists, at Calverton, a sermon in which he said: "As Marylanders we have in the past pointed with pride to our position on the subject of civil and religious liberty. But within the past few months there comes to us from across the Bay the sad news that American citizens, yes, and Maryland born citizens, too, are being imprisoned for exercising their God-given right to labor six days and rest upon the seventh, as commanded in the fourth precept of the Decalogue. Can it be true that sectarian bigots in their zeal for God have connived with the civil authorities to place upon our statute books laws to conflict with the dictates of conscience concerning our duties to our Creator? Must my obligations to my Heavenly Father be determined by the code of Maryland? Where in the divine code has God endowed civil authorities with power to dictate how he shall be worshiped?"

"There now stand before the people of God two rival days, claiming their consideration as of divine origin. As individuals walking in the footsteps of Him who is our great example we enter upon an investigation of the claims of each. But the Creator is claimant in the case. Would it be right to allow the code of Maryland to decide which claim shall receive the approval of the Creator of the earth? Did Maryland create the heavens and the earth in six days, and command a rest to commemorate that event? Dangers are ahead of us. Is Maryland, my Maryland, prepared to join hands with religious bigots, and bring again the horrors of the Dark Ages? God forbid! Gladly will we join hands in every good word and work with our religious cotemporaries. But

when it comes to the point of enforcing religious dogmas by civil laws we draw the line right there.

"Civil and religious liberty is a live question, rapidly coming to the front. Are we prepared to meet it in the spirit of the Master? Are we prepared to grant our brother for whom Christ died, who may perhaps differ from us, the same privileges we enjoy, of working six days and resting one, regardless of the opinions of majorities? The question of the Sabbath is not one to be decided by the multitude. It is a matter between man and his Maker, and there let it rest. And to governments, general and local, we say be careful lest you make void the law of God, in which case it would be time for the Lord to work. And to those in bonds for conscience' sake we say, be true to your Master. We point you to the three Hebrew worthies who passed through the furnace of fire rather than bow to the dictates of earthly powers. We point you to Daniel, who endured the den of lions rather than renounce his privilege of calling upon God in prayer. Daniel's God is our God, and He is able to save us."—*Baltimore Sun*.

The World's Fair and the Two Millions.

THE amazing casuists of Chicago are now endeavoring to show that no moral or legal obligation to return the Government's \$2,000,000 rests upon the World's Fair concern. The *Chicago Herald* affords a good example of this latest argument:—

The local directors having rescinded the rule requiring the Fair to be kept open on Sundays, it is clearly not their duty to return the appropriation of nearly two million dollars received from the Government in the shape of souvenir coins. Had Sunday opening been maintained until the close of the Exposition, a moral obligation might have rested upon the directors for the return of this money. But a change in the administrative policy with regard to Sunday opening has changed the situation as it affects the Government appropriation.

That is to say, having deliberately forfeited their right to the enjoyment of the appropriation by a violation of the condition attached, and subsequently having found that Sunday opening did not pay as well as they had expected, their position is now precisely what it was before the condition was violated!

This is precisely as if a man who had forfeited a legacy by marriage, against the condition imposed in his grandfather's will, should come forward later and claim the money on the ground that marriage was a failure and he had begun proceedings for a divorce.

A peculiarity of the Chicago system of ethics is that it has a new code of right and wrong for every new set of circumstances involving the almighty dollar.—*New York Sun*.

Early Religious Restrictions.

THE third and latest volume of McMaster's History of the United States gives amusing particulars of the religious restrictions that prevailed in the States of our Union for some time after the Revolution. In places a man's right to vote depended upon his religious opinions. Thus in South Carolina "a free white man must believe in the existence of a God, in a future state of reward and punishment, and have a freehold of fifty acres of land." A queer mixture this of piety and pelf! And this was not all. Between

the right to vote and the right to hold office there was a wide distinction. Thousands of men who, on election day, came to the polls, were by law hopelessly debarred from ever, in the whole course of their lives, holding the office of sheriff, or taking a seat on the bench, or becoming a member of the legislature, or reaching the high place of governor of a state. No Atheists, no Freethinkers, no Jews, no Roman Catholics, no man, in short, who was not a believer in some form of the Protestant faith, could ever be governor of New Jersey or New Hampshire, Vermont or Connecticut. Any rich Christian might be the executive of Massachusetts or Maryland. Elsewhere he must be a Trinitarian and a believer in the inspiration of the Scriptures, or a Protestant and a believer in the divine authority of the Bible, or acknowledge one God, believe in heaven and in hell, and be ready to declare openly that every word in the Testaments, both Old and New, was divinely inspired. At first, these restrictions were submitted to without protest, but the leaven of the Revolution was at work, and bit by bit they were quietly removed. . . . The present generation does not have in mind those fearful examples, and is far from being so alive to the necessity of resisting church encroachments as we wish. It is to be hoped that the old-time tyrannies may never be re-instated.—*Exchange*.

Sunday in Chicago.

[The Sunday people have been wanting the Fair closed in order that the "American Sabbath" might be exhibited to the nations of the earth. It was so exhibited on a recent Sunday, as witnessed by the following from the *World* of July 25.]

THE people who have clamored for the closing of the World's Fair in order to protect from desecration what they call "the American Sabbath" had an opportunity on Sunday to learn how their theory worked.

Our despatches yesterday told in brief but graphic terms the story of "Sunday observance" at Chicago with the Fair closed.

The greater portion of the one hundred thousand visitors in the city joined the mass of the inhabitants in seeking amusement and recreation. The Sabbatarians discovered that the American people will not go to church upon compulsion or because some diversion which they desire is denied to them. Even the most popular churches "presented discouraging arrays of empty pews."

But the public parks and the great beer gardens were lively with music and gay with crowds. Excursions and private pleasure-boats on the lake were filled to their carrying capacity. "Downtown everything was wide open. The saloons did an enormous business, and the theatres were crowded afternoon and evening."

Around the closed Fair grounds the same scenes were enacted. The saloons, side-shows and fakirs did a big business. The facilities of all the street transit companies were taxed to their utmost to carry the restless crowds.

What rational being can deny that it would have been better to open the great educating Exhibition to even half a hundred thousand of these throngs? Better yet would it be to reduce the rate of admission to twenty-five cents, or even less and attract two hundred thousand people who will otherwise be in worse places.

The National Creed.

LAST week we remarked that "before Christianity can have practically as the National Reformers demand that it shall have 'an undeniable legal basis' in this country, it must be defined; that is, it must be decided what constitutes Christianity; and that definition will be the national creed just as the Nicene creed was the creed of Rome." But really not all of this yet remains to be done. More than a year ago the Supreme Court declared this to be "a Christian Nation," and only six months later, Congress decided that Sunday is the "Christian Sabbath," enjoined by the fourth commandment, and consequently that its observance is an essential part of Christianity. Taking into consideration all that is involved in what has been done, the Nation even now has quite an elaborate creed; and in the Sunday-closing proviso an attempt was made to enforce a practical recognition of that creed upon the people.

The action of Congress, considered in the light of the reasons for that action, was a virtual recognition of the being of God, the Sonship of Christ, the inspiration of the Scriptures, and the divine authority of the first day of the week. Or, if preferred, the order can be reversed; namely, the recognition of Sunday as the "Christian Sabbath," enforced by the fourth commandment, necessarily involves the professed recognition of the being, power and authority of the Author of the commandment, the divine Sonship of Christ—the Founder of Christianity—and the inspiration of the Scriptures which contain the fourth commandment.

It matters not that some of these things are true. If every article in the governmental creed were correct it would not alter the principle in the least. A government can have no possible use for a creed except to enforce it to a greater or less extent on the individual citizen, and therefore, such a creed is entirely out of place. The moral allegiance of the individual is due to God. Each man is entitled to have and to hold his own creed regardless of what any or every other man in the universe believes; and government has no right to interfere with him in any manner, either in holding or in practicing that creed, unless under color of religion the individual interferes with the natural rights of his fellows. The Government of the United States has declared that Sunday is the Sabbath, and that the fourth commandment enjoins its observance, but not a single individual is under the slightest obligations to accept this declaration as true or to pay any respect to it whatever, for the Government was entirely out of place in making it. C. P. B.

THE Constitution of the United States did not create religious rights, but simply recognizes them. "We hold these truths to be self-evident, that all men are . . . endowed by their Creator with certain inalienable rights." And of these rights, Hon. Richard M. Johnson, in his matchless report to the United States Senate on Sunday mails, January 19, 1829, said: "They are not exercised in virtue of governmental indulgence, but as rights, of which government can not deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them." The men who override constitutions and trample upon natural rights are the worst of tyrants, no matter what their profession may be.

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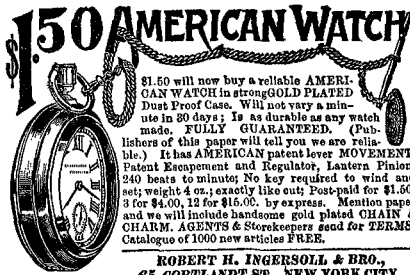
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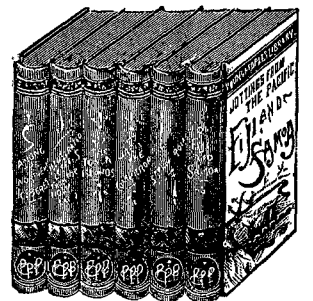
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It is announced that the Department of Sunday Rest of the World's Fair Congress Auxiliary will hold meetings on September 28-30, at Chicago. The subjects discussed will be included in the following divisions: the Physiological, the Economic and Business, the Governmental and Political, the Social and Moral, and the Religious Relations of the Weekly Rest Day.

AFTER being closed one Sunday, the World's Fair was again open on that day, July 30. The attendance was only 18,637. The game of battledoor and shuttlecock being played between the Sunday openers and the Sunday closers in the matter of the Columbian Exposition is in a sense interesting, though owing to the manner in which it has been conducted—in utter disregard of any correct principle—it cannot be viewed with any degree of satisfaction.

NOT content with stealing the fourth commandment to enforce the claims of Sunday, the *Christian Statesman* has also appropriated the term "Sabbatarian" and now applies to observers of the seventh day, the real Sabbatarians (see Webster), an epithet coined for the occasion, namely, "Saturdarians." The *Statesman* is welcome to all such methods of warfare. Blackguards and fishwomen should have a monopoly of epithet hurling. It is quite beneath the dignity of any paper which is Christian in anything but in name.

THE *Canadian Baptist* of July 13, has the following to say on the Sunday-car question now being much agitated in Toronto:—

We argue the question upon social and moral, and not upon religious lines, because we hold firmly to the view that the religious side of the question is one with which civic councils and regulations have nothing to do. The sphere of men's spiritual life is above their reach. We take it that whether street-cars run or do not run on Sundays, every Christian will feel that the question of the use he makes of Sabbath opportunities and privileges, and the influences he brings to bear upon others in relation to its high spiritual uses, will still be one between himself and his Master. From the religious point of view no Sabbath observance which can be enforced by civil statutes and penalties can be of any value in the sight of Him who "looketh upon the heart."

It is comforting to see the *Baptist* thus take its stand firmly on the right ground—that religious duties enforced by law count for nothing in the sight of God. If the newspapers which are now clashing

over the subject, the ministers, and all the citizens of Toronto would take this invincible position on this question, but little difficulty would be encountered in the settlement of it.

A ROMAN Catholic Church in Long Island City was destroyed by fire recently, and the pastor of a neighboring Baptist Church tendered the priest in charge of the Catholic parish the use of the Baptist house of worship. The kind offer was accepted with thanks, and now the reading public is being regaled with the usual amount of "gush" about "Christian union." Such an occurrence as that in Long Island City is an indication not so much of prospective *union* between Romanism and Protestantism as it is of Protestants truckling to Rome. "Rome never changes." Protestants can unite with "the Church" only by proving recreant to the very principles which gave them the name. The lamb and the lion may unite by the former taking a position inside the latter, and by the process of digestion becoming assimilated with the lion; not otherwise.

We would not lightly criticise a kind act; but when a Baptist pastor says in explanation of such an act, "We are simply performing an act of courtesy by aiding in this way, as much as we can, fellow-Christians who are in misfortune. We are all followers of the same Master," he simply declares that he has no excuse for separation from the Church of Rome. Rome is either *the Church* just as she claims to be, to the exclusion of "the sects," or she is antichrist, "the mother of harlots and abominations of the earth." Protestants may unite with Rome, but only as the river unites with the ocean, namely, by flowing into and becoming a part of it. But even if union between Protestantism and Romanism were possible in any other sense, it would not be *Christian union*, for Rome is not Christian. Rome is pagan in everything except in name; and as the ocean gives its saltness to everything flowing into it, so Rome would necessarily give her character to everything "uniting" with her.

WHEN it was given out that the council of administration of the Columbian Exposition had determined to open the Fair on Sunday, July 30, in obedience to Judge Stein's order, the president and secretary of the National Closing Committee, at Pittsburg, sent the council a telegram, saying:—

Any possible penalty for contempt of court in closing in accordance with law will be a trifle to the cost of incurring the everlasting contempt of the country for inefficiency and trickery in recent dealings with the Stein injunction if it results in even one re-opening.

Speaking of this telegram, President Higinbotham said:—

The people who sent that message certainly cannot understand the situation we are in. They seem

to think that it would be better for all of us to go to jail for disobedience of that injunction than to incur their displeasure by keeping the Fair open. In other words these good people don't want us to obey the law.

The motto of the Sunday closers, "We ask only obedience to law," always has in it this unwritten clause: "when it is in accordance with our ideas." They have no more respect for law than any other anarchists when it runs counter to their hobbies.

SPEAKING of the small Sunday attendance at the World's Fair, the *Mail and Express* says:—

There are hundreds of thousands of visitors as well as citizens of Chicago and of circumjacent cities and towns who, while not overscrupulous as to their personal conduct on Sunday, do not propose to favor the national sanction of Sabbath desecration. These, with the millions of earnest Christian people who have protested against this stigma upon our institutions, have demonstrated that such a profane and infidel proceeding cannot succeed in this Christian land.

Just so; appearances must be kept up at all hazards! If there is anything in the universe that is more empty than a barrel with both heads out, it is this hollow pretense which finds expression in governmental "piety" to atone for the lack of personal virtue.

THE Burlington *Hawkeye* having recently taken the ground that Sunday opening at Chicago "undermined the day of rest, and to that extent endangered the liberties of the people and the permanence of the Republic," the *Evening Post*, of this city, asked it "whether these results had followed in Iowa, where for a number of years the State Fair has been open on Sundays with a large number of visitors." The *Hawkeye* makes no reply to this inquiry, "which," says the *Post*, "is a virtual confession that the experience of its own State lends no support to its argument." Another Iowa paper answers the *Post's* question in these words: "We have never noticed any demoralization from this source."

RELIGION comes to us as a supernatural thing, a revelation from God, regulating our duty toward God; and thus appeals to the consciences of men and binds them under penalties entirely beyond the power of human governments either to enforce or to revoke. This it is that places it beyond the domain of civil government, and removes it from the jurisdiction of human courts.

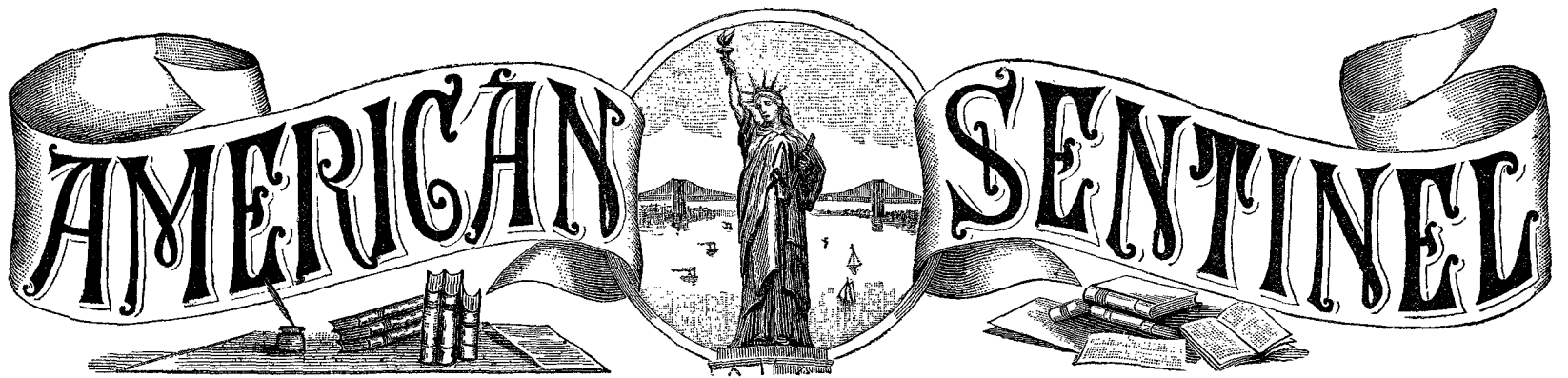
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NUMBER 33.

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WILLIAM H. MCKEE.

LAST week, from a number of considerations of Scripture, we found that the Sabbath question is not a question merely of days as such: not a question merely as to whether we shall have one day or another. But it is a question as to whether we shall worship the one true God, or another; and whether we shall have him the one true Saviour, or another. It is a question as to whether we shall honor the one true Creator and have him for our Sanctifier, or another.

AND this, because the Sabbath of the Lord which he made, the seventh day which he appointed—this, the Lord has declared to be a sign between him and men that they *might know* that he is the Lord our God; and a sign by which they *might know* that he sanctifies us. This being the sign that he is the Lord, the true God, the Creator, and he being also the Saviour, it is also the sign by which men may know him as Saviour. The Sabbath of the Lord being the sign that men may know that he is God, and as no man can know him except in Jesus Christ, it is, when hallowed, the sign of what Jesus Christ is to men.

It is by the *power of God* manifested in and through Jesus Christ alone, and by his Holy Spirit, that salvation is wrought. And this to every one that believeth. Therefore, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom. 1:16. "Neither is there salvation in any other." Acts 4:12. "There is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God and there is none else." Isa. 45:21, 22. "And no man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27. "Hallow my Sab-

baths; and they shall be a sign between me and you, that you may know that I am the Lord your God." And "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:20, 12. This is the meaning of the Sabbath of the Lord, as he made it and as he gave it.

BUT in the scriptures of the prophets, it is told that there would arise another power, putting itself above God and in the place of Jesus Christ, as the Commander and Saviour of men. Thus it is written: "That day [the day of the Lord's coming] shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple [the place of worship] of God, showing himself that he is God. Remember ye not that when I was yet with you I told you these things?" 2 Thess. 2:3-5. This is in the letter addressed to the Thessalonians. When Paul was at Thessalonica, he had told them these same things. Now, of his visit to Thessalonica we read, "When they had passed through Amphipolis and Appollonia, they came to Thessalonica where was a synagogue of the Jews: and Paul, as his manner was, went in unto them and three Sabbath days reasoned with them out of the Scriptures. . . . And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few." Acts 17:1-4.

REASONING with them *out of the Scriptures* he told them of the apostasy and of the development and exaltation of this man of sin above God, putting himself in the place of worship of God, showing himself that he is God. Now, the only Scriptures that they then had, and out of which he taught them, were what are now the Old Testament Scriptures. Where then in these Scriptures did he find this teaching concerning one who would set himself in opposition to God and above God? Read this: "Through his policy also, he shall cause craft to prosper in his hand; and he shall magnify himself in

his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes." "Yea, he magnified himself even to [even *against*—margin] the Prince of the host." Dan. 8:25, 11. By comparing the phrase "stand up," in this verse, with the same phrase in verse 23, and Dan. 11:2, 3, 4, 7, it will be plain to all that in this verse "stand up" signifies "to reign," as a king. It is seen, therefore, that there would appear in the world a power opposed to Christ, reigning in his stead, putting himself in his place, and even above God, showing himself off as God.

Now, everybody knows that there has appeared, and that there still continues, in the world, just such a power as is here described. It is the Papacy. Everybody knows that the head and the embodiment of this power, calls himself before all the world, "Vicar of Jesus Christ." A vicar is a substitute. He therefore poses as the substitute of Jesus Christ. While Christ is absent from the world he is his substitute to rule it, and to save or destroy it as his "infallible" will shall dictate. And as God is the Saviour and there is none else, and as this power puts itself in the place of God, and even above God, it follows in itself that this power—the Papacy—should, of necessity, put itself in the place of God and Jesus Christ *as the only way of salvation*.

Every one is obliged, under pain of eternal damnation, to become a member of the Catholic Church, to believe her doctrine, to use her means of grace, and to submit to her authority.

Hence the Catholic Church is justly called the *only saving Church*. To despise her is the same as to despise Christ; namely, his doctrine, his means of grace, and his powers; to separate from her is the same as to separate from Christ, and to forfeit eternal salvation. Therefore St. Augustine and the other bishops of Africa, pronounced, A.D. 412, at the Council of Zirta, this decision: "Whosoever is separated from the Catholic Church, however commendable in his own opinion his life may be, he shall, for this very reason, that he is at the same time separated from the unity of Christ, *not see life*, but the wrath of God abideth on him."—*De Harbe's, Full Catechism of the Catholic Religion; Imprimatur, N. Card Wiseman; Imprimatur, John, Card. McCloskey, Catholic Publication Society Co., 9 Barclay Street, New York, 1883; p. 145.* Italics as in the book.

God in Jesus Christ being the only Saviour; his power being the only power

unto salvation; and the Sabbath of the Lord being the sign of this; it follows of necessity that when another puts himself above God and in the place of God and another power is manifested unto a proposed salvation, if that other power is to have a sign by which it would be known and recognized as of authority, this sign would have to be a rival Sabbath. It is impossible that it should be otherwise. As he puts himself above God and in the place of God, and of the Saviour—as he is therefore the rival—the substitute indeed—of the true God and Saviour; as certainly as he sets up any sign by which he would be known, this sign, in order to mean anything in the case as it is, would have to be a rival, a substitute indeed, of the true Sabbath, the true sign of the true God and Saviour.

AND the case holds consistently throughout. The “man of sin,” “the son of perdition,” “the mystery of iniquity,” “that wicked,” the Papacy, this “vicar,” this substitute of Jesus Christ, has also substituted a sign of itself for the sign of Jesus Christ. It has substituted *Sunday* for the Sabbath of the Lord.

During the old law, Saturday was the day sanctified; but the Church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord.—*Catholic Catechism of the Christian Religion.*

Ques.—How prove you that the Church has 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.

Ques.—How prove you that?

Ans.—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.—*Abridgment of Christian Doctrine.*

THUS clearly and easily is it demonstrated from the Scriptures that the Sabbath question, so far from being a question of merely one day or another as such, is a question as to whether we shall worship and serve one God or another, and whether we shall have one Saviour or another. It is a question of whether we shall worship the Lord or the Papacy; whether we shall look to Jesus Christ for salvation or to the Papacy; whether we shall honor the true God or his supplanter; whether we shall be saved by Christ or by this “substitute” for him. It is a question of whether we shall wear the badge of the Lord of Glory, or that of the man of sin; whether we shall bear the sign, which God has set, or the sign which the Papacy has substituted for it; whether we shall wear the signet of the Most High or the mark of “the mystery of iniquity,” “that wicked,” “the beast.” It is a question as to whether the Sabbath of the Lord shall be observed as he made it, and as he gave it; or whether the substitute, the Sunday, which has been set up by the Papacy shall take precedence of it and crush it out of the world—whether the Lord shall be God indeed, or whether the man of sin—the Papacy—shall indeed be exalted above him.

THIS is what the Sabbath question is, and this is precisely what is involved in it. And what the churches and Congress of the United States have done, in this Sunday legislation, is to fasten upon the Government of the United States this sign

of papal authority, and to call upon all the people of the United States to receive and wear this badge of allegiance to the Papacy. In this Sunday legislation, by which the seventh day the Sabbath of the Lord, was interpreted out of his law, and the first day the Sunday of the Papacy was interpreted into that law instead of God's Sabbath, the churches and Congress of the United States have, so far as lies in their power, shut away from men the knowledge of the true God and Saviour, and have required that men shall receive and worship the Papacy instead. And it is an abominable piece of business. But they have done it.

THAT which now remains is for each person to decide for himself, whether he will do this which the churches and Congress have required. It is for each one to decide for himself whether he will honor the Papacy above God; whether he will worship the Papacy or the Lord, and whether he will wear this signet of the Papacy or the sign of what Jesus Christ is to men. And that this may be seen the more plainly, if need be, we set the two things here side by side:—

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it. Ex. 20: 8-11.

Therefore the Son of man is Lord also of the Sabbath. Mark 2: 28.

Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them.

And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God. Eze. 20: 12, 20.

“The [Catholic] Church, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means and now is, the day of the Lord.”

Ques.—How prove you that the Church has 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.

Ques.—How prove you that?

Ans.—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.—*Abridgment of Christian Doctrine.*

“It is worth while to remember that this observance of the Sabbath—in which, after all, the only Protestant worship consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred this to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the Church.”—*Plain Talk About the Protestantism of To-day*, p. 213.

Which way do you take? Which do you choose? Which do you serve? Which sign do you bear? To which one of these do you look to be sanctified? To which one do you look for the power of salvation? Think seriously of this, and next week, from the doctrine and the history, we shall further consider the meaning of this substitution of Sunday for the Sabbath of the Lord. A. T. J.

Sabbathlessness Gaining.

THE *Christian Statesman* of June 10, 1893, in an editorial, speaking of the forces of evil, says:—

Having passed the boundary line at which conscience ceases to be a restraining influence, they now propose to remove the barrier which civil government might interpose if permitted to wield its power in the interest of morals. They therefore deny to civil government a right to the moral domain. And they are gaining ground. They are obtaining victories, Sabbath laws are gradually

shorn of their power to restrain the Sabbath-breakers. And with the loss of the Sabbath every safeguard to morals is lost. All history proves that a Sabbathless people is a people given up to license and immorality. There has been no exception to the general rule. And the Sabbath is going.

And the alarming fact is that this advance of the enemy is against the most active and earnest endeavors of the Christian people to retain the distinctively Christian features in our national life. Never was the battle waged more vigorously for the Sabbath than during the past year. And never have the enemies of the Sabbath obtained greater victories against the Sabbath. In the face of the combined opposition of the Christian citizens the advance has been made. What is the reason of this? How shall we explain this impotence of the Christian forces, in the great conflict for the maintenance of the Christian elements in our national life? Why these defeats all along the line?

The answer to this is not difficult; it “lies in hand,” as the Germans say. Christian men, the *Statesman* leading, are trampling on God's Sabbath, and Christ's example in a most unchristian way. They have deserted and denied the Word of God and are trying to patch a compromise by false assertions concerning Sunday. God is ignored by them. It is too late for them to plead ignorance. Defeat is upon them, and will follow them until they return to God. It may be hard for them to bear defeat on defeat, but God's truth remains unmoved, and their ship of “Sabbath Reform,” falsely named, has run against Sinai until it begins to find that God's granite is stronger than “National Reform” falsehoods, however painted or puttied. Herein, oh, *Christian Statesman*, lies the explanation. You begin the work of ruin, by disobeying God, trampling on the Sabbath, transferring its name to Sunday, and coining false assumptions to cover your crime, and end by complaining that men treat your civil statutes as lightly as you treat God's everlasting laws. If you are not content, keep on. God can abide the issue as long as you can. But don't deceive yourself, nor ask longer for an explanation as to why your efforts are defeated—*Evangel and Sabbath Outlook.*

Chicago Correspondence.

The World's Fair Again Open on Sunday.

THE injunction granted by Judge Stein in the Clingman case, enjoining the World's Fair officials from excluding the people from Jackson Park, has proved a serious, and perhaps an unexpected, obstacle in the way of Sunday closing. Judge Stein has not receded in the least degree from the position first taken by him in that case. On Sunday, July 23, the gates of Jackson Park were closed to all persons except those directly connected with the Exposition or carrying passes. This was by order of the Board of Directors, and in direct disobedience to the order of the court. The authority of the State court was entirely ignored; no steps being taken so far as came to the knowledge of the court or the public, to secure the dissolution of the injunction or even to learn the intention of the court as to the matter, or of the views held by the parties to the case under the changed conditions which had come about. In reality this would have only been courtesy, and could have had no positive value in the matter because the injunction had been granted and was on record as a formal act of the court. Nothing but a formal act of the court taken after due presentation of the matter could have nullified it. The parties against whom the injunction was

directed were bound to take notice of it. On the contrary, they ignored it entirely. There was no evidence shown that they had even so much as remembered its existence. It appeared, however, as the case developed, that they had remembered its existence, but had carelessly and unwarrantably acted upon the supposition that it was of no authority and that the court would permit its action to be ignored and overridden with impunity.

This was a most remarkable thing for men of high business intelligence and extensive experience to do. It was entirely unwarrantable and met with a severe rebuke at the hands of Judge Stein.

In one sentence the judge solved the entire problem about which so much mystery has been thrown in the different trials of the World's Fair cases, as to who are the responsible and authoritative parties in the management of the World's Fair, namely, the directors. The penalty which he imposed upon five of them of \$1,000 each and another of \$100 and the Director General of \$250, are in direct evidence that the World's Fair Directors are not the agents of the Government of the United States in the matter of the World's Fair, and that the Exposition is not a great eleemosynary institution under the guidance and direction of the United States Government, but a practical business enterprise under the direction and business management of a corporation established under the laws of the State of Illinois, and which is responsible for its acts to the State of Illinois and cannot with impunity override the decrees of a State Court.

This fact has been impressed by the act of the court upon these directors and upon the public most effectually. In sentencing the directors for their contempt of court, the judge very properly remarked that even in ordinary cases, when the facts constituting the breach of an injunction were known to none but the immediate parties in interest, yet even then, when the breach is brought to the knowledge of the court, the law is swift to punish the offender, but in this case the violation of the injunction was as public and as notorious as it possibly could be; more than that, it was by men of the highest standing and intelligence in the community, who of all others should have scrupulously obeyed the law and thereby set an example to the rest.

These facts which are undeniably true, make it not only proper but necessary in a case brought so prominently before the community and the world at large in a matter of so much moment and importance that no mere nominal penalty should be affixed. Bonds were given for the payment of the fines and notice of an appeal filed. It is not supposed that the appeal can be tried before next November. In the meantime, as far as the present status of things is concerned, it appears that in obedience to the injunction, Jackson Park will have to be open to the public on all days of the week.

After all the vicissitudes through which this contest has gone, this is a remarkable and no doubt very unlooked for conclusion, yet so many and unexpected have been the kaleidoscopic changes of the Sunday question as regards the World's Fair that it is not possible to predict from week to week what the outcome may be.

It will be interesting to see what views of this enforcement of law will be expressed by those who were so ready to

demand that the Sunday opening faction should yield without objection to the decision of the United States Circuit Court by which the gates of the Fair were closed. At that time they were quick to demand an immediate submission and to accuse of anarchy even those who sought in the regular course of legal procedure to obtain a revision of the ruling of that court. But when that decision was overruled and the gates opened by the decree of a higher court, they forgot their previous advice to others and bitterly and intensely antagonized the decision of the higher court.

In the case of the directory which had thus carelessly put into practice the theory which they had been taught by the Sunday closers, of the valuelessness and lack of authority of the decisions of courts, except as they were in accordance with their wishes and conditions, the judge had here a practical opportunity, and, in the circumstances, was under the necessity of giving an unmistakable lesson of the authority of a decree of the court and the wisdom of obedience. In this whole matter the Sunday closers have convicted themselves of that of which they accused others, and those who unwittingly followed their advice and acted according to their wish have received the necessary penalty. These members of the World's Fair Directory are most unexpectedly and unintentionally the scapegoats of the entire National-Reform-Sabbath-Union-Sunday-closing clique.

The views of the decision of the court in this matter expressed by the city press, are various and suggestive. The *Evening Post* upholds Judge Stein and says that it is not clear how he could have done otherwise than he did; the *Herald* characterizes it as "a joke, but a serious joke. The act of contempt was not malicious, and apparently not with deliberate intent. It was a good-natured, total disregard and neglect of the court's order, under the supposition, if they supposed anything, that it never had any force or had lost its force while they were looking some other way." Granting this to be true, would it not, in persons of such prominence in business and financial circles, so well acquainted with all the requirements of their position and of such standing, not only personally but in public capacity, before the community and the world, be as marked a case of contempt as could well be imagined? Certainly, it would, and this apology thus intended to be made for the directors would really militate against them rather than in their favor.

The *Inter Ocean* makes a similar excuse for the directory and says, "it will be the general opinion that Judge Stein might have vindicated his honor by inflicting very nominal fines upon those directors and authorities of the World's Fair who had ordered the gates to be closed in neglect of his ruling in the Clingman case. The fine of \$1,000 seems to savor of the arbitrary." The *Inter Ocean* neglects to remark that it is not the honor of Judge Stein, personally, that is at stake, but that there was a decree of the court which could not be permitted to be recklessly overridden, and that it was not the personal honor of the judge which was at stake, but the question as to whether the citizens of the State should give due consideration to the decree of the State Court. The *Chicago Times* entitles its editorial upon the subject "Vindicating the Law," and says: "The court under the circumstances could do no less than was done.

It might have done more." And goes on to say that law is nothing unless it is operative against these directors "as well as to the humblest creature that abides within its influence. It is nothing if it does not reach the millionaire as readily as it reaches the man of no means at all. It is nothing if, ignoring classes created by arrogance or prejudice, it does not compel obedience from the highest as from the humblest of citizens. That it is a potency against men of intelligence and of wealth who offend, has been demonstrated by the action of the Superior Court."

The whole effect of this peculiar contest and its surprising outcome should be to teach those who would enforce religion by law, the fallacy of their position, and show them that it is just as possible, in so far as the technical use of legal methods is concerned, to enforce upon them that which they consider irreligion as for them to enforce upon others what they call religion; and consequently every religious question is entirely without the sphere of civil jurisdiction.

W. H. M.

Chicago, August 4.

Sunday Street Cars in Toronto.

TORONTO has no Sunday street car service, and a good many people who do not want to remain at home all day, but who have no other means of conveyance, not owning carriages, and not being able to hire them, are demanding that the various transportation companies be permitted to accommodate the people on Sunday as on other days. We condense from the *Toronto World* of July 28, some account of a meeting held the previous day in the interests of this movement.

Among those present at the meeting were a number of ladies, including Miss Joussey, President of the Working Women's Protective Association; Miss Hepburn, Vice-President of the Trades and Labor Council. Dr. Larratt Smith presided. He thanked the meeting for making him chairman. He had lived in Toronto many years—from the time when it contained only four churches and was a strip along the water front, until now it had a frontage of ten miles and three miles deep. The time had certainly come when our citizens should be able to get around on Sundays as well as week days. [Cheers.] He had his own horses and carriage, and his man-servants and maid-servants, and could get to church by employing these; but he would prefer to allow them to rest and to go by the cars. But while he had these advantages there were many others who had not—[hear, hear]—and was he going to deny to others what was the poor man's horse and carriage—the electric car? No! [Hear, hear.] "What I have—the means of getting about—others want, and I shall let them have it." [Hear, hear.]

SYMPATHIZERS WITH THE MOVEMENT.

The president read a number of letters from sympathizers with the movement unable to be present.

C. J. Campbell, Assistant Receiver-General, wrote:—

I am leaving town to-day at 4 o'clock, otherwise I would certainly have been present in support of a movement that has my warmest sympathy. I am ready to assist in any way I can to secure the running of street cars on Sunday.

Mr. Joseph Jackes, of Jackes & Jackes, barristers, writes:—

I am quite in accord with the Sunday car move-

ment, and hope it will be successful. I consider the car service quite as necessary as the gas or water service, or the delivery of milk.

It seems to me that the opposition to the Sunday car service comes from a class that pay no taxes and contribute nothing to the expenses of the city, and yet enjoy all its advantages.

AN ASSOCIATION ORGANIZED.

Dr. John McConnell moved, and J. B. Leroy seconded, this resolution:—

That this meeting of citizens declares in favor of a Sunday car service for the city of Toronto, and hereby organizes for the promotion of the election on August 26 next, under the name of "The Sunday Car Association," and invites the co-operation of all citizens favorable thereto.

In moving his resolution, which was carried amidst cheers, Dr. McConnell congratulated the association in securing for presiding officer a man who, during his entire lifetime, had been identified with good works. [Cheers.] This spoke volumes for the success of the Sunday car movement. A case which had come under his notice a few days ago afforded him a lamentable opportunity of proving what a benefit Sunday cars would be to the poor. A citizen, resident at the extreme west end of the city, received word that a friend was seriously ill in the hospital. He went to a livery and was told that it would cost him \$2.50 to drive to his destination. This was more than he could afford to pay and he was perforce compelled to walk the entire nine miles, and this was only one of numerous cases which might be cited. Those who prophesied all sorts of evil from the running of the cars, did not know whereof they spoke. He lived in the vicinity of Hyde Park, and knew that the working classes who came there were orderly and well behaved. It was an insult to people, and especially to workingmen, to say that because they couldn't afford to hire a carriage and spent ten or fifteen cents going to Hyde Park by cars they were bound to come home drunk. [Applause.] Bishop Sweetman's testimony with regard to the behavior of people at the Island on Sunday was a sufficient answer to the charges of desecration of the day.

Miss Joussaye, President of the Working Women's Protective Association, stated that the working women needed the cars as much as the men or more. If the men found it difficult to pay for a carriage, it was doubly impossible for the women to afford it at their lesser wages. The talk of beer gardens following in the wake of Sunday cars was simply untrue. It was an insult for one class of people to think they were better than others.

Miss Hepburn, Vice-President of the Trades and Labor Council, agreed with Miss Joussaye. Many women worked from 7 in the morning until 6.30 at night all the week through, and at present there was no means of transit for them to get out into the parks on Sunday. She was satisfied there was no person who considers the question from the position of labor or of working women but must be in favor of the cars.

After other short speeches the meeting adjourned. The committee will meet early next week, and be ready to report to the public meeting a few days later.

But while there is a strong sentiment in Toronto in favor of Sunday cars, there is also much opposition from the churches. The same evening that meeting referred to was held, the Sunday people got together and condemned the movement in strong terms. After an organization was effected, Mr. S. C. Biggs was introduced

and started out with the assertion that the running of street cars on Sunday is "contrary to the will of God." He contended that the Sunday street car could not help the poor, for they were already too low down to make use of them. He claimed that at least twenty-five per cent. of the city of Toronto received charity during this last year.

F. S. Spence urged his friends to start out at once and hire up all the conveyances they could for the 26th of August [the day the election is to be held], for he felt sure that if they did not that their opponents would not leave them a single rig to take their voters to the polls. He also saw Toronto, after the fated 26th of August, plunged in all the horrors of the worst features of the American Sabbath, with the additions of the wickedness of gay Paris, the bull fights of Spain and the despotism of Russia.

The Toronto *World* says, editorially, in advocating Sunday cars, it is fighting a battle on behalf of three-fifths of the citizens of Toronto. It seems that the remarkable objection has been raised that Sunday cars would increase Sunday drunkenness. To this the *World* says:—

What we say is, that there is no connection between Sunday cars and Sunday drinking. We want British Sunday cars and the Ontario liquor law as it now is enforced. And the best of all proof that there is no connection between the two is that they have cars on Sunday in Philadelphia, Boston, Albany and other cities and no sale of liquor; that they have Sunday cars in England and a limited sale of liquor, and cars in Rochester and a free sale of liquor. All going to show that there is no relation between the two. There was a time when Denver was the wildest city on this continent; street cars came on Sunday and now it is eminently respectable. But we do not see any connection between these two, though we have more reason to infer it in the one case than in the other.

The *World* also makes short work of the claim that Sunday cars would increase the hours of labor. On this point the *World* argues, "there has been for many years back, and there is at the present time, an agitation for securing fewer hours' work per day all over England. The workingmen of that country are apparently able to look after themselves. But in their efforts to better their position do we find them demanding the cessation of Sunday cars? The antis in Toronto pretend to believe that Sunday cars here will make a slave of the workingman, but still, in England, where they have these cars in every city, the workingman has as yet made no move to destroy this slave-maker. The workingmen over there are acting more rationally. They are petitioning and insisting on the government to make eight hours the legal work day. And their persistent action in this direction is already bringing forth good results. Manchester, as we know, is a great labor centre, and they have Sunday street cars there too. In spite of the existence of these Sunday cars we find that in February last the proprietors of the Salford Iron Works decided on reducing their workmen's hours of labor from 53 to 48 per week without reducing the wages."

The *World* certainly has the argument on this score, as well as on several others. The contest will be watched from this side the line with interest.

It is reported from Rome that the German Government has intimated to the Vatican that the German Emperor and his ministers will not oppose the proposed law providing for the return of the Jesuits to Germany.

Blind Watchmen.

SAYS the prophet (Isa. 56:10), speaking of Israel, "His watchmen are blind." However we may regard the application of this language, seemingly there can be no more marked fulfillment of it, either in principle or in fact, than is to be seen in the case of some who assume to be spiritual guides at the present time. A forcible illustration of this occurs in the reflections upon the Sunday-school lesson based upon the experience of Paul and Silas at Philippi, in the *Christian Statesman*, of July 1. Starting out with the idea that "this lesson looks as though it had been selected especially for the times," it proceeds to institute a comparison between the apostles' persecutors and those who oppose Sunday laws. In this comparison there are some things so manifestly applicable to themselves that the only way we can account for their not seeing this fact, and consequently the falsity of their own positions, is the fact that their minds are blinded as to the true state of the case. Space will permit me to note only a few points in confirmation of this thought.

One of the Pittsburg Sunday papers is charged with counselling "mob law and murder" in opposition to the enforcement of Sunday laws, and the proprietors of such papers and the *World's Fair Directory* are arraigned in the following forcible style:—

Such outrageous lying as has been done by the *World's Fair Directory* and "Sunday paper" proprietors to obscure the real issue, we have never heard in any other matter.

Strongly as these things are to be condemned, if true, the inquiry will arise, How far do they exceed in turpitude the fraudulent and law-defying methods of Sunday law leaders, or the spirit that will oppress the consciences of Christian citizens by enforcing Sunday laws, and even invoke military power in their support, as in the case of the *World's Fair*.

The following extracts, with a little mental paraphrasing, are still more to the point:—

The pretended motive, patriotism, philanthropy and piety. These opposers are standing for their city, their time honored customs, their religion. They dare not confess their real motives. They must pretend to something high and honorable. The truth in the premises would hardly commend their efforts. They must therefore hide the real motives under some honorable pretense. The Philippian opposers of the gospel are still at work in Pittsburg and other places. It is the same corrupt old human nature still.

Of course the magistrates have a hand in it. It would be a strange thing in history, to find an open opposition to the work of the gospel, without the civil magistrate taking a part. This seems to be the highest conception of duty, which a city official is capable of reaching. He feels that he is set for the defense of the evil doer, against the work of the gospel. It was so in Philippi. It is so in Christianized America to-day. And having the power they arrest the missionaries. Then they magnanimously, because these unprotected men are helplessly in their power, "lay many stripes upon them and cast them into prison."

In speaking of the earthquake which shook open the prison doors the following truthful words are used:—

Here was where the enemies of the gospel made their mistake; they left the Lord Almighty out of their account. To the enemies of Paul and Silas it seemed enough to have the magistrate and the lash and the dungeon and stocks on their side, and it might have been sufficient if there had been no God. So it is still. The enemies of Christianity are leaving the Almighty out of their calculations. This may seem a small oversight for a little while, but it is certain to be disappointing in the end.

But the worst enemies of Christianity are among its pretended friends, and these

like their Philippian predecessors, are standing for their time honored customs and religion, not daring to confess their real motives, but pretending to something high and honorable, and at their behest, magistrates, in the imitation of the Philippian persecutors, are now arresting Christian men and women and magnanimously laying heavy fines upon them, casting them into prison and confiscating their goods. They seem to think that it is enough to have the law and the magistrate, the jail and the chain-gang on their side, but like the Philippians, they are leaving the Almighty out of their account and are bound to be disappointed; for, in the closing words of the paragraph from which we last quoted. "God will rise up some day to avenge his name and honor institutions. Let us be confident of that. We do not know how long he may wait for men to repent and turn from their sins but he will come for the overthrow of wickedness and the vindication of righteousness by and by."

S. B. WHITNEY.

The Lessons of Sunday Closing.

Now that the Sunday closing question has been definitely settled—if, indeed, it is settled yet—all parties to the controversy ought to be satisfied. The advocates of Sunday opening of the World's Fair have secured a legal recognition of their contention that the local directory could rightfully open the Exposition seven days in the week if it chose. At the same time, it has chosen to take such action as appears to be a compliance with the demands of the Sunday closers. Both sides should be satisfied then, the latter because Sunday closing is an accomplished fact,* the former because though their principle is conceded, their Sunday patronage of the Fair was not sufficiently large to warrant the incurred expense.

It is a good time now to review the situation and discover its lessons. A few questions are appropriate. Is the Sunday closing of the Fair "a great moral victory," as its advocates claim? It would hardly seem so in face of the fact that no moral reasons are officially assigned for the determination to close. The fact is that it was purely a matter of financial policy that the Fair was closed; Sunday opening *did not pay* either the stockholders or the patrons who were charged full price for the privilege of seeing half the exhibits closed or covered by their owners.

For Sunday closing to be proved "a great moral victory," it must be shown that Sunday opening was immoral, a thesis that is by no means conceded in Sunday closing. Is it an immoral thing to view the wonders and achievements in the art, science, and mechanics of any and all nations on Thursday? Then why on Sunday? If it be replied, because Sunday is a day sanctified by religious sentiment and worship, the question is immediately shifted from the field of *morals* to *religion*;† and at this point we are discussing only the morality or immorality of an open Fair. Granted that civil gov-

ernment may legislate upon considerations of immorality, so called, in distinction from religion, there is no showing that such considerations entered into the settlement of the question of Sunday closing.

But it may be urged that the employment of sixteen thousand men in running beer gardens on the grounds every Sunday was certainly an immoral proceeding demanding suppression. Assuredly it was; but no more immoral on Sunday than any other day, and no more immoral inside the grounds than outside. The people who wanted to drink beer or something stronger on Sunday could get it just as easily outside the gates, and without paying the admission fee. It has been thoroughly demonstrated to the shame of Chicago that Sunday closing of the Fair did not prevent this and other nameless forms of immorality. So Sunday closing is certainly not "a great moral victory" in this respect.

But if not a moral victory, is not Sunday closing a great *religious* victory? It hardly seems that way to one who holds that religion should at least include morality. Even if the Fair had been closed by civil enactment, avowedly for religious reasons, it would scarcely have been a victory for religion—though it might have seemed to favor what some people *think* is religion. But let it be remembered that that true religion never seeks, nor boasts of, the assistance of civil law; much less when that assistance takes the form of a colossal bribe. Christianity should crimson with the shame of prostitution to think of the pure religion of Jesus in such an attitude!

But there are a few more questions that are pertinent. Who wanted the Fair closed on Sundays? Apparently a large proportion of the membership of nearly all the religious denominations and allied organizations in the land, showing unmistakably the *religious* interest in the question. Added to these were the Chicago brewers and liquor dealers with few exceptions. Their interest is easily conceived. Then Senator Matthew Quay strangely but piously (?) wanted the Fair closed on Sunday in obedience to "the Book of law," which commands the observance of the rest day of orthodox Jews. And Senator Hawley wanted the Sunday closing provision to pass so that he and other politicians could "come back here" to Congress. Altogether the combination which forced the Sunday closing bribe through the national legislature was not intensely and unanimously either moral or religious. And so again it is not manifest that the final accomplishment of their purpose is a great victory devoutly to be lauded by all good people. An inherently good cause seldom invites such support as this received.

On the other hand, who wanted Sunday opening? Undoubtedly many bad men as well as good ones. Doubtless the motive to maintain an open Fair was largely that of making as much money as possible—just as the confessed reason for Sunday closing now is. Yet the influence and numbers of those who demanded an open Fair was by no means inconsiderable if there is reason to applaud Sunday closing as "a great victory." Yet the writer but recently heard an ardent, and apparently intelligent advocate of Sunday closing, declare that "Nobody wanted the Fair open on Sunday but *Seventh-day Adventists* and *thugs*." Well, it must be said that honors are easy between the two

sides so far as the adherence of "thugs" is concerned; but the Seventh-day Adventists are certainly peculiar in their attitude on this question. It is frequently stated that the Seventh-day Adventists are in favor of an open Fair, and energetically circulated petitions to secure it; but the facts are different. The only petitions circulated by these people have been to secure a repeal of congressional legislation intended to close the Fair on Sunday. To any one who thinks, this is vastly different than to petition Congress to close the Fair on Sunday. Seventh-day Adventists have from the beginning of the controversy consistently held that Congress had no constitutional right to dictate to the local directory in the matter of Sunday closing; and the decisions of the courts, in none of which they were directly interested, their views have been sustained. The local board has the right which it has exercised in trying both Sunday opening and Sunday closing.

One final query: Is the Sunday question now finally settled in this country? Not at all. The decisions of both Judge Jenkins and Chief Justice Field are merely vindictive of the principle of State rights against congressional encroachment. They do not at all touch the propriety of the original legislation by which Congress sought to bring about Sunday closing in response to the demands of organized religionists. That action stands still unquestioned by judicial utterance and unrepealed as a precedent for religious legislation. And the people who are congratulating themselves upon the accomplishment of this "great victory" are by no means content with it. The vigilant, patriotic lover of civil and religious liberty shall see greater things than this.

F. W. HOWE.

The "Christian Oracle" on Sunday Legislation.

[In its issue of June 29, the *Christian Oracle*, of Chicago, published by request a sermon by President Dungan, of Cotner University, the subject being the Sunday opening of the World's Fair. The *Oracle* takes issue with the sermon, and in its editorial columns comments on it in part, as follows:]

WE question the correctness of the professor's assertion that the saloon men of this city are "yelling for the gates to be open on Sunday." They have been reported at different times on both sides. At the present time we believe that if the sense of the seven thousand saloon keepers of Chicago were taken it would be found that nine out of every ten would be in favor of Sunday closing. A saloon keeper near the central part of the city said to a friend of the writer, a brother who lives in Southwestern Iowa, that it was better for his business that the Fair should be closed on Sunday. This was said only a short time since, and after he had had an opportunity to test the matter both of Sunday closing and Sunday opening so far as the effect on his business is concerned.

"Has the Nation a right to interfere as the defender of Christianity?" says the professor.

To this we reply, If the Nation has a right to interfere as the defender of Christianity further than to protect each phase of it in the inalienable right to propagate its doctrines by moral means and without direct aid from the State, or to protect it from the unlawful encroachments of other religions, we would like to know which

*Since this was written the Chicago kaleidoscope has taken another turn and at the moment of writing this note the Fair is nominally open on Sunday. What the situation will be when this reaches the readers nobody knows.—EDITOR.

†It is difficult to separate between morals and religion. While common usage seems to justify such a distinction, it does not exist in fact. Moral is that which is right, immoral, that which is wrong. Civil government has properly nothing to do with right and wrong, but only with rights and wrongs.—EDITOR.

phase of Christianity it is to defend. One phase of Christianity in this country is Catholicism. "It," says the professor, "is in favor of Sunday opening because it is more agreeable to priest and people." Suppose the Government should conclude that the Catholic phase of Christianity in this country would best subserve its purposes as a Nation, it should then decree as "the defender of Christianity," Sunday opening. Or suppose that the Seventh-day Adventist phase of Christianity should become the object of the Government's special protection and favoritism, how would that kind of legislation suit, First-day Protestant Christians? Now we most emphatically deny the Government's right to legislate directly in favor of religious belief, thus discriminating against others. When the State does so she transcends her constitutional limits. If the union of Church and State is the true doctrine toward which we should work, then the views advocated in the sermon at this point are right, otherwise they are erroneous and dangerously so. Such doctrine may suit the Catholics, who are looking forward to the time in the near future when they will have control of this Nation, and then the Nation may interfere all too often as the defender of that kind of Christianity and to the sorrow and injury of Protestantism. The professor's position may do well enough for Spain or Portugal, but it will not do, just yet, for free and liberty-loving America.

If Congress passed the Sunday closing law on religious grounds, it transcended its constitutional prerogatives in so doing, or if it had enacted a law for Sunday opening, for the same reasons, it would have been equally in error. It would, in our judgment, have been far better for Congress not to have legislated at all concerning Sunday observance and thus have left the World's Fair managers and the people free to settle the question themselves. Let religion be free in this country from the entanglements of national and State legislation, except within the limits we have elsewhere pointed out, and Christianity, as it plants itself on primitive apostolic grounds of faith and practice, will be mighty through God in pulling down the strongholds of error and sin, and in making conquest of the world.

The deductions made by the professor are not pertinent. As an abstract question it may be true that "it is as much our right to ask that the law shall shut the gates of the Exposition on Sunday as that we should ask that the law shall require the saloons to be closed on Sunday." But it does not follow that it would be wise to do it. If it were right to *patronize saloons during the working days of the week*, which our brother will not claim, his argument would be relevant; otherwise it is not.

"In ordering the gates closed on Sunday the law does not force worship," says the professor. And as a parallel to the foregoing we may say, with equal truth, that the gates being open on Sunday does not "force" Sunday attendance. Those who really *want* to go to church on Sunday will go whether the Fair be opened or closed.

Again he says, "Whether men shall worship on that day, the law says nothing; it simply says that the masses shall not be tempted to leave their places of worship by the action of the Government." With equal pertinence we may say that the State legislates for the establishment

of public parks in cities and elsewhere, thereby enabling the people to provide places where they may go at all times, and where they do go by thousands during the summer season. But in providing for such places of resort, according to the professor's reasoning, with no restrictions against *Sunday* visiting, at which time is the principal attendance, they are tempting the people to "leave their places of worship," and according to the argument are tempting them to sin, in that it is "a temptation to neglect the service that is pleasing to God." The public parks should therefore be fenced and the gates closed on the Lord's day. The argument proves too much and hence proves nothing, so far as the question under consideration is concerned.

Further, the service at the church is not "pleasing to God" except it be from the heart. Those who go to church from external pressure or the force of circumstances and whose hearts are elsewhere, are not pleasing God by such service, and would as well be, and perhaps better, some other place. And we may further say, in connection with the foregoing, that the greater "masses," the irreligious throngs, *have* no churches from which to be drawn away on Sunday. Will they be endangered by going to such a place as Jackson Park on Sunday? and will society be less secure by their going, if the gates are open and they choose to go?

"Some one says, It is better to have the Exposition gates open on that day than to have the crowds go to the beer gardens and to the saloons. . . . This is based on the idea that we must do one wrong in order to prevent another and worse wrong." Now the professor's reasoning in this paragraph is sound enough for those who admit his premises. But we deny that it is a sin, *per se*, to go to the Fair on Sunday any more than any other day except that in so doing some higher interest or duty may be neglected just as they may on *other days*. There may be those who are attracted to the Fair on other days than Sunday, when, in going, they are neglecting duties and obligations to others, and through such neglect are sinning.

Outside Its Sphere.

It is unquestionably true that the treatment which Sunday receives at the hands of many Christians is the primary source of its weakness. It is equally certain that Christians have destroyed conscience touching Sunday by their efforts to evade the claims of the Sabbath, "Saturday." In order to quiet conscience for disregarding God's Sabbath, they use arguments which are fatal to religious regard for any day.

Another reason for the growing disregard for Sunday is that people have learned more of the facts concerning it and its introduction into Christian history, all of which destroys faith in it, and conscience in regard to it. The situation is serious indeed, so far as Sunday is concerned. The masses care nothing for it, except as a holiday. And unless the holidayism is of the higher type, it injures society far more than constant labor would. Christians have undermined all Sabbathism in attempting to overthrow "Saturday," and hence the work of ruin goes on. The only hope is in such reaction as will drive men back to God, and a conscientious regard for his Sabbath. The "American Sab-

bath" can never command respect nor awaken conscience. The world waits for the God-ordained holy day. The choice lies between that and ruin.—*Evangel and Sabbath Outlook*.

Persecution Antichristian.

PERSECUTION for opinion's sake never belonged to the Church of God, as a whole, or in its individual membership. On the contrary a tender regard for the conscientious scruples of other men, was ever a marked characteristic of the true Church, of every genuine disciple of Jesus from the time of the apostles to the present day. Read the epistles of St. Paul and be convinced of this, you who by your attitude, or by your words and actions are taking a hand in the religious persecution going on in Tennessee and Maryland, and being waged against those few faithful Christians who to obey God and their own consciences rest on the seventh day, and follow their peaceful employments on the first day of the week, contrary to the resurrected Blue Law code of Maryland, Tennessee and other States, but not contrary to, but in exact harmony with both the letter and spirit and intent of our Federal Constitution, which is or ought to be supreme in this and every other State in the Union.—*Cottage Pulpit*.

In giving the reasons why the Stundists are persecuted in Russia, a correspondent of the New York *Observer* says:—

The worship of icons and of particular crosses and pictures is also held in utter abomination, and it is this iconoclastic spirit more perhaps than anything else that causes the Stundist to be so detested by the Orthodox Church party. . . . Holy days in Russia are, as everybody knows, absurdly numerous. In addition to Sundays, there are fifty-three days in each year when all public offices and schools must be closed, and which are observed as general holidays. Every Russian, moreover, has his name's day—the day set apart for the worship of the saint whose name he bears. St. John's Day, for example, is observed as a holiday by all the Ivans in the empire. The Stundist sets his face resolutely against these "prazdniki," as they are called; says they are relics of heathenism, which they undoubtedly are, and somewhat too ostentatiously for his own peace, he goes about his work on these days as on ordinary days.

Now, the whole Protestant world denounces the persecution of the Stundists in Russia, yet the reasons why they are interfered with are substantially the same that are urged in justification of the persecution of Seventh-day Adventists and Seventh-day Baptists in this country. In the case of the Stundists they "ostentatiously" disregard the Russian holy days; and in the case of R. M. King, in Tennessee, it was said that he "ostentatiously" set at defiance the religious prejudices of his neighbors. He simply worked on Sunday just as on other days, just as he had a right to do and as every man has a right to do, but which religious prejudice does not permit in America any more than it permits the Stundists to disregard the fifty-three holy days dear to the average Russian.

THOSE who are willing to labor without the stimulus of any visible reward; whose lives pass while the object for which they labor is too far distant to comfort them; who are willing to earn the misunderstanding of the crowd, and even oppose a seeming good because they see a darker evil lurking behind it, these are the statesmen of the kingdom of God.—*Professor Drummond*.

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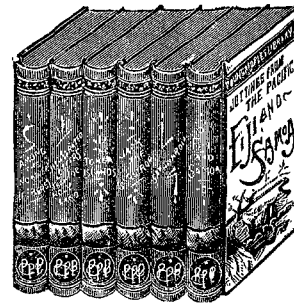
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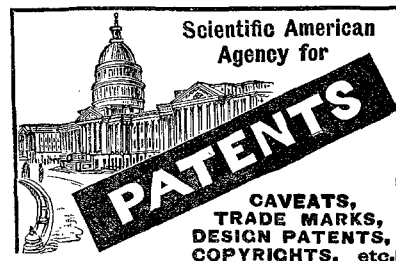
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A VOLUME of the SENTINEL consists of but fifty numbers, and according to our custom we shall give our employes a week's vacation on the occasion of the Atlantic Camp-meeting at Newark, Del., August 17-27. No. 34 of the SENTINEL will bear date of August 31. We publish no paper next week.

"ALL the great daily newspapers of this city now issue a Sunday edition," says the *Christian at Work*. The statement is quite true; but will the *Mail and Express* take kindly to it? for that paper has no Sunday edition and is not therefore one of the great dailies.

THE *Christian Statesman* still insists that Seventh-day Adventists are parties to the Olingman injunction suit. Well that is not strange since the *Statesman* never misses an opportunity to excite prejudice against Adventists, regardless of the facts. The *Statesman* is as unscrupulous as a Jesuit or a ward politician. Suppose that Mr. Mason—Clingman's attorney—had among his clients a single Adventist stockholder in the Fair, which however he has not, would the *Statesman* be justified in representing that "the Seventh-day Adventists" were parties to that suit? An honest man can give but one answer to the question.

THE *Cleveland News and Herald* is probably no worse than thousands of papers, but it is hard to believe that the following editorial note published by it on the 27th ult., was not inspired by malice:—

The legal warfare over the Sunday question in connection with the World's Fair is not yet ended. The non-religious forces engaged have dropped out, but the Seventh-day Adventists, aided somewhat, it may be by a few Jews, are keeping up the fight against closing the gates on the first day of the week. Since it has been proved by experience that the financial interests of the Columbian Exposition Company would be best served by Sunday closing, the people who looked only at the money side of the question have been well content to let the latest decision of the directors be final, but the Adventists are not so ready to yield a point. They propose to stick out for their own ideas of the true time to observe the Christian day of rest and religious services, no matter what the result may be to the World's Fair or any other interests, however great. It is such exhibitions of unreasonableness which make multitudes of men and women impatient of denominational and religious controversies.

The Adventists have had absolutely nothing to do with the litigation having for its purpose the opening of the World's

Fair on Sunday. Adventists have insisted from the first that the Government had no right to require the closing of the Fair on Sunday, and they have likewise insisted all along that the directors were the proper persons to decide whether the Fair should be open or closed on that day. They have made no appeal to any court on the subject, nor will they do so. It would be a good thing if the secular press would give the public a little less misinformation. We believe it was one of our great humorists who said he would rather not know so much than to know so many things that were not true. People who rely implicitly on the newspapers for information certainly have a good deal of the latter kind of "knowledge."

SOME one has sent us a paper containing a marked article by the President of the American Sabbath Union in which the position is taken that polygamy is enjoined in the Old Testament, and that, therefore, the Mormon can as plausibly plead that he should be permitted to have several wives as the Sabbath keeper that he ought not to be molested for working on Sunday. For a complete refutation of this sophistry see No. 10 of the Religious Liberty Library, Review and Herald, Battle Creek, Mich. Price 3 cents single copy.

MR. CRAFTS, he of the "new method of petitioning," by which men, women and children are counted again and again many times over as petitioners for his pet schemes, thinks that the reopening of the Fair on Sunday "is not to be feared, especially since Congress has been called for August." "It would," he says, "inflict swift punishment if any second 'contempt' were put upon its authority and the people's will." So he would have Congress not only override the Constitution by making an appropriation directly in the interests of a religious institution, but he would also have that body violate the charter of American liberty by passing an *ex post facto* law, that is a law imposing a penalty after the commission of the act. Moreover, he would have the legislative branch of the Government usurp the functions of the other two branches of the Government, namely, the judicial and the executive. There is nothing small about this gentleman except his ideas of other people's rights.

WHEN an injunction was sought from Federal Judge Jenkins enjoining the World's Fair Directors from keeping the Fair open on Sunday, on the ground that to do so would impose a financial loss upon the stockholders, because of the religious boycott, the judge held that he had no power to grant the relief prayed for because it was a question of policy to be decided by the directors, and with which the courts had no right to meddle. Some people have supposed that in granting an injunction forbidding the closing

of the gates on Sunday, Judge Stein violated the rule thus stated by Judge Jenkins. This is a mistake. The Stein injunction was granted by a State court solely on the ground that Jackson Park in which the Fair is held, being dedicated to the city for a park "to be open to the people of Illinois for ever," could not be closed to the public on any day of the week by anybody. This is a question over which a United States Court could not possibly have any jurisdiction, and is a very different matter from the question presented to Judge Jenkins.

It now seems inevitable that the World's Fair will be a financial failure. The latest estimate places its resources at \$6,510,000, and its liabilities at \$6,881,000, including the debenture bonds. The best calculations show a deficit of \$71,200. These calculations take in \$300,000 as an additional resource for certain material on the grounds not counted in the official figures. All calculations leave out the \$11,000,000 of stock subscriptions and city bonds as items of liability. The idea of reimbursing the stockholders or taking up the bonds appears to have been abandoned. This is due in large measure to the general stringency of the times, but it is more than likely that as the Sunday people are claiming everything in sight, and counting it from two to six times, the whole gigantic failure will be charged up to Sunday opening. And in utter disregard of the fact that Sunday is not the Sabbath but is a fraud, the failure of the Fair will be cited as indisputable evidence of the divine displeasure.

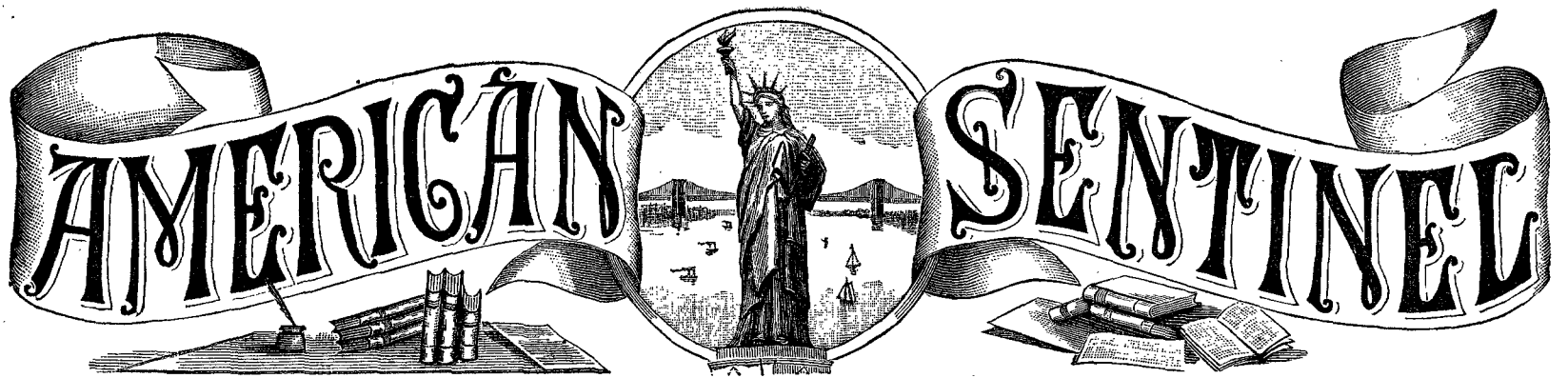
WE have received from the publishers, 28 Lafayette Place, this city, No. 33 of the "Truth Seeker Library," the same being "Pen Pictures of the World's Fair," by Samuel P. Putnam. Mr. Putnam is a pleasant gentleman, and an excellent writer, and we cannot speak too highly of his "Pen Pictures," except in one particular, namely, the hostility to Christianity which he plainly exhibits several times in this otherwise exceedingly meritorious pamphlet. "Pen Pictures" is well illustrated, is written in Mr. Putnam's happiest descriptive style, and notwithstanding the objectionable feature which we have mentioned, is well worth the price asked for it (25 cents). It would not be a bad hand book for expectant visitors, who have sufficient stamina not to be influenced by what Mr. Putnam does not know about Christianity.

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VOLUME 8.

NEW YORK, AUGUST 31, 1893.

NUMBER 34.

American Sentinel.

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EDITOR, ALONZO T. JONES.
 ASSOCIATE EDITORS, CALVIN P. BOLLMAN.
 WILLIAM H. MCKEE.

By the plain considerations of scripture we have found, and all may find, that the Sabbath question, which has been the leading question of the country all summer, instead of being a question merely of days—of one day or another, of the seventh day or the first, of Saturday or Sunday—as such, is a question of rival *institutions* representing rival powers.

THE seventh day which God made the Sabbath, by resting upon it, by blessing it, by making it holy, and by sanctifying it, which he declared from Sinai is the Sabbath, and of which in Judea he declared himself to be the Lord; this—the Sabbath of the Lord—God has set to be the sign by which men may know him the only true God and Saviour. It is the sign which God has set, by which men may know what Jesus Christ is to men. It is the sign of the power of God in Jesus Christ to create men new creatures, to give them rest from all their toil, to make them better, to bless them, to make them holy, to sanctify, to save them.

THE Sunday, which the Catholic Church, "by her own infallible authority," "has substituted" for the Sabbath of the Lord, which she has declared to be "holy," and which she "sanctifies"—this is the sign of the "salvation" provided by the Papacy; "the man of sin," which has opposed and exalted itself above God, in the place of God, showing itself that it is God. This is the sign that the Catholic Church has set, to show what that church is to men. It is the sign of her power to bless, to make holy, to sanctify, and to save.

AND all this is what the Sabbath question means. The question as to whether men shall observe the Sabbath of the Lord, or whether they shall observe Sunday, is the question as to whether men

shall honor God, or honor the Papacy above God. It is a question as to whether men shall depend upon Jesus Christ himself, alone, for salvation, or whether they shall depend upon the Catholic Church for salvation. It is a question as to whether men shall bear the signet of the Creator of the heavens and the earth, or that of the Papacy; whether they shall receive the sign of the living God or the sign of the Catholic Church—"the seal of the living God" or "the mark of the beast;" whether we shall serve Christ or antichrist.

THERE is a difference between God and the Papacy; a difference between Jesus Christ and the Catholic Church. The one is "the Sun of righteousness," the other is the "man of sin;" the one is the revelation of "the mystery of godliness," the other the revelation of "the mystery of iniquity;" the one is "the Prince of life," the other is "the son of perdition." Now, just as there is a difference between God and the Papacy, between Christ and the Catholic Church, so there is a difference between the way of salvation provided by Jesus Christ and the way of salvation provided by the Catholic Church. And the difference between the way of salvation provided by the Lord and that provided by the Catholic Church, is just as great as is the difference between God and the Papacy or between Jesus Christ and any pope that ever lived.

THERE are a number of points upon which this difference might be demonstrated; but for the present occasion we shall dwell on only one, and that is, that whereas *the salvation provided by Jesus Christ is of GRACE ONLY, manifested through FAITH ONLY, and that the gift of God;* the salvation provided by the Catholic Church is of *force* only, manifested through *penance* and "the law and State authority."

Now to the evidence: "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast." Eph. 2:8, 9. "To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not but believeth

on him that justifieth [maketh righteous] the ungodly, his faith is counted for righteousness." Rom. 4:4, 5. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, . . . even the righteousness of God which is by faith of Jesus Christ unto all and upon all that believe: for there is no difference. For all have sinned and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness; that he might be just and the justifier of him that believeth in Jesus. Where is boasting, then? It is excluded. By what law? Of works? Nay; but by the law of faith. Therefore we conclude that a man is justified [made righteous] by faith without the deeds of the law." Rom. 3:20-28. And "if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ." Rom. 5:17. "Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else." Isa. 45:22. "Hear and your soul shall live." Isa. 55:3. "Speak ye unto the rock, and it shall give forth his water." Num. 20:8. "And that Rock was Christ." 1 Cor. 10:4. "O taste and see that the Lord is good." Ps. 34:8. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. For God sent not his Son into the world, to condemn the world, but that the world through him might be saved." John 3:16, 17. "And 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." John 12:47. This is the way of salvation provided by Jesus Christ.

Now for the other. Everybody knows that *penance* is the very keystone of the Catholic structure of doctrine as to the

way of salvation—that without *penance* the system is even, in the church's own estimation, an empty shell. So closely connected, indeed, is penance with justification, yea, so essential is penance to justification, that Cardinal Gibbons, in his book, "The Faith of Our Fathers," in discussing "The Sacrament of Penance," uses all along "penance" as synonymous with "forgiveness of sins" and "justification."—See pp. 391–394, 411, 413. And, in fact, the Catholic version of the Scriptures reads, "Do penance," where the Protestant version reads, "Repent." It is therefore in order in this place to inquire, What is this doctrine, this "sacrament" of penance? In answer, we quote from a book entitled, "Catholic Belief: or A Short and Simple Exposition of Catholic Doctrine," by the Very Rev. Joseph Faà Di Bruno, D.D., Author's American Edition, edited by Rev. Louis A. Lambert, author of "Notes on Ingersoll." Imprimatur. John, Cardinal McCloskey, Archbishop of New York; Imprimatur. Henricus Edwardus, Card. Archiep. Westmonast: Benziger Brothers, printers to the Holy Apostolic See." It is stated thus:—

Penance, by which the sins that we commit after Baptism, are forgiven.

Now, as "baptism" is to be administered to the infant "at the earliest possible moment" ("Faith of Our Fathers," p. 313) it is evident that all the sins that a Catholic can possibly commit are "after baptism." And from this it certainly follows that as "penance" is that "by which the sins that we commit *after baptism* are forgiven;" and as without forgiveness of sins no person can be justified or saved; then penance is the very nucleus of the way of salvation provided by the Catholic Church. To a person who has grown up without "baptism" he can only obtain "the grace of justification," forgiveness, by, among a number of other things, "a *resolution* to approach the Sacrament of Penance."—*Catholic Belief*, p. 75.

THAT is what penance is in *definition*, now what is it in *practice*? What are works of penance and what are they really for? Here is the official statement, under the heading, "Works of Penance:—"

In the case of those who have fallen into mortal sin after baptism, when the guilt of such sin and the everlasting punishment due to it are forgiven, there still very often remains a *debt of temporal punishment*, to be paid by the sinner. This debt remains, not from any imperfection in the power of absolution in the Sacrament of Penance, nor from any want of efficacy in the atonement of Jesus Christ, but because by God's will, chastisement for past sins helps us to compensate for the imperfection in our repentance, and serves as a correction. The fear of temporal punishment often helps to strengthen the resolution of amendment; it acts as a check to prevent us from again falling into sin, and excites us to make reparation for the scandal given.

From this we see, whilst the God-man, Jesus Christ, has, by atoning for our sins, done what we could not possibly do for ourselves, He has not dispensed us from doing, with the help of his grace, what we can, to *punish ourselves* for the offenses and outrages we have offered to God. Good sense tells us that this is but right and just.—*Catholic Belief*, pp. 191, 192.

So essential, so indispensable indeed, is penance to salvation in the Catholic system, that even the dying thief, whom the Lord Jesus himself pardoned on the cross—even he is taken up by the Catholic Church and *made to do penance*, when he, "in the spirit of penance, suffered the torment of his crucifixion, and the cruel breaking of his limbs, as penalties justly

due to his sins; and it may be that it was the first time that he repented and received pardon of his sins."—*Id.* p. 193.

WELL, then, when the guilt of sin, and the everlasting punishment due to it, are both forgiven, if there still remains a *debt to be paid by the sinner*, then is not the sinner's justification, his salvation, in the last resort, accomplished by himself? And as this debt is to be paid in punishment, and that punishment inflicted by the sinner himself upon himself, then is it not evident that the justification, the salvation, of the sinner, in the last analysis, is accomplished not only by himself, but *by punishing himself*, and therefore *by force*—force exerted upon himself by himself to save himself. This is not the salvation provided by Jesus Christ. The salvation provided in Jesus Christ is wholly of the Lord, not of self. The mind that was in Jesus Christ empties self wholly that God may appear wholly.

BUT not only is this self-inflicted punishment to pay up for the sins already committed, it is to "act as a check to prevent us from again falling into sin." And as I am to punish myself, to keep myself from sinning again, it is again myself saving myself from myself; again it is salvation accomplished not only by the sinner himself, but by punishing himself, and therefore *by force*—force exerted upon himself by himself to save himself from himself. Thus completely is it demonstrated that the salvation provided by the Catholic Church is "salvation" not of the Lord but of self; not by grace but by force; not through faith but through penance.

So far however the application of this way of salvation is only to the cases of those who are hers and who can be led to apply this self-inflicted punishment. How about those who are not hers, and who cannot be led to adopt this way? Oh, she is perfectly logical, and as "*the fear of temporal punishment* often helps to strengthen the resolution of amendment," she has recourse to the temporal power, "to the help of the law and State authority," so that she herself may succeed in inflicting the due amount of punishment—of penance—to "act as a check to prevent men from again falling into sin." This is not only the logic of the case but it is the doctrine of "the church." Pope Leo XIII. only a little more than one year ago, definitely published to all the world for the world's instruction, that—

The church uses its efforts not only to enlighten the mind, but to direct by its precepts the life and conduct of men; . . . and acts on the *decided view* that *for these purposes* recourse should be had, in due measure and degree, to the help of the law and State authority.—*Encyclical of May 15, 1892.*

So "the church" sets forth her "precepts" to direct "the life and conduct of men." But as there are many men who will not voluntarily conform to these precepts, she requires the State to make her precepts a part of the "civil" law with the due penalty attached, so that "the fear of temporal punishment" may duly "act as a check to prevent the people from falling into sin." And so she has "recourse to the help of the law and State authority," in directing by her precepts the life and conduct of men into the way of salvation which she has provided. And still it is all of *force* only, and but the logic of her own essential doctrine of *penance* which is in itself only force.

AND such has been her course from the first day that she ever succeeded in gaining the help of the law and State authority. This was when she and Constantine entered into alliance to bring men by force to the Saviour, and so to render them fit subjects of the kingdom of God, by bringing them to the Catholic Church. A passage or two from the history of that time, and that procedure, will be proper to cite here. Eusebius, the favorite bishop of Constantine, and who took a leading part in all that scheme of securing to the church the help of the law and State authority, has told us not only what the object of it was but how the object was accomplished. In speaking of Constantine and his great goodness and his likeness to the Saviour, he says:—

That preserver of the universe [Christ] orders these heavens and earth, and the celestial kingdom, consistently with his Father's will *Even so our emperor* whom he [Christ] loves, *by bringing those whom he rules on earth to the only begotten Word and Saviour, renders them fit subjects of his kingdom.*"

Such was the object. Now as to how it was accomplished: This the same bishop relates by preserving to us the very edict of Constantine himself, A. D. 323, as follows:—

Victor Constantinus Maximus Augustus, to the heretics: Understand now, by this present statute, ye Novatians, Valentinians, Marcionites, Paulians, ye who are called Cataphrygians, and all ye who devise and support heresies by means of your private assemblies, with what a tissue of falsehood and vanity, with what destructive and venomous errors, your doctrines are inseparably interwoven; so that through you the healthy soul is stricken with disease, and the living becomes the prey of everlasting death.

Forasmuch, then, as it is no longer possible to bear with your pernicious errors, we give warning by this present statute that none of you henceforth presume to assemble yourselves together. We have directed, accordingly, that you be deprived of all the houses in which you are accustomed to hold your assemblies; and our care in this respect extends so far as to forbid the holding of your superstitious and senseless meetings, not in public merely, but in any private house or place whatsoever. Let those of you, therefore, who are desirous of embracing the true and pure religion, take the far better course of *entering the Catholic Church*, and uniting with it in holy fellowship, whereby you will be enabled to arrive at the knowledge of the truth. In any case, the delusions of your perverted understandings must entirely cease to mingle with and mar the felicity of our present times; I mean the impious and wretched double-mindedness of heretics and schismatics. For *it is an object worthy of that prosperity which we enjoy through the favor of God, to endeavor to bring back those who in time past were living in the hope of future blessing, from all irregularity and error, to the right path from darkness to light, from vanity to truth, from death to SALVATION.* And in order that this remedy may be applied with effectual power, we have commanded (as before said), that you be positively deprived of every gathering point for your superstitious meetings; I mean all the houses of prayer (if such be worthy of the name) which belong to heretics, and that these be made over without delay to the Catholic Church; that any other places be confiscated to the public service, and no facility whatever be left for any future gathering; in order that from this day forward none of your unlawful assemblies may presume to appear in any public or private place. Let this edict be made public.

Thus the very first fruit of her original recourse to the help of the law and State authority only the further, and the more emphatically if need be, illustrates that the way of salvation provided by her, is of *force* only.

AND right there too, was set up her sign of her power and authority "to command men under sin." Right there was set up her own sign of the way of salvation provided by her. Right there she by "the help of the law and State authority" substituted her own Sunday for the Sab-

bath of the Lord, set up this sign of her power unto salvation instead of the Sabbath of the Lord which he had set as the sign by which men may know his power to create and to save. Thus says Eusebius again:—

All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day.

And again, referring to what "Christ" had accomplished in Constantine's Sunday law, which was enacted to please "the church," the same bishop says:—

Who else has commanded the nations inhabiting the continents and islands of this mighty globe to assemble weekly on the Lord's day, and to observe it as a festival, not indeed for the pampering of the body, but for the comfort and invigoration of the soul by instruction in divine truth.

Thus plainly is it apparent how and why and when, the Sunday of the Catholic Church was substituted for the Sabbath of the Lord; and how this sign of the power of the Catholic Church to save, was set in the place of the sign by which men may know the power of Jesus Christ to create and to save. And thus plainly does it appear upon every count that the Sunday institution is the sign of salvation by force only, while the Sabbath of the Lord is the sign of salvation by the grace and gentleness of Jesus Christ only through the benign operations of his Spirit.

Now, which of these two ways did the churches and Congress of the United States take? Did they leave every man free, as Jesus Christ does, to choose for himself the way of salvation, and the sign of it? Or did they, by "the help of the law and State authority," go into the way of salvation by force, and set up the Sunday institution, the sign of salvation by force, in the place of the Sabbath of the Lord, the sign of salvation by the love and grace of Jesus Christ? Which did they do? Everybody knows which they did. They set up as the sign of salvation to this Nation, the sign of the salvation provided by the Catholic Church—the sign of salvation by force. And then, as though they would proclaim to all the world, and demonstrate before all people, how certainly this is so, the same church leaders who, by the force of threats, had required Congress to set up the sign of salvation by force, followed it up swiftly by loud calls, even by telegram, to the head of the Government of the United States, to furnish armed troops with which to enforce, at the point of the bayonet, the proper observance of, and respect for, the sign of the salvation provided by the Catholic Church—the sign of salvation by force. Right worthily indeed have they vindicated their right to wear the badge of papal salvation, the sign of salvation by force.

LET them wear it as they have chosen it. It becomes them. It belongs to them. But, oh! will the people of the United States wear it, upon whom these men have presumed to force it? Will the people of the United States tamely submit to the wearing of the badge of papal authority and of papal salvation, which, by apostate Protestantism, has been forced upon them? Choose ye this day whom you will serve. Will you honor God, or honor the Papacy in the place of God? Will you receive and wear the signet of the Creator of heaven and earth and the Saviour of men? or will you wear the sign of the man of sin—the mystery of iniquity—the

Papacy? Will you keep the Sabbath of the Lord, or the Sunday of the Catholic Church? A. T. J.

Chicago Correspondence.

Suffrage, Law, and Legislation, at the World's Fair.

THE proceedings of the various branches of the World's Congress Auxiliary, in session at the Art Institute, the past week, have been interesting and suggestive. The different branches of the Congress of the Department of Government, in session this week, have been: The Department Congress of the National American Women Suffrage Association, the Congress on Jurisprudence and Law Reform, the General Congress of Suffrage, in Republic, Kingdom, and Empire, the Civil Service Reform Congress, and the City Government Congress. It probably was not intended that any particular branch of the general subject of suffrage and ballot reform should monopolize the attention of the congress during the week, but nevertheless, the fact has been, that the woman's suffrage question has overshadowed all else in interest, enthusiasm, and occupancy of attention.

As in previous subjects in which women have been interested, in the different congresses which have assembled here, much greater enthusiasm has been shown in the organization of the congress and in the bringing forward of papers, presentation of speakers, and the general working up of interest, attendance, and the filling of time by speakers who are known to their constituency, and able to command their attention.

In the opening address of welcome, William Dudley Foulke, on behalf of the committee, said, among other things:—

The subject which will arouse the greatest interest in this congress is that of woman suffrage. It used to be said that women did not care for the right of ballot; but no one who was present at the congress last May and saw hundreds of women assembled and displaying the utmost eagerness in the women's movement will fail to see that the time is approaching when women will take an equal part with men in the affairs of government. Women will bring some inconveniences into our politics, but they will bring, on the other hand, an overwhelming wealth of public spirit, far greater than men present at this moment. Their unselfish interest in public questions will be of great value.

In the World's Congress on Jurisprudence and Law Reform, a paper from Judge Thomas M. Cooley was read, on the administration of civil justice, which was a philosophic discussion upon the civil law of this country and its derivation. Another paper from David Dudley Field, Justice of the United States Court, was also read at length in the course of which Justice Field said:—

In the category of individual rights I conceive that the greatest achievement ever made in the cause of human society is the total and final separation of the State from the Church. If we had nothing else to boast of, we of this country made it an article of organic law that the relations between man and his Maker was a private concern into which other men had no right to intrude. To measure the stride this made for the emancipation of the race, we have only to look back over the centuries that have gone before us and recall the dreadful persecutions in the name of religion which have filled the world with horror. Think of Torquemada in Spain; the martyrs suffering at the stake or in prisons in many other lands; the exiles driven from France by the revocation of the Edict of Nantes; and the slaughtered saints whose bones lay scattered on the Alpine Mountains. Amid all our shortcomings it will remain forever to the glory of the States that they allow no man to step between his fellow-man and his Maker. Clouds of darkness do indeed often seem to cover the land, but there is one rift in the clouds through which,

to the mind's eye at least, the daylight will shine as long as the world lasts. This Nation may be torn into fragments, or other nations and races may occupy the land in some era far away, but the fact will still remain that there was a Nation of free men on this continent which first rent the shackles that priestly domination had been forging for centuries and solemnly decreed that no man should dare intercept the radiance of the Almighty upon the human soul.

In the face of the religious laws in the statute books; in the face of the enforcement of those laws in many States in the Union; in the face of the marvelously organized effort to secure the complete enforcement of these laws and the increased severity of the laws themselves; in the face of the strange and unexampled contest over the religious question of the Sunday closing of the World's Fair as it has made itself public through the proceedings of Congress, and courts, and the public press; in the face of a remarkable religious opinion delivered in a well-known case from the supreme bench itself; in the face of the fact that a portion of this very congress of the week, in which Justice Field's paper was read, has been occupied by a consideration from its secretary and others, of the extra-judicial work of the International Law and Order League and other "voluntary organizations to aid the constituted authorities in the enforcement of the laws;" in the face of all this and very much more that might be enumerated, what a pitiful thing it is that a member of the bar of the United States, as high in place and authority as Judge Field, should be so blind to the cloud of intolerance with which this land is already covered, and through which there is no rift to let the daylight, and complete liberty in civil and religious affairs, shine again as long as the world lasts.

W. H. M.

Chicago, Aug. 11.

A Confederacy for Evil.

FOR years and years the "leaven of hypocrisy" has been working in the religio-social fabric of this country. With increasing wealth has come increasing worldliness and desire for worldly power on the part of the churches. This has just as naturally led to a decrease of the real power of God and spiritual life. As a result, the churches to-day are in large measure turning toward human laws for help, and are seeking to accomplish, by the force of legislation, what they have failed to do by the power of the gospel, namely, to convert and control men's consciences.

And so gradually has this change come about, that many honest-hearted Christian people are loath to believe that anything of the kind has even yet occurred. To the thoughtful ones, however, the evidence is very conclusive on this point, and the more so, from the fact that the drift of religious thought has been in this direction for several years.

Almost a decade since, the New York *Independent* (February 14, 1884) published with hearty approval, a very significant article from the pen of Bishop A. Cleveland Coxe, D.D., under the caption, "A Christian Alliance the Demand of our Times." After referring to the restrictive conditions of the National Reform Association and the Evangelical Alliance, so far, at least, as coöperative work was concerned, the article suggested the formation of a new organization, to be called the "Christian Alliance," which should combine and consolidate into one body all

the Christian forces of the world and direct them against the materialism and unbelief of the present day.

But, inasmuch as wide differences in principles and measures would necessarily occur in any such organization, the bishop, in words that now seem to have been well-nigh prophetic, suggested "Church Congresses" as a remedy for this inevitable condition of affairs. To illustrate his point he says:—

For example, this "Christian Alliance" may agree to sustain the Sunday laws. Differences of views as to the "Christian Sabbath" may seem to clog the effort, but then, it will call a "Congress," and give freedom to all Christians to compare their ideas, and to reach a good understanding.

If these words were significant when they were first written, they are doubly so now. Such an "alliance" (not Christian, alas, but unfortunately, very much the opposite of it), while not theoretically established in name, has been practically at work for some time in fact. The "Church Congress" has already been called, it has been decided to sustain the Sunday laws already existing and frame all the new ones possible, while the unanimity with which the partisans of the Sunday movement are already beginning to call down the wrath of Heaven upon all who oppose their ideas, furnishes a reliable index to the "freedom" likely to be given to those whose "differences of views" are such as to "clog the efforts" of these would-be regulators of public morals. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy." Isa. 8:12.

J. W. SCOLES.

Graysville, Tenn.

A Warning from "Father" Chiniquy.

[The following was written for the *Interior*, a Presbyterian paper published in Chicago, but was rejected. "Father" Chiniquy, appeals to "all the papers which take an interest in the present and too successful efforts of Popery to take possession of the United States, to reproduce this warning letter."]

Editor of the Interior:—I consider it a duty to address you a few remarks on your article of 25th of May last, "The Rumor."

1. You are right when you say that the letter of Leo XIII. ordering the Catholics to kill the Protestants on the 5th of next September, is a hoax. But you are sadly mistaken when you say that they, the Roman Catholics, do not prepare themselves for the impending bloody conflict which they are provoking.

2. It is an undeniable fact that the Roman Catholics are forming secret and military companies under the names of Hibernians, St. Patrick's Cadets, St. Patrick's Mutual Alliance, Knights of St. Peter, Knights of Columbkil, The Sacred Heart, etc. Those secret societies are not only drilled, but they are well armed, some of them with arms bought by themselves; some got from the governors who bought their votes under that condition. They parade your streets several times a year under the name and mask of State militia.

3. I was a priest of Rome twenty-five years, and have been a citizen of the United States since 1856. During that time I have lectured in more than three hundred of your largest cities, towns and villages, and I have had many opportunities of being acquainted with the undeniable facts which I proclaim here, though

they are kept under the most sacred secrecy by the Roman Catholics.

4. Before many years your country will be drenched with the blood shed by these secret Roman Catholic societies, armed with the best modern weapons, forming an army already more than half a million of men.

5. To prove that there is no danger, you tell us that the Roman Catholics are not insane.

Surely the Roman Catholics are not insane when they take possession of New York, Boston, Washington, St. Paul, St. Louis, Cincinnati, New Orleans, Mobile, San Francisco, Chicago, etc., etc., and drive away almost all the Protestants from the positions of honor, power, trust and money.

6. You are right to tell us that the Roman Catholics are not insane when, with their marvelous, mysterious, diabolical deceptions, they persuade every year more than ten thousand (10,000!) of the very best Protestant families to entrust the education of more than ten thousand young Protestant ladies to the nuns of the Pope, who soon make them Papists, and then get their millions of dollars for the holy (?) church.

8. You are perfectly correct when you tell us that the Roman Catholics are not insane when, being ordered by their church to destroy the great principles of liberty, equity, tolerance, self-respect and patriotism, which are melting Romanism as the rays of the sun melt the ice and snow, they so obstinately and sternly aim at destroying your schools where your young men learn those great principles of liberty, equity, tolerance and self-respect which are the death knell of Romanism in the United States if they stand.

9. It is evident to every one of your readers that the Roman Catholics are not insane when, not being more than the eighth part of the population, they not only rule your press, command your armies, man your navy, but they are forcing you to yield, yield, yield, day after day, till very soon the American Protestants will have to take the background everywhere, and let the Roman Catholics rule this country for the benefit of the Pope.

10. But those Roman Catholics who are not insane know very well that there are many Protestant Americans who think that the time has quite come to put a stop to those concessions, privileges and yieldings in favor of Rome—if they do not want to become as strangers in their own country.

The order has come from Rome to sharpen the swords and the bayonets—to prepare the powder and the bullets, in order to get rid of those who will refuse to be ruled by the priests, the bishops and the cardinals of the holy (?) church.

When you say to the Protestants, "There is no danger," you must have forgotten that the *Jure Canonis* says positively: "It is not a sin nor a murder for a Catholic to kill a Protestant." You must also have forgotten the declaration of St. Thomas, who has lately been put among the Doctors of the Church of Rome, and whose works have been approved by all the Popes, and by Pius IX. in particular. These are his words:—

Though heretics must not be tolerated because they deserve it, we must wait till they are twice admonished to submit to the holy church. But if, after a second admonition, they persist in their errors, they must not only be excommunicated,

but they must be delivered to the secular power to be "exterminated!"—St. Thomas, "Theologia," vol. 4, p. 90.

The 30th December, 1870, I forced Bishop Foley, of Chicago, to swear before the court of Kankakee that this was the present law of the church of Rome towards the heretics, wherever they are the ruling power.

11. You must forget that the few years before the last terrible and so bloody civil war, several prophets had been sent by our merciful God to warn the northern people against the approaching storm, and to reproach them for their yieldings and coward concessions to the slaveholders. You remember that, with a burning eloquence, these prophets foretold that those concessions made to the merciless slaveholders would be paid with the blood and the tears of the northern people!

How were these prophets answered? Just with the very words you use to-day:

"There is no danger!"

"The southern men are not insane!"

"We are two northern men against one in the south!"

And those who saw and foretold the impending danger then were rebuked and called fanatics. They were accused of spreading false alarm—they were even driven away from their towns and cities; more than that—a good number of them were stoned; and even put to death as fanatics and disturbers of the peace.

The ministers of the gospel were the most in earnest in those days, as they are, unfortunately, to-day, crying peace! peace! and put the people to sleep till the echoes of the land reverberated the booming of the cannon of Sumpter. You know the rest. . . . Yours truly,

C. CHINIQUY.

A Nation Cannot Be Christian.

A CHRISTIAN is a follower of Christ, and since Christ is not divided, but is "the same yesterday, and to-day and for ever," there can be only one standard of Christianity, and that is the life of Christ. "Why call ye me Lord, Lord, and do not the things that I say?" the Saviour asks. The beloved disciple says: "He that saith he abideth in Him, ought himself also so to walk even as he walked." 1 John 2:6. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to humble thyself to walk with thy God?" Micah 6:8, margin. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. 11:29.

Meekness, then, is an essential quality of a Christian. Hear what Jesus says: "I say unto you that ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also." Again: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Matt. 5:39, 44, 45.

Again the Master said: "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." "Then came Peter to him and said, Lord, how often shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven." Matt. 18:21, 22. He said also, "If he trespass against thee seven

times in a day, and seven times in a day turn again to thee saying, I repent; thou shalt forgive him." Luke 17:4.

All this was practically illustrated in the life of our Lord: He left us an example that we should follow in his steps. He, "when he was reviled, reviled not again, when he suffered, he threatened not; but committed himself to him that judgeth righteously." 1 Peter 2:23. "He was oppressed, and he was afflicted, yet he opened not his mouth." His only words concerning those who were torturing him were, "Father, forgive them, for they know not what they do."

Such love and forbearance as this are not natural to man, yet they are possible. All this Christ did as a man, but not with the strength of man. "God was in Christ reconciling the world unto himself." As God was in Christ, so may Christ dwell in our hearts by faith, that we also may "be filled with all the fullness of God." Eph. 3:17-19. This cannot be done for a people as a whole, but only as individuals. It is not accomplished by any formal statement of belief, to which all give assent, or subscribe their names, but by Christ's dwelling in each man's heart, through his personal faith. Each one must be able to say for himself, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

Then how would it be possible for an entire nation to become Christian? Only by every person's becoming converted, and a follower of Christ. But in that case the nation would cease to occupy a place among the governments of earth. How so? Because no government on earth could follow the instructions of Christ, and remain in existence. Just imagine a government acting according to the injunction, "Love your enemies;" or "Resist not evil." Its place would be known no more, and it would be absorbed by others. Earthly governments can be maintained only by force, and violence is foreign to the character of Christ. So it is utterly impossible that there should be such a thing on this earth as a Christian government. This does not mean that civil government should be abolished; on the contrary, it is imperatively demanded in the present condition of things; since there are so many who will not behave without the use of force. In the world to come, when the kingdoms of this world have become the kingdoms of our Lord and his Christ, civil government will come to an end; for God's government is a moral government. Then the peace and love of God will reign in every heart.

E. J. WAGGONER.

Not a Civil Question.

THE question of morals and conscience should be relegated to moral and religious agencies. Questions of conscience suffer enormously when there is an attempt to legislate upon them. It is not within the province of religion *per se*, to enter the realm of civil law, and it is just as much out of place for the civil law to come in and compel the enforcement of any matter of conscience, as for instance the observance of the Sabbath.

The present governor of Iowa, whose life at the last gubernatorial contest was almost made a burden, by the assumed

authority of several churches, particularly the Methodists, to dictate his policy in reference to certain public questions, answered these would-be guardians of the people's morals in the following, which has the ring of true Americanism:—

The fundamental principle on which the whole fabric of our political institutions is based, guarantees to each citizen the greatest possible degree of individual liberty consistent with a just preservation of the natural rights of every other individual.

It is the uncontroverted right of every man to persuade men to accept the beliefs and practices of conscience that he holds to be right, but when compulsion is resorted to, then tyranny enters and we have established the Inquisition and rekindle anew the fires of persecution.

W. E. CORNELL.

Contrary to the Spirit of Christ.

ACCORDING to the teaching of our Saviour, it is not right for his professing disciples to call down his vengeance upon those who are not doing his will, or rather upon those who are not doing what those professing Christians think is his will. He does not approve of it, neither does he answer their prayers. He tells us he came to save men's lives and not to destroy them. We read in Luke 9: 51-56, these words:—

And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem, and sent messengers before his face; and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.

Did the disciples do right in asking that fire might come down upon these people who would not do just what they thought they ought to? They certainly did not. That spirit is contrary to the Spirit of Christ. Man cannot discern the thoughts and intents of the heart. God alone can do this. Therefore man cannot judge his fellow-man righteously. God is the Supreme Judge of the conscience. What kind of a world would this be if men had the power to punish others if they did not believe as they believed? Let the foregoing quotation answer.

If the spirit of persecution is not the Spirit of Christ then whose spirit is it? Jesus said, "Ye know not what manner of spirit ye are of," and in the next verse he shows that it is not his Spirit by the following words: "For the Son of man is not come to destroy men's lives, but to save them." Then whose spirit is the persecuting spirit? In another scripture the Lord said to those who were professing to serve God: "Ye are of your father the devil, and the works of your father ye will do." So the spirit of persecution, being contrary to the Spirit of Christ, must be of Satan, and when men pray for destruction to come upon their opponents the Lord does not hear them; but there is one who hears them, and that one is Satan. He it is who will destroy men's lives, and he would be only too glad to answer their prayers if the Lord would allow him.

Now, what must the Lord think of those professing his name to-day who are calling to him to send destruction upon those who

visit the Fair on Sunday? Even if Sunday were the Sabbath, would he answer their petitions? Nearly the whole world is breaking the Sabbath of the Lord—the seventh day, but does the Lord destroy the world? Would he destroy it if his disciples were to call upon him to do so? His answer would be the same as he gave to his early disciples. It is because of his love and mercy that he allows his Sabbath to be trodden upon, that the honest in heart may eventually see that they are going wrong and turn and serve him.

National Reformers profess to serve God. They profess to be Christ's disciples, and yet they petition him to send the accursed cholera upon the land rather than have the World's Fair a success. Why? Because it is open on Sunday. They have set themselves up as judges of the consciences of men. If they had their way every person who refused to believe as they believe would be put to death, for they call upon the President to send troops to Chicago to prevent the gates of the Fair from being open on Sunday. What does that mean? It simply means that the troops are to shoot the people down if they persist in having that Fair open on Sunday, and National Reformers would do it themselves if power was given them. But, thank the Lord, they have not the power yet. They must wait God's appointed time.

The spirit of Satan is certainly at the back of the National Reform movement, as every man and woman with an honest heart can see. Where are the churches to-day that they would join in such a satanic movement? Is it not true that Babylon has fallen, and seeing that it is true, what is the duty of God's people? Let the Lord answer: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

ALFRED MALLETT.

Blue Laws Revived in Massachusetts.

IN the town of Somerville, Mass., about three months ago, Henry D. Padelford, one of its most prominent druggists, was arrested and fined twenty-five dollars for keeping open store on Sunday. Considerable feeling, which in some cases amounted to indignation, was aroused over this action at the time. This had partially died down, however, when the smoldering, flickering flame of bigotry burst forth anew.

The alleged ground of Mr. Padelford's arrest was selling candy to children and cigars to smokers, on Sunday; this time orders were issued closing barber shops and drug stores, and preventing the delivery of ice cream on Sunday. Accordingly the *Somerville News* came out under date of June 17 with the whole issue printed on blue paper, and headed, "Blue Law Edition." At the heads of four columns on the first page are printed the following "Blue Laws," with dates: October, 1632, "That noe person shall take any tobacco publicly, under paine of punishment," attaching a penalty of 1d (one penny) for violation thereof; November, 1637, "That no person shall sell any cakes or buns, . . . upon paine of 10s fine," excepting the selling of cakes "made for any buriall or marriage, or such like spetiall occasion;" September, 1634, "That noe person, either man or women, shall hereafter make or buy any apparell either woolen,

silke or linnen, with any lace on it, silver, gold, silke or thread, under the penalty of forfeiture of such cloathes, etc.;" and a notice dated Nov. 8, 1666, that the sheriff had been removed from office, fined £50 and imprisoned "For allowing Baptist conventicles in his house."

The following extracts from the *News* will give the situation. In the first page editorial entitled, "Blue Law Sunday; Somerville's first Experience in Puritanical Ways," is the following:—

Last Sunday our citizens had their first experience of the coming Blue Law era of this city. In compliance with the order issued by Chief of Police Parkhurst, the barber shops were closed and the unfortunate that did not get shaved on Saturday, went without it until Monday. The druggists (with three exceptions) also closed their stores and had hung in conspicuous places signs, "Closed on account of the Blue Law," and of a similar character.

Then follows an enumeration of cases where ice cream was refused to sick persons (to well persons too, forsooth), inability to obtain liquor for a case of poisoning, prohibition of labor to a provision packing company, railroad employes, etc. While these little grievances may be considered serious enough by those bearing them, yet the same spirit at work in Somerville will work vastly more serious results, if it is not zealously opposed and driven to the wall. Not mere policy and expediency for the present, as many regard it, but principle is involved. Once let the spirit of bigotry get hold of the civil law and persecution is sure to follow. The State is ruined and religion is suppressed. Religion and morality cannot be forced upon an individual.

A whole bundle of truth is wrapped up in the following humorous editorial:—

How old Sol steamed up last Sunday! The issue was made fair and square, and we will venture to say that there was more hungering and thirsting after ice cream and soda than after righteousness!

It would be no more absurd to pass a law that every one shall be hungry for a certain article of food at five o'clock every other day, than to pass a law that they should hunger for righteousness every first day of the week. One law should be just as successful as the other; both would make hypocrites and fools. But is not the State dipping into just such absurdities when it makes a Sunday law? "Keep the State and Church forever separate."

Massachusetts is following the evil example of her sister States, and soon her records will be stained with blots like those of Arkansas, Tennessee and Maryland. Let other States take warning, and root out the dangerous weed of bigotry before it kills the tender plants.

W. E. HOWELL.

History Repeats Itself.

THE truthfulness of the statement made by Gibbon, in his history of the "Decline and Fall of the Roman Empire," Vol. 4, page 528, has probably never proven itself more true than in the case of the Boston preachers, calling upon the President of the United States to use troops to enforce the closing of the World's Fair on Sunday. Speaking of the time of Justinian, A. D. 519-565, Gibbon says:—

Toleration was not a virtue of the times, and indulgence to rebels has seldom been the virtue of princes. But when the prince descends to the narrow and peevish character of a disputant, he is easily provoked to supply the defect of argument by the plenitude of power, and to chastise without mercy the perverse blindness of those who wilfully shut their eyes against the light of the demonstration.

The demonstration being satisfactory to their own minds everybody must bow in silent submission or take the consequences. Any number of men bound together to enforce unjust laws, can be as cruel as one prince, if the same power is given to them. Just let these men, with such a spirit, get the laws they are seeking for, and how quickly we would see our glorious land of liberty filled with violence from one end to the other. How soon we would learn by sad experience, that, indulgence to rebels has never been the virtue of law. O. OPPEGARD.

Eau Claire, Wis.

Christians Destroying the "Christian Sabbath."

THE *Christian Statesman* does not spare its lurid rhetoric in denouncing the World's Fair officials for their part in Sunday opening, but it is compelled to acknowledge that Christians, in their organized capacity, as well as in individual cases, set the example which the Chicago directors have followed. In its issue for July 8, 1893, the *Statesman* said:—

We frequently hear of a minister going to the pulpit from a Sunday train. Why not prelude the sermon with theft or adultery, or murder, the commands against which are in the same code and much briefer than the Sabbath law? We will be glad to give evangelical ministers who use Sunday trains, half a column each to explain, over their own signatures, if they dare, how they harmonize a ride on a Sunday train with either the Old Testament law of the Sabbath, or the New Testament spirit of the Lord's day. Most preachers who use Sunday trains explain that they do so only in emergencies? But do they steal in emergencies? No man can do as much good by a sermon as he can do harm by going to it, or from it, on a Sunday train. The excuses made do not satisfy other people, nor the offender himself.

At this season of the year there is special danger that churches that have protested against a large Sunday picnic at Chicago, will advertise their inconsistency by holding small ones in camp-meetings and assemblies. The mother Chautauqua keeps the Sabbath and most of her children, but at Sedalia, if newspaper reports are correct, one of the Sunday-school assemblies, on the 25th of June, opened its gates with an admittance fee, and a preacher—just like the World's Fair, to that extent—and no doubt in the fact that Sunday pleasuring followed the sermon. We are glad the pastors of Sedalia set themselves against this attempt to sanctify the Sunday show business, and we hope that if any other assembly or camp-meeting brings such a scandal on Christianity, its officers will be called to account in the church or in the courts. It is one of the strange things that, while a man who steals a dollar is "churched," a man who steals time from God and man is not even reproved. A greater peril to the Sabbath even than Sunday-opening at Chicago, is the widespread Sabbath-breaking of Christians. It is this Achan that causes our defeats and delays our victory.

Undoubtedly these Sunday-breaking preachers would answer the *Statesman* as they do the *Evangel and Sabbath Outlook*, when it presses the claims of the Sabbath, by saying that the "Old Testament law" has nothing to do with Sunday, and that there is no command in the New Testament to regard Sunday. Should they do this their plea would be half true, which is more than can be said of the words of the *Statesman* while it asserts that the fourth commandment requires men to keep Sunday holy, and that the preacher who rides on a Sunday train is as wicked as he would be if he committed a theft before going to the pulpit. The mock piety of the *Statesman* has no foundation.

Nevertheless it is true that the danger to Sunday, and to all Sabbathism, and all confidence in the Bible, is far greater because of the false and inconsistent posi-

tion of Christians than it is from "Sunday opening." But the "Achan" lies further back. He does not dwell wholly in Chicago. The stealing began when pagan influences drove the Sabbath out of the Christian Church and put Sunday and many other holidays in its place. The wicked theft was continued when Puritanism stole the name of the Sabbath and sought to make Sunday sacred by pasting the sacred name thereon. The *Statesman* keeps up that theft and indulges in many prevarications to make the theft appear honest. There is the real trouble. The days of ignorance on these points are passed and God cannot be cheated by the thin guises the *Statesman* weaves. Hence defeat follows defeat, and Congress, the Congress of a "great Christian Nation," cannot save Sunday from ignominy. The *Statesman* is doing excellent work in undermining and ruining the Christian Church by its false claims concerning Sunday and the false accusations against the Sabbath. Go on if you will. Plenty of defeats await you, they lie in ambush all along the path you have chosen. How many must you suffer before you will cease fighting God and truth?—*Evangel and Sabbath Outlook*.

THE *China Mail*, published in Hongkong, has this to say about the attitude of the churches in America towards the anti-Chinese law:—

Now that it is too late, the various churches are very indignant and emphatic against the Geary law. The Methodists announce that they have decided to make a "vigorous fight" against it. If they had fought with only a little vigor a year ago, and brought the great political power of their denomination to bear on Congress and executive, they could have beaten the Exclusion act easily. The General Association of Congregational Churches of Massachusetts adopted a resolution at Boston on Thursday in which they "beg the Chinese to suspend judgment upon Christian ethics until the Christian people of the land have asserted themselves." What were the Christian people of the land doing when the Geary law was pending? They were moving heaven and earth to avert the judgments of the Almighty on a nation that would open a World's Fair on Sunday. They were asserting, as a distinguished Congregational clergyman has said, that it was a great boon to a Christian nation to have a President who began the day with family prayers in the White House, no matter whether he rose from his knees to sign or veto a bill that outraged religion and humanity alike. This was the real display of "Christian ethics" upon which the Chinese are now asked to suspend judgment. Perhaps they will consent to do so, though the Founder of the Christian religion did not feel compelled to in his day, and had some particularly unpleasant things to say of the pious and respectable churchgoers of his time who made long prayers for a pretense, and were especially sound on the Sabbath question, but cared nothing about justice and mercy.

The criticism is just. If one fourth the effort had been put forth in opposition to the Geary law that was expended to secure governmental recognition of Sunday sacredness, the churches would not now be deploring its existence and its probable destructive effects on Christian missions in China. But if the missions in China are devoted to inculcating the superficial Sunday "Christianity" which has of late become so popular in this country, their destruction would be small loss to the cause of vital piety. However, we do not believe that the religion of the cross, so far as it is represented in heathen lands, has degenerated as it has in this country. Not having the civil arm upon which to lean, Christians in China have not yet forsaken their Lord for Baal, nor gone down to Egypt for help. It is only in "Christian" lands that the followers of Christ thus deny him.

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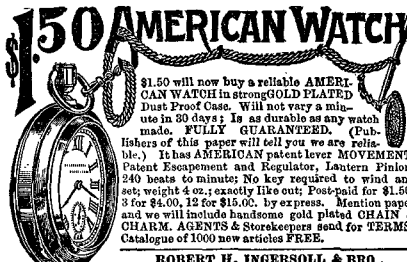
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WILL the gentleman who has sent us a communication from Muddy Lane, Mo., please send us his name?

It is announced that the Supreme Court is to grant a re-hearing on the Geary law. As one of the five justices who sustained the law has since died, it is thought that the court may reverse itself and declare the law unconstitutional.

ASIDE from the merits of this law from a purely civil and politic standpoint, it ought not to be difficult for the court of last resort to decide against the act if it would only adopt the same course of reasoning pursued in the case of the Rector and Vestry of Trinity Church vs. the United States.

IN the decision of Feb. 29, 1892, in the case just referred to, the Supreme Court held that Congress could not exclude clergymen because this is a Christian Nation. If that reason is potent in the one case it ought to be also in the other. Nobody can defend the anti-Chinese law from a Christian point of view, and the "Christian sentiment of the country" is clearly against it. The attorneys for the Six Companies ought to lead the justices around to their side of the Chinese question, and ask them to adjust their Church and State goggles and look the Geary act over again.

THE series of religious congresses will open in Chicago, September 11, and continue seventeen days. The object of this so-called parliament of religions, is thus stated by J. H. Barrows, D. D.: "To furnish a great school of comparative religions; to bring the different faiths into contact and conference; to deepen the spirit of brotherhood; to bring out the distinctive truths of each religion; to show why men believe in God and in the future life; to bridge the chasms between Christians of different names and religious men of all names; to induce good men to work together for common ends, and to promote the cause of international peace."

THE *Sabbath Recorder* (Seventh-day Baptist) thinks that it might be right under "certain conditions," to make a law shutting up dramshops on the first day of the week, but says: "In our own experience and observation, however, the conditions never appear. The situation is an imag-

inary one rather than real. If the saloons can be closed on Sunday, they can be closed all of the time. It is difficult to conceive of a man who should want liquor sold on all other days of the week but not on Sunday. Sunday-closing is a half way measure; but it can be attained no more quickly than the 'whole loaf.' Leaving out of account its flavor of religious legislation, it is unsatisfactory. No wonder that many good men have not enough faith in it to write their name on a petition in its behalf."

It now transpires that, as reported some time since, President Cleveland did write a letter of congratulation to the Pope, upon the occasion of the golden jubilee of his episcopate. When President before, Mr. Cleveland sent the great "Infallible" a copy of the Constitution of the United States. Such acts are entirely out of place in the chief magistrate of this country. As an individual, Mr. Cleveland has a perfect right to thus truckle to Rome, but as President he has no right to do anything of the kind.

WHAT is the matter with England? there they have a Sunday law, and yet "A startling discovery," says *The Free Church Monthly*, "has been made with regard to the condition of Methodism in the midland counties of England. In Birmingham alone there are 21,000 empty Wesleyan sittings. On the census Sunday the chapels were found to be two-thirds empty in the morning, and not two-thirds filled at night." It seems that it takes something more than a legal Sunday to fill the churches.

REV. J. J. RANSOM, a correspondent of the Nashville *Christian Advocate* in a communication to that paper of July 20, quotes a young minister as saying in justification of the boycott on the Fair: "We want to show them that we can't be run over." Mr. Ransom's only comment is: "there spoke the natural man." But that means a good deal when we remember that the "natural man" is but another term for the "carnal mind," which is declared to be "enmity against God: for it is not subject to the law of God, neither indeed can be."

THE new President of the American Sabbath Union, Rev. Geo. S. Mott, has a series of articles running through *The Soldier*, a South Carolina paper, in which he says of a divine command for Sunday observance:—

We admit there is no such command. But if we are to be limited by such a demand, all of us shall soon find ourselves in a very entangling predicament. Let us point to one as an illustration. Polygamy is an institution recognized in the Old Testament. Its conditions were provided for by divine enactment. Now polygamy is utterly prohibited by the Church, and it is a crime punished by the State. Yet there is no positive divine command recalling that permission of polygamy which was granted in the Old Testament. The Mormon

can intrench himself behind the same breastwork of argument, as that put up by the Seventh-day Adventists. He can triumphantly demand the text of Scripture which repeals polygamy.

And everybody else can just as emphatically demand the text of scripture which ever commanded polygamy. It is true that polygamy was permitted under the Theocracy, but it never was commanded as a moral duty. If polygamy had ever been as plainly commanded as is the observance of the seventh day, or commanded at all, then might men reasonably demand as plain a repeal, but as it was only permitted like divorce, "because of the hardness of your hearts," neither Mormons or any other National Reformers ought to insist that it stands on a par with the Sabbath of the Lord.

A WRITER for the *Christian Index* (Baptist), in an article in its issue of June 29, has the following:—

If we cannot persuade men into our way of thinking about religious matters, let us concede to them the same rights of opinion which we claim for ourselves. If I cannot conscientiously visit the World's Fair grounds on Sunday, or read Dickens or Thackeray or Shakespeare or the secular newspapers on that day, that is my affair. My more liberal minded neighbor dare not interfere to force me by law to accept his views on the subject. No more have I the right to force my views upon him. I may endeavor to courteously persuade him to my way of thinking; but the time is long past for appeal to the civic magistrate in such matters. About the most unprofitable business that any government can engage in, is legislation on religious subjects. Let it preserve order and allow men to think and act for themselves on matters of conscience.

This is in our opinion sound sense. It is a pity all professing Christians cannot see the truth of this statement. The Lord can certainly take care of his own without the aid of civil law. His Spirit is the medium he uses to bring men to him, and his Spirit he gives to all those who truly follow him. It is only when they are without his Spirit that they appeal to civil law. Paul tells us that the "weapons of our warfare are not carnal," and "this is the word of the Lord, . . . Not by might, nor by power, but by my Spirit." The Spirit of the Lord is the weapon the Christian should use to fight the powers of darkness, and with this he will succeed, but not by civil enactments.

READ the "ad," on another page, of "Little Folks Bible Gallery," and "Bible Pictures and Stories for Little Folks." We have examined these books and can recommend them.

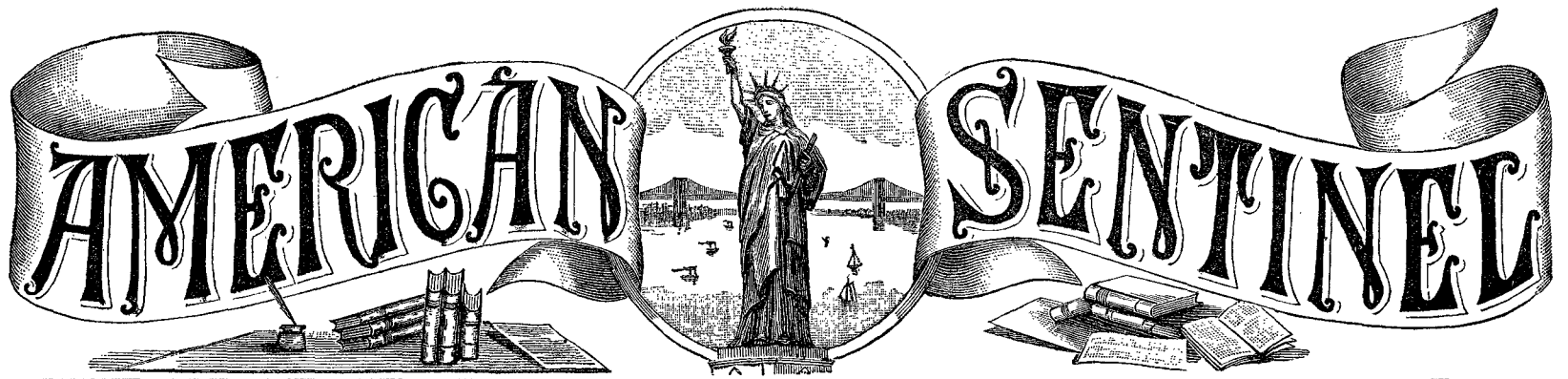
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THE Christian doctrine of justification is, that it is by faith alone, with the faith itself the gift of God, so that it is wholly of the Lord in a free gift to man.

"WHATSOEVER is not of faith is sin." Rom. 14:23. Conversely, whatsoever is of faith is righteousness. Consequently righteousness is of faith only. And the faith being the gift of God the righteousness of faith is inevitably the righteousness of God. See Rom. 3:22; Phil. 3:9

IT is not by faith *and* works; it is by faith *which* works. The faith, being the gift of God, is a divine thing, bearing in it the divine virtue which conveys to every sinner who will receive it, the righteousness of God for remission of sins that are past; and in it also the divine power to keep the justified one in the way of righteousness.

FOR in the gospel of Christ "is the righteousness of God revealed from faith to faith; as it is written, The just shall live by faith." Rom. 1:17. And "in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." Gal. 5:6. "Abraham believed God and *it* [the faith] was counted unto him for righteousness. Now to him that worketh, is the reward not reckoned of grace, but of debt. But to him that *worketh not*, but *believeth* on him that *justifieth* the ungodly, his *faith* is counted for righteousness." Rom. 4:3-5.

THE true Protestant doctrine of justification is just this Christian doctrine of justification, neither more nor less; while the Catholic doctrine of justification is directly the opposite of this.

THAT it may be seen how certainly this is so, we give here the Catholic statement of the case. In telling what was done in

this respect, at the time of the "so-called" Reformation, the statement is as follows:—

To make up for this rejection [of the Catholic sacraments], and enable each individual to prescribe for himself, and procure for himself the pardon of sins, and divine grace, independently of the priests and of the sacraments, they invented an *exclusive means*, never known in the Church of God, and still rejected by all the Eastern churches and by the Roman Catholics throughout the world, by which the followers of Luther ventured to declare that each individual can secure pardon and justification for himself, independently of priests and sacraments.

They have framed a new dogma, not to be found in any of the creeds, or in the canons of any general council; I mean the new dogma of *justification by faith alone, or by faith only*.

By adding the word *alone*, Protestants profess to exclude all exterior, ceremonial, pious, or charitable works, works of obedience or of penance, and good moral acts whatever, as *means of apprehending* justification, or as conditions to obtain it.—*Catholic Belief*, p. 366.

He [Luther] invented a thing which he called justifying faith, to be a sufficient substitute for all the above painful religious works; an invention which took off every responsibility from our shoulders, and laid all on the shoulders of Jesus Christ.*—*Doctrinal Catechism*, p. 37.

To do these acts with a view of being justified, is, they [Protestants] say, like giving a penny to the Queen to obtain from her a royal gift. Come as you are, they add; you cannot be too bad for Jesus. Through *faith alone* in his promise, they assert, you can and should accept Christ's merits, seize Christ's redemption and his justice [righteousness]; appropriate Christ to yourself, believe that Jesus it with you, is yours, that he pardons your sins—and all this without any preparation and without any doing on your part; in fact that however deficient you may be in all other dispositions which Catholics require, and however loaded with sins, if you only trust in Jesus that he will forgive your sins and save you, you are by that *trust alone* forgiven, personally redeemed, justified, and placed in a state of salvation.—*Catholic Belief*, p. 367. And the Italics are all in the book.

Bear in mind that this is the Catholic Church's statement of the Protestant doctrine of justification. And bear in mind that the Catholic Church thus plainly declares that this doctrine was "never known to the Church of God," is "not to be found in any of the creeds, or in the canons of any general council," and that it "is still so regarded by Roman Catholics throughout the world."

VERY good. That is correct. No true

*"The Lord hath laid upon Him the iniquity of us all," Isa. 53:6.

Protestant could ask for any better statement of the case. And this Protestant doctrine of justification, which is here so emphatically repudiated and opposed by Catholicism—this doctrine is the *Christian* doctrine of justification, as every one knows who has ever read the Bible for himself. Consequently no better evidence is needed to show that the Catholic doctrine of justification is certainly *anti-christian*.

IT is true that that church holds what it calls faith; but instead of its being the gift of God and therefore divine, it is only the invention of men and is therefore wholly human. And being human it has neither virtue nor power of any kind or degree whatever in it for good. Here is the evidence: After citing some passages of scripture which speak of believing in Jesus, it is said:—

These texts, all of which refer to saving faith, prove beyond doubt that not *trust* in Christ for personal salvation, but the *faith of the creed* . . . is the faith availing for justification.

Thus "the church's" idea of faith is only "the faith of the creed," and *man made the creed*. Therefore as the "faith" held by the Catholic Church is only "the faith of the creed," and as only man made the creed, it follows conclusively that what she calls faith and holds as faith, is only an invention of men, and is therefore wholly human. And being only human it is utterly impotent to bring to men any shadow of virtue or power for good, and so men are left to supply the lack by penances inflicted in punishments upon themselves, by themselves to save themselves from themselves. The "faith" which the Catholic Church holds, having in it neither virtue nor power, it is impossible for her to depend upon faith alone for justification. She must depend upon "faith" *and something else*. And this something else, is works and penances paid in punishments which not only pay for past sins but serve "as a check to prevent us from again falling into sin." This, for those who voluntarily go or are caused to go, in that way of salvation. And for the rest she has recourse to the help of the law and State authority to secure conformity to her way and furnish the due measure of punishment to

pay for their past sins and to prevent their again falling into sin.

Now, in the matter of Sunday legislation, and other too, have the professed Protestant churches of the United States remained loyal to the true Protestant, and Christian, doctrine of justification? or have they gone over bodily to the way and doctrine of the Catholic Church? Have they remained loyal to the true Protestant and Christian doctrine of justification *by the faith of Christ alone?* or have they gone in the way, and to the doctrine, of the Catholic Church of justification by "the faith of the creed," with "recourse to the help of the law and State authority" to provide the necessary "fear of temporal punishment to act as a check to prevent" the American people from "falling again into sin"? Which of these have they done? Everybody knows, from these evidences, that they have forsaken the true Protestant and Christian way, and have gone in the Catholic and antichristian way.

AND that all may more fully see how complete is this their apostasy, we insert here Mr. Bryce's scathing arraignment of false Protestantism everywhere, and which is as applicable to this as to all before it:—

The principles which had led the Protestants to sever themselves from the Roman Church, should have taught them to bear with the opinions of others, and warned them from the attempt to connect agreement in doctrine or manner of worship with the necessary forms of civil government. Still less ought they to have enforced that agreement by civil penalties; for faith, upon their own showing, had no value save when it was freely given. A church which does not claim to be infallible, is bound to allow that some part of the truth may possibly be with its adversaries: a church which permits or encourages human reason to apply itself to revelation, has no right first to argue with people and then to punish them if they are not convinced.

But whether it was that men only half saw what they had done, or that finding it hard enough to unriver priestly fetters, they welcomed all the aid a temporal prince could give. The result was that religion, or rather, religious creed, began to be involved with politics more closely than had ever been the case before. Through the greater part of Christendom, wars of religion raged for a century or more, and down to our own days feelings of theological antipathy continue to affect the relations of the powers of Europe. In almost every country the form of doctrine which triumphed, associated itself with the State, and maintained the despotic system of the Middle Ages, while it forsook the grounds on which that system had been based.

It was thus that there arose national churches, which were to be to the several Protestant countries of Europe that which the Church Catholic had been to the world at large: churches, that is to say, each of which was to be co-extensive with its respective State, was to enjoy landed wealth and exclusive political privilege, and was to be armed with coercive powers against recusants. It was not altogether easy to find a set of theoretical principles on which such churches might be made to rest. For they could not, like the old church, point to the historical transmission of their doctrines; they could not claim to have in any one man or body of men an infallible organ of divine truth; they could not even fall back upon general councils, or the argument, whatever it may be worth, "*Securus indicat orbis terrarum.*"

But in practice these difficulties were soon got over, for the dominant party in each State, if it was not infallible, was at any rate quite sure that it was right, and could attribute the resistance of other sects to nothing but moral obliquity. The will of the sovereign, as in England, or the will of the majority, as in Holland, Scandinavia, and Scotland, imposed upon each country a peculiar form of worship, and kept up the practices of medieval intolerance without their justification.

Persecution, which might at least be excused in an infallible Catholic and Apostolic Church, was peculiarly odious when practised by those who were not Catholic, who were no more apostolic than their neighbors, and who had just revolted from the most ancient and venerable authority, in the name of rights which they now denied to

others. If union with the visible church by participation in a material sacrament be necessary to eternal life, persecution may be held a duty, a kindness to perishing souls. But if the kingdom of heaven be in every sense a kingdom of the spirit, if saving faith be possible out of one visible body and under a diversity of external forms, persecution becomes at once a crime and a folly.

Therefore the intolerance of Protestants, if the forms it took were less cruel than those practiced by the Roman Catholic, was far less defensible; for it had seldom anything better to allege on its behalf than motives of political expediency, or more often the mere headstrong passion of a ruler or a faction, to silence the expressions of any opinions but their own. . . . And hence it is not too much to say that the ideas . . . regarding the duty of the magistrate to compel uniformity in doctrine and worship by the civil arm, may all be traced to the relation which that theory established between the Roman Church and the Roman Empire; to the conception, in fact, of an Empire Church itself.—*Holy Roman Empire, Chap. XVIII., par. 8.*

THUS certain and thus complete by every count and in every sense, is the apostasy of the professed Protestant denominations of the United States, as such. By the persistent action of their ecclesiastical leaders, these denominations, as such, have been carried clear over into the antichristian way. They have thus become the harlot daughters of "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." And now the voice from heaven calls, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:4, 5.

A. T. J.

Two Sides to the Shield.

PROFESSOR HUXLEY, at the opening of Johns Hopkins University, parodying the words of one greater than he, observed: "It is undoubtedly true that man shall not live by bread alone, but by ideas."

Unfortunately, pending the final perfection of "telepathy," or the direct communication from one mind to another by mere "cerebration," we can convey ideas only by words. This method is and must always remain imperfect. After the preliminary formulation of one's idea, comes the labor of clothing it in articulate language. Every thinker has experienced a frequent difficulty in performing this work to his own satisfaction—that is, in so selecting and adjusting his words that his own mind will recognize in them the precise embodiment of his thought, and neither more nor less. How much harder is it to make sure that the phraseology, in general and particular, shall convey to all who read, the writer's meaning and nothing else.

This uncertainty of language, in the most expert hands, has brought infinite trouble on mankind. Ill-will incalculable has been excited, and oceans of blood have been spilt as the outcome of controversies which might have been avoided if either side had understood what the other side meant, or, indeed, in many cases, if it had been quite clear to either what it meant itself by the propositions for which it contended.

There is an application of these remarks to the language of President Andrews, of Brown University, quoted in the SENTINEL of the 3d ult., "The artificial separation between what is known as religious and what is known as secular," the learned president pronounces, "if carried to the extreme to be prejudicial to society," and the rightfulness of such a separation to

him is "untrue from a religious point of view and deleterious from a civil and social point of view." Never was the case of the two knights who killed each other to settle the question whether the shield suspended over their heads was of gold or of silver, it being in fact golden on the side turned towards one of them, and silver on the side facing the other, more forcibly recalled to the writer's mind than when he read this passage. Never did the advice of a great philosopher seem more pertinent: "When a man asks you 'Do you think so and so,' on some abstract question, reply by asking him, 'What do you mean by 'so and so?'" In the majority of cases, you will find that he himself attaches no definite idea to the formula which some one has taught him, and which he repeats Poll-parrot-wise." When this learned president speaks of the separation of things secular from things religious, it is in order to ask him what he means by that. It is expedient to tell him that his shield has two sides, that there is a sense in which this separation is not merely "false" in theory, and "deleterious" in practice, but is absolutely impossible; and another sense, in which it is not merely right and proper but absolutely essential to the preservation of liberty and the welfare of humanity.

From the individual side of the shield this separation can never be made. "Religion's chief concern," says Mr. Matthew Arnold, rightly, "is conduct; and conduct is three-fourths of human life." It is the Christian doctrine that there can be no true religion in any man without its expression in conduct—that is to say, its daily and hourly application by the man himself to all his secular relations. Under the Mosaic dispensation, there was an external, visible identification of Church and State—that is to say, men were kept in order by physical penalties, inflicted in the name of Deity. In every Christian's heart this identification is equally complete—only he is constrained to right doing not by fear, but love. "Thus saith the Lord," is with him the standard of conduct. Applying this standard to his relations with his fellow-man, he finds things secular a part of things religious, and needs no civil penalties or police to keep him straight in the narrow path.

But it is plain enough that with such a man as this and such a standard of conduct as this, the State, the government, whatever name we chose to give to the machinery, whereby the force of society is applied to the individual, can have nothing whatever to do. No occasion for the application of such force to true Christians can possibly arise in these days. Moreover, it is impossible, from the Christian point of view, that religion should be aided in any way by the civil power. Conduct may, indeed, be compelled, but no act or course of conduct resulting from compulsion can be in any degree whatever religious according to Christianity. Again, government has no means whatever of ascertaining what conduct is or is not required by religion. The only government that ever had the means of finding this out was that established by Moses. While the revelation of the divine will, under any given circumstances, may still come to any individual heart that is ready to receive it, no modern legislature has authority to begin an enactment with the phrase, "Thus saith the Lord."

Two sides, then, to the shield of "sep-

aration between things religious and things secular"—their identification by the individual, in the internal union of Church and State, so that he is honest and clean, and good for his religion's sake, their total disconnection in civil administration, so that the State shall engage neither in the impossible task of settling what religious duties are, nor in the blasphemous folly of attempting to enforce them, *as such*.

It is only by observing this distinction that we can understand what is meant by "religious liberty"—the absolute equality of all religions and of no-religion, not as between themselves, but before the law. The professional thief and a bishop contending for a piece of real estate stand on a plane of equality in the civil court. In deciding between them, the law neither approves nor disapproves the principles or practices of either. So, in keeping all religions on a level, it does not undertake to decide, but declines to consider, as beyond its ken, their comparative merits. This is the doctrine of Roger Williams, and the doctrine of those who are fighting the hard fight for religious equality to-day.

JAS. T. RINGGOLD.

Sunday Legislation in Cape Colony.

THE Sunday question is no less a living issue here in this Colony than in the United States. The subject of the present agitation is similar to that of closing the World's Fair. Strict Sunday laws already exist, but are considered insufficient to meet the growing demands of the Sunday Diana. The true Sabbath—the seventh day—was instituted by the Lord, who spoke but once, "added no more," but this once established it forever. But, Sunday, having for its foundation human laws, issued by thrones of iniquity, must have new ones continually enacted for its support.

Parliament is now in session here, and is composed principally of preachers. It seemed for a while that the Sunday question would be untouched at this session, as it is near election time and the members felt timid about taking hold of the matter lest they be found on the unpopular side and hence not "come back again."

But it's up, nevertheless, in the form of a bill to "prevent any future exhibitions held under the Exhibition Act from being open on Sunday." Last year an exhibition was held at Kimberley, which was open by vote seven days in the week, and though as orderly on Sunday as on other days, it was considered a desecration of the day, and it is the purpose of the present bill to prevent such a thing being done again.

The bill was introduced into the Assembly by Mr. De Villiers, on July 7, and passed to a second reading. Its introduction produced a lively discussion. The following, from the Cape Town *Argus*, of July 8, 1893, will be of interest in showing the spirit of the wicked thing:—

MR. THERON, in moving the second reading of this bill, said this was a very short, but at the same time an important measure. It was highly necessary that the sanctity of the Sabbath should be upheld, and it was with this object he had introduced the bill (hear, hear). If this measure had been in existence when the Kimberley Exhibition was in existence, there would have been no opening of the grounds or any other place on Sundays.

MR. VENTER seconded the motion.

MR. P. J. DU TOIT and MR. IMMELMAN strongly supported the motion.

MR. O'REILLY remarked that he was as jealous of the sanctity of the Sabbath as any one, but if the resolution were passed they would be going a little too far in the direction of making Sunday an

absolutely dull day, on which it would be illegal to do anything. There were thousands of people who had no opportunity for recreation except on Sundays, and to his mind the bill was frivolous and unnecessary. He moved that the bill be read a second time that day six months.

CAPTAIN BRABANT seconded.

MR. VINCENT said that personally he saw no harm in having the grounds open on Sundays under proper regulations, but there was a strong feeling against the course adopted last session, and he should support the bill. He, however, hoped that the supporters of the bill would carry its principle further and strenuously prevent the granting of greater liberty for the sale of spirituous liquors on Sundays (hear, hear).

MR. HUTTON intimated that he should support the bill, and the more so as he had witnessed some of the consequences of the act of last session at the recent Exhibition at Kimberley. He was there only one day, it was true, but he had been assured that very much the same amusements went on during the Exhibition on Sundays as on week-days. No sacred music was provided, as had been promised, and he considered that in this case there had been a very palpable desecration of the Sabbath (cries of "Oh!").

MR. DOUGLASS said that he had been in Kimberley for many weeks during the Exhibition, and he saw the reverse of what had been stated by the last speaker. The crowds on Sundays were orderly, and the music though not sacred in some people's opinion was at any rate calculated to lift one above the thoughts of this miserable world—(hear, hear, and laughter)—to something higher, and the people returned to their beds with much kindlier feelings towards their fellow-men.

MESSRS. WEBBER, DE VOS, and VAN WYK spoke in favor of the second reading of the bill.

MR. LANGE said he should be entirely against the supporters of the bill, and he maintained that the bill of last year was carried without a division. The Kimberley Exhibition was by no means a loss, because the honorable member for Richmond and his friends did not visit it (laughter). It was never intended that money should be made by opening the Exhibition on Sundays, and, personally, he and other honorable members had very much enjoyed the Sunday concerts at the Exhibition after they had come out of church (laughter and "Shame"). The aged member for Fort Beaufort—(laughter)—not having been at the Exhibition on Sundays, was incompetent to speak upon the subject, and if no one else called for a division, he (the speaker) should do so (cheers).

MR. VAN DER WALT said that he intended to vote for the second reading. He had himself been at Kimberley during the Exhibition, and had witnessed the desecration of the Sabbath there.

MR. VAN DER VYVER also expressed himself in favor of the bill.

MR. WARREN said that the object of this bill appeared to be to stop the making of money on Sunday, and, if that was so, the proper course to adopt would be to bring in a Sabbath observance bill. Why should they shut up exhibitions and not stop everything else on Sunday? The bill was ridiculous; and he could see no reason why they should deprive people of an innocent means of enjoyment. His views on religion were broad, and he did not wish to force his religious feelings on other people, and so should vote against the bill (hear, hear).

MR. INNES said the question of Sunday observance was a burning one, but in discussing it they should clear their minds of cant. When the exhibition bill was before the house last year, it was passed, providing that the Kimberley Exhibition grounds alone should be open, and he maintained that he would rather sit in the grounds to hear the music and see the flowers than sit in his hotel and, perhaps, have a brandy and soda (laughter and hear, hear). Then it must be remembered that there was no exhibition on at present, though the general election was pending (laughter)—but altogether he could see no necessity for the bill, and should vote against it (hear, hear).

MR. MERRIMAN admitted that this was a burning question, but thought that anything in favor of the better observance of the Sabbath was a step in the right direction. The people who were voting for the bill felt very strongly, but the people who were against the bill did not feel very strongly in the matter (loud cries of "Oh!"). They had some sort of feeling of what was called liberty (Oh!). Now, his honorable friend (Mr. Innes) had used the term hypocrite. But the honorable member, he believed, had voted for the restriction of the sale of liquor to large numbers of people [Mr. Innes: Hear, hear] and yet he did not think that he altogether shunned the cheerful glass (laughter). And this was exactly the same argument. He (Mr. Merriman) should support the bill.

MR. FULLER thought the honorable member for Namaqualand was inconsistent in that he would shut up the Exhibition grounds and yet let the

trains run (laughter). Why, would the honorable member shut up the fields and footpaths? Now, what was the usual Sunday occupation of most persons, even of godly persons, like the honorable member for Namaqualand? (laughter). He probably went for a stroll up the mountain with his dog, which, as a fact, he (Mr. Fuller) had seen him doing and been quite pleased that he had been enjoying himself (renewed laughter). Really it appeared as if the cocoa nuts were growing on the other side of the House (laughter). The bill was bad statesmanship and politics and worse theology, and its principle had not a scintilla of support in the Scripture.

MR. KRIGE said he would vote for the second reading, as six days were quite enough for work and recreation. Surely people could spare one day out of seven. The bill was to prevent the making of money on Sundays.

CAPTAIN BRABANT had listened with a considerable amount of surprise to the speech of the honorable member for Namaqualand, when he remembered the strong stand he took up in regard to Sunday trains (hear, hear, and laughter). He for one did not think that the best way to heaven was to make a hell of the earth, and he was not opposed to people enjoying reasonable recreation on Sundays. He should vote against the bill.

MR. RHODES said last year he voted for the opening of the grounds of the Kimberley Exhibition, but the principle of this bill was different. The opening of exhibitions was practically abolished in the British Empire, and it would not be wise to follow the example of France. Last year the grounds were thrown open at Kimberley because of the number of workmen who could not attend on week-days. He would vote for the second reading, but hoped that some honorable member would move that the words "or the grounds" be struck out. He hoped he would not be placed in the category of hypocrites, but if he was he would be in the excellent company of the honorable member for Namaqualand.

COLONEL SCHERMBRUCKER inquired if the honorable member (Mr. Theron) would accept an amendment when the bill was in committee to the effect that—

MR. THERON:—We are not in committee.

COLONEL SCHERMBRUCKER: Oh, well then, if that is the case, we had better settle the question at once by not going into committee (hear, hear). He himself had been at Kimberley during the Exhibition, and had seen no desecration of the Sabbath; he should vote against the second reading.

MR. HAY said he should vote against the second reading in order to see whether the whole of the exhibition bill could not be done away with. He understood last year that when Mr. Logan entered into the contract to supply the liquor it was found he had not got a license. A clause was introduced to give him a license, and then several clauses were tacked on in order to give the bill a respectable appearance.

The Sunday question is one the world over. All sorts of arguments (?) are used to justify laws in its favor, but after all is said, the real and indeed the only reason for Sunday legislation is the supposed sacred character of the day.

GEO. B. THOMPSON.

Cape Town, July 10.

The Latest "Christian Government."

THE following trivial occurrence goes to show that the representatives of the United States Government are doing what they can to bring to the notice of the world the "American Sabbath," and to show that their Government is indeed religious.

On Sunday the U. S. cruiser *Chicago* entered Cowes without saluting, although the Queen of England, the Emperor of Germany, and other royalty were in the harbor. This breach of national etiquette was criticised by the press, and in answer Captain Mahan said:—

We never salute on Sunday unless not to do so would be to give offense. We do not salute on Sunday at home, and the reason we did not do so here was that we considered England a Sabbatarian country.

Thus the kings of the earth have to bow to the majesty of the "American Sabbath."

FRANCIS HOPE.

Belfast.

Growth, Transformation, and Decay.

"WHEN the control of reason is once removed, the catastrophe is no longer distant, and then nations, like all organized creations, all forms of life, from the meanest flower to the highest human institution, pass through the inevitably recurring stages of growth, transformation, and decay."—*Froude*.

To the truthfulness of this statement the mind of the careful student of history will at once assent. Reason, that grand gift of the Creator to man, that mighty weapon placed for the defense of truth, that substructure of all laws set for the protection of the God-given liberties and rights of the creatures of the Infinite, that powerful upholder of human institutions, the ground of our judgment, is the controller of all that secures to man the enjoyment of society and the exercise of the rights ordained of God to be specifically his own as a member of society. Take away the control of this, and the catastrophe is no longer distant; the stays are broken and the structure crumbles.

In the nation, reason gives birth to growth, and in the growing time that which sustains life is but the continual exercise of the powers of reason. As long as legislators are actuated by reason unalloyed, and not by any selfish or prejudiced motives, evidences of prosperity are seen on every hand. Institutions for the advancement of both the nation and the individual spring into being almost spontaneously, and multiply upon themselves many fold. The truth of the assertion that the powers that be are ordained of God, materializes before the eyes of men. Fruits are borne and results are obtained to the honor of the nation and of God. Visible signs portend a bountiful and glorious harvest, the first fruits of which are already beginning to be realized. Men begin to reap the benefits of the God-bestowed faculty of reason, conferred for the good of man and the glory of God.

But let reason be dethroned, and alas for the feebleness of the race, omens of blight appear, the sad feature of which is that men mistake them for premonitions of the ripening harvest, and precursors of the approaching reaper. Unawares to all except to the assiduously and indefatigably vigilant, a silent transformation is taking place, hastening on toward rapid decay. Men are lamentably indifferent. Either seized by a stupor, they relapse into apathy, or prompted by a zeal commendable in the defenders of truth, they rush blindly on, persisting in that which will inevitably lead to their own destruction, and yet, sad to say, do not, or will not, take warning. What only can be their fate? The conclusion is foregone.

Here and there unmistakable indications of decay are already beginning to be detected by the wary. They point out the danger so surely ahead. Men seem to be either confident of their own position, or having started on the wrong road, are determined to see what is at the end, from which they will find, to their chagrin, when reached, there is no turning back, and will curse their existence.

Reader, this is no fanciful sketch or imaginative dream. Look about you and see if you cannot detect the real, from the picture. Consider if this has not been, and is, the history of our once Queen of Nations. Her auspicious birth and remarkably swift growth and development, you will not question. Look carefully for

the presence of the blight, Study diligently whether the last stages of the transformation are not now being passed through. Examine critically the course legislators are pursuing. Inspect closely the relations being assumed between the civil and the ecclesiastical. Search with anxious thought for the indications of decay. When discovered, point them out with all earnestness to your fellow-men. Will you let ruin come without raising a protesting voice? Will you let your garments be stained with the blood of destruction in the fearful precipitation of your Nation to irretrievable ruin? Will you yield in silence to the preposterous demands of religious bigotry and diabolism? Or are you willing to face death rather than surrender your God-given liberty? And will you study and point out to others the symptoms of that deadly contagion now spreading not only over our own fair land, but over the face of the whole earth—the cowering of civil sovereignty to ecclesiasticism? Which?

W. E. HOWELL

Catholics and Protestants to Elevate the American Sunday.

In the year 1884 the National Reformers made a bid for support from the Roman Catholic Church, as they could see a common interest between the Protestants and the Catholics. Here is the bid as it appeared in the *Christian Statesman* for August of that year. The Rev. Mr. Scovel is the writer. He says: "This common interest ought to strengthen both our determination to work and our readiness to cooperate with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, for the time is not yet come when the Roman Catholic Church will consent to strike hands with other churches—as such; but the time has come to make repeated advances and gladly to accept co-operation in any form in which they may be willing to exhibit it." At that time the exact "form" in which they might be "willing to cooperate," was not so clear to them; but they were willing to accept it in "any form," in which it might make an appearance.

In a December number of the *Statesman*, of the same year, the editor said: "Whenever they [the Roman Catholics] are willing to cooperate in resisting the progress of political atheism, we will gladly join hands with them." But what do they account as "political atheism"? Because the National Constitution does not recognize the Deity and acknowledge "Christ as King of the Nation," and is not so framed as to "place all Christian usages . . . in the fundamental law of the land," they are pleased to call that instrument "an embodiment of political atheism." Thus it is clear that the *Statesman* would join hands with its Roman Catholic brethren in resisting the Constitution which guarantees our rights, and the Government of the United States builded upon these rights. This is proven by the fact that in the *Statesman* of July 22, 1893, Mr. Foster, a leading National Reformer, in speaking of the decision of the directors to open the gates of the World's Fair on Sunday, said that this "emphasizes the duty of Christian citizens to separate themselves from organized political evil, by refusing to swear to support the United States Constitution, so long as it remains a compact of political atheism." And so it is a clear case, that

so long as the Constitution remains as it is, they are its sworn enemies.

Although it was not at first so very clear to them as to how they could "coöperate" with the Catholics "in resisting political atheism;" yet, three years later, at the congress of Catholic laymen, at Baltimore, Md., Nov. 10-12, 1889, the matter was made clear in the following words, as found in the platform, which was adopted with enthusiasm: "There are many Christian issues in which Catholics could come together with non-Catholics and shape legislation for the public weal. In spite of rebuff and injustice, and overlooking zealotry, we should seek alliance with non-Catholics for proper Sunday observance." Thus was struck a chord that has met with a most hearty response. And, although there has been a difference of opinion as between a Puritan and a Catholic Sunday, in all the efforts of Protestants and Catholics in regard to Sunday, they have been working to the one common end—"proper Sunday observance." And when the gates of the World's Fair were closed they were perfectly agreed; and met on common ground, as is proven by the following, from one of the editors of the *Christian Statesman*, of July 22, 1893; the other from Archbishop Ireland's paper, the *Northwestern Chronicle*, with only this difference; the *Statesman* was the more enthusiastic of the two.

The *Statesman* says: "Hallelujah! The Lord God Omnipotent reigneth! . . . Our readers will agree with us that this is a triumph for righteousness such as the world has seldom witnessed. . . . A more conspicuous subversion of evil designs and triumph of righteousness it is not possible to conceive. Let God have all the glory." Now, there is not a particle of glory in the whole thing; but from the padded petitions, and threats of divine vengeance upon Congress in case of a refusal to close the gates of the World's Fair on Sunday, down to the disgraceful and most unchristian method of the threatened boycott of the Fair and possible endless litigation coming on as a result, it is a shame and a disgrace to the Nation, and forebodes nothing but evil. And it is nothing short of blasphemy to ascribe glory to God, for there is no "triumph of righteousness" in it.

But Bishop Ireland's paper also saw a "victory" in it, for it said: "The victory is more important than it may appear to be at first glance. . . . The result of it all is to insure the permanence of the Sunday, and the rest, the religion, the emancipated manhood of the poor man who toils from dawn to dusk six days of the week."

And this is not all. One of the dailies of St. Paul, Minn., says:—

Starting with the victory achieved at Chicago, a movement should be made all along the line in this country for the more effectual consecration and setting aside of the first day of the week as a day of rest and of innocent recreation or worship, as individuals may be inclined.

And so it is, that Protestants, Catholics, and the secular press agree that it was a victory for Sunday; and the result will be the elevation of Constantine's Sunday—the "wild solar holiday of all pagan times,"—and the Sunday of the Papacy; and for which everybody knows there is not a particle of proof in all the Bible.

It is a pleasure to note, however, that all are not so biased toward the Sunday as not to be able to see facts as they exist. Another one of the great dailies of St.

Paul, *The Pioneer Press*, in its issue of Sunday, July 23, said:—

Those mistake who credit the failure of Sunday opening at the World's Fair to the indisposition of the people to attend on that day. It was no great ethical issue and no feeling with regard to Sabbath observance that settled the state of the Fair, but a simple and plain business proposition. . . . It was this practical consideration, and not any moral argument, that prevailed against the Sunday Fair. The average American will get his money's worth or know the reason why.

This is the common sense view of the case, and none but those who are blinded by religious fanaticism or by a desire that it might be so, could see in this "a triumph for righteousness," or a "victory" for Sunday. While this agitation surely will have a tendency to elevate Sunday before the people and the world, it will also most surely hasten on the work of intolerance and enforcement by law of the institutions of the Church, and the final overthrow of that monument of freedom for which our fathers fought, bled and died.

H. F. PHELPS.

Religious Equality and Sunday Laws.

ON Monday evening, July 31, Mr. Jas. T. Ringgold, of Baltimore, delivered an able address in Chicago, on the subject of "Religious Equality and Sunday Laws." Mr. Ringgold began his lecture with a definition of religious equality. He distinguished between religious equality and toleration, saying, that toleration implied inequality or the position of a superior towards an inferior. Between toleration and persecution, he said, there was no distinction whatever, in principle; toleration, indeed, implies the right to persecute, and forbearance only at the superior's sweet will. He also said that there was some danger even in the use of the phrase, "religious liberty," because, insensibly, people are apt to connect what they call their "liberties," with the form of government under which they happen to live, and the civil institutions around them; whereas, religious liberty, when it is the equivalent of religious equality, refers to a gift of the Deity to man, which is not based upon any particular constitution, or statutory system, and which cannot be affected by human devices or human laws.

The lecturer said that wherever religious inequality existed, there was to that extent, a union of Church and State and an established church, though there might be no establishment under the forms of law. He then traced the idea of the union of Church and State, and of the belief in the absolute necessity of this union to the preservation of social order, back to the beginning of society, when the king and the priest conspired together to impose a permanent yoke upon the people; the compact between them being that the priests should frighten the people into obeying the king and the king should compel the people to pay their tithes regularly to the priests. He said that all government was originally based from the very nature of things, upon the consent of the governed, and that the idea of divine right, or of a government existing "by the grace of God," began when the union of Church and State was thus established and hereditary right, or "the right divine to govern wrong," was then inaugurated. This pagan practice—he quoted from numerous pagan writers to prove—was regarded by the pagans as absolutely essential to the preservation of social order. He then quoted from Mac-

chiavelli, Coleridge, Bismarck, Gladstone, and others, to show that this pagan idea has thoroughly permeated the minds of Christian philosophers and statesmen. After alluding to the imitation of the pagan systems in this regard by the Christian nations of Europe and to the advocacy of its adoption by Catholics and Protestants alike, Mr. Ringgold proceeded to show that religious inequality was established by law in every one of the colonies which afterwards made up the American Union, and that it still exists in every American State. He called attention to the assurance recently given to the Canadians, by a prominent New York City paper, that they could join the United States without compromising in any way their present system of united Church and State. He said that this was an alarming statement, and all the more alarming because it was true, there being, as the journal in question said, nothing to prevent many American States from setting up an established church at any time in the Federal Constitution—only two States having an express provision against such an arrangement in their own constitutions.

Among the traces of religious inequality, and therefore of an established church, existing in what he called the "inorganic law" of American States, Mr. Ringgold cited the judicial oath, the exemption of Church property from taxation, and the Sunday laws. The first, he said, was based upon the idea strongly held by pagans, but utterly inconsistent with the Christian conception of the workings of Deity, that somehow or other the individual could, by his own act, place himself more completely under the jurisdiction of divine power than he was in the ordinary conditions of his life. The exemption of Church property from taxation, was objectionable on civil and moral and religious grounds—on civil grounds, because it threw upon the rest of the community the burden of paying for the benefits of civil order, etc., which the exempted Church enjoyed free of cost to itself—on moral grounds, because the Church in its relations with the State is merely a corporation or citizen, and the first duty of good citizenship in time of peace, is the prompt payment of taxes, and the evil example set by the churches in this regard does more of harm than many sermons can do of good, it being in fact followed by other corporations, such as hospitals, charitable associations, secret orders, and the like, so that the total exemptions enjoyed in every State are the real causes of the burden of taxation under which everywhere the people are groaning. Mr. Ringgold objected to the exemption of Church property on religious grounds because it was in connection with this very question of taxation that the command was given by the Founder of Christianity, "Render unto Cæsar the things which are Cæsar's."

In dealing with the Sunday laws, he viewed them in two aspects—as religious ordinances and as civil regulations. In the first aspect, he claimed that they could not be sustained on account of any benefit which might be derived from them by the unwilling Sunday idler, because it is a fundamental principle of Christianity that no man is righteous in conduct to which he is compelled. Furthermore, he claimed that the pretense that Sunday laws were necessary for the proper discharge of religious devotions, by those

who would observe the day in the absence of any law, was as false in fact as it was insulting to all pious Sunday observers, inasmuch as all such persons performed their duties of devotion on many other days than Sunday without being in the slightest degree disturbed by the regular routine of life around them—instancing Saturday among the Jews, the Seventh-day Adventists, etc.; the saints' days of the Catholic Church; Christmas, Good Friday, etc., of the Episcopalians; the prayer meetings of Mondays and Wednesdays, etc., among the Presbyterian and Methodists, and the great revival meetings held by the latter; in connection with not one of these occasions, he said, has it ever been pretended that any disturbance was caused by the pursuit of their regular occupations by the persons who did not choose to participate in the devotions.

The civil side of Sunday, Mr. Ringgold said, it was difficult to deal with patiently because those who urged what is called "the holiday theory" of Sunday laws, are guilty of intellectual dishonesty, one of the greatest of crimes. Every Sunday law advocate knows perfectly well that he cares nothing whatever for this aspect of the case. All Sunday laws combine the prohibition of play with a prohibition of work, which sufficiently proves that they are not intended to establish holidays, and it may safely be said that if the advocates of these laws were given their choice, they would sooner dispense with the prohibition of work than with the prohibition of play.

In closing, the lecturer appealed to his hearers to sustain the International Religious Liberty Association, the first organized body in the world, he said, to enter the fight for religious equality in the name of the Founder of the Christian religion, whose teaching upon this subject was original with Himself, assigning as it did a new domain to religion, the heart and mind of man, one into which the civil power could never penetrate; and the lecturer declared that it had been too long left to the indifferent and the skeptic to echo back across the centuries the voice which proclaimed in the garden, "Put up again thy sword into its place, for all they that take the sword shall perish with the sword."

Struggling to Rebuild Sunday on the Sand.

THE zeal of the Sunday reformers is commendable. Their repeated efforts to rebuild what is already fallen, without seeking new foundations, show a lack of wisdom which no eager zeal can atone for. Repeated failure is assured until new foundations are laid. Mr. Crafts, speaking in Massachusetts, lately said:—

What shall we do about it?

1. Organize to repeal the lawless law at the next legislature. This horrible disemboweling of the law could never have occurred if there had been an efficient society with an active salaried secretary ever on guard. Massachusetts would have prevented the State from rebelling against the Decalogue, as Pennsylvania has just done, if there had been as good a State organization as Pennsylvania has. The way out is the way in. Make the Massachusetts Sunday Protective League so efficient that it can unmake this legislative crime.

2. Organize also to teach the people by lectures and literature, that the Massachusetts legislature has not made wrong right by legalizing it. God's law is the standard.

In the calm light of facts Mr. Crafts' appeal is like the "Pope's Bull against the Comet." "An efficient society with

an active salaried secretary on guard" is nothing when conscience is dead.

"This horrible disemboweling" of the laws of Massachusetts has come because the majority of the people have ceased to have conscientious regard for Sunday. Religious teachers who have taught the destruction of the "Jewish Sabbath" and the fourth commandment in order to fortify Sunday against the claims of God's Sabbath, must now see that instead of fortifying Sunday, they have undermined all Sabbathism; and yet they delay returning to the bed rock of Sinai, and propose by organized societies and "paid secretaries" set to guard the ruins, to rebuild, by relaying the rubbish of false assumptions on the sand which their inconsistencies have so effectually created. There is no blindness greater than that which comes to good men, who persist in clinging to error because it is gray-haired, and no cowardice greater than that which overtakes those who hesitate to leave the sinking sand which sifts under their uneasy feet, because a threatening surf breaks around the base of the rock on which God calls them to build. Nay, brethren; strike out and swim, if need be, for solid Sinai and the true Sabbath of Jehovah.

According to the *Congregationalist* the appeals made to the railroad commissioners of Massachusetts in behalf of Sunday observance have not met with encouraging results. The answer of these commissioners indicates that "public opinion" in Massachusetts holds the balance of power against Sunday. The *Congregationalist* says:—

The commissioners replied that the only authorized Sunday trains were those of the Boston & Maine winter schedule. They said that the railroads seemed to ignore the commission, believing that no effort would be made to enforce the law. The commissioners expressed doubt whether public sentiment would sustain any restrictions of Sunday travel.

The friends of Sunday have slumbered, or, knowing how little ground they have in the Bible for Sunday observance, have delayed protest until the tide has set seaward, toward no Sabbathism, with unchecked sweep.—*Evangel and Sabbath Outlook.*

Chicago Correspondence.

The Religious Congresses Begin.

THE Parliament of Religions, which is to occupy in its sessions the greater portion of the month of September, at the Art Institute, is to be prefaced by several denominational congresses, the first of which has already been had in the Jewish Denominational Congress. The sessions of this congress have not been largely attended, but have shown from the beginning a well balanced earnestness and substantial ability superior to most of the different congresses which have yet been held this summer. In making the address of welcome, C. C. Bonney, President of the Auxiliary, said:—

The providence of the God of Abraham, Isaac, and Jacob, who created man in his own image, and gave him from Sinai's glory-crowned summit the law of a righteous life, has so ordered the arrangements for the Religious Congresses to be held under the auspices of the World's Congress Auxiliary of the World's Columbian Exposition, and without any plan to that end, that this congress of the Jewish Church is the first of the series. Thus the mother church, from which all the Christian denominations trace their lineage, and which stands in the history of mankind as the especial exponent of august and triumphant theism, has been called upon to open the Religious Congresses of 1893. The highest liberty is the freedom to worship God ac-

ording to the dictates of conscience, and this is the right of all men. I desire respect for my religious convictions, and must give the same to you as Jews. Our differences are between ourselves and God, the Judge and Father of us all. The supreme significance of this congress and all the others is that they herald the death of persecution throughout the world, and proclaim the coming reign of civil and religious liberty.

This is a remarkable expression to come from Mr. Bonney, who is president of the International Law and Order League, the purpose of which is, in the main, to enforce religious laws, and under the legal lash of whose society, already, many have suffered for their failure to religiously observe the first day of the week; the day to which no conscientious Israelite could properly give reverence.

It is not the creed of the Law and Order Society, of which Mr. Bonney is president, that "our differences are between ourselves and God." It is both the creed and the practice,—indeed it is the life and reason for the existence of that society,—that differences of this kind are not between ourselves and God, but between the Law and Order Society and dissenters. That Mr. Bonney and the society desire respect for their religious convictions, is certain, but that they are not desirous of giving the same respect to others, is just as certain. Mr. Bonney must either reconsider his opinions as expressed here and adapt his thoughts and expression to the intent and purpose of his society, or he should resign the presidency of such an organization. Those to whom he spoke, and the citizens of this country at large, will learn that the supreme significance of this series of congresses and the Parliament of Religions, which is its crowning gathering, is not to herald the death of persecution throughout the world, or to proclaim the coming reign of civil and religious liberty; but, to herald the growing progress of persecution for conscience' sake in this country; and proclaim the end, under this Government, of the reign of civil and religious liberty.

That the Jewish people of this country in general do not realize the insincerity of such expressions as these, or the shallow basis upon which they now stand, or the evidence of the times as shown in the rapid progress of the union of Church and State in late legal and judicial decisions, and legislative action, as well as the systematic persecution in different parts of the country of those who observe the Sabbath of the commandment as do the Jews themselves, is clear. This was also shown by the unstinted adulation showered upon this country and Government by the different speakers, who eulogized its civil and religious liberty without, apparently, the least realization of the fact that there exists already, organized and ready for use, as complete a system of possible persecution as any hierarchy has any need of, for the enforcement of a State religion, and a most efficient discrimination against those who may dissent. A pitiful evidence of the insufficiency of Judaism in its failure to comprehend the plan of salvation and the gospel, was shown over and over again, but more especially in the opening remarks of Rabbi Silverman, of New York, who said:—

We are constantly groping in the dark. Every doctrine which to-day is a fact, becomes merely a theory to-morrow; the next day, a myth. All is mystery. There is scarcely any truth save the false, any right save the wrong. Knowledge is only opinion about facts, and most opinions are errors or will be to-morrow.

It is indeed suggestive that the Congress

of Religions should have been opened in this manner and by this people; but although in the opening session the God of Israel has been preached, the congresses before they have ended, will travel far from him and his Word, and come no nearer the teachings of his Son than do they who deny him. W. H. M.

THAT men are still willing to go to prison for their faith has been recently demonstrated in our own land, in the cases of Seventh-day Adventists in Tennessee and Maryland; and that death itself has no terrors to the true Christian is evidenced by the following, from a recent number of the *Independent*:—

News has just reached us from Persia of the death of Mirza Ibrahim, imprisoned for more than a year in Tabriz, for abandoning Mohammedanism, and accepting Christ as his Saviour. During this period, jailer and guards have heaped upon him shameful indignities and brutal outrages. How he has survived so long is a matter of wonder. He has borne it all with the utmost patience, and in unflinching loyalty to Christ. Boldly and yet tenderly has he preached Jesus to his cruel jailer and his fellow-prisoners, some of whom have been won by him to better ways. But he died at last from the violence of the baser prisoners, who, throttling him again and again, demanded, "Is it Esâ [Jesus] or Ali," and every time the answer came back, "It is Esâ." His throat was so injured that he died shortly after, as much a martyr to the faith of Jesus as any on the record of the Christian Church. The whole story has great significance for the future of the gospel in Persia.

Religious bigotry and intolerance is as cruel as the grave wherever it exists. The spirit that simply imprisons men in this country and works them in the chain-gang for practical dissent from the popular faith, is the same that persecuted to the death in Persia.

THE Minister of Railways, Telegraphs and Posts of Belgium, is an extremely religious man, and wishing to secure the suspension of Sunday mails, he has adopted a Sunday or non-Sunday stamp, with a tag separated from the main part of the stamp by the usual perforations, and announcing in two languages—in French and in Dutch—the fact that the letter is not to be delivered on Sunday. The inscription in French reads: "Ne pas livrer le Dimanche;" in Dutch: "Niet bestellen op Zondag." If the persons using these stamps have no religious scruples against their letters being delivered on Sunday, all they have to do is to tear off the tag containing the order and place the upper portion of the stamp upon the envelope. It will be observed that all stamps have the non-Sunday tag, and that those who have no scruples are required to tear the tag off or else be counted as desiring the suspension of Sunday mails. The careless, the indifferent and the ignorant will, in this way, all be reckoned as opposed to Sunday mails. The scheme is quite worthy of the Sunday cause.

A NEW YORK clergyman makes the following statement: "Our duty is to be American even before we are Christians." This is absurd. The United States interferes with no man's creed or belief, and at the present time no church shows any signs of making any demands upon its members calculated to put them in a position of antagonism to the laws of administration of the country. There is no possibility in a constitutional way of religious conduct and civil conduct being brought into antagonism.—*Evening Sun.*

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THE *Christian Statesman* does Seventh-day Adventists the justice to say that they "specifically deny having any part in the Stein injunction."

THE Philadelphia authorities recently arrested several persons for manufacturing clothing on Sunday. The accused were all found guilty, and fined under the law of 1794.

THE *Christian Statesman* complains that "the Government examiner continues his examination of the Commercial Bank of New York through the Sabbath, keeping half a dozen persons at Sunday work."

THE *Advent Review and Sabbath Herald* of the 29th ult. states that several Seventh-day Adventists have been banished to Siberia, by the Russian authorities, for their faith. In this country they are only imprisoned and worked in the chain-gang, but the principle is the same.

THE Stein injunction still lives to trouble both the Sunday closers and the Sunday openers. The Sunday Fair does not pay, but open gates are none the less offensive to the friends of the so-called "American Sabbath." Mr. Crafts says that "this farce has ceased to be funny, and has become tiresome."

THE *Christian Statesman* accounts for the increased attendance at the World's Fair by saying: "It is evident that most of the Christian people who refused to attend during authorized Sunday opening do not consider the nominal re-opening under the Stein injunction anything more than a technicality, closing having been practically achieved."

MARKED papers have been sent to us containing statements very damaging to the reputation of the author of one of the Sunday bills recently before Congress. The facts are that the gentleman is charged with seduction and breach of promise by a young lady, who says that he agreed to marry her in the event of his wife's death. His wife did die, and he subsequently married another lady; hence the suit. The case has not yet been tried, and we are not warranted in assuming the guilt of the defendant and defaming him before the world. But even if guilty that fact could in no way affect the merits of the Sunday bill which he introduced. If a

worthy measure, it could be none the less so because of the bad character of its author; while on the other hand, improper legislation does not become proper because of the good character of those who advocate it. The SENTINEL deals with principles not with men.

AUGUST 26, Toronto, Canada, voted on the proposition to allow the running of Sunday street cars. The proposition was defeated and people who are not able to keep a carriage or at least to hire a hack must stay at home on Sunday or else walk.

THAT clerical mountebank, "Father" McGlynn, has at last been permitted to "say" low mass, at which his Protestant (?) admirers are highly elated, forgetting that the sacrifice of the mass is abominable idolatry. McGlynn is and always has been a Romanist, and some of his utterances show him to be a very silly one at that.

THE *Union Signal* says of the meeting of the World's Woman's Christian Temperance Union to take place in Chicago in October, "May we come up to this city of seven thousand saloons on the 16th of October, trusting as of old in the God of Jacob!" All good people will certainly wish that it might be even so, but the events of the past five years have not been such as to inspire confidence that such will be the case. The trust of the Woman's Christian Temperance Union has for some years been not in the God of Jacob, but in human governments.

THOSE Protestants who have been indulging a hope that Roman Catholics in the United States were about to become hopelessly divided over the school question, and the Corrigan-Satolli imbroglio would better learn to depend on correct principles rather than on factional disputes among their enemies. The monsignor and archbishop have settled their differences, and the worm that was to have eaten the Romish gourd in the United States is dead. Rome is fast sapping the bulwarks of American liberty, and thousands of so-called Protestants, "degenerate sons of noble fathers," are giving her active aid and sympathy.

THE Ministerial Alliance of Denver recently prepared a memorial to be sent to the President asking that he fix a day for national prayer and fasting. The address refers to the existing financial distress and the great legalized sins of the Nation, and petitions the President to set aside a day when the people shall gather in their accustomed places of worship and pray that the Nation may be rightly guided in its present sore distress. Commenting upon this fact the *Catholic Review* says:—

That is always the way with the ministers—looking to the State to do the work of the Church. Let them appoint a day themselves for ecclesiastical

observance and request all other congregations to do the same. The President has enough to do to fulfill the duties of his secular office without meddling in the religious matters of prayer and fasting by the people.

What the *Review* says is true enough, but it comes with poor grace from such a source.

FELIX R. BRUNOT, President of the National Reform Association, has issued a call for "a national gathering of the friends of the Christian Sabbath and all other Christian features of our national life, with a view to secure for them abiding and authoritative expression in fundamental law," to be held in the First United Presbyterian Church, Union Ave., in the City of Allegheny, Pa., November 14, 15 and 16, 1893. The first meeting will be at 7:30 o'clock, P. M., November 14. Mr. Brunot says:—

The whole country has been stirred by the struggle for the Sabbath. And now that the victory has been won, let the fruits be secured. Let the Christian Sabbath sentiment of the United States be crystallized in some appropriate and permanent national and legal form.

It is thus evident that the success of the National Reformers in securing congressional recognition of Sunday only encourages them to demand still greater things. The conflict has only begun.

SPEAKING of the World's Congress of Religions to be held in Chicago, September 11-27, the *New York Observer* says: "The discussions will be friendly, not controversial." But to the Catholics has been assigned the first place. The address of welcome will be delivered by Most Rev. P. A. Feehan, D.D., Archbishop of Chicago, and to this there will be a response by Right Rev. Mgr. Gadd, Vicar General, Manchester, England, and His Eminence Cardinal Moran, Archbishop of Sydney, Australia. These men will laud "the church" to the skies, and as there is to be no controversy, the speakers who come after them must either give silent consent or else lay themselves open to the charge of making an unseemly attack on "brethren." Rome is certain to get more out of this monstrous humbug parliament than all other denominations combined.

Abiding Sabbath And Lord's Day.

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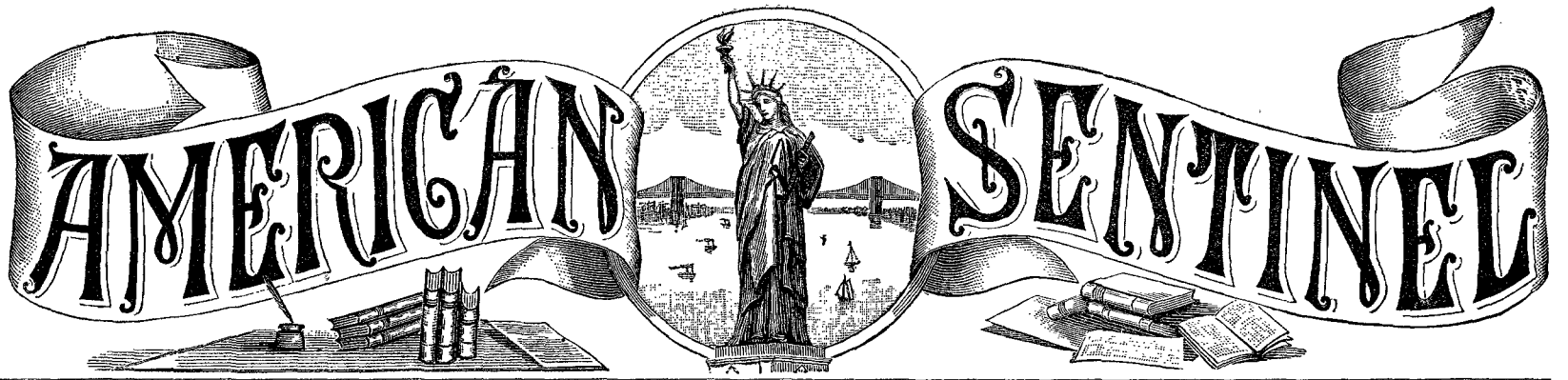
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By proofs abundant it has been shown in these columns, and demonstrated in their own actions, that the professed Protestant churches of the United States are completely apostate, and are joined in principles and in practice to Rome.

THIS is the literal truth in regard to these churches. It is true of them as churches as they stand, in organizations, in influence, in leadership and in management. There are however noble instances of individuals in those churches who have refused to go to Rome, and have protested and still continue to protest against this apostasy.

THUS there are in those churches individuals who still remain Protestant and Christian, for which we sincerely thank the Lord. And as these churches, in their leadership and management, have not only gone over to Rome, but have actually carried the United States Government with them and propose now to use the power of the Government to compel all others to pay honor and allegiance to Rome too, it is evident that as these individuals remain Protestant and Christian their protest will become more decided and more emphatic and consequently their numbers will certainly grow. And for this too we sincerely thank the Lord.

IF these church misleaders and mismanagers had carried only the churches with them in their apostasy, this in itself would have been bad enough; but when this was made the means of subverting the Government of the United States and carrying it also over to Rome, the evil of their apostasy was infinitely increased. Because they are not the only ones who will now use the power of the Government for the purposes of religious oppression and despotism. If they were the only ones who would use the governmental

power for such apostate purposes, this would be bad enough, in all conscience; but having delivered the Government over to Romish principles, Rome herself, too, will use the governmental power for purposes of oppression. She will not only use these professed but apostate Protestants as puppets to accomplish her ulterior purposes, but as occasion demands, she will act directly and with her old-time energy.

THAT it may be further seen how directly opposed are the principles of Rome and those of the Government of the United States as the Government was made and as it was intended by our fathers to remain, we cite here three "errors" which are condemned under "anathema" by the "infallible" decree of Rome speaking, *ex cathedra*, through Pope Pius IX. One of these "errors" is that—

Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason.—*Rome and the Newest Fashions in Religion, by Gladstone and Schaff, p. 113.*

Now, although this is a condemned error by Rome, yet everybody knows that this very thing is one of the very fundamental principles of the Government of the United States.

ANOTHER of these "errors" is that—
 The Church has not the power of availing herself of force, or of any direct or indirect temporal power.—*Id., p. 115.*

Everybody, even Rome herself, knows that this, too, is one of the very foundation principles of the Government of the United States as our fathers established it.

Yet another of these condemned "errors" is that—

The Church ought to be separated from the State, and the State from the Church.—*Id., p. 123.*

It is hardly proper to say that this is a fundamental principle, it is THE fundamental principle, the very foundation of the foundation of the Government of the United States as it was originally established. And it was made so with the direct purpose of keeping away from Rome. For the makers of this Government said that—

To judge for ourselves, and to engage in the exercises of religion agreeably to the dictates of our own consciences, is an inalienable right, which upon the principles on which the gospel was first

propagated, and the reformation from popery carried on, can never be transferred to another.

And they further said:—

It is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without creating a claim to infallibility which would lead us back to the Church of Rome?

Now, although the principles of Rome and the principles of the Government of the United States are directly opposite to each other; although the fundamental principles of the Government of the United States are condemned as "errors" under "anathema" by Rome; and although the Government was established upon these principles for the direct and expressed purpose of escaping and keeping away from Rome; yet, in spite of all this, the professed Protestant churches of the United States have subverted the principles of the Government of the United States, and have adopted and forced upon the Government and people of the United States the principles of Rome. These churches have adopted Rome's view that the Church has the power of availing herself of force and of direct temporal power, and they have asserted this power and have availed themselves of this force. Instead of maintaining the American and Protestant and Christian principle that "the Church ought to be separated from the State, and the State from the Church," these professed Protestants have adopted Rome's principle and have joined the State to the churches to do their bidding and to enforce their decrees even by armed force. They have also required the Congress of the United States to adjudge the right of preference between different sects that profess the Christian faith, and this, too, in spite of the warning given by our governmental fathers that it "is impossible" to do such a thing without leading "back to the Church of Rome." They have set up and accepted the Congress of the United States as authoritative interpreter of the Scriptures, in spite of the faithful warning bequeathed by the sufferings of ages that "the establishment of a tribunal charged with the interpretation of the Bible had ended only in the subjection of man to man in that which should be most unfettered—conscience and faith." They have abandoned every

Protestant and Christian principle and have adopted the principles of Rome instead. Their apostasy is complete, and there remains only the appearance of the bitter but inevitable fruits of it.

AND not only the appearing but the *gathering* of the bitter and destructive fruit of this apostasy is at the threshold. That this may be plainly seen by all, let us glance at the situation as it is to-day. This step was taken, this act was done, and this interpretation of the scripture, was made by Congress, at the dictation and under the threats of the professed Protestant churches of the United States, *aided by the Catholic Church*, in this controversy between Protestant sects, as to which day is the true Sabbath. Those who keep Sunday demanded that Congress should decide in their favor and fix in the law of the land their interpretation of the Sabbath commandment. Congress yielded to their demand. And now they have declared that this "settles the Sabbath question." They were able to make their influence felt in Congress in a sufficient degree to accomplish their will in this matter; and having accomplished their purpose, they now declare that that question is "settled."

BUT *all* the questions between Catholics and Protestants are not settled yet. Now suppose some question arises between the Catholics and these same Protestants, and suppose the Catholic Church is able to exert sufficient influence to secure the decision of Congress in *her* favor. What, then, can these Protestants say? If they propose to deny the right of Congress to decide any such question, the Catholics can simply tell them: "You did not deny the right of Congress to decide a controversy between you and other Protestants. So far from denying the right of Congress to do this, you demanded it. If Congress was then competent to decide a controversy between Protestant sects, it is now competent to decide between Protestants and Catholics. When Congress decided in your favor there, you gladly claimed the decision and declared that that settled that question. Now Congress has decided this question in our favor, why does not this settle this question? If a decision of Congress in *your* favor settles a question, why is it that a decision of Congress in *our* favor does not settle a question? Then Congress adopted your view and fixed it in the law; you said that was right, and we say so too. Now Congress has adopted our view and has fixed it in the law; and we say this is right. You did that with our help. You said it was right, and we say so too. We did this without your help, and we say it is right. And you cannot deny it."

WHAT can these Protestants answer?—Not a word. Their mouths will be completely stopped. And just then they will find out how completely they have sold themselves into the hands of Rome, in the doing of this which they have already done.

NOR is such a controversy a far-off thing. It is at hand in more shapes than one. One point is already raised. It came about in this way: In 1885, by a scheme of the Catholic Church, the Catholic Church and about fourteen professed Protestant churches secured donations of money from the treasury of the United States to

aid them in carrying on their missionary work among the Indians. And at the very first move the Catholic Church obtained more money than all the Protestants put together—the Catholics \$118,343, and all the others together only \$109,916. The second year the Catholics got \$194,635, while all the others got but \$168,579; the third year the Catholic Church got \$221,169, while all the others got only \$155,095; the fourth year the Catholic Church got \$347,672, while all the others together got but \$183,000; the fifth year the Catholic Church got \$356,967, while all the others got only \$204,993; and the sixth year the Catholic Church got \$400,000, while all the Protestants together got but the same, \$204,993. Thus starting almost even, in only six years the Catholic Church succeeded in increasing her portion of the public money to almost double that of all the others together—and this while the others were increasing theirs all the time too.

IN 1889 an effort was made by the Harrison administration to stop all such appropriations of public money; but it was obliged to confess openly on the floor of the United States Senate, by Senator Dawes, that it "*found it impossible to do that.*" When it was found impossible to stop it, it was next proposed to stop as much as possible, and allow no increase to any, over that which they had received the year before. With this the Protestants were content. Not so the Catholic Church, however. She wanted more, and more she would have, and more she got. But how could she get more when the administration was opposed to it? Oh! that was no particular hinderance to her. She simply ignored the administration altogether and went into the House of Representatives in Congress and got \$32,000 added to her share of the year before; and when the bill went to the Senate she went there too, and got \$12,000 more added, making \$44,000, which she secured that year in addition to her share for the year before, *and this in spite of the administration*, and in spite of the "protests" of all the Protestant churches engaged in the matter. For, as soon as these churches learned that the Catholic Church was getting all this increase while they were getting no increase, they all began to "protest" against it. But their protest amounted to nothing, because they were taking money from the public treasury at the same time, and they protested only because she was getting *more* than they were. But they kept up their "protest" and succeeded in reducing the appropriations to themselves to the amount of \$48,647, and to the Catholic Church to the amount of only \$31,432, so that for the year, 1892, the Catholic Church got \$369,535, while all the others together got only \$156,346—the Catholic Church is now getting *more* than two dollars, to one dollar paid to the Protestants.

WELL, the Protestants seeing that the Catholic Church was beating them at every turn, even when they had the whole Harrison administration on their side, have now taken another tack and propose to take no more public money at all. The Methodist, the Episcopalian, the Congregationalist, and the Baptist churches have all refused to take any more; and leading men in the Presbyterian Church are trying to get that church to refuse likewise. The object of this is to have all the Prot-

estant churches refuse to receive any more public money, and then together raise one united cry against any appropriation to the Catholic Church. But here again they will find themselves defeated and sold into the power of Rome by the selfish blunders which they themselves have already made.

First, when they declare it wrong to make appropriations of public money to churches, the Catholic Church can reply: "You yourselves took public money in direct appropriations for from six to eight years straight ahead. If it is wrong, why did you do it? We all began it at the same time. If you have since found out that it is wrong, it does not follow that I should acknowledge it to be wrong. Even if you do think it wrong, I am not obliged to accept your view. I do not think it wrong. The Catholic Church says that it is right that the State should support the Church." And what answer can the Protestants make?—Just none at all.

Again, the Catholic Church can argue thus: "The Supreme Court of the United States has unanimously declared that 'this is a Christian Nation.' As the starting point and leading proof of this, the court has cited 'the commission to Christopher Columbus,' prior to his sail westward, from 'Ferdinand and Isabella, by the grace of God, King and Queen of Castile,' etc., which recites that 'it is hoped by God's assistance some of the continents and islands in the ocean will be discovered.' Now the religion intended to be propagated by Ferdinand and Isabella was the Catholic religion. The religion which Columbus revered and which he hoped to be the instrument of spreading abroad, was the Catholic religion, and that alone. Therefore, as this royal document is adduced as evidence that this is a 'religious people' and 'a Christian Nation;' as the only religion contemplated or considered in connection with the document or its purposes was the Catholic religion; as all but Catholics are heretics and not Christians; it follows that the religion of this Nation is the Catholic religion, and that this is a *Catholic* Christian Nation. It is therefore perfectly proper and right that the Catholic Church should be supported, and the Catholic religion propagated, *under national authority and from the national funds.*"

And, again, what can the Protestants answer?—Just nothing at all.

The fathers of this Republic told them long ago that "the same authority that could establish Christianity in exclusion of all other religions, could establish with the same ease any particular sect of Christians in exclusion of all other sects." For this reason the Government was forever forbidden to recognize any religion. This wisdom these Protestants disregarded. They asked for years that the Christian religion should be recognized as the national religion. They rejoiced when this Supreme Court decision did establish the Christian religion as the national religion in exclusion of all other religions. And now when it results in establishing the Catholic sect of the "Christian religion" in exclusion of all other sects, they can have but themselves to blame for it.

They cannot deny that such an argument by the Catholics upon the Supreme Court decision would be strictly logical. Neither can they call in question the rightfulness of the decision itself, for the reason that they themselves have already used that decision to their own advantage in influencing Congress to recognize Sunday

as the Christian Sabbath, and to fix in the law their interpretation of the word of God. Having used this decision, and claimed it as certainly right, to their own advantage, and to sustain and fix in the law their own views in matters of religion, they have forever cut themselves off from calling in question either the decision or the use of it, when it is employed to their disadvantage, and to fix in the law Rome's views in matters of religion.

Thus completely, and by professed Protestants, has this Nation been sold into the hands of Rome. Thus completely has the new order of things been reversed and the old order of things restored, and *Rome knows it*. Rome's knowledge of this and the use which she is even now making of this knowledge, will be related next week.

A. T. J.

Chicago Correspondence.

A Remarkable Episode in the Sunday Closing Contest.

ANOTHER remarkable chapter was added last week to the history of the agitation for the Sunday closing of the World's Fair. The decision of Judge Stein of the Superior Court, in the Clingman case, enjoining the World's Fair authorities from closing Jackson Park, in which the World's Fair is situated, to the people on Sundays or any other day of the week, because a source of dissatisfaction to the management when it was discovered that the Sunday receipts would, at the best fall far short of reimbursing them for the return of the conditional appropriation of two million five hundred thousand dollars.

This being so, and Judge Stein having not only refused to modify his decree, but having heavily fined the members of the World's Fair management for their disregard of it, a motion to dissolve Judge Stein's injunction was made before Judge Goggin of the same court. Judges Brentano and Dunne, also of the Superior Court, were asked to sit with him in hearing and determining the case. The matter was argued,—its presentation being, in the main, as previously argued before Judge Stein, and for more than a week a decision had been anxiously awaited. On Thursday, August 31, one of the most unexpected and surprising episodes of this whole contest, strange as it has been, occurred. Judge Goggin had determined to sustain the injunction granted by Judge Stein, while Judges Brentano and Dunne, sitting on the bench with him by invitation had decided that it should be dissolved. Judge Goggin determined that his own purpose should not be defeated, asked the dissenting judges to withdraw from the hearing of the case, which they did, after reading their opinion, and he then continued the matter for sixty days, which is until the close of the Fair.

This action of Judge Goggin has brought upon him, probably, as severe criticism, couched in as vituperative language, as ever was visited upon any judge in this country. There was no precedent for such a course. Never before, undoubtedly, in the history of our courts has judicial courtesy been so violated, yet Judge Goggin has kept wholly within his rights as judge of that court. He is not legally in the wrong. He has violated only the judicial code of ethics. He had, no doubt, strictly, as much right to disregard the views of the judges whom he had asked to counsel with him and request them, to

withdraw, as he would have had to refuse to accept the decision of a jury which he considered contrary to the law and the evidence and to dismiss such a jury. But the breach of courtesy remains, both in the act and the manner in which it was done, and that will rankle long.

An attempt is to be made to have the matter reheard before Judge Ewing, of a court of concurrent jurisdiction, but it is difficult to see how another judge will find any sufficient reason for taking the case out of the hands of Judge Goggin, and it seems probable that the matter has now reached the status in which it will remain for the rest of the period of the continuance of the World's Fair. Still nothing is more certain than that this subject will not be dropped, even for a moment, and the most unexpected and improbable complications are liable to arise in it at any time.

The attendance at the Fair upon the Sunday following Judge Goggin's action increased five thousand, there being, on that day, twenty-five thousand paid admissions, as against twenty thousand of the preceding Sunday.

The agitation for the Sunday closing of the World's Fair, and its results in legislative and judicial action mark an era in the history of this Republic. The Rubicon has been passed and it can never be crossed. The character of the contest which is now before us already begins to be apparent. The ordinary observer, if he will but open his eyes to that which has been done, and the way in which it has been done, can understand what the result will be.

W. H. M.

The Roman Catholic Congress Assembles.

THE series of religious congresses, which will occupy the entire month of September, formally and authoritatively opened yesterday with the Catholic congress, which a leading morning paper characterizes, in its headlines as "The most important gathering of church dignitaries ever held in America." Cardinal Gibbons was present, and a long list of archbishops, bishops and priests, together with delegates from every State in the Union. It was an august and impressive spectacle. The intellect and culture, the authority and power, of the Roman Catholic Church in America were assembled there.

W. J. Onahan, secretary of the committee on organization, introduced Archbishop Feehan who first addressed the members of the congress, and presented C. C. Bonney, President of the World's Congress Auxiliary. In the course of his address Mr. Bonney expressed some suggestive thoughts. The following paragraph, in its first sentence, states a fact, the truth of which all will realize:—

That a great change has come in the relations of the Catholic Church and the Protestant churches with each other is known throughout the world. That this change has largely increased human happiness and has in many ways promoted the cause of peace and progress is also widely acknowledged. A brief reference to some of the leading causes of this change seems, however, especially appropriate to this occasion and may serve to strengthen the gracious bonds of charity and affection which are now gently drawing nearer and nearer to each other all the various branches of the great family of mankind.

One paragraph of Mr. Bonney's address in reference to education may bear almost any interpretation which he might think it politic to put upon it, but if the American doctrine of popular education is in accord with the Roman Catholic idea as

practically realized, wherever that hierarchy has had the opportunity, Mr. Bonney has been the first to discover it. This is what he said:—

There is one important particular in which the ideas of Catholic educational leaders are in peculiar accord with the original American doctrine of popular education. The third article of the great ordinance of 1787 for the government of the territory of which Chicago is the metropolis declared that, "religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

Not knowledge only; not knowledge and morality merely, but religion, morality and knowledge, sacred trinity of the powers of human progress, are essential to the proper education of the people.

The welcoming address concluded thus, the references to Pope Leo eliciting most hearty applause:—

But a greater agency of the union and progress still remains to be named—the illustrious head of the Catholic Church, Pope Leo XIII., than whom no more able, enlightened and benign pontiff has borne the name of holy father in a thousand years. Like the morning bell of a new age, his earnest words in speaking of the American people are: "I love them and I love their country. I have a great tenderness for those who live in that land, Protestants and all. Under the Constitution religion has perfect liberty, and is a growing power. Where the church is free, it will increase; and I bless, I love Americans for their frank, open unaffected character and for the respect which they pay to Christianity and Christian morals. My only desire is to use my power for the good of the whole people Protestant and Catholics alike. I want the Protestants as well as the Catholics to esteem me." Is it any wonder that Pope Leo XIII., is respected and beloved by the Protestants to whom these words were addressed?

On the Protestant side similar causes have been at work, producing similar results. The time now at command will not permit a presentation of these results, but it may suffice to say that they have culminated in the arrangements for the World's Religious Congresses of 1893.

Blind, indeed, must be the eyes that cannot see in these events the quickened march of the ages of human progress toward the fulfillment of the divine prophecy of one fold and one shepherd, when all forms of government shall be one in liberty and justice and all forms of faith and worship one in charity and human service.

With these sentiments I greet and welcome the Catholic congress of 1893. [Applause.]

Cardinal Gibbons followed with an address expressed with the utmost grace and filled with well-turned phrases which brought out his thought so skillfully and tactfully that none who heard failed to be impressed.

Chairman O'Brien in describing the common platform upon which churchmen both Catholics and non-Catholic stood, said:—

And against irreligion the implacable foe to our present civilization—whatever form it may assume—all those, whether Protestant or Catholic, who believe in the vital force of religion have a common ground upon which they stand. Not only in this have we a bond of union with our Protestant countrymen, who in good faith are engaged in disseminating virtue and religion, but there are also general charities, which look to the amelioration of the condition of the poor, the sick and the aged, as well as measures designed to suppress intemperance and gambling and prevent the desecration of the Sunday. These are among the subjects which will receive consideration by this congress, and it is in a spirit of generous rivalry—according to all the same religious freedom which we claim for ourselves—that we will endeavor to discharge that duty which we owe to our church and to our country.

No doubt the so-called orthodox as represented by the American Sabbath Union and its following would accept every plank of this platform, and be willing to join in a Roman Catholic anathema upon all who are unwilling to stand upon it.

A large number of addresses and papers were presented during the day, all marked in the highest degree by ability, skill, and expression, deep research, thorough learning and culture, such as has not been seen

before at these congresses, and such as is likely the Protestant congresses which are to follow cannot equal.

This World's Fair season, and this Religious Congress in particular, marks an era in the religious history of this country. What it portends is clear to those who believe that Revelation reveals.

W. H. M.

Chicago, Sept. 5.

What's in It?

THE trite interrogative, "What's in a name?" implies unimportance. While just now the question, "What's in a Sunday law?" should arouse the greatest apprehension in the minds of the good people of this once free land, especially when there are so many illustrations of their practical application in this boasted land of religious liberty.

The readers of the SENTINEL have been favored for years with lucid explanations of the principles involved in the enactment of these laws, and the dire results sure to attend their execution. If men could see a principle they might avoid a catastrophe in many instances; but if not, all the consequences may be, yea, *must* be realized.

Here in Missouri, we have the ordinary species of Sunday law with a very liberal exemption clause for those who belong to a society holding another day as the Sabbath, "so that he observe such Sabbath."

The following from the *St. Louis Republic* is significant:—

CHILLICOTHE, MO., June 27.—A female aeronaut and two male assistants came here last Sunday and gave a parachute jump at the Fair grounds. They were arrested for a violation of the Sunday law and the men were to-day committed and fined in a justice court, the fine and costs aggregating twenty-five dollars.

They set up for defense that they were Seventh-day Adventists, but on cross-examination on the doctrines and tenets of that denomination they showed themselves so ignorant that their defense failed. The case against the woman failed.

Now we can consider the living issue, "What's in a Sunday law?" There are two ways to find the answer to this important question. 1. The thinking man reasons out the logic of the premise assumed by the law-making power in enacting a Sunday law. 2. The conservative passes along hoping for the best until he learns the answer by realizing active results. Those who have been loath to accept the logic will not have much longer to wait to have the answer given in unmistakable form.

There are two important points illustrated in the balloon incident. One is the deception and impropriety of exemption clauses. The other shows that the courts must be ecclesiastical boards of examination where religious laws are in force. Both forcibly impress the fact that a union of the interests of the Church and State must always and everywhere work evil and only evil.

The exemption clause works an injustice upon those whom it presumes to favor by furnishing a covert for persons who have no regard for truth. They impose their ill reputation upon the exempted class for the purpose of gaining an advantage over those who are too manly to make a false claim even to evade an unjust law. In this way those who are exempted suffer the influx of sinister characters and evil, designing men. Exemption clauses do not protect as has been supposed and are, therefore, deceptive. Such exemptions also require more of the persons exempted,

than of any one else, under them. Those enjoying the full force of the law are only required to abstain from certain labor, while those *exempted* are required to observe the day as a Sabbath or, as in some cases to "conscientiously observe another day."

Again, exemption from a general law is but toleration, and tacitly denies natural right. Here is evidence establishing the second count, that the courts must be ecclesiastical boards of examination where religious laws are in force. In this case the tenets and doctrines of a religious order is made the test of criminality, and a certain act is criminal for one class and not for another. This the courts must decide. If the act was evil in itself it would be just as criminal for an Adventist as for a Methodist or Catholic.

In the face of such facts how long will people continue to assert that these are not religious laws, and that the peace and safety of our dearest institutions are not endangered by them? Just laws apply alike to all and an exemption is a confession of injustice in the law. To carry on legal religion the courts must be better informed in doctrine and theology than the minister for to present even a semblance of comparative justice they must be familiar with all beliefs.

It seems that any one might see that with the introduction of a Sunday law the cherished doctrine of equality before the law is forever swept away, and with it the fundamental truth "that all men are created equal" and "governments derive their just power from the consent of the governed." This involves the civil and religious rights of the people. "What's in a Sunday law?" What's left, after it takes what it claims, of all our boasted nationality? Nothing but the memory of a cherished land of liberty.

H. E. GIDDINGS.

The Council of Churches and Higher Criticism in Australasia.

TWO AGENCIES FOR THE RE-ESTABLISHMENT OF THE PAPACY.

IN the colonies, as in England, Sunday laws already exist; and exist as relics of the Papacy, brought from England by the early settlers, but inoperative, as such laws usually are, in a new country. What is demanded here is not Sunday laws, but agencies to arouse public sentiment to enforce existing laws. And these agencies, we believe, are already at work, and though at present, working independently, and with no apparent connection, or union of purpose, yet we believe, are both designed by Satan to play into each other's hands in the re-establishment of papal institutions.

In the Colony of Victoria, of which Melbourne is the capital city, a council of all the Protestant churches has been organized. In this council each church is to be represented in proportion to its numbers; and its intentional practical working is stated, as follows, by one of its most confident friends and advocates:—

The work the Council has taken in hand is to review the various political measures as they are brought forward, and judge them by a moral standard. If they decide that any proposed measure is morally right, the churches will support it. If they decide that it is wrong, then the churches will oppose it with all their united strength.

Doubtless it will not be difficult for those who are studying the religio-political

movements in the United States, to see that we have in this council all the phases of Church and State workings, seen in the so-called National Amendment Party movement in the States. The churches uniting to form a "representative body" to wield political influence, and institute a religious boycott upon any men or measures they think "morally wrong."

The advocate of the movement further adds, "That the council of churches will exercise a beneficial influence in politics cannot be doubted," and also, "It is difficult to foresee the enormous influence for good that this council will exercise both on the Church and on the world."

Of course, we think it is not so difficult to foresee the enormous influence for evil this council will exercise, both upon the Church and the world, when viewed in the light of past history. That this is a movement, adopting papal policy, some of its advocates see, and do not hesitate to present the Papacy as an example of the practical and successful working of their plans. In recommending the organization of a similar council in New Zealand, the writer above quoted, says: "The Church of Rome always has taken a part in the political questions of the day, and has rendered the world much good service in this direction. Which of the Protestant churches in this city will take the lead?" The lead back to Romanism, he might have added, for that is certainly the road these councils are taking.

While the council of churches is being organized in Australia, and recommended to New Zealand, New Zealand is receiving and publishing the deductions of higher criticism, and higher criticism through undermining faith in the Bible, and exalting human reason and the opinions of men is opening the way for multiplying, manifoldly, the already existing disagreements in regard to the teaching of the Word; but higher criticism sees this difficulty and proposes a remedy, and that in the "collective consciousness of the church" and the church council. The following are a few extracts upon this subject from the leading conference address, delivered by C. H. Garland, by the request of the president and committee of the Wesleyan Methodist Conference, held at Dunedin, New Zealand, in March, 1893:—

Of the Books of Moses, Mr. Garland says, beyond a doubt we can no longer attribute the original composition of the story of the creation and the antediluvian history to Moses. The traditional idea that God revealed these facts to Moses, who, under the Divine inspiration, penned them for the first time, and penned them without error, must be abandoned.

This is the first deduction, and of its correctness, the speaker further says:—

It would be quite impossible, in a public address of this kind, to study the premises from which this conclusion is drawn. . . . All I can do here is to produce the names and conclusions of trustworthy men, or of men that we Methodists are prepared to trust.

Then follows a long list of quotations from ministerial sceptics, ventilating their doubts for others to feed upon. Thus the Bible testimony is rejected and the words of men "trusted" instead.

But another deduction includes the whole Bible:—

But higher criticism has not stopped at the consideration of dates and authorship and modes of construction; it has looked with keen eye on certain statements and difficulties, and not suffering us to gloss them over, has openly and loudly condemned them, or rather, has adduced them in condemnation of our traditional Bible theories; for it pro-

nounces them errors, misstatements, inaccuracies, defects; and concludes that the Bible is not an infallible book.

That these conclusions have not been reached suddenly by the Methodists, the speaker proceeded to show, by presenting evidence that they had "at least two years ago abandoned the position of the verbal inspiration of the Scriptures." May we not thank God that at the very time many are laying down the banner of truth, long carried upon this subject; that he grants us the privilege of picking it up and carrying it to final victory? That belief in the verbal inspiration of the Scriptures constitute them the final authority in matters of faith, the higher critics see, but this position they willingly and knowingly abandon, as another extract from this conference address will show:—

The belief in verbal inspiration necessarily constitute the Scriptures the seat of authority—the final tribunal to which all must bow; but, as we do not hold to the belief in verbal inspiration, . . . it seems inevitable that we must no longer teach that the Bible is the word of God, but that the Bible contains the word of God.

But if ministers teach that the Bible only contains the word of God, who is to determine what portion is that word? Why, every man for himself, of course. And do they teach this? Yes, and also that much trust and confidence is to be placed in the living speaker, the minister. Again, we quote from the address:—

Let it then be remembered that the believer's safety is assured not by the infallibility of the record, but the infallibility of the Spirit. We use the Book, but we trust the living speaker.

And so does the Romanist, and this is the Papacy. But further:—

When Paul wrote to the Romans, and touched upon the doubtful disputations concerning the eating of herbs and the observance of particular days, he directed them to no external authority, but said, "Let every man be fully persuaded in his own mind," and pointed them to the only authority a man could recognize in the matter, viz., himself.

Here, then, we have the standard plainly stated—SELF. Higher criticism thus begins with tearing down faith in the Bible, and ends with exalting man above the Bible as its judge. But he who first sits as judge will never afterwards take the place of a true believer before the declaration of what he may call the word of God, which but for his decision must have remained doubtful or uninspired; and should he profess faith in the divinity of the passage, it is not in the word that he has faith, but in himself, who, by the power delegated to him by latter day teachers, has canonized the passage as the priests canonize the saints.

But as the Bible is rejected as the final tribunal to which appeal is to be made, what is to be that tribunal? certainly not the individual, layman, or preacher? No. This tribunal to which final appeal is to be made is to be the church council, and so it is suggested in the closing words of this conference document:—

But when the external authority of the Bible, as it now is, is removed, what check have we upon the vagaries of an ill-informed and self-opinionated mind? None. Neither have we had any with our supposed external authority. Absurd interpretations abound.

Yes, but absurd interpretations are quite innocent things as compared with the tearing down of the authority of the word by which the interpretation may always be tested, and leaving us with interpretation only. But we are not to be left with individual interpretation.

Neither must the collective consciousness of the

church be ignored as a providential means of formulating revealed truth. For the apostles, with minds illuminated by the Spirit, advanced in their apprehension of developing truth by taking council together at Jerusalem.

But we do not read of the disciples ever raising the question of the inspiration of a single portion of the Scriptures. They were sent to preach it and did so.

But the church council, this is the remedy, and this is the very Papacy itself, and this higher criticism by breaking down confidence in the word of God, and exalting confidence in the "collective conscience," is paving the way fast for the re-establishment of the Papacy. Then comes the general council, and then the teaching of that council as to what constitutes the word of God and the teaching of that word, and then follows for unity's sake only, as it was in the days of Rome, the branding as heretics of all who dissent, and "abide the literal text," and finally, the persecution of all who persistently protest. And thus, we believe, history will repeat itself here.

G. B. STARR.

Melbourne, Australia.

A Possible New State.

A COMMUNICATION from Canada says that the Catholic priests, who were formerly opposed to annexation, are discarding their misconceptions of the effect of entering the Union. They are becoming familiar with the fact that, under our Federal Constitution, Quebec, transformed from a Canadian province into an American State, would have full power to uphold the Catholic religion and its other local institutions. The account adds that the reason of this new advocacy on the part of the priests is that "they, like their parishioners, are suffering from the impoverishment of the province and from the increasing exodus of French Canadians to the United States." In other words, having eaten up clean everything about the houses and gardens of their victims, these priestly rats desire a flow of good things from a new source to be turned on.

As to the fact that Quebec when made one of our United States could continue under an established religion, that is perfectly true. It seems to be the vague belief of many that there is about the United States something antagonistic to religious despotism—that that form of tyranny cannot be practiced within the jurisdiction of our national Government. But this is not the case. The Constitution declares that Congress shall not establish any religion, but the States are left at perfect freedom, except where prevented by their own constitutions, to establish as many religions as they wish, and persecute other faiths as severely as devout heart shall crave. Even in those States whose constitutions forbid the establishment of a religion, any church becoming powerful enough could reverse that provision and set itself up in legal domination.

Of course, in a certain sense, Church establishment, or any connection of Church and State, is un-American, and repugnant to our political spirit and traditions. . . . The intention was that it should keep Church and State separate. And one of the factors of its success over the old nations has been its abstinence from the sectarian coercion common in them. To be sure, the separation of

Church and State here is not complete yet.

Thus, no national law is against State religious establishment, but an unwritten sentiment, a public spirit, is.

Quebec, however, is not to be expected to heed this spirit. When she gets admitted as a State she will, it may be supposed, at once set up laws favoring the Catholic Church, and persecuting Protestants, even beyond her present ones, which she is obliged to keep within measure by the Protestant British general government over her.

Interest is naturally turned to the character of our new sister. In one account we find a history of the Quebec peasant. He attended mass every Sunday if the church was within reach, welcomed the Récollets, or poor friars, who tramped through the settlements; offered the first salmon of the year for sale at the church door for the good of the souls in purgatory; prayed at the *angelus*; sought a blessing when he began any serious work, such as building a barn, and prided himself on his loyalty to his king and religion. There were no schools outside of Quebec, Montreal, and Three Rivers, and no books save the catechism. Everybody was superstitious. Fortune-tellers cast his horoscope for two sous, a meal, or a bed; *feux-follets* and witches sought to lure him to destruction; a *loup garou* or werwolf, under the corporal form of a beggar, except that it had four legs, haunted Kamouraska as late as 1767. Happily, the St. Lawrence was consecrated, and these Satanic agents could not cross it, but fled howling into the forest when the frightened habitant reached its shores. The peasant's life was without intellectual interest, and intolerably laborious. He was hard ground by lord and priest. Besides the seigneurial dues and restrictions the habitant paid tithes to the clergy. Originally one-thirteenth of his cereals, they were reduced to one twenty-sixth, the present figure. On a petition from a bare majority of the Roman Catholic freeholders in a parish, the priest and bishop may proceed with the erection of a new church or priest's dwelling, and the cost is levied as a *fabrique* tax on all the freeholders. The *fabrique* tax and tithes are a first charge on the soil. Protestants are exempt. It cannot be said, continues this account, that these imposts fleece the people; they would probably pay as much if the church were supported on the voluntary principle. The main grievance which they have against her is that her vast estates, estimated to be worth \$100,000,000, do not pay their fair share of municipal taxation, and that there is an excessive number of "religious" both in the church itself and in the conventual bodies of men and women. The official handbook in 1892 shows nearly eight thousand.—*Truth Seeker.*

It Becomes a Tempter.

DURING many centuries, every government thought it was its bounden duty to encourage religious truth and discourage religious error. The mischief this has produced is incalculable. Putting aside all other considerations, it is enough to mention its two leading consequences; which are, the increase of hypocrisy, and the increase of perjury. The increase of hypocrisy is the inevitable result of connecting any description of penalty with the profession of particular opinions.

Whatever may be the case with individuals, it is certain that the majority of men find an extreme difficulty in long resisting constant temptation. And when the temptation comes to them in the shape of honor and emolument, they are too often ready to profess the dominant opinions, and abandon, not indeed their belief, but the external marks by which that belief is made public. Every man "who takes this step is a hypocrite; and every government which encourages this step to be taken, is an abettor of hypocrisy and a creator of hypocrites. Well, therefore, may we say, that when a government holds out as a bait, that those who profess certain opinions shall enjoy certain privileges, it plays the part of the tempter of old, and, like the evil one, basely offers the good things of this world to him who will change his worship and deny his faith."—*Buckle's History of Civilization.*

San Francisco's Midwinter Fair.

AUGUST 24 was the occasion of an enthusiastic demonstration in San Francisco, when ground was broken for the contemplated buildings and other improvements connected with the Midwinter Fair. A large number of invitations were sent out by the Executive Committee, the ministers of the city being amongst the number thus honored. One of these, Rev. E. B. Stewart, of the Second United Presbyterian Church, sent a letter in reply, in which was this statement:—

As one who entered emphatic protest against attendance upon the World's Fair at Chicago because of the violation both of national and of divine laws, duty is clearly setting before me the necessity of avoiding even so much complicity in this enterprise until assurance is had that its gates shall be closed on the Sabbath. Such assurance I do not have at present, and therefore must beg leave to decline with regret the invitation so courteously given.

The committee did not take any formal action on the letter, but Gen. W. H. L. Barnes, of the committee, returned a somewhat caustic response, in which occurred these sentiments:—

In common with all other clergymen of all religious denominations of San Francisco, you were invited to be present at the inauguration of an enterprise whose importance to the State, to the general education, and to the highest expression of Christianity—charity to the poor and labor to the laborless—cannot at this time be exaggerated. We regret that, as a teacher of the people, you withhold your sanction and presence on such an occasion. The celebration will, nevertheless, take place. It will be opened with prayer and finished with a benediction, implored of that Divine Power whose aid in our work we seek. We hope he will be present, if you are not, and we believe he will.

This is what the *Examiner* calls Executive Committee's "first brush with the Sunday-closing idea." But the "Sunday-closing idea" has been preparing for an extended "brush" with the management of the Fair if the latter does not unconditionally make the desired concession. The Presbyterian ministers of San Francisco and Oakland have taken their stand for closing; the Christian Endeavor Society has also spoken, and other religious associations, temperance societies, and some industrial organizations are also expected to join the crusade. Inasmuch as the leading counties and principal cities of the State will take a deep interest in the Fair, we may expect to see a determined trial of strength on the part of all the forces usually conspicuous in the advocacy of Sunday laws.

Nearly all classes of men are predicting an approaching time of trouble and dis-

aster. We believe there is an hour of spiritual darkness even now upon the world, and nothing more forcibly portends this prophetic fact than the intolerant spirit now being manifested in the increasing clamor for Sunday laws and their rigid enforcement.—*Signs of the Times.*

Character Revealed.

THE following from the New York *Christian Advocate* of the 24th ult., will be of interest, especially to those of our readers who remember the controversy of some four years ago between the gentleman referred to and the editors of the *SENTINEL*:—

The Rev. W. F. Crafts sends this note:—

Editor Christian Advocate: Please publish the statements made in your editorial of July 20, page 1, third column, from, "Nor do we" to the end, in parallel columns with your editorial of Aug. 10, two paragraphs, same part of page 1, beginning, "We observe," and let our readers judge whether the statement in the telegram of the World's Fair Sabbath-closing Committee that you believe or suspected that the Stein injunction would be used as "a trick" was warranted by your words.

In the above Mr. Crafts misquotes his telegram. It was this:—

Many, including the editor of the *Christian Advocate*, Dr. Buckley, think the Stein injunction is passively used as a trick.

On that telegram we said:—

We observe a telegram in the *Tribune* stating that the editor of this paper is of the opinion that that is a trick, a collusion between the directory and the local courts, and they may get the benefits of endeavoring to close—the sympathy of Christian people, increased attendance on week days, and still under the appearance of being compelled to do so, keep open on Sunday. There is no authority for that statement. What we have said is that there is nothing in the past conduct of the directory to afford a guarantee that they would not do this, and that nothing they do affords a guarantee that the Fair will be closed so long as this injunction case is unsettled.

What Mr. Crafts wishes us to reprint is from the *Christian Advocate* of July 20:—

Nor do we know now that there is not a secret understanding that local courts shall prevent closing, and thus the directory shrink responsibility.

Both the movements of the evil one have been illustrated; he has gone about "roaring," and now he may be trying the role of an "angel of light." When it is settled that the Fair is to be closed, then, and not till then, can those whose consciences would compel them to remain away be justified in attending.

It is dangerous to do business with a person who will transform "Nor do we know" and "may be" into "think."

"We do not know" but this transaction "may" reveal the elements of his character which have developed the genius for misunderstandings with which we "think" he and his acquaintances have to contend.

Like the locusts of Rev. 9:10, the sting of the *Advocate's* reply is in its tail; but it is eminently deserved. But it is not at all likely that any reformation will be effected in the case in hand. When a man has once acquired the unfortunate habit of stating things not as they are but as he would have them, he is seldom able to break away from it. Constitutional diseases are well-nigh hopeless.

The Jury Understands It.

The Soldier, a National Reform paper published in South Carolina, publishes the following report by a Texas grand jury:—

To Hon. S. P. Green, Judge of the Forty-eighth District of Tarrant County, Texas.

DEAR SIR: We, the undersigned grand jury, would respectfully report that we have made diligent inquiry into all crimes and misdemeanors that have come to our knowledge; that we have found 333 bills of indictment, a large portion of them being for violations of the Sabbath law. The disposition of a great many business men to disregard the Sabbath seems to be growing to an alarming extent. While this does not apply to all lines of business, yet it does exist, and unless there is a united effort on the part of all law-abiding citizens to enforce the law, no one can foretell the result, as all the larger crimes are a result of disregard for law in minor offenses.

It is urged that Sunday laws are only civil, and that they are not designed to enforce Sabbath observance, but this is

negated by this report. The law of Texas uses the word "Sabbath" only once, to which we shall recur later; but the jury evidently understand its intent, as the report deals only with "the Sabbath law." It is not the law which is disregarded, but "the disposition of a great many business men to disregard the Sabbath seems to be growing." And the jury seem to have regarded it as their duty to compel these business men to regard "the Sabbath."

In esteeming it to be their duty under the law to compel men to regard "the Sabbath," the grand jury of Tarrant County, Texas, were in perfect accord with the law. The statute under which they were acting, as before remarked, uses the term "Sabbath" only once, and that not to forbid labor or business upon it, but it none the less does show plainly that it is the purpose of the law to compel men to regard the "Sabbath," or the day which is popularly supposed to be the Sabbath; for after forbidding common labor and business on Sunday the law makes certain exemptions, and among others, this: "Nor to any person who conscientiously believes that the seventh or any other day of the week ought to be observed as the Sabbath, and who actually refrains from business and labor on that day for religious reasons." This fully justifies the Tarrant County grand jury in the interpretation which they put upon the law: its intent is to compel Sabbath observance, and that for religious reasons. It simply gives the people of Texas opportunity to choose the day upon which they will practice such observance.

THE Home Rule bill provides that "the powers of the Irish legislature shall not extend to the making of any law respecting the establishment or endowment of religion, or prohibiting the free exercise thereof, or imposing any disability, or conferring any privilege on account of religious belief, or abrogating or prejudicially affecting the right to establish or maintain any place of denominational education or any denominational institution or charity, or prejudicially affecting the right of any child to attend a school receiving public money without attending the religious instruction at the school; or whereby any person will be deprived of life, liberty, or property without due process of law, or may be denied the equal protection of the laws, or whereby private property may be taken without just compensation." A similar prohibition on the British Parliament would be a good thing; or are such things supposed to be wrong only in Roman Catholics?

REV. CHRISTIAN ADOLF STOECKER, ex-chaplain of the Court of Berlin, arrived in New York from Europe on Friday last. It is stated that he intends to deliver a series of lectures on Christian socialism, and also on anti-Semitism. It is as a Jew-baiter that the ex-chaplain is best known in his native land. He will find sympathizers on "the East Side," the "tough quarter" of this city. If the doctor would only transfer the scene of his operations to Maryland or Tennessee, and make Adventists instead of Jews the objects of his wrath, he would doubtless be warmly welcomed by the American Sabbath Union and its allies. It would require no change of principle.

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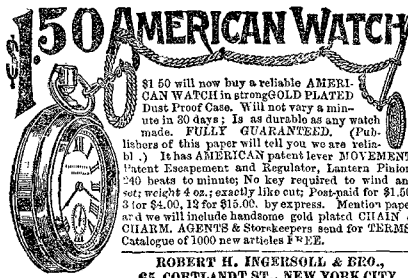
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THE Consolidated Street Railway Company of Worcester, Mass., recently did some Sunday work on their tracks, upon which an indignation meeting was called by the ministers of that city to protest against a recurrence of the "desecration."

It is a little surprising to read that "Mgr. Satolli's recent visit to Cincinnati was not made without danger of attack at the hands of sectarian cranks." He was constantly attended by a body guard. But where one "sectarian crank" may have been ready to attack him, ten thousand milk-and-water Protestants(?) were ready to fawn upon him.

GOVERNOR ALTGELD, of Illinois, has gone on record as saying that in all America there are not more than fifty anarchists. The Governor evidently forgot to count the American Sabbath Unionists, who, by threats and intimidation, compelled Congress to violate the fundamental law of the land in the passage of the Sunday-closing proviso.

AN effort was made to induce Judge Ewing, of Chicago, to set aside Judge Goggin's order continuing for sixty days the proceedings in the Clingman injunction, but on the 6th instant His Honor denied the motion, on the ground that it would be a breach of judicial courtesy for him to take jurisdiction of the hearing. It now seems certain that the Fair will remain open on Sunday until the gates are finally closed the last of October.

THE *Christian Statesman* says that Sunday closing of the World's Fair has been "practically achieved," nevertheless the number of paid admissions on Sunday, September 3, was 25,439, of which 24,284 were adults who paid full price, while only 1,155 were children at twenty-five cents per head. The receipts for the day were, therefore, \$12,307.75, beside the percentages received from concessionaires. If this sort of Sunday closing satisfies the Sunday people, it must be because they are so accustomed to frauds and fakes that they would not know a genuine article if they were to see it. But no wonder, a counterfeit Sabbath naturally blinds them to every thing else. Moreover, they all want to go to the Fair, but they pledged themselves not to go unless the gates were closed on Sunday; but now that the gates are not closed, nor are

they likely to be, the Sunday forces close their eyes instead to the open gates and visit the Fair just as everybody knew they would, notwithstanding all their bluster and pledges.

THE *Christian Advocate* of the 24th ult., referring to mob violence in the South and West, says: "The cords that bind society together are being snapped at a fearful rate." It is too true; but what can we expect when the churches of the land set the example of mob law by overriding the fundamental law of the Nation in compelling Congress by threats of political boycott to enact unconstitutional laws?

THE *Catholic Review* complains of Protestant missionaries, that "in India, China and other parts of Asia, in Central Africa, with the help of British officers, they are exterminating the native Catholics and banishing priests and native rulers." The *Independent* takes this as an evidence that the missionaries are meeting with success in their work. They certainly are, but if the *Review* states the case correctly, it is certainly not Christian work.

A SUNDAY law paper remarks that "the decision rendered by Chief Justice Fuller, of the Supreme Court of the United States, has served to encourage and embolden the lawless, godless element of this country and their abettors, the Seventh-day Adventists, in opposing the Sabbath." It has done nothing of the kind. Chief Justice Fuller's decision had nothing to do with either Sunday or the Sabbath. The only question before Judge Fuller was the right of the United States to assume jurisdiction over the Fair grounds and usurp the powers both of the State of Illinois and of a corporation created under the laws of that State. So far as the fling at Seventh-day Adventists is concerned, it is true only in this, that they from the first consistently opposed any governmental interference in the matter, because it was a purely religious question, and legislation upon religious matters is forbidden by the Federal Constitution. Seventh-day Adventists respect that instrument as it reads.

THE *Nebraska City Evangelist* says:—

Chief Justice Fuller, in his famous decision in regard to Sunday opening of the Columbian Exposition, has published to the world that a contract has no moral binding force. He does not say this in just these words, but it is evidently implied in what he does say.

The *Evangelist* ought to remember that whatever may be true of contracts, the ninth commandment is still of binding force. Even religious papers have no right to bear false witness. Chief Justice Fuller's decision was simply to the effect that the United States had no jurisdiction over Jackson Park, in the city of Chicago, in the State of Illinois. The suit was not

brought to enforce a contract, but was brought on the assumption that the United States had control of the Fair. There is no excuse for lying about this matter.

"THE Turkish authorities," remarks the *Mail and Express*, "have promised to protect American missionaries in that country. It is hoped that the State Department officials at Washington will insist on this promise being kept. If any thing happens in this country to the subject of an inferior nation, the diplomats get to work immediately, and we are called on for explanations or reparation. Let us give other countries some of their own medicine and show to the world our disposition, and if necessary our ability to protect the God-fearing men and women who have abandoned the comforts of home to spread the light of the gospel among the ignorant."

This is a strange mixture of religious cant and of irreligious bullying. It is the duty of the Government to protect its citizens everywhere, whether missionaries or not, but it is not Christian to "give other countries some of their own medicine." The Christian rule is, "All things whatsoever ye would that men should do to you, do ye even so to them." But governments are not Christian; they are simply civil, and hence properly use force in perpetuating themselves and in defending their subjects, but they have no more duty in this respect toward missionaries than toward any other persons entitled to their protection.

THE *Evangel and Sabbath Outlook* very pertinently remarks that the "growth of Roman Catholicism in New England is well known to those who study current events. Neither is it surprising when one remembers that 'Church authority' forms so large a part of the basis of Protestant faith. The end is not yet and Protestants must open their eyes to these facts or suffer the defeat which always accompanies blindness, whether induced by indifference or disobedience."

"ANOTHER instance of courtesy from Protestant pastors to the Roman Catholics," says the *Independent*, "has occurred at Harrison, N. J., where the pastor of the Knox Presbyterian Church offered that church to Father Kernan for the use of his newly organized congregation until they could arrange for their own building." What would sturdy old John Knox say to this were he still in the flesh?

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NUMBER 37.

American Sentinel.

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EDITOR, - - - - - ALONZO T. JONES.
 ASSOCIATE EDITORS, { CALVIN P. BOLLMAN.
 WILLIAM H. MCKEE.

THE principles upon which the Government of the United States was founded, and the principles of Rome, are directly at opposites. *And Rome knows it, and has known it all the time.*

THE principles of the Government of the United States have now been completely subverted, and the principles of Rome fully adopted, by an apostate Protestantism, in the United States. *And Rome knows it.*

THE effect of the principles of the Government of the United States upon other nations has ever been to weaken Rome's influence over them, and to draw them away from her. So certainly is this true, that although Rome long ago denounced religious toleration as one of the eighty heresies of the age, yet even Spain has "granted" "toleration."

HERE is a statement that is worthy of consideration in this connection:—

We must briefly survey the influence of the American system upon foreign countries and churches.

Within the present generation the principle of religious liberty and equality, with a corresponding relaxation of the bond of union of Church and State, has made steady and irresistible progress among the leading nations of Europe, and has been embodied more or less clearly in written constitutions.

The successful working of the principle of religious freedom in the United States has stimulated this progress without any official interference. All advocates of the voluntary principle [in support of churches and religion] and of a separation of Church and State in Europe, point to the example of this country as their strongest practical argument.—*Schaff, Church and State in the United States, p. 83.*

ROME did not want the nations of Europe, or anywhere else, drawn away from her. Yet here was this very work "steadily and irresistibly" going on. This was not by any means a pleasing thing to her. Yet what could she do?

The work was not being done by any official action of the United States Government, in diplomacy or otherwise, and, of course, she could not meet it by any such means. It was by the silent, steady and "irresistible" influence of the divine principle upon which the Government was founded, and which was spread before all the world in constitutional guaranties. Plainly, as long as this was suffered to go on she could do nothing; and still the longer it went on the more her influence over the nations was being weakened and her power with them was vanishing. And this to her was heartrending sorrow, and affliction unbearable.

YET what could she do? What *should* she do? Well, as it was the silent, steady, irresistible power of the divine principles of this Government that was sapping her life away, it is evident that the only thing that she could logically or possibly do to save herself was to *subvert the principles of religious liberty*, of the separation of Church and State, upon which this Government was founded, and thus turn back the Government of the United States into the way of her evil principles, and so regain her influence and power over the nations and thus once more draw all the nations in her train. For with this Government holding such a high place in the estimation of the nations, it is manifest that if the principles of the Government could be subverted and this Nation so turned into her evil course, then the influence of this Nation would be just as powerful to draw the nations back to Rome as it had formerly been to draw them away from her.

EVIDENTLY this was the logic of the situation. And as Rome is always logical in the application of her own premises, this is the scheme which she set on foot, and which she has been working ever since she awoke to the real situation. As a church, and for this purpose, she entered American politics, she secured political possession of all the great cities, so that now, by this means, she holds the balance of power even in a national election. She worked her agents also into the field of journalism, so that to-day, generally speaking, she absolutely controls the pub-

lications of the country, by which she is steadily warping public opinion in her favor, and if not that, then into fear of her power. She sends her secret agents into the Protestant religious schools and theological seminaries, and even into Protestant pulpits, by which means, she steadily and stealthily tones down the principles of Protestantism and molds religious opinion upon the view that there are at least certain things upon which Protestants and Catholics "can unite to shape legislation for the public weal," etc., etc. She sends her agents into the trades-unions, the labor-unions, etc., and takes control of these and molds them upon her principles; strikes, with their accompanying violence, are multiplied upon, in which she deftly insinuates herself as the "arbitrator," whose justice alone can settle the differences and whose word alone can calm the troubled waters. Note the Pope's encyclicals on the labor question.

ALL these have, for a long time, been her means of loosening the foundations of integrity to the principles of the Government of the United States. And all the while, too, she has beheld with secret but unbounded satisfaction, the work of professed Protestants in their endeavors to secure the recognition of religion in national legislation and national affairs. And when, February 29, 1892, she heard the unanimous decision of the Supreme Court of the United States that "This is a Christian Nation," with Catholic documents quoted to prove it, she could contain herself no longer. She knew that her advantage was so certain, and her time was so fully come, that she need no longer work in secret, but could announce her purposes openly to the American people and to the world, which she did shortly in a letter from the Vatican to the *New York Sun*, and which was printed in that paper July 11, 1892, under the heading of "The Papacy and Nationality; Pope Leo and the United States."

In that letter are found the following startlingly significant sentences, in which she announces her programme and her purpose concerning the United States, and *through this*, all humanity:—

In his [Pope Leo's] view, the United States has reached the period when it becomes necessary to

bring about the fusion of all the heterogeneous elements in one homogeneous and indissoluble Nation. . . . It is for this reason that the Pope wants the Catholics to prove themselves the most enlightened and most devoted workers for national unity and political assimilation. . . . America feels the need of this work of internal fusion.

What the Church has done in the past for others, she will do for the United States.

That is the reason the Holy See encourages the American clergy to guard jealously the solidarity, and to labor for the fusion of all the foreign and heterogeneous elements into one vast national family.

Finally, Leo XIII. desires to see strength in that unity. Like all intuitive souls, he hails in the united American States and in their young and flourishing Church, the source of new life for Europeans. He wants America to be powerful, in order that Europe may regain strength from borrowing a rejuvenated type. Europe is closely watching the United States.

Henceforth we [Europeans] will need authors who will place themselves on this ground: "What can we borrow and what ought we to borrow from the United States for our social, political, and ecclesiastical reorganization?" The answer depends in a great measure upon the development of American destinies. If the United States succeed in solving the many problems that puzzle us, Europe will follow their example, and this outpouring of light will mark a date in the history not only of the United States, BUT OF ALL HUMANITY.

That is why the holy father, anxious for peace and strength, collaborates with passion in the work of consolidation and development in American affairs. According to him, the Church ought to be the chosen crucible for the moulding and absorption of races into one united family. And that, especially, is the reason why he labors at the codification of ecclesiastical affairs, in order that this distant member of Christianity may infuse new blood into the old organism.

Now, until the year 1892, what could any nation have possibly borrowed from the United States for "ecclesiastical reorganization"? Nothing. Until that year the Constitution was avowedly against the United States Government even in any way having anything to do with any ecclesiastical matter. That year, however, February 29, the Supreme Judicial branch of the Government unanimously decided and declared that "This is a Christian Nation," and that *this is the meaning of THE CONSTITUTION*. This was at one stroke to subvert the Constitution and the principles of the Government as established by those who made the Government and the Constitution. Then this was followed at once by the professed Protestant churches of the country in demanding national legislation declaring Sunday to be the Christian Sabbath, and requiring its observance, because this is a Christian Nation. The success of this committed the legislative branch of the Government to the subversion of the principles upon which the Government was founded. And when President Harrison approved and signed this legislation, this committed the Executive branch of the Government to the subversion of the principles of the Government as established. And thus in the year 1892, in the whole Government of the United States—in its legislative, judicial and executive branches—were the principles of the Government, as established by the makers of the Government, subverted, and the principles of Rome adopted instead. And then it was, and not till then, that Rome could propound for Europeans the important inquiry, "What can we borrow and what ought we to borrow from the United States for our . . . ecclesiastical reorganization?" And just then, it was too—July 11—that this important inquiry was openly propounded in the United States. Was this merely a coincidence?—nay, was it not rather an intentional and definite action, taken at that time, upon these proceedings of the Government and

churches of the United States which so entirely accomplished her long desired purpose—the subversion of the principles of the United States Government as established by our fathers?

AGAIN we say that, with sorrow Rome has seen all the nations steadily drawn away from her by the bright example of the separation of Church and State and complete religious liberty in the United States Government, assured in the national Constitution, the supreme law, and the fundamental principles of the Nation. Seeing this, she knew that if she would recover her loss, and regain her influence over the nations, she must draw this Nation into her toils. If she could succeed in this, and get the divine principle of this Nation subverted and its influence reversed, she knew that the influence of this Nation would be as strong to draw the nations back to her as it had been to draw them away from her. And so it has been with the most greedy satisfaction that she has seen the professed Protestant churches in the United States, steadily playing into her hands by their amazing blindness in calling for the legal recognition of religion and the legal enforcement of religious observances. And when at last she saw "the Christian religion" legally recognized, and this Nation plainly declared to be "a Christian Nation" by the unanimous decision of the Supreme Court, and supported in argument by that court, by the citation of Catholic documents; and when she saw the professed Protestant churches joining hands with herself, and by threats requiring Congress to recognize and fix in the national legislation her own chief, sacred day, the very sign of her authority—when she saw all this, and knew that it gave her her longed-for opportunity and advantage, she instantly grasped it with all her might; at once publicly announced to the people of the United States and the world her scheme and her purpose for the United States and for the world; and followed this up immediately by sending over Archbishop Satolli and establishing him here as "permanent apostolic delegate"—the Pope's personal representative,—to carry out by his immediate and active presence, the scheme and purpose of Leo XIII. as announced.

AND *this is exactly what Satolli is here for*. It has been so announced in print, more than once, since he came over. And there is not the least doubt that what the church has done for other nations in the past she will now do for the United States. She has been the continual curse and the final ruin of nations in the past. And she will do that now to the United States, and to the other nations, by the restoration of her power which she gains through the subversion of the divine principle of the Government of the United States. *And the chief hand in it all will have been that of the apostate Protestants of the United States, who have sold this Nation into Rome's ruinous hands.*

Leo's scheme so far as the United States is concerned has succeeded. And that scheme as it relates to Europe and "all humanity" will certainly succeed. All the nations will now be drawn back under the influence, and to the support, of the Papacy. This we know, not only from the history and the nature of things, but also from the sure Word of God. For it is written: "All that dwell on the earth shall worship him [the beast, the Papacy]

whose names are not written in the book of life of the Lamb." Rev. 13:8. And again it is written: "The same horn [power, the Papacy] made war with the saints and prevailed against them; until the Ancient of Days came and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:21, 22. For a long time Rome has not had power to persecute, to make war against, the people of the Lord. The Scripture plainly declares that she will have and will use such power against them until the day that they enter into the kingdom of the Lord. This in itself shows that power is regained by her. And as the only thing that she ever wants with power is to compel all to worship at her bidding, or to persecute to the death all who will not, these two texts together show that her power will yet be universal over all, and all will obey her, whose names are not in the book of life of the Lamb.

AGAIN it is written of her: "She saith in her heart, I sit a queen and am no widow, and shall see no sorrow." Rev. 18:7. There was a time when she could say this; there was a time when so far from being a widow every kingdom and nation of Europe was united to her and living in adulterous connection with her. She had as many husbands as there were kingdoms and nations. The Reformation came and separated some from her. Political vicissitudes of one kind and another separated, one after another, all the rest from her, until 1870 when Victor Emanuel completely widowed her by taking Rome and her temporalities, and separating the last kingdom from her. Since that time she has been a widow and has seen sorrow. She has mourned most dismally, and has lost no opportunity to spread her plaint before all the world. She does not sit as a queen; she is a widow, she has no husband at all; and she is exceedingly sorry that she is not living in constant adultery with the kingdoms and nations of the earth.

BUT the time does come again when she "glorifies herself and lives deliciously," and joyously exclaims, "I sit a queen and am no widow, and shall see no sorrow." And at that very time the kingdoms of the earth are committing fornication and living deliciously with her. Rev. 18:7, 9. This shows conclusively that her scheme of drawing back the nations to her will succeed. Once more she will have all the kingdoms and nations for her husbands and will truly sit as a queen and be no widow, and will exultantly congratulate herself upon it. *And then what?* It is written: "Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Rev. 18:8. "That wicked, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming." 2 Thess. 2:8. And this is the end of the course of events which have been begun by this action of the churches and Government of the United States in subverting the principles upon which the Government was founded and going back to the principles of the Papacy. Henceforth evil will go forth from nation to nation such as has never been since there was a nation, which will plunge the whole world into irretrievable and final ruin. Henceforth God hath a

controversy with the nations. God standeth up to judge, and the judgment is ruin because their works are evil and defiant. Jer. 25:15-38; Rev. 16 and 18.

It may be that this will not be believed. We have nothing to do with that, however. It is the truth, and we know it. It is the truth whether men believe it or not. And whether they will believe it or not is for them to decide, each one for himself alone. For seven years straight ahead in these columns we told the people that this would be made "a Christian Nation," and that Congress, at the dictate of the churches, would set up Sunday as the Sabbath. The people would not believe it. Now all this has been done and everybody knows it. And this which we have mapped out now will as certainly come as this other has come. For your soul's sake believe it, and get ready, get ready, get ready, for it is near and hasteth greatly.

A. T. J.

The Christian Sabbath.*

THE GENUINE OFFSPRING OF THE UNION OF THE HOLY SPIRIT, AND THE CATHOLIC CHURCH HIS SPOUSE. THE CLAIMS OF PROTESTANTISM TO ANY PART THEREIN PROVED TO BE GROUNDLESS, SELF-CONTRADICTORY AND SUICIDAL.

OUR attention has been called to the above subject in the past week by the receipt of a brochure of twenty-one pages, published by the International Religious Liberty Association, entitled, "Appeal and Remonstrance," embodying resolutions adopted by the General Conference of the Seventh-day Adventists (February 24, 1893). The resolutions criticise and censure, with much acerbity, the action of the United States Congress, and of the Supreme Court, for invading the rights of the people by closing the World's Fair on Sunday.

The Adventists are the only body of Christians with the Bible as their teacher who can find no warrant in its pages for the change of day from the seventh to the first. Hence, their appellation, "Seventh-day Adventists." Their cardinal principle consists in setting apart Saturday for the exclusive worship of God, in conformity with the positive command of God himself, repeatedly reiterated in the sacred books of the Old and New Testament, literally obeyed by the children of Israel for thousands of years to this day, and indorsed by the teaching and practice of the Son of God whilst on earth.

Per contra, the Protestants of the world, the Adventists excepted, with the same Bible as their cherished and sole infallible teacher, by their practice, since their appearance in the sixteenth century, with the time honored practice of the Jewish people before their eyes, have rejected the day named for his worship by God, and assumed, in apparent contradiction of his command, a day for his worship never once referred to for that purpose, in the pages of that sacred volume.

What Protestant pulpit does not ring almost every Sunday with loud and impassioned invectives against Sabbath violation? Who can forget the fanatical clamor of the Protestant ministers throughout the length and breadth of the land, against opening the gates of the World's

Fair on Sunday? The thousands of petitions, signed by millions, to save the Lord's Day from desecration? Surely, such general and widespread excitement and noisy remonstrance, could not have existed without the strongest grounds for such animated protests.

And when quarters were assigned at the World's Fair to the various sects of Protestantism for the exhibition of articles, who can forget the emphatic expression of virtuous and conscientious indignation exhibited by our Presbyterian brethren, as soon as they learned of the decision of the Supreme Court not to interfere in the Sunday opening? The newspapers informed us that they flatly refused to utilize the space accorded them, or open their boxes, demanding the right to withdraw the articles, in rigid adherence to their principles, and thus decline all contact with the sacrilegious and Sabbath-breaking Exhibition.

Doubtless, our Calvinistic brethren deserved and shared the sympathy of all the other sects, who, however, lost the opportunity of posing as martyrs in vindication of the Sabbath observance.

They thus became "a spectacle to the world, to angels and men," although their Protestant brethren, who failed to share the monopoly, were uncharitably and enviously disposed to attribute their steadfast adherence to religious principle, to Pharisaical pride and dogged obstinacy.

Our purpose in throwing off this article is to shed such light on this all-important question (for were the Sabbath question to be removed from the Protestant pulpit, the sects would feel lost, and the preachers be deprived of their "Cheshire cheese,") that our readers may be able to comprehend the question in *all its bearings*, and thus reach a clear conviction.

The Christian world is, morally speaking, united on the question and practice of worshiping God on *the first day* of the week.

The Israelites, scattered all over the earth, keep *the last day* of the week sacred to the worship of the Deity. In this particular the Seventh-day Adventists (a sect of Christians numerically few) have also selected the same day.

The Israelites and Adventists both appeal to the Bible for the divine command persistently obliging the strict observance of Saturday.

The Israelite respects the authority of the Old Testament only, but the Adventist, who is a Christian, accepts the New Testament on the same grounds as the Old, *viz*: an inspired record also. He finds that the Bible, his teacher, is consistent in both parts; that the Redeemer during his mortal life, never kept any other day than Saturday. The gospels plainly evince to him this fact; whilst, in the pages of the Acts of the Apostles, the Epistles, and the Apocalypse, not the vestige of an act cancelling the Saturday arrangement, can be found.

The Adventists, therefore, in common with the Israelite, derive their belief from the Old Testament, which position is confirmed by the new Testament, indorsing fully by the life and practice of the Redeemer and his apostles the teaching of the sacred Word for nearly a century of the Christian era.

Numerically considered, the Seventh-day Adventists form an insignificant portion of the Protestant population of the earth, but, as the question is not one of numbers, but of truth, fact and right, a

strict sense of justice forbids the condemnation of this little sect without a calm and unbiased investigation; this is none of our funeral.

The Protestant world has been, from its infancy in the sixteenth century, in thorough accord with the Catholic Church in keeping "holy" not Saturday, but Sunday. The discussion of the grounds that led to this unanimity of sentiment and practice for over three hundred years, must help towards placing Protestantism on a solid basis in this particular, should the arguments in favor of its position overcome those furnished by the Israelites and Adventists, the Bible; the sole recognized teacher of both litigants, being the umpire and witness. If, however, on the other hand, the latter furnish arguments, incontrovertible by the great mass of Protestants, both classes of litigants, appealing to their common teacher, the Bible, the great body of Protestants, so far from clamoring, as they do with vigorous pertinacity for the strict keeping of Sunday, have no other resource left than the admission that they have been teaching and practicing *what is scripturally false for over three centuries*, by adopting the teaching and practice of what they have always pretended to believe an apostate church, contrary to every warrant and teaching of sacred Scripture. To add to the intensity of this scriptural and unpardonable blunder, it involves one of the most positive and emphatic commands of God to his servant, man: "Remember the Sabbath day to keep it holy."

No Protestant living to-day has ever yet obeyed that command, preferring to follow the apostate church referred to than his teacher, the Bible, which, from Genesis to Revelation, *teaches no other doctrine* should the Israelites and Seventh-day Adventists be correct. Both sides appeal to the Bible as their "infallible" teacher. Let the Bible decide whether Saturday or Sunday be the day enjoined by God. One of the two bodies must be wrong, and whereas a false position on this all important question involves terrible penalties, threatened by God himself, against the transgressor of this "perpetual covenant," we shall enter on the discussion of the merits of the arguments wielded by both sides. Neither is the discussion of this paramount subject above the capacity of ordinary minds, nor does it involve extraordinary study. It resolves itself into a few plain questions, easy of solution:

First. Which day of the week does the Bible enjoin to be kept holy?

Second. Has the New Testament, modified by precept or practice the original command?

Third. Have Protestants, since the sixteenth century, obeyed the command of God by keeping "holy" the day enjoined by their infallible guide and teacher, the Bible; and if not, why not?

To the above three questions we pledge ourselves to furnish as many intelligent answers, which cannot fail to vindicate the truth and uphold the deformity of error.

Pious?

UNDER date of August 4, 1893, the *Church Bulletin* said:—

Now that the Fair will probably be closed on Sunday, it is to be hoped that the camp-meeting managers will not open their gates on Sunday, and share with the railways the profits of the Sunday excursions. It is time for religious bodies to be

* This article is from Cardinal Gibbons' organ, the *Catholic Mirror*, of Sept. 2. It is the first of two articles which we shall print just as they appeared in the *Mirror*. They contain abundant food for reflection for "Protestants" who have blindly followed the Papal Church in the matter of Sunday observance. What can such now reply to the taunts of Rome?

pious, too. Christians are largely to blame for the Sunday opening effort.

The *Bulletin* is published at South Chicago, and evidently has had object lessons in the direction. Its pungent words are pertinent. They remind one of the wish expressed by a writer in the *Christian Statesman*, that there might be a Sunday law strong enough to compel Presbyterians to keep the day as they ought. Piety and consistency are both desirable elements in "religious bodies" and camp-meeting associations.—*Evangel and Sabbath Outlook.*

Chicago Correspondence.

Opening Session of the Parliament of Religions.

THE first session of the World's Parliament of Religions has been held. The Parliament is a most notable gathering,—in all probability, in some senses, the most remarkable and momentous event of the century. Upon the platform, at the opening hour, were represented many different religions, by men of widely varying racial characteristics. The scene was as novel and interesting as it was suggestive. In the centre, clad in robes of red, sat Cardinal Gibbons, of the Roman Catholic Church, in a chair of iron, curiously and strangely wrought,—about him were gathered in their distinctive and picturesque costumes priests and patriarchs of the ancient religions of the eastern world; wise men of India learned in the mystic lore of Buddha and Brahma,—Parsee fire-worshippers and the followers of the maxims of Confucius, patriarchs of the Greek Church, and followers of the Roman Catholic faith, side by side with the numerous representatives of Protestant denominationalism. The crowded audience stood while Cardinal Gibbons impressively recited the Lord's Prayer. Mr. Bonney then delivered the opening address; from this the importance of the event will justify copious extracts:—

WORSHIPERS OF GOD AND LOVERS OF MAN: Let us rejoice that we have lived to see this glorious day; let us give thanks to the Eternal God, whose mercy endureth forever, that we are permitted to take part in the solemn and majestic event of a World's Congress of Religions. The importance of this event cannot be overestimated. Its influence on the future relations of the various races of men cannot be too highly esteemed.

If this congress shall faithfully execute the duties with which it has been charged, it will become a joy of the whole earth, and stand in human history like a new Mount Zion, crowned with glory and marking the actual beginning of a new epoch of brotherhood and peace. [Applause.]

For when the religious faiths of the world recognize each other as brothers, children of one Father, whom all profess to love and serve, then, and not till then, will the nations of the earth yield to the spirit of concord and learn war no more. [Cheers.]

It is inspiring to think that in every part of the world many of the worthiest of mankind, who would gladly join us here if that were in their power, this day lift their hearts to the Supreme Being in earnest prayer for the harmony and success of this congress. To them our own hearts speak in love and sympathy of this impressive and prophetic scene.

When it pleased God to give me the idea of the World's Congress of 1893, there came with that idea a profound conviction that its crowning glory should be a fraternal conference of the world's religions. Accordingly, the original announcement of the World's Congress scheme, which was sent by the Government of the United States to all other nations, contained among other great themes to be considered, "The grounds for fraternal union in the religions of different people."

To most of the departments of the World's Congress work a single week of the Exposition season was assigned. To a few of the most important a longer time, not exceeding two weeks, was given. In the beginning it was supposed that one or two weeks would suffice for the department of religion, but so great has been the interest, and so many

have been the applications in this department, that the plans for it have repeatedly been re-arranged, and it now extends from Sept. 4 to Oct. 15, and several of the religious congresses have nevertheless found it necessary to meet outside of these limits.

The programme for the religious congresses of 1893 constitutes what may with perfect propriety be designated as one of the most remarkable publications of the century. The programme of this general parliament of religions directly represents England, Scotland, Sweden, Switzerland, France, Germany, Russia, Turkey, Greece, Egypt, Syria, India, Japan, China, Ceylon, New Zealand, Brazil, Canada and the American States, and indirectly includes many other countries. This remarkable programme presents, among other great themes to be considered in this congress, Theism, Judaism, Mohammedanism, Hinduism, Buddhism, Taoism, Confucianism, Shintoism, Zoroastrianism, Catholicism, the Greek Church, Protestantism in many forms, and also refers to the nature and influence of other religious systems.

The programme also announces for presentation the great subjects of revelation, immortality, the incarnation of God, the universal elements in religion, the ethical unity of different religious systems, the relations of religion to morals, marriage, education, science, philosophy, evolution, music, labor, government, peace and war and many other themes of absorbing interest. The distinguished leaders of human progress by whom these great topics will be presented constitute an unparalleled galaxy of eminent names, but we may not pause to call the illustrious roll.

For the execution of this part of the general programme seventeen days have been assigned. During substantially the same period the second part of the programme will be executed in the adjoining Hall of Washington. This will consist of what are termed presentation of their distinctive faith and achievements by the different churches. These presentations will be made to the world, as represented in the world's religious congresses of 1893. All persons interested are cordially invited to attend.

EACH FAITH TO SHOW ITSELF.

The third part of the general programme for the congresses of this department consists of separate and independent congresses of the different religious denominations for the purpose of more fully setting forth their doctrines and the service they have rendered to mankind. These special congresses will be held, for the most part, in the smaller halls of this memorial building. A few of them have, for special reasons, already been held. It is the special object of these denominational congresses to afford opportunities for further information to all who may desire it. The leaders of these several churches most cordially desire the attendance of the representatives of other religions. The denominational congresses will each be held during the week in which the presentation of the denomination will occur.

The fourth and final part of the programme of the department of religion will consist of congresses of various kindred organizations. These congresses will be held between the close of the parliament of religions and Oct. 15, and will include missions, ethics, Sunday rest, Evangelical Alliance and similar associations.

To this more than imperial feast, I bid you welcome.

We meet on the mountain height of absolute respect for the religious convictions of each other: and an earnest desire for a better knowledge of the consolations which other forms of faith than our own offer to their devotees. [Cheers.] The very basis of our convocation is the idea that the representatives of each religion sincerely believe that it is the truest and the best of all; and that they will, therefore, hear with perfect candor and without fear the convictions of other sincere souls on the great questions of the immortal life.

EACH SYSTEM STANDS BY ITSELF.

Let one other point be clearly stated. While the members of this congress meet as men, on a common ground of perfect equality, the ecclesiastical rank of each, in his own church, is at the same time gladly recognized and respected, as the just acknowledgement of his services and attainments. But no attempt is here made to treat all religions as of equal merit. Any such idea is expressly disclaimed. In this congress, each system of religion stands by itself in its own perfect integrity, uncompromised in any degree by its relation to any other. In the language of the preliminary publication in the department of religion, we seek in this congress "to unite all religion against all irreligion; to make the Golden Rule the basis of this union; and to present to the world the substantial unity of many religions in the good deeds of the religious life." Without controversy, or any attempt to pronounce judgment upon any matter of faith or worship or religious opinion we seek a better knowledge of the religious condition of all mankind, with an earnest

desire to be useful to each other and to all others who love truth and righteousness.

This day the sun of a new era of religious peace and progress rises over the world, dispelling the dark clouds of sectarian strife. This day a new flower blooms in the gardens of religious thought, filling the air with its exquisite perfume. This day a new fraternity is born into the world of human progress, to aid in the upbuilding of the kingdom of God in the hearts of men. Era and flower and fraternity bear one name. It is a name which will gladden the hearts of those who worship God and love man in every clime. Those who hear its music joyfully echo it back to sun and flower.

It is the brotherhood of religions.

In this name I welcome the first Parliament of the Religions of the World.

It is quite possible that this is the beginning of the last era in the world's history, in which a "brotherhood of religions" is to be established which will unite all those who profess it against all who do not profess it, and thus inaugurate a brotherhood of religion in contradistinction to the brotherhood of mankind, or, in the words of the speaker, "unite all religion against all irreligion." W. H. M.

Chicago, Sept. 12.

Christianity and the Laboring Man.

To show that true Christianity is always the friend of the laboring man, it is only necessary to allude to the fact that Jesus himself was "a carpenter, and the son of a carpenter." Coming from the highest heavens, he stooped to our lowest needs.

Though he was King of kings and Lord of lords, yet no diadem was on his brow, and no royal carriage conveyed him from place to place. His birthplace was the manger; during his early life, his hands were hard with labor; and during his ministry, foot-sore and weary, he went about *doing* good. "He came not to be ministered unto, but to minister." He was among us "as one that served." Not the wildest imagination of man could conceive how an infinite God could more grandly and eternally set the seal of nobility to labor than he did in the life and death of his only begotten Son.

Carlyle well says, "Sweat of the brow, and from that up to sweat of the brain, and sweat of the heart, which included all Newton meditations, all Kepler calculations, all spoken epics, all acted heroisms, up even to the agony of bloody sweat which all men have called divine—all is sacred since He has labored." Other religions degrade the toiler to exalt the priest, but Christianity exalts every man to be both priest and king.

While this is true of Christianity, it is not true of ecclesiasticism. Christianity would unite all men in one family, forbidding them to call any man father upon earth, only to lift them all, the lowest with the highest, a little nearer the one Father in Heaven. Ecclesiasticism has divided men into the clergy and laity, thrusting down the latter that it might exalt the former above them. It has disregarded the rights of the laboring man, and thrust priest and bishop and archbishop and cardinal and Pope in between his soul and God, teaching him to call them all father, that each may have his degree of preëminence, and the Pope be father of all, while the fatherhood of God is forgotten. All this in the name of him who was not ashamed to call the lowest of us "brethren." The worst of all is that while promising them liberty, the Church has given them bondage. The Church has made even the free, slaves, while Christ came to proclaim liberty to the captive. In the name of Him who came

to give them their rights, she has robbed them of their rights. This is especially illustrated by the whole history of Sunday legislation. The very first law for closing theaters and spectacles on Sunday, the law of A. D. 425, was secured by the Church, as Neander puts it, "that the devotions of the faithful might not be disturbed." He indicates in what way their devotions were disturbed, when he says, "Because people congregate more to the theater than to the church." Professing to protect their right to worship free from all disturbance, the Church really took away their liberty to go elsewhere than to church.

While thus denying the right of the common people to amuse themselves as they saw fit on Sunday, they really professed to do it all in the behalf of the rights of all, and especially of the poor laboring man. The reason given for closing these places of amusement on Sunday, was, "Because Christians ought not to be compelled to attend these games." Of course, no one was compelled, only that they of their own free will engaged to work in these places, and so as they were open on Sunday they had to work.

In professing to give them their right to rest which they already had, the Church denied and ignored their right to work, which was as God-given and inherent as the right to rest. Professedly, it was to benefit the laboring man, but really it was to exalt the Church by destroying the competition between it and the theater,—in which competition, as Neander admits, "owing to the prevailing passion of the Christians(?) to attend these games," the Church was often worsted. This was the initial effort on the part of the Church to close places of amusement, and so turn the people into the church. The hypocrisy of it is a type of that of all other like efforts in all times. It is precisely the same thing in the nineteenth century that it was in the fifth.

The recent struggle in Toronto, Ontario, to prevent the street cars from running on Sunday, was the effort of the Church to so confine the people and prevent their access to parks and pleasure grounds, as to give them only the choice of the home or the church. All this was done in the name of the rights of the street car employes. This is something which is met everywhere, but the hypocrisy of it was never more apparent than in Toronto during the recent agitation for Sunday cars. All the labor organizations of the city declared in favor of Sunday cars. Their representatives appeared on the various platforms of the city nearly every night in earnest conflict with the clergy. This is true even of the Working Women's Protective Association. Miss Joussaye, the president of this association, has again and again appeared on the platform, in able defense of Sunday cars. Here is an extract from the report of a speech delivered by Miss Joussaye, August 24:—

I am present here representing the Working Women's Protective Association in its endeavor to secure Sunday cars. Our organization has pronounced in favor of them, and that after a careful consideration of the subject. I wish to ask you as men whether the 6,000 servants girls in this city have no rights? Are not their privileges and conveniences just as important as those of the 800 street car men? [Cries of "Yes, yes," and loud applause.] The ministers and rich men of this city who are fighting against Sunday cars, and who are so solicitous lest a street car man should work on the Sabbath, make the poor white slaves in their basements work for ten hours on the day of rest. [Tremendous applause.] I have been a servant girl and I know whereof I speak. If the fourth com-

mandment is to be followed so strictly as these men desire, why do they not notice that it includes the maidservant as well as the manservant and the beasts.

Again and again in my presence and hearing, and in the presence and hearing of all these ministers, the official representatives of labor declared for Sunday cars, and protested warmly against clerical interference with this business; and yet the preachers went right on professing to represent the interest of labor, and to speak for the laboring man.

A recent editorial in the Toronto *World* sets this matter out in its true light. I will give extracts:—

In regard to Sunday labor the railway company has made several important concessions to its employes. These concessions are set out in an agreement which the company executed yesterday. The company's men are satisfied with the agreement. The Trades and Labor Council, representing the workmen of Toronto of all trades, is satisfied with the agreement. The street car employes are satisfied to work under the conditions agreed to by the company. The Trades and Labor Council say the concession to labor is a most valuable one, and in the name of labor they accept it. Labor is satisfied. The men who will do the Sunday work are satisfied and willing to do it. Their confreres in other branches of labor are satisfied with the company's treatment of its men. All the labor people of Toronto are satisfied.

Why then do the Antis howl about labor?

Why do the clergy in the name of labor protest against Sunday cars?

Why all this fuss about labor when labor is satisfied?

What fools these Antis are making of themselves crying out against the inhuman blow that is being aimed at labor, while labor all the while is satisfied with everything, and rather likes it too!

What have they or their friends ever done for labor? Nothing but talk. And for what purpose this talk? They are using labor as a catspaw to pull the chestnuts out of the fire. Labor will resent this interference, this insult.

The Antis are not only seeking to deprive the workingman of his right to use the public coach on Sunday, but they are protesting against workingmen being allowed to manage their own affairs. Isn't it the height of impudence?

Is the employment of labor on Sunday a question for the clergymen of Toronto to decide, or is it a question for labor itself to decide?

We pray that this city will be spared any more maudlin tears over the poor workingman as far as this Sunday car question is concerned.

The workingman has settled this affair for himself.

The Church thus professes to be the friend of labor while denying the right of labor.

The Church rides in its easy carriages, and sits in its soft pews on Sunday, while forbidding the weary toilers the street car and the parks they so loudly ask for. The Church, preachers, and people, many of them, go away to the seaside and the mountains for a summer airing and outing; and yet when the laboring man wants a little Sunday outing for himself and family, he is told in the most sneering, disrespectful manner that the air of the city street is good enough for him.

I will give one or two illustrations of the platform remarks of these pious Antis concerning their friends(?) the "poor laboring man:—

F. S. Spence claimed that if the street cars were run they would not be patronized by honest men, but only by the loose fish of the city.

Mr. Moore was interrupted in some of his statements by cries of, "Give us Sunday street cars and pure air."

MR. MOORE: "You talk about pure air. If you'll keep your mouth shut the air will be that much purer. The common sense of Toronto is not to be overcome by the bawling of a lot of babies."

The audience resented this language and cried the speaker down.

The Mayor finally threatened to clear the gallery unless the disorder ceased.

MR. MOORE: "And the gallery wouldn't suffer and the city wouldn't suffer if it was cleared out—if it was cleared of the kind of rubbish that are

attempting to force Sunday cars upon us. If you've got enough sense left, keep quiet. Do you know anything?" "No-o-o-o-o."

And the audience took up the refrain, "No-o-o-o-o," and it ascended from pit to gallery and back again.

The Church cheers these sentiments and hisses those who oppose them; then she calls herself the friend of these laboring men who are asking for Sunday cars, and really expect that they will come to her and get converted. These are illustrations not of Christianity but of "Churchianity." It is thus the Church reveals her shame, when she seeks and expects to convert the world, not by the power of divine love, but by legal force. G. E. FIFIELD.

Religious and Civil Liberty in Pennsylvania.

[From the chapter on "Civil and Religious Liberty," in "Memoirs of Alexander Campbell."]

PRESBYTERIANISM had almost entire control of the population in Western Pennsylvania, and especially in Washington County. It was naturally to be expected, therefore, that the spirit of the prevailing religion would find expression more or less in the local laws and regulations, and that these in turn would reveal the character and real tendency of this religion. Too inattentive to the probability of this latter result, and too confident in the possession of power, the adherents of the dominant party in Washington County had commenced, in 1815, a system of espionage and of arbitrary coercion, with respect to the people, which seemed to revive the spirit of the old Puritan codes, and which at the present day no Western community would for a moment endure. This system it was attempted to establish through the agency of what were called "moral societies," organized for the reputable purpose of "suppressing vice and immorality," which seemed, in the estimation of the founders of these societies, to form two different categories. But the nature of these organizations, and the plausibility of the reasons by which it was attempted to justify them, will be best seen from their own records. Thus, it is related that on the 4th day of April, 1815—

"At a meeting of a number of the citizens of the borough of Washington, to take into consideration the expediency of forming an association for the suppression of vice and immorality, James Brice was called to the chair, and Obadiah Jennings was appointed secretary. Whereupon it was resolved to form an association for the suppression of immorality." Certain rules were then adopted as the constitution of the "Washington Moral Society." In this constitution it was made the duty of every member "actively to promote the objects of the association by giving information against any one known to be guilty of profane swearing, Sabbath breaking, intoxication, unlawful gaming, keeping a disorderly public house, or any other active immorality punished by the Commonwealth." It was further enjoined upon each member to "assist and encourage his fellow members in their duty." Regular meetings were also to be held on the first Monday of May, August, November and February, at the *Presbyterian meeting-house* in the borough of Washington, six members forming a quorum. It is recommended also that "similar associations be formed in the different parts of the county." After the constitution, an "address" was adopted, which, after setting forth at length the evils of

"intemperance, Sabbath breaking, swearing," etc., proceeds as follows:—

The Society are desirous of calling the attention of their fellow-citizens more particularly to the aforesaid vices, not only because they are deemed amongst the most criminal and destructive, but also because they are more generally permitted to pass with impunity than many others of a less malignant character. At the same time it is confidently believed that there is a sufficient amount of moral influence in the community, if combined and vigorously directed, to afford an effectual corrective. We would suggest the importance of forming similar associations in every part of our country. Some have been recently formed in this county, and the good effects are already visible. Can any one doubt the right or question the propriety of such associations? Is it not the indispensable duty of every member of society to promote its welfare, and prevent, according to his ability, everything which would be destructive of its interests and prosperity?

It then goes on to speak of the increase of immorality, and among other things mentions the fact that while in 1802 there were only fifty-five taverns in Washington County, there were then one hundred and fifteen, a ratio of increase much greater than that of the population.

Under the influence of these moral societies, established throughout the county, a strict watch was at once set over the behavior of every individual; local laws were passed in reference to the vices named, and the magistrates were stimulated to a rigid enforcement of them. The societies were, indeed, in their inception, simply organized bands of *informers*, though, emboldened by the submission of the people, their members soon began to make arrests without civil process or legal authority. As they pursued their vocation with enterprising zeal, many violations of the laws were detected and exposed, and every member of the community soon found himself to be under a sort of inquisitorial scrutiny that was as strict as it was novel, and as distasteful to the feelings of many true friends of morality as it was incompatible with the spirit of republican freedom. For a considerable time, however, the moral societies had everything their own way. Murmurs and complaints indeed there were, but no one had the hardihood to oppose, publicly, proceedings which were professedly in the interest of morality, and which, in many instances, no doubt secured the outward observance of its rules. No one that had the least regard for his popularity would venture to oppose the strict enforcement of the laws; and although many were sensible that there was certainly an undue exercise of power, or some false principle involved in such proceedings, there seemed to be no one capable of detecting it, or willing to bring down upon himself the odium of the clergy and of the dominant religious party. Nevertheless, the burden imposed upon the people seemed to grow heavier the longer it was borne, and a good deal of discontent began to manifest itself. Those who had been fined through the moral societies began to scrutinize more closely the conduct of the members composing them, and in many cases soon found that these self-constituted custodians of the public morals were themselves guilty of offenses similar to those which they condemned in others. The nature and operation of these societies, as well as the piety and consistency of their members, will, however, be better understood by a recital of actual occurrences.

On one occasion, a Mr. Martin, near Washington, had employed a teamster to convey some produce for him to Pittsburg.

Returning on Saturday, they were unable to make the whole distance, and were obliged to put up for the night within a short distance of Cannonsburg. Setting out early next morning, on their way homeward, on entering the borough of Cannonsburg, they were at once stopped and informed that they would not be permitted to travel on the "Sabbath." At once acquiescing, they put up the horses, and remained at the hotel until the next morning after breakfast, when they again set out. After leaving the village, they were overtaken by the constable, who demanded of the wagoner the fine for travelling on the "Sabbath." This the wagoner refused to pay, and, after some altercation, it appeared that the constable had not with him any writ to enable him to make an arrest. He then said he would go back to town for it, and would overtake him before he got to Washington. As soon as he was gone, the wagoner got a friend on the way to drive the wagon for him, and disappeared. When the constable overtook the team at Washington, he was greatly enraged at being thus baffled, and making considerable noise, a crowd collected and began to dispute with him as to his ability to collect the fine under the circumstances. He insisted that he could and would collect it; and as he became more and more excited, one of the bystanders said to another privately, "Suppose you banter the constable to bet ten dollars on the collection of this fine. I will then go and inform upon you both, and you will both be fined; and as half the fine goes to the informer, I will receive the full amount of your fine which I will hand over to you, so that you will lose nothing, and we shall have some sport." His friend agreed to this, and immediately proposed to bet with the constable, who, in the excitement of the moment, at once accepted the offer. "Now," said the originator of the plot to him, "you have violated the law yourself, which is against betting as well as against Sabbath-breaking: and it will be my duty to go and inform upon you both." At this, the constable, finding he was caught, became quite crestfallen, and knowing that he would lose his office and his popularity if the matter were made known, besought all present to say nothing about it, and promised if they would consent to this and come into the tavern, he would "treat them all around," and give up prosecuting the case against the wagoner; all of which was agreed to amidst great merriment.

On another occasion, one of the members of the Moral Society at West Middletown, David M. ———, returning from meeting on the "Sabbath day," noticed at Wilson's tavern, two and a half miles from town, a bucket belonging to him, which his teamster had forgotten there the day before. Taking up the bucket, he concluded to carry it home with him, and on the way was reminded by one of his friends that he was violating the law by carrying a burden on the "Sabbath day." Upon his return home the circumstances naturally gave rise to serious reflection on his part, and amongst his pious "Sabbath" musings, he considered how he should extricate himself from the dilemma in which he had become involved, and which was likely to bring reproach upon his character as an orthodox and orderly member of the church. At length the happy thought occurred to him that if he would go and *inform upon himself*, such an instance of self-sacrifice, disinter-

ested zeal and respect for principle, would not only clear his escutcheon from every stain, but elevate him even higher than before in the esteem of the faithful. This bright idea was accompanied—or, as some might be so uncharitable as to think, preceded by another reflection of uncommon weight, which was, that as *half the fine* went to the informer, he would *save two dollars* by informing upon himself. Accordingly, he at once resolved to do it, and going next morning to the magistrate at an early hour, lest any one should anticipate him in the performance of what he felt was his peculiar duty, gave the information in due form and tendered half the fine as a full, efficient expiation for the offense he had committed. The magistrate, however, could not see the matter in that light, not being able to discover that the law had made any provision for so extraordinary a case; and so, reminding the pious culprit that the money went to support the preachers, compelled him to pay the whole fine.

From such facts (and similar cases were not infrequent) the *moral* tendencies of the societies will be sufficiently evident. It will be also seen that they had not for their object to repress or punish *crimes* which men commit to the injury of others, and to which the attention of the civil magistrate had been heretofore confined; but that they took under their especial care those *vices* which affect individuals themselves, and of which the civil authority had not previously been accustomed to take cognizance, unless when, as sometimes in the case of drunkenness, they caused a disturbance of the public peace. It will be further noticed that they attempted to engraft upon the civil code their peculiar religious views in regard to the "Sabbath," and to compel *by law* the whole community to submit to the Judaizing opinions which they had themselves imbibed from their religious teachers.

(To be continued.)

"We have before made mention," says an Oakland, California, paper, "of the Retail Clerks' Union of this city celebrating *their* victory in securing the Sunday closing of the stores of their employers. But a 'Delegate to Federated Trades,' in a communication to a local paper, announces it as a 'Sunday victory.' All these local episodes of the Sunday-closing class are quickly seized upon to swell the Sunday wave that is sweeping the liberties of the people into the vortex of Church and State union. We have reached that point in the progress of popular religious domination where civil and religious liberty is construed to apply only to those who believe in Sunday sacredness. And the federated trades having fallen into the current, so far as this county is concerned, the above-mentioned 'delegate' calls down the boycott of the people upon the merchant who 'has the temerity to defy the Federated Trades of Alameda County.' It is remarkable how promptly the spirit of persecution seizes upon men when they espouse the cause of enforced Sunday observance. This one fact should be enough to open the eyes of thinking people to the innate iniquity of the cause."

BIGOTRY is a dangerous weed in the vineyard and will surely kill out the more tender plants.—*Summerville News.*

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Our goods are shipped to every part of the world—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following are a few of the hundreds of testimonials received from persons who have for years made use of our foods.

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CATO, MASS., Jan. 6, 1893.
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W. G. DONNELL.

SIRS: I received your Watch and found it to be as represented in the *Twentieth Century* advertisement. It would be hard to improve on its time-keeping qualities.
CALDWELL, KANS., Jan. 3, 1893.
Yours truly,
MOSES HINGCLIFFE.

R. H. Ingersoll & Bro., Room 44, 65 Cortlandt St., New York—*Kind Sirs*: It is a standing rule of mine when I see an admirable trait in any character, or a marked excellence in anything, to express appreciation either in public or in private. Taft is better than epitaph. Post-mortem praises do the dead no good. The corpse smells no flowers on its casket. Hence I want to say that I am delighted with your Watch—a little gem. I keep it on my typewriter desk during week-days, right before my eyes, and it keeps splendid time; I then use it on my pulpit Lord's days.
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Faithfully yours,
REV. STEPHEN A. NORTHROP.



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NEW YORK, SEPTEMBER 21, 1893.

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It is now denied that the Vatican will ask the Government at Washington to receive a papal nuncio.

It is said that the Pope will shortly publish an important document relative to the Catholic University at Washington.

AN Illinois paper of August 31, says: "Sunday's paid attendance at the World's Fair numbered 20,709, the receipts amounting to about \$10,000. The expenses were about \$3,000." September 10, the attendance was over 34,000. But the *Christian Statesman* says that "Sunday-closing has been practically achieved!"

THERE is to be held in Chicago the last three days of this month, a "Sunday Rest Congress." The committee in charge of the arrangements, of which Rev. Dr. Atterbury, Secretary of the New York "Sabbath" Committee, is chairman, includes members of the Presbyterian, Lutheran, Baptist, Congregational, Episcopal, Methodist, Universalist and Roman Catholic communions, and a representative of the labor organizations of the country.

THE programme of the Sunday Rest Congress, it is stated, provides for addresses by Protestants of various shades of religious opinion, Roman Catholics, Jews and men who will appear simply as specialists, without reference to their religious affiliations. The question will be discussed in its physiological, economic, social and moral, political religious, and miscellaneous relations.

No definite action will be taken by the Sunday Congress, and it is understood that each speaker will be solely responsible for the views he may advance, and thus be free to say what he pleases. The *Bulletin*, of the French Popular League, for Sunday rest, among whose leading spirits are Jules Simon and Léon Say, says that while it might have been expected that a Sunday Congress held on the borders of Lake Michigan would be exclusively Protestant, the programme provides for Roman Catholic and Jewish representation, thus showing that there is no greater liberality displayed on the banks of the Seine than on the shores of the American lake.

BUT there need be no surprise either felt or expressed at the "great liberality"

displayed in the matter of this Sunday Congress. It matters not how or by what means Sunday is exalted, if only it be exalted. Viewed only from a human standpoint one might well wonder that Jews would join in exalting the day which has ever been the rival of the time-honored Sabbath of the God of Abraham; but it is only natural that Roman Catholics should have a prominent place in doing homage to an institution which is preëminently the badge of papal authority.

THE article on another page, which we reprint from the *Catholic Mirror* is apropos to this subject. Its appearance in the leading Catholic paper at this time is significant. Just as the leaders of so-called Protestantism are about to assemble to do homage to Sunday, the taunt is by the Catholics thrown in their faces that *the claims of Protestants to any part in Sunday are "groundless, self-contradictory, and suicidal."* And what can such Protestants answer? Nothing at all, for Sunday as a "Christian" institution is wholly of papal origin; and back of that its only religious significance was as "the wild solar holiday of all pagan times." Sunday-keeping Protestants stand abashed before the well-grounded claims of the Papists to proprietorship in the so-called Christian Sabbath.

THE *Catholic Mirror* publishes the statement, and apparently sees nothing wrong in the fact, that "the reason that President Cleveland appointed Colonel Jesse Sparks, of Murfreesboro, Tenn., to a Mexican consulship, was because the gallant old confederate officer, during Cleveland's former term, sent him a present of a couple of fat, juicy, Tennessee opossums, which Grover seemed to heartily relish. To show his gratitude for this unique present, Colonel Jesse was tendered a consulate." If this is not a slander on the President, it certainly is on the Nation. A consulate for two opossums! And yet some people think our liberties secure because we are living in such an enlightened age!

THE *Examiner* (Baptist) of this city, has this to say about the Congress of Religions:—

There have been intimations—somewhat hazy, it is true—that an attempt is to be made to use the preposterous "Congress of Religions" to convene at Chicago as a sort of catapult for slinging a new religion into the world. The basic proposition is that all religions are true and all are false, and the new cult is to be made up of the best in all of them. Who is to decide what is "best" does not yet appear. A gentleman who professes to have some knowledge of the movement expresses the opinion that it is rather premature; and with that view of the subject we heartily concur.

The congress may not be the occasion of giving a new composite religion to the world, but it will certainly have a tendency to create the impression that one religion is about as good as another, after

all; indeed it has done something in this direction already. And as merely moral systems the difference may not be so very great; but while other religions have no power in them or back of them but the power of the human will, there is in Christianity the power of God to transform the soul. This fact has, however, been very largely lost sight of by the promoters of the Congress of Religions. They propose to make an exhibit of Christianity, but they cannot thus exhibit its hidden power, without which it is not Christianity. The Congress of Religions is simply an exhibition of human vanity.

AT its recent meeting at Saratoga, the New York "Sabbath" Association adopted the following resolutions:—

Resolved, That we rejoice in and indorse the decision of the Supreme Court of the United States, on February 29, 1892, that "this is a Christian Nation."

Resolved, That we see in such contrary decisions as that of Judge Stein, of an inferior court, the necessity for putting the decision of the Supreme Court into our national Constitution that all our Christian institutions may have an undeniable legal basis in our fundamental law.

Resolved, That we rejoice in the World's Fair Sabbath-closing law and in the equally impressive failure of Sunday opening, and we urge that these great victories be vigorously followed up with State and local victories over Sunday papers, Sunday trains and Sunday mails.

Resolved, That we recognize the Church of Christ as the chief reform organization and religion as the very heart of all reforms.

Thus, on every hand, the evidence multiplies that it is the settled purpose of the so-called Protestant churches to control the politics of the country in the interest of their dogmas.

THE much talked of "Faribault plan" of settling the public and parochial school question has proved a failure and is about to be abandoned. The matter is thus explained: The Catholics of Faribault, Minn., whose children attend the parochial school, which was placed under the jurisdiction of the city Board of Education, now insist that only Catholic teachers be engaged there. The Board of Education is willing to have two Catholic teachers only. Otherwise, it says, the purpose of the plan would be lost. As usual the Catholics are modest—they are willing to take everything.

THE 19th of March, the Feast of St. Joseph, will henceforth be officially recognized as a holiday in Portugal. So says the *Catholic Review*. But what of it? St. Patrick's day is officially recognized in New York; and Sunday, another popish day, is recognized nearly the world over.

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WILLIAM H. MCKEE.

THE primary object of the Sabbath is not physical rest, but spiritual worship. Says the Lord: "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."

JUST as days are by men set apart to keep in memory important events, so the Sabbath was set apart by the Lord to keep in the minds of his people the fact that he was their Creator. And since the fall, the fact that God is the Creator is the assurance of his power to redeem; hence the Sabbath is a sign of God, both as the Creator and Saviour.

IN the struggle for existence, man forgets that his chief end is, not to perpetuate his life in this world, but "to glorify God and enjoy him forever." It is for this reason that the words of our Saviour, "The Sabbath was made for man, and not man for the Sabbath," are so often wrested from their true meaning. The idea is not that the Sabbath was designed primarily, or that it is now, to minister first to man's physical necessities, but that it is for man's highest good; not as a burden to be borne, but as a friend to elevate and ennoble men by bringing them to a true knowledge of the true God.

THIS view of the Sabbath is not peculiar to those who observe the day enjoined in the fourth commandment. Many Sunday-keepers also see in the weekly rest, not a day of physical relaxation merely, but above and beyond all, a day of spiritual worship. On this point, the *Political Dissenter*, a Reformed Presbyterian paper, replying to something which appeared in another religious paper, says:—

You define the Sabbath as "a rest" in the sense of a mere cessation from work. You say that "many Christian clergymen and other Christians who work hard on Sunday observe their Sabbath

on Monday." But might not a Christian clergyman find his needed bodily and mental rest on Monday in fishing, hunting, or playing tennis? Would that "rest" be in harmony with the divine institution of the Sabbath? Does not that institution necessarily include the idea of "rest" in a higher sense—spiritual rest in the worship of God? Even the hardest worked clergymen and their most laborious helpers in Sabbath-school and mission work, enjoy the true rest of the Sabbath in exercises of divine worship. No day for mere bodily recreation could be to them the institution of the Sabbath of the Lord their God.

WHAT the *Dissenter* says is most emphatically true of the Sabbath, but is not true of Sunday. That has spiritual significance only as it is in imagination clothed with the character of the Sabbath. Sunday does not commemorate creation, nor is it a sign of God as the Sanctifier of his people. It is not the ancient Sabbath, nor is it the same institution transferred to another day. It has nothing in common with the Sabbath, except its weekly recurrence, and that the idea of rest has been associated with it.

SUNDAY is not observed for the reason assigned in the Sabbath commandment. To read Sunday into the fourth commandment is to read into it a falsehood; for God did not make the world in six days and rest on Sunday, neither did he for this reason hallow Sunday. But, "in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Not one word of this applies to Sunday, the first day, therefore Sunday is not the Lord's rest day; for the Lord did not rest upon it, neither did he bless nor hallow it; neither has he ever commanded it to be kept holy; and how could it be so kept since it was never made so?

AND because Sunday, the day falsely called "the Christian Sabbath," does not commemorate God's rest, because it is not enjoined by the fourth commandment, and because it has no reference to the finished creation, it is observed for entirely different reasons from the Sabbath, and is necessarily an entirely different institution. As well might the Mohammedan claim that Friday is the Sabbath of the Lord, merely transferred to the sixth day, as for the Christian to make that claim for Sunday.

Changing the day necessarily changes both the reason for observing it and the institution itself. And so we have in Sunday an institution commemorating, not creation and God's rest at its close, but an institution professedly commemorating the resurrection of Christ, and standing in opposition to the Sabbath of the Lord.

LET us illustrate this matter. Suppose that the Irish Catholics should become sufficiently numerous in this country to substitute the observance of the seventeenth day of March for the fourth of July, and celebrate it in the same manner but for a different reason. Could St. Patrick's day ever become Independence day? and could the law making the fourth day of July a legal holiday ever be applied, without change, to the seventeenth day of March? Certainly not; and no more can Sunday ever become the Sabbath of the Lord, enjoined by the fourth commandment of the Decalogue, a law which specifically points out the seventh day and requires its observance for reasons that never by any possibility can be true of any other day. For it always must be true that God rested on the seventh day, while it never can be true that he rested on the first day.

THE idea that the Sabbath is one thing and that the day upon which it is observed is quite another thing, has no foundation in the Scriptures. Turning to Gen. 2:3 we read: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Nothing is said about blessing and sanctifying an institution; the blessing attaches to the definite day; with this conclusion agrees also the fourth commandment: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." Here we are plainly told that "the seventh day is

the Sabbath." This is just as definite as that the fourth of July is Independence day. No day but the fourth of July can be Independence day; no more can any day but the seventh be the Sabbath.

THE Sabbath is not only a seventh day but it is *the* seventh day. Not merely the seventh day after six days of labor, but the seventh day of *the week*. That this is so will appear from Luke 23:56 and 24:1: "And they returned and prepared spices and ointments: and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." Here the Sabbath is the day just before the first day of *the week*. (Cf. also Mark 16:1, 2.) It inevitably follows that the Sabbath is the seventh day of *the week*. And the week is an ancient and well-established division of time. Of the week, the "Encyclopædia Britannica," article, "Calendar," says:—

The week is a period of seven days, having no reference whatever to the celestial motions. It has been employed from time immemorial in almost all Eastern countries. . . . As it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at loss, as Delambre remarks, to assign to it any origin having much semblance of probability.

The same authority, article, "Babylonia," says:—

The week of seven days was in use from an early period, indeed the names which we still give to the days can be traced to ancient Babylonia; and the seventh day was one of *sabum*, or rest.

This fact constitutes the week an imperishable monument to the original Sabbath. The Sabbath is the seventh day of *the week*, and it is evident it can never be lost as long as the week endures. And that it never has been lost, is attested by the fact that the weekly cycle has always been known by almost all nations; and it has been the same everywhere, even as it is to-day. Seventy-five out of one hundred and seven ancient languages reveal not only a knowledge of the week but of the Sabbath, the seventh day of the week. On this subject Rev. Dr. Lewis says:—

The nations that spoke many of these languages have long since gone from the earth. But the words of their mother tongue embalm their thoughts and practices as ineffaceable and unmistakable monuments showing the identity of the week and of the Sabbath. Tides of emigration have swept hither and thither over the earth. Empires have risen, flourished, and fallen, but the *week* has endured, amid all convulsions and changes. . . . Philology has done for the truth concerning God's eternal Sabbath, what cuneiform inscriptions, and mummy pits, are doing for general and national history.

Thus not only in the Scriptures but in all history, even among pagan peoples, the Sabbath has always and everywhere been identified with the definite seventh day of *the week*, a well-known and uniform division of time. God has declared, "The seventh day is the Sabbath," and has commanded it to be kept holy as he made it in the beginning, and that men may have no excuse for departing from this precept the Creator has so ordered by his providence, that in every nation the most familiar division of time, the weekly cycle, stands as an imperishable monument marking with unerring certainty the day of his sacred rest. C. P. B.

There are reformers who never think it worth while to work at their trade themselves.—*Rams' Horn*

The Christian Sabbath.*

THE GENUINE OFFSPRING OF THE UNION OF THE HOLY GHOST AND THE CATHOLIC CHURCH HIS SPOUSE. THE CLAIMS OF PROTESTANTISM TO ANY PART THEREIN PROVED TO BE GROUNDLESS, SELF-CONTRADICTIONARY AND SUICIDAL.

But faith, fanatic faith, once wedded fast
To some dear falsehood, hugs it to the last.
—Moore.

COMFORMABLY to our promise in our last issue, we proceed to unmask one of the most flagrant errors and most unpardonable inconsistencies of the biblical rule of faith. Lest, however, we be misunderstood, we deem it necessary to premise that Protestantism recognizes no rule of faith, no teacher save the "Infallible Bible." As the Catholic yields his judgment in spiritual matters implicitly and with unreserved confidence, to the voice of his church, so too, the Protestant recognizes *no teacher but the Bible*. All his spirituality is derived from its teachings. It is to him the voice of God addressing him through his sole inspired teacher. It embodies his religion, his faith and practice. The language of Chillingworth: "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants," is only one form of the same idea multifariously convertible into other forms such as, "The Book of God," "The Charter of our Salvation," "The Oracle of our Christian Faith," "God's Text-book to the Race of Mankind," etc., etc. It is, then, an incontrovertible fact that *the Bible alone* is the teacher of Protestant Christianity. Assuming this fact, we will now proceed to discuss the merits of the question involved in our last issue. Recognizing what is undeniable, the fact of a direct contradiction between the teaching and practice of Protestant Christianity (the Seventh-day Adventists excepted) on the one hand, and that of the Jewish people on the other; both observing different days of the week for the worship of God, we will proceed to take the testimony of the only available witness in the premises *viz*: the testimony of the teacher common to both claimants, the Bible. The first expression with which we come in contact in the sacred Word, is found in Gen. 2:2: "And on the seventh day He [God] rested from all his work which he had made." The next reference to this matter is to be found in Exodus 20, where God commanded the seventh day to be kept, *because* he had himself rested from the work of creation on that day; and the sacred text informs us that *for that reason* he desired it kept, in the following words: "Wherefore, the Lord blessed the seventh day and sanctified it." Again we read in the 31st chapter 15th verse: "Six days you shall do work; in the seventh day is the Sabbath, the rest holy to the Lord." Sixteenth verse: "It is an everlasting covenant," "and a perpetual sign," "for in six days the Lord made heaven and earth, and in the seventh he ceased from work." In the Old Testament reference is made one hundred and twenty-six times to the Sabbath, and all these texts conspire harmoniously in voicing the will of God commanding the seventh day to be kept, because God himself *first kept it*, making it obligatory on all as "*a perpetual covenant*." Nor can we imagine any one foolhardy enough to question the identity of Saturday with the Sabbath or seventh day

*This article is from the *Catholic Mirror* of September 9. It is none the less significant when it is remembered that the *Mirror* is Cardinal Gibbons' organ. This is the second of the *Mirror's* articles.

seeing that the people of Israel have been keeping the Saturday from the giving of the law, B. C. 2514 to A. D. 1893, a period of 3,383 years. With the example of the Israelites before our eyes to-day, there is no historical fact better established than that referred to, *viz*: that the chosen people of God, the guardians of the Old Testament, the living representatives of the only divine religion hitherto, had for a period of 1490 years anterior to Christianity, preserved by weekly practice the living tradition of the correct interpretation of the special day of the week, Saturday to be kept "holy to the Lord," which tradition they have extended by their practice to an additional period of 1893 years more, thus covering the full extent of the Christian dispensation. We deem it necessary to be perfectly clear on this point for reasons that will appear more fully hereafter. The Bible—the Old Testament—confirmed by the living tradition of a weekly practice for 3383 years by the chosen people of God, teaches then, with absolute certainty, that God had himself named the day to be "kept holy to him," that the day was Saturday, and that any violation of that command was punishable with death. "Keep you my Sabbath, for it is holy unto you; he that shall profane it shall be put to death; he that shall do any work in it, his soul shall perish in the midst of his people." Ex. 31:14.

It is impossible to realize a more severe penalty than that so solemnly uttered by God himself in the above text, on all who violate a command referred to no less than one hundred and twenty-six times in the old law. The ten commandments of the Old Testament are formally impressed on the memory of the child of the biblical Christian as soon as possible, but there is not one of the ten made more emphatically familiar, both in Sunday-school and pulpit, than that of keeping "holy" the Sabbath day.

Having secured with absolute certainty the will of God as regards the day to be kept holy, from his sacred Word, *because* he rested on that day, which day is confirmed to us by the practice of his chosen people for thousands of years, we are naturally induced to inquire *when and where* God changed the day for his worship, for it is patent to the world that a change of day has taken place, and inasmuch as no indication of such change can be found within the pages of the Old Testament nor in the practice of the Jewish people who continue for nearly nineteen centuries of Christianity obeying the written command, we must look to the exponent of the Christian dispensation, *viz*: the New Testament for the command of God cancelling the old Sabbath, Saturday.

We now approach a period covering little short of nineteen centuries, and proceed to investigate whether the supplemental divine teacher—the New Testament—contains a decree cancelling the mandate of the old law, and at the same time substituting a day for the divinely instituted Sabbath of the old law, *viz*: Saturday; for inasmuch as Saturday was the day kept and ordered to be kept by God, *divine authority alone*, under the form of a cancelling decree could abolish the Saturday covenant, and another divine mandate appointing by name another day to be kept "holy" other than Saturday, is equally necessary to satisfy the conscience of the Christian believer. The Bible being the only teacher recognized by the biblical Christian, the Old Testa-

ment failing to point out a change of day and yet another day than Saturday being kept "holy" by the biblical world, it is surely incumbent on the reformed Christian to point out in the pages of the New Testament the new divine decrees repealing that of Saturday and substituting that of Sunday, kept by biblicals since the dawn of the Reformation.

Examining the New Testament from cover to cover, critically, we find the Sabbath referred to sixty-one times. We find too, that the Saviour invariably selected the Sabbath (Saturday) to teach in the synagogues and work miracles. The four gospels refer to the Sabbath (Saturday) fifty-one times.

In one instance, the Redeemer refers to himself as "the Lord of the Sabbath," as mentioned by Matthew and Luke, but, during the whole record of his life, whilst invariably keeping and utilizing the day (Saturday), *he never once hinted at a desire to change it.* His apostles and personal friends afford to us a striking instance of their scrupulous observance of it *after his death*, and whilst his body was yet in the tomb, Luke 23:56 informs us: "And they returned and prepared spices and ointments, and rested on the Sabbath day according to the commandment." "But on the first day of the week, very early in the morning [they came] bringing the spices they had prepared." The "spices" and "ointments" had been prepared Good Friday evening, because "the Sabbath drew near." 54th verse. This action on the part of the personal friends of the Saviour proves beyond contradiction, that *after his death* they kept "holy" the Saturday, and regarded the Sunday as any other day of the week. Can anything, therefore, be more conclusive than that the apostles and the holy women never knew any Sabbath, but Saturday, up to the day of Christ's death?

We now approach the investigation of this interesting question for the next thirty years, as narrated by the evangelist, St. Luke, in his Acts of the Apostles. Surely some vestige of the cancelling act can be discovered in the practice of the apostles during that protracted period.

But, alas! We are once more doomed to disappointment. *Nine times* do we find the Sabbath referred to in the "Acts," but it is the *Saturday* (the old Sabbath). Should our readers desire the proof, we refer them to chapter and verse in each instance. Acts 13:14, again same chapter 27v., again, 42v.; again 44v. Once more, 15c., 31v. again 17c., 2v.; again, 18c., 4v. "And he (Paul) reasoned in the synagogue *every Sabbath* and persuaded the Jews and the Greeks." *Thus the Sabbath (Saturday) from Genesis to Revelation!!!* Thus it is impossible to find in the New Testament the slightest interference by the Saviour or his apostles with the original Sabbath, but on the contrary, an entire acquiescence in the original arrangement, nay a *plenary indorsement* by him whilst living and an unvaried, active participation in the keeping of that day and no other by the apostles, for thirty years after his death, as the Acts of the Apostles have abundantly testified to us.

Hence, the conclusion is inevitable, *viz:* that of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have the exclusive weight of evidence on their side, while the biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday. More anon.

The A. P. A. and the Papists.

TROUBLE is brewing between the American Protective Association and the Roman Catholics. At Topeka, Kan., on the 11th inst., the Secretary of State declined to file a charter for a council of the A. P. A. on the ground that the organization, which is anti-Catholic, "seeks to oppose, by the sanction and assistance of law, a religious body in a country where the Constitution forbids interference with the religious opinions of any one."

The object of the association, as stated in the charter, is "to protect our country and its free institutions against the secret, intolerant and aggressive efforts that are being persistently put forth by a certain religio-political organization to control the Government of the United States and destroy our blood-bought civil and religious liberty; to maintain our free public school system, and oppose the union of Church and State."

So far as the avowed purpose of the A. P. A. is concerned, there is certainly no reason why it could not be incorporated under the laws of any State in the Union. It does not propose to act contrary to law but in accordance with the law, and only to oppose the Roman Catholics, so far as they are seeking to subvert civil and religious liberty, and to overthrow the public school system. It is not hard to discern in the action of the Secretary of State of Kansas the fine hand of papal influence.

But in our judgment the A. P. A. and the Papacy differ more in the objects which they have in view than in either principles or methods. The A. P. A., a secret political organization, is opposed to the Papacy, which, so far at least as the Jesuits are concerned, is a secret, religio-political organization. And every secret, political organization of any considerable magnitude is a menace to the State and to the liberties of the people who compose the State. The Catholics, plotting to secure public money for the support of their denominational schools, are a menace to our free institutions. But is it any better for the A. P. A. to invoke the power of the State to compel the Catholics to educate their children in the State secular schools instead of in the parochial religious schools? We do not believe in Roman Catholic doctrines nor have we any sympathy with the popish demand for a division of the public school funds; but we do most sincerely believe in the sacred right of the parent to educate his child in the church school.

The objection that the parochial schools make children Catholics first and citizens afterwards is not valid. With the papist, to be a Catholic, is synonymous with being a Christian, and the Christian who is not such first and above all things else is not worthy of the name, nor is his Christianity worth the professing. Says the Author of Christianity: "Seek ye first the kingdom of God and his righteousness." This is Christianity; but the idea that patriotism should have the first place, that every man should be a citizen first and a Christian second, is not one whit better than paganism, which subordinated everything, to the State and the State to the emperor, and then clothed the emperor with divinity and worshiped him. We would as soon commit the keeping of our soul to the Papacy as to the State. We would as soon submit to the despotism of the Papacy as to despotism

that would compel us to educate our children to be citizens, or anything else, first and Christians afterwards. However much the Catholics may be astray in their understanding of divine truth, they are certainly right in putting their eternal interest first and in making everything subordinate to that.

But making religion the first concern and putting loyalty to Christ before loyalty to the State does not mean that the Church should usurp the functions of the State. Church and State should be entirely separate, and this for the very reason that while rendering "to Cæsar [the State] the things which are Cæsar's," the individual may be left perfectly free to render also "unto God the things that are God's." The papal scheme of making the State subordinate to the Church, destroys this liberty, for it places at the disposal of the Church the power of the State, and then the Church uses that power to coerce men, to compel them not only to render to Cæsar the things which are Cæsar's, but also to force them to render "to God the things that are God's." But on the other hand, the A. P. A. scheme, which proposes to subordinate the Church to the State, would make it possible for the State to forbid the individual to render to God the things due him. The Catholic regards it as a religious duty—a service due to God—to educate his child in the parochial school; the A. P. A. would have the State say: You shall not educate your child in this way, but you shall send him to the public school in order that the State may have his first and best affections, and the Church and Him whom the Church represents the second place in his heart. The A. P. A. should see to it that in its efforts to preserve civil and religious liberty it does not destroy both. C. P. B.

Chicago Correspondence:

Some Earnest Dissenters.

THE Parliament of Religions has developed its distinctive characteristics, and they have proved to be Roman Catholic and pagan,—with but two dissenters, so far,—one a Seventh-day Baptist, and the other himself a pagan. With these two exceptions the entire Parliament bids fair to be a great council for the establishment of a man-made philosophy of religion. The method used is the same which was so effective in the degradation of Christianity in the early centuries, that is, compromise with paganism. As this Parliament progresses it becomes more and more evident that its projectors had but small comprehension of that which they were building, and that in reality another mind was planning the course and another hand was at the helm—the same which guided the union with paganism in the first great falling away. From that union resulted Roman Catholicism; it does not, therefore, do violence to its nature now by absorbing into itself the Protestantism which no longer protests, and the pagan stock from which it sprang in the beginning and again re-assimilating the scattered members into one family. In doing this Catholicism does not change,—it remains the same. That ancient boast of the Roman Catholic Church—that it never changes—has been gracefully reiterated here in the Catholic Congress and in the Parliament of Religions, and the progress of this cosmopolitan religious council has proved that it has no need to change,—

for it has bided its time until all professed orthodox Christianity is ready to return to the feet of "Mother Church," bringing the remainder of paganism with it.

But even among non-Christians an occasional dissenter is found and the Parliament listened to one, most nobly outspoken, in the person of the Japanese Buddhist, Kinza Ringe M. Harai. This gentleman, who is a man of learning and ability, speaking English with fluency and accuracy, and evidently well informed upon the civil and religious polity of English speaking people, declared unhesitatingly:—

If any person should claim that there are many people in Japan who speak and write against Christianity, I am not a hypocrite, and I will frankly state that I was the first in my country who ever publicly attacked Christianity—no, not real Christianity but false Christianity; the wrongs done toward us by the people of Christendom. If any reprove the Japanese because they have had strong antichristian societies, I will honestly declare that I was the first in Japan who ever organized a society against Christianity—no, not against real Christianity, but to protect ourselves from false Christianity and the injustice which we receive from the people of Christendom.

This fearless Japanese told of wrongs which Japan had suffered from the nations which claim to constitute "Christendom," and said:—

One of the excuses offered by foreign nations is that our country is not yet civilized. Is it the principle of civilized law that the rights and profits of the so-called uncivilized, or the weaker, should be sacrificed? As I understand it, the spirit and the necessity of law is to protect the rights and welfare of the weaker against the aggression of the stronger; but I have never learned in my studies of law that the weaker should be sacrificed for the stronger. Another kind of apology comes from the religious source, and the claim is made that the Japanese are idolaters and heathen. . . . Admitting, for the sake of argument, that we are idolaters and heathen, is it Christian morality to trample upon the rights and advantages of a non-Christian nation, coloring all their natural happiness with the dark stain of injustice? I read in the Bible, "Whosoever shall smite thee on thy right cheek, turn to him the other also;" but I cannot discover there any passage which says, "Whosoever shall demand justice of thee, smite his right cheek, and when he turns, smite the other also." Again, I read in the Bible, "If any man will sue thee at law, and take away thy coat, let him have thy cloak also;" but I cannot discover there any passage which says, "If thou shalt sue any man at the law, and take away his coat, let him give thee his cloak also."

We are very often called barbarians, and I have heard and read that Japanese are stubborn and cannot understand the truth of the Bible. I will admit that this is true in some sense, for, though they admire the eloquence of the orator and wonder at his courage, though they approve his logical argument, yet they are very stubborn and will not join Christianity as long as they think it is a Western morality to preach one thing and practice another.

This is a noble dissent. The conclusion which Mr. Harai has reached is the inevitable deduction from the theory that the peoples of so-called Christendom constitute "Christian nations," and therefore are exemplars, in their governmental policy, of Christianity. Thus it is that this theory antagonizes those whom the gospel should reach.

On Sunday, September 17th, Rev. A. H. Lewis, D.D., of Plainfield, N. J., spoke in the Parliament on "The Divine Element in the Weekly Rest Day." One strong paragraph from the Doctor's address is as follows:—

Another decided hindrance to the recognition of the divine element in the weekly rest day is reliance on the civil law for the enforcement of its observance. This point is worthy of far more careful and scientific consideration than it has yet received. The vital divine element in the weekly rest day is eliminated when it is made a "civil institution." The verdict of history on this point is unmistakable, uniform and imperative. Any argument is deceptive and destructive if it places

the rest day on a par with those civil institutions that spring from the relations which men sustain to each other in organized society. The fundamental difference is so great that the same treatment cannot be accorded to each. Civil institutions spring from earthly relations between men. But, as we have seen, duration is so essentially an attribute of God, that man's relations to it and to God are relations supremely religious. Hence it is that when civil authority is made the ground, or the prominent ground of obligation to observe the weekly rest day, the question ceases to be a religious one. It is taken out of the realm of conscience, and of spiritual relations, and put on an equality with things human and temporary. This brings ruin, and nothing good can be built thereon by any sort of indirection, or by compromise.

Men inevitably cease to keep the Godward side of the question in sight, when "the law of the land" is presented as the main point of contact. The ultimate appeal is not to Cæsar, but to God; to conscience, not to Congress. Here is the fatal weakness of "Modern Sabbath Reform." History sustains these conclusions with one voice. No weekly rest day has ever been religiously or sacredly kept under the authority of the civil law alone. On the contrary, the religious element is always destroyed by the supposed protection of civil law. When conscience, springing from the recognition of the divine element is wanting, nothing higher than holidayism can be reached. The weekly rest day loses its sacredness and its power to uplift and bless whenever divine authority and the sanctity which flows therefrom are separated from it.

Such dissent from error and outspoken expressions of truth as these two brave dissenters have voiced in this greatest religious council of the ages should be heard by some,—should cause some to stop and think,—to ponder whether or no the realities of truth are not really of the highest importance, and the theories of a man-made religious philosophy, with all its attendant evils and errors, to be antagonized with no less zealous effort than that to which the earnest Japanese pledges himself.

W. H. M.

Chicago, Sept. 18.

No Moral Power but of God.

Not only is the State powerless to control sin and enforce morality, but the individual is powerless to control sin in his own person. No person can by any exercise of strength, will, or resolution, break the power that sin has in his own life. Every human attempt to cope with sin has proved a failure and is destined to be so. How then can a State do for its citizens what no man can do for himself? How could a community of lepers legislate the disease out of their midst? As well may civil government undertake to counteract the evils of the human heart. They have tried it in years gone by, but the attempt has made martyrs or hypocrites of the subjects; and monsters of the zealots.

The only force that can oppose the power of evil is that represented by the gospel of Christ. "It is the power of God unto salvation to every one that believeth." Rom. 1: 16. Only the power of God can match the power of Satan. But God works by different methods than those employed by the State. The latter accompanies its behests by no persuasions. It does not entreat obedience and respect. It lays its strong hand upon the offender with an unmistakable "come along," that has no savor of mercy or forbearance. But not such are the methods of divine goodness. Says Paul: "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." Says Christ: "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me."

The Father says: "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." These words represent the spirit of the gospel. Moral principle can only be cultivated by moral influences. A good character can only be formed by a voluntary choice of the good, and then the will must be mightily assisted by the grace of God. Faith in Christ as the Saviour from sin brings the soul into connection with divine strength and breaks the bondage of sin.

G. C. TENNEY.

Religious and Civil Liberty in Pennsylvania.

[From the chapter on "Civil and Religious Liberty," in "Memoirs of Alexander Campbell."]

(Continued.)

As Mr. Campbell frequently visited his mother and the family, now living near Middletown, he soon became well acquainted with the facts and principles developed during the operation of these "Moral Societies;" but, though indignant at such invasions of personal and public freedom, he, for some time, forebore to notice them, as he lived in an adjoining State, where such things had no existence. As matters grew worse, however, and no one in Washington County seemed willing or able to undertake the matter, he determined at length to interfere, and on the 27th of April, 1820, he published an article, under the signature of "Candidus," in which he criticised an address previously issued by the "Moral Society of Middletown." In this piece he first satirized, in his peculiar way, the moral state of Middletown, which was thought to demand such remedies, and then exposed the conduct of some leading member of the Moral Society, who were themselves guilty of raffing, taking part in "shooting matches" for gain, etc. He then attacks the principle on which the societies acted, viz., that *fining men for their vices would make them moral.*

"When they pay dear for their sins," says he, "they will, from principles of avarice, become morally correct! . . . And what becomes of the fines? Oh! they are given to some pious clergyman to be applied to the education of young men for the ministry. Go on, therefore, in your misdeeds, ye profane, for the more you sin the more preachers we will have."

As may be readily supposed, this article created quite a sensation. The Society at Middletown immediately appointed a committee to make a reply to it, which was published in the *Reporter*, in which, instead of defending the principles of the society, raised against "Candidus" the cry of "a friend to immorality," etc., and attempted to browbeat and intimidate him. To this effusion, however, the latter very promptly replied, disavowing the improper motives attributed to him, and fully admitting and asserting the claims of morality. He boldly claims the right, however, to "animadvert on those who, unsolicited, mount the judgment-seat and presume to deal rash judgment round the land on every one they suppose able to pay for his transgression." He then goes on to show that such Moral Societies are "anti-evangelical, anti-constitutional and anti-rational;" he says he has as good a right to sit in judgment on them as they have on their fellow-citizens. His first position, that they are anti-evangelical,

he then goes on to prove by showing that the Bible gives no authority whatever for them. In another article, on the 5th of June, he continues the argument showing that Moral Societies are anti-evangelical, because "Christians are not at liberty to interfere with men of the world in any thing pertaining to God and conscience." He takes the ground, also, that if all members of society anywhere are Christians, they must go by the discipline given in the New Testament.

These assaults brought out a host of writers on behalf of the societies, and the paper was for some time crowded with articles, mostly of very poor quality, and filled with invectives against "Candidus." By way of variety, an essay then appears in defense of "Candidus," signed "V. A. Flint," corroborating the statement of "Candidus" in regard to the practical operation of the societies. In doing this, he details the case of a poor old Revolutionary soldier, who, at an election in Taylorstown, indulged too freely in liquor, and was consequently fined by the society members. The old man, being exasperated at having to pay the fine, began to swear, and continued thus to vent his passion for a considerable time, during which the *custodes morum* in attendance coolly kept an exact account of the particular number of oaths. As there was a fine in every oath, the aggregate amount finally became so great that, in order to pay it, the old man had to part with the entire store of corn on which his family depended for subsistence during the winter. On the 12th of June, there appears a weak piece against "Candidus," and in the same paper another article by V. A. Flint, in his defense. On the 19th, "Candidus" continued his exposition of principles. He shows that "the only system of pure morality is that of the Bible, especially of the New Testament, and that it must point out the only sure and efficient means of promoting it." Reaching down to the great basis on which all morality rests, the will of the Divine Lawgiver, he shows that a violation of this will in any one point is the violation of the whole law, as it is a rejection of the authority on which the whole rests. He quotes the declaration of James: "He that said thou shalt not commit adultery, said also, thou shalt not steal;" and, "If a man keep the whole law and yet offend in one point, he is guilty of all." He then remarks that the law enforced by the societies "values the profanation of the 'Sabbath' at four dollars; profanation of the Divine name at less than one dollar; drunkenness at so much, etc.," and asked why, in view of the true principles of morality, is each sin valued at a different price, and why any of them are valued at a fixed price, etc. At this juncture, a letter appears from Mr. Findley, attributing the authorship of "Candidus" to Mr. Campbell, and endeavoring to cast aspersions upon his character. In the next paper, a letter from Mr. Campbell, over his own signature, addressed to Mr. Findley, demanding the proof of his assertions, to which Mr. F. made no reply.

It was just at this time that Mr. Campbell became engaged in an oral debate on baptism with Mr. John Walker, a minister of the Secession, and which was held at Mt. Pleasant on the 19th and 20th of June. This debate, and the subsequent preparation of it for the press by Mr. Campbell, interrupted, for a time, on his part, the discussion in regard to the Moral Societies.

Returning to the charge, however, in the latter part of July, he resumes the train of argument he had introduced, which, in order to avoid breaking the connection, will be here pursued to the close. In this article on August 31, "Candidus" argues the unconstitutionality of the proceedings of the Moral Societies, because the Constitution gave the right to all to worship God according to their conscience, expressly declaring "no one can be compelled to erect, attend, or support any place of worship, or to maintain any ministry against his consent," and that the observance of the Sabbath, or of any other day, is purely a right of conscience. In subsequent essays, he takes the ground that "officers of the church have no right to interfere with the execution of the law, or to supersede civil officers legally appointed, as, in presuming to do so, they assume that the civil officers are insufficient. It is, however, made the duty of the magistrates to be vigilant in enforcing the law, as they are appointed for the very purpose of maintaining the good order of society, being ordained of God for the punishment of evil-doers and the praise of those who do well." Continuing his essays during the winter, "Candidus" criticised Judge Rush's charge upon the institution of the "Sabbath," in Luzerne County, Pa., and shows that there is no law in the New Testament prescribing the first day of the week as the "Sabbath."

Hitherto the writers against "Candidus" had displayed so little ability that they had not offered even a plausible refutation of one of his arguments, and the cause of the Moral Societies seemed to be in quite a hopeless state. But on the 12th of February, there appeared against "Candidus" a new writer of a different stamp, who signed himself "Timothy," and whose articles were written in much superior style. They were clearer and argumentative, entering into the merits of the question and discussing the matters involved, with a manliness and vigor which formed quite a contrast with the feebleness which had heretofore characterized the writers upon that side. In these essays, "Timothy" referred to "Candidus" as "Mr. C.," and continued them for several weeks without any reply from the latter. The impression hence became general that, feeling himself unable to meet the reasoning of "Timothy," "Candidus" had abandoned the discussion; and it was then whispered round that "Timothy" was none other than Rev. Andrew Wylie, D.D., who had, some time before, become president of Washington College.

At length, upon the 16th of April, "Candidus" reappears, reviewing the progress of the discussion up to that time. To this "Timothy" replies, admitting that the previous opponents of "Candidus" had injured their cause. In the same paper, another article appears from "Candidus," who appears to be conscious that he has now an opponent worthy of regard, and therefore takes hold of "Timothy's" arguments with more than usual power. In subsequent numbers he ably exposes the plausible sophisms of "Timothy," and sustains the position he had himself taken, while the replies of "Timothy" become feeble and are at last discontinued. "Candidus," accordingly, on the 6th of August, 1821, sums up the controversy, and, supposing that "Timothy" had retired, challenges him to debate the whole question from beginning, either orally or in the *Reporter*. To this, on the 20th, "Timothy" replies, saying he

had not retired, but would continue to write as long as Mr. C. advanced anything worthy of notice, and endeavors then to show that Mr. C.'s reasoning was fallacious. This he followed up in two long articles, which were devoted to invective rather than argument, and treated side-issues rather than the main question. Resuming the subject on the 17th of September, "Candidus" addressed the public through the *Reporter*, apologizing for the discursive style of the previous discussion, during which he had been induced to follow his opponents into matters irrelevant. He charges "Timothy" with having pursued an improper course in his article, and with having written a scurrilous poem which had appeared in the *Reporter*. He further says that he has made an arrangement with his friend Mr. Sample to have the controversy conducted thenceforth in a proper style, and that he will now furnish a column regularly, as a new series of articles. The first of these accompanies this address, and states the argument (which, at this time was confined to the "Sabbath" question), as follows:—

The whole of the precepts or commands of the Christian religion are contained in the New Testament.

But there is no precept or command in the New Testament, to compel by civil law, any man who is not a Christian, to pay any regard to the Lord's day, any more than to any other day.

Therefore, to compel a man who is not a Christian to pay any regard to the Lord's day, more than to any other day, is without authority in the Christian religion.

The statement of his second argument is as follows:—

The gospel commands no duty which can be performed without faith in the Son of God. Whatever is not of faith is sin.

But to compel men destitute of faith to observe any Christian institution, such as the Lord's day, is commanding duty to be performed without faith in God.

Therefore, to command unbelievers or natural men to observe, in any sense, the Lord's day, is anti-evangelical or contrary to the gospel.

(Conclusion next week.)

A Lutheran Pastor on Sunday Laws.

367 Clinton Ave., Albany, N. Y.

EDITOR AMERICAN SENTINEL: The SENTINEL, on account of its independent tone, pure sentiment, and watchful character, well deserves a place at the fireside of every patriotic American citizen. Its avowed aim is to preserve intact the purity of the Constitution of this glorious Republic, and to reserve for the true Christian religion her rightful claim. That holy purpose can only be accomplished by keeping (as did our forefathers, the founders of this Government) forever separate State and Church. The separation of Church and State is both constitutional and biblical, as Christ's words prove, "My kingdom is not of this world." Therefore "render unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Now, although I heartily indorse your articles, I cannot subscribe to an assertion made in the edition of September 14, vol. 8, No. 36, page 281, that the professed Protestant churches of the United States are completely apostate. The Lutheran Church, a potent factor in religious circles, did not go to Rome. It did not clamor for Sunday-closing at the Fair. It recognized the fact, that the display of progress to be exhibited at the Columbian Exposition, was an arrangement entered by the nations and governments of the world (hence the

name World's Fair). It was neither an exhibition of religious bodies, nor exhibition by churches, consequently without religion in its nature. Therefore it is ridiculous for any church to interfere with its opening or closing, week-day or Sunday. Another common foe of our country and religion, is the temperance movement. It endeavors to fix its foolish notions into State laws. By its source it is sectarian, in principle unchristian. They try to curse the wine which Christ blessed.*

The passage in Scripture, Col. 2:21, from which the temperance exponents gathered their force, condemns their own action. Paul criticised the motto as an ordinance of men, which was doomed to perish. The 16th verse offers the key to the explanation. No man has a right to judge us in respect to what we eat or drink, for every creature of God is good, if used rightly and moderately. The only scriptural advice, which temperance enthusiasts might use, is, "Be temperate in all things." But they disallow to be temperate in some things, by prohibiting them entirely. What is the difference between commanding to abstain from meats, and prohibiting drinks? Both are ungodly, satanical. Both are "American highways" that lead to Rome. In this respect, also, you will see at a glance the right, constitutional, and biblical stand taken and defended by the Lutheran Church. This much, please, in vindication of the Lutheran policy.

J. G. HENRY.

September 19.

Known by Works.

"CONGRESS shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof"—but they have. The effort of the Fifty-second Congress to close the gates of the World's Fair on Sunday is a plain violation of this part of our Constitution. The observance of Sunday is a religious custom, and to fix it by civil law is to establish a religion by law.

This part of our Constitution was intended to keep the Church and State forever separate, but now that it is made void, Church and State become united. The purpose of a union is too well known these days not to cause some alarm. All unions are to secure to the parties the power of united action in every thing that may advance their interest. All churches have taken more or less interest in the commandments of God and man. Usually they have taken more interest in the commandments of man and less in the commandments of God. At times serious disputes have arisen between them, and a union or combine with the civil power is no new or untried experiment, and has always been taken first by the party in error. A controlment by force, through the civil law or otherwise, can have no place in the mind of a Christian man. He "reproves, rebukes, exhorts with all long suffering and doctrine."

For many months there has been a serious dispute among the churches over the Sabbath question, or fourth command-

ment. Every person ought to know now who is right and who is wrong. Every person ought to know now that Sunday, as a religious day, is a man-made institution and not of God. Church history shows evil men and seducers have turned from the word of the Lord, the source of all power for good, to the civil law as a final resort.

By this alliance with the civil power, Seventh-day Adventists are persecuted to-day in Tennessee and Maryland, and many other places. By this alliance the Quakers and Baptists were persecuted. By this alliance Roger Williams and Anne Hutchison were banished. By this self-same alliance the Lord of glory was crucified. John 18:31, last clause.

P. A. REED.

More Sunday Cases in Maryland.

Ford's Store, Md., Sept. 11.

EDITORS AMERICAN SENTINEL: Yesterday, Sunday, September 10, Alexander Dodd and Joseph Warram, Seventh-day Adventists, were on Winchester Creek shore, quietly fixing their oyster rakes, preparing for the oyster season which is about to open, when, lo, and behold, our wide-awake constable (who aims, if possible, to be on hand on these occasions) appeared on the scene of action. This morning, at 9 o'clock, they were arrested and notified to present themselves before Justice Kerr at 10 o'clock. They were in time, and the justice opened with the case of Alexander Dodd. The defendant requested to look at the warrant upon which he was arrested; the justice refused that right. The defendant then requested that the writer appear as counsel for him; the justice refused this also. Defendant then requested that his case be postponed until he could get counsel that was legally sworn in court. Justice Kerr refused to allow such postponement, saying that Mr. Dodd was present at the trials of other Seventh-day Adventists, and they had counsel, and he knew the verdict; intimating that the same verdict would be rendered, counsel or no counsel. Seeing that their cases were already decided, Mr. Dodd and Mr. Warram, knowing that no justice would be shown them before *this so-called* justice, both waived an examination, and their cases will go before a jury at the November term of the Circuit Court. This makes a total of seven cases of Adventists to be tried in this court, in November.

CHAS. O. FORD.

True Sabbath Observance.

THE prevailing idea that Sabbath keeping is rest, is, to my mind, far from the truth. Nowhere in all God's Word do we find the Lord placing the obligation to regard the Sabbath upon the fact that man needs rest. To do so is to lower both the object and the proper observance of his holy day. Idleness from worldly employment is, of itself, far from Sabbath keeping. We do not keep the Sabbath that we may rest, but rest that we may keep the Sabbath. An individual might not do a stroke of worldly business on that day, and still be a Sabbath-breaker. Proper Sabbath keeping is that in which the person intelligently recognizes God's authority as the reason for keeping it, and not his own selfish interests. When he recognizes the divine presence with him on that day, and when he sees the special divine blessings placed upon that, above all other

days, he realizes that he not only has all the blessings that he has upon all other days, but, in addition to those, he enjoys the special blessing that was put upon that day above the other days. He lays aside his secular duties, and all thought and care of them, that he may, unhindered give himself time to meditate, as he could not do in his busy cares of life, upon the fact that it was his blessed Lord that made the heavens and the earth in six days and had himself rested, and has sanctified the day "because," not that man needed rest, but "that in it he had rested from all his work, which God created and made." He knows that Christ, the Son of God, made heaven and earth and that he was the one who blessed the Sabbath (Mark 2:27, 28, and Col. 1:15, 17); that he could not suffer the plan in creating the world to fail through man's fall, and so now he is carrying out the original plan in another way, by the work of redemption. And how can we say that redemption is greater than creation when it is only creation itself,—a new creation in Christ Jesus? See Eph. 2:10, 4:24; Isa. 65:17, 19. The Sabbath of the Lord is a memorial of both events, and he recognizes that fact. This, and this only, is true Sabbath keeping; and we make a serious mistake when we place anything lower than this as Sabbath keeping.—E. W. Webster, in the *Carolina Spartan*.

Monday Morning Newspapers.

APROPOS of the so-called Sabbath sentiment at the South, the New York *Evening Post* observes:—

The sentiment against Sunday opening of the World's Fair is exceptionally strong in the South, and yet in many Southern cities the newspapers appear on Sunday morning, but not on Monday, with the approval of the religious element in the community. A paper in Birmingham, Ala., has been trying the experiment of printing on Monday and given it up, and the *Montgomery Advertiser* recalls the fact that it went through the same experience a few years ago. There are some cities in the West, notably in Iowa, where the same system prevails. It seem a very strange thing to people in the East, whether saints or sinners, and illustrates afresh, that it takes all sorts of folks to make up a world.

We regard it as very unlikely that religious sentiment has anything to do with suspending the Monday morning issue in Birmingham, Montgomery, or elsewhere at the South. The "religious sentiment" that protests against the Monday morning issue and approves that of Sunday morning is manufactured, we fancy, in the counting-rooms of the newspapers chiefly concerned. We suspect that the suspension of the Monday paper has its real motive in a desire to get seven days' pay for six days' service, and that if newspaper publishers were paid by the day only they would soon moderate their religious ardor and find that progressive journalism calls for seven issues a week without fail.—*Washington Post*.

THE *Catholic Review* remarks that "we must not flatter ourselves that the Puritan spirit is dead. It is a restless, active, aggressive spirit that never ceases to agitate and plan and scheme until it has accomplished its object." This is true. But what is the spirit of Puritanism? Nothing in the world but the spirit of popery directed in so-called Protestant channels, that is, it is the principle of popery used in opposition to Roman Catholicism. Papists have no right to find fault with Puritanism; it is the legitimate child of popery.

*We do not believe that Christ blessed wine in the modern acceptation of the word—that cup which at the last "biteth like a serpent and stingeth like an adder." Certain it is that intemperance in all its forms is opposed to the teaching of Christ. No drunkard shall inherit the kingdom of God; and a special woe is pronounced against the man who puts a bottle to his neighbor's lips. We do not, however, indorse the religious-political temperance movement which is in effect only an auxiliary to the National Reform movement. There is a substantial basis for State regulation or even prohibition of the liquor traffic, but we seldom hear it mentioned.—*Editor*.

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OUR "Chicago Correspondence" is exceptionally good this week. Do not omit it.

"RELIGIOUS and Civil Liberty in Pennsylvania," continued in this paper is interesting and instructive. It will be concluded next week.

IF you have neighbors or friends who do not believe that the Catholic Church claims to have changed the Sabbath to Sunday, don't fail to furnish them the numbers of the SENTINEL containing the *Catholic Mirror's* articles.

THE *Political Dissenter* is so far from agreeing with the *Christian Statesman* that "Sunday-closing of the Fair has been practically achieved," that it remarks in a recent issue that "already it is manifest that the battle for the Sabbath [Sunday, the *Dissenter* means] has been fought to very little purpose."

So many orders have been received for the SENTINEL of August 31, containing "A Warning from 'Father' Chiniquy," that we have had a number of extra copies printed, and can supply probably all that our friends require. Will those who ordered previously and still desire the papers please renew their orders at once?

THE World's Fair Directors have decided not to reduce the fee for admission to the grounds on Sunday. The Fair will therefore remain "practically closed" on Sunday, and the forty thousand or more people who persist in going on that day, many of them, probably, because they cannot afford the time on other days, will continue to pay full price for less than half the show.

THE question of closing the Midwinter Fair in San Francisco is getting warm. A paper published in that city remarks that the first nail is not yet driven in the buildings, and yet the Sunday "clergy already pass resolutions asking the directors to close the Fair on Sundays, and thereby exclude those people who have to toil six days in the week for a living. This is all wrong. Clergymen cannot set themselves up as judges of the conscience of men. If those fanatics had their way every person who refused to believe as they do would be put to death, for they called upon the President of the United States to send troops to Chicago to prevent the gates of

the Fair from being opened on Sunday. The question of morals and conscience should be relegated to moral and religious agencies, and no attempt should be made to legislate upon them. Nobody compels those ministers to visit the Fair on a Sunday."

THE Nashville *Christian Advocate* thinks that—

The Sabbath question will never find its proper place in the Nation until its discussion is brought more fully within the realm of conscience.

Very true; but how can it ever be brought within the realm of conscience when the Bible Sabbath is disregarded and a man-made institution set up in its stead? The divine law is the only authority that can bind the conscience. It is vain to apply the fourth commandment to Sunday; men know better.

THE *Truth Seeker* publishes an article entitled, "Everything Christian Trying to Shirk Taxes." The editor ought to know, if he does not, that some of the Baptists and all of the Seventh-day Adventists are opposed to the exemption of Church property from taxation. No. 43 of *The Sentinel Library*, written by a Baptist and published by Seventh-day Adventists, is an able argument against the exemption of Church property from taxation. Moreover, at the last session of the Seventh-day Adventist General Conference at Battle Creek, Mich., February 17 to March 7, 1893, the following preamble and resolutions were adopted:—

WHEREAS, In view of the separation which we believe should exist between the Church and the State, it is inconsistent for the Church to receive from the State pecuniary gifts, favors, or exemptions, therefore,

Resolved, That we repudiate the doctrine that the Church or other ecclesiastical property should be exempt from taxation, and further,

Resolved, That we use our influence in securing the repeal of such legislation as grants this exemption.

Everything Christian is not "trying to shirk taxes."

THE *Soldier*, a South Carolina National Reform organ, says:—

Now, brothers of the pulpit and tripod, why not take up your bugles and again sound the alarm until the marshalled hosts of the Lord shall make themselves felt against the Sunday running devil? It is right to close the Fair; it is wrong to leave the railroads free to grind their employes down to ceaseless toil. One victory should nerve the armies of righteousness for yet further conflict. Railroads, newspapers, street cars, and others should be taught the same salutary lesson so painfully learned by the Fair directors. Shall it be done? This *Soldier* is in the war, on the field of battle, and in the heat of conflict for victory. Let us hear from the editors and preachers. God calls us to conflict. Who is ready to act?

The friends of a legal Sunday will not be slow to act. Congress having yielded to the demand for legislation looking to the closing of the Fair, will be importuned to enact more stringent measures. The bribe having failed, mandatory laws will be asked for and secured. "As milder

measures fail, the most oppressive laws will be enacted." These words were written long before the controversy about the Fair arose. They are proving true.

THOSE who argue that Rev. 1:10 refers to Sunday have certainly never compared that text with Isa. 58:13; Ex. 20:10, 11; John 1:3; and Mark 2:28. The first of these texts shows plainly that the Lord has a day which he terms "My holy day." The second identifies that day as the seventh day. "The seventh day is the Sabbath of the Lord thy God." The third shows that the Son of God is the Creator of all things, and that, consequently, it was he who rested on the seventh day, and who blessed and sanctified it; while in the fourth, the Saviour himself declares that he "is Lord of the Sabbath day." In the light of these texts it is nothing short of a most unwarranted perversion of scripture to assert that John was in the Spirit on Sunday.

THE *Washington Post* remarks that "we have heard so long and so regularly about the coming European war that one is disposed to pooh-pooh anything like a gloomy view of any situation on that continent, no matter how threatening its superficial aspect. But really it does not seem possible for these taunts and hostile overtures to go much farther without calamitous results. A few more military manœuvres and naval demonstrations, a little more fist-shaking and face-making and the sparks must fly."

THE Russian authorities say to the Jews, "Become Christians or else leave the empire." The authorities of Tennessee and Maryland say to the Adventists, "Keep Sunday or else get out." We can discern little difference, except that one is said to Jews in Russia, the other, to Christians in America. The principle is exactly the same.

THE articles which we are now reprinting from the *Catholic Mirror* are valuable, and every Sabbath-keeper should have at least a few copies of the four numbers containing them to give to his friends and neighbors who do not believe that the Catholic Church claims that it changed the Sabbath. You can get nothing better. The first of these articles was published last week. We print another this week, and there are still two to follow. These papers will be furnished in small quantities at one cent per copy.

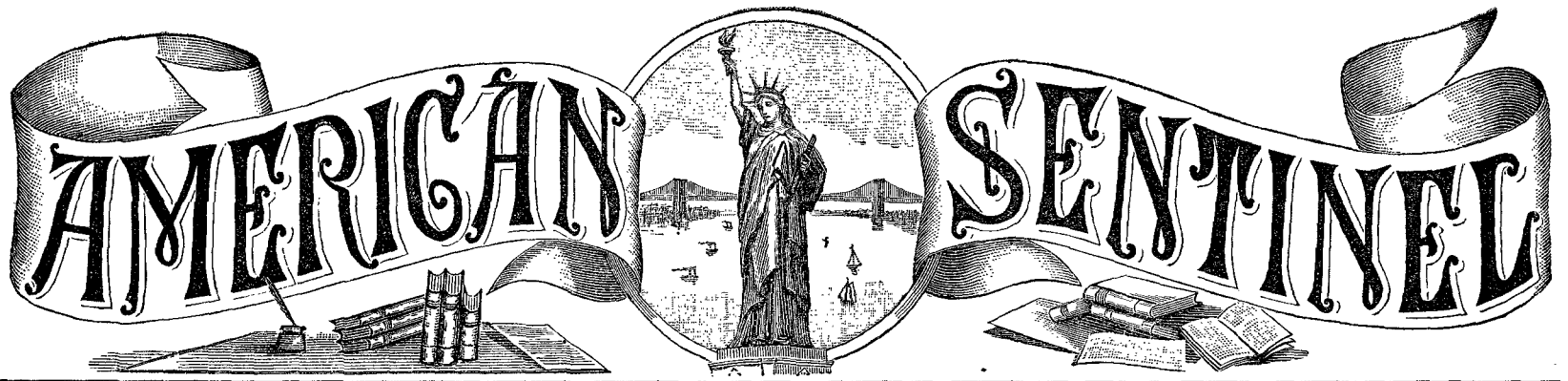
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IN the papers read at the Parliament of Religions, Sunday, September 24, occur two statements, which we wish to examine in their relation to each other.

ONE of these statements was made by Rev. Geo. F. Pentecost, the evangelist; the other by Prof. Thomas O'Gorman, of the Catholic University of Washington. Dr. O'Gorman's statement, which was made in support of the declaration that "with us separation of Church and State is not separation of the State from religion," was this:—

More than once it has been decided by courts that we are a Christian people, and that Christianity is part of our unwritten law, as it is part of the common law of England.

DR. PENTECOST'S statement was a definition of Christianity, made, however, with no reference to Dr. O'Gorman's words. He said:—

Christianity is not belief in a doctrine nor primarily a life work, but consists in a living union with a living Saviour.

That this definition is essentially correct will appear from a few texts of scripture. Says the Saviour:—

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. . . . Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. John 15:1-6.

And, again, we have this declaration by the apostle:—

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness, Rom. 8:9, 10.

And, again, the same inspired writer makes this declaration:—

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Gal. 2:20.

Many other texts might be quoted to the same intent, but these are ample to show that Christianity does indeed consist "in a living union with a living Saviour." This much being settled, let us test the first proposition, namely, that "Christianity is part of our unwritten law, as it is part of the common law of England."

It is always proper to use the definition of a word instead of the word itself. Applying this rule in this case we have this proposition:—

More than once it has been decided by courts that we are a Christian people, and that "a living union with a living Saviour" is part of our unwritten law, as it is part of the common law of England.

Who does not know that this is not true? and that it cannot be true of any nation? Only individuals can have "a living connection with a living Saviour;" hence, only individuals can be Christians, for nothing short of this is Christianity.

CHRISTIANITY is peculiar in its spiritual nature. No other religion resembles it in this respect. Simply mental consent to certain tenets with a more or less strict observance of peculiar rites, is sufficient to constitute one a Buddhist, or a pagan of any other school, or a Mohammedan, or a disciple of any other religion except Christianity; but only "a living union with a living Saviour" constitutes any one a Christian. This is the distinguishing feature of Christianity, which the apostle declares to be "the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Col. 1:26, 27.

A FAILURE to comprehend the spiritual nature of Christianity has done incalculable harm in the world; and for this, professed Christians, those making a profession of real Christian experience, are very largely to blame. They have both sanc-

tioned the application of the name of Christian to nominal adherents of nominal Christianity, and have so used the term themselves, through pride of numbers, until to the world at large a mere adherence to Christianity in preference to some other system of morality, is supposed to be Christianity. Hence, we hear of Christian saloon keepers, Christian slave traders, Christian rum in Africa, Christian opium in China, Christian injustice to weak or semi-civilized peoples, etc.; and hence, too, the term, "Christian nation."

To say that Christianity is part of the common law of any country is only to say that *nominal* Christianity has in that country the support of the civil power. But whatever may have been assumed of England, it is certainly not true, and never was of this country, that "Christianity is part of our unwritten law." Faith, hope, and charity are the crowning graces of Christianity; but are they any part of the unwritten law of this country? And if they were how could they be enforced? How could the civil law undertake to compel any man to have these graces? True, he might be required, under civil penalties, to *profess* to have them; but profession is not possession, in spiritual things, any more than in temporal things. When a man professes possession of temporal things, when he does not have it, we call him a liar and a cheat. Is his claim any less fraudulent when he professes spiritual riches which he does not possess? Certainly not; and against such the Lord has pronounced the most fearful judgments. And shall not those who by the civil law place a premium upon hypocrisy suffer a like righteous judgment?

It was Madison who said that politics and religion both exist in greatest purity when kept separate. But so far as the Christian religion is concerned, he might have said that it can exist at all only as it is separate from all entanglements with civil power. Being not a nominal acceptance of a doctrine, but "a living union with a living Saviour," no union is possible between any civil government and Christianity. Hence, nothing which is in any degree united to a civil government can by any possibility be Christian-

ity. When such union comes in, Christianity goes out. Christianity is the life of Jesus Christ reproduced in the human soul by the power of the Divine Spirit, and it is as impossible to unite it with civil government as to unite oil and water or to combine iron with the ether that fills all space. The things are totally unlike. The one is of the earth earthy, the other is spiritual, and is from heaven.

The Lord himself plainly pointed out the line of demarkation between God and Cæsar; and had that distinction been respected even by his professed followers, had the Church remained true to her Lord instead of committing adultery with the kings of the earth, the kingdoms of this world might ere this have become indeed, instead of in name only, "the kingdoms of our Lord, and of his Christ."

C. P. B.

The American Protective Association.

THE American Protective Association, some mention of which was made in these columns last week, is one of the forces which is making itself felt in this country. It is an anti-Roman Catholic secret society, which originated in Pennsylvania. It spread westward and in some of the western States it undertook to dictate in politics last year.

It is now beginning its operations in New York. The first Buffalo council was organized last March, and now there are 836 members in a number of councils. Isaac Cluff, a Toronto Orangeman, was the organizer and he is still the leading figure in that city. Said he recently to a representative of the press:—

We are going to run this city just as the A. P. A. runs Kansas City, Detroit, Saginaw and other cities of the West. We are saying nothing until we have 8,000 members. Then we will show our hands.

Our membership here includes the most prominent men, lawyers, doctors, merchants and even ministers. We propose to fight the Papacy with ballots and if need be with bullets. Look at Buffalo's public schools. Over 80 per cent. of the teachers are Roman Catholics. Inside of two years there will not be one Catholic teacher left. Almost every official and employé of the municipality and corporation of Detroit was a few years ago a Catholic; now there are only two left in the city's employ.

Look at the army of Roman Catholics about the Buffalo City Hall. Within two years every department down there will be Protestantized. In New York State there will be a great turn over, and we are getting ready to leave every Catholic at home.

Look at our army and navy being run entirely by Catholics, for some day I suppose they hope to use it. We think we can Protestantize the army and navy but granted for argument's sake that Catholicism retains its grip on these two important branches of the service, then we have plenty of men who can bear the musket.

Speaking of this association, the New York *World* says:—

Its intention is to revive the old Know-Nothing agitation which led to so much bitterness and bloodshed during the fifties. Irish-Americans are the special objects of its hatred, but it proposes to disfranchise all Roman Catholics, at least to the extent of preventing them from holding office. Nothing could be more opposed to the spirit of the American democracy than the establishment of a State religion.

It is the right of every man in this country to adhere to any religion he pleases as long as he does not make it a part of his religion to commit crime. Except for that single qualification religious liberty is absolute, and it is of the most vital importance that it should be maintained.

No man must be kept out of office in the United States because he is a Roman Catholic, or a Presbyterian, or a Methodist, or a heathen. As long as a man's religion does not interfere with the rights of the community, it is not the business of the community and it must not be interfered with.

The A. P. A. is a conspiracy against the public

welfare, and those who are pushing it are moved by the same spirit which caused the massacre of St. Bartholomew; which moved Calvin to burn Servetus; which animated Claverhouse when he was riding down and butchering the Scotch Covenanters.

This is the nineteenth century. The twentieth century is almost here. We will not go back to the Dark Ages. Religious liberty must and shall be maintained in America.

The *Mail and Express* of September 23, also has something on this subject:—

The attorney-general of Kansas has rendered an opinion to the effect that the Secretary of State cannot issue a charter to the American Protective Association, because, as he says, it seeks to abridge the religious rights of some citizens. This association is an anti-Catholic organization of recent and sudden growth. It has become very strong in several States, notably Ohio, where it has obtained exclusive control of the government of Toledo, and has made advances in Columbus and Cleveland. Two years ago the association carried the city election in Omaha, Neb. Its ticket was divided between Republicans and Democrats, the latter preponderating. Another election is shortly to be held in the same city and the association, which is fully as strong as it was then, is repeating its tactics of two years ago. In Kansas City there is a state of war between the association and its opponents, and last night for the third time a fight occurred between them. The association has secured a foothold in this State, notably in Buffalo. Its platform for New York is summarized as follows:—

Protection of the free public school.
Objection to State aid to sectarian institutions.
Restriction of immigration.
Uniform naturalization laws for every State, with extension of terms of probation.
In choosing public officials preference given to those who are independent of foreign, temporal and ecclesiastical control.
Taxation of Church property.
The opening of all private and parochial schools, convents and monasteries to public official inspection.

It is not difficult to understand how this association is destined to make a stir in this country. Several of its objects are commendable, but when it proposes to set up a religious test for civil office it is treading on dangerous ground. Whatever may be the merit of the arguments by which such a course is justified, it is pretty sure to stir up "bad blood" in the shape of religious prejudices, and may result, as did the Know-Nothing agitation, in bloodshed. The student of the signs of the times will watch the development of this association with interest, *but will stand aloof from it.* God's work in the earth is not done through political parties, either secret or otherwise. The Christian's duty is to teach the gospel, not to engage in political contests. "For our citizenship is in heaven." Phil. 3:20, R. V.

C. P. B.

Object of the Sabbath.

"REMEMBER the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

"And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made." Gen. 2:3.

"And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20. "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Verse 12.

All this is spoken of the seventh day of the week, and of no other; for "the sev-

enth day is the Sabbath of the Lord thy God." Therefore the seventh-day Sabbath—the only Sabbath—was given that men might know God and his sanctifying power. God is known through his works (Rom. 1:20) and it is through his creative power that men are freed from sin. See Ps. 51:10; Eph. 2:20. So the Sabbath, as the memorial of creation, is the means through which a perfect, saving knowledge of God is obtained. But God is known only through Christ, for all the works of God are wrought in him.

Now the question is, Since God sanctified the seventh day for this purpose, is it possible that the same object can be gained by another day, upon which he did not rest, and which he never blessed nor sanctified? Certainly not; to say that it can, is to impugn the wisdom of God in sanctifying the definite seventh day in the beginning.

We have already seen that the Sabbath pertains to what is called the "Christian Dispensation." There is more evidence still. Who created all things? It was Christ, through whose blood we have redemption. See John 1:1-3; Col. 1:13-17. It is he also "who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. He, then, is the sanctifying power of God, for he is the power of God. Now the Sabbath was given that we might know God who sanctifies us. Therefore the Sabbath was given for the purpose of revealing Christ to us as the Saviour of sinners.

The gospel is the power of God unto salvation. Rom. 1:16. The power of God is known by the things that are made. Verse 20. The Sabbath is for the purpose of directing our thoughts to the things that God has made, so that through them we may know his power to save; for redemption is creation.

In the resurrection of Christ the power of God is shown. Paul's prayer was that we might know the "exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead." Eph. 1:19, 20. But God's power is one, and ever the same, and it is seen in the things that he has made. Therefore it was creative power that raised Christ from the dead.

We are sanctified through living faith in the death and resurrection of Christ, which, as we have seen, were accomplished from the foundation of the world. But the Sabbath makes known the sanctifying power of God; therefore the Sabbath is the reminder of the power of the resurrection as well as of the power of creation.

"What is the chaff to the wheat?" Men cannot sanctify a Sabbath. They can make nothing holy. The customs of the people are vain. Custom decides nothing. True, the Sunday has been nominally observed more or less for fifteen hundred years, but that proves nothing. God's name has been blasphemed, and the sun and other objects have been worshiped instead of him for nearly four times as many years; but that does not make blasphemy and idolatry right.

It is true also that the Jews rejected Christ, but that was not because they kept the Sabbath. On the contrary, it was because they did not keep it, although they professed to. They rejected Jesus because they did not know him; but if they had kept the Sabbath in the Spirit, and not in outward form merely, they

would have known him as the sanctifying power of God.

Not how men have regarded the Sabbath, but who gave it, is what determines its sacredness. God gave the Sabbath day, and the blessing and sanctification which he placed on it can never be removed by any action of men. But the observance of Sunday—"the venerable day of the sun"—was "the wild solar holiday of all pagan times," and as such was adopted by that power which, exalting itself above all that is called God or that is worshiped, thought itself able to change times and laws. Shall we continue to observe it, and thus recognize the authority of the Papacy? or shall we walk in the "old paths," and by keeping the rest-day of the Lord, find the rest from sin, which he alone can give?

E. J. WAGGONER.

London, Eng.

Religious and Civil Liberty in Pennsylvania.

[From the chapter on "Civil and Religious Liberty," in "Memoirs of Alexander Campbell,"]

(Concluded.)

IN subsequent papers, "Candidus" now proceeds regularly, in a clear and cogent manner, to refute "Timothy's" argument and sustain his own, paying no attention to scurrilous pieces which occasionally appear against him. On the 29th of October, "Timothy" announces that he will not reply *regularly*, but will review the whole when "Candidus" is done. In November, "Candidus" continues the subject in able articles, and in January, 1822, "Timothy" reviews his pieces at some length, and with considerable ingenuity. "Candidus" appears again in an able refutation on the 28th of January, and finally on the 25th of February, as no further article appeared from "Timothy," who had evidently exhausted his resources, and whose arguments had been clearly overthrown, "Candidus" closed the discussion with an apology for any inadvertent expressions, and with kind expressions in reference to his ingenuous opponent, thus remaining the acknowledged victor in the controversy which had now continued during nearly two years.

The effect of these essays upon the public mind was great. Men, whose minds had been previously bewildered and confused upon the subjects, now perceived clearly the nature of the questions at issue, and though the "Moral Societies" continued their operations with even more than usual zeal, there were many who only waited for a favorable opportunity in order to put their authority to the test. This was not long wanting. A man named Isaac Jones, a citizen of Wellsburg, had been attending to some business at the court at Washington, which detained him until it was too late on Saturday evening to reach home that day. As his wife was in delicate health, he thought it necessary to set out early next morning; but, on approaching West Middletown, he was met near Davis' tavern by five men, who demanded to know where he was going. He told them he was going home to Wellsburg, and asked in turn where they were going. They replied that they were going to meeting, and as he was violating the law against "Sabbath-breaking" by travelling upon that day, he must go back with them to Washington. This Mr. Jones found himself compelled to do, though, as may be well supposed, not in a very

devotional frame of mind. Upon coming to the steps of the hotel at Washington, they found standing there several of the lawyers who had been in attendance upon the court, as James Ross, of Pittsburg, Philip Doddridge, of Wellsburg, and with them Judge Baird, of Washington, who was a warm friend of Mr. Jones. Mr. Ross, surprised to see him back, inquired the reason, and when informed of his arrest, became very indignant, and told the men that they should pay dearly for their conduct. As James Ross was a lawyer of great eminence, they became alarmed and were about to go away, when they were informed that they must not depart until their names and residences were duly taken down. Suit was at once brought against them for unlawful arrest, and the matter being adjourned from time to time in the court at Washington, was at length transferred to Pittsburg, where it was finally decided against the persons making the arrest, who were adjudged to pay considerable damages. These Mr. Jones refused to accept; but so great had been the costs and expenses of the suit that the convicted persons became quite impoverished in their circumstances, and the questions at issue being now legally determined, the operation of the "Moral Societies" totally ceased from that time, so that these organizations were heard of no more.

With regard to the questions involved in the debate about the "Moral Societies," it seemed not a little strange, as was shown by "Candidus," that a people professing Christianity should betray such ignorance of its principles as to think of making men moral by legal enactments. Unlike Judaism, which demanded only an external conformity, Christianity addresses itself to the *heart*, the foundation of human motives and actions, and seeks to make "the tree good" in order that "its fruit may be good," since "an evil tree cannot bring forth good fruit." But the miscalled "Moral Societies" sought not to cherish or strengthen any moral principle, but rather to repress the indulgence of *one* evil passion by bringing into exercise *another* that was perhaps worse; as when they wished to correct intemperance or profanity by an appeal to the love of money. True morality must proceed from *principle*, not from law; and it is here the power of conscience that is to be invoked, instead of that of the magistrate.

It became evident, however, during the progress of affairs, that it was the leading object of these societies to establish by law their view of the "Sabbath," and it was this point which occupied, therefore, the larger share of the discussions. This effort to replace republican liberty by religious thralldom, would appear not less strange than to attempt to inspire men with moral principle by means of fines, were it not a familiar fact in history that representative religious bodies, as formerly remarked, have an inherent tendency to exercise arbitrary power and to trample under foot the dearest privileges of mankind. In the case under consideration, the so-called "Moral Societies" of Washington County could by no means plead ignorance of the constitution and laws of Pennsylvania as an apology for their proceedings; for, in the United States, nothing could be more clearly drawn than the lines separating Church and State, and it was but a short time before the establishment of these "Societies" that a case had

come up in the Washington court, which brought this peculiar subject prominently before the minds of the people.

Notwithstanding the failure of the Presbyterians to establish by law in Washington County their views of the "Sabbath," as above related, another more general effort was made, a few years later, to get these notions of the proper observance of the "Sabbath" sanctioned and established. For this purpose, in the year 1829, Congress was suddenly overwhelmed with numerous petitions coming in from all parts of the country, and from various ecclesiastical bodies, praying that the public mails might all be stopped on the Sabbath day, and every possible influence was brought to bear upon the national legislature, in order to obtain the passage of an act to this effect. The matter assumed so important a phase that it was referred to a committee, and its chairman, Richard M. Johnson, after some time, made a report, which was regarded at the time as a very remarkable document, and excited so much interest, and received so much applause, that it was published throughout the country and largely distributed also in the form of handbills, which were framed and hung up in the dwellings, like a new Declaration of Independence.

It is not to be supposed that the failure of the efforts above spoken of, to impose religious observances upon the people *by law*, has at all changed the principles or purposes of any religious party concerned in such movements; and it is doubtless an important safeguard to freedom that no one denomination possesses sufficient strength and unity to control the councils of the Nation. No party of the religionists, who have already yielded up the citadel of the soul to spiritual tyranny, are fit to legislate for a free people. Hence, there was nothing that Mr. Campbell feared more, as to its probable effect upon public liberty, than the preponderance of a religious sect, and especially that of the Roman Catholic Church. He, therefore, constantly sought to weaken the power of existing hierarchies, to expose the schemes of priestly ambition, and to support all just claims of freedom both in Church and State.

A New Kind of Sunday-school.

THE idea of the industrial Sunday-school is not a new one, but very interesting experiments are now being made with it, especially in St. Louis, where a Sunday-school for technical education has just been opened under the supervision of Prof. C. M. Woodward, the head of the Manual Training School of Washington University.

The school is founded by the "Self-Culture Club," an organization of workers many of them wage-workers in the trades. It is remarkable in this and it is not less remarkable because of its incidental connection with Washington University, which, as it represents the New England influence in Missouri, might be supposed to be in some sympathy with Sabbatarianism.

There has seldom been a wider departure from Sabbatarianism than in the opening of this Sunday-school for teaching drawing and the principles of mechanics, arithmetic, algebra and the higher mathematics, as well as other branches needed

to complete a technical education and to broaden the mind.

The school will be attended by men and women who are too much occupied during the week to study. It may be said that all such might attend night schools, and no doubt some of them do, but the person who is exhausted by a hard day's work is at a great disadvantage in trying to learn at night. This kind of Sunday-school will not interfere with any other school, Sunday or secular. It will supplement them all. Undoubtedly it has a great future.—*N. Y. World.*

The Christian Sabbath.*

THE GENUINE OFFSPRING OF THE UNION OF THE HOLY GHOST AND THE CATHOLIC CHURCH HIS SPOUSE. THE CLAIMS OF PROTESTANTISM TO ANY PART THEREIN PROVED TO BE GROUNDLESS, SELF-CONTRADICTORY AND SUICIDAL.

WHEN his satanic majesty, who was "a murderer from the beginning," "and the father of lies," undertook to open the eyes of our first mother, Eve, by stimulating her ambition, "you shall be as gods, knowing good and evil," his action was but the first of many plausible and successful efforts employed later in the seduction of millions of her children. Like Eve, they learn too late, alas! the value of the inducements held out to allure her weak children from their allegiance to God. Nor does the subject-matter of this discussion form an exception to the usual tactics of his sable majesty.

Over three centuries since he plausibly represented to a large number of discontented and ambitious Christians the bright prospect of the successful inauguration of a "new departure," by the abandonment of the church instituted by the Son of God, as their teacher, and the assumption of a new teacher—the Bible alone—as their newly-fledged oracle.

The sagacity of the evil one foresaw but the brilliant success of this maneuver. Nor did the result fall short of his most sanguine expectations.

A bold and adventurous spirit was alone needed to head the expedition. Him, his satanic majesty soon found in the apostate monk, Luther, who himself repeatedly testifies to the close familiarity that existed between his master and himself, in his "Table Talk," and other works published in 1558 at Wittenburg, under the inspection of Melancthon. His colloquies with Satan on various occasions, are testified to by Luther himself—a witness worthy of all credibility. What the agency of the serpent tended so effectually to achieve in the garden, the agency of Luther achieved in the Christian world.†

Give them a pilot to their wandering fleet,
Bold in his art, and tutored to deceit;
Whose hand adventurous shall the helm misguide
To hostile shores, or 'whelm them in the tide.

As the end proposed to himself by the evil one in his raid on the church of Christ was the destruction of Christianity, we are now engaged in sifting the means adopted by him to ensure his success therein. So far they have been found to

*This is the third of the *Mirror's* articles on this subject. We leave Sunday-keeping Protestants to reflect on what has been said and to find what comfort they can in the fact that they are following Rome in doing despite to the divine law. We are prepared to furnish a limited number of extra copies of the papers containing these articles.—PUBLISHERS.

†Of course we have not the least sympathy with what is here said about Luther. Only the Lutherans think that Luther had all the truth, but his was nevertheless a grand work. Had it only continued as it began Papists would not now be taunting "Protestants" with the inconsistency of professing to accept the Bible alone and then following the traditions of the Catholic Church.—EDITOR.

be misleading, self-contradictory and fallacious. We will now proceed with the further investigation of this imposture.

Having proved to a demonstration that the Redeemer, *in no instance*, had, during the period of his life, deviated from the faithful observance of the Sabbath (Saturday), referred to by the four evangelists fifty-one times, although he had designated himself, "Lord of the Sabbath," he never having *once*, by command or practice, hinted at a desire on his part to change the day by the substitution of another; and having called special attention to the conduct of the apostles and the holy women, the very evening of his death, securing beforehand spices and ointments to be used in the embalming of his body the morning after the Sabbath (Saturday), as St. Luke so clearly informs us (Luke 24ch. 1v.); thereby placing beyond peradventure, the divine action and will of the Son of God during life by keeping the Sabbath steadfastly; and having called attention to the action of his living representatives after his death, as proved by St. Luke; having also placed before our readers the indisputable fact that the apostles for the following thirty years (Acts) never deviated from the practice of their divine Master in this particular, as St. Luke (Acts 18ch., 4v.) assures us: "And he [Paul] reasoned in the synagogues *every Sabbath* [Saturday,] and persuaded the Jews and the Greeks." The Gentile converts were, as we see from the text, equally instructed with the Jews to keep the Saturday, having been converted to Christianity on that day, "the Jews and the Greeks" collectively.

Having also called attention to the texts of the Acts (9), bearing on the exclusive use of the Sabbath by the Jews and Christians for thirty years after the death of the Saviour as the *only* day of the week observed by Christ and his apostles, which period *exhausts the inspired record*, we now proceed to supplement our proofs that the Sabbath (Saturday) enjoyed this exclusive privilege by calling attention to *every instance* wherein the sacred record refers to the first day of the week.

The *first* reference to Sunday after the resurrection of Christ is to be found in St. Luke's gospel 24ch., from 33 to 40vs., and in St. John's 20ch. 19v.

The above texts themselves refer to the sole motive of this gathering on the part of the apostles. It took place on the day of the resurrection (Easter Sunday) not for the purpose of inaugurating "the new departure" from the old Sabbath (Saturday) by keeping "holy" the new day, for there is not a hint given of prayer, exhortation or the reading of the Scriptures, but it indicates the utter demoralization of the apostles by informing mankind that they were huddled together in that room in Jerusalem "for fear of the Jews," as St. John, above quoted, plainly informs us.

The second reference to Sunday is to be found in St. John's gospel, 20th chapter, 26th to 29th verses: "And after eight days, the disciples were again within, and Thomas with them." The resurrected Redeemer availed himself of this meeting of all the apostles to confound the incredulity of Thomas, who had been absent from the gathering on Easter Sunday evening. This would have furnished a golden opportunity to the Redeemer to change the day in the presence of all his apostles, but we state the simple fact that, on this occasion, as on Easter day, not a

word is said of prayer, praise or reading of the Scriptures. The third instance on record, wherein the apostles were assembled on Sunday, is to be found in Acts 2d chapter 1st verse: "The apostles were all of one accord in one place." (Feast of Pentecost—Sunday.) Now, will this text afford to our biblical Christian brethren a vestige of hope that Sunday substitutes, at length, Saturday? For when we inform them that the Jews had been keeping *this Sunday* for 1500 years, and have been keeping it eighteen centuries after the establishment of Christianity, at the same time keeping the weekly Sabbath, there is not to be found either consolation or comfort in this text. Pentecost is the fiftieth day after the Passover, which was called the Sabbath of weeks, consisting of seven times seven days; and the day after the completion of the seventh weekly Sabbath day, was the chief day of the entire festival, necessarily Sunday. What Israelite would not pity the cause that would seek to discover the origin of the keeping of the first day of the week in his festival of Pentecost, that has been kept by him yearly for over three thousand years? Who but the biblical Christian, driven to the wall for a pretext to excuse his sacrilegious desecration of the Sabbath, always kept by Christ and his apostles, should have resorted to the Jewish festival of Pentecost for his act of rebellion against his God, and his teacher, the Bible?

Once more the biblical apologists, but for the change of day, call our attention to the Acts 20th chapter, 6th and 7th verses: "And upon the *first day of the week*, when the disciples came together to break bread," etc. To all appearances, the above text should furnish some consolation to our disgruntled biblical friends, but being a marplot, we cannot allow them even this crumb of comfort. We reply by the axiom: "*Quod probat nimis, probat nihil.*" "What proves too much, proves nothing." Let us call attention to the same Acts 2d chapter 46th verse: "And they, continuing *daily* in the temple and breaking bread from house to house," etc. Who does not see at a glance that the text produced to prove the exclusive prerogative of Sunday, vanishes into thin air—an *ignis fatuus*—when placed in juxtaposition with the 46th verse of the same chapter? What the biblical Christian claims by this text for *Sunday alone*, the same authority, St. Luke, informs us was *common to every day of the week*: "And they, continuing *daily* in the temple, and breaking bread from house to house."

One text more presents itself apparently leaning towards a substitution of Sunday for Saturday. It is taken from St. Paul's 1 Ep. Cor. 16th chapter 1st and 2nd verses: "Now concerning the collection for the saints." "On the first day of the week, let every one of you lay by him in store," etc. Presuming that the request of St. Paul had been strictly attended to let us call attention to what had been done each Saturday during the Saviour's life, and continued for thirty years after, as the Acts inform us.

The followers of the Master met "*every Sabbath*" to hear the Word of God; the Scriptures were read "*every Sabbath day.*" "And Paul as his manner was to reason in the synagogue *every Sabbath*, interposing the name of the Lord Jesus," etc., Acts 18th chapter 4th verse. What more absurd conclusion than to infer that reading of the Scriptures, prayer exhorta-

tion and preaching which formed the routine duties of every Saturday, as has been abundantly proved, were overslaughed by a request to take up a collection on another day of the week?

In order to appreciate fully the value of this text now under consideration, it is only needful to recall the action of the apostles and holy women on Good Friday before sundown. They bought the spices and ointments after he was taken down from the cross: they suspended all action until the Sabbath "holy to the Lord" had passed, and then took steps on Sunday morning to complete the process of embalming the sacred body of Jesus. Why may we ask did they not proceed to complete the work of embalming on Saturday? Because they knew well that the embalming of the sacred body of their Master would interfere with the strict observance of the Sabbath, the keeping of which was paramount, and until it can be shown that the Sabbath day immediately preceding the Sunday of our text had not been kept (which would be false, inasmuch as every Sabbath had been kept) the request of St. Paul to make the collection on Sunday remains to be classified with the work of the embalming of Christ's body, which could not be effected on the Sabbath, and was consequently deferred to the next convenient day, viz: Sunday, or the first day of the week.

Having disposed of every text to be found in the New Testament referring to the Sabbath (Saturday), and to the first day of the week (Sunday), and having shown conclusively from these texts, that so far not a shadow of pretext can be found in the sacred volume for the biblical substitution of Sunday for Saturday; it only remains for us to investigate the meaning of the expressions "Lord's day" and "day of the Lord" to be found in the New Testament, which we propose to do in our next article and conclude with opposite remarks on the incongruities of a system of religion which we shall have proved to be indefensible, self-contradictory and suicidal.

Is It An Alliance?

UPON the surface, the brotherhood of religions at Chicago presents a pleasing appearance. It is going down into history as an evidence of wonderful progress in the achievements of Christianity. It is applauded to the skies by the multitude. The ministers, prelates, bishops and archbishops in their rich apparel were cheered to the echo as they marched to their honorable seats in the august assembly. All this is pleasing to the natural heart. It might be termed sacrilegious by some to question as to whether Christ is in this movement, *i. e.*, in the manner he is supposed to be in it by the multitude.

In Matt. 6:1 we read: "Take heed that ye do not your righteousness [marg.] before men to be seen of them: otherwise ye have no reward with [marg.] your Father which is in heaven." By this teaching of Jesus it is shown that it is impossible to please the Father by doing anything to appear well before natural man. If the applause of the multitudes (whose minds are still carnal) is obtained, that of itself is proof that the approval of God is not resting upon that thing whatever it may be. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world, and the world passeth

away." 1 John 2:16, 17. Again, "Whoever will be a friend of the world is the enemy of God." James 4:4.

Another reason may be given why Christ was not among this assembly to bless. While here he was uncompromisingly set against sin, and he rebuked it wherever it appeared even in his loved disciples. In this Congress of Religions it was agreed that no attack should be made upon each other's creed. How cunning! No matter what may have been the deeds of any party there represented in the past all mouths must be closed. Sin cannot be rebuked, therefore Christ and his Spirit is shut out. The apostles fearlessly rebuked sin, and because of this were hated of men.

"Can two walk together except they be agreed?" Amos 3:3. Certainly not. They must agree to walk together or one will get in advance. Can Protestantism and the Papacy walk together? They can if Christ can walk with Belial. True Protestantism can never be agreed, nor form any alliance with, that wicked power upon which rests still the blood of millions of saints. Protestantism still protests, and now it must not only protest against the Papacy, but fallen Protestantism as well, for they are agreeing to walk together hand in hand. Let us see what this means.

Jesus said of the Jewish nation who had the Word of God, that because they knew not the day of their visitation, and went on blindly, while they might have known what they were doing, imbruing their hands in the blood of the Son of God, that in that act they brought upon themselves all the righteous blood from the days of Abel to their generation. Why? Because the history of how God looked upon the slaying of innocent persons was all laid out before them in Holy Writ, and they were without excuse. That same principle holds good to-day. The situation is still more fearful now, as torrents of righteous blood have been shed since Christ uttered those awfully solemn words. A dark history has been made, and by whom? Ah! by that very same power who by peace is to destroy many in the end. The alliance is being formed, and how sad is the scene of the once noble, God-fearing protesters degenerated into such a low spiritual condition as to calmly walk into the subtle snare laid for their feet by this wily power. Where is the record of the papal power repenting in dust and ashes for her wicked crimes when the power of earth was given into her hands by the Lord? It cannot be produced, therefore all those horrible crimes stand registered against this Church of Rome both on earthly and heavenly records.

What are those doing then who unite hands in this enlightened age with this wicked, apostate church, and know not the day of their visitation by the Spirit of the Lord? The answer comes from the principle Christ laid down to the Jews. They bring upon themselves the blood of the millions of Christ's saints, the blood of the apostles and prophets since the commencement of earth's history, and above and beyond all this the precious blood of the Son himself. What a doom! "By peace shall he destroy many." Yes, many! It is not by war, but by subtlety and intrigue the destruction is accomplished. All this results from not studying God's Book and knowing the voice of his Spirit. By his Spirit he is faithfully warning earth's inhabitants of the soon coming destruction from his presence upon the

man of sin, but only a few will believe the warning.

It is solemn to die, but it is still more intensely solemn to live at this period when all the ages are so focused and every probationary moment is freighted with such fearful responsibilities.

T. E. BOWEN.

The Relation of the State and Church.

THE State and the Church are both established by divine authority; they are both recognized in the same Bible; they are both designed to promote and conserve the interests of humanity; and they are each to do their work in behalf of the same individual. But none of these considerations are such as to render their work interchangeable or mutual. Though they were ordained by the same authority, they were ordained for purposes that are entirely distinct. Though the Bible recognizes them both, it draws an unmistakable line between them and between their fields of operation. And although they are each designed to work for the good of mankind, the objects at which they are aimed are as far apart as heaven and earth. They do not do the same work for the same individual. The success of each depends upon its keeping to its legitimate work, and avoiding any interference with the work of the other.

The query of the proverb, "Can a man take fire in his bosom, and his clothes not be burned?" is applicable to the Church that intermeddles with politics. The hands of the Church are blackened, her gold becomes dross by such contact. The work of the Church is spiritual: that of the State is carnal. The Church cannot engage in such work and retain her purity, and her influence for holiness. She thus forsakes her Lord and Master for the service of Caesar. On the other hand, when the State aspires to act the part of a spiritual guardian for its people, it transcends its commission, becomes antichrist, and destroys the very work it essays to do.

The State is not an adjunct of the Church; and it can only assist the Church by extending to it the same protection that belongs to other bodies and to all citizens alike, and securing to her the inherent privilege of prosecuting her work untrammelled by laws or oppression so long as in its work it does not interfere with the rights of others. In maintaining this attitude the State cannot take a partisan position, it cannot use its power in favor of, nor adversely to, the cause of religion. The State cannot be just and impartial while it occupies any other than a neutral position upon matters of a religious nature. And to maintain impartiality toward all its subjects in the dispensation or its benefits and the administration of its power, is among the chiefest considerations of good government.

The State should pave the way for the Church in the same manner and to the same extent that it does for any other salutary enterprise, by restraining violence and promoting civility among its people; by encouraging enlightenment and progress; by guaranteeing and securing freedom and equality in matters of conscience. But not one of these benefits comes to the Church by the State acting in collusion with the Church, or extending to her any special favor. Such favors are fatal to true spirituality, because pure and undefiled religion is a plant of heavenly

origin; it must be nourished by divine light and grace, ministered to by an unseen power. It cannot be forced to healthy growth in the hothouse of public favor, nor derive its strength from rulers or parliaments. The introduction of earthly elements blights its purity, and stamps it as mongrel.

In the light of these facts, and our consciousness tells us that they are facts, we have to decide that in its attitude toward the Church—toward any church or religion—the State cannot with propriety or safety do more than it will do for the private citizen. Its rights are to be recognized and protected. It is to share equally with all others those privileges and immunities, no more, no less, which come to the people at large from the administration of the government. If it be a land of freedom, the Church will share that freedom. If light and progress, knowledge and refinement prevail, the Church comes in for her share of those advantages. The government that pursues an upward path in obtaining for its subjects the most free and full exercise of their personal rights, assisting in enlarging the understanding of its people upon the lines of useful education and the unfolding of true knowledge, without any reference to the advantage of any particular or any special creed or system, acts the part of wisdom and confers upon its citizens and upon the Church of Christ the highest favor that it is in its power to bestow. The State owes no duty to the Church that it does not owe to its most humble citizen. It has no work to do for the promotion of religion any further than has been indicated. It cannot do more for the religion of Christ and the Bible, for when the State takes up that work, it ceases to be the cause of Christ and becomes the religion of the State; it becomes of the earth earthy, and not heavenly; carnal, not spiritual. Such is the relation that the State sustains to the Church, or the cause of Christ.

G. C. TENNEY.

Persecution of Jews and Poles.

THE English papers have reproduced the ukase prohibiting Jews to change their names under penalty of fine, short imprisonment, and administrative punishments. This requires a few words of comment.

The change of name here alluded to has nothing to do with any intentions of deluding, in one way or another, the law. For such acts, which would be considered criminal in any country, there is a special provision in the new law, and the Jews are put in this respect on a level with Christians. The new law does not refer even to the change of family names, which might be objected to on the score of passport regulations, although the sons of the priests, for example, are in the habit of doing it wholesale in schools, each pupil having the right of inventing for himself the name under which he chooses to start in life.

The ukase in question is directed against the change in the *spelling* of what corresponds to our Christian names. The measure appears, therefore, quite whimsical. But some explanation is needed to understand how despicably mean it is. The use of *Yiddish*, which is a corrupt German with an admixture of still more corrupted Polish and Russian words, has introduced a corruption of the Biblical names as well. Instead of the solemn Davids, Abrahams, Samsons, and Moses,

the Russian Jews get a sort of corrupted nicknames which sound ridiculous to the ears of a Christian population.

The new ukase is directed against the changing of these surnames, which lent themselves so easily to the vulgar taste for banter. It is, therefore, a worthy counterpart of the ancient law prescribing to Jews the wearing of some ridiculous article of dress as a badge of their race. Yet we are informed that the Jewish Rabbi of Moscow was exiled because in a memorandum upon the deprivation of Jews of their synagogues, he allowed himself to use the word "mediæval" with reference to the present treatment of the Jews in Russia. —*Free Russia*.

"Our One Great Danger."

[The following letter, with the above heading, appeared recently in the *Christian Standard*, the organ of the Disciples Church. It is commended to the thoughtful reader. Italics as they appeared in the *Standard*.—H. F. PHELPS.]

WHAT have we done? Our plea for apostolic Christianity, our plea for Christian union, our work and labors throughout the whole *restorative movement* for Christianity pure and unalloyed, our fight upon all things that bear the marks of Romanism, is marred by our action in the Sunday question that has been under agitation, and will be agitated for a few years yet to come.

It seems now that we incline to the misapplied Sabbath day—misapplied by the "infallible Pope," and received as righteousness by the sectarian world. We excuse this action by differential statement, designating it the "civil Sabbath."

What has constructed or made a "civil Sabbath"?—Law. Who makes law?—Man. Who made the Sabbath?—God. For whom was it made?—For man. Can man make it for himself?—No. Then we bow before the force which takes the affairs of God into its own hand, who is "above all that is called God"—the Papacy? To whom and to what do we bow in this question of a "civil Sabbath"? To the Pope and to Romanism.

There can be no doubt that this legislation upon the Sunday question is a "mark of the beast." As a people who have vied in the creation and enforcement of this "Sabbath law," we have received upon our foreheads and upon our hands the "mark of the beast." We have not too much evidence that the first day of the week is the Lord's day. While we have conclusive evidence that the first day of the week is not the Sabbath day.

If, as we infer, the first day of the week be the Lord's day, then what authority have we to *enforce* the Lord's day upon the world or expect its recognition by legal force? Or by what authority do we assume to exact from other brethren, by legal force, the rights of *honest, conscientious* worship on the only day embodied in the divine law? Church and State should *not* be combined. Our glorious brotherhood must not assist in combining them.

If we engraft in law the first day "Sabbath," then, indeed, as all law, it must be enforced. Besides injustice to very good and honorable people, we should know we have no right to enforce God's law upon the people that dwell on the earth, presuming it to be the Sabbath day, which we all know quite well it is not. As well might we exact a law to compel all men to be baptized, or fix in law what may

constitute a Christian, or by law *create* Christians.

A person out of Christ is no better by respecting, or being compelled to respect, a day of worship, for he is not spiritually or otherwise in the realm of worship. . . . Still this carnal law, when enforced (and enforced it will be, sooner or later), has gotten higher than God.

What now is higher "than all that is called God"? Why, it is papal authority, *unmistakable* and *certain*. And the "saddest of all sad things" is that the Church of Christ has stultified herself in this action in this matter, and taken one step backward toward Romanism.

We have brethren who thoroughly understand this question and this line of prophecy now under fulfillment, and know well these are facts we must confront.

For shame! May not our General Convention further compromise our position upon these questions, by indorsing our national legislation upon the subject, or giving support by resolution or otherwise to a "national Sabbath"—the beginning of the union of Church and State in America. . . .

Let us come down out of the crowd and watch what we are about.

JAS. A. DEMOSS, M.D.

How Would the Court Decide?

THIS is what Justice Brewer, of the U. S. Supreme Court, has to say of the ominous tendency toward organization to the menace of individual independence:—

The business men are becoming the slaves of the combine, the laborers of the trades union and organization. Through the land the idea is growing that the individual is nothing, and the organization, and then the State, is everything; and we have the fancy sketch of the dreamer of a supposed ideal State, in which the individual has no choice of lot or toil, but is moved about according to the supposed superior wisdom of the organized mass; and this, we are told, is the liberty for which the ages have toiled and for which human blood has crimsoned the earth. As against this servitude and sacrifice of individual liberty I wish to enter my earnest protest. The Great Master divined the powers and possibilities of our nature when he dethroned priests and prelates and bade each soul stand face to face alone with its God. In every century humanity has looked forward through tears to a better day to come, and has asserted, as the ideal yet to be attained, the liberty of the individual. Is it not bartering away the experiences of the past, are we not selling our birth-right for a mess of pottage, when we encourage, or even tolerate, the domination of the combine, when we look in silence upon the growing servitude of the individual to the organization.

In view of the above expression, we can but wonder what would be the decision of Justice Brewer and the Supreme Court in regard to the right of the general Government or the State governments to enact Sabbath or other religious laws which compel the conscience of the individual, and lay the individual under penalties for disobedience to the organization, in matters in regard to which he should "stand face to face with his God." A United States Court has decided against the individual in one such case, and it was presumably after counselling with Supreme Court justices. But it is probable that the higher court will before long be called upon to decide directly upon such cases, judging from the tendency of which Justice Brewer complains and certain precedents established by Congress and most of the States. In such case will the court stand for the constitutional "ideal" of individual liberty, or in harmony with "the growing servitude of the individual to the organization"? We shall see.—*Signs of the Times*.

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For more than sixteen years the Battle Creek Sanitarium has maintained a Health Food Department, at first for the benefit of its patients and patrons, later, and for more than a dozen years, with increased facilities, to supply the general public. Within the last year **More than 150 Tons** of the following named foods have been manufactured and sold:—

- Oatmeal Biscuit, Rye Wafers,
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- No. 1 Graham Crackers, Avenola,
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Our Granola, which has now been manufactured by us for nearly seventeen years, is unquestionably the finest health food ever devised, and is greatly superior to any of the numerous imitations to which its success has given rise.

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I have for three years used the "Health Foods" in my family, and can heartily recommend them, both for purity and health-giving properties.

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C. F. PORTER, D. D. S.

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Your "Health Foods" are the wonder of the nineteenth century. I have used Granola but a short time, but have already experienced relief from indigestion and acid, or flatulent dyspepsia. I also find the Zwiebach nourishing and toothsome.

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We are constantly improving our foods, and adding to our list as the result of experimental researches conducted in the Sanitarium Laboratory of Hygiene and our Experimental Kitchen. For the latest descriptive circular and price list, address,

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NEW YORK, OCTOBER 5, 1893.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend, unless plainly marked "Sample Copy." It is our invariable rule to send out no papers without pay in advance, except by special arrangement, therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it simply because they take it from the post-office.

AUGUST 24, ground was broken in Golden Gate Park, San Francisco, for the California Mid-Winter Fair. The Sunday closing fight was begun weeks before.

SUNDAY, September 24, was a wet day in Chicago, and the attendance at the Fair was only 36,106. As usual there was nothing to see but the grounds, the outside of the buildings, the Art Gallery and the Midway.

It is stated that Charles W. Clingman, the man who compelled the Sunday opening of the World's Fair, "was for twenty years a member of the First Presbyterian Church in Chicago, and during that time was a member of the Bible class, and librarian of the Sunday school."

THE *Christian Advocate* thinks that the cause of Sunday observance has derived about the same profit from the opening of the World's Fair "as the cause of temperance derives advantage from the shameless conduct of a drunken woman or the yells of a crew of bacchanalians." Just how this is we cannot say, but it is certain that the Sunday cause has also received great damage from the agitation in regard to the Fair, for never before in the history of the world have people so very generally had brought to their attention the fact that Sunday is not the Sabbath, and that there is no divine command for its observance. The agitation has certainly done much for the cause of truth.

THE Rev. Patrick J. Dillon, D.D., of the diocese of Peoria, Ill., delivered a lecture Sunday night, September 24, at the Carmelite Church in East Twenty-ninth street, this city. His subject was "The Church and Liberty." He said: "The name of liberty is often mistaken for its substance and is made the excuse for cruelty and despotism. Liberty in its fullest sense appertains only to God. Liberty, therefore, so far as it relates to the human mind, means freedom from all control except the control of God." Civil and political liberty, Dr. Dillon declared, had been fostered by the Catholic Church in every age.

The Doctor is quite right in his definition of true liberty, but not as he meant it. With the Romanist, the Pope is the vicar of Christ and stands to men in the place of God, "so that he as God sitteth in the temple of God, showing himself that he is God." With the papists "free-

dom from all control except the control of God" means freedom from all control except the control of the Pope. Popish platitudes about religious liberty mean no more no less than Cardinal Gibbons' definition of such liberty; he said it was "liberty to worship God according to the dictates of a right conscience." "The church," that is Rome, always reserves the right to define "a right conscience." The whole papal theory is opposed to liberty in either civil or religious things.

A FEW weeks ago the *Catholic Review* made this suggestion:—

If every subscriber to a Catholic paper, would, after reading it, send it regularly to a Protestant neighbor, what an immense influence might be brought to bear to make America Catholic.

This the *Ave Maria* commends as a practical suggestion, as indeed it is. Protestants who are such only in name have no security against the wiles of Rome. An earnest, intelligent propaganda among them by Catholics could not fail to result in the conversion of many to Romanism. Few comparatively are armed against the sophistries of Catholicism by a thorough acquaintance with the principles of Protestantism.

THE approaching trial of another Adventist in Kent County, Md., for Sunday work, has revived interest in this subject in that particular part of the country; and somehow it has leaked out that previous to the first case of the kind in that county (that of Mr. Judefind), some months ago, the prosecuting attorney of the county was appealed to by certain ladies, jealous for Sunday sacredness. The attorney demurred to taking the initiative, when one of the ladies exclaimed: "But you must do something; we've seen them carrying water from the pump on Sunday." But the attorney was obdurate, and nothing was done until the Methodist preacher came to the rescue and secured the arrest of Mr. Judefind.

THE *Catholic Mirror* published a statement some weeks ago to the effect that a certain man in the South, namely, Colonel Jessie Sparks, of Murfreesboro, Tenn., was appointed to a Mexican consulship because during Mr. Cleveland's former term in the White House, "the gallant old Confederate officer" sent the President a present of "a couple of fat, juicy, Tennessee opossums, which Grover seemed to heartily relish." We remarked at the time that if this were not a slander on the President it certainly was on the Nation. Now a more serious charge is publicly made by the *World*, of this city, namely, that the gentleman recently named for the Italian mission was appointed in consideration of \$50,000 contributed to the campaign fund at the last presidential election. We trust that neither of these charges is true. The first, if true, might indicate simply a "soft spot" in the make up of our Chief

Magistrate; the second would show a decay in our political life but little short of that which marked the last days of Rome, when the highest offices went to the highest bidders, and even the royal dignity was bartered and sold in the most shameless fashion.

THE Catholics never tire of boasting of how they established religious liberty in Maryland. The fact is that they had to do it in order to secure liberty for themselves. England was at that time Episcopal, not Papal; and in providing for liberty of conscience in Maryland, the second Lord Baltimore, himself a Papist, simply secured the colony against the otherwise probable establishment of the Church of England, or of Presbyterianism. Indeed the greater part of the Maryland colonists were Presbyterians, and not Papists; and as Presbyterianism was at that time striving for political ascendancy in England, and was already the established religion of Scotland, a guarantee of religious liberty was on the part of Lord Baltimore only a measure of self-defense.

A CHICAGO dispatch of the 17th inst. opens with this items of news:—

The usual small Sunday crowd was at the World's Fair to-day, there being no attractions outside of the Art Building and the Midway Plaisance.

The dispatch contains thirty-six lines, all told, and closes with this bit of information:—

The World's Fair paid admissions to-day were 40,654.

The "usual small Sunday crowd" has steadily increased week by week from (in round numbers) 12,000 to 40,000, and this "with no attractions outside the Art Building and the Midway Plaisance." This the *Christian Statesman* calls "practical Sunday-closing." August 27, the "usual small Sunday crowd" numbered less than 21,000; September 10, it had increased to over 34,000; a week later it was over 40,000.

HAVE you read No. 43 of the *Sentinel Library*, "Should Church Property be Taxed?" This tract is by a Baptist minister, and answers the question in the affirmative. The subject is, of course, treated from a strictly Christian standpoint. There is nothing better on the subject. Everybody ought to read and circulate this tract. Pacific Press; price, 2 cents.

ONE of the very best numbers of the *Religious Liberty Library* yet issued is No. 14, "Christ and the Sabbath." Everybody should read and circulate it. 37 pages; price 5 cents. It can be ordered of this office.

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WILLIAM H. MCKEE.

It is too early to forecast the influence of the Parliament of Religions. Indeed, there is no certainty that any immediate evident result will be apparent. But it is a good time to ask what the Parliament was,—what by its necessary limitations it could not be,—and therefore what it could only be, and achieve.

A FULL and unprejudiced presentation of the Word of Jehovah, and his gospel, through his Son, it could not be. The assumption involved in the very title assumed precluded that. A "parliament" presupposes the equality of its participants. In an assembly organized and guided under such a presumption, "Thou shalt have no other gods before me," could not be preached.

Evidently, God, whose command it is that no other gods should be acknowledged in his presence, could not be honored by a gathering which did acknowledge other gods, and one of the express purposes of which has proved to be the modification of the idea of God so that he may be identified with all gods, and they all be assimilated into one composite idea of divinity.

THE Word of the living God is uncompromising on this point,—it admits of no mistake,—there is in it no uncertainty as to its requirement in thought and word and act. It requires the full and complete service of the one God, and him and no other. This is Christianity, and although the mere word, in a technical sense, may be referred to the body of teachings of the Son of God, presented at his first advent upon earth, yet, in reality, Christianity upon earth is as old as the first teachings of the Creator to his creature in Eden, when he walked with Adam in the garden. Indeed, Christ was the active agent in creation and the sentient being whom he created, in the image of himself

and the Father, he made a Christian. That man has ever been anything else is because he has fallen from the high estate in which he was created.

THE Bible is not two books,—the epitome of two religions,—gathered within one binding. It is one book, and one Word, and one story, from beginning to end, of one God and his creation of the world and of man, and of his dealings with that world and his creatures through his Son, and of his gospel, the promise of salvation given when man fell. At that moment Christianity existed even technically as the term is understood now, and he who depended upon the Christ that was to be a propitiation for his sins was then a Christian as is he now who looks for his salvation to the Christ that has come, and is to come a second time.

It is not the New Testament alone which teaches Christianity, the Old Testament is equally its exponent. The gospel of Christ, his message of salvation to a sin-stricken world, is not found only in the New Testament. The presentation of that message to man is the purpose of all Holy Writ. From God alone, through the sacrifice of the Son, flows the possibility of atonement and of the resumption of that eternal life which was lost at the fall. The story of this is continuous from Genesis to Revelation. The religion of the Old Testament is not Judaism, in contradistinction to the religion of Christ, and that of the New Testament, Christianity. It is all the Word of one God, and an exposition of the religion of himself and his Christ.

NOWHERE in all this divine exposition of the Christian religion is there to be found one word of compromise with any false religion, and if the Christian religion is the true religion all others must be false. Truth, wherever found, must necessarily be single, unique, complete. There can be, strictly, no such thing as a half truth. That a counterfeit coin is half pure metal makes it no less counterfeit. The base alloy, however slight, debases the whole coin. Thus true religion can receive no foreign admixture. It is not possible to serve God and mam-

mon. The evil leaven of the service of mammon will leaven the whole life, for "Thou shalt have no other gods," will have been disobeyed.

The true religion—the sufficient gospel—*must necessarily be free to all men, to every individual without exception; but as this must be as an evidence of its truth and sufficiency, just so surely also is its truth and sufficiency shown by its acknowledging no equal, no continuing competitor,—no feared antagonist.* The moment such an admission should be made that moment an insufficiency for the accomplishment of its purpose would be admitted and the existence of a discord in the heavenly harmonies granted. The logic of religion requires that there should be one religion, and only one. The logic of religion reaches inevitably the conclusion, that, where there are many religions one only can be true,—all the others must be false.

That is the unconscious conclusion of this very parliament, else why the desire for unity? If it were otherwise there would be no pressing need felt for the establishment of a consensus of views and the fixing of a common basis of religious thought and belief.

From all this it follows that true religion has had no real place in this parliament,—that it could not, strictly, from its necessary and natural limitations, have entered into it at all. If then it is, as it would be, a contradiction in terms to call this a parliament of true religion, and it has not been an expression of the one only God-given system of religious truth,—what then has it been? It is evident that it must have been a parliament of religious error, of man made religious theories. Whatever, then, its achievement might be it could be nothing more than a monumental example of the fallacy of human hope that man holds within himself the ability to build an intellectual tower of Babel by which he may reach the heavens.

Man cannot win eternal life for himself through his own works. There is but one dependence in the last resort. This name—Jesus Christ the Saviour of the world—the brilliant chairman rang forth as a clarion note for the last word of the parliament. But the teaching of the parlia-

ment as a whole was not that Christ is the Saviour of the world and the Son of the living God,—only a human being, a great prophet—as Buddha, and Confucius, and Mohammed.

However noble, and beautiful, and sweet, and kindly, and humane, the utterances of this parliament may have been, still, then, they have not been the expression of true religion.

It is true that from a purely human standpoint this has been the noblest assembly ever brought together by man; but from the standpoint of the Word of God, it can be but another, and perhaps the highest and last, example, of the utter futility of all mere human wisdom.

W. H. M.

Chicago Correspondence.

Episodes of the Parliament of Religions.

THE progress of the Parliament of Religions is no less striking than its opening. It has been full of dramatic episodes,—both in scenic effects, brilliant rhetoric, and plain and unpalatable truths told gracefully and effectively.

In this parliament the representatives of popular Christianity have listened with courtesy, and sometimes even with approbation, to deserved criticisms from the Jew, the Hindoo, the Japanese, and the negro, such as would never at any time heretofore have been heard with patience, or even without violence, either threatened or actual. This means something; it is indeed significant of much. It would seem to indicate that the so-called Christian world has come to the dividing point between two ways, and here,—standing for a moment undecided,—must choose which shall be followed. From out of all this theory, and sentiment, and poetry of human religion,—deification of humanity,—there is likely to arise, sooner or later, in a more or less pronounced and palpable form, a philosophy of religion. This philosophy, although at first professing the common brotherhood of mankind and universal tolerance, would eventually espouse the gospel of force as it exists in the history, the life, and the prophetic future, of its ever present and never changing religious representative.

From out of this great assemblage, gathered at the dividing of the ways, some will emerge with an appreciation of the futility to mankind of any attempted self-regeneration, and with a realization of man's entire dependence upon divine power. But so strait and narrow is the intellectual gate through which these must walk that few will find it and fewer still pass through it. The popular religious road is broad and crowded and leads, very properly, through a "Palace of Art." But time is fleeting, and human art, the creations of men's hands and men's minds, will not be for long. What shall be said in the judgment day? The noblest philosophy will then be no better dependence than the reed swayed in the wind. Yet it will be no wonder that under the stinging rebuke of the clear-minded Oriental who so incisively and mercilessly lays bare the rotten core of false Christianity,—and the pathetic story of the wrongs of the negro which he has suffered and is still suffering at the hands of a professed Christian Church and "Christian people" and "Christian Nation,"—it will indeed be no wonder if, listening to the recital of all these and knowing the truth of it all, many, unable to see the true, so hidden

is it by the false, will turn to the human philosophy in the belief that here at least, and at last, they will find a humane spirit and sense of common brotherhood.

As noticeable and remarkable a thing as any of all the remarkable incidents of this parliament have been the terrible lessons read to the assembled religious aristocracy of this western world by those whose skins bore, either by inheritance or birth, the tint of the suns of other and warmer lands. A marked example was the address of Mrs. Fannie B. Williams, who spoke for her race with a calm, clear-voiced, gentle courtesy, but with an unreserved truthfulness which was pathetic in its kindly tenderness, and that made the bitterest facts seem to be told in the spirit of the words, "Father, forgive them, for they know not what they do":—

The strength and weakness of the Christian religion as believed, preached and practised in the United States, is aptly illustrated in its influence as a civilizing and educational force among the colored people of this country. The negro was brought to this country by Christians, for the use of Christians, and he has ever since been treated, estimated and gauged by what are called Christian ideas of right and wrong.

The negro has been in America so long and has been so completely isolated from everything that is foreign to American notions as to what is incompatible with Christianity that he may be fittingly said to be entirely the product of Christian influences. The vices and virtues of the American negro are the same in kind and degree as those of the men and women from whom he has been learning, by precept and example, all that he knows of God and humanity. The fetiches and crudities of the dark Continent have long since ceased to be a part of his life and character. He is by every mark, impulse and aspiration an American Christian, and to the American Church belongs the credit and responsibility of all that he is and is to be as a man and citizen of this Republic.

Religion, like every other force in America, was first used as an instrument and servant of slavery. All attempts to Christianize the negro were limited by the important fact that he was property of a valuable and peculiar sort, and that the property value must not be disturbed, even if his soul were lost. If Christianity could make the negro docile, domestic and less an independent and fighting savage, let it be preached to that extent and no further. Do not open the Bible too wide.

Such was the false, pernicious and demoralizing gospel preached to the American slave for two hundred years. But bad as this teaching was it was scarcely so demoralizing as the Christian ideals held up for the negro's emulation. When mothers saw their babes sold by Christians on the auction block in order to raise money to send missionaries to foreign lands; when black Christians saw white Christians openly do everything forbidden in the Decalogue; when, indeed, they saw, as no one else could see, hypocrisy in all things triumphant everywhere, is it not remarkable if such people have any religious sense of the purities of Christianity?

Will not the verdict upon such an arraignment as this be an affirmative reply to the speaker's oft-repeated query, "Do we not need a different Christianity from this?"

Will it be a wonder, if, when both the foreign guest, and the alien blood domesticated within our gates, rise up and call our religion accursed, the people will say: The day of religions is past, we will create a philosophy of our own. But upon no man made philosophy can dependence be placed, either for time or eternity. What will be the outcome of the Parliament of Religions?

W. H. M.

Chicago.

Close of the Parliament of Religions.

THE Parliament of Religions closed with a grand display. It has been spectacular, dramatic, and effective in the popular presentation of its matter from beginning to end, and at last went out in a blaze of glory.

Great skill and ability has been shown in the direction and management of the

parliament. No opportunity has been lost to make a striking point, and the interest has not been allowed to flag.

Long before the hour set for the beginning of the closing service, the large hall in which the sessions have been held was full, and the overflow filled another hall equally as large. The exercises, with the exception of the music, were then conducted simultaneously in the different halls,—the speakers hurrying quickly from one to the other. A large number of speakers, each occupying from three to ten minutes, were heard in rapid succession. Each glorified the Parliament of Religions and counted it as marking an epoch in the world's history,—as the beginning of a new era, the dawning of a new day. And so it is, no doubt; but it will not usher in that new day in which all are both to preach and to practice the principles of the brotherhood of mankind, according to the teaching of the great Elder Brother—"Whatsoever ye would that others should do to you, do ye even so to them."

From the closing address of Mr. Bonney, the President of the World's Congress Auxiliary, it appears that what the SENTINEL has, from time to time said, as to the plan and intent of this series of congresses held at the Art Institute throughout the entire summer, during the progress of the World's Fair, is true. Mr. Bonney said that the unification of religion had been a cherished thought with him for many years, and that this series of congresses had been conceived as a setting for the gem which the World's Parliament of Religions had proved to be.

Among other things said by Mr. Bonney was the following:—

This congress of the world's religions is the most marvelous evidence yet given of the approaching fulfillment of the apocalyptic prophecy,

Behold! I make all things new.

But great as this World's Parliament of Religions is in itself, its importance is immeasurably enhanced by its environment and relations. It is the center and crown of a great movement which touches all the leading interests of humanity. It has been aided by, and is, in turn, beneficial to all these interests.

Religion is but one of the twenty departments of the World's Congress' work. Besides this august World's Parliament of Religions, there are forty other congresses in this department, besides a number of special conferences on important subjects. In the preceding departments 141 congresses have held 926 sessions. In the succeeding departments more than fifteen congresses will be held. Thus the divine influences of religion are brought in contact with woman's progress, the public press, medicine and surgery, temperance, moral and social reform, commerce and finance, music, literature, education, engineering, art, government, science and philosophy, labor, social and economic science, Sunday rest, public health, agriculture, and other important subjects embraced in a general department.

The importance of the denominational congresses of the various churches should be emphasized, for they conserve the forces which have made the parliament such a wonderful success.

The establishment of a universal fraternity of learning and virtue was early declared to be the ultimate aim of the World's Congress Auxiliary of the World's Columbian Exposition. The congress of religions has always been in anticipation what it is now, in fact, the culmination of the World's Congress scheme. This hour, therefore, seems to me to be the most appropriate to announce that upon the conclusion of the World's Congress series as now arranged a proclamation of that fraternity will be issued to promote the continuation in all parts of the world of the great work in which the congresses of 1893 have been engaged.

The honey of the parliament was followed immediately, quite in the natural order, by the sting of the Sunday rest congress. Mr. Bonney also opened this with words of the highest commendation, personally identifying himself with the

purposes of the congress and the movement it represented. There was to Mr. Bonney no sense of the inconsistency of his position in the parliament as contrasted with that in the Sunday rest congress. It is no injustice then to him to assume that what he said in opening the Sunday rest sessions was true, and that he really considered this, as he said, a continuation of, and of no less importance than, the parliament itself. His unity of religion is then a great combination for the furtherance of religious dogma, and the establishment of a brotherhood pledged to the enforcement of those dogmas by law.

Chicago. W. H. M.

President Cleveland's Letter to the Pope.

[By SCOTT F. HERSHEY, Ph. D., Washington, D. C., in *Rocky Mountain American*, of September 8.]

Editor Rocky Mountain American:

The readers of your paper are familiar with the letter of President Cleveland to the Pope of Rome, congratulating him on the occasion of the fiftieth anniversary of his elevation to the episcopacy of Rome. That letter does not express the sentiments of at least fifty millions of our people, and is certainly offensive to most of us. If it be true that a president is to express in his public acts what he fairly thinks represents the views held by a majority of the people, then our President has certainly misunderstood us this time; or if he is to publicly act for what he believes is for the present and future good of the country,—then to cultivate intimate relations with the papal throne is simply stupid.

The American people do not unite with the President in extending to the Pope any congratulations bearing upon his official elevation. We are averse to any man being congratulated for being elevated to distinguished rank in any form of organized evil which means peril to free nations.

Why did not the President of the United States, at the time of the elevation of Phillips Brooks to the bishopric of the Episcopal Church in our own country, extend his congratulations to that noble and well-beloved and remarkable man? The spirit and sentiment of such an act would have found an echo in the hearts of millions of the people of this country, though the political wisdom of a president doing such a thing, upon a purely religious occasion, might well have been questioned.

There is a question to be asked which has a fine stiletto point to it. Did Grover Cleveland send this letter to the Pope solely upon the grounds of religious sentiment? Certainly not! Such a course would be without a precedent in American diplomacy. Nor would he, on such pretext, insult the religious sentiments of fully fifty million people. Was the dominant motive, which determined the sending of this letter, that of a political consideration? Certainly it was! No other reason which has in it a grain of sense, can be given. Whichever horn of the dilemma is taken the case is bad enough. The shame of it is deep; and the meaning of it may be equally deep. Mr. Cleveland is certainly not ignorant of that most terrible lesson taught by the history of modern nations, viz., that any courtesies, or friendly intercourse of any kind, between the head of an independent nation and the head of the papal power, is dangerous in the extreme, and is full of the certainty of the most dangerous complications. I

feel like calling the attention of Mr. Cleveland to the example of a former President, Mr. Lincoln. Having evidence of the disposition of the Pope to interfere in American affairs, Mr. Lincoln directed the Secretary of State, Mr. Seward, to authorize our minister, then resident at Rome, to notify the Pope that it was confidently expected by the American President that there would be no papal interference in the affairs of the United States.

It should be widely known that the President sent for Cardinal Gibbons, who is the leading Roman Catholic cardinal in the English speaking world since the death of Cardinal Manning of England, to confer with him upon matters political. And be it known that following this prolonged conference this letter to the Pope was written! That is a coincidence which has a significance to it.

This habit, which has been to the front for the last eight years, of our Presidents courting the favor and submitting to the dictation of Roman Catholics, ought to be rebuked. It brooks no good to us. Let every American citizen do guard duty, and watch our cherished institutions, or we will be despoiled of them.

Religious Liberty in Maryland.

LAST week we made some comment upon the boast of the papists that they established religious liberty in Maryland. We showed that their action was simply in self-defense. But as a matter of fact religious liberty does not exist even to-day in Maryland, and yet the laws have been materially modified since the days of Cecil Calvert, second Lord Baltimore. Even as late as 1723, this law was enacted in that colony:—

AN ACT,

TO PUNISH BLASPHEMERS, SWEARERS, DRUNKARDS, AND SABBATH BREAKERS, AND FOR REPEALING THE LAWS HERETOFORE MADE FOR THE PUNISHING SUCH OFFENDERS.

Be it enacted by the right honorable the lord proprietor, by and with the advice and consent of his lordship's governor, and the upper and lower houses of assembly, and the authority of the same, That if any persons shall hereafter, within this province, wittingly, maliciously and advisedly, by writing or speaking, blaspheme or curse God, or deny our Saviour Jesus Christ to be the Son of God, or shall deny the Holy Trinity, the Father, Son and Holy Ghost, or the Godhead of any of the three persons, or the unity of the Godhead, or shall utter any profane words concerning the Holy Trinity, or any of the persons thereof, and shall be thereof convicted by verdict or confession, shall, for the first offense, be bored through the tongue and fined twenty pounds sterling to the lord proprietor to be applied to the use of the county where the offense shall be committed, to be levied on the offender's body, goods and chattels, lands or tenements, and in case the said fine cannot be levied, the offender to suffer six month's imprisonment without bail or mainprize; and that for the second offense, the offender being thereof convicted as aforesaid, shall be stigmatized by burning in the forehead with the letter B and fined forty pounds sterling to the lord proprietor, to be applied and levied as aforesaid, and in case the same cannot be levied, the offender shall suffer twelve month's imprisonment without bail or mainprize; and that for the third offense, the offender being convicted as aforesaid, shall suffer death without the benefit of the clergy.

SEC. 2. And be it enacted, that every person that shall hereafter profanely swear or curse in the presence and hearing of any magistrate, minister, the commissary general, secretary, sheriff, coroner, provincial or county clerk, vestryman, churchwarden, or constable, or be convicted thereof before any magistrate, by the oath of one lawful witness, or confession of the party, shall, for the first oath or curse, be fined two shilling and sixpence current money, and for every oath or curse after the first, five shillings like money, to be applied to the use aforesaid.

Sections 3 to 9 relate to drunkards and the enforcement of the law.

SEC. 10. And be it enacted, That no person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday, and that no person having children, servants or slaves, shall command, or wittingly, or unwillingly suffer any of them to do any manner of work or labor on the Lord's day (works of necessity and charity always excepted), nor shall suffer or permit any children, servants or slaves, to profane the Lord's day by gaming, fishing, fowling, hunting, or unlawful pastimes or recreations; and that every person transgressing this act, and being thereof convicted by the oath of one sufficient witness, or confession of the party before a single magistrate, shall forfeit two hundred pounds of tobacco, to be levied and applied as aforesaid.

This law has of course been modified somewhat, but no longer ago than last summer, a Seventh-day Adventist was imprisoned, at Chestertown, Md., for no other offense than that of practical dissent from the papal dogma that Sunday is the Christian Sabbath or Lord's Day. And at the present time a systematic and persistent persecution is being carried on in that State against that people, by means of the Sunday law. Seven Sunday cases against Adventists are now pending in a single county in Maryland. Even to-day, that State has at best, not religious freedom, but simply religious toleration—the highest conception possible to papists.

Religious Tolerance in China.

THERE is, it appears, quite a large number of Jews in China. The *Jewish Times and Observer* says: "That there are Jews living in China, not merely as strangers, but as real Chinamen to all intents and purposes, is acknowledged on all hands." A Chinese student, who returned to his celestial home from Germany, promised one of the German scholars that he would investigate the "Jewish Question in China," which he did, and in a very interesting letter he describes the Jews of Caifunfoo as the only Chinese Jews who have formed a sort of colony in said place, whereto, nearly two thousand years back, the Jews emigrated and remained till now, true to their traditional and ancestral faith and customs. "The most remarkable features in their character," says the *Observer*, "is their loyalty to the Chinese Government and social manners; their garments, language, and manners of life are thoroughly Chinese. Thus, even the Chinese Jew proves the oft-repeated truth that the Jew can adapt himself to all requirements of diverse countries and civilizations and yet be faithful to his sacred belief in the unity of God."

In view of the facts, the *Observer* says:—

It appears that anti-Semitism has not yet crept into Chinese politics and religious views. The Jew enjoys, in China, liberty of conscience to the full extent. No prejudice against the Jews, as such, is as yet known in China. And, indeed, it cannot become naturalized there. Paganism suffered at its side, the rise of Monotheism without any malice or ill will. Religious intolerance is the legitimate offspring of the "only saving church." The moment the Christian Church proclaimed "extra ecclesiam nulla salus," the monster "religious intolerance," was ushered into the sanctuary of humanity and commenced its infernal work of desecrating that sacred edifice and dealing damnation among the children of one and the same heavenly Father. In China, no such monopoly of salvation by one mode of creed is yet known, and consequently all the diverse religious communities can live and cling to their inherited religious views and tradition unharmed. There, the Chinese Jew may exclaim with the prophet, "Let them all walk in the name of their different gods. I shall walk in the name of Adonai, my God, forever!"

Is it not a shame that the unchristian

conduct of professed Christians has made such a view as this possible? It is the "Christianity" of the sects and not the Christianity of Christ that is intolerant.

"Man's inhumanity to man,
Makes countless millions mourn."

"He that loveth not knoweth not God;
for God is love." C. P. B.

The Christian Sabbath.*

THE GENUINE OFFSPRING OF THE UNION OF THE HOLY GHOST AND THE CATHOLIC CHURCH HIS SPOUSE. THE CLAIMS OF PROTESTANTISM TO ANY PART THEREIN PROVED TO BE GROUNDLESS, SELF-CONTRADICTIONARY AND SUICIDAL.

"Halting on crutches of unequal size,
One leg by truth supported, one by lies,
Thus side to the goal with awkward pace,
Secure of nothing but to lose the race."

In the present article we propose to investigate carefully a new and the last class of proofs assumed to convince the biblical Christian that God had substituted Sunday for Saturday for his worship in the new law, and that the divine will is to be found recorded by the Holy Ghost in the apostolic writings.

We are informed that this radical change has found expression, over and over again, in a series of texts in which the expression "The day of the Lord," or, "The Lord's day," is to be found.

The class of texts in the New Testament under the title "Sabbath;" numbering sixty-one in the Gospels, Acts and Epistles, and the second class, in which "the first day of the week," or Sunday, having been critically examined (the latter class numbering nine), and having been found not to afford the slightest clue to a change of will on the part of God as to his day of worship by man, we now proceed to examine the third and last class of texts relied on to save the biblical system from the arraignment of seeking to palm off on the world, in the name of God, a decree for which there is not the slightest warrant or authority from their teacher, the Bible.

The first text of this class is to be found in the Acts of the Apostles, 2d chapter, 20th verse: "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord shall come." How many Sundays have rolled by since that prophecy was spoken? So much for that effort to pervert the meaning of the sacred text from the judgment day to Sunday! The second text of this class is to be found in 1st Epistle Cor. 1st chapter, 8th verse: "Who also shall confirm you unto the end that you may be blameless in the day of our Lord Jesus Christ." What simpleton does not see that the apostle here plainly indicates the day of judgment? The next text of this class that presents itself is to be found in the same Epistle 5th chapter, 5th verse: "To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." The incestuous Corinthian was, of course, saved on the Sunday next following!! How pitiable such a make-shift as this! The fourth text, 2d Cor. 1st chapter, 13th and 14th verses: "And I trust ye shall acknowledge even to the end, even as ye also are ours in the day of our Lord Jesus." Sunday or the day of judgment, which? The fifth text is from St. Paul to the Philippians, 1st chapter,

6th verse: "Being confident of this very thing, that he who hath begun a good work in you, will perfect it until the day of Jesus Christ." The good people of Philippi, in attaining perfection on the following Sunday, could afford to laugh at our modern rapid transit!

We beg leave to submit our sixth of the class, viz. Philippians 1st chapter, 10th verse: "That he may be sincere and without offense unto the day of Christ." That day was next Sunday, forsooth! not so long to wait after all. The seventh text 2 Ep. Peter 3rd chapter, 10th verse: "But the day of the Lord will come as a thief in the night." The application of this text to Sunday passes the bounds of absurdity. The eighth text, 2 Ep. Peter 3rd chapter, twelfth verse: "Waiting for and hastening unto the coming of the day of the Lord, by which the heavens being on fire, shall be dissolved" etc. This day of the Lord is the same referred to in the previous text, the application of both of which to Sunday next would have left the Christian world sleepless the next Saturday night. †

We have presented to our readers, eight of the nine texts relied on to bolster up by texts of Scripture the sacrilegious effort to palm off the "Lord's day" for Sunday, and with what result? Each furnishes prima facie evidence of the last day; referring to it directly, absolutely and unequivocally.

The ninth text wherein we meet the expression "the Lord's day," is the last to be found in the apostolic writings. The Apocalypse or Revelations, 1st chap. 10th verse, furnishes it in the following words of St. John: "I was in the Spirit on the Lord's day;" but it will afford no more comfort to our biblical friends than its predecessors of the same series. Has St. John used the expression previously in his gospel or epistles? Emphatically no. Has he had occasion to refer to Sunday hitherto? Yes! twice. How did he designate Sunday on these occasions? Easter Sunday was called by him (chapter twenty, first verse, St. John's gospel), "the first day of the week." Again, twentieth chapter, nineteenth verse, "Now when it was late that same day, being the first day of the week." Evidently, although inspired, both in his gospel and epistles, he called Sunday "the first day of the week." On what grounds, then, can it be assumed that he dropped that designation? Was he more inspired when he wrote the Apocalypse, or did he adopt a new title for Sunday, because it was now in vogue? A reply to these questions would be supererogatory, especially to the latter, seeing that the same expression had been used eight times already by St. Luke, St. Paul, and St. Peter, all under divine inspiration, and surely the Holy Spirit would not inspire St. John to call Sunday the Lord's day, whilst he inspired Sts. Luke, Paul, and Peter collectively to entitle the day of judgment "the Lord's day." Dialecticians reckon amongst the infallible motives of certitude, the moral motive of analogy or induction, by which we are enabled to conclude with certainty from the known to the unknown; being absolutely certain of the meaning of an expression uttered eight times, we conclude that the same expression can have the same meaning only, especially when we know that on

the nine occasions the expressions were inspired by the Holy Spirit.

Nor are the strongest intrinsic grounds wanting to prove that this, like its sister texts, contains the same meaning. St. John (Apoc. first chapter, tenth verse), says: "I was in the Spirit on the Lord's day;" but he furnishes us the key to this expression, chapter four, first and second verses. "After this I looked, and behold a door was opened in heaven." A voice said to him: "Come up hither, and I will show you the things which must be hereafter." Let us ascend in spirit with John. Whither? Through that door in heaven, to heaven. And what shall we see? "The things which must be hereafter," chapter four, first verse. He ascended in spirit to heaven. He was ordered to write, in full, his vision of what is to take place antecedent to and concomitantly with "the Lord's day," or the day of judgment; the expression "Lord's day" being confined in Scripture to the day of judgment exclusively. ‡

We have studiously and accurately collected from the New Testament every available proof that could be adduced in favor of a law cancelling the Sabbath day of the old law, or one substituting another day for the Christian dispensation. We have been careful to make the above distinction, lest it might be advanced that the third commandment was abrogated under the new law. Any such plea has been overruled by the action of the Methodist Episcopal bishops in their pastoral 1874, and quoted by the New York Herald of the same date, of the following tenor: "The Sabbath instituted in the beginning and confirmed again and again by Moses and the prophets, has never been abrogated. A part of the moral law, not a part or tittle of its sanctity has been taken away." The above official pronouncement has committed that large body of biblical Christians to the permanence of the third commandment under the new law. We again beg leave to call the special attention of our readers to the 20th of "the 39 articles of religion" of the "Book of Common Prayer:" "It is not lawful for the church to ordain anything that is contrary to God's written Word."

CONCLUSION.

We have in this series of articles taken much pains for the instruction of our readers to prepare them, by presenting a number of undeniable facts found in the Word of God, to arrive at a conclusion absolutely irrefragable. When the biblical system put in an appearance in the sixteenth century, it not only seized on the temporal possessions of the church, but in its vandalic crusade stripped Christianity, as far as it could, of all the sacraments instituted by its founder, of the holy sacrifice, etc., etc., retaining nothing but the Bible which its exponents pronounced their sole teacher in Christian doctrine and morals. Chief amongst their articles of belief was, and is to-day, the permanent necessity of

† We cannot agree with the *Mirror* that the expression, "The Lord's day," in Rev. 1:10, is the equivalent of "day of the Lord," in the other texts considered. That the Lord has a day that is peculiarly his own in this dispensation as in the former one, the *Mirror* has clearly shown; and what that day is will appear very clearly from a comparison of Ex. 20:10, Isa. 58:13, and Mark 2:28. The cogent expressions from these texts in the order named, are as follows: "The seventh day is the Sabbath of the Lord thy God." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." "The Son of man is Lord also of the Sabbath day." The conclusion is irresistible that John was in the Spirit on the Sabbath.—EDITOR SENTINEL.

* From the *Catholic Mirror* of Sept. 23, 1893. For editorial comment see foot notes and note on last page.

† It is perhaps only fair to say that we think the eight texts referred to are very seldom used as referring to Sunday. We think that Protestants are very generally agreed in referring all these texts to the time of the second coming of our Lord, still future.—EDITOR SENTINEL.

‡ According to the Catholic division of the Decalogue the fourth commandment is the third.

keeping the Sabbath holy. In fact, it has been for the past three hundred years the only article of the Christian belief in which there has been a plenary consensus of biblical representatives. The keeping of the Sabbath constitutes the sum and substance of the biblical theory. The pulpits resound weekly with incessant tirades against the lax manner of keeping the Sabbath in Catholic countries as contrasted with the proper, Christian, self-satisfied mode of keeping the day in biblical countries. Who can ever forget the virtuous indignation manifested by the biblical preachers throughout the length and breadth of our country, from every Protestant pulpit, as long as the question of opening the World's Fair on Sunday was yet undecided? and who does not know today that one sect, to mark its holy indignation at the decision, has never yet opened the boxes that contained its articles at the World's Fair?

These superlatively good and unctuous Christians, by conning over their Bible carefully, can find their counterpart in a certain class of unco-good people in the days of the Redeemer, who haunted him day and night, distressed beyond measure, and scandalized beyond forbearance, because He did not keep the Sabbath in as straight-laced a manner as themselves. He hated him for using common sense in reference to the day, and he found no epithets expressive enough of his supreme contempt for their pharisaical pride. And it is very probable that the divine mind has not modified its views to-day aenent the blatant outcry of their followers and sympathizers at the close of this nineteenth century. But when we add to all this the fact that whilst the Pharisees of old kept the *true Sabbath*, our modern Pharisees counting on the credulity and simplicity of their dupes, *have never once in their lives kept the Sabbath* which their divine Master kept to his dying day, and which his apostles kept, after his example, for thirty years afterwards, according to the Sacred Record.

This most glaring contradiction involving a deliberate sacrilegious rejection of a most positive precept is presented to us to-day in the action of the biblical Christian world. The Bible and the Sabbath constitute the watchword of Protestantism; but we have demonstrated that it is *the Bible against their Sabbath*. We have shown that no greater contradiction ever existed than their theory and practice. We have proved that neither their biblical ancestors nor themselves have ever kept one Sabbath day in their lives. The Israelites and Seventh-day Adventists are witnesses of their weekly desecration of the day named by God so repeatedly, and while they have ignored and condemned their teacher, the Bible, they have adopted a day kept by the Catholic Church. What Protestant can, after perusing these articles, with a clear conscience, continue to disobey the command of God, enjoining *Saturday to be kept*, which command, his teacher, the Bible, from Genesis to Revelation, records as the will of God?

The history of the world cannot present a more stupid, self-stultifying specimen of dereliction of principle than this. The teacher demands emphatically in every page that the law of the Sabbath be observed every week, by all recognizing it as "the only infallible teacher," while the disciples of that teacher have not once for over three hundred years observed the divine precept! That immense concourse

of biblical Christians, the Methodists, have declared that the Sabbath has never been abrogated, while the followers of the Church of England, together with her daughter, the Episcopal Church of the United States, are committed by the 20th article of religion, already quoted, to the ordinance that the church cannot lawfully ordain anything "*contrary to God's written Word.*" God's written Word enjoins his worship to be observed on *Saturday*, absolutely, repeatedly, and most emphatically, with a most positive threat of death to him who disobeys. All the biblical sects occupy the same self-stultifying position which no explanation can modify, much less justify.

How truly do the words of the Holy Spirit apply to this deplorable situation! "*Iniquitas mentita est sibi*"—"Iniquity hath lied to itself." Proposing to follow *the Bible only* as teacher, yet, before the world, *the sole teacher*, is ignominiously thrust aside and the teaching and practice of the Catholic Church—"the mother of abominations," when it suits their purpose to so designate her—adopted, despite the most terrible threats pronounced by God himself against those who disobey the command, "Remember to keep holy the Sabbath."

Before closing this series of articles, we beg to call our readers' attention once more to our caption introductory of each, *viz.*: 1. The Christian Sabbath, the genuine offspring of the union of the Holy Spirit with the Catholic Church, his spouse. 2. The claim of Protestantism to any part therein proved to be groundless, self-contradictory, and suicidal.

The first proposition needs little proof. The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. We say by virtue of her divine mission, because he who called himself the "Lord of the Sabbath," endowed her with his own power to teach, "he that heareth you, heareth me;" commanded all who believe in him to hear her, under penalty of being placed with the "heathen and publican," and promising to be with her to the end of the world. She holds her charter as teacher from him—a charter as infallible as perpetual. The Protestant world at its birth found the Christian Sabbath too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the church's right to change the day, for over three hundred years. The Christian Sabbath is therefore *to this day*, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.

Let us now, however, take a glance at our second proposition, with *the Bible alone* as the teacher and guide in faith and morals. This teacher *most emphatically forbids any change in the day for paramount reasons*. The command calls for a "*perpetual covenant.*" The day commanded to be kept by the teacher *has never once been kept*, thereby developing an apostasy from an assumedly fixed principle, as self-contradictory, self-stultifying, and consequently as suicidal as it is within the power of language to express. Nor are the limits of demoralization yet reached. Far from it. *Their pretense* for leaving the bosom of the Catholic Church was for apostasy from the truth *as taught*

in the written Word. They adopted the written Word as their sole teacher, which they had no sooner done than they abandoned it promptly as these articles have abundantly proved, and by a perversity as willful as erroneous, they accept the teaching of the Catholic Church in direct opposition to the plain, unvaried, and constant teaching of their sole teacher in the most essential doctrine of their religion, thereby emphasizing the situation in what may be aptly designated "a mockery, a delusion and a snare."

Should any of the reverend parsons, who are habituated to howl so vociferously over every real or assumed desecration of that pious fraud, *Bible Sabbath*, think well of entering a protest against our logical and scriptural dissection of their mongrel pet, we can promise them that any reasonable attempt on their part to gather up the *dissecta membra* of the hybrid, and to restore to it a galvanized existence, will be met with genuine cordiality and respectful consideration on our part. But we can assure our readers that we know these reverend howlers too well to expect a solitary bark from them in this instance. And they know us too well to subject themselves to the mortification which a further dissection of this anti-scriptural question would necessarily entail. Their policy now is to "lay low," and they are sure to adopt it.

An Old Wedge Made New.

THE devices of our Roman Catholic friends to secure a part of the public school funds for the support of their sectarian schools are many and ingenious. Foiled in one attempt, they begin another without loss of time, varying the mode but never the purpose. Formerly the cry was for the destruction of the "godless schools" out of hand, and the division of the funds among Protestant and Roman Catholic parochial schools; but that scheme, presented in its naked deformity, has suffered so many and so signal defeats that it is now apparently abandoned, and another, a sort of "Trojan horse" proposition, which it is hoped may prove less offensive to the popular mind, has been substituted for it. The so-called Faribault plan is one form of the new crusade; another has just been proposed by Dr. Martin Walsh, editor of *The Sunday Democrat* and *The Sunday Herald*, of which the author enthusiastically says: "I think that at last a solution of the parochial school question has been found which cannot but receive the commendation of Protestants and Catholics alike."

The plan is this: Whenever a sectarian school applies to the State for aid the State shall appoint an inspector to visit and examine it, at least once a month. The examination is to be fully up to the public school standard, and for every scholar who passes there must be a *pro rata* allowance, equal in amount to the cost of similar instruction in the public schools. In support of this plan Dr. Walsh says:—

The education for which the State is bound to provide is secular education, and if the parochial schools give the required education in the necessary and useful branches of natural knowledge, the State ought to pay for it. We have not one word to say against the public schools. We do not ask from the State any aid for Catholics toward religious education, but toward secular education which is up to the public-school standard. We do not want from the State a single cent for lessons in catechism.

But to this Dr. Walsh adds, with an

apparent simplicity which looks a good deal like guile, that "if the teachers in these schools *season their instruction to a certain extent with religion, the State is not asked to pay for such seasoning.* [The italics are ours.] Let the State, through its school inspectors, watch the teaching, and see that as secular teaching it is worth its pay." As a specimen of Jesuitical casuistry this statement could hardly be surpassed. Aside from this, we have two things to say about the proposed plan.

In the first place, the proposition to pay for each scholar passing the required examination in the parochial schools, supposing they were fully up to the standard, the same amount as the cost of similar instruction in the public schools would be unfair, because it would involve the payment of a good deal more than the instruction in the Catholic schools would cost. We once heard a Roman Catholic city councilman protest vigorously against the regular appropriation for the public schools of his city on the ground that they cost far too much for teachers' salaries. "Why," he said, "we don't pay any such salaries in our church schools. Our priests and 'brothers' and nuns do the teaching, and, not having any families to support, do not need such high salaries." As the teaching in the Catholic parochial schools is almost exclusively done by the "religious," this statement is of general application. If, then, the cost of the secular instruction, "seasoned to a certain extent with religion," would be considerably less than the *pro rata* allowance provided for, where would the surplus go? To ask the question is to answer it. Thus the State would be contributing indirectly to the support of the Roman Catholic Church, to say nothing of the direct support given through the neat little plan for helping it by seasoning the secular with religion—that is, sectarian—instruction.

But there is another cogent objection. What safeguard would there be against the appointment of incompetent or pliant inspectors to examine these parochial schools? The Roman Catholic Church has not been unduly modest in the past in seeking favors from the State, or in using its immense influence to force compliance with its desires. It would not be found a task beyond its power, we fear, to procure the appointment of its own tools to do the inspecting. Nor, if experience teaches true, would there be any hesitancy in submitting false reports as the basis for a claim for compensation. Is this a harsh statement? Take an illustration: At Bar madillo, New Mexico, there was (and we presume still is) a Roman Catholic boarding school, ostensibly for Indian girls, carried on by the Sisters of Loretto, but until recently supported out of the national treasury as a "contract school"—the contract being that compensation should be allowed only for Indian girls taught in the school. It became known at the Indian Bureau that the reports of attendance were untrustworthy, and an Indian school supervisor was sent to inquire into the matter. He found that a considerable number of the pupils seemed to be Mexicans. The teachers, on being questioned, insisted that the girls were Indians, but careful investigation showed that, out of a total of seventy enrolled as Indians, forty-two were pure-blooded Mexicans, but credited to various Indian tribes in order to cover up the deception. Now we do not mean to say that similar deception would be practised in every case; but the

example shows what has been done, and what may be done again, to secure Government aid for sectarian schools.

There is no just ground for the diversion of the public school funds to the support of parochial schools of any kind. All schemes to accomplish that end are equally objectionable, and should be met by a stern and unwavering refusal. Our public schools should be strenuously guarded against "entangling alliances" with sectarian schools. The plan of Dr. Walsh, so far from being one which "cannot but receive the commendation of Protestants and Catholics alike" must be regarded as only the old wedge, slightly changed in form, for rending asunder and destroying our admirable system of free schools; and this we beg to say, cannot receive the commendation of Protestants.—*Examiner (Baptist).*

Manipulating Sunday Laws.

THE *Episcopal Recorder* for Aug. 17, says:—

Do the managers of the Chicago Fair really desire it closed on Sunday? Legal measures are generally so easily evaded, when there is a united desire to do so, that were we not assured that the opening of the show on Sunday is attended with financial loss, we should very positively question the sincerity of the Board. That body has shown itself so tricky in its past dealing with the whole question, that it has no reason to complain if its straightforwardness should now be called in question. More especially is this the case, as we know that some of its members still adhere to their desire to keep it open. That it is still open remains a fact which may yet deter some from visiting the Fair, though there is so large an increase in the attendance upon week days.

Inadvertently, the *Recorder* here touches the truth which condemns all appeal to the civil law in behalf of Sunday observance. No good can come to any religious question or institution when it becomes so associated with civil law that it is made the football of politics, commercial interests, party ends, and personal ambition. The interference of the civil law in such cases is forbidden by the spirit and purpose of Christianity. When Christians appeal to the law they destroy reliance on God. However they may talk, all history shows that religious conscience recedes, withers, and dies, under such appeal. The only permanent good which has come to the Sabbath question by all the struggle over the opening of the Fair is the failure of the civil law to accomplish its purpose. Sunday legislation has received its death-blow at the hands of its friends.—*Evangel and Sabbath Outlook.*

Not Quite Correct.

THE *Sunday-school Times*, one of our ablest religious journals, of Sept. 2, 1893, in "Notes and Open Letters," frankly says:—

Many Christians who observe their Sabbath on Sunday point to the fact that there is no warrant for this usage of terms in the New Testament record. Throughout the New Testament Scriptures, whose last book was written at least fifty years after the resurrection, there is not a solitary place where the name "Sabbath" is applied to the first day of the week, which the Church was already observing for its gatherings for worship. On the other hand, the term "Sabbath" is given to the seventh day four times in the Acts (13:42; 16:13; 17:2; 18:4), and once in the epistles (Col. 2:19). "The Lord's day" (Rev. 1:10) is an uncertain name for it; "the first day of the week" is that used almost or quite universally.

As regards the point that the term "Sabbath" is never applied to the first day of the week the above is absolutely

true. But there are mistakes in the quotation which may be worthy of mention. 1. The Sabbath is mentioned, and applies to the seventh day, eight times in the Acts, besides the use of the term in Acts 1:12. The other four references besides those mentioned above are Acts 13:14, 27, 44; 15:21. 2. The term "sabbaths" in Col. 2:16 does not refer to the weekly Sabbath, but to those sabbaths which are a shadow of things to come, of which the body was Christ. There is nothing shadowy in the weekly Sabbath, but there was in the yearly sabbaths and feast days. See Lev. 23. 3. The Church was not observing at that time the first day of the week "for its gatherings for worship," any more than it was any other week day. They met daily (Acts 2:46). It might be well to remark that the Lord's day, according to the Scripture, is the seventh day, the only day which the Lord by inspiration has claimed as his. Ex. 20:11; Isa. 58:13; Mark 2:27. The *Sunday-school Times* is another witness for the Sabbath of the Lord.—*Signs of the Times.*

"Christians" Fawn Upon a High Priest of Paganism.

AN incident of the Congress of Religions is thus related by the *Chicago Inter-Ocean*:—

Four thousand people were packed into Columbus Hall yesterday afternoon when Dr. Barrows read an exposition of Shintoism by Reuchi Shibata, high priest of the Shinto religion of Japan. The distinguished stranger, clothed in light silken robes of the flowery kingdom, and wearing his high, priestly cap stood by his side. With each successive outburst of applause he made a light bow and then resumed his statue-like attitude with his eyes fixed on the floor.

When Dr. Barrows had finished reading the paper a remarkable scene occurred. A wave of applause for the high priest broke forth all over the house. The great audience stood up and cheered and waved their handkerchiefs. The distinguished men and women on the platform gathered round Mr. Shibata and shook his hand, while he bowed right and left. Women from the audience climbed over chairs and tables to pay their compliments to the distinguished Oriental. He was almost swept off his feet in a whirlwind of enthusiasm. Then a loud cheer rent the air and there was a mad rush for the platform. The surging mass was kept back only by the strong lungs of Secretary Piper who said the stage would break down.

The excitement was caused by the high priest in a spirit of true reciprocity embracing a couple of the ladies. It was over in a moment but in that moment they had felt on their cheeks the kiss of the high priest of Shintoism. The little breach of etiquette was heartily forgiven. It was the application of the Eastern custom and those who witnessed it say that the ladies themselves were not displeased with the pleasant little incident. Mr. Shibata was the hero of the moment.

Comment is quite unnecessary. Every man who conducts himself with becoming dignity is entitled to a respectful hearing, and to courteous treatment wherever he may be, especially in a "Christian" land, but such a scene testifies more forcibly than any words could the utter lack on the part of the actors in it of any just appreciation of the real nature of Christianity and of the responsibility resting upon those who take it upon themselves to represent that religion before the world.

FORCE has never secured true followers of the church, and law never made morals. True reforms have come from a power in the reform itself that secured conviction in its justice and necessity, of which this Sunday closing movement seems entirely lacking. In the building of one good, care should be taken that others are not torn down.—*Summerville News.*

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APROPOS of our note in last week's paper, on the popish claim to the credit of establishing religious liberty in Maryland, is the short article on page 315 of this paper. Read it.

A RELIGIOUS paper denounces as "traitors to the public good," those who oppose Sunday, by which it means those who teach that Sunday is not the Sabbath and that the seventh day is the Sabbath. Of course "traitors to the public good" ought to be punished, or at least restrained. That is the logic of any religious institution entrenched in civil statutes.

THE Michigan Barber's Sunday-closing Act is under discussion in the courts of Detroit. Judge Gartner of the Recorder's Court has openly expressed his belief that the law is unconstitutional. The Boss Barber's Association is determined that however unconstitutional the law may be it shall be enforced, and consequently takes no Sunday naps, but keeps both eyes wide open to catch a fellow-workman honing his razor and serving a customer on Sunday. One case is already on trial, and a number of further arrests are expected.

WE print this week the last of the four articles from the *Catholic Mirror* on the Sabbath question. We are not in sympathy with the vindictive spirit manifested in the concluding article, but give it just as it appeared in the *Mirror*. It is little wonder, however, that the inconsistencies of "Protestants" in this very matter excite scorn and derision in Catholics. The "Protestant" claim that the Bible teaches a change of the Sabbath, is utterly without foundation in fact, and "Protestant" ministers know it; hence the fine scorn with which they treat it. Again we ask, as we have asked before, What can such "Protestants" reply to the taunts of Rome that they have no authority for Sunday-keeping except the authority of the Roman Catholic Church?

CONGRESSMAN WHEELER, of Alabama, has introduced a bill in the House of Representatives authorizing the holding of an international exposition in this city, in 1900, for the celebration of the beginning of the twentieth century of the Christian religion. As extraordinary as the proposition is it is really attracting attention in some quarters; notably from the *Mail*

and *Express*, which devotes space to the opinions of a number of gentlemen on the subject. Ex-Judge Noah Davis is quoted as declaring heartily "in favor of the suggested exposition to celebrate the existence and progress of the religion of Christ for the last nineteen centuries." Where legislators and judges have so little realization of the limitations of the sphere of civil legislation is it to be wondered at that certain fanatical religionists do not understand that it has any limitations at all?

REV. W. A. GARDINER, of San Francisco, lately preached a discourse in favor of closing the gates of the Midwinter Fair on Sunday, in which, while favoring Sunday closing, he deprecated all resort to law and to force for the attainment of such an end. Dr. Gardiner said:—

It is as unreasonable to demand that the gates of the Fair should be closed on the first day of the week because God said, "Remember the Sabbath day to keep it holy" as it would be to demand that each attendant bring a turtle dove, kid or bullock to be slain for a burnt offering.

For man in the exercise of governmental functions to undertake to enforce divine enactments for no other reason than that they are divine is presumption.

Surely this man is not far from an understanding of the fact that the first day of the week is not the Sabbath, and an appreciation of the truth that allegiance is due to God in the things which are God's.

THE committee on the religious congresses of the World's Fair Congress Auxiliary sent out an earnest request for universal prayer in behalf of the Parliament of Religions and its associated religious congresses. In reference to this appeal *The Present Truth*, of London, England, pointedly says:—

We can have no faith whatever in any prayer that is offered to God with the spirit and the understanding that the Christian religion can unite with pagan systems of worship and be placed on a level with them in a common religious fraternity, or in behalf of the enterprise which seeks to bring this about. Nothing of this kind can be according to the will of God; for the will of God is revealed in his word, which makes a difference as high as the heavens between the Christian religion and all other religions whatever. We would suggest that this great congress be opened by reading these words from 2 Cor. 6:14-16, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" Pending the answers to these questions, it will be in order to entertain a motion to adjourn *sine die*.

No such questions as these were seriously broached at the Parliament of Religions; when they threatened to make their appearance they were quietly brushed aside as out of harmony with the general sense of the parliament. That they certainly were. But this parliament was independent of any and all biblical authority, and could not be expected to adjourn because of the discovery of any discrepancy between its positions and the

teaching of the Bible. It is very clear that the Apostle Paul would not have been, as a speaker at this parliament,—*persona gratis*,—and had his Epistle to the Corinthians been presented as a paper to have been read there, it would have needed careful editing by the committee.

THE National Reformers are still demanding a religious amendment to the Federal Constitution. The last number of the *Political Dissenter* says:—

The imperative need of a Christian amendment to our fundamental law has never been more clearly demonstrated than during the conflict as to the opening of the World's Fair on the Sabbath. In a broad sense, covering our people, their origin and history, and their social customs and institutions, we are a Christian Nation. And so our Supreme Court has said, in an *obiter dictum*, or in a statement made by the way, and not in a judicial decision on the point itself. The wide and strong expression of the Christian sentiment of the country on this particular question of opening the Fair on the Sabbath is one of the most overwhelming proofs that this is, in the above loose sense, a Christian Nation. But this Christian sentiment, strong as it is, can be defeated by a small number of men who care only for personal gain, or who take special pleasure in treating Christianity with contempt. Is Christian sentiment to be ignored and despised? and are Christian institutions to be trampled under foot? or shall they so express themselves as to command due respect?

This shows something of the purpose of the National Reformers. Nothing short of a revolution in our form of government will satisfy them.

"To tax church property is to tax God, says *The Catholic Review*, and adds no comment to its solitary epigram. Let us see. Then to rent church property is—what? To sell church property is—what? To insure church property is—what? To mortgage church property is—what? To hold a raffling fair in church property is—what? The epigram has more bray than brains."

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In the October *Arena* the Editor has a timely discussion on "The Coming Religion," in which he examines various causes which have operated during recent years in influencing the religious thought of civilization. In the same issue Rev. W. E. Manley, D. D., contributes a scholarly paper entitled "Aionian Punishment Not Eternal."

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WILLIAM H. MCKEE.

"BROTHERHOOD of man!"—a phrase full of promise! "Fatherhood of God!"—a benediction upon humanity! What do these phrases mean? Join them: "Fatherhood of God and brotherhood of man!" They become an exultant pæan to the world.

THESE words, like far echoes heard from a distance, have heretofore sounded from place to place here and there around the world; but now the wandering refrain has become a chorus which in full sounding harmony essays, from the platform of the Parliament of Religions, to fill the whole earth with the glory of its song.

BUT is this a new thought? It is not. It is as old as the world. Its written and spoken expression is as old as the Word of God to man. And its disregard is as old as the question, "Where is Abel thy brother?" and the answer, "I know not: am I my brother's keeper?" The very question was fatherly; implying the assumption of one relationship and asserting the other. The reply denied neither, but in express terms acknowledged the brotherly tie, while repudiating its obligations.

So it is that man has always, throughout these thousands of years, accepted the relationship of brotherhood with his fellows,—when the stronger, reserving to himself the right and authority of primogeniture; when the weaker, using the tie as an evidence of rightful claim to the charity and protection of the other. But the obligations of the relationship, whatever acknowledgment they may have received, have never yet been sufficient to lead mankind to do each unto the other as he would have the other do to him.

WHAT must follow the practical acceptance by mankind of the fact of the fatherhood of God? It must necessarily be the

acknowledgment and acceptance of, and obedience to, all divine truth. Brotherhood with all the children of God would then necessarily and inevitably follow. But if the second clause be first admitted, brotherhood presupposes a common father, and he, being All-father, is consequently Creator and God. The two clauses of the expression answer to each other logically, as they do rhetorically. The antecedent requires its consequent, and the consequent its antecedent. Thus the action of the human mind by the unavoidable sequences of its necessary processes bring man inevitably to the statement of the two facts which require him in their turn to meet and fill the sphere of their demands and love his Creator-father with all his heart, soul, and mind, and his brother as himself, and the first and second great commandments, on which hang all the law and the prophets, have been received and acted upon. This being so what more remains? Nothing; all the conditions have in this been met, for in this the divine comprehensiveness of omniscience has condensed all the requirements of true religion. Of these two commandments the necessary antecedents are "the fatherhood of God and the brotherhood of man."

THESE two propositions, then, depend upon each other. One cannot be fully received without the other. Their entire significance is comprehended in the one word "Christianity." For that is the message of the Father to man through man's Elder Brother. Therefore he who accepts, professes, and practices the doctrine of "the fatherhood of God and the brotherhood of man" must give up all false religion, put away all false gods both within and without; all idolatry must end, there must be no more service of mammon or self; to no false god, or idol, or selfish desire, must he bow; he must remember the name of God to keep it holy upon his lips; he must remember the day of God to keep it holy in his life; he must care for, love, and honor his father and his mother; he must not commit the sin of Cain, or even cherish anger in his heart toward his brother; he must do no impurity, or even harbor an unclean thought in his mind; he must respect his brother's property rights, never even so

much as desiring that which is his brother's, and bear no false witness against him; he must in all things give ear and credence to the Word of the Father, and love the coming of his Elder Brother.

At the Parliament of Religions there was one gospel that was possible to be preached to the full, and no warning sign be given, and that was the gospel of "the brotherhood of man." To that all gave assent, at least in theory. Pagan, Christian, infidel, all struck hands in allegiance to that doctrine. Did they realize what they were doing? Did they know to what they were committing themselves? The pagan put forward this doctrine, supported and advocated it, with even more force, fervor, and ability than his companions; the infidel accepted it with heartiness and gladness, as a sufficient gospel; the Christian received it tranquilly and joyfully, as if he thought it the returning dove which he himself had sent out.

To what necessary course would this commit the pagan? It would require him, were he consistent, to give up all his gods and worship the one true God in simplicity and truth. To what would it necessarily bring the infidel and the atheist? To an acknowledgment of the existence of God, and all which must logically follow. To what must it bring the Christian? Either to a denial of his faith, or to self-examination as to whether he be in the faith or not.

For, if the pagan, the infidel, and the atheist, make "the brotherhood of man" an article of their creed, they cannot deny a common Father, and that is an acknowledgment of God, and their unavoidable filial allegiance. And the Christian, by the very terms of his belief, is committed to this from the beginning. His practical application of the doctrine is then a shibboleth by which his brothers may test the reality or the hypocrisy of his profession.

At the Parliament of Religions, this test was applied fearlessly by the pagan Japanese and Chinese, and by the Christian negro; and by the test popular Christianity, as represented by the popular Church, and the idea of the "Christian Nation," was found utterly, utterly wanting. Who could listen to that voice from

the negro race, which, reluctantly recounting its wrongs at the hands of a professed Christian people, suddenly cried, as if in pain at the necessity for it, "Do we not need a different Christianity from this?" and not ask themselves the same question? Who could listen to the courteous and gentlemanly plea of the Chinese Minister and not feel that the professed Christianity of this people as expressed in the foreign policy of the Nation was unworthy a place within the pale of common humanity? Who could listen to the fearless arraignment of this Government, its people and its Christianity, by the manly young Japanese, and not feel that the application of the theory of the "brotherhood of man" by the "Christian" United States was so far short of its principles, as comprehended by pagan Japan, as to merit the pity and the derision of angels and of men?

It is evident that there is a fatal inconsistency somewhere. Where is it? It lies in the fact that the ringing, rallying cry, "The fatherhood of God and the brotherhood of man," is but words, empty, sounding words,—and in the mouths and minds of those who speak them there is no realization of the depth of their meaning, or of the personal responsibility of every Christian life to be the personification of their spirit. In the mouths of the wealthy, fashionable, mammon-loving church member they are a mockery. In the mouths of careless, idle, ease-loving, selfish, professing Christians they are a mockery. In the mouths of those who uphold, or permit, "Jim Crow" cars, or "Jim Crow" church corners, they are a mockery. In the mouths of those who think, or say, or vote, that "the Chinese must go," they are a mockery. In the mouths of those who plead with Congress and the law-making powers to enact religious dogma they are a mockery. In the mouths of those who plead for the enforcement of these religious enactments from the judge's bench and the jury box, they are a mockery. But—"Be not deceived: God is not mocked." W. H. M.

When Will the World Be Better?

THE *Independent*, of October 5, contains a symposium on the question—"Is the World Growing Better?" Upon this ten well known persons have expressed their views in answer to the request of the *Independent*,—among them Mr. Moody, the evangelist. One paragraph from Mr. Moody's contribution is this:—

Men who reject the truth grow worse and worse, and we see the development of the kingdom of darkness going on side by side with the kingdom of light. The facts which every one who is not blinded by prejudice must see about him on every hand, as well as the teaching of Scripture, clearly indicate that "in the last days perilous times shall come." There is every indication that the present dispensation will end in a great smash-up; but I believe that out of that smash-up the most glorious age in the world's history will come. So I look into the future not with despair but with unbounded delight.

This is a reasonable and noble optimism. These views are based on scriptural facts and the more sure word of prophecy. Yet, of all the ten, Mr. Moody alone sees with unprejudiced vision the realities of the development of the wheat and the tares side by side, and the certainty of the fulfillment of the inspired word that perilous times shall come in the last days, when all evil and cruelty shall abound in the hearts of the wicked, and "evil men and seducers shall wax worse and worse."

The *Independent*, in an editorial comment, characterizes these words of Mr. Moody's as "somewhat startling." Why so? Is it startling to know that in the providence of God all this sin, wickedness, violence, crime, disease, want, suffering, sorrow, disaster and terror by land and sea, and even death itself, shall come to an end and never be heard of more, so that they shall never again so much as come into mind,—is it unpleasantly startling to know all this? Well, indeed, may we look, with Mr. Moody, into the future with "unbounded delight." And well, indeed, may these others be startled at the vista of the ages as it looms up before their frightened eyes with its progression of grisly terrors and never-ending destruction. But they are not startled. Why not? Is it because they would rather suffer the ills that they know of now, than see the Son of God come to claim his own? Let them stop and think whether they love the coming of their Lord, and are watching the evidences which he said should so inform them, who, in love of him, watched and waited, that his coming should not be to them as the approach of a thief in the night, of which they, sleeping, are ignorant. The *Independent* continues:—

Every one knows that Mr. Moody is a Premillenarian; but he is not a man who obtrudes his own personal view on the subject upon the public. Our own question which we put to him, "Is the World Growing Better?" was one which naturally, if not necessarily, called out an expression of such an opinion as he has given. He expects a speedy smash-up, and after that smash-up a new heaven and a new earth, in which Jesus Christ shall reign over a regenerate world. Such a speedy return of Christ the early disciples expected. They were mistaken. Perhaps Mr. Moody is mistaken. Prophecy is risky business unless you know, and on this matter we know no more than did the early disciples, and they knew no more than did Christ, who said he did not know when that hour should be.

The theory of an imminent smash-up is one that is based on the belief that, on the whole, the world is growing worse and worse, and that a perilous conflict is at hand between right and wrong, in which Satan will be conquered, not by the methods which the Church is now using to overcome him, but by the immediate intervention of Jesus Christ, who shall overthrow the Evil One. While we do not hold this view, and do not believe that it is taught in Scripture, we yet respect it; and among those that hold it have been counted some of the most earnest and successful workers of the kingdom of God.

Prophecy is certainly risky business to him who is not a prophet, but it is not risky business to depend upon the "sure word of prophecy." Who was it that said, "Behold, I make all things new"? Is there any risk in depending upon that word? and if all things are to be made new will there not be a new heaven and a new earth? Was it not He that sat upon the throne that said this, and did he not say to the revelator that he should write these words, for they were "true and faithful"? Is Mr. Moody prophesying, then? By no means, he is repeating the word of the Lord by his prophet John in Revelation 21:1-5. So, then, this we know that God said to John that he would make all things new, and that he showed to him in vision "a new heaven and a new earth: for the first heaven and the first earth were passed away." But when shall this be? It is true that Christ said that neither he nor the angels, only the Father, knew the day and the hour,—but what had he said previously, in that same twenty-fourth chapter of Matthew, verses twenty-nine to thirty-five, inclusive? If he had no approximate knowledge of the occurrence of this great event, and meant to convey none, why should he have sin-

gled out a special generation which should follow certain phenomena in the heavens immediately after a clearly specified experience of the people of God, and tell them specifically that *that* generation should not pass away before the Son of man should come again in his glory in the clouds of heaven?—and emphasize his words not only with that beautiful parable of the spring-time and the budding fig-tree, but with those words of earnest exhortation which follow. What generation is this? Does Mr. Moody belong to the generation which, coming after these tribulations and the darkening of the sun and the moon and the falling of the stars, meets the description which Christ here gave? If he does, then why should he not look for these things to be even at the doors and their fulfillment imminent? Did the apostles make the mistake, of which the *Independent* speaks? And if the early disciples did,—is that any reason why Mr. Moody should make a similar mistake? Is it not rather a reason why he should not, profiting by the milestones of prophetic fulfillment through 1800 years?

Christ knew in what generation he should come, and he told his apostles,—and Mr. Moody and the *Independent*, and we all have the privilege of knowing what he told them. Offenses must needs come, but shall it be through us that the offensive question is put—"Where is the promise of his coming?" Mr. Moody says that it shall not be through him, and so he looks for the close of this dispensation "according to his promise," and looks "into the future, not with despair, but with unbounded delight." W. H. M.

"Boycott" the Watchword.

THE term "boycott" is of comparatively recent origin, having been in use less than a dozen years. The word originated in Ireland, and is derived from a man's name, Captain Boycott, a land agent of Mayo, Ireland, where, because of a dislike to him by the tenants of the community in which he held the control of lands, they all combined and refused to have anything to do with his land, and it was impossible to secure renters therefor. From this circumstance the word is coined and the definition given is the withholding of social or business relations from a certain individual or corporation and an endeavor to deter others from holding such relations.

This is the very spirit that the seer of Patmos beheld as he looked down through the ages and saw the edict go forth that no man should buy or sell save he who had the mark of the beast. This is nothing more than the papal badge—the Sunday Sabbath. It is a well known and acknowledged fact that it was the threats of a withdrawal of political support on the part of the "Christian lobbyists" in Washington at the last session of the Legislature that did more than anything else to secure the Sunday-closing proviso of the World's Fair appropriation. Three years ago President Blanchard, while in attendance at the district meeting of the American Sabbath Union at Des Moines said that the way to stop the Sunday newspaper was to boycott it, and emphasized his opinion with this utterance, "Why, I would rather swear for half an hour than to buy a Sunday newspaper for a minute."

Rev. Alfred H. Henry, a Methodist minister of Chicago, at a mass meeting

held a year ago the 25th of last month, told the assembly that the "vulnerable point of the merchant of to-day who opens his store on Sunday is not his head nor his heart, but is his pocket book," and then expressed the "wish that it could be agreed upon to patronize only those who close on the Sabbath." As the outgrowth of this, resolutions were passed, one of which was—

Resolved, That it be the sense of this meeting that we, the purchasing public of this, the West Side, do agree not to purchase any goods sold by any store that may keep open its doors on the Sabbath, and do further agree to exert our influence in every way practicable for the closing of stores on the Sabbath.

This is only a sample of what we see cropping out everywhere,—seeking coercion as to Sunday observance by means of the boycott.

On Sunday the 1st instant, there was a mass meeting held under the auspices of the Sunday Rest Association in Chicago, called to order by Pres. C. C. Bonney, and addresses were made by quite a number of the leading lights in this movement, the general discussion being in the trend of securing laws for Sunday closing. According to the report of the meeting in the *Inter Ocean* of the next day, the speaker who elicited the most applause was Rev. O. P. Gifford, when he declared that a list of the Sunday dealers ought to be made out and nobody should buy from them on Monday, then said, "I would rather preach without a shirt on Sunday than buy it on Monday from a man who kept open on Sunday."

Thus are the advocates of compulsory Sunday rest seeking to wheel the masses into line with their ideas of an outward increased regard for the day by appealing to the basest of all motives, rather than to "the law and the prophets." Surely the lines are drawing closer and closer, and he is stone blind who cannot see that it will end in religious intolerance of the very worst kind. Is it not time that a warning voice should be heard?

W. E. CORNELL.

Papal Influence in Germany.

SOMETHING of the rapid increase of papal influence in the German empire, during the last five years, will appear from the following facts recently published in the *Outlook* :—

The visit to Germany of Cardinal Ledochowski, Prefect of the Propaganda Fide, and one of the most influential of Leo XIII.'s advisers, inevitably suggests a comparison between his present status, as concerns temporal power, and that of his ancient foe, Prince Bismarck. Miecislav John Ledochowski is by birth a German Pole, and until very recent years his very name was a synonym for anti German sentiment. During the years immediately succeeding the War of 1870, when Bismarck, then at the height of his power, was using it to curtail the privileges and counteract the influence of the Catholic Church, Ledochowski, then Bishop of Posen and Gnesen, fearlessly disputed every inch of ground with the Iron Chancellor. Upon two great issues the Cardinal was immovable—the authority of the Church in educational matters, and its right to elect its own bishops without State interference. When, therefore, during the spring of 1874 he refused to permit the German language to be taught in the schools of his diocese, it seemed that the limits of tolerance had been reached. He was fined and imprisoned, but while yet in prison he was made a Cardinal by Pius IX. Upon his release Ledochowski went to the Vatican, there to be received with honor and rapidly preferred. Though absent from Posen he continued to direct the affairs of the diocese and inspire further opposition to Bismarck, so that the German Government twice condemned him, *in contumaciam*. While Bismarck remained in power at Berlin no effort was spared to weaken Ledochowski's influence at the Vatican, but without success, for he finally

succeeded Cardinal Simeoni as chief of the Propaganda. Since the fall of Bismarck Cardinal Ledochowski seems to have forgotten his old enmity toward Germany. Emperor William has undoubtedly sought to conciliate him, for he remitted the sentences passed against the Cardinal, and will personally entertain him during his coming visit to Berlin. It is pretty well understood that the support recently given to Chancellor Caprivi's policy, especially in the case of the Army Bill, by the Polish party in Germany, is due to Ledochowski's influence.

Of course, in both the matters of contention between Bismarck and Cardinal Ledochowski, the latter was clearly right. It was an unwarranted usurpation of power for Bismarck to assume to dictate the appointment of bishops, and it was no better for him to command the use of the German tongue in the Polish schools; but it is to be feared that the change in the policy of Germany is simply a change of principle. Papists held the balance of power in Germany, and it was necessary to conciliate them. And to conciliate papists in political matters means always to give them the lion's share, and to give it to them as papists.

How It Is Done.

IN England we have two societies for the purpose of enforcing Sunday observance. One is "The Lord's Day Observance Society," and the other, "The Workmen's Lord's Day Rest Association." Both circulate a large amount of literature to show that Sunday is the Sabbath. Most of the writers follow the same line of thought. They first start out on the solid foundation of the institution of the Sabbath at creation, and then come down through the Bible, bringing forth an impregnable array of texts which refer to the *seventh* day; and all goes well until they reach the resurrection of Christ, when here they attempt to slide all this edifice onto the first day of the week, and make all they have said apply to Sunday. This Herculean task is impossible as a feat of logic; for it can only be performed in the way a conjurer performs a "pass," by sleight of hand (Eph. 4:14); and the various ways which these gentlemen attempt it is of great interest.

First, here is a pamphlet, "The Lord's Day is the Sabbath," by Rev. J. Gretton, D.D., secretary of the first-named society. In it occurs this:—

There remains but one other question. Can the Lord's day be the Sabbath day, when the one is the seventh, and the other the first day of the week? I reply, the Sabbath law is the separation of one day in seven unto the Lord,—one day after six and not the seventh day absolutely. There came a time when one day in history fell out, as not being; for therein the Lord of life lay dead in the tomb, and the next day—when he rose again, the Prince of life—became at once the seventh and first; and this day, thus unique and glorious, was actually the Sabbath.

Could any argument be more fanciful and unreal? How could a day fall out? Where did it fall to? A marvelous performance, surely, but it is surpassed by the Rev. Dr. Pope, in "The Christian Sabbath" (for same society). He says of Christ:—

He kept the old day always and to the last. He went from its most sacred observance in Jericho straight to his cross. He left the old Sabbath in his sepulchre, but it rose again with him on the third day, now to be the first day of the week.

Such talk is sheer nonsense. How could a day perform in this manner? And yet this is presented by grave doctors of divinity as the best they have.

The other society publishes a pamphlet

by Bishop Ryle. The bishop starts with the institution of the Sabbath, and comes steadily along the beaten track, through the giving of the manna and the law, down to Christ, and does beautifully till he comes to the "gap," and this is how he gets over 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.

As an example of legerdemain, this last is a master-stroke. With one hand the bishop presents an unwarrantable assumption, and with the other he filches away all possibility of any one testing that assumption.

In another pamphlet put out by the same society, the Rev. Eynon Davis tries his hand. Mr. Davis is a wise man. He simply says:—

We find that with the change of dispensations, a change was also made in the world's day of rest. The deliverance from sin through Christ was greater than the deliverance from Egypt through Moses, so the memorial day was shifted from the seventh day to the first day of the week—to our present Sabbath. The day is not at all important, so we need not stay to discuss the alteration.

So he hurries off to a less dangerous ground, carrying his reader with him. Yes, Mr. Davis is certainly a wise man. (See Prov. 17:28.)

Now these are circulated as the best reasons that the best men in England can produce for "shifting" the commandment of God. If this is the wisdom, what must the foolishness be like? Well might Paul say, "Hath not God made foolish the wisdom of this world?" 1 Cor. 1:18-27. —Francis Hope, in *Review and Herald*.

The Sunday Plank in Ohio Prohibition Platform.

THE following is the Sunday plank adopted by the Prohibitionists of Ohio at their convention in 1893:—

The business of government is to protect men in their rights. It is not the business of government to legislate on matters of religion. Liberty of conscience is guaranteed by the Constitution. The Christian has the right to regard the first day of the week as one sacred to religious worship. The Jew, under our form of government, has the same right to believe that the seventh day of the week is the day which he was commanded to keep holy. The Mohammedan has, under our form of government, an equal right to regard the sixth day as a day of special religious observance. The majority has no right nor power, under our Constitution, to enforce its religious opinions upon the minority, no matter how small that minority may be, nor is it the business of civil government to interfere with such matters. But it is the business of civil government to protect men in their rights, whether those rights be civil or religious, and a right to rest one day in seven is a right which can only be secured under existing social conditions by the protecting arm of the law. Without the protecting arm of the law the right to enjoy one day in seven as a day of rest could not be exercised. Without the protecting arm of the law workingmen would be driven to seven day's work for six day's pay, as was illustrated at the World's Fair where the weekly wages of the employes were not increased when the gates were opened on Sunday. Without the protecting arm of the law restraining the general public from reckless desecration of the day the Christian would be prevented by his neighbors from enjoying his one day of rest in seven. The right to one day of rest in seven can only be secured by the protecting arm of the law, and all classes of men have a right to this protection.

This question has raised considerable discussion in regard to *how* such legislation can be enacted and enforced so as not to interfere with the rights of persons who conscientiously regard some other day of the week as their day of rest. There have been, unquestionably, under our present laws, which are usually scandalously lax, cases of shameful persecution for principle's sake; men who with-

out interfering with the rights of others choose to observe some other day than the first day of the week as their day of rest have been persecuted by unreasonable men who availed themselves of imperfect laws.

The principle laid down in the Prohibition platform fully covers all such cases. While it provides that he who regards the first day of the week as the sacred day of rest shall be protected in observing it the same principle would protect from persecution any person who conscientiously observed some other day. The fact that imperfect laws, under corrupt officials, have been used as a means of oppression is not an argument against just laws, enforced by honest officials, for the protection of all men in their religious rights.

The trouble with this utterance is that the conclusion that a legal rest-day is a necessity is based on a false premise. Thousands of Seventh-day Baptists and Seventh-day Adventists, not only in the United States but also in Europe, South Africa, Australia, New Zealand and other countries, are so many living witnesses that a rest-day can be regularly and religiously observed without the aid of civil law. Of course in some cases it involves more or less self-denial, but it is not the province of civil government to legislate the cross out of our Christianity. The Christian should be willing to endure hardness as a good soldier of Jesus Christ.

C. P. B.

The Influence of Puritan Religious Legislation Upon Subsequent Christianity.

[A thesis prepared by T. J. Van Horn of the University of Chicago.]

HISTORY is not an artificial grouping of isolated facts. "No man liveth unto himself" is a well-established fact in social life. Equally true it is that no fact in history stands alone. If it is true, as Emerson says, that there is a relation between the hours of our life and the centuries of time, much more is there an organic relationship existing between the facts of history. One stands related to events preceding which have caused it, and to events following after, of which it is itself the cause. He is a poor student of history who knows only the location of the battle of Poitiers, its date, the forces engaged on each side, the number of killed and wounded, the name of the generals in command, and allows his inquiry to stop there. He will be a student in a truer sense who seeks an answer to the questions, Why did this battle occur? What are the consequences to follow?

In no branch of investigation is the question "Why?" more important and appropriate than in history. It is oftentimes not the easiest of solution. It may require the wisdom of inspiration to reveal the import of the "*Mene, mene, tekell upharsin*," marking off the epochs of time. Some one has said that history is an intricate series of causes and effects, acting and reacting upon one another. And the success of the student will depend upon his ability to interpret a fact in its relation to other facts, and its bearing upon the whole.

Puritanism is one such epoch. It has had a marked influence, not only upon the life of the Church, but upon the general events of the world.

Like every other epoch, it has had its rising sun, its days, not without clouds and storms, and its setting sun. Martyn has aptly said, an epoch is not cut short by dates.

The departure from the New Testament doctrine of the general priesthood of believers, and the establishment of an eccle-

siastical hierarchy; the merging of pagan philosophy with the simple truths of Jesus of Nazareth; the confusion of Church and civil power; the substitution of the central doctrine of Christianity, salvation through faith in Christ, for the outward forms of that religion, were important steps leading down into the darkness of the age in which the popes, and ignorance and superstition, held sway. The age in which the word of man was substituted for the Word of God, and that precious document, hid away by the careful craft of jealous ecclesiastics, never reached the ear of man except as it came perverted and distorted. A period, in short, which made an age like puritanism necessary.

One stands aghast at the state of corruption in the Church which the early light of the reformation revealed. But the scholarship of Wycliffe, the wit of Erasmus, and the brave enthusiasm of men like Luther and Tyndale, drew the Bible from the monasteries; wrenching it from the jealous hands of the popes, they broke the seal of the dead languages which for centuries had kept it from view, and translating it into the tongue of the common people, scattered it broadcast over the land. Ere many years the prophecy of Tyndale to an angry theologian,—“If God shall be my helper I will cause the boy who drives the plow to know more of the Bible than you do,” began to be fulfilled.

The despotism of the hierarchy had been broken, and long strides had been taken in that reform which the Puritans sought to perfect, when Thomas Cartwright, in the middle of Elizabeth's reign, began his career which historians have somewhat arbitrarily indicated as the beginning of puritanism. But Elizabeth, as it has been said of Luther himself, did not begin to get the rags of popery off her. If her legislation against Romanism was especially “stinging and acute,” it was prompted by a jealous care of her own prerogative. It was legislation aimed at Roman interference in England, rather than against Romish doctrine and discipline. “Her ritual,” says one, “differed so little from the papal forms of service that a stranger could not detect the difference.” Against the policy of this maiden queen so determined to root them out, the Puritans, with the open Bible before them, felt called upon to protest. These dissenters, who were becoming so obnoxious in the eyes of Elizabeth and her coadjutors, were people who were making, and were not without the means of making, a comparison of the forms of religion which she sought to force upon them, and the forms prescribed in the New Testament. For, as Green says, “England became the land of a book, and that book was the Bible.”

They were philosophic enough to detect a wide difference. On the ground of this difference they based their objection to the Anglican faith.

The vestments, confirmation, kneeling at the sacrament, bowing at the name of Jesus when pronounced, the priest's holy days, the form of baptismal service, the burial service, were some of the points to which the Puritans sternly objected. Not only because they were unscriptural, but because they were imposed by civil authority alone, nor yet so much because they were imposed by *civil authority*,—as we may justly infer from their subsequent history,—as because this civil authority was vested in one person. The queen and the court reformers, insisted on these as

matters of indifference as far as Bible authority was concerned, and therefore might be enforced by civil law. The Puritans regarded them as matters of importance, because they were points of contact with the Romish church, and therefore must not be tolerated.

Not a discussion, nor even a statement of all the points of agreement and disagreement between the two parties, interesting as it might be, should detain us here. One, however, stated by Neale, in his admirable resumé of the salient features of these points, in his history of the Puritans, is important for us in the consideration of our topic. Both Puritan and conformist agreed too well in asserting the necessity of uniformity in public worship, and for using the sword of the magistrate for the support and defense of their principles of which both made an ill use whenever they could grasp the power in their hands. The standard of uniformity, according to one, was the queen's supremacy and the statute laws, according to the other, the decree of provincial and national synods allowed and enforced by the civil magistrate. Neither party admitted that liberty of conscience which is every man's right. With an inflexible zeal the Puritans began to promulgate their views; and with an iron purpose to enforce uniformity according to her standard, the queen began to persecute. But, in spite of her rigorous measures of suppression, they spread with rapidity, until, within half a century after the death of Elizabeth, the civil power of England was in the hands of the Puritans. The Lord Protector Cromwell was peremptorily dictating terms of peace with Holland, inspiring the awe, and receiving the compliments, of the crowned heads of Europe, and even frightening the Pope himself with the threat, that unless he redressed the cruelties inflicted upon the Waldenses in the Piedmont, his cannon would thunder at the gates of Rome. Such, briefly and imperfectly, was puritanism in its inception, principles, and what it came to be in temporal power. How shall we regard this strange phenomenon of civil and religious history, which, in so short a time, rose to such prominence in the annals of the world? How shall we interpret some of the strange facts and incongruities which we notice in the progress of their growth and development?

That there should arise such a reaction against religious tyranny and oppression, does not seem strange to one who knows something of human nature and has studied the movements of history with any purpose. With a principle which they considered of supreme importance and for which they firmly stood, though opposed by fire and sword, it is not unaccountable nor unnatural that the Puritans should develop a moral character which has exercised the power of orators to extol, and the genius of the poets to sing; and to which has been justly ascribed the preservation of the most in our moral and religious character that is of permanence and value. That this moral power should attain such strength among them, situated and environed as they were, until Cromwell's "Ironsides" advancing irresistibly against the forces of King Charles I., may be regarded as its fit emblem, is not phenomenal.

More difficult is it to understand why there was not a reaction against religious legislation, since he had suffered so much under it,—that, when on American shores

the Puritan was left free to exercise his own prerogative, he would avoid it as he would an intolerant monster from whose clutches he had just escaped. How is it that with the Bible and the lessons of the past before him, he did not learn the lesson of religious toleration, and take hold of the idea of Christian liberty which the New Testament teaches? Why is it that their administration under the protectorate after all their bitter experience and sufferings, seemed so nearly to justify the criticism of Macaulay, who says of them, "They were as intolerant and meddling as ever Laud had been." They interdicted under heavy penalties the use of the Book of Common Prayer, not only in churches, but in private houses. It was crime, in a child, to read by the bedside of a sick parent one of those beautiful collects which had soothed the griefs of forty generations of Christians. Clergymen of respectable character were not only ejected from their benefices by thousands, but were frequently exposed to the outrages of a fanatical rabble. "One of the first resolutions of the Barebones Parliament was that no one should be admitted to the public service till the House should be satisfied of his real godliness." And after all there seems to be some occasion for the sneer of this brilliant historian that "the Puritans hated bear baiting, not because it gave pain to the bear, but because it gave pleasure to the spectators."

(To be continued.)

Dangerous Antagonisms.

A LATE incident in St. Paul, Minn., where a public speaker was denied an opportunity of delivering addresses, previously contracted for, because the purpose,—as stated by the city clerk in the document refusing the use of the hall, which was city property, was,—“to wantonly attack the character of institutions sacredly cherished by a large number of the taxpayers of this community.” The addresses were anti-Catholic in character and were claimed to be under the patronage of the American Protective Association. The city clerk of St. Paul is reported to have told the advance agent of the lecturer that “The Irish Nationalists and the Ancient Order of Hibernians had met on Friday and Saturday and had decided that they would not allow such a meeting to be held, if they were obliged to use force.” There does not exist at the present time a greater menace to civil rights and public peace in this country than these organizations here named,—and their kindred,—organized, and in some cases drilled and armed, with the avowed purpose of antagonizing each other on lines of religious prejudice, bigotry, and fanaticism. When some shocking outbreak, or a concerted series of them, shall occur,—or a condition of religious terrorism be instituted,—then the citizens of the United States at large will awake to a realization of the dangerous and destructive character of the forces which have been gathering and organizing unperceived for years. There is no reason why they should have been unknown to the people and to the public. Their methods and their purposes, though confessedly secret, have not been so closely concealed as not to have been patent to any interested observer. The only reason why these organizations have grown to their present proportions,—the only reason that can be

given why public opinion has not, by the fiat of its powerful displeasure, long ago done away with them, is because they answer to an innate intolerance and furious fanatical desire which still reigns in the hearts of such a majority of American citizens, and which makes these desperate and revolutionary methods,—sure to be the result of the friction of such antagonistic organizations,—seem to them even desirable.

There is no distinction to be made in these associations, they are all equally a menace to civil order,—they are all equally unchristian. It matters not that one calls itself Protestant and the other Catholic, they are all impelled and directed by the same evil spirit of violence. They both appeal to the sword and they both will perish by the sword,—while innocent fellow-citizens, non-combatants though they may be, will suffer with them.

W. H. M.

Church and State.

POINT is given to the current discussion of the relation of Church and State in the efforts now being made in this country to bring them into essential union through sectarian appropriations by individual States of the Federal Government. These efforts are in direct violation of the genius of our institutions and the theory of our Government, which is that Church and State shall be separate, the one advancing the spiritual and the other the secular interests of the people, and each having its own revenues. Under the Constitution, no religious test as a qualification for official position or public trust is required, and the passage by Congress of any law abridging the freedom of speech or of the press is expressly prohibited. These provisions are tantamount to a declaration of the separation of Church and State, a condition further emphasized by the first amendment to the Constitution, which prohibits Congress from making any law respecting an establishment of religion or forbidding the free exercise thereof.

It is unfortunate that the principle thus enunciated has not been given complete and definite expression in the constitutions of all the States. Many of them provide no adequate safeguard against the violation of religious freedom, and impose no express prohibition against the making of sectarian appropriations. Legislation involving such appropriations, and through them the violation of religious freedom, is being constantly introduced into State legislatures, many of which can and do grant them by a mere majority vote of the assembly. Such legislation is a clear violation of the letter and spirit of the Constitution, and constitutes a serious menace to American institutions in that it not only stimulates sectarian greed, but introduces the Church into politics, to the grave peril of both Church and State. Its whole tendency is to degrade religion by involving its forces in an unseemly struggle for spoils, and to deprive questions which affect the rights and privileges of the people of proper consideration by bringing sectarian animosities and controversies into their discussion. Absolute separation of Church and State alone secures the religious freedom which is the right of all men, as well as the highest civil liberty. It is the divine order of relation, and assures the citizen complete liberty of choice in his religious and political faiths.—*N. Y. Observer.*

A Wonderful Scheme.

SPEAKING of the Sunday Rest Congress, the *Examiner* (Baptist) says:—

There are widely divergent views even among devout Christians with regard to the “metes and bounds” of Sunday observance, and especially respecting the admissible and desirable degree of governmental restriction of freedom of action. One of our own most devout and conservative religious teachers has suggested that perhaps all that Christians can properly ask of the civil power is protection in their Lord’s day worship. Others, and we think wisely, insist that all men should be protected in what we believe to be their “divine right” to a weekly rest day, on the broad ground of the general welfare. There is much diversity of view, also, among individual Christians as to how best to observe Sunday in order to derive the largest physical, mental, and spiritual benefit from the rest-day.

No one man or body of men can be presumed to have attained to the whole truth concerning this great question in all its bearings. What may be a very simple matter, so far as one’s own personal conduct is concerned, becomes a difficult and complex question when large masses of men must be considered. The problem grows more serious as population increases, and especially in the great cities. No one can say dogmatically what is the best thing to be done. Perhaps a satisfactory solution will never be reached. Yet a thorough discussion, from different points of view, of this great, broad, perplexing Sunday question, in all its varied aspects, as proposed in the programme of the Chicago Congress, may be expected to throw new light on the subject.

Light, indeed, is sorely needed. The present outlook is not encouraging. Our Sunday laws are crude, conflicting, often designedly favorable to those who most need restraint for the good of their fellow-men, and, such as they are, are rarely enforced. Public opinion is too generally acquiescent in the open violation of the laws and the flagrant refusal of the authorities to punish the law-breakers. If the congress does no more than awaken fresh interest in the subject by the light shed upon it, the object of its assembling will not be wholly lost. But we hope it will do more than that.

This is indeed a most peculiar question. Nobody knows how the day ought to be observed, and yet the majority are of the opinion that the State ought to make and enforce laws to secure its proper observance! “Light, indeed, is sorely needed.” But notwithstanding the general fog that exists on this subject, the *Examiner* hopes that the congress will do more than simply awaken fresh interest in the subject; that is, our contemporary hopes that such an impetus will be given to Sunday legislation that the State will step in and settle the vexed question of how Sunday ought to be kept by compelling all to observe it alike. Wonderful scheme, truly!

C. P. B.

The Russian Stundists.

THEIR enemies themselves admit that a Stundist family is a model of peace and unity. The children display the greatest love to their parents, and such a thing as a parent punishing a child is almost unknown. The virtue of extreme cleanliness is energetically inculcated among them, and the prevailing filth and disorder of the Russian hut is nowhere seen among the Stundists. It has been often remarked by Russian writers on the subject that a Stundist’s first desire is to learn to read and write, his second to teach his children—their great object being to study the New Testament. A Stundist never willingly sends his children to the village school; they would there hear their parents scoffed at and maligned, they would be taught to venerate everything connected with the corrupt Russian Church, and to worship icons.

In the vicinity of the German colonies many Stundists may be found who have a fair knowledge of German, and who read German religious books. The vast ma-

majority of them are engaged in agriculture, but in the towns a good many Stundist artisans may be found—millers, smiths, carpenters, tailors, etc. I will close this article with a few extracts from the Russian press, from the writings of men altogether hostile to Stundists, but men, nevertheless who have been obliged to testify to their worth and superiority to the ordinary Russian *moujik*. A writer in the *Kief Diocesan Reporter*, an ultra-Orthodox paper, says: "The character of the Stundists is as opposed to the use of force as to using deception." "All who really know them," says another well known writer, "recognize that they are honorable, temperate, wise, industrious, devoted to work and to the enlightenment of their minds by reading."

M. Emilianoff, one of their bitterest enemies, is obliged to confess that "the Stundists are a most hard-working folk, peaceful, abstemious, truthful, sober in their language, and leading Christian lives. Such a thing as a crime is hardly known among them. Their highest duty, they consider, is to feed the hungry, to clothe the naked, to shelter the sick and the pilgrim." But perhaps the most striking testimony to their moral elevation is contained in a report written by M. Shugaevsky, an Orthodox official of the ministry of justice, a gentleman who lived for many years in their midst, and who thoroughly understood their origin and the trend of their movement. "They are remarkable for their pure morality," he writes. "In villages inhabited by Stundists crime finds no footing; the family life is a model of chastity and peace, and their relations to one another are those of sincere Christians. Thanks to their total abstinence from strong drink, their economical position stands infinitely higher than that of the Orthodox population, and as to their intellectual superiority there can be no doubt, for they can almost all read and are deeply versed in the precepts of the Holy Scriptures."—*Foreign Correspondence of the New York Observer*.

Vigilance Needed.

In a "stall" in the Government building, at the World's Fair, there is, at this very time, persons soliciting names to a petition to have God recognized in the Constitution, and in the next "stall" is another petition to have the Bible taught in the public schools. And the awful truth is, that nearly everybody signs them! I got this, directly, from one who has just returned from the Fair, where he was asked to sign these petitions. Brethren, what does this all mean? Is not the situation an awful one? Is it not time to arouse and do active missionary work, by circulating the AMERICAN SENTINEL and other literature?

The alarming feature about these petitions is that many sign them, little thinking what the result will be.—*The Reaper, Wash.*

Principle or Popularity?

THERE is an infectiousness in the example of a crowd which only a firm backbone of principle and some independence of mind, will enable us to resist. The tendency is to follow the multitude, even when it is to do evil. Men like to be on the side that is popular. They dread the reproach of singularity. There are those who would almost rather die than be out of the fashion. A crowd can ridicule, and

a crowd can intimidate. It may put pressure on us which we have not the moral courage to resist. A thing does not look so evil, when many are engaged in doing it. They do not, of course, call it evil. They put new names upon it, and laugh at us for our scruples. This may lead us to think that the course in which we are asked to join is not so very bad after all. So we belie or dissemble our real convictions, and do what the crowd bids us. . . . As counteractives to the influence of the crowd we do well to remember that the *vox populi* is not always *vox Dei*; that the fashion of the day can never make that right which the law of God declares to be wrong; that the voice of the multitude is one thing to-day, and another thing to-morrow, while truth and duty remain one and the same.—*Pulpit Commentary*.

A Left-handed Blow at the Jews.

IN the Republic of Switzerland "popular sovereignty" has reached its most extreme development in the constitutional device known as the Referendum, which gives the people power to veto laws passed by the Federal legislature, and to pass laws rejected by that body. A singular instance of the latter kind has just occurred. The Swiss Society for the Prevention of Cruelty to Animals recently endeavored to secure the enactment of a law by the legislature prescribing that in slaughtering animals they must be made insensible before being bled, but the bill was rejected. Whether it was meant to be so or not, the act was a blow at the Jews, who are required by the Talmud to bleed to death animals intended for food. The bill was thereupon referred to the popular vote, and has been approved. The adoption of this law is a virtual notice to the Jews of expulsion from Switzerland, unless they are prepared to turn vegetarians. The success of the measure is attributed to the ignorance or indifference of the people, who voted for it without understanding or caring for its effect upon the Jews. We trust that this is the case, for as it stands the law is a serious blot upon the fair fame of the ancient republic, which has been for so many centuries the home of liberty and justice. It is to be hoped that on sober second thought the hardship of the law will become apparent, and that it will be promptly repealed.—*The Examiner*.

London Sunday Papers.

THE question of Sunday newspapers is just now being earnestly discussed in the United States, and the general verdict of Christians is that the Sunday paper is a perennial evil. While making a very earnest protest against a Sunday paper, the *St. Louis Christian Advocate* makes the following astounding statement: "London, with her five million inhabitants, has no Sunday newspaper." This will be news to the people of the Metropolis who have become quite accustomed to hearing the Sunday newspapers cried by the newsboys. We are profoundly sorry that our contemporary's observation is wholly untrue. London has a surfeit of Sunday newspapers, and some of these have a phenomenal circulation, reaching as many as 500,000. Surely this does not look much like superior respect for the Lord's day on this side the Atlantic! Our contemporary will have to try again.—*Christian Commonwealth (London), March 30*.

A Vain Expectation.

THE *Sabbath Outlook* seems to anticipate, as a result of the present agitation of the Sabbath question, a general return of Protestants to the observance of the Bible Sabbath. It is vain to expect any such thing. The language of the Apostle in 2 Tim. 3: 1-5, forbids any such hope:—

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.

This is a picture of the professed church of Christ in the last days, for it describes those who have a form of godliness.

The multitudes never have been loyal to God. God's people are the "little flock," the "remnant," etc., not the majority. Said the Saviour:—

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

That this is not true simply of a portion of what is known as the gospel dispensation, and that in the latter part of it all will be converted, is evident from the words of our Lord in Matt. 24: 37-39:—

But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

The gospel is to "be preached in all the world for a witness unto all nations," but nowhere are we taught that it will convert all, or even the majority. God is taking out of the nations "a people for his name," but the gospel deals with individuals. "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord."

Protestants Still Protest.

REFERRING to Dr. O'Gorman, of the Roman Catholic University of Washington, D. C., at the Parliament of Religions, Rev. Dr. David James Burrell, pastor of the Marble Collegiate Presbyterian Church of this city, said:—

We could not have trouble, for the church which he represents, and the church which commands my allegiance hold the whole matter of Christianity in common, in that we believe in our one Lord and Saviour Jesus Christ, and with him and his people, as with me and mine, Christ is first, last, and all in all.

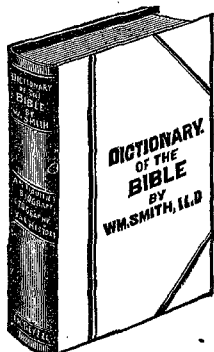
Does not the fawning doctor know that "Rome never changes"? and that tens of thousands of martyrs have laid down their lives as a protest against Rome's denial of Christ in that she denies justification by faith and teaches justification by penance and "good works"? Did Huss and Jerome die and Luther and Wyckliffe labor in vain, that men who now call themselves Protestants thus fawn upon the "man of sin," and flatter the "mystery of iniquity"? Has the blood of fifty millions of martyrs been shed in vain? God forbid! The Lord still has in Israel those who have not bowed the knee to Rome, nor kissed the Pope's toe, nor ceased to protest against Rome's wicked denial of Christ by substituting for his merits penance and "good works." Protestants still protest,

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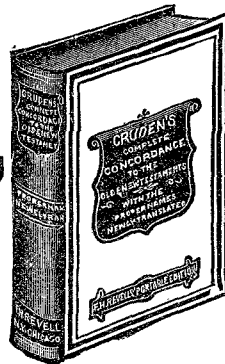
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THE World's Fair attendance Sunday, October 1, was 48,535, and on Sunday, October 8, reached the highest number of any Sunday since the opening, the gates registering 88,045.

SOME of those whose profession is politics begin to see the drift of religious agitation in this country. Ex-senator Ingalls prophesies that religious questions will enter into the national campaign of 1896.

ISAIAH KUNZMAN, the keeper of a small fancy goods store at 183 Grand Street, this city, was arrested on Sunday, October 8, by detective Sloan, for selling him a handkerchief, in violation of the Sunday law. Mr. Kunzman was held for trial and gave bail to the amount of one hundred dollars. The detective has not yet been arrested for buying the handkerchief on Sunday.

THERE is trouble in the little village of Pawnee, near Springfield, Ill., between the Protestants and Catholics over the reading of the Bible in the public schools. Some Protestant teachers have insisted upon Bible reading and prayer in their schools irrespective of the protests of Roman Catholic parents of their pupils, and the advice of their directors. The question of the Bible in the public schools is one that will not be silent.

REV. LESLIE SPRAGUE of the Second Unitarian Church, of San Francisco, preached a sermon a few Sundays ago on the subject, "Sunday and the Midwinter Exposition," in which he said:—

The question was raised in Chicago long before there was any certainty of a Fair, and the preachers became corrupt politicians by threatening the heads of congressmen who dared to make appropriations to an open Fair. The question came up here when the project was fully started, one preacher refusing to assist in the opening exercises unless he could be assured that the Fair would be closed on Sunday.

In this Sunday question a spirit has been raised which, be it conjured ever so wisely, will never down until the revealed end of all evil has come.

THE Nashville *Christian Advocate* publishes an editorial article on the Parliament of Religions, in which it criticizes with much acerbity the effusiveness of the Shinto priest who returned in kind the enthusiastic salutations of some of the over-wrought women of the parliament, and classifies the foreigners all together

in a lump, as "the heathen delegates." The parliament itself, the *Advocate* says, was "something more of a humbug than even its severest critics supposed it would be," and "shows a vast disintegration of faith." This last expression is truthful and just, and goes, in a general way, quite to the root of the whole matter. This parliament is a religious weather vane which the whole world may see, and from which it ought to be able to judge of the course which modern theology is taking.

IN its view of the Parliament of Religions, the *New York Sun* sees with a good deal clearer vision than many religious papers. It asks:—

How can Christians consistently join in any such polytheistic symposium as that now proceeding at Chicago?

This question the *Sun* then follows with these observations:—

If Christianity is not the sole true and perfect religion, and if all others are not consequently false and pernicious, it is based on delusion. If it is not merely the best, but also the only religion whereby men can be saved, it is an imposture. If it contains only a part of the truth, sharing that priceless possession with many other religions, its source is not as it proclaims it to be. Christianity is either the sole and complete revelation of divine truth from God himself, and hence the only and absolute truth, or it is a fabrication of men, the more worthless because it seeks to bolster itself up by false pretenses. That being so, Christianity cannot argue with other religions and compromise with them, accepting something and giving something. It can only say: "This is the truth of God uttered by God himself, and there is no other religious truth possible. Accept it or reject it at the peril of your soul." How, then, can Christians come together with Buddhists, Brahmins, Mohammedans, Jews and Zoroastrians to discuss their religion with them on equal terms? How can they treat them otherwise than as infidels who are the surer of damnation because they have seen the light of heaven and turned away from it? In Chicago, hospitality to all religions indicates agnostic indifference to them all.

The last remark is doubtless true: it was indifference, not true Christian charity, that made the Parliament of Religions possible.

ON another page is published a short article from the *Observer*, on "Church and State," which is worthy serious attention. One point is specially apt, namely, that efforts are now being made in this country to bring Church and State into essential union by sectarian appropriations. There is an admission that there may be a virtual union of Church and State without a legal establishment, or formal recognition of some denomination as the State Church. But why does the *Observer* use the word "sectarian"? "Who does not see," said James Madison in 1785, "that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects?" With equal propriety might the question be asked: Who does not see that the same authority which can give pecuniary

aid or show special favors to Christianity to the exclusion of all other religions, can with the same ease confer pecuniary or other benefits, upon any particular sect of Christians in exclusion of all other sects? Many professed Protestants can see and appreciate the evils of Church and State union at the points of first contact, only when Roman Catholics are the beneficiaries.

THE Sunday Rest Congress at Chicago closed with a supplementary meeting on Sunday afternoon, October 2, under the auspices of the Sunday Rest Association at Chicago. One of the speakers of the afternoon said:—

Open Sunday stores must go; it is even now in sight. The American Federation of Labor, the Illinois State Federation of Labor, and the Chicago Trades and Labor Assembly have declared that no man working for a living shall buy anything on the Sabbath day. Within a month an ordinance will be presented to the city fathers for their consideration. The storekeepers themselves have signed the petition to have the Sunday-closing ordinance passed, while, besides, there are thousands of clerks who are begging that the law shall be made. Employers and employés together on the same petition ought to make a profound impression on the city council. I have no doubt that within a month the law will be passed and in force. Let the council make the law and we workmen will see to it that it is enforced.

To those who have spent any time in Chicago the past summer it looks like undertaking a large contract to stop all Sunday traffic in Chicago, especially as the "workingmen" for whom it is so glibly promised here that they "will see to it that it is enforced," are divided among themselves on the subject, with the majority against any such enforcement.

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WHAT is tolerance? What is toleration? What is the innate feeling behind the thought of tolerance? What is the mental state behind the express act of toleration? Are these words expressive of Christian principle, or worthy Christian sentiment?

TOLERANCE is endurance, or capacity for endurance, of that which is offensive in others,—the sufferance of the presence or existence of that, or of those, which, in the absence of this especial power, or assumed virtue, of tolerance, would be injurious and non-permissible. It presupposes that those by whom this capacity or virtue is exercised through superior strength, either spiritual or physical, are able to submit, unharmed, to the existence and presence of that, or those, which would be otherwise harmful.

TOLERATION is the act of putting into practice this assumption of superiority. Yet, toleration is passive, not active, simply permitting through failure to prevent. It stands a silent, but always visible, protest. As tolerance presupposes that it would be better if those things did not exist which call for the exercise of the capacity; so, toleration assumes that through its intentional inaction those things are permitted, for the suppression of which both the natural right and the power exist, and are in the possession of the tolerating agent, though unexercised.

IN order to realize the possession of tolerance,—the capacity of toleration,—it is necessary that there should be preëxistent an innate feeling of superiority, and in religious matters a Pharisaical sense of being holier than the tolerated. The primary feeling, then, is that of the superior to an inferior, and not only to one who is inferior but an inferior possessing qualities, not only undesirable and disagreeable

but very likely to be, in greater or lesser measure, dangerous. The innate feeling, therefore, behind the thought of tolerance, in religion, is one of unmistakable Pharisaism.

WHEN the capacity for tolerance has reached its expression in the exercise of toleration; when the tolerant religionist has by sufferance permitted the existence and observance of some other creed than his own, the mental state of the full-blown Pharisee has been reached. There is the pride of superiority combined with the haughty spirit which is developed through the exercise of that superiority—mingled with, what is the necessary concomitant of haughtiness, contempt for the tolerated. Such a condition of mind as this necessitates hypocrisy. In order to maintain the assumption which has been made, virtues which are not possessed must be assumed, and the consummate flower of the highest and most perfect hypocrisy is reached. In that expression the mental state of the religionist who professes tolerance is summed up,—hypocrisy. So sublimely self-assured is this hypocrisy that it is wont to flaunt itself as the noblest and highest virtue of those individuals who profess its form of so-called Christianity, and of those people who constitute what it calls "Christian nations."

Do these words express Christian principle? Are the sentiments which they embody such as characterize Christian people? Do not these words express principles and sentiments held by a false Christianity? They most certainly do. No Christian man will assume to tolerate, or not to tolerate; that is not his sphere. His place is to carry the message of the gospel to men, whether they receive it or deny it, and leave the rest with God, forbearing to judge lest he himself be judged. He who tolerates his neighbor must necessarily judge his neighbor, and that is contrary to the express command, "Judge not!" No Christian will say to his brother, "I am better than thou." He knows that man cannot read the heart; and discrimination which requires that the heart of man shall be read is a prerogative of God. Against those who presume to usurp this prerogative the most terrible denunciations of divine wrath are leveled.

Those who exalt themselves, and justify themselves in their own eyes and before men, will surely be abased, for God knows the hearts of all. It is such as these which are described in that scripture which speaks of "certain which trusted in themselves that they were righteous, and despised others." It is one of the first principles of the Christianity which Christ taught to love one's neighbor as oneself, but tolerance and toleration, are words expressive of the very *opposite* principle,—selfishness and discrimination against one's neighbor.

It is a cardinal principle of biblical doctrine that all men are equal in the sight of God, and that he is no respecter of persons, but the doctrine of toleration supposes that he who assumes to tolerate is superior, in the sight of God, to his fellows, and that divine partiality has singled him out to be the instrument through which God's will is to be expressed and enforced upon earth. And the supposition of tolerance is, that this recipient of divine favor is so fully possessed of the vicegerency of God upon earth that he acts under the seal and signet ring of Divinity and by virtue of delegated omnipotence speaks and acts for God, and among his fellows has the power and authority of God, and is God. He then, who assumes to tolerate, is guilty of the assumption of divine right and is a pretender to the throne of God. This is not an expression of the principles or sentiments of Christianity but of its great antagonist, the "mystery of iniquity." At first the possession of a spirit of toleration and the exercise of toleration is claimed as a virtue; this is but a cloak to hide the iniquity which is to follow, when, under the plea that the time has come when "toleration ceases to be a virtue," fanaticism, bigotry and religious prejudice run riot, and he who takes his neighbor's property or his neighbor's life, in the name of religion, thinks he does God service.

ALREADY in this country, which for a hundred years has been the last refuge on earth of religious freedom, the leading organized religionists have come to the point where they are ready to say that "toleration is no longer a virtue;" and,

throwing off the cloak of tolerance, begin persecution in the name of religion and for conscience' sake. This is the legitimate conclusion of a profession of tolerance in the place of the pure principle of equality of all men before God, and that charity which requires of all, without distinction, that they should invariably do to others as they would be done by.

THE organizations and associations which have grown up in the last few years, with the avowed purpose of laying aside previous toleration and antagonizing one class of religious tenets while enforcing, or seeking the enforcement of, another, are legion. This is a logical development, it is a necessary result from the previous profession of tolerance and all that was thereby assumed. This Government was not instituted as a government of "tolerance" but of absolute freedom and equality. But the religionists who fled to the asylum of the New World brought with them the seed of the tares and ignorantly sowing it with the good grain, the tares now overtop and choke the wheat. Now, whatever the result, they must grow together until the end comes. The last asylum was the New World, the next will be the new earth, and the final city of refuge—the New Jerusalem.

W. H. M.

Truth Told Unawares.

THE *Independent* lately published a symposium on the subject—"Is the World Growing Better?" In expressing his views upon this, Mr. Moody said:—

There is every indication that the present dispensation will end in a great smash-up; but I believe that out of that smash-up the most glorious age in the world's history will come.

Without the evidence of any adequate perception of the significance of the language he was using, C. C. Bonney, President of the World's Congress Auxiliary, said, in his address at the closing of the Parliament of Religions:—

This congress of the world's religions is the most marvelous evidence yet given of the approaching fulfillment of the apocalyptic prophecy, "Behold! I make all things new."

When men, brought prominently before the world, give voice to such expressions as these, it is not impossible that their words may sometimes contain a deeper meaning and significance than they themselves are aware. As Paul said to the men of Athens: "Whom, therefore, ye ignorantly worship, him declare I unto you;" so, not infrequently, is it possible, with justice, to say to men, "The truth which you ignorantly speak, that truth the Bible declares unto you." And so it is here, whether unaware of the full meaning of what they have said, or, with a vague foreshadowing of the truth in their minds; or, whether it be in searching for an effective phrase and thought with which to dramatically bring to an end the great religious conclave, this thought and these words appealed to Mr. Bonney, as being the most rhetorically striking that he could use, yet they, no less than Mr. Moody's plain and earnest language, embody facts which are, and are to be, the fulfillment of the sure word of prophecy. In these paragraphs there are heralded to the world through the public prints, not the words, or thoughts, or opinions of Mr. Moody or Mr. Bonney, but the truth for this hour and day, a repetition of the warning and the promise

which Christ gave to his disciples, for their benefit, and for ours upon whom the last days of which he spoke have come; and a repetition of the vision of the new heaven and the new earth where there should be no more death, nor sorrow, nor pain, for the first heaven and the first earth were passed away, which God vouchsafed to the seer of Patmos, as a revelation to us.

With what effective simplicity John has emphasized to us these prophetic words, "And he said unto me, Write: for these words are true and faithful."

This is the gospel, the message, the living word of warning and of promise for this day and this hour. Do Mr. Moody, and Mr. Bonney, know this? and if they do, will they let the whole world know that they do?

W. H. M.

Render to God the Things That Are God's.

FREQUENT appeal is made to the 13th chapter of Romans to sustain the assumption that unquestioning obedience to civil rulers is a moral duty; but that scripture teaches us no such doctrine. We sometimes hear about harmonizing texts of sacred scripture, but the expression should never be used. Where there is apparent conflict man's duty is, not to harmonize passages in the divine Word, but to discover the harmony which already exists.

The principle so plainly stated in Acts 5:29: "We ought to obey God rather than men," is nowhere contradicted in the divine Word. On the contrary we find it to be the rule of action of the servants of God in all ages. It was fidelity to this principle that brought the three Hebrew worthies face to face with death in the burning fiery furnace, but which also on the same occasion brought them face to face with their Lord, whose form was "like the Son of God," and who gloriously delivered them. It was likewise obedience to the same, then unwritten law, that caused Daniel to be cast alive into the den of lions, from which he came forth also alive, and gloriously vindicated, though he had violated a law of the realm and defied the authority of his earthly sovereign.

The key to the thirteenth of Romans is found in the words of our Lord recorded in Matt. 22:21: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." The Jews were living under Cæsar's government and were therefore in duty bound to render to Cæsar his due, but this did not release them from their obligation to render to God his due, even if to do so would bring them in conflict with Cæsar; for it has ever been true that man's first and highest allegiance is due to his Creator, hence he is to love God with all his heart, with all his soul, and with all his mind, more than he loves himself even; while he is to love his neighbor as he loves himself. Matt. 22:37-39.

The whole subject under discussion in the thirteenth of Romans is man's duty to his fellows. This is evident from verses 8-10: "Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neigh-

bor therefore love is the fulfilling of the law."

This the divine law requires and the civil law cannot go beyond it. But even should the civil law strip the Christian of his earthly possessions it would still be his duty to quietly submit trusting his cause to God who judgeth righteously, and remembering that "all things work together for good to them that love God." Non-resistance is the rule of the Christian life. The Christian must not—yea he cannot do wrong, but he can suffer and will suffer wrong, and that patiently. Said the Saviour: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain." And again the apostle says: "What glory is it, if, when ye be buffeted for your faults ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Peter 2:20, 21.

But while the Christian is to yield to man everything, yea and much more than the civil law requires, and this for conscience' sake, he must not render to Cæsar that which is God's. The divine mandate is, *Render to God the things that are God's*. And neither the thirteenth chapter of Romans, nor any other scripture contradicts this in any degree. The whole subject matter of that chapter is concerning the Christian's duty to render to Cæsar (the civil authorities) the things that are due to civil authority, and nothing else.

C. P. B.

He Spoke the Truth.

It has frequently been declared that selfishness was behind the efforts of Sunday law advocates, and especially when the law was advocated by men with closed places of business, and whose competitors in trade kept open on Sunday. This statement has been questioned more than once, and those who have made it have been taken to task for it, but there appears in the *Mail and Express*, in the Pearl of Days Department, of October 4, a note concerning the arrest of four barbers in Knoxville, Tennessee, at the instigation of one E. J. Jennings, for a violation of the State law prohibiting the opening of barber shops for business on Sunday. In justification of his action, Mr. Jennings said:—

In 1890 a law was enacted which prohibited barbering on the Sabbath in the State. There were many reasons for the enactment of the law. It grew out of a desire on the part of some of our barbers to carry out the spirit of the Scriptures, which read that "six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God."

It grew out of a desire not only to respect the Christian Sabbath, but to have a day of rest, a day which the law establishes and which is one of its most wise and humane provisions.

When I see so many of my customers walking the streets on the Sabbath with a clean shave, fresh from the barber shop of some one who has violated the law, it makes me feel like asking the Legislature to repeal the law, something I asked them not to do two years ago, which request was granted.

I am a law-abiding citizen, and so long as this law remains on the statute books I shall cheerfully

abide by it and observe it, but if other barbers are allowed to violate its provisions, unless this law is enforced or repealed, I shall shut up my shop and go out of the business.

That is why I caused the arrest of the violators of this law. On next Sunday every suspicious shop will be shadowed.

If Mr. Jennings closes his place of business on Sunday because of a conscientious regard for the day, his clamor for the enforcement or repeal of the law, and the reason that "many of my customers walk the streets on the Sabbath with a clean shave, fresh from the barber shop of some one who has violated the law,"—is a sad commentary on his moral backbone; if he does it simply because he is "a law-abiding citizen," then selfishness is behind his motive, and in either case it is the love of money that is at the bottom of his action in causing the arrest of these four men, and love of money, we are told, "is the root of all evil." W. E. CORNELL.

Stirring Up Religious Strife.

THE *Independent Herald*, of Bertrand, Nebraska, expresses some very apt and accurate views in reference to the American Protective Association. The *Herald* says:—

The A. P. A. is doing all it can to stir up religious strife in this country for political purposes. Its leaders declare that the United States must be Protestantized and that no Catholic shall be allowed to hold public office. With this as its avowed object it is easy to see what the work of this association, carried on under the cover of a secret organization, will eventually lead to. If the A. P. A. succeeds in carrying out its full programme it will bring about open violence between Protestants and Catholics in all parts of the country. This is exactly what some are seeking. They want a religious war; or, if not that, then as near it as possible—riots and disorder growing out of religious controversy—so that they may use it for the forming of new political lines, and to draw attention from more important issues. To this end are all their plans being laid. If this country must be Protestantized or Catholicized, we care not which it is, but we want neither. There is no reason why the adherents of either sect should hold all the offices. Unless the Federal Constitution is the biggest fraud on earth, this is a country where Protestant, Catholic and heretic have the same right to the offices and to everything else. When opposing sects begin to tug at the civil power with the object of gaining exclusive possession of the machinery of government it is time for thoughtful people, who value liberty and equality above religious prejudice, to give earnest heed to the situation.

There are a number of organizations, nominally Protestant, the purpose of which is to antagonize Roman Catholicism in politics, in business, and in social and daily life. Among these the American Protective Association has become most prominent. These associations are all secret or semi-secret in character. They are Protestant Jesuits. Because Roman Catholicism is what it is does not excuse the American Protective Association in degrading the name of Protestantism to the same level. The spirit which animates this association and all its kin is not that of Protestantism or of true religion,—it is that of bigotry, fanaticism, religious prejudice, animosity and strife. It is using the name of religion to conceal its irreligious motives and purposes. It is stealing the livery of heaven that it may the more effectually cover itself with the dress of deceit, and thereby be able the more efficiently to serve the satanic lord of violence and misrule.

With the American Protective Association, Protestantism stands for no real principle, it is nothing but a battle-cry, a campaign watchword. But it merits more attention than the ordinary catchword adopted to gain the ear, and attention, and

following of a political party rabble. It is dealing with the most dangerous prejudices of mankind. It is confessedly massing and organizing those same forces which have filled the darkest pages of human history with such stories of blood and cruelty that humanity almost refuses to believe its kind capable of such unreason, inhumanity, and fiendishness. It is to these same prejudices and passions that the American Protective Association appeals; and by the use of these same terrible instrumentalities, which in previous centuries have darkened the world with inconceivable horrors, it expects to achieve the results it desires. Human nature does not materially change from century to century, or from generation to generation. Similar appeals to the same prejudices will bring about results in the nineteenth century not different in character from those which earlier centuries have seen. The laws of cause and effect are just as immutable in the moral and social world as in the physical. Moral forces may not be tampered with any more than material forces, and no untoward result follow. These antagonistic religious organizations are storehouses of social dynamite already filled with such destructive possibilities as should arouse the immediate and earnest attention of all liberty-loving and peace-loving citizens. And the faithful and prayerful effort of all true Christians is needed to convert these followers of the religion of force and violence to the religion of the God of peace, and the gospel of that Saviour who told us that the second great commandment was to love our neighbors as ourselves. W. H. M.

The Sunday Law in Cape Colony.

THIS colony, being the offspring of a nation, which, according to the ethics of National Reformers, is Christian, has on its statute books a Sunday law, severe enough in its requirements to meet the wishes of the most enthusiastic of these self-styled "reformers" in America. This inquisitional relic of a barbarous past reads as follows:—

1. Any person who shall sell, or offer for sale any goods, merchandise, cattle, or other live stock, or shall trade or deal or keep open any shop, store, or other place for the purpose of trade or dealing, or shall cut or carry any fuel, or shall engage in any field labor, except as aforesaid (to preserve the fruits of the earth in cases of urgent necessity), or shall discharge any firearm, except as aforesaid (upon lawful occasions), on the Lord's day, shall for each offense incur and be liable to a fine not exceeding three pounds, nor less than five shillings, or to imprisonment for any period not exceeding fourteen days. And it shall be lawful for any constable or police officer to seize any such goods, merchandise, cattle, or other live stock, or any fuel or firearms as aforesaid; and the same shall on the conviction of the offender be and become forfeited to Her Majesty.

This mediæval document not only seizes hold on the bodies of those who dare to transgress its requirements, but makes them paupers, by confiscating all their goods to the benefit of the State! After making provision for druggists, eating house keepers, butchers, bakers, dairy-men and fishmongers, between the hours of 9 A. M., and 4 P. M., it sets up the inquisition, and bids the minions of the law to sneak around and invade the privacy of the home, in the following language:—

7. And be it enacted that all offenses against this ordinance shall be cognizable by the court of the resident magistrate, . . . and it shall be lawful for the said governor in each particular case to determine, award and direct what, if any of the

amount of any fine or forfeiture recovered in respect of any conviction for any such offense as aforesaid shall be paid to any person who may have given information concerning the same.

This law, though strange to say, is something like what antinomians tell us the Decalogue is, both abolished and in full force. It was enacted by Parliament in 1838, and is on the statute books as operative and in full force. But in 1868, Parliament legislated to remove certain restrictions, imposed during the time when the colony was under the control of the Dutch, upon Catholics because of their religion. The "act" declares that,

WHEREAS, it is expedient that such laws, so far as the same impose any such restrictions, disabilities, and penalties as aforesaid should be formally declared to be null and void, in order by such declaration to place on an equal footing before the law all religious denominations. . . . Be it therefore enacted by the governor of the Cape of Good Hope, with the advice and consent of the legislative council and house of assembly thereof, as follows:—

1. The several sections of the said ordinance, No. 68, following the second section thereof shall be and the same are hereby repealed.

So far this law of 1868 does not affect the Sunday law of 1838. But it continues:—

2. All other laws heretofore in force in this colony, if any, whereby any religious community, or order or any person whatsoever is or was deprived of any rights or privileges in law, or whereby any penalties or disabilities are or were imposed upon such communities, orders or persons by reason only of their religious belief or profession, are, so far as any such restrictions, penalties and disabilities are or were imposed by the same, hereby declared to be null and void and of no effect.

When this law was enacted there were no "religious communities, orders or persons," in the colony so far as known upon whom the Sunday law imposed any "penalties or disabilities," and it was certainly not in the minds of Parliament that this law should in any way abridge the Sunday edict. And they do not now seem to be conscious of the fact that it does. But during the years since this law was enacted there has arisen in different parts of the colony, a denomination, "persons" who keep the seventh day and work on Sunday, as they believe the Bible requires. They are a loyal, honest, industrious people, have nice churches, and institutions of learning, and no doubt are here to stay. But the Sunday law, if operative, as Parliament considers it, does not place them on "equal footing" with other denominations, as it deprives them, because of their "religious belief," of one day of labor each week. This is a "disability" a "penalty,"—a tax of one seventh of their time. This being the case, the Sunday law enacted in 1838 is abolished, inasmuch as the law of 1868 declares that "all laws heretofore in force in this colony, if any," which do this are "null and void, and of no effect."

So far as any intent of the law-making power to abolish the Sunday law, there was none. And as yet it never seems to occur to them that the one act destroys the other. Both are the laws of the colony. But they, in the last act, legislated more wisely than they knew.

As to what effect this will have in delivering these God-fearing people from the wickedness of the Sunday law, time will show. It will have none, perhaps, as "equity is fallen in the streets." Putting the two "acts" together they present a strange piece of statesmanship, but when governments assume to legislate on religion they do strange things.

GEO. B. THOMPSON.
Cape Town, So. Africa.

The Kingdom of Christ.

WHEN Christ made his triumphal entry into Jerusalem, it was amid the acclamations and hosannas of the multitudes who thronged about him, who, contrary to what he had been teaching them, mistook this as the first step in his assumption of temporal power on earth. Chiefest among those who hailed him with shouts of joy were his own disciples. Doomed to disappointment on account of their unbelief that his kingdom was not of this world, they cast their garments and branches of palm-trees in the way before him, as an expression of their delight at the ushering in of the new sovereignty and the crowning of the new ruler; and this, notwithstanding the fact that Christ, but a short time before, had foretold his humiliation and death. Unbelief caused the fatal error, the result of which was the denial of Him who had come to be their Saviour, and who alone could save them. How much this mistake of his most intimate followers, and the knowledge of the outcome of their attitude toward him, must have increased the agony of the Saviour as he halted a moment on the height overlooking Jerusalem, and wept over her folly, none but he can know. What anguish must have filled his soul as he saw those for whom he had given all,—and this soon to be sealed by his own blood,—those who were nominally his own people, taking a course that would result in their rejecting him wholly.

This event was placed on record for our instruction, upon whom the ends of the world are come. What is the lesson to be learned? Is there anything transpiring now just before Christ's second advent, similar to those experiences in his first advent? Are any of his professed followers now heralding him as temporal ruler, as King of nations? There is a class of people into the title of whose chief organ the "Christian" (Christ-like) enters, thus showing them to be professing Christ. One of their loudest rallying cries is, "The King of kings will be exalted in our land to the throne." The other part of the name of this organ is "Statesman;" and so their scheme is to make Christ the great Christian statesman in a kingdom of this world, in spite of his own declaration that his kingdom is not of this world—just exactly as his followers into Jerusalem attempted to do. And those who are attempting this work now will fail just as surely and just as miserably as did those who attempted it back there. Those back there proclaimed Christ temporal king right in the face of his statement that his kingdom was not of this world; and in doing so, quoted in support of their position the very scripture (Matt. 21: 9; Luke 19: 38) that Christ had used but a short time before (Luke 13: 35) in reference to his future kingdom; "Blessed be he that cometh in the name of the Lord." And so those who are now proclaiming him King of nations quote in support a scripture which plainly refers to Christ's future kingdom (see *Christian Statesman*, of Aug. 5): "The kingdoms of the world will be [the text reads "are become"] the kingdoms of the Lord and of his Christ."

Why did those back there reject Christ?—Because they did not believe the Scriptures which said that he would be "despised and rejected of men; a man of sorrows and acquainted with grief;" and then went right on and despised and rejected him because he did not come in the way

they had laid out for him to come. But no more bitter was their disappointment when he did not assume temporal power and exalt himself and them before the eyes of the world, instead of remaining the meek and lowly Jesus that he was, who had come to be their Saviour and to exalt them in due time, than will be that of those who are now attempting to make him "King of nations," instead of receiving him as their personal Saviour from sin.

Another thing further identifying the work of those now trying to exalt Christ to the kingship of the nations, is the language with which they greet their king-elect. While in Christ's time they cried "Hosanna to the son of David, Hosanna in the highest," their duplicates are now crying, "Hallelujah! the Lord God Omnipotent reigneth" (*Christian Statesman*, July 22). And just as the end of that joy back there was heaviness, so the end of this joy down here will be as "bitter as wormwood."

The Jews rejected the One who was the true Christ, because he did not come with the pomp and grandeur they supposed he would, and did not establish himself as temporal ruler, as they were expecting. But after they rejected him there is no record that they set up another for king and called him Christ. Here is where it will be lamentably worse when the professed followers of Christ now not only reject Christ, but set up another power which they call Christ. And they will have such evidences, to them, that this power is Christ, that if they do not diligently search the Scriptures, and know what is coming in these last days, they will be grossly deceived. If Christ's kingdom is not of this world, as he himself expressly declares, then there is but one other power that could be set up, that which is of the world, Satan's; for these two powers are the competing ones. What a deadly delusion it will be when Satan is mistaken for Christ, and obeyed as Christ. He will never want better vantage ground, and, sad to say, he is gaining it only too rapidly.

But what was the result, politically, of the Jews rejecting Christ?—The accomplishment of all the destruction foretold by Christ in regard to Jerusalem, and the demolishing of the whole nation as a nation. Their glory and power as a nation were lost, never to be regained. And precisely the same course is pursued, only the crash will be as many times greater, as this Nation has attained greater glory and power than that.—*W. E. Howell, in Review and Herald.*

Attempt to Close American Mission Schools in Turkey.

A CORRESPONDENT at Constantinople informs the London press that the Porte has decided to close the Protestant college at Anatolia, and has informed the United States Minister that the sultan does not desire the return of Dr. Merrick. The Government at Washington, the report says, has informed the Porte that American missionaries must be in nowise prevented from returning to Asia Minor from Europe.

The Porte claims that no school can be opened in Turkey without a special firman. This will affect Americans chiefly, since there are between 30,000 and 40,000 children in the country under American instruction. The American Minister has taken the position that, as by the treaty between Turkey and the United States,

American citizens have the right to pursue a vocation in Turkey, no permits are necessary in the present case.

The granting of permits, he adds, would be equivalent to a restriction upon the treaty rights of American citizens, and unless his position be maintained, the whole American system of missionary education in Turkey would be endangered.—*Signs of the Times.*

The Influence of Puritan Religious Legislation Upon Subsequent Christianity.

[Continuation of a thesis by T. J. Van Horn of the University of Chicago.]

As we study the legislation of the Puritans, we may better understand it and them, by keeping two or three things in mind.

1st. The age in which Puritanism was born was an age of religious emancipation and of intellectual awakening. The soul was getting free from the tyranny of popes and prelates who had so long kept it bound in the shackles of superstition and error. The mind was just awaking from its long stupor to a consciousness of its own power. "Beware," said Emerson, "when the gods let loose a thinker upon the world." He had reference, no doubt, to strongholds of error being in danger; but the alarm may well be sounded to the defenders of truth also. Beware! men awakening from their slumbers start forth with the strength of giants, but with the indiscretion of children, wielding the weapons of truth, and strike about them in the dazzling light. Tolerance was something unknown to them in their thralldom, and consequently, in their freedom, they knew not how to use it. One is not altogether unprepared, therefore, for what he sees in their religious legislation.

2nd. The Bible was to them a new revelation. They received it from Genesis to Revelation without modification or comment as the very word of God to them. They did not conceive that any part of it was designed for a special people, in a special time, in a certain stage of development. The law for the witch and the Sabbath-breaker in Moses' time was the law for that same class of sinners in their time. The popish church was the antichrist. The defeat of the Spanish armada was to them very much as the tumbling of the walls of Jericho. It was a vindication to them of the righteousness of their cause, and their work henceforth was to rid the world of Romanism and its associated evils, as much as it was Joshua's work to rid the Promised Land of the Canaanites, and the sword was just as legitimate an instrument for that work.

3rd. As to religious intolerance in their colonial history, it should be remembered that they came to America to secure freedom in worship for themselves, according to their standard of right, which privilege had been denied them in their mother land. "We separate not from the Church of England but from its corruption. We came away from the common prayer and ceremonies in our native land where we suffered much for non-conformity, in this place of liberty we cannot, we will not, use them. Their imposition would be a sinful violation of the worship of God." This remark, made when the Brownes, prelatical sympathizers, were sent back to England for refusing to abandon the

prayer-book, reveals their real purpose and attitude.

While these considerations do not excuse the errors which mar the Puritan chapter of history, yet it will enable us to be more charitable as we enter upon a brief examination of some of their religious enactments. This done, the question of their influence will have been, at least, partially answered.

For maintaining their ideal theocratic state in its purity, various measures were from time to time adopted. These were intended to secure, first, purity of faith among themselves; and secondly, to prevent the formation of sects and churches which might endanger the unity of the government. 1st—Let us consider some of those enactments having in view the first-named purpose.

In Chapter 51, sec. 1, of the Charters and Laws of Massachusetts Bay Colony, I find the following, enacted in 1646, which I quote in full:—

Although no human power be Lord over the faith and consciences of men, yet because such as bring in damnable heresies, tending to the subversion of the Christian faith and destruction of the souls of men, ought duly to be restrained from such notorious impieties, it is, therefore, ordered and declared by the court, that if any Christian within this jurisdiction shall go about to subvert and destroy the Christian faith and religion, by broaching and maintaining any damnable heresies; as denying the immortality of the soul, or resurrection of the body, or any sin to be repented of in the regenerate, or any evil done by the outward man to be accounted sin, or denying that Christ gave himself a ransom for our sins, or shall affirm that we are not justified by his death and righteousness, but by the perfections of our own works; or shall deny the morality of the fourth commandment, or shall openly condemn or oppose the baptising of infants, or shall purposely depart the congregation at the administration of that ordinance, or shall deny the ordinance of the magistracy, or their lawful authority, to make war, or to punish the outward breaches of the first table, or shall endeavor to induce others to any of the heresies above mentioned: Every such person continuing obstinate therein, after due means of conviction, shall be sentenced to banishment.

In the following section of the same chapter, the maximum limit of the penalty for denying "either by word or by writing" any of the books of the received canon "to be the written and infallible word of God" on the part of any person, above sixteen years, professing the Christian religion, and "belonging to this jurisdiction," was fined at fifty pounds or "forty strokes." It was further enacted that "if the said offender after his recantation, sentence or execution shall the second time publish, and obstinately and pertinaciously maintain the same wicked opinion, he shall be banished or put to death as the court shall judge."

Section 13 of this chapter decreed that—

If any Christian within this jurisdiction shall go about to subvert and destroy the Christian faith and religion, by broaching and maintaining any damnable heresy, he shall pay twenty shillings a month for the first six months and forty shillings a month for the next six months, and so continue through his obstinacy.

For trying to seduce any other person to the like heresy he was fined five pounds.

2nd. Let us next consider some of those laws enacted to prevent the growth of what were regarded as dangerous sects. These were especially severe against Quakers. Anabaptists were punished under the general laws against heresy.

The opening clause of Section 4, chapter 51, I quote as best explaining the temper of these laws:—

WHEREAS there is a cursed sect of heretics lately risen up in this world, which are commonly called Quakers, who take upon them to be immediately sent of God, and infallibly assisted by the Spirit, to

speak and write blasphemous opinions, despising government, and the order of God in church and commonwealth, speaking evil of dignities, reproaching and reviling magistrates and ministers, seeking to turn the people from the faith, and gain proselytes to their pernicious ways. The court considering the premises, and to prevent the like mischief, as by their means is wrought in our native land.

The enactments under this clause prohibited the importation of Quakers or "any other blasphemous hereticks" under penalty of one hundred pounds; the entertainment of Quakers under penalty of "forty shillings for every hour's entertainment or concealment." It cost any person ten shillings to defend or encourage, by speaking or writing, "their pernicious ways," and every one speaking in a Quaker meeting was fined five pounds. Penalties and restrictions were increased until they were banished under pain of death. Under this law four persons who persistently returned contrary to orders were executed.* Vagabond Quakers were tied to a cart's tail, the upper half of the body laid bare, and whipped through the streets of different towns.†

The authorities, after the execution of the four persons above referred to, seeing the utter futility of trying to keep them out of the colony by such harsh measures, repealed corporal punishment and the death penalty against them; but soon re-enacted the law against vagabond Quakers.

Most jealously every encroachment upon the unity of faith and practice of the churches was guarded.

Statutes providing for an able ministry: for their support by taxation of all, whether church members or not: for the regular attendance upon the administration of the Word: for the deposition of unworthy ministers, were enacted:‡ one imposing a fine of forty shillings a month "as long as he shall continue in his obstinacy," upon every Christian who should go about openly renouncing his church membership or the ministry or other ordinances upon any "groundless conceit" as enacted in 1646.§ As late as 1679 they thought it necessary to prohibit by statute the building without permission of the free men of the town, of new meeting-houses which might perpetuate divisions and weaken "such places where they dwell, in the comfortable support of the ministry orderly settled amongst them."

3rd. The relation of Church to State was a peculiar one. The two following sections may illustrate this relation:—

It is further ordered, that no person being a member of any church which shall be gathered without the approbation of the magistrates and the said churches, shall be admitted to the freedom of the commonwealth.¶ The civil authority here established hath power and liberty to see the peace, ordinances and rules of Christ be observed in every church according to his word: as to deal with any church member in a way of civil justice, notwithstanding any church relation, office or interest.

It thus appears to have been a State within a Church rather than a union of State and Church. The State, although within, threw its protecting arms over the Church. With the limitation of franchise to church members, the supremacy of the State could be acknowledged with no danger from without to the Church.

This subordination of the Church to the State was an important principle with the Puritans, and was nominally secured by the final clause of Section 10, "But no church censure shall degrade or depose

any man from any civil dignity, office or authority he shall have in the commonwealth." Yet their intention was, as will be seen by these enactments, to keep the State, in a very important sense, subordinate to the Church. This policy involved endless complications and inconsistencies which, from its very nature, could not be avoided.

4th. By far, most of the legislation on religious subjects related to the proper observance of the Lord's day. The copy of "Laws" above referred to, summarily disposes of the subject by the statement that "many acts were passed and revised for the due observation of the Lord's day, too long to be printed at large in this limited edition of the Colony and Province Laws."

Many acts were passed by Plymouth Colony relating to the same matter. One of these prohibited sleeping in church or remaining out doors to play, or jest, on pain of being set in the stocks.* Another imposed a fine of ten shillings or a whipping in default of payment, for doing any servile work on the Lord's day, another a fine of ten shillings "for assembling themselves upon any pretense whatsoever contrary to God and the allowance of the government, tending to the subversion of religion and churches."† Still another requires the payment of twenty shillings or sitting in the stocks four hours, for travelling or bearing burdens upon the Lord's day, to prohibit the sale or giving away of intoxicating liquors on the Lord's day except for medicinal purposes.‡ One, on penalty of payment of twelve pence forbids smoking tobacco on the Lord's day, "going to or coming from the meetings" within two miles of the meeting house.§

In this cursory review of the laws enacted by our Puritan forefathers, it has not been the intention to refer only to the most fantastic or unjust, but to such as are truly representative of this kind of legislation. What shall be our judgment upon it?

International Congress on Sunday Rest.

THE *Evangel and Sabbath Outlook*, in its report of the International Sunday Rest Congress at Chicago, September 28-30, says:—

Its printed programme announced over thirty addresses and papers. "A partial list of the Advisory Council" of this congress gives about eighty names from Great Britain, four from Belgium, two from Holland, four from Italy, three from Hungary, eighteen from France, nineteen from Switzerland, twelve from Germany, eight from Canada, two from Denmark, two from Norway, and about eighty from the United States. On paper it was "international;" in fact, it was not. There were several papers from abroad, which were read by the officers of the congress.

The attendance was surprisingly and phenomenally small, even when allowance is made for the "reaction" following the "Main Parliament," which closed on the 27th, and the storm which prevailed on the 30th. The largest attendance was on the evening of the 30th, when Archbishop Ireland was the chief speaker. About three hundred were present, the majority of whom were evidently co-religionists with the archbishop and especial sympathizers with the questions touching the "working classes." The morning session on the 30th, at which the archbishop presided, began with fifteen persons and did not reach fifty at any time; actual count at several other sessions showed less than one hundred present. Leading representatives of religious thought were conspicuous

* Chapter 85, *ibid.*

† Plymouth Colony Records, Vol. 11, p. 214.

‡ *Ibid.* Vol. 11, pp. 57, 58.

§ *Ibid.* p. 100, Vol. 20, pp. 137, 236.

* Bancroft, Vol. 1, p. 367. † Sec. 10, c. 51.

‡ Charters and laws of Colonial Prov. of Mass. Bay, chap. 39.

§ Sec. 14, *ibid.* ¶ Sec. 2, chap. 39, *ibid.*

by their absence. Roman Catholics made a strong showing in the congress. A paper on the "Place of Sunday observance in Christianity," by "His Eminence Cardinal Gibbons, Baltimore," was read by a Catholic priest of Chicago on the evening of the 28th. It was highly commended by Dr. Atterbury (Presbyterian), chairman of the committee of arrangements, who declared that the cardinal had stated the question as essentially held by evangelical Protestants. This was a surprising avowal of the fact that in spite of the temporary "Puritan Sabbath" episode in modern history, Protestants have never left the fundamental positions held by Roman Catholics on the Sunday question. This congress, developed and carried forward under the management of Presbyterian Protestantism, has had for its key-note what puritanism has hitherto called the "low-ground Roman Catholic idea," and nothing has occurred in modern "Sunday movements" which so clearly demonstrates the inevitable return of Protestants to the Catholic platform, as the general drift of this congress. We have often shown that this return must come unless Protestants give up their false claims concerning Sunday and accept the Sabbath. "His Eminence" the cardinal, and the "eloquent archbishop," whose speech formed the main feature of the last session and whose prayer closed the programme, have reason to be abundantly satisfied with the tendencies and the results of the congress.

Some speakers, like Dr. Henson and Joseph Cook, disclaimed vigorously against the indifference and the inconsistencies of Christians, and called loudly for more courage and conscience along the line of religious thought and action. The "increasing evils of Sunday desecration" were vividly portrayed, and the downfall of Christianity and of the Republic were repeatedly predicted "if the disregard for Sunday continues;" but no scriptural basis for Sunday was offered and no ground for conscience was set forth. Denunciatory eloquence concerning things that are, creates more "applause" than real good when it fails to give an adequate and biblical basis for remedy. It is far easier to complain than to cure, and the absence of efforts by "eminent speakers" to give any biblical ground for "Sunday rest" revealed the necessity which drove the congress to lower ground.

Although it is true that the Roman Catholic element took, if anything, the superior place in this congress, still the denomination made the least effort there, and rather, in fact, treated the movement somewhat cavalierly. It was really rather painful to see how the quite small consideration of the Roman Catholics was magnified and made much of by the Protestant promoters of the congress. But the ancient hierarchy had no need to step down from its dignity to propitiate these its minions, for this entire Sunday movement is in reality, though ignorantly, an organized Roman Catholic propaganda. Those who doubt or deny this should read the articles from the *Catholic Mirror* lately published in this paper.

Exhibition of American Christianity.

AN idea which obtained considerable currency the past year among a certain class of religionists, was to the effect that the Sunday-closing of the World's Fair, by the authority of the national Government of the United States, would be the most striking exhibition to foreign nations of "American Christianity"; and that this action would convince the most sceptical, or at least ought to do so, that "this is a Christian Nation."

Most of the readers of the SENTINEL, however, heartily disagree with any such notion; and it would be a good thing for the Nation, if every intelligent individual in it, understood the true bearings of this question. I am glad to know, that, by the Lord's blessing, the SENTINEL has opened the eyes of thousands upon thousands to see the light of truth in this matter.

It would seem that, if it were possible for National Reformers to open their eyes

to see clearly, such paragraphs as the following, from the secular press, would convince them of the erroneous nature of the ideas for which they so earnestly contend. Under the title of "Foreign Reverence," a World's Fair correspondent to the daily press says:—

There is here a chapel which ranks high among the wonders of the Fair and of the world.

In this chapel I observe a little difference between our folks and foreigners, which is, at least, worth noting, *be the moral what it may.*

Every Italian, Frenchman, or Spanish American, and almost every European of more northern nations, reverently removes his hat and maintains a profound silence; while Americans tramp through and chatter, without a sign that the place is any more to them than Machinery Hall.

It is the same in other places where religion is illustrated.

It would be interesting to know what these foreigners think of us.

Indeed, it would be interesting. If this sufficiently indicates "foreign reverence," it no less clearly shows that American irreverence is a national characteristic. Just as straws indicate the direction from which the wind is blowing, so such records as these show that National Reformers are cultivating a spurious Christianity, which falls short of gaining even the observance of the formalities which they seek.

W. M. HERD.

Decadence of Sunday in Massachusetts.

NOTHING could better show how the former regard for Sunday has departed, than the following extract from correspondence of Dr. A. P. Foster, in the *Advance* for March 30, 1893:—

He declared that Massachusetts, once first in morals, is now the last in New England in respect to Sabbath law and Sabbath practice. The license laws of the State, he affirmed, permit the licensing of Sabbath-breaking. It seems that according to law in Massachusetts, steam, gas and electricity may be manufactured on the Sabbath for light, heat and power; the telegraph and telephone may be used; horses, yachts and boats may be let; newspapers may be manufactured, transported and sold; butter and cheese may be made; public bath-houses may be kept open; food in bakeries may be made and sold before 10 A. M., and between 4 and 6 30 P. M.; steamboats and railroad trains may be run "as the public necessity and convenience may require, having regard to the due observance of the day." This list is exceedingly suggestive as to the modern ideas in regard to what work is necessary on the Sabbath day. Undoubtedly the same things are done in other States, but it would seem without permission of law.

The deep significance of the general statement concerning Sunday lawlessness in Massachusetts, cannot be overestimated. Massachusetts, originally, had the most rigid civil laws concerning Sunday. The earlier laws and practices covered the time from "Sunset on Saturday to sunset on Sunday." During this time all business and recreation were forbidden, with a strictness more than "Mosaic." If Sunday laws are of supreme value in preventing disregard for the day, how has it come to pass that this legislation which was once supported by such public conscience as insured its enforcement, has not only fallen into disuse, but has been actually repealed? Do men expect to begin with this ruin and accomplish reformation through a system of laws which have not only failed to check the downward drift, but have been actually swept away? Can the fragments of the overthrown system be drawn from their place in the mud of the overflowing deluge, and made into barriers which will turn back the tide, and restore the drowned conscience of the State? No one can expect such a result.

The evil lies far deeper than decaying

civil law. The Puritan Sunday was built upon a compromise with God's law and the Bible. It assumed a falsehood, namely, that the Sabbath could be ignored and disregarded in the name of Christianity, could be stigmatized as "Jewish" and "obsolete," and that the Sunday, by the fiction of transferred law, could be built on that compromise. The inherent weakness of that error insured present results. When God and his law were eliminated from the question there was no ground left for religious conscience. The "Civil Sabbath" took the place of the divine. It was "New England's day," against "God's day." The only result that could come has come. Massachusetts is practically Sabbathless. Her mistaken Christian citizens sowed to the wind, and have reaped the whirlwind. They took the sword of "Civil Sabbathism" and now lie slain with that sword thrust through the heart of the dead Sunday.

Come back to God; there is no help in Egypt.—*The Evangel and Sabbath Outlook.*

Missionary Law in the Pacific Islands.

THE *Signs of the Times*, Oakland, Cal., reprints an article written from Niue, or Savage Island, Pacific Ocean, to the *Fiji Times*, by Dr. M. G. Kellogg, medical missionary accompanying the missionary brigantine *Pitcairn*, in the course of which he presents this very suggestive and instructive information:—

The island has no well-established government. It is independent, no foreign power having considered it worth looking after. The missionaries have been industrious in their efforts to civilize and Christianize the people, and on the adoption of Christianity by them the missionaries have endeavored to have what they consider Christian laws and customs adopted. As a consequence, none but church members are allowed to hold office, and sin is punished instead of crime.

The same mistake has been made in all the islands that I have visited where the London Missionary Society has been at work. Strict laws are enacted against what the good missionary considers great sins, such as working on Sunday, for instance. Heavy fines are imposed, and zealous church members are set to spy out the transgressor. The judges, or *fakafali*, as they call them, are also church members, and they impose certain fines. The fine when collected is divided between the judges, the spies (police they call them on some isles), and the native teachers. On Maugia I was informed by a white resident that the white missionary received a portion of the fine, claiming that he was entitled to it for services as general counselor. The system of laws concocted by the missionaries, and the manner of executing them, have not resulted in arousing the individual conscience to a sense of what is right and to the importance of doing right for the sake of the right. Instead of this the natives who are disposed to do wrong have learned to practice deceit to avoid detection, but, if detected, they, by paying the fine, condone the offense and are again in good social standing, with no real reformation of character. On some of the islands the missionaries have not only been "regal" in authority, but, to use the language of an English resident on one of the islands, their reign has been as autocratic as that of the Czar of Russia.

Here is the paradise of the National Reform Association and the American Sabbath Union. Where is that hot-headed and cold-hearted advocate of their principles, who has been so often quoted as desiring to exile all who disagreed with him and his confreres to some desert island, etc.? Let his attention be called to this far away rest for his own soul.

To be "led by the Spirit" is not to be dragged by it. The soul that has to be dragged is not born of the Spirit. Forced obedience is not the sign of Sonship.—*The Christian Index.*

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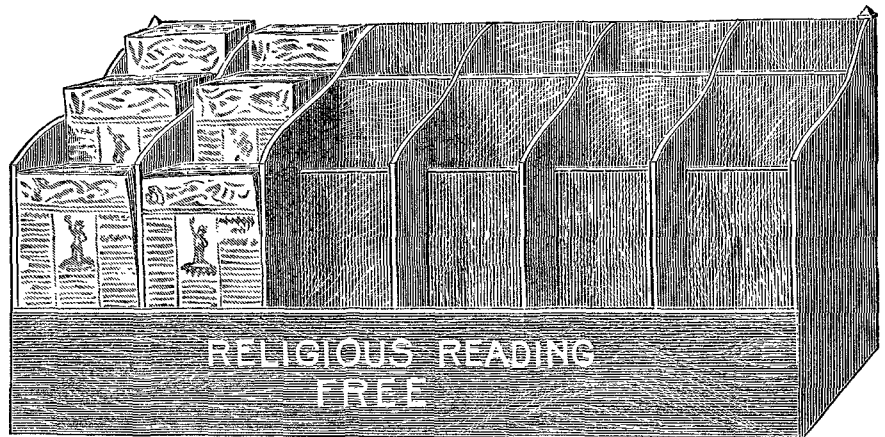
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ON Monday, Oct. 16, sixty-three tailors, of this city, were arraigned before Justice Koch for violation of the Sunday law in carrying on their ordinary occupation on Sunday. They were held for examination on Nov. 16, and gave bail for their appearance in the sum of one hundred dollars each.

AN opinion rendered by Attorney-General Little of Kansas precludes the issuance of a charter to the American Protective Association, in that State. The opinion takes the ground that the order seeks to abridge the religious rights of citizens, and therefore cannot ask the sanction of the State, which, through its Constitution, grants religious liberty without restriction, to all its citizens. Why should the State charter the American Protective Association any more than it should incorporate a Roman Catholic society to restrict the business, social, and political privileges of Protestants?

THE New York *Sun*, Senator Morgan, of Alabama, and Representative Wheeler, also of Alabama, have been studying the Bible very thoroughly of late on the subject of bimetallism. The results of their unusual industry in scriptural investigation have been spread upon the pages of the *Congressional Record* to the extent of several columns. The hundreds of scriptural references to the production and utilization of silver and gold have been used to adorn the tales which these congressional orators have told, whether they have been able by their use to point any practical moral on the silver bill or not. At least these things do point this moral,—that the Congress of the United States is not behind its religious constituency in the development of a superficial religiosity.

AT a recent Sunday-closing meeting in Chicago, "President" Bonney said:—

It is thirteen years since the Sunday-closing movement started, and many and great changes have taken place. At first but little interest was manifested, but to-day there is hardly a town or hamlet in which the majority of citizens do not advocate the setting apart of one day in seven for rest, whatever be the day set aside.

The statement as to the universality of the Sunday agitation is true. Everywhere men are exalting Sunday to a place never occupied by any other day in any country except Palestine. All the world are worshipping the beast by worshipping the badge of his authority—the "wild solar holiday

of all pagan times," foisted upon the world as a Christian institution by the "man of sin," the "mystery of iniquity."

The latter part of the statement is disingenuous. The purpose is not to set apart "one day in seven" as a day of rest, but to exalt Sunday as a religious institution. The rest is a secondary, and, indeed, a very unimportant matter if only Sunday is honored.

IN the *Independent* of August 31, is an article by Mrs. Mary Rogers Clay, in which she gives the history of a devoted slave, "Old Captain," who something over one hundred years ago was liberated by his master and removed from Caroline County, Va., to Kentucky, where his life was devoted to the religious instruction of his race. Peter, or the "Old Captain," was a Baptist, and at the time the story opens that sect was suffering rigorous persecution for their faith. Of the old slave's early opportunities for religious instruction Mrs. Clay says:—

The Established Church had awakened such a spirit of inquiry in Virginia [by its persecution of the Baptists] that the whole theme of conversation, among all classes, was religious freedom. The jail in the village below, time and again, had been full to the brim with such men as John Waller, Edward Young, and Elijah Craig—men of whom the prosecuting attorney said: "May it please your worship, sir, they cannot meet a man in the road but they must cram a text of Scripture down his throat."

Peter, with a quick perception, was an eager observer of all this, and when upon errands to the village, often loitered by the way to hear the songs of praise and words of exhortation from the lips of those gray-haired veterans of the Cross, as they stood behind the barred doors of the Caroline jail.

Persecution never hindered the gospel of the Lord Jesus Christ, and never can.

"THERE is," says the *Independent*, "a St. Vincent's Abbey, in Beatty, Penn., of the Benedictine order, which has a seminary and college attached, with two hundred students and twenty-five professors. It makes money in part by manufacturing beer, which is freely advertised for public sale and use." Yet the Roman Catholic Church is simply "one of the great divisions of the Redeemer's army," with which the National Reformers have gladly joined hands, while Seventh-day Adventists who have not the most remote connection with the liquor traffic in any of its branches, are cast out as evil, and are classed with saloon-keepers. What makes this difference? Simply this: the papists are loyal to Sunday, while the Adventists denounce it as a base counterfeit of the true Sabbath. Loyalty to Sunday has now become the test of Christianity.

A NATIONAL Reform organ says: "There can be no doubt of a combined effort on the part of the enemies of righteousness to destroy the Sabbath." This is true, and nobody has a better right to know than the National Reformers, for they are the enemies of the true Sabbath. For years they have been opposing it with a

counterfeit, and failing to destroy it they now invoke the national power and propose to enforce the counterfeit by force of arms. So far as man is concerned their efforts will doubtless be crowned with success, but God has a controversy with them, and he will one day demand, "Who hath required this at your hands?" Truth can afford to wait. "The eternal years of God are hers." Congress has officially interpreted the fourth commandment to mean Sunday, but God has not. His meaning and purpose remain the same. "The seventh day is the Sabbath," Congress and National Reformers to the contrary notwithstanding.

THE *Cleveland Leader*, one of the very few daily papers of the country not dominated by papists, published recently this item:—

A pupil in St. Joseph's Academy, Marquette, Mich., drew a book entitled "Story of Liberty," from the public library, and the Mother Superior consigned it to the flames. A section regarding the Pope and King John was distasteful to her. It caused a sensation, and the city authorities threatened a lawsuit to have the book replaced. At the graduating exercises of the academy to-day, Father Lanagan declared that the book "smelled of lies." He also said: "It was an insult to every Catholic. We pay taxes for the support of that library, and as half of the citizens of Marquette, we have a right to insist that no such outrageous work shall be kept in it. Do not permit your children to read it, the iniquitous volume; do not touch it yourself. If it were intended for grown people, who were able to judge of its statements, it would not be so dangerous. No Protestant could read it without saying to himself, these are lies upon their very face. This volume we burned here, very properly, a few days ago. The paper says to-day that it will be replaced, but we will see whether it will or not."

Rome is becoming more and more aggressive, and will soon if unchecked, dictate terms to every municipality in the land.

THE Good Health Publishing Company, of Battle Creek, Mich., has just issued a pamphlet of some ninety pages, entitled, "Bible Readings on Health and Temperance Topics," by W. H. Wakeham. The subject of the care of the body, and general hygiene, is treated from a Bible standpoint. The method used in the presentation of the subject is that of question and answer,—the replies to the queries raised being, almost invariably, direct quotations from Scripture; serving to elaborate this, somewhat, are extracts, in illustration and explanation, from scientific and medical works, commentaries, the writings of Mrs. E. G. White, etc. This is a valuable condensation. It contains matter for much thought, which might be extended into volumes of comparative research. The retail price of the pamphlet is 30 cents.

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 WILLIAM H. MCKEE.

THE National League for the Protection of American Institutions has sent to the public press a circular letter,—addressed to the candidates of all parties for the position of delegate to the forthcoming constitutional convention in the State of New York,—with a request for editorial comment.

THE constitution of this league states the purpose of its organization, as follows:—

The objects of the League are to secure constitutional and legislative safeguards for the protection of the Common School system and other American institutions, and to promote public instruction in harmony with such institutions, and to prevent all sectarian or denominational appropriation of public funds.

The National League is absolutely unsectarian and non-partisan in character. It is proposed to secure an amendment to the United States Constitution prohibiting sectarian legislation by the States. The Amendment, in form as submitted by the Law Committee, has been adopted by the Board of Managers.

The general secretary and original promoter of the league is Rev. James M. King, and the chairman of its law committee is Wm. Allen Butler.

THE constitutional amendment which the league has formulated and presented to Congress and advocated before its committees, is this:—

No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination or religious society, or any institution, society, or undertaking, which is wholly, or in part, under sectarian or ecclesiastical control.

Petitions asking favorable action upon this proposed amendment have been extensively circulated, and, throughout the entire summer, visitors to the World's Fair have been asked for their signatures to it, at a booth on the second floor of the Liberal Arts Building.

"A RESPECTFUL request to candidates of all parties for delegate to the New York State constitutional convention, for their opinion in reference to questions touching the protection of American institutions, and especially of the separation of the Church and State and of religious liberty," is the language with which the letter is entitled, then, with the proper blanks for the addressing of the candidate personally, it proceeds to say that it speaks in behalf of "The National League for the Protection of American Institutions" and "the constituency which it represents"; and that its purposes, principles and work "are in strict accord with the provisions of the National and State Constitutions," and with the pledges of the Republican and Democratic parties in 1876; it pleads further that "the membership of the league is absolutely non-partisan and unsectarian in character," and appeals to its list of officers and members to substantiate the plea.

AN expression of opinion is then asked upon a number of points, with spaces left below each query for the reply. Here will be the proper opportunity for comment. This is the first question:—

I.—Do you hold that the American principle of the separation of Church and State must be sacredly observed by the National and State Governments, for the preservation of peace and for the security of civil and religious liberty? Are you willing to give your help in this State toward securing definite Constitutional safeguards to perpetuate the separation of Church and State, and toward correcting the legislation which has arisen in violation of that principle?

The correct principle of the separation of Church and State,—that the State has no authority in civil matters,—that every man must "render unto God the things which are God's, and unto Cæsar the things that are Cæsar's," is not primarily an "American" principle, although first governmentally enunciated in the Constitution of the United States. It is first a divine and biblical principle; it is a fundamental and natural principle necessary to be observed strictly in the formation of an equitable civil code; for, in so far as this principle is not followed, just in that degree is the resultant civil policy inequitable and iniquitous. This was the purpose of the establishment of the AMERICAN SENTINEL, to preach the neces-

sity for the sacred observance of this principle, and to raise its voice in condemnation of the legislation which has arisen, and is to arise, in violation of that principle, and to point out its attendant evils, their origin and result.

THE league has asked this question of these candidates and of the press,—let it make a candid reply to its own query. Will the league freely accept the full gospel of the separation of Church and State? If the league holds that the "principle of the separation of Church and State must be sacredly observed by the National and State Governments," it holds, with the SENTINEL, that the national Government did an unconstitutional and a suicidal act when it interfered, and dogmatized, in a religious question, and in obedience to the demand of religionists legislated to secure the observance of a religious and ecclesiastical requirement at the World's Fair. Did the league oppose this? or will it speak in condemnation of it now? At the great Methodist Conference, in Omaha, what did the general secretary of the league say in opposition to the resolutions purporting to commit the entire denomination to a request to Congress to pass an unconstitutional and irreligious act? Did he say that the principles of the league, of which he was secretary, required him to plead for the sacred observance by the national Government of the principle of the separation of Church and State, and, that that would necessitate that he should ask Congress, for himself and his organization, that it avoid all assumption of authority in a religious matter? Did the secretary say this, or did he, then and elsewhere, uphold and vote for the resolutions asking for the Sunday closing of the World's Fair by act of Congress? Did the league agree with him in that course? If it did not, why is he still its secretary? If it did, how can such a contradiction of its own publicly expressed principles be explained? Will the league say directly, as it has by implication, that its purpose is to secure the separation of Church and State and the union of Church and State,—that its purpose is to oppose the interference of Congress in religion, and to advocate the passage of religious legislation by Congress? That is what it has done and is

doing, and there is every evidence that it was organized for no other purpose than to pursue just such a contradictory course. The list of names constituting the membership of this league is a roll of the wealthiest and most influential men in this country. Have these men given the force of their names and influence in total ignorance for what and to what it has been given? or is it possible that in this matter they are unable to see and comprehend inconsistencies which in ordinary business and professional questions would have been perceived and avoided before they could have become evident to others?

WM. ALLEN BUTLER, the chairman of the law committee of the league, and who drew up the proposed amendment to the Constitution which the league presents, has advocated that amendment before the judiciary committees of Congress. The same man is pointed out as a lawyer of the greatest legal acumen and highest prestige in the ranks of those who favor and work for religious laws and legislation. That it is with reason that they do this is shown by published documents from his own pen. At the International Sunday Rest Congress held not long ago, in Chicago, he presented the principal paper, a lengthy and learned dissertation upon Sunday laws and in support of such laws and legislation. How does Mr. Butler harmonize the two inconsistent positions which he takes, as chairman of the law committee of "The League for the Preservation of American Institutions" asking Congress to pass favorably upon an amendment to the Constitution requiring that no State shall enact any law respecting the establishment of religion, or prohibiting the free exercise thereof,—and at the same time, before an international congress, upholding and advocating, with all the legal astuteness and learning gained by a long life at the bar, the religious laws enacted by the legislatures of the different States in continuation of the religious enactments of an English Church and State polity? How can he harmonize these inconsistencies? How does the league and the American Sabbath Union reconcile this anomalous course of Mr. Butler? Has he taken a retainer on both sides of the case? Or is the cause of the Sabbath Union and the league identical? If so, which is it that is sailing under false colors? These are pertinent questions for the league, the Sabbath Union, and Mr. Butler. They are especially pertinent when it is asked whether this question which the league has put to delegates and to the press has been asked in good faith or not. In this the league and Mr. Butler are in a sad dilemma; they must either acknowledge bad faith or plead their ignorance of what is religion, and what is religious legislation, and what are religious laws.

Does the chairman of the law committee, and the secretary of the league, and the league itself answer, Yes! to its own question? Will it give its influence in this State, and elsewhere, to the correction of legislation which has arisen in violation of the principle of the separation of Church and State? Will it help to secure the repeal of the law under which sixty-three tailors, of this city, have been held under bonds of one hundred dollars each to appear before Justice Koch, on Nov. 16, to answer to the charge of having desecrated Sunday by common labor? But there is no need for a reply to these ques-

tions. The league and its law committee will be known by their deeds.

THIS is the league's second question:—

II.—Are you in favor of constitutional and legislative safeguards for the protection of the Common School system and other American institutions; and are you in favor of the promotion of public instruction in harmony with such institutions, and of preventing the application of public funds or property for the benefit of sectarian instruction, or for schools or institutions under denominational control?

What is intended in this question by the expression "and other American institutions," leaves open a broad field for speculation. Most people would wish to withhold a reply to that until the institutions were specified. But, with this exception, there should be but one opinion in regard to this query; all should favor the most perfect protection of our common school system, and its complete defense from all sectarian, or denominational, or religious interference or bias, and oppose all application of public funds to religious purposes, either in denominational schools or elsewhere. This would be a necessary result of an affirmative reply to the first question regarding the separation of Church and State.

But here again appears another strange inconsistency. It was not many years ago that the chairman of this law committee advocated, before an assembly called in the study of the good Dr. Crosby to discuss the subject of religious education in the public schools, the giving of religious education in these schools at the expense of the State, and did so with much vigor and fervor. However strange this may be, it is unquestionably true. This league seems unfortunate in its associates. Its principles are evidently of little repute even in the house of its chosen friends.

THE league's third question is this:—

III.—Are you in favor of requiring in the education of all the children of the State, elementary instruction in the fundamental principles of our Government bearing on the rights and duties of citizens, with the proper supervision by the State authorities of all schools, in order to insure these ends?

Is this entirely honest? "Proper supervision by the State authorities of all schools" may mean a great deal, and it may be interpreted to mean far too much. In fact, supervision by the State exercised over private or denominational schools as to the studies in their curriculum would destroy their independence immediately, and make them State schools supported by private contribution. This is not the way to secure the end desired, and that the instruction mentioned is desirable, and indeed necessary, is most certainly true.

THE fourth question is brief:—

IV.—Do you believe it wise for controverted questions of denominational or ecclesiastical claims to be settled by political majorities?

What can be thought of the wisdom of asking such a question? Civil politics has nothing to do with such subjects. Political majorities could not by any possibility settle them if they tried. It would certainly then be the part of wisdom to let them alone.

THE fifth query is as follows:—

V.—Are the words "to all mankind" in Article 1, Sec. 3, State constitution, to be interpreted, as some political leaders claim, as guaranteeing to convicts confined in State institutions for crime, the right of choice as to the form of public reli-

gious instruction and worship to be provided for them at the expense of the State?

The supposition is here that religious instruction and worship in State institutions is to be provided at the expense of the State. This is inconsistent with an affirmative answer to the first question, and also inconsistent with the constitutional amendment which the league offers. If the principle in that amendment, and in the first question submitted, is sound and worthy of acceptance, then the State has nothing to do with the religious instruction and worship of the inmates of its institutions, except to allow them that which they shall choose, or give individual missionary workers reasonable access to them; and this, in its full interpretation, is just what the words in question should be held to mean.

THE sixth question is composite:—

VI.—Do you believe it was wise for the State to introduce the disturbing factor of controversy as to religious belief into politics?

a. By legislation which forces upon magistrates and police justices the consideration of the religious belief of parents and guardians, in their commitment of juvenile delinquents? (Laws of New York, 1878, Chap. 404; Amended, 1879, Chap. 240.)

b. By the large grants yearly made from the State, County and City Treasuries to private educational and eleemosynary institutions under sectarian or ecclesiastical control?

c. By legislation which imposes on the courts of the State a duty heretofore unknown, of regulating the character of public religious instruction and worship to be held in institutions which receive grants of public money? (Laws of New York, 1892, Chap. 396.)

This question in itself, as well as in the three different phases into which it is elaborated, is answered by the reply which is given to the first question. Those who advocate the separation of Church and State can have no belief as to the *unwisdom* merely of such action as this by the State, but must oppose utterly every such thing from the beginning, as being matters in which the State has no control or authority whatever.

THERE are three other questions submitted in regard to institutions for the support of vagrant children and paupers which have no religious bearing, unless it may be that they are intended to elicit replies which can be used to antagonize Roman Catholic institutions of that character, which are supported more or less by public subscription, and also receive municipal appropriations. This suspicion of insincerity in the last three questions is strengthened by the facts set forth in a table accompanying the letter, showing that the city of New York has appropriated to such purposes, from its "Excise Fund" during the last ten years \$6,173,258.54, and that, as shown by a comparison for the month of August 1893, the Roman Catholics have received of this amount more than five times as much as all other denominations put together.

There is also with this another table showing the sums appropriated yearly by the city of New York from "taxation and general fund" for the support of inmates of various charitable institutions; six Roman Catholic, four Protestant, three Hebrew, and nineteen undenominational; and that, out of over twelve millions of dollars appropriated to these, in ten years, the Roman Catholic received \$5,526,733.34; the Protestant, \$365,467.34; the Hebrew \$1,106,363.23; the remainder going to undenominational charities.

Those who consider what the showing contained in these tables is intended to

convey, and who realize the inconsistencies involved in the constitutional amendment which the league proposes, the queries submitted in this letter, and the contradictory positions on matters of religious law and legislation taken by the promoters and officers of this organization, must require something more than mere protestation before they can believe that this league is anything other than another American Protective Association in disguise.

Both propose similar things. Both show an equal inability to comprehend the principles which they themselves have enunciated. But the American Protective Association is the more candid and the less subtle of the two, for it leaves no doubt as to who it considers its enemy, and also that it does not love its enemy.

In this series of questions which the league has sent out it commits and convicts itself. The lack of consistency between the constitutional amendment and the first question, and the succeeding questions, show conclusively that it is not the intent of the league to consistently follow out its principles even if it has any adequate understanding of them as they are stated.

The humiliating truth seems to be that the League for the Preservation of American Institutions is nothing more than an expression of Jesuitical Protestantism seeking to aggrandize itself by antagonizing Romanism. The two are, therefore, but exhibitions of the same force from opposite poles.

W. H. M.

Civil Government—Its Origin and Object.

Civil—Pertaining to a city or State, or to a citizen in his relation to his fellow citizens or to the city or State.—Webster.

Government—The exercise of authority; the administration of laws.—*Ibid.*

By these definitions it is clearly seen that civil government points out the duties that we owe to each other and to the city or State as civil beings: and exercises authority in seeing that these are carried out.

Question, why was civil government demanded? Because of sin, which was the working out of selfishness. This invaded the rights of others, and a demand for the protection of life and property arose, in order that man's natural rights might be secured. This is seen in the history of Cain and Abel, and here is where civil government began. When these two brothers offered sacrifices, and Abel's offering was accepted while Cain's was rejected, Cain's anger arose, then the Lord began to reason with him: "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door: and unto thee shall be his desire, and thou shalt rule over him." In ruling over Abel, Cain was to give to him his natural rights, which he evidently refused to do, for as soon as opportunity presented itself and his anger was strong enough, he slew his brother, and thus took away his natural rights to life and happiness. When the Lord demanded of him his brother's life, Cain's rebellion was stirred again, and he said: "Am I my brother's keeper?" In all this Cain rebelled against God and civil government, and the Lord punished him for it by bringing an additional curse upon him and the ground. "When thou tillest the ground, it shall not henceforth yield

unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." Afterward Cain acknowledged God's justice in establishing civil government and pleaded for self-protection, saying: "My punishment is greater than I can bear . . . and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me." But the Lord promised him protection, saying, "Whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should slay him."

Later on we find that as selfishness increased and men's lives became more and more in danger, the Lord said, "At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed." In this inspired record we have the origin and object of civil government, namely, that which secures to each person his or her inherent rights to life, liberty and property, and protection in the use of the same.

Liberty is here used in the sense of perfect freedom to think, speak and act out one's own convictions of duty in matters of faith and religion, irrespective of any other man's opinion, so long as he does not take away the same rights from others by so doing. This definition applies just as fully with reference to life and property as it does in matters of faith and religion.

From these facts it will be seen that the civil power has nothing to do whatsoever with a man's religious belief or practices; this is a matter that pertains solely to each individual, independent of every other individual or government. No matter whether a person be a Christian or a Catholic or a Buddhist, the same rights belong to each one alike; they may worship, how, when, and where they please, so long as they do not infringe upon the same rights of others, and the civil government has nothing to say about it because these are inherent rights that existed before civil government existed, being co-existent with man himself. God gave these rights to man, and he is responsible to God alone for the exercise of these rights. Moreover, our Government cannot give these rights because it never possessed them to give; and this fact is well stated in the Declaration of Independence—"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." No one could ask more or less of any government, neither can any government grant less or more; for this is complete and perfect liberty both civil and religious. It is just what Jesus Christ established and taught when he said, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." It is just what our Constitution guarantees to all its citizens in the First Amendment—"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

These rights and privileges were further guaranteed to the citizens of this Government in Article 6 of the Constitution, last clause—"No religious test shall ever be required as a qualification to any office of public trust under the United States." By these quotations it is plain to be seen that the founders of our Government un-

derstood the true object of civil government. But lo! and behold, all these principles, which every lover of liberty supposed were granted to them, are being taken away.

H. J. FARMAN.

An Unholy Alliance.

Editor American Sentinel: A new and nefarious scheme has been initiated out here on the Pacific Coast, to combine the Catholic and Protestant churches and form an unholy alliance between Church and State, in connection with our public school system.

Rev. Dr. Pond, pastor of Bethany Congregational Church, San Francisco, has been working on the plan for several months, and recently presented his scheme in a paper read before the Monday Club of Congregational Ministers, where it received a general and hearty indorsement. It was published in last week's issue of the *Pacific*, and I enclose you a copy.

The SENTINEL has proved a true prophet for it has predicted just such an iniquitous and monstrous attempt. Dr. Pond's premises are precisely the same as those recently enunciated by the Roman Catholic Archbishop Riordan, in a discourse on religious education, that it is impossible to secure this education in connection with our public schools, under the present secular system; that church services, including Sunday-schools, are entirely insufficient for it; that home instruction cannot be depended on, and therefore that church schools are absolutely necessary. The Government schools give secular instruction and it is unnecessary that the church schools should undertake that, if "mutual relations" can be established between the public schools and the church schools, and what Mgr. Satolli calls "parallel action" be thereby secured. The church schools would supplement the secular instruction of the public schools with religious instruction pure and simple, making the Bible, either Catholic or Protestant, the text-book, teaching the Christian evidences, history and ethics from the standpoint of Bible Christianity, and a general system of theology. Under this plan the public schools and the church schools instead of being antagonistic or competitive, would be coöperative.

Under this alliance, Dr. Pond says, "the studies pursued in the church schools would become electives in the public school curriculum, and children attending church schools would be dismissed one hour earlier on that account, and the record of credits in church-school studies would contribute in due proportion to the standing which the pupil attains in the public schools."

The "demand" on the part of the Protestant Churches, backed by "the immense political influence of the Romish Church," for such an alliance between the secular and church schools it is declared would be "irresistible." And this Protestant D.D., you will notice, quotes at some length from a recent address of the Papal Ablegate Mgr. Satolli, to show that "Romanists and Protestants can pull together," to this end.

A cunning scheme, a crafty plot! a fine entering wedge to secure a national religion by this instruction given by trained and salaried teachers, in buildings connected with the churches. And, as a starter, Dr. Pond is now bending all his energies to secure the funds for the erec-

tion of a church-school building on a lot adjoining his church.

It will *cost* to carry out this scheme, he admits, but thinks it will *pay*. Yes, Judas was paid. How long before Government would be called on to assume the expense of running this religious annex to its secular system, on parallel lines?

These are indeed perilous times for religious liberty, and without religious liberty how long will civil liberty survive? Foes within, and foes without; foes in one's own household of faith. Protestant pastors hob-nobbing and counselling with Italian priests to betray religious liberty! Alack and alas! "Who shall guard the shepherds?" Let our SENTINEL continue ever faithful.

J. L. HATCH.

Oakland, Cal., Sept. 14.

The Lord's Day.

THE beloved disciple had been banished to the isle of Patmos "for the word of God, and for the testimony of Jesus Christ." Just when this took place is not known with positive certainty, but it was certainly many years after the ascension of Christ. While there he had wonderful visions, and this is how he begins the account of them. "I was in the Spirit on the Lord's day, and heard behind me a great voice." Rev. 1:10.

From this we know that there was a certain day known at that time as the Lord's day, and that John, as a faithful follower of Christ, observed it. We may also know that if the Lord had a special day for his own there, he must have it still. Let us see if we can find out what day it is. The only place where we can surely find it is the Bible.

In the fifty-eighth chapter of Isaiah we find the Lord's day mentioned in these words: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Verses 13, 14.

Here the day which the Lord himself calls "My holy day," is "the Sabbath." Now what day is the Sabbath? The Lord himself tells us this, also: "Remember the Sabbath day to keep it holy. Six days shall thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20:8-10.

It is plain that the Sabbath—the seventh day—is the same day that in Isaiah is called by the Lord "My holy day." With these two texts alone we have found that the Lord's day is the Sabbath—the seventh day of the week. Therefore the day on which John was in the Spirit, and received visions of God, was the seventh day, the Sabbath. Thus, to put the matter into compact form: The seventh day is the Sabbath; it is the Sabbath of the Lord; it is a holy day, and is to be kept holy; the Lord himself calls it "My holy day;" John was in the Spirit on the Lord's day; therefore John was in the Spirit on the Sabbath day.

We have further evidence. At one time Jesus and his disciples went on the Sabbath day through the corn; and his disciples being hungry, began to pluck the ears of corn, and to eat. The Pharisees,

who were ever on the watch to find something against Jesus, accused his disciples of breaking the Sabbath. There can be no question as to what day of the week this was, for the Pharisees observed the seventh day of the week strictly, that is, in outward form. So when they said, "Behold, thy disciples do that which is not lawful to do upon the Sabbath day," they had reference only to the seventh day. This is of value, incidentally, as showing what day of the week it is that is called the Sabbath day in the New Testament.

But Jesus would not allow that his disciples had done wrong in plucking and eating corn on the Sabbath day. Still later, on that same day, when about to heal a man, he said, "It is lawful to do well on the Sabbath days." To the Pharisees he said, in defending his disciples from the false charge of Sabbath-breaking: "If ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord even of the Sabbath day." Matt. 12:7, 8.

Since it was the seventh day, which the Pharisees professed to keep, and which they charged the disciples with breaking, it was the seventh day of which Jesus declared himself to be Lord. For "the seventh day is the Sabbath of the Lord thy God." How did Jesus come to be Lord of the seventh-day Sabbath?—By making it, and setting it apart for man's use. Thus, after the account of the six days of creation, we read:—

"Thus the heavens and the earth were finished, and all the host of them, and on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:1-3. The same one who created was the one who rested on the seventh day. But the Lord Jesus Christ is the Creator of all things as we read in John 1:1-3; Col. 1:12-17, and many other places.

Christ is Lord of the seventh-day Sabbath, therefore, by virtue of his being Creator. He says of his people, "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. 20:12. So the Sabbath is a sign that in Christ as Creator we have "wisdom and righteousness and sanctification and redemption." Consequently, the Sabbath must endure as long as the facts of creation endure; as long as it is a fact that Christ is Creator, and that he has power to redeem. Hear his words on this point:—

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

"And it is easier for heaven and earth to pass than one tittle of the law to fail." Luke 16:17.

And though the present heaven and earth pass, they will be created new, and the promise is: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. 66:22, 23.

E. J. WAGGONER.

The Influence of Puritan Religious Legislation Upon Subsequent Christianity.

[Continuation of a thesis by T. J. Van Horn of the University of Chicago.]

To one who has studied the history of criminal legislation it will appear that Puritan legislation in general was a decided improvement upon previous codes in its spirit of humanity. Bancroft says, "A crowd of offenses was at one sweep brushed from the catalogue of capital crimes." But when we remember that in the name of religion about fifteen crimes were punishable by death, we at least get some idea of the cruelties of legislation preceding this age. We feel like justifying the remark of Ellis, that "The only possible attraction which an historical student in these days can find in rehearsing the policy and rule of puritanism in early Massachusetts, and the only relief of which he can avail himself in facing its repelling feature, is in the attempt to trace the chronological and philosophical relation in puritanism in the development of theories, beliefs, and experiments in human society and government.*

We cannot hope to answer the question, what has been the influence of this legislation upon subsequent generations with anything like mathematical precision. So many causes have been acting and reacting: so many streams of influence have converged to color our present religious life: that it would be difficult to say what would be distinctly Puritan. There would be little dissent, however, from the proposition, to which I have already alluded, that there are many things of genuine worth in the moral and religious life of America to-day which are an heritage, more or less direct from puritanism. But we are to distinguish between the influence of those sterling qualities of honesty and integrity of purpose exhibited in the lives of these men, and the influence of their legislation which was the expression of what was abnormal in their religious life. It is true that the laws enacted by the people are expressive of the moral character of the people. But the Puritans revealed in the application of their laws to human society, a total misconception of the relation of the Bible to civil government, and the true method of its application in the suppression of evil. The system of legislation prescribed for ancient Israel, although the best which, in the state of development, God could make use of, was not the ideal system.

It was the radical mistake of the Puritans to attempt to apply this system, which God alone knew how to use, to people in a more enlightened age.

It would be pleasant as panegyrist have done, to dwell only upon the bright side of their life and its influence: but ours is the more sombre task of dwelling on the influence of their legislation. Let us consider, first, its direct influence:—

What, then, must be the effect upon the general public of seeing a man sitting in the stocks for what the civil authorities regard as a violation of the Lord's day? What must be the effect upon the mind of one in whom there remains a spark of the spirit of liberty on seeing a man banished from his home and forced to flee in the middle of winter into the wilderness for daring to deny the immortality of the soul: or openly condemn or oppose the baptism of infants: or "purposely depart

*Puritan Age in Mass., p. 30.

the congregation at the administration of that ordinance?" or the "ordinance of the magistracy"? What reproach must be brought upon the cross of Christ among non-Christians by seeing the authorities, his professed followers, whipping through the streets at a cart's tail, even so offensive characters as the Quakers doubtless were then? By an enactment in the name of religion, fining a person heavily for keeping them over night or even attending their meetings: by seeing them even tried and executed as capital criminals. What bitter prejudices must be engendered against religion in the minds of those outside of the church, by being deprived of the privileges of citizenship, on account of not being able to conscientiously join in church relationship with the Puritans, and yet be compelled to pay his assessment for the support of the preacher established among them! How ample the opportunity for criticism of the religion of Christ when its avowed adherents, basing their authority upon God's word, impose the penalty of banishment for the persistent denial of a doctrine so utterly unscriptural as infant baptism; and a fine for carrying a burden, or traveling on Sunday, concerning whose sanctity the Bible is entirely silent. Yet, that which, on prior grounds, we conclude must have been the influence of these things, is confirmed by what the influence upon public sentiment actually was when Roger Williams was forced to flee from the colony for teaching doctrines out of harmony with the established creed; when Anne Hutchinson and Wheelwright were banished; when Dunster was deposed at Harvard; when a storm of indignation arose in the colonies and in England over the fine of forty pounds, twenty pounds, and five pounds respectively, imposed upon three persons, and the cruel whipping inflicted upon one of them, who would not pay his fine, for holding a private meeting for preaching and administering the Lord's Supper. It affords some relief to know that many in the court opposed these severe measures; but this could not check the prejudice excited against Christianity by their cruelties, nor stay the tide of popular hate which was rising against puritanism and hastening its overthrow.

Second, its decline:—

History has entered its protest against the aim, such as the Puritans had in view, of setting up a kingdom of God on earth by civil power. Christ himself has said, "My kingdom is not of this world," and it was a wide departure from the Christ method when the Puritans attempted to force men to be good. Consequently, we should expect to see the reaction which took place in England upon the fall of puritanism there and the restoration of Charles II. Let us call Green to witness:—

In an instant the whole face of England was changed. All that was noblest and best in puritanism was whirled away with its pettiness and its tyranny in the current of the nation's hate. Religion had been turned into a system of political and social oppression, and it fell with their fall. Godliness became a byword of scorn: sobriety in dress, in speech, in manners was flouted as a mask of the detested puritanism. Butler, in his "Hudibras," poured forth insult on the past with the pedantic buffoonery for which the general hatred, far more than its humor, secured a hearing.

Duelling and raking became the marks of a fine gentleman, and grave divines winked at the follies of "honest fellows" who fought, gambled, swore, drank, and ended a day of debauchery by a night in the gutter. Life among men of fashion vibrated between frivolity and excess.

Lord Rochester was a fashionable poet, and the titles of some of his poems were such as no pen of our day could copy. Sir Charles Sedley was a

fashionable wit, and the foulness of his words made even the porters of Covent Garden pelt him from the balcony when he ventured to address them. The Duke of Buckingham is a fair type of the time, and the most characteristic event in the duke's life was a duel in which he consummated his seduction of Lady Shrewsbury, by killing her husband, while the countess, in disguise as a page, held his horse for him and looked on at the murder.†

Green admits that it is easy to exaggerate the extent of this reaction. Yet there was a similar reaction in Geneva following Calvin's rigid discipline; and we are not surprised to find that historians assign, as one of the causes of the gross immorality and grossness which prevailed in New England early in the 18th century, the reaction against puritanism. The stormy political aspect of the times; the immigration of a new class of inhabitants; the Half Way Covenant; and new currents of sentiment from the Old World under the influence of the rising spirit of radical inquiry; are the four causes, assigned by Dorchester,‡ of the decline of puritanism in New England. The last of these was owing, in some degree, to the reaction against the hyper-Calvinistic mode of thought so characteristic of puritanism. While the Half Way Covenant was the direct result of the reaction against the Puritan law which excluded persons from the privileges of citizenship unless they were church members.

Thus, puritanism could not avoid the logical consequences of its fundamental error, and the system fell by the force of its own inconsistencies. But its influence did not end with its fall. It projected into the stream of religious thought and action vicious principles, along with its elements of good, still active, whose influence we shall attempt to trace as we consider the influence of puritanism on nineteenth century Christianity.

(To be continued.)

"We Christians Have Changed the Day."

[This Methodist divine says "We Christians have changed the day." Compare with this statement the words of the *Catholic Mirror* to the same point, lately published in these columns. The facts upon this question must be acknowledged sooner or later by all. It will then resolve itself simply into the question: Will I observe the day God consecrated or the day which man has substituted? Then follows immediately the question of the right of the State to enforce observance of a day, and whether or no its religious edict shall be obeyed.—Ed.]

THE *Chicago Herald*, of May 22, quotes Rev. James Miller, pastor of the Marshfield Avenue Methodist Church, as preaching the following words to his Methodist congregation the day before:—

Then again, if this ancient Sabbath law is still in force, it is still good for the day as well as for the manner of its observance, but we Christians have changed the day and have decreed that the first and not the seventh day shall be observed as the Sabbath, and we have done this without any pretense of authority from either the Old or New Testament, except that which is strained and forced to meet the emergency of an argument.

Everything considered, Mr. Miller's statement of facts concerning the unscriptural grounds on which Sunday observance rests, is deeply significant. Historically, "We Christians," means Roman Catholics, against whom Methodists are not slow to bring grave charges, because they pervert the truth by false traditions.

Taking Mr. Miller's words as reported by the *Herald*, and the charge of perversion lies against the Methodists, with pertinent sharpness.

† Green's *Shorter History of England*, p. 607.

‡ *Dor. Christianity in the U. S.*, p. 138.

Do not Methodists attempt to show that the Bible requires Sunday keeping? They do; but as Mr. Miller candidly confesses, their arguments are "strained and forced to meet the emergency." A divine law against making Sunday a common day, without which there can be no transgression, does not exist.

What about the consistency and the Christian honesty of admitting that there is no such law, and then assuming that there is, and that men are wicked because they disregard what does not exist? Is that Christian, Christ-like?—*Evangel and Sabbath Outlook*.

Results of "Christian Statesmanship" in America.

[The following list of items is from the *Christian Statesman* of October 21. In this the *Statesman* enumerates a few of those events throughout the country, continually increasing in frequency, upon which it prides itself as being the result of its Christian statesmanship.]

THE city council of Napa, California, has passed an ordinance closing the saloons on Sunday, which goes into effect October 1st. —The Trade Association of Philadelphia Druggists has recently discussed the proposal to close drug stores on Sabbath afternoons. Action was deferred to the next meeting. —The *Minerve*, a Catholic paper of Montreal, complains of the increasing Sabbath desecration of that city, specifying Jews' bakers' wagons and Jewish milliners working at their windows. —The Lord's Day Observance Association of Canada will ask the Ontario legislature to define the class of voters who may use the ballot in Sunday car elections; to provide that such elections may only be held at stated intervals, and that, when held, the usual safeguards shall surround the polling-booth. —The retail butchers of Sioux City, Iowa, have all entered into an agreement to close their places of business on the Sabbath. September 10 was the first day for observance of the agreement, and with two or three exceptions the markets were closed. Those who did not close are to be arrested by their fellows in self-defense, if they cannot be persuaded to close voluntarily. —The Grocers' Protective Association of Indianapolis, Ind., has been formed for mutual benefit and to promote the proper observance of Sunday. —Steps are being taken to prosecute Robinson's Shirt factory of Bayonne, N. J., for noisy Sunday work. —Four barbers of Knoxville, Tenn., were recently arrested by a fellow barber of that city for Sunday work. The law is one secured by the barbers of the State in their own behalf. —At Cramer Hill, Pa., on October 5, representatives of the churches met to form a Union Sabbath Committee to check Sabbath desecration. —The Grocers' Association of Kansas City, Mo., has called on the city prosecutor to know whether the laws protect them against Sunday work. He has replied that Sunday sales of provisions are specifically forbidden, and that he will prosecute all cases brought to him with proper evidence. [The last four items are from "Pearl of Days" column in the *Mail and Express*.] —The *Advent Review and Herald* reports that the Grocers' Association of Kansas City have sent out to their members a card for their windows, containing the following announcement: "This store will not open for business on Sunday on and after October 1." —The same paper reports that Sheriff Whit-

comb, of Berrien Springs, Mich., has notified the merchants of that town that Sunday traffic must cease.—Also, that the Muncie, Ind., baseball club having been arrested for charging admittance fee on the Sabbath, have been again arrested for a subsequent offense in which, as an evasion, no charge was made at the gate, but seats were sold on the grand stand.—Also, that the Topeka pastors have condemned Sunday excursions to the World's Fair and to the G. A. R. National Encampment.

The Purpose of the Agitation to Close the Midwinter Fair on Sunday.

THE whole object of this agitation concerning the closing of the Midwinter Fair is to obtain a California Sunday law. The closing of the Fair is but a mighty lever to that end. The professed ministers of Christ and religious organizations by antichristian methods (ignorantly no doubt) are endeavoring to force the directors of the Fair to close on Sunday. If these directors so decide of their own free will, this is their privilege; but if they be compelled to do it by the law of the State, the law is wrong, because the closing of the Fair for religious reasons pertains to that with which the State has nothing to do. If it be compelled by "Christians," these Christians are using antichristian methods. The language of the gospel is "persuade," "beseech," "entreat," "come." It recognizes man's free will. Jesus came not to condemn, to judge, to coerce, but "to save," "to minister." See John 12: 47; Matt. 20: 28; Luke 9: 51-56. But efforts are now being made to *coerce* the conductors of the Fair into the closing of it. The initial step toward this was taken by the Christian Endeavor Societies of Alameda County, July 17, in the following resolutions:—

WHEREAS, Sunday opening of the Columbian Exposition has proved to be so objectionable to the larger part of the intelligent citizens of these United States, as seen by the strong protests against it, and the multitudes who on that account have refrained from attending said Fair; and,

WHEREAS, The Christian Endeavorers of California hold in high regard the good name of our State, as well as the moral character of our people, which will be greatly affected by the manner of conducting the proposed Midwinter Fair; and,

WHEREAS, We firmly believe that Sunday opening on that occasion would be a dishonor to God, and a grievous violation of his law, therefore be it

Resolved, That we, the Christian Endeavorers of the Alameda County Christian Endeavor Union, welcome the coming of this Fair, and we do most earnestly petition that the Lord's day be respected by closing the gates on that day; and we suggest to all Christians and law-abiding citizens of the Pacific Coast the eminent propriety of taking no concessions at the Fair and of entering into no contracts regarding exhibits or other matters without a clear, irreversible clause securing Sunday-closing during the entire time of the Exposition; and be it

Resolved, That we recommend to the president of every Christian Endeavor Society in this county to prepare at once and present to every adult member of his society, church, and congregation, a petition setting forth these facts; and be it further

Resolved, That our corresponding secretary be instructed to send a copy of these resolutions to the corresponding secretaries of every union in the State, and ask them to pass similar resolutions and circulate such petitions to their societies.

Note that the whole matter is based on the Sunday closing of the World's Fair, an object specifically "religious," and as such so demand. "The larger part of the intelligent citizens of these United States" refer to the protests of the Church people against the opening of the Fair. It is safe to say that not more than two-thirds of the Protestant members ever personally pro-

tested against it, while many in the Episcopal Church, and the greater part of the Roman Catholic Church, and millions belonging to no church whatever, were positively for Sunday opening. Surely it cannot be said that the small minority which protested and boycotted and anathematized and threatened are the larger part of the intelligent people of this country. It is true that many stayed away because they did not want to pay a full price for a half show. This is what the "Christian" boycott accomplished, by the gospel of force and coercion, but not by Christian means.

The second reason given by the Endeavorers why the Fair should be closed is to save "the good name of the State as well as the moral character of our people." We have before shown that no law, State or divine, will be violated by opening the Fair on Sunday, and the "good name" of the State is not so much to be sought as its right action, and no power in this world can "affect" "the moral character of the people" without the consent of the people as individuals. With their *choice*, not their compulsion, rests their morality. In this the Endeavorers arrogate to themselves the authority to say what is moral for the people of California, and to take such step as they think will prevent immorality. The Church has no business to make or dictate laws for the State. It is a position which Christ himself would not assume (John 18: 36; Luke 12:14), and he expressly forbade his Church exercising such prerogative (Matt. 20: 25-28; 1 Cor. 4: 5).

The next step of the Endeavorers is to declare their conviction that to open the Fair Sunday is "a dishonor to God, and a grievous violation of his law." And they want the directors of the Fair to close for that reason; and more than this (for the object is a State Sunday law), they want the *people of this State to say* that the opening of the Fair Sunday, an act which would be perfectly legitimate on other days, is "a dishonor to God and a grievous violation of his law." If they could compel the closing of the Fair, then the prestige of this step would be used on the legislature; and when the legislature yielded and passed a Sunday law for the same reason (and a religious reason is the only reason why a Sunday law is desired), the State would stand as the sponsor of religious faith, the authoritative interpreter of divine law. It would come between the soul and Christ. The conscientious who were equally good citizens, but who interpreted the Bible differently, would be forced to suffer. Then would be true what the United States Senate declared in 1829:—

Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for violation of what government denominated the law of God.

THE BOYCOTT.

Then comes the resolution to petition "that the Lord's day be respected, by closing the gates on that day;" and then they "suggest" (a mild term for advising a boycott) "to all Christians and law-abiding citizens of the Pacific Coast the eminent propriety of taking no concession," etc., or, in other words, not to patronize the Fair unless their demands be complied with. We say again that every man in California who treats his fellow-men civilly, though he labor every Sunday, is as *law-abiding a citizen* as the most earnest Endeavorer in the State. The words are an insult to the State and its people, though

it is evidently not so designed. The spirit underlying all Sunday laws is responsible for the insult.

There is more in the resolutions, which we have not space to consider. These resolutions are scattered throughout the State, and we understand have been cordially indorsed generally by the Endeavor Union. The Christian Endeavor Society stands at the very head in its influence at the present time in religious circles. And right in the initial stage of the Fair, when its promoters are struggling for funds to insure its success, these religious societies of the State take this advantage to compel the recognition of a religious institution. Compelling it here, compelling it in municipalities, the next step will be to compel it in the State.

But the Endeavorers are not alone. The preachers of San Francisco and Oakland met in San Francisco September 14, and asked the directors of the Exposition "at the earliest possible moment to declare that the gates of the Midwinter Fair shall be closed on Sundays," and in order that this may be done, they unite in asking for a Saturday half holiday. One of the reasons which they give for the closing of the Fair is that—

the accomplishment of this patriotic object will barely depend upon the due observance of the weekly rest day, that most beneficent institution which has become incorporated in our national civilization, which commands the respect, not only of the churches, but of the best thinking classes outside of the churches.

We do not know what is meant by the first two lines of the above quotation unless it is that, unless the Sunday is respected by the Fair, its accomplishment will be made a very difficult matter by the religious classes. These ministers were from the Presbyterian, Methodist, Baptist, Congregational, and Christian Churches.

With all of these is the religious press, and behind it all is the American Sabbath Union. Dr. Edward Thomson, the active agent of the union in California, boasts that the union now has twenty-nine denominations in its organization; that by its efforts "twelve counties in California have passed some kind of a Sunday-closing ordinance." Read the report of his speech in the San Jose *Daily Mercury* of September 11. In that he plainly declares that it is for a State Sunday law that he is working; that "this is a Christian Nation;" that "Congress has established religion;" and that the Sabbath "cherished by our fathers and mothers," "this sacred day," must be handed "down to the generations to come."

These, and many more utterances which we have not space to give, clearly show just what the churches (with few honorable exceptions) are working for in California. It is by every plea which can be made save that of liberty, by every subterfuge and sophistry unworthy of equality, patriotism, and Christianity, that these people seek to turn backward to the Dark Ages our now free State. It is to degrade into the dust of tyranny, by religious bigotry and arrogance, the only State of any great influence which is not cursed by religious laws to-day. And the churches which are behind this movement, it matters not how honest their intention, are forsaking Christ and his power and laying hold of earthly power.—*Signs of the Times, Oakland, Cal.*

KEEP the Church and State separate.

Another Gospel.

A UNITARIAN minister, in San Francisco, recently preached a sermon in advocacy of opening the Midwinter Fair on Sunday. A press report of his discourse says:—

The ministers who have so strenuously advocated the closing of the World's Fair, were severely hauled over the coals for the manner in which they threatened legislators, and were set down as a lot of corrupt politicians themselves.

The tendency of the modern Protestant ministry to force special legislation through the coercion of legislators, is becoming a conspicuous feature of their warfare. As there is no example of Christ or his apostles operating in that line, it is clear that those who do endeavor to "persuade" men by the argument of threatened political defeat, are preaching "another gospel" than that preached "in the beginning;" for the gospel of the Founder of the faith was not urged in that way, nor is it possible to reach the hearts of men by any process of civil law.—*Signs of the Times.*

Money for Sectarian Purposes.

[The following is a concise statement of the relation of Protestants and Roman Catholics to the Government finances, by a correspondent of the *Loyal American*.]

WOULD it not be well to give a few facts regarding the use of public money for sectarian purposes?

In the year of 1885 a "Bureau of Catholic Missions" was established at Washington, D. C. The chief design of this was to "push Catholic schools upon the Government as earnestly as possible." In September of this same year, this same bureau secured from the commissioner of Indian affairs, Mr. Adkin, the following statement:—

The Government should be liberal in making contracts with religious denominations to teach Indian children in schools established by these denomina-

tions. It should throw open the door, and say to all denominations, "There should be no monopoly of good work. Enter, all of you, and do whatever your hands find of good work to do, and in your efforts the Government will give you encouragement out of its liberal purse." In other words, the Government, without partiality, should encourage all the churches to work in this broad field of philanthropic endeavor.—*Congressional Record, of July 25, 1890, p. 8341.*

The door was thrown open at once, and the Catholic Church entered with a number of professed Protestant churches to secure the governmental "encouragement" thus offered. In the five succeeding years they made the following record of drafts upon the people's money, as shown by the *Congressional Record* above quoted:—

In the year 1886—	Catholic \$118,348	All others \$109,906
In the year 1887—	Catholic \$194,635	All others \$168,679
In the year 1888—	Catholic \$221,169	All others \$155,095
In the year 1889—	Catholic \$347,672	All others \$183,000
In the years 1889-90—	Catholic \$356,767	All others \$204,993
Total for Catholic schools \$1,138,786		
Total for all other denominations and all other schools \$821,683		

But President Harrison, with General Morgan as Indian Commissioner, determined to stop these appropriations, and let the churches support their own missionary work. But the administration was forced to make confession before the Senate, by Senator Dawes, that "it found it impossible to do that;" and "that it was impossible to retrace the step." Finding "it was impossible," it was determined to allow no increase. But the Catholic Church ignored the wishes of Congress, and secured the increase she desired for the year 1890, of \$44,000.

Seeing that the Catholics were getting the lion's share, as they always do, the Protestant churches raised the cry of "thief." But this was in bad taste, com-

ing from those who had shared the plunder, and established a precedent.

Nearly all the Protestant churches have now changed their mind, and concluded to take no more "encouragement" from the Government. But what can they say? The Catholic Church says: "We have not changed our mind. You once said it was the right thing for Government to do. We agreed with you. And we believe it still. You opened the doors. We entered together. And now we shall keep the door open." And so millions of dollars of the people's money is being used for the advancement of sectarianism. And to this extent does Rome rule the Nation. And still Protestants sleep on and vainly imagine that she is becoming Americanized. H. F. PHELPS.

St. Paul, Oct. 16, 1893.

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NEW YORK, NOVEMBER 2, 1893.

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DURING the November term of court, in Maryland, seven Seventh-day Adventists, of Queen Anne's and Kent Counties, are to be tried for Sunday labor.

A TELEGRAPHIC news item, of Oct. 23, is to the effect that the Grand Jury of Baxter County, Arkansas, has indicted sixty persons for using profane language, and that a test case will be made. The entire list of existing religious laws will soon be put into active operation. These things are the flying straws which show the direction from which the storm is coming.

THE Congregational Club of Cleveland, Ohio, has undertaken to suppress all Sunday desecration in that city, and has appointed a committee to confer with other organizations and adopt some plan by which to secure a strict observance of Sunday. The "other organizations," with which the committee is to confer, are probably the Law and Order League and the municipal police.

THE municipal election in Newport, R. I., last week, according to the special correspondence of the *Mail and Express*, turned upon the Sabbath question. The qualifications of one candidate for Mayor were stated to be that he was a "churchman" and would continue the work, already begun, of "closing up the numerous small places of business on Sunday." The appearance of the "Christian party" in politics is not confined to New Jersey.

THE "Sabbath Association" of Maryland met the 9th of October, and passed these resolutions:—

Resolved, That the executive committee of the Maryland Sabbath Association invites the American Sabbath Union to hold its annual meeting in Baltimore in December, 1894, and to hold therewith a jubilee of the first national Lord's day convention.

Resolved, That Rev. Wilbur F. Crafts be elected honorary secretary of this association, to speak in this State, under direction of the president of the association.

Resolved, That the ministers of the various denominations in the city of Baltimore be requested to preach upon the subject of "Sabbath Observance" in November or December ensuing, as may be most convenient to them.

How would it do for these ministers to take as examples with which to illustrate their subject the seven cases of seventh-day observers to be tried for Sabbath observance in Maryland, during November? The commandment reads, "Six days shalt thou labor;" the first-day observance law of Maryland compels the seventh-day observer to disobey the injunc-

tion to labor six days, or else ignore the command to remember that the seventh day is the Sabbath of the Lord. Will the ministers of Maryland advise the "Sabbath Association" and American Sabbath Union to continue to strive against God in this matter of his commandment?

In an address before the House of Representatives, on Chinese exclusion, delivered Oct. 13, Hon. James G. Maguire, of California, referring to the previous remarks of his colleague, Mr. Geary, said:—

I make the same objection to the attempts of these religious bodies to reinforce their perfectly proper personal petitions by appeals to the power and membership of their respective churches. I deny that any religious conference in this country, or any religious association in the United States, represents or is authorized to speak for the political sentiments or political opinions of those who constitute the membership of their churches. I deny that any annual conference of two hundred ministers has a right to control, or does control, or does represent, the political sentiments of the sixty-four thousand members of its faith.

These objections to this kind of petitioning are sound and sensible, and they apply with just the same force to all that wholesale "representative" petitioning which frightened the Fifty-second Congress into that piece of unconstitutional legislation for the Sunday closing of the World's Fair, which will be its shame to the end of time.

THE attendance at the World's Fair on Sunday, Oct. 15, was 82,276, and on Sunday, Oct. 22, reached the number of 140,578. Such a Sunday attendance as this together with the fact that the great World's Fair is now an assured financial success, despite the enormous initial expenditures that were made, and also in consideration of the remarkable immunity of the World's Fair grounds, during the summer, from destructive storms which have swept the country so generally, and the unusually pleasant weather and comfortable temperature which that section has experienced during the continuance of the Fair, would seem to show that the Sunday closing seers, who prophesied destruction if the Fair opened on Sunday, should be classed among the false prophets.

IN the course of an extended notice of a lately published work by Judge Charles P. Daly, entitled "The Jews in North America," the *New York Sun* says:—

It is commonly said that Lord Baltimore made religious freedom the basis of his colony of Maryland, Judge Daly points out that the freedom was limited to those professing to believe in Jesus Christ and was accompanied by a proviso that any person who denied the Trinity should be punished with death. Maryland, therefore, was no place for Jews and the rigorous exclusion of all professors of the Jewish faith was maintained for a long time after the war of independence. As late as 1819, although John Adams, Jefferson and Madison united in expressing their condemnation of the intolerant restriction, the legislature refused to abolish it. A few years afterward, however, the provision was repealed.

In a pamphlet, published in 1876, by Rev. B. F. Brown, containing the substance of a lecture delivered by himself in Baltimore, upon the early religious his-

tory of Maryland, the position was taken and supported that Maryland never was a Roman Catholic colony, and that the "Act of Toleration," of the assembly of 1649, was nothing other, at the most, than the political measure of a Roman Catholic nobleman under pressure of a Protestant majority,—necessary to the maintenance of his position in authority.

IN connection with the first article in this issue note the matter on page 343, entitled "Money for Sectarian Purposes." The facts and statistics in reference to national and municipal appropriations for denominational purposes here set forth, emphasize most forcibly the warning which the SENTINEL has faithfully given as to the direction in which this country is moving. Rome does already rule the Nation. Not because the Roman Catholic Church is strong enough either in numbers or influence to rule, but because her opponents, who call themselves Protestants, so Romanize themselves by the methods which they use as to become themselves Roman Catholic in spirit, and in everything but name,—which remains to them only as a cloak and a deception. Those who call themselves Protestants, and who profess to stand for the defense of Protestantism, declare that Roman Catholicism is a great political organization, and as such they antagonize it; and to do this they make an exact copy of their hated enemy and make of Protestantism a great political organization also. An apprehension of these facts will lead one to a keen appreciation of the reason and the justice of the biblical denunciation of the beast and the image to the beast.

"LET the workingman do on the Sabbath just as he sees fit," says Rev. Dr. McPherson, "so long as he doesn't infringe upon the rights of others. If he wishes to attend church, well and good, for he will be benefited; but if he does not, let him not be criticised. He should spend the day in a way that will give him recreation and enjoyment and improvement." Certainly, let the workingman be perfectly free—but stop the cars, and all but the more expensive public conveyances, so that the workingman will "see fit" to spend the day either at home or else in attending church. This is what Dr. McPherson and all the rest of the Sunday preachers really mean.

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THE objects of the National League for the Protection of American Institutions, as declared by its constitution, are three in number, although the article containing them masses them as one general proposition; first, to protect the common schools and "other American institutions;" second, "to promote public instruction in harmony with such institutions;" third, to prevent the use of public money for sectarian purposes.

THE league deals, then, with the State, the Church, the common schools, and "other American institutions," and it is its intent to promote the cause of the public schools "in harmony with such institutions," and to conserve the public funds solely for civil uses. Into this proposition there enters an unknown factor, "other American institutions" and "such institutions," which utterly destroys the possibility of any definite understanding of what the league intends to do, or what it may or may not do.

BUT, eliminating this unknown quantity and assuming that the purposes of the league are to protect the public schools, and to prevent the appropriation of public funds to sectarian uses, let us see what these two objects, viewed in the light one of the other, will require of those who espouse them. They will require an accurate discrimination between the sphere and authority of the Church, and the State; because the public school is a State institution, and sects and denominations are ecclesiastical.

WILL it follow from this, then, that the league has set itself to distinguish and follow the accurate line of separation between Church and State? It must come to this or adopt a subterfuge by claiming that funds may be appropriated for general religious uses, but not distinctively in the interest of any particular religious denom-

ination or sect. But it cannot be denied in any reasonable use of the English language, and an understanding of its origin and growth, that the followers of Christ, professing the Christian religion, constitute the Christian sect among the different religious sects of the world. The league is, therefore, committed to the defense of a secular school and a secular State.

THE supposition, derived from this rational view of the objects of the league, is strengthened by the fact that under the auspices of the league a proposed amendment to the national Constitution has been offered in Congress, which applies the terms of the First Amendment to the Constitution, in reference to religion, to the States separately, with an elaboration specifically prohibiting the use of public money for or in behalf of any sectarian institution or organization. The adoption of this amendment, and its interpretation in good faith, would require of every State government what the Constitution requires of Congress a distinctively secular Government, without alloy.

It is true, that, adapting the words of the First Amendment to the national Constitution, this amendment which the league proposes reads, "No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof," and then, with the pause of only a comma, runs right on to specify in legal terms the prohibition of the use of State money or credit for or in the interest of any church, religious denomination or society, etc. To claim that the broad and universal prohibition contained in the first two phrases are conditioned and restricted to the particulars which follow would be a subterfuge utterly unworthy of such as claim to be honest men and worthy citizens. Is it to be believed for one moment that Wm. Allen Butler, Rev. James M. King, and the many other gentlemen of this league whose names are even better and more favorably known in the legal, business, and religious world, would lend themselves to any such deceptive use of time honored language and expression of constitutional principle, as that would be? If they have not, this proposed amendment means what it says,—that every State shall be held to the same strict

avoidance of the subject of religion in its legislation which the First Amendment to the Constitution imposes upon the Congress of the United States.

IN the nine questions, referred to at length, in the first article of the previous issue of this paper, as propounded by the National League for the Protection of American Institutions, to the delegates to the New York State Constitutional Convention, the first answers to this supposition fully, and is in complete accordance with the correct theory of the entire separation of Church and State; partially stated in the objects of the league, and unreservedly put forth in its constitutional amendment. That which is asked of the citizens of this State, in that question, is needed from every person in this country, a definite and intelligent defense of the "principle of the separation of Church and State," and a willingness to help in "securing definite constitutional safeguards to perpetuate the separation of Church and State," and also an active interest in "correcting the legislation which has arisen in violation of that principle." But having asked a question which presupposes, and requires, are pudiation of all Church and State affiliations, another is immediately put, in the second query, which would be totally unnecessary and cumulative, and which the questioner would have omitted, if the full scope of the first question had been intended or understood. The query to the candidate is, whether he is in favor "of preventing the application of public funds or property for the benefit of sectarian instruction." etc.

WHY should this question have been asked of one who had just answered the previous question, either affirmatively or negatively? There is no middle ground in this matter, it is either a separation of Church and State or a union of Church and State. The one who has just declared that he holds that the "principle of the separation of Church and State must be sacredly observed" can no more favor the use of public funds for sectarian or religious instruction than he can uphold the enforced reading of the Bible in the public schools; or the establishment by the State of a course of theological training

as a requirement precedent to graduation from its schools; or the compulsory submission by private and parochial schools to a State supervision of the forms of theology which may there be taught. To ask this question, immediately after one that comprises all of which this is but a small part, either supposes that the person who is being questioned is so ignorant of the bearing of the question asked him, and the scope of his reply, as to render all his answers equally worthless, or else it proves that the questioner himself is ignorant of the fact, that he has asked a question which involves the whole of that of which the second query is but a part.

Again it is asked of the candidate whether he believes it is "wise for controverted religious claims to be settled by political majorities." This is no different from asking a man, who has just expressed himself as unalterably opposed to the interference of the State in religion, whether he thought it within the proper sphere of congressional decree, to legislate that the first day of the week is the Sabbath which is designated as the seventh day in the commandment; or that the World's Fair must, in obedience to that legislative interpretation, be closed on Sunday. Does the National League for the Protection of American Institutions suppose in these questions that the candidates to whom they have been put are ignorant of the scope of the first question and of its constitutional amendment? or, is the ignorance on the part of the league? or, if it is not ignorance, is it duplicity? and does it intend only the separation of one church from the State and the joining with the State of such church or religion as the league favors?

Another question is as to whether convicts are guaranteed by the State constitution "right of choice" in the religious instruction to be provided at the expense of the State. This does not ask whether it is proper for the State to undertake the religious instruction of convicts, but takes it for granted that it is part of the business of the State to do this, and then asks whether the convict has the right of choice as to the theology which the State should teach him. Here the league has fallen into its own trap,—has convicted itself without recourse. No more positive proof could be had than the simplicity of the unconsciousness of this acknowledgment, that the league itself is in favor of one instance of the union of Church and State, in the religious instruction by the Government of all inmates of State institutions. The league, therefore, of course, favors the State employment of chaplains in legislative bodies, and in the army and navy. Yet this is the league which holds that the strict "principle of the separation of Church and State must be sacredly observed by the national and State governments"! There are several other inconsistencies in remaining questions just as glaring, but this is sufficient.

From this it is impossible to avoid the conclusion, either that the National League for the Preservation of American Institutions is ignorant of the first principles of the separation of Church and State which it thinks to espouse, or else it is utterly insincere, and only desires the separation from the State of that form of religion which it wishes to antagonize. Perhaps here is the solution of the problem of the unknown quantity, and the indefinite factor, "other American institutions" is found.

W. H. M.

Representative Religious Petitions Again in Congress.

On October 11, in the House of Representatives, a bill to amend the Chinese Exclusion Act, extending the time granted Chinamen in this country for registration, for a period of six months after the bill should be passed, was called up, and resulted in considerable reference to religious subjects. As an evidence of the progress and development of congressional and political religion, some paragraphs from the *Record* are worthy of note and are here reprinted.

Upon the reading of the bill by the clerk of the House, Mr. McCreary arose and spoke; in the course of his address saying:

I have in my hand a bundle of petitions sent by annual conferences of the Methodist Episcopal Church in the States of Ohio, Indiana, Nebraska, Michigan, Iowa, Kentucky, Illinois, Oregon and California, most of them asking for the repeal of the Geary act, and some asking for an extension of time for Chinese registration. These petitions represent hundreds of ministers and hundreds of thousands of members.

This brought up the question of representative petitions from ecclesiastical bodies and Mr. Geary, of California, in his speech immediately following, said:—

I have before me a petition which I want to read.

To the Senate and House of Representatives, Washington, D. C.:

The Des Moines Annual Conference of the Methodist Episcopal Church, assembled at Audubon, Iowa, on the 13th day of September, 1893, composed of 225 ministers, representing 40,000 church members, respectfully petition your honorable body to immediately repeal the act passed on the 5th day of May, 1892, known as the Geary law. We make this earnest petition, first, on the ground of justice and fair dealing. By solemn treaty agreement, the Chinese now in the United States are entitled to the same treatment that is accorded to the citizens or subjects of the most favored nation. The provision that they shall register and take out certificates to assure their continued residence here, producing the testimony of a white witness to their right to be here, requires of multitudes of them an impossibility, and yet subjects them to imprisonment and deportation if they fail to comply with the requisition. This requirement made of them alone, in contradistinction to all other foreigners in the country, is a palpable violation of the treaty.

The second clause of the petition tells us that the Methodist Episcopal Church—not the American Methodist Episcopal Church alone—has some \$400,000 invested in China, and is also represented there by a number of missionaries.

Petitions in form similar to this have been sent here from many of the religious conventions that have met this summer; petitions apparently prepared at the same place and issued from the same source.

It did not matter whether the Methodists or the Baptists or the Episcopalians or the Presbyterians wished to petition, they all used the same blanks. There was about this a concert of action which was peculiarly suggestive. But the only purpose for which I refer to this petition is to show the character of the statements which have been circulated throughout the country, describing the effects and operation of this law.

MR. MCCREARY of Kentucky. Will my friend allow me to make a single statement at this point? I hold in my hand—and it is justice to these people that I should refer to it—one of these petitions from the members of the annual conference of the Methodist Episcopal Church of sixteen States in the Union. I will only read the indorsement of one of these petitions:—

Central Ohio Annual Conference, Methodist Episcopal Church; 200 ministers, representing 42,000 members ask for the repeal of the act of May 5, 1892, known as the Geary law.

These petitions come from the conferences of sixteen States.

MR. GEARY. Mr. Speaker, what right has any church or church body to pass judgment upon the action of any American legislative assembly, to give directions to it, or make demands such as this? What right has any church in this land of ours, speaking from its pulpit or church door, to say to an American Congress, "you must do this," or "you must do that"? I supposed that in this land of ours, the line was sharply drawn between Church and State; that each within its appropriate sphere must be supreme, but that the Church must never lay its hand on government, and the Government must never interfere with the Church. [Applause.] Remember, I do not deny that every churchman in the land has the same right to petition given to every other citizen of this country, but he must petition as a citizen, standing upon his rights as such, and not invoke the powerful name of church behind him. [Applause.] The members

of the congregations as citizens have the same rights as other citizens; but the Church, as such, has no right to interfere in the political affairs of this Nation.

If there is one thing more than another which all true Americans have approved the declaration of, it is that there must be no union of Church and State, and no invasion of the province of one by the other. This principle is as old as the foundation of the American Commonwealth. It has been the experience of men in the past, that whenever the Church has had the right of interference in matters of government human liberty has suffered from the union, and the men and women who settled on the shores of the Atlantic and laid the foundations of the Republic had experienced in the older lands from whence they came the evils and dangers of such commingling of affairs. They had experienced persecutions under religious governments, and it mattered not what the faith of that government was, the attendant results were always the same. Protestants could not forget the persecutions of the Huguenots by the Catholics, or Catholics forget the persecutions and sufferings of Catholics and Protestants at the hands of Protestants. All alike are simply evidence of the truth of the conclusion that human liberty suffers under the union, and that the government that will maintain human rights and insure freedom to all must be free from religious interference by any sect.

Both Church and State have their appointed task in the improvement of human society; each within its own sphere must be supreme. Let the Church perform its grand work in the improvement and the betterment of mankind, teaching the faith handed down by the fathers, bringing men in closer relationship with Divinity if it will; teaching the necessity for the application of truth and love in the affairs of the human race. Let it go abroad wherever it may; minister to the wants of the poor and the suffering; drive sorrow from the hearthstone, and ameliorate the condition of suffering humanity wherever it may find it. Let it, within its sphere, be absolute and supreme, permitting no interference by the government in its exercise of faith, but when it reaches the borderland that separates Church matters from temporal, there it must stop.

The Church in this country has no right to criticize, condemn, or pass judgment upon the acts of an American legislative body, and is without the power to make demands that must be respected by this Government. This is the unwritten law of the land. There was a day in the world's history when priests and bishops could point their finger and make rulers tremble, when the demands of Pope and cardinal were respected by governing bodies the world over, but that day, happily for the human race, is past, never to return. In this land such a power was never recognized, and there is no room here for religious associations claiming the right to interfere with the political affairs of the people.

The Protestant churches in the United States under the leadership of misguided zealots have permitted themselves to make an exhibition of their desire to interfere in political matters that I know on sober reflection the great mass of the American Church will condemn, because I do not believe that it is their wish or intent to establish a precedent that may be used in the future to justify the interference of all other churches in the political affairs of this country, because if we concede the right of interference to a Protestant bishop or minister we must concede it to the Catholic Pope and bishop and priest, and I do not think that the great mass of the people of the United States, the masses of the Protestant churches especially, are willing to concede the right of papal interference with the political affairs of our people.

What would they think and what would they do if to-morrow or the next day the learned archbishop of the Catholic Church for the State of New York should mount his pulpit, and denouncing an act of Congress, call on his people to use their political rights in behalf of the policy dictated by the church; demand that they should insist on the repeal of a statute because it was hostile to the interests of the church or interfered with some religious work that it was engaged in? Why, from every Protestant pulpit in the land, from the lips of every American, would go up a condemnation of that interference on the part of the papal representatives, and we would have the grim old specter of the Pope seeking to dominate this Government paraded through the land, and what an intensity of feeling would be exhibited by these same ministers at the apparent impudence of the Catholic clergymen seeking to do the very same thing that they have been doing from all their pulpits in the last few years. The Protestant Church must be consistent, or it must admit the exercise of this, to them, dangerous power by the papal church.

I may offend some good people in these statements, but I am satisfied that I speak the wishes of the great mass of the American people of all

churches, who, profiting by the experience of the race in years gone by, jealous of their rights, fearing the interference that in all other lands has spread misery and suffering upon the people, are satisfied with existing conditions of Government, and with the maintenance of a just equilibrium between the Church and State. I say that hereafter, and for all time to come, there must be no intermingling of the powers of the one with the other, no union of Church and State in any way or manner; that hereafter the Church, as church, must abstain from interference in any way, shape, or manner with the political affairs of this Nation. [Applause.]

On the taking up of this same bill on the succeeding day, Mr. Hitt, of Illinois, while addressing the House, said:—

Mr. Speaker, there was mention made on yesterday by the gentleman from California [Mr. Geary] of certain petitions from various parts of the country sent by churches. One has been sent to me by 7,000 members of the Methodist Church and their pastors in the State of Washington, the conference being held at Seattle. I deemed it due to those men to have their petition brought before the American Congress, and I have presented it, as shown by the *Record* of yesterday. I was astounded when that intelligent gentleman yesterday, referring to these petitions for the repeal of the Geary law, spoke so harshly of the interference of the Church in politics.

I did not know that this bill was mere politics; I thought it was legislation [laughter], and I did not know that belonging to a Christian Church, or being associated in Christian fellowship, disqualified men for taking an interest in the honor of their country and in public morality. [Applause.] I brought that petition in here and I think it should be treated with all the respect due to the petitioners and due to that sacred right of petition, long ago in memorable days vindicated and gloriously secured on the floor of this House by John Quincy Adams, a right which I hope will forever remain unchallenged, the right of every American citizen, whether he be Christian or pagan, whether he be a member of a church or an atheist, the right of petition, the right of prayer.

MR. MAGUIRE. Did Mr. Geary on yesterday challenge the right of a Christian as a citizen to petition, or did he question simply his right to petition as a member of a church?

MR. HITT. Mr. Geary is present and can probably speak for himself.

MR. MAGUIRE. I thought he was not present.

MR. HITT. Mr. Geary's statement was very clear. He spoke of "ecclesiastical" and Church interference, and I have spoken of the subject in general terms, as he did. My colleague on the committee [Mr. Geary] and myself have discussed these and many questions together in committee.

MR. GEARY. If the gentleman will permit me, I think he has now fallen into error. I distinctly said this: That a member of a church as a citizen had the same right of petition as any other citizen, but that he had no right to come to this body backing himself up with the power and might of his church organization.

MR. HITT. To that I reply that a whole church association has the right; that I had the honor to present to this body, and I believe almost every other member here presented during the last session of Congress, petitions from churches as churches in reference to the question of closing on Sunday the great Exposition in Chicago. This is the first time I ever heard that it was wicked for churches to ask for the repeal of a law that violated moral law or to take an interest in public affairs. [Applause.]

Mr. Hitt was followed by Mr. Johnson, of Indiana, who occupied his time, five minutes, with the presentation of a petition from "The Religious Society of Friends," and remarks thereon. Mr. Grosvenor, of Ohio, then said:—

Mr. Speaker, I have not before me the language of the gentleman from California [Mr. Geary] in which he denounced, as I understood it, criticised certainly, the conferences of the Methodist Episcopal Church which have seen fit to memorialize Congress on the subject of this pending legislation. To me it was an amazing exhibition on the floor of the House of Representatives. The Constitution of the United States, as the gentleman from Indiana [Mr. Johnson] has said, guarantees to the people of this country this right; and it goes farther than that, it forbids Congress to so legislate as to abridge that right. Not only that, Mr. Speaker, but by the usage of Congress and by the common understanding of all of us, the petitioner who comes here respectfully to express his opinion is not to be criticised in his absence, and his motives are not to be condemned.

The right of petition carries with it immunity from unjust and unreasonable criticism.

I hold in my hand a memorial from the Ohio conference of the Methodist Episcopal Church, the representative body of that great church in the locality in which I live. It is composed of a large number of ministers. It was presided over by a most distinguished divine, a bishop of the church. These gentlemen, in their representative capacity, represented 40,000 members of that great and enlightened church.

I would like to know, sir, upon what theory we deny to this body of men a respectful hearing? We are discussing the relationship between a great Christian Nation, our own—Christian upon our own allegation—and a heathen nation—heathen upon our allegation—and we are standing here in the light of the nineteenth century drawing a line of distinction against the other nation, while we are criticising the men of our own Nation who have a right under our own Constitution to be heard. This memorial, presented by them, is couched in the most respectful language—no criticism of Congress, no undue condemnation of this legislation, but simply an expression of opinion.

That great body of Christian gentlemen would have fallen short of their duty if they held these opinions and did not make them known to us. They speak of the great body of men whom their money and their philanthropy have sent forth to Christianize the heathen in foreign lands, and I take no stand, especially on this legislation, but would have a great curiosity to see what the disciples of the ancient faith of the Chinese would say to the Christian coming into their midst with a copy of this sort of legislation in his pocket, and the speech of the gentleman from California [Mr. Geary] as a part of it, and undertake to teach the doctrine of the lowly Nazarene to the benighted heathen. I think the Chinaman would have great force if he should remark to the missionary, "You had better go to the United States, to the heathen at your own doors."

Mr. Speaker, what source in the United States has a higher right to speak to Congress and to deliver here an expression of its opinion upon such a subject than the Methodist Episcopal Church? I know many members of this conference, men of the highest intelligence, men of the highest patriotism, of the highest piety, men who have never entered upon a question of this sort except as citizens of our common country, expressing their views and opinions upon a great question involving our title to the name of a Christian Nation, such as this. They are the men who, following the leadership of John Wesley, who proclaimed that the world was his parish, have gone forth in the spirit of their Master to do their duty to all mankind.

I do not believe that the gentleman from California intended to attack this great body of men with the bitterness which is implied in his language. I have, therefore, risen, sir, merely to call the attention of the House to the invasion of the spirit of the Constitution in thus refusing a hearing to a respectable petition before Congress. [Applause.]

On the continuation of the same discussion the following day, October 13, Mr. Hooker, of Mississippi, said:—

Now, the honorable gentleman from California [Mr. Geary] read the resolutions of an assemblage of the Methodist Church held in this city during the present year; and allusions have been made in this debate to resolutions of various religious denominations throughout the country on this subject. The gentleman said, "This is the Church interfering with the State!" Why, sir, the very treaty to which the gentleman referred—the treaty which was amended in its terms by the bill which the House passed at his instance—that very treaty itself stipulates for religious freedom in China and religious freedom for the Chinese in America.

The gentleman talks about this being an interference by the Church with the State, an interference by religious bodies with affairs of legislation. I have yet to learn, Mr. Speaker, that because an assemblage of men chance to be gentlemen and Christians, therefore they have not the right to petition the Congress of the United States on any subject they may select. You members who sit here on this floor, go back home and tell your Methodist, and Presbyterian, and Episcopalian, and Catholic constituents that you have refused to consider a petition upon this important subject because it comes from a body of men calling themselves gentlemen and Christians, and you will hear the echo of the answer when next November comes.

They have a right to petition. If they feel honest, conscientious convictions on this subject, it is their duty to petition; and I do not know any enlightened set of men who ought to be listened to with more patience, at least, and more respect by the Congress of the United States, whether here or in the other branch. The right of petition is a

sacred right of the American citizen. Does a man lose it because he belongs to a Christian organization? Or does an organized body lose this right of petition because it is interested in Christian work?

Sir, you have now in China missionaries of the great denominations of this country. They have gone there and planted the cross of our Saviour, and they have made converts—not a great many, possibly; still they have made converts. Does the honorable gentleman from California mean to say that he intends to restrict the power of the Almighty to have the cross of our Saviour carried into all lands, whether savage or civilized? Does he mean to say that the Saviour, who died upon the cross, did not die for the 430,000,000 of Mongolians in China, constituting one-third of the human family? Are they to be excluded from the plan of redemption on account of the color of their skins or the almond shape of their eyes? This is a new doctrine to come from a Christian Representative!

It will be noticed in this discussion that Mr. Geary distinctly said, without derogating in the least from the Church or its rights as an organization, that the churchman's right of petition was as a citizen and not as a churchman, and that he had no right to invoke the powerful name of his church to influence legislation. Those who, in referring to this, have supported Mr. Geary invariably recognized this just and correct discrimination. Those, however, who have opposed him in regard to these petitions, without exception, show themselves to be afflicted with that mental blindness,—common to all National Reformers, and by which they and their kind can always be recognized,—which makes them unable to appreciate any distinction between individuals and corporations or organizations. To them a corporation or a State is just as much a "moral person" as the individual citizen. One affirmed that to him it was an entirely new thought that there should be any impropriety in churches influencing legislation as churches; while another desired to know "what source in the United States has a higher right to speak to Congress and to deliver here an expression of its opinion upon such a subject than the Methodist Episcopal Church?"

But, perhaps, Mr. Hooker, of Mississippi, touched the vital point of the matter with most, when he reminded the members upon the floor of the House that if they went back to their Methodist, Presbyterian, Episcopalian, and Catholic constituents with the record of having ignored a religious representative petition, they would "hear the echo of the answer when next November comes." The association of the names of the denominations made here is as suggestive as the threat is characteristic.

This discussion of the relation of religion and the churches to Congress and its legislation was prolonged still further; but other notice of it will be deferred until next week. W. H. M.

Protestantism in Politics.

An exchange, which devotes itself to an open and virulent antagonism of the Roman Catholic Church, its methods, and its members, publishes the following, evidently without a thought that these are Roman Catholic methods which are being espoused by professed Protestants. Some of these anti-Catholic papers and organizations expressly state that they antagonize Catholicism only as a political and not as a religious organization. Will they be consistent now and antagonize so-called Protestantism wherever it aspires to political organization and control?

A Christian political mass meeting was held recently in the Second Presbyterian Church in Jersey

City. The object of the meeting, as set forth in the call, was to form a permanent organization of Christian voters. Ministers of nearly every denomination were present, except Episcopalians and Catholics.

The representatives of the ministry were the Revs. Daniel Halloran and C. E. Little, Methodist; the Revs. Cornelius Brett and C. K. Wick, Reformed; the Rev. Edwin McMinn, Baptist; the Revs. Henry C. Cronin, James McKelvey, and J. W. Hathaway, Presbyterian; and the Rev. John L. Scudder, Congregational. Letters were received from several other ministers.

Dr. Scudder presided and announced the purpose of the meeting. He was fully convinced, he said, that if the Christian people of the community had as thorough an organization as the political parties they could dictate nominations and get whatever legislation they demanded. We have an Irish vote, he said, a German vote, a Catholic vote, and a rumseller's vote. Now let us have a Christian vote.

Politicians have been, for some time, trimming their sails to catch the religious breezes which might blow them safely into their desired political havens. The evidences of political Christianity have been for years an open book offered for the study of all citizens. If the entrance of religion and religious issues as a ruling factor into the politics of the country is a surprise to the people of this country, it will only be because they have failed to see and understand the clear teaching and plain object lessons which have been before them continually.

To Press the Matter in Congress.

THE National Reform Association has sent out a call for a national convention to be held in Allegheny, Pa., Nov. 14, 15, and 16, in the First United Presbyterian Church, on Union Avenue, of that city. The claim of this call for the assembling of a national convention is, that the contest as to the Sunday closing of the World's Fair has "demonstrated the overwhelming strength of the Christian sentiment of our country;" but has shown also that this "sentiment" is not strong enough to maintain itself without the assistance of an express statement in the fundamental law of the land. To devise means to secure such an expression this convention is called. The religious laws of the country, as they now are, it seems, are quite insufficient for the purposes of the "National Reformers," for they say:

We have had actual proof that our national laws, as they now stand, are not sufficient to prevent great enterprises like the World's Fair, or State Courts, or even our highest national courts, such as the United States Appellate Circuit Court at Chicago, from transforming our American Sabbath into a continental Sunday. Political wisdom and Christian patriotism alike dictate that something must now be done to give permanent expression to the Christian sentiment at present so thoroughly aroused. . . . The whole country has been stirred by the struggle for the Sabbath. And now that the victory has been won, let the fruits be secured. Let the Christian Sabbath sentiment of the United States be crystallized in some appropriate and permanent national and legal form.

The field secretary of the association, H. H. George, follows with two columns of intense appeal for attendance of delegates at this convention, and for money, for, as he says,—

three to five thousand dollars will be needed for the distribution of literature beforehand, and sending a committee to Congress after the convention is over to press the matter there. . . . Some heroic men are struggling to make it [this convention] the grandest success of any such meeting that has ever been held in this Nation. . . . You have all taken a deep interest in the Sabbath discussion for the last two years. You must not let it drop now. Don't you know that if the matter ends here, the agitation will cease and the country will be where it began two years ago? There must be an advance step. The agitation must be clinched by some national action.

William Weir, writing of his work for the National Reform Association in Western Pennsylvania, says:—

Especially has the purpose of the convention to arrange to press the long Sabbath agitation of the country to a conclusion in the enactment of a national law securing the Sabbath to every citizen, been urged on their attention.

Will this convention, or this association, or any other body of men, be able to press this long agitation to a conclusion? No! It will not be brought to a conclusion until the second coming of Him who is Lord of the Sabbath. Then will those who are striving to secure the enactment of laws, State and national, for the enforcement of the observance of Sunday, the first day of the week, be ready to answer to Him when he shall ask them by what authority they assume to enforce a Sabbath rest? And what answer will they have ready when He shall ask them for what reason they have neglected to remember that the seventh day is the Sabbath of the Lord, but have observed the first, and at the same time have both taught and compelled others to obedience to the same error? W. H. M.

The Influence of Puritan Religious Legislation Upon Subsequent Christianity.

[Conclusion of a thesis by T. J. Van Horn of the University of Chicago.]

It remains to consider—

Third—The influence of puritanism on nineteenth century Christianity.

1st. Much of the rationalistic and skeptical tendencies prevalent in nineteenth century Christianity were set in motion by the inconsistencies in Puritan legislation. The fact that they made an unwarrantable use of the Bible in civil matters, their unfortunate theory that the Old Testament theocracy was the form of government for all people, at all times, and in all grades of development, this literalistic and rigid interpretation of all parts of the Bible, led to the opposite extreme in all these particulars. The influence of the Bible over the thought and lives of men has, consequently, been weakened and its authority questioned. Ellis, in his "Puritan Age in Massachusetts," has unconsciously furnished an illustration of this fact. He has made a study of Puritan legislation and exhibits strong tendencies to rationalistic thought. I quote his observation on the Puritan's conception of the Bible:—

Duty, the object of life, and the Bible, its rule, was their rule. To most of them it was their only book. Buried long in an unknown tongue it came to them with all the freshness of a revelation, producing effects upon them very different from those produced upon a nineteenth century adult reader. We read the Bible in the light of commentators, who have established rules of interpretation well suited to the modern mind. This inconvenient passage is a figure of speech; this monstrous law condemning witches or idolators to death was intended only for a special time; the teachings of the Saviour are not to be taken literally, for our society could not continue under such a construction; but the passages which conform to our ideas of right and propriety, which sustain our theological systems, and which enable us to live the life which is agreeable, whether they are found in the Old or New Testament, in the simple gospels or in the philosophical letters of St. Paul, have no figurative meaning and were meant for all time.

The extreme rationalistic method of treating the Bible, which we can see Mr. Ellis has in mind, in this subtle comparison between the Puritan and the modern system of Bible interpretation, is only a revolt against the stringent, literalistic

method of the Puritans which everywhere crops out in their religious legislation. It is but a step from this to the entire repudiation of the Bible as a divinely inspired book, and the Ingersollism of to-day. It has been said that Christianity has suffered more from its professed friends than from its avowed enemies. Who will say that much of the skepticism and infidelity so prevalent in religious thought is a result of undue rigor in doctrine and discipline of the honest but mistaken friends of Christianity? How many of those lost in hopeless skepticism will testify that they were driven from the faith by the sombre and repelling aspects of Calvinistic doctrine and discipline enforced in their childhood home. How many have been all but attracted by the absurdities and inconsistencies read into the Bible by those who have studied it more to prove a doctrine or a theory than to find the truth.

2nd. The influence of Puritan legislation is observed again in the question of amusements which is one of the ever recurring topics in our religious gatherings and in Christian literature. To the Puritan, life was a solemn thing. They tried to impress this view upon all by their laws against popular sports and frowning upon pastimes of all kinds. Christian festivities, dancing about the May-pole on the village-green, were grievous offenses, and gaiety and lightness or any expression of exuberance of spirits, was out of harmony with the grave responsibilities of life. Mr. Gladden's illustration of a Highlander, walking through the streets of Edinburgh, who reported that he saw, on the Sabbath, men and women walking along the streets and smiling as if they were perfectly happy, and added, "It was an awfu' sight!" is in point here. Perhaps he is too severe in saying that "Every word otherwise than severely and sadly uttered seemed to pierce like a sword through them. If any man were pleased, their manner was fervently with sighs; to repeat those words of our Saviour, Christ, 'Woe be to you that laugh now, for ye shall lament.'"* This severe habit of looking upon life among the Puritans has left an impression upon Christian life and thought still discernible. The minds of men still living are haunted with the unhealthful restraints imposed in childhood against innocent amusement. Is it unfair to assume that the excessive indulgence in amusements among American people is the result of a reaction against unwise methods of restraint used in an earlier day? But even yet the world has not recovered from the feeling that Christianity is a sombre thing.

3rd. Again, turning our attention to the Christianity of to-day, it requires a microscope of no great magnifying power to detect elements of puritanism in our Sunday legislation. Attention has already been called to the fact that the colonial Puritans, no less than the English Puritans, felt especially called upon to protect and defend the sanctity of Sunday, and also that a large part of their legislation was directed to this end. Very early in the history of the Puritan movement in England the Sabbatarian controversy took an important part. The question involved was, whether the Jewish idea of the Sabbath, which they insisted upon, could be transferred to the first day of the week. The argument of Nicholas Bound, how-

* Gladden, Applied Christianity, pp. 252, 253.

ever, turned the tide of popular sentiment in favor of the view that a specific day of the week was not required in the Decalogue, and therefore Sunday might be observed as the Sabbath. A large minority, however, pointed out the inconsistency of this view. How much this fact may have influenced so much legislation to enforce respect for the first day of the week as a sacred day, I will not attempt to say. Certain it is that its influence in our times is evidenced by the laws enacted and printed in the statute books of nearly every State in the Union, and much of the puritanic intolerance has been exhibited in their enforcement.

Much has been said and written in our day to palliate the cruelty which was sometimes inflicted by the Puritans in the enforcement of their laws, as if such a thing were unknown among us. Yet, under the Tennessee Sunday law, four Christian men, in that State, in June of the year 1892, were imprisoned for working on Sunday. Three of these, after having been imprisoned forty-three days, were marched through the streets of Paris in a chain gang, and put to work shoveling on the common highway. Two years before this, R. M. King, whose case was appealed to the Supreme Court of the United States, but suddenly terminated by the death of the defendant, was fined seventy-five dollars and costs for performing his usual farm work on Sunday.

Persecutions from a similar cause have arisen under the Sunday laws of Pennsylvania within recent years. Some of these cases would have aroused even in old Puritan Salem something of the indignation which arose upon the whipping of Obadiah Holmes. The inconsistency of imprisoning the Tennessee Christians for peaceably working their farms on Sunday was made more glaring by a train load of laborers passing, to their work, on successive Sundays, the place where they were imprisoned. In the minds of people disposed to be tolerant, the persecution of these men would seem the more inexcusable, since they were men who conscientiously observed the seventh day of the week as the Sabbath. Especially since the constitution of the State declares that—

All men have a natural and indefeasible right to worship God according to the dictates of their own conscience; that no human authority can, in any case whatever, control or interfere with the rights of conscience, and that no preference shall ever be given by law to any religious establishment or mode of worship.

It would not be difficult to show still further the injustice done to these men, and to point out the inconsistencies involved in the whole question of Sunday legislation. In this review we can learn at least one practical lesson. Shall it not be the old, and yet imperfectly learned lesson of religious liberty? The Puritans groped towards it, but blinded by their narrow and erroneous idea of maintaining, at whatever cost, their control of State, never learned it.

As we have seen, the dogmatism of thought revealed in their legislation; the cynical attitude towards amusements which their enactments engendered; in short, the fundamental error at the root of their legislation tended to break down all religious restraint and the higher idea of true religious liberty was obscured. All can see the fundamental error of the Puritan in his interference by civil enactment, with that freedom of conscience which he claimed for himself. In the

light of their history, the lesson should be plain to us. Yet what we have seen of modern Sunday legislation leads us to ask if nineteenth century Christians have not yet higher ground to reach with reference to liberty of conscience. The lesson seems yet imperfectly learned, that civil legislation cannot enforce respect for any day as a Sabbath; that if that respect is secured at all it must arise from the consciences of men, awakened and quickened by divine truth.

Even if it were wrong to work on Sunday, the Church is only increasing the distance, already too great, between it and the masses, by raising its voice in the name of religion for civil law to enforce rest on that day. "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." It is yet the sacred duty of the Church in the last decade of the nineteenth century to perfect the lesson begun and so imperfectly understood four hundred years ago,—Freedom of conscience and the complete separation of Church and State. To enthrone in the hearts of Christ's followers the true import of those words of the Great Teacher:—"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight."

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It Is Done! They Know It! They Claim It All!

At the "Episcopal Jubilee" of Cardinal Gibbons, Archbishop Ireland is reported as saying: "The times are solemn. At no time since the establishing of the Christian era did changes so profound and so far-reaching occur." This is similar to what the National Reformers said concerning the Supreme Court decision,— "This is a Christian Nation." Of it they said: "It is the weightiest, the noblest, the most tremendously far-reaching in its consequences, of all the utterances of all that sovereign tribunal." And so it is, and the Catholics recognize it with all the rest. They see all they could ask, and now claim all as their own.

At the reception given to Mgr. Satolli in July last, at St Paul, Hon. C. D. O'Brien in the speech of reception said:—

We have here a temporal democracy, resembling in its sphere the spiritual democracy of the Church, which recognizes and fosters the spiritual rights of each individual Christian. This is why the Catholic Church is so vigorous and progressive in the United States; . . . you have with you in your work the entire and irresistible force of American public opinion.

From the standpoint of so-called National Reformers, and all that they are accomplishing, this is so.

They claim the Republic. In regard to the waves of socialism, communism, etc., he said they would be "sustained and driven back by the protecting cordon of American Catholics, who in behalf of their religion and *this, their Republic*, will ever stand in the forefront of the conflict to receive them."

They see a union of Church and State. In the reply of Mgr. Satolli, he said: "Your institutions are in accord with the essential spirit of the church and her constitution. In pursuing my mission I find that I am acting out the very essence of your social and political life, and that I can be a good citizen because I am a good Catholic. Hence, I conclude that the *Church and the Republic* are made for one another and should walk *hand in hand*."

This union is just as close as they desire it. At the banquet recently given to Cardinal Gibbons, he said: "Church and State run in parallel lines, with no conflict with each other. The Church elevates the State, and the State protects religion. We would be sorry to see religion and the State any closer than they now are."

They see an unparalleled growth of the church in this country, under our Constitution, and they know its significance. Mgr. Satolli continued: "Time will show, very soon, I trust, that the church, from the enjoyment of the liberty guaranteed to her in this land, shall make progress such as she has not known in other times and lands. . . . And this mutual benefiting shall be clear evidence to all and in our own days that security for the commonwealth is in friendly contact with the church." So it will be that this Nation will be an example to other nations in the exalting the papal church to her position where she will say, "I sit a queen, and am no widow, and shall see no sorrow."

They contemplate these sudden changes in the almost daily events with evident satisfaction. Said Cardinal Gibbons, on the occasion before referred to, "There is no country on earth where the difficult problems of Church and State are so successfully solved as in the United States."

And they are making the most of the situation, for, according to the *Christian Statesman*, they are sending missionaries "direct to Protestants and put before them the claims of the church and the need of membership." According to the *Protestant American*, which quotes Catholic papers, "Protestants are going over to Rome by the thousand. One bishop reports receiving one hundred, another five hundred, and Cardinal Gibbons says that ten per cent. of all he confirms are Protestant converts."

If Protestants cannot see as much in these things as Catholics do, it is only because they are stupefied by the "wine" or false doctrines of the mother church.

H. F. PHELPS.

The Christian Politicians of Jersey.

At a mass meeting of professors of political Christianity held lately in Jersey City it was determined to establish a permanent organization, to be the nucleus of a religious political party. As an earnest of the spirit which is to inspire this new party, and the methods which are to be used, every church in the city was asked to appoint a committee of three; these different committees to unite as one general committee of ways and means by which to advance and enforce commercial, social, and political morals, and secure the passage of such acts by the State legislature as should be desired to this end.

A resolution was framed in the form of a demand upon the Democratic and Republican county and assembly conventions, and a committee of three appointed to present the demand to these bodies. This is the wording of the resolution:—

In a mass meeting representing the Christian sentiment of the county, it was unanimously resolved that we demand the nomination of a candidate for sheriff whose record shall command the support of all good citizens, and who shall be opposed to racetrack gambling, illegal liquor selling, and every other form of public vice, and that we do further demand from candidates for assembly in the several districts that they shall be pledged to the repeal of the vicious legislation of last winter which has disgraced our State.

However just the cause, and whatever

the reason for righteous indignation which this assemblage of professed "Christian voters" may have, and it is very certain they are not entirely unreasonable in their indignation at the legal protection of civil disorder which they have seen among them, still they are not justified, and nothing can justify them, in appearing in a civil matter and demanding to be heard, and to be obeyed, because of their religious profession, or because they represent any religious body, or bodies, as such. The only plea which they can properly make as a ground for requiring a hearing for themselves is their individual citizenship, or that they are regularly authorized to represent citizens as citizens, not as Christians or Mohammedans, or Roman Catholics, or Buddhists, or Presbyterians, or Confucianists, or Methodists, or under any other religious name. To make the demand by virtue of any one of these titles is in fact no more unreasonable in principle than to make it in the name of Christians. The heritage of human rights is equal to each, without distinction, whatever creed he profess, or if he profess no creed. The assumption of superior authority by virtue of some divine privilege is the basis upon which the tyranny of man over his fellows has always rested. Such tyranny can be exercised by a political party as readily as by an imperial despot. Let the promoters of religious politics stop and think whether they are willing to take the responsibility for the results.

W. H. M.

The Sabbath Question Discussed in Saratoga.

THAT the Sabbath question is the living question of the day, especially among religious denominations and organizations, no one who is in touch with the times and familiar with religious thought, will deny. A few years ago the ministers of various denominations felt quite confident that they could go and enjoy their summer vacation, and, on their return, find their flocks feeding in the same pasture as when they left. They entertained no fears that any one would enter the fold and lead the sheep into any other fields.

But of late years many of these popular shepherds do not feel such perfect security when leaving their flocks for any great length of time, for fear on their return they may discover that some have been induced to stroll in the green pastures of God's Word, and do not care to return to feed on husks again. And even when the pastors themselves are at ease with their parishes, this great question of the Sabbath and its change comes up for discussion in various ways, both *pro* and *con*, among themselves and other non-observers of the seventh-day Sabbath.

A discussion of this nature occurred in Saratoga, N. Y., August 21st, 1893, it being introduced by a prominent first-day Baptist clergyman, who read a paper entitled "The Transference of the Sabbath." The positions taken by this gentleman with regard to the Sabbath,—that the Sabbath of the Lord, the seventh day, was never changed nor even transferred in any way to the first day,—were clear, sound, and logical. His proof, of positions advocated, was wholly based on the New Testament, and from this book he showed clearly and conclusively that Christ kept the seventh-day Sabbath, not mentioning or intimating one word during all his ministry that it ever would be

changed; that the disciples never by word from the Lord nor any other source mentioned the first thing as to the change of day. It was also portrayed vividly that the line of argument followed by the advocates of Sunday as the Sabbath was faulty, worthless, and wholly useless.

The origin of Sunday (*Dies Solis*) "that wild solar holiday of all pagan times," was clearly traced to paganism; its embryo first forming among pagans, then receiving life, growth, and strength from the papal church which adopted it as its own; and afterward, being lovingly embraced in the arms of Protestantism, together with many other doctrines and beliefs from the papal hierarchy. The whole of the argument was clear, logical, and quite scholarly,—fearlessly attacking the positions held by Protestants to prove Sunday the Sabbath, showing them to be contradictory and illogical, if not sophistical.

At the close of this paper, the time generally allotted to the five minute speeches for discussion, was wholly given to the Rev. Wilbur F. Crafts, the Sunday cause champion, to talk upon the paper from his side of the question. Instead of discussing the paper as was expected, Mr. Crafts immediately began to attack Seventh-day Adventists and their work, stating that their position in regard to the Sabbath of creation, as being the same as that given at Sinai, is groundless and without Bible proof. That all that they could adduce in favor of seventh-day observance before the Decalogue, was merely inference at the best. He stated it was almost preposterous to entertain the idea, even from the fourth commandment itself, that the seventh day referred to there is the same as our Saturday. We used to tell the people, said he, that we kept the Sabbath in the spirit only, but we have learned by study that we actually keep it in the letter also. Referring to that commandment, he said, if I were to go to an attorney with this document and ask him what the seventh day in it referred to, and suggest it to be the seventh day of the week, he would laugh at the idea and think it ludicrous. He would say, the seventh day referred to is the one after six working days. Hence, said Mr. Crafts, that being correct, we keep the law not only in the spirit, but also in the letter, for after we work six days, beginning with Monday, etc., we get around to the seventh to rest, which, of course, is Sunday.

What vain, specious reasoning! Thus is the Word of God made of none effect by human tradition. Surely this is a fulfillment of the words of the prophet Isaiah concerning those who place no difference between the holy and the profane, and who call darkness light and light darkness. Did Mr. Crafts ever see a calendar or an almanac that began the enumeration of the days of the week with Monday, Tuesday, etc., making Sunday the last day of the week? But this is barely a prelude of denials of Bible truths uttered by this so-called minister of the gospel.

After contradicting himself several times in trying to show the impossibility of any definite seventh day ever being kept, he remarked that a definite seventh day never was known anyhow. And to prove this, he claimed that away back among the ancient Assyrians there were just four weeks and three days lost, and hence no definite seventh day could be kept. This certainly illustrates well the man who dug

a pit for his neighbor to fall in, but fell in himself. It seems remarkably strange that just the length of time lost should be known, but no one know whither it went. Therefore it necessarily follows that there was no time lost at all. But perhaps, however, he did not stop to consider the weight which that phraseology would have, providing he could say something to oppose the Lord's holy day.

That the Lord made the heavens and the earth in six literal days was worse than foolishness,—the height of absurdity, in his estimation. Nay, they were *long* periods of time, he remarked, the length of which no one knows anything about, and which it is impossible to find out. But we say with Paul of old, "Let God be true and every man a liar."

In searching after more hay, wood and stubble with which to build up this false structure of a Sabbath, this scholarly(?) divine stated that a Rev. Dr. Wood had lately discovered in the Talmud a statement which showed that Sunday keeping was observed away back in the third century of the Christian Church. Mr. Crafts said he considered it one of the best of arguments to show a Christian recognition of Sunday, in contrast with seventh-day keeping by the Jew, at almost the beginning of the Christian era.

The statement found is, that in the year 230 A. D., the Rabbini warned the Jews against having anything whatever to do with those who observe * "Youm Natsroi," the day of the Nazarene, which indicated that there was a day observed at that time by the followers of the Nazarene different from that held by the Jews.

There is one great difficulty about this "best of arguments" against the Sunday advocates, to their injury. It proves *too much*, and is therefore worthless to them as an argument. If this statement be in the Talmud, which I have never discovered after years of research in the original Hebrew, it demonstrates very clearly that the Rabbini wished the Jews to understand that if this Nazarene who claimed to be the Messiah told *his* followers to observe another day other than that which God declared to be *his* holy day (the seventh day, Saturday), then it was certain that that being could not have been the Messiah of God, and hence the Jews should have no confidence in him, his day, nor in his followers. For the Jew has always believed that when the Lord has once given a command he does not change it, for God is unchangeable. Mal. 3:6. Therefore the Talmudists would have a good and sensible reason for telling the Jews to have nothing whatever to do with those who observed this day. They could not have been the true children of God, but must have been apostates.

But I would like to ask Mr. Crafts, before he makes another statement in the Hebrew tongue, to be either more familiar with the language, or, if he be at home in that tongue, to express his terms correctly. For there is no such word in the Hebrew language as Natsroi, meaning Nazarene. The word for Nazarene in the Hebrew is * (Nazer), and the term "Day of Nazarene" is Youm Hānazer, or Hā Youm Nazer.

But that which seemed to cap the climax of his argument was the spirit he manifested toward Seventh-day Adventists.

* Our correspondent, who is an educated and converted Hebrew, has inserted here the original Hebrew characters, but as we have not the proper type, we use instead their translated equivalent, which he gives.

He said it was an admitted fact that there are 26,000 Seventh-day Adventists in this country, and *all of them ignorant*; not one educated man among them. There are 10,000 Seventh-day Baptists in this country, and among them only one really educated man, and he, Dr. Lewis. Can it be possible, said he, that on the one hand all the learned, scholarly, educated, cultured, philosophical, etc., throughout Christendom should be wrong on this question, and *these few ignorant Seventh-day people have the truth and be correct*? Such an idea is preposterous!

To this unchristian statement of Mr. Crafts, Dr. Hiscox, the author of the paper read, said (pointing directly at Mr. Crafts): "When you talked about those *ignorant* Seventh-day Adventists, a slight indignation arose within me, and it cut, yes, deep, within my heart. It is as possible for ignorant men to be right and have the truth as it is possible for learned and wise men to be in error; and even such wise men as you and I may make mistakes, as doubtless we have done today. God teaches ignorant men the truth, not always revealing it to the wise."

He also said that the acknowledgment that the Seventh-day Adventists had the burden of Bible proof on their side of the question, was certainly very advantageous to them, for they most assuredly had the benefit of the doubt, if there be any doubt. After a few other remarks made in continuation of the truths stated in his paper, to which Mr. Crafts never even referred, the meeting adjourned for the day.

By the appearance and actions of many of the audience who were present, it was very apparent that all the truth uttered in the paper read was not accepted, and by some quite a little of the dragonic spirit was manifested.

Thus once more did the Lord use an instrument, as his mouth-piece to herald truth to many of its worst opposers, who would perhaps have been unwilling to listen to it if told by a Seventh-day observer; and also to give evidence clear and conclusive of the utter impossibility of even one jot or tittle of the law passing away till all be fulfilled.

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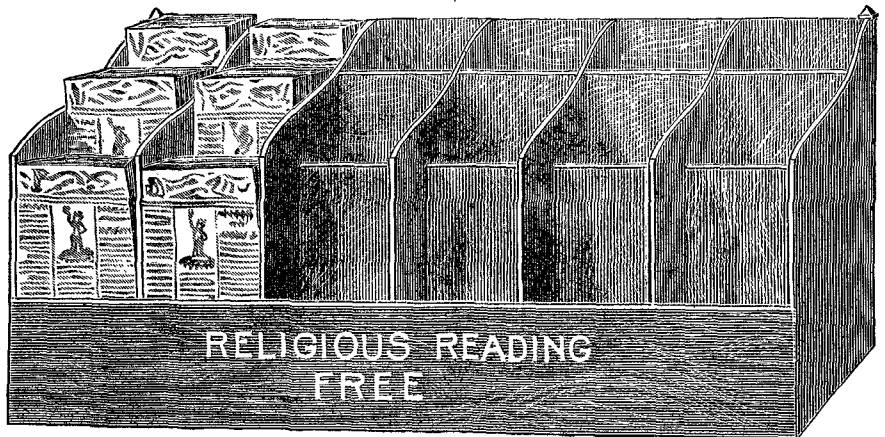
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NEW YORK, NOVEMBER 9, 1893.

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"WILL Jesus yoke up with the police court to fit men for heaven? Are policemen laborers together with God? Shall human prejudice and weakness sit in judgment upon men's religious principles? Preposterous! Let us relegate such ideas to those dark and bloody ages where they have their dreary habitation."

THERE were five Sundays in the last month of the World's Fair; and the attendance upon those days was as follows, 48,575; 88,050; 82,276; 138,011; 146,821. Out of the twenty-six Sundays of the World's Fair period, the Fair has been closed during four. In the six different phases in which the matter has been brought before the courts, in only one instance was the right of Congress to close the gates of the World's Fair on Sunday upheld, and the decision to that effect was immediately reversed as to its every detail by a higher court. And yet those who sought the Sunday closing of the World's Fair by Congress, and by the courts, are claiming a great victory. The fact is, it has been as complete a Waterloo, so far as legal enforcement is concerned, as any cause ever suffered. In the line wherein they sought success there has been ignominious defeat. But it has been a great success where they do not care to publicly acknowledge and boast of it. Their agitation has aroused the heretofore dormant bigotry and fanaticism of hundreds of thousands, and intimidated many more by the power for financial harm which they have shown themselves able and willing to exercise. This is the victory which has been achieved; one not to be proud of, certainly; but a victory.

THE *Independent*, of October 26, publishes an article by Lady Henry Somerset, with the title "What is it to be a Christian?" In this article Lady Somerset, in speaking of Christ's ministry, says, "it was as a peripatetic preacher an acknowledged fanatic, and a social anarchist that Jesus was regarded by the cultivated and educated of his day," whose preaching was of idle superstitions which would die as had others before. Among the cultivated and refined, wealthy, powerful and worldly wise his words were strange tales unworthy of credence. To-day, however, to be a member of the church means the opposite of all that Christ met with, home, love and honor, added reputation and business opportunities, a luxurious pew

and a noble eulogy with which to depart in the odor of sanctity. "Church membership is now too often considered an excellent insurance, providing a lease of comfort and consolation in this world, and the freehold of eternal happiness hereafter." So Lady Somerset sees that there is an inconsistency here, but does she, and do others, see the parallel too? Is there not precisely the same pharisaical class in the nineteenth century that there was in the first? Is not this class laboring under the same deceptions, guilty of the same sins, and covering itself with the same cloak of religious profession? Are not those who constitute the popular church of to-day taking the same course as did the popular church in Christ's time? When he comes again will they be any more ready to receive him?

SOMETIME ago a Cleveland paper reported Wilbur F. Crafts, when organizing a Sunday League in that city, as saying:

Since Elliott F. Shepard died the cause has greatly lacked for financial aid, but we are going to organize a "third House" in Washington that will bring the right sort of pressure to bear on Congress.

This harmonizes remarkably well with the different utterances in the article, on another page, entitled, "To Press the Matter in Congress." It has been evident for a considerable time that the promoters of religious law have been planning to bring, if possible, still greater influences to bear to attain their ends than ever before. Their experience with Congress in the World's Fair Sunday-closing question taught them, as they have not hesitated to say, that they could control congressmen and intimidate them by political means into obedience to their requirements. This, then, is the first result of their councils made public,—the establishment of a "third House," at Washington, similar, of course, to that which the Roman Catholics have had in successful operation there for several years. So, however successful this may prove to be, it can only be an imitation of that which the Romanists have done before them. No doubt, too, as the specialty of this "third House" will be to seek the national enforcement of a Catholic institution,—Sunday,—it will receive a cordial welcome and hearty proffer of assistance from the already established Roman Catholic lobby.

THE Minneapolis *Journal* thinks that "if no more serious disaster were possible to this country than the increased prosperity of the Catholic Church, we would be fortunate indeed." If the Romish Church were prospering only as a church, it would be small concern to the country, but it is as a political factor that the Catholic Church is developing most rapidly, hence its power for evil.

"The men who fear Catholicism," says the *Journal*, "are those who are living in the text books of the schools, and who are

filled with the same spirit which they imagine regulates the conduct of the Romish priests." The *Journal* is mistaken; the men who fear Catholicism are the men who live in the present, and who are observing the signs of the times as they are seen at present. Only the criminally indifferent can fail to be alarmed at the rapid progress of papal principles not only in the United States but in the world to-day.

THERE is a movement on foot to give the pupils of the different high schools throughout the country a military drill and organization similar to that which is in vogue in the public schools of Washington, D. C., and some colleges, under an instructor detailed from the regular army. The *Woman's Voice*, of Boston, deprecates this as distracting the minds of the students from their studies, but says:—

We agree most fully with those who believe a trained army should be in readiness to ward off the attacks of the Romanists who are drilling and preparing to take possession of the United States Government at no distant day. . . . Doubtless these boys will be called on in the near future to defend the public schools, perhaps by force of arms.

So this is the purpose of all this organizing, is it? Are the promoters of the military organization of the Sunday school pupils and children of the churches looking forward to such exigencies as these also? It is time that the attention of the Peace Society was called to this matter. But, indeed, it is time that those who are promoting all this military organization in public schools, and Sunday school and church, and the dozen and one Protestant and Catholic societies, should be asked, and should ask themselves, what it is they mean, and what master they serve? whether it is the God of peace or the god of war!

THERE has been a very large call for those numbers of the SENTINEL, containing a reprint of articles from the *Catholic Mirror*,—Cardinal Gibbons' organ,—on the "Christian Sabbath," and entitled in full—"The Christian Sabbath the Genuine Offspring of the Union of the Holy Spirit and the Catholic Church His Spouse. The Claims of Protestantism to any Part Therein Proved to be Groundless, Self-contradictory and Suicidal." A consideration of this title, together with a realization of the source from which the articles emanate, will lead any one to appreciate the fact that this direct presentation from the Roman Catholic Church is of vital interest to, and should be in the hands of, every Protestant. This office can furnish an unlimited number of the papers containing these articles. The series of four numbers, 37, 38, 39 and 40, containing the articles complete, will be furnished for four cents. You will need not only these copies for yourself, for preservation and use, but you should also have a quantity for distribution. Send in your orders without delay.

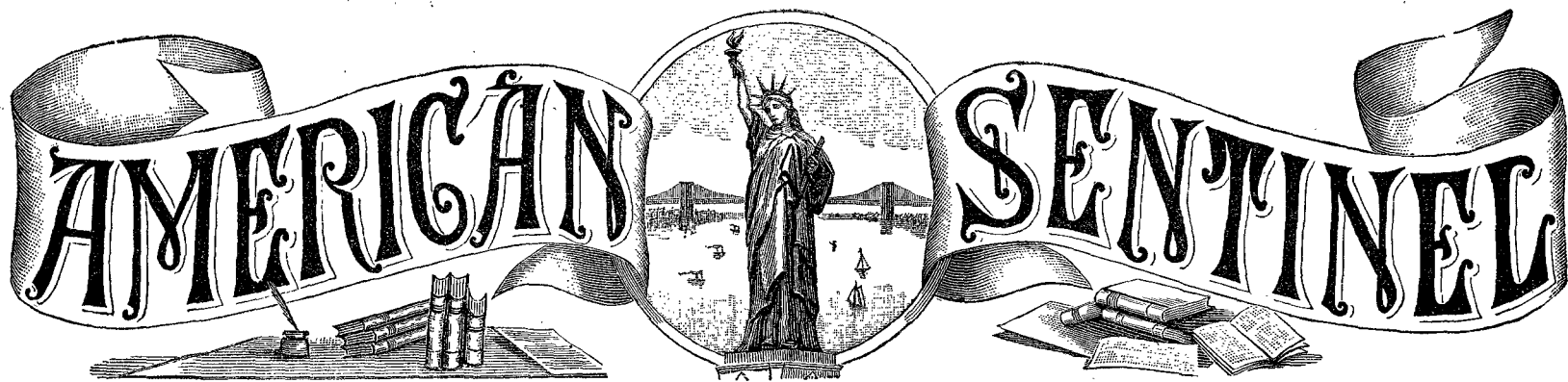
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EDITOR, ALONZO T. JONES.

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WILLIAM H. MCKEE.

WHO has sown dragon's teeth broadcast over the land that such a horde of sons of Belial, born to violence and slaughter, has sprung up? Or, has the old myth another application in these last days, and does the voice of the dragon speak these, its creatures, into being?

Is it true that they who lead men captive shall be themselves led into captivity? And is it true that those who take the sword shall perish by the same swift and merciless weapon? If it be true, is this their Nemesis, which is now abroad, visiting merited vengeance for offenses that must be expiated?

It is true that the little flock watching, waiting, listening for the voice of the Great Shepherd, is ready to follow when he speaks, and the wandering, at the sound of his word turn to him and are born again unto life. Is it just as true that they who follow him not, who do not listen for his voice, and who know it not even if spoken in their ears, that they hear the voice of the dragon when it speaks, and answering to its spirit go forth to do its will? And thus by mutual slaughter cleanse the earth and fulfill the plan of Him who will do right by all?

SOME men have fattened upon the heart's blood of their fellows, and have ruled and feasted so long that they feel it to be their place by divine right to rule and feast. And if not by right divine at least by right of might which is sufficiently divine for them; like the haughty Englishman who boasted that every man of his blood had been a true exemplar of their family *escutcheon*, a mailed knight with armed heel full upon the throat of his fellows. What is the history of nations? Bloodshed and battles! What is the history of cities? Misrule and robbery! What is the history of man? Sin! Shall not ven-

geance overtake them? and from whence will it come?

To every tide there is a turning. Long success in accumulating capital at the expense of the laboring classes results at last in strikes and bread riots. Years of the abuse of political privileges for selfish uses, and the conversion of public trusts to private benefit, destroy at last all political integrity, and make of the polls only places where reputation, place, and power are bought and sold; and of executive chambers, and legislative halls, with all the retinue of offices and office-holders national, State and municipal, from the smallest to the greatest, an army of retainers, bound by mutual, selfish interest, but a vantage ground, and a fortress, and a personal following, from which, and by which, to defend and maintain the opportunities for individual profit and power which have been gained. Thus are the natural uses of government subverted. Nothing can there be predicted of governmental action except that it will not subserve the best interests of the greatest number, and that it will not protect the weak or restrain the unjust encroachments of the strong. Such a condition as this is virtual anarchy, covered with the complicated forms of a highly developed governmentalism.

GENERATIONS of bondage, either in actual or relative slavery, result in the formation of a caste hedged in, restricted, shut up to itself morally, mentally and physically, denied progress except along the lines which its own untoward circumstances open. The development that follows is one of morbid growths, diseased mentalities, coarse, deformed, enfeebled bodies, vicious morals or utter lack of all moral sense, and the result is unexpected and abnormal forms of lawlessness, criminality and vice. The finer feelings of morality and humanity being calloused or destroyed, nothing remains but the brutal human animal, ranging up and down seeking food for its passions and satisfaction for its unnatural desires. These again reacting, rouse answering passions of vindictive revenge in the hearts of those who illegally assume, in impatience of law or distrust of its efficacy, to punish. So, political, legal, and social conditions

combine to increase and develop each the unfortunate conditions of the other and produce such disaster as are their inevitable results.

FINANCIAL combinations, such as the world never before saw, add their factor to the situation. Colossal fortunes in few hands, gigantic enterprises controlled by few minds; business corporations and trusts managed for the benefit of the few, which should conduce rather to the interest of society at large; even the legal tender currency of the country subject to fluctuations in value and quantity, governed by speculation instead of by the call of the products of the earth, and the factory, and the furnace, and the business necessities of the people; the good faith of financial legislation doubtful and uncertain. The breadstuff markets of whole peoples liable to be cornered, and prices fixed, not in keeping with the cost of production or quantity in stock, but at the limit which it is possible to compel the consumer to pay; an insatiable greed for wealth, such as can only be accounted for on the supposition of the belief that the dollar really is almighty. How long will the social body politic endure these conditions unmoved?

THE Church, which should only be the conservator of public morals and civic order, by maintaining private morals, has forsaken its trust and instead of appealing to the individual is striving to control and govern men in the mass. There is an attempt to apply the same principles and methods to the management of the Church and the furtherance of religion which are used in the advancement of the business of great secular corporations or the control of municipalities; indeed, there is an attempt to confound politics with religion and Church affairs. This amalgamation will not make fine gold of the base alloy but will debase the gold and produce a dangerous compound. It is needless to inquire what will be the result of such a course in Church and State. These combinations are not new, they have been tried over and over again, and the results have always been similar. The question as regards this factor in the problem of the nineteenth century is only whether or no, being combined with other factors in

different proportions than ever before in the experience of man, the results will not be far more dangerous and destructive than previously. There never was a time when pseudo-religious and religio-political organizations were so numerous and world-wide in their influence as at present. They all make for unrighteousness.

THE last decade of the nineteenth century is passing. This is the end of the century to which many have looked forward with fear and anxiety; while many have thrown themselves with merry recklessness into the giddy whirl of frivolous gaities and physical delights which they term characteristically *fin de siecle*; and still others look forward with a calm personal joy, but with an agony of anxiety for others and of pity for the world at large, to the rapid fulfillment of prophecy and the nearing hour when the second great crisis in the world's history shall come, and it shall be again as it was in the days of Noah. As "upon stepping stones of our dead selves we rise to higher things," so will this world purified by fire rise from its ashes to fulfill its original promise and purpose. If all these untoward combinations and relations are factors which serve their purpose in hastening this grand climax in the history of the world and the human race, then he that searches them out and watches their action and notes the results, waiting and watching with joy to see the fulfillment of the Master's word, is not a pessimist and a misanthrope, but the noblest optimist, and a true lover of his fellow-man.

W. H. M.

Did Papists Establish Religious Liberty in Maryland?

WE have several times recently referred to the claim of the papists that Roman Catholics established religious liberty in Maryland, and have challenged their right to any credit whatever on that score. First, because what they did was done only to prevent the legal establishment of some form of Protestantism; and second, because religious liberty was never established in Maryland, but only religious toleration. It has been well said that "toleration is not the opposite of intolerance, but is only a counterfeit of it. Both are despotisms. The one assumes to itself the right of withholding liberty of conscience, and the other of granting it." But toleration is the highest conception possible to papists, and consequently no State under the control of papists ever established religious liberty.

The charter under which the colony of Maryland was permanently established was granted to Cecilius Calvert, second Lord Baltimore, June 20, 1632, by Charles I. The established church that day, was then, as it is now, not Roman Catholic, but the Church of England. The charter granted to Calvert provided that—the patronages and advowsons of all churches which (with the increasing worship and religion of Christ) within the said region, islands, islets and limits aforesaid hereafter shall happen to be built; together with license and faculty of erecting and founding churches, chapels and places of worship in convenient and suitable places within the premises, and of causing the same to be dedicated and consecrated according to the ecclesiastical laws of our kingdom of England.

The laws of England provided only for churches and chapels and worship according to the ritual of the Church of England, and according to this charter Lord Balti-

more had no authority to establish any other. He is, therefore, entitled to no credit for not establishing the Roman Catholic religion. He could not have done so had he attempted it, without risking, not only his proprietary rights, but also his head; for the charter further provided, as follows:—

We will also, out of our abundant grace, for us, our heirs and successors, do firmly charge, constitute, ordain and command, that the said province be of our allegiance; and that all and singular the subjects and liege-man of us, our heirs and successors, transplanted or hereafter to be transplanted, into the province aforesaid, and the children of them, and of others their descendants, whether already born there or hereafter to be born, be and shall be liege-men of us, our heirs and successors of our kingdom of England and Ireland; and in all things shall be held, treated, reputed and esteemed as the faithful liege-men of us, and our heirs and successors, born within our kingdom of England; also lands, tenements, revenues, services, and other hereditaments whatsoever, within our kingdom of England, and other our dominions, to inherit or otherwise purchase, receive, take, have, hold, buy and possess, and the same to use and enjoy, and the same to give, sell, alien, and bequeath; and likewise all privileges, franchises, and liberties of this our kingdom of England, freely, quietly, and peaceably to have and possess, and the same may use and enjoy in the same manner as our liege-men born, or to be born, within our said kingdom of England, without impediment, molestation, vexation, impeachment, or grievance of us, or any of our heirs or successors; any statute, act, ordinance, or provision to the contrary, notwithstanding.

Observe, this section of the charter provided that all privileges, franchises, and liberties were to be the same in the province as in England, "*any statute, act, ordinance, or provision to the contrary notwithstanding.*" This made it impossible for either Lord Baltimore or the colonial legislature to abridge either the civil or the ecclesiastical rights of the people, as guaranteed by the laws of England. This meant that while the Established Church of England might be made also the established Church of the colony, no other could be thus established. Indeed it meant even more than this, and more than Lord Baltimore, as a consistent Catholic, could carry out, for it at least rendered probable the establishment in the colony of the English Church. To prevent this, and also to defeat the design of the Puritans to sieze the colony, Leonard Calvert's legislature passed in 1649 the act by which "all Christian sects were secured in the public profession of their faith, and allowed to worship God according to the dictates of their own conscience." This act was perhaps not warranted by the charter granted by Charles I, to Cecilius Calvert, but it gave the papists that liberty which they did not uninterruptedly enjoy in England, and was less likely to invite royal censure than would have been an act, establishing Romish worship to the exclusion of all other forms. This would not have been permitted by the king, nor would it have been endured by the colonists; for only three years after the meeting of the first legislature, a large company of Puritans settled in Maryland and soon began to manifest a spirit of resistance to the authorities. The following from the American Cyclopædia, art., Maryland, is to the point:—

The first legislature met in 1639. In 1642 a company of Puritans, who had been expelled from Virginia for non-conformity, settled in Maryland, and soon began to manifest a spirit of resistance to the authority of the proprietary. . . . The Puritans, whose arrival in the colony has already been noticed, settled in Providence, which at a later period received the name of Annapolis, and became the seat of government. They still proved turbulent, and as a means of conciliating them their settlement was erected in 1650 into a separate county under

the name of Anne Arundel; and still additional members of this denomination arriving from England, Charles County was organized for them a short time afterward. From this time they began to exercise a controlling influence in public affairs. On the overthrow of the royal government and the establishment of the commonwealth in England, their party insisted upon an immediate recognition of the new order of things. The authorities, however, proceeded to proclaim Charles II. But in the next assembly it was found that the Puritans had a majority; and in 1652 commissioners from England visited Maryland, with whom were associated Clayborne, the old opponent of the proprietary government, and Bennett, the leader of the Puritans of Anne Arundel County. They removed Gov. Stone, and completely established the authority of the commonwealth. Kent Island was once more delivered up to Clayborne, and he acquired also Palmer Island at the mouth of the Susquehanna. In 1654 Lord Baltimore made a determined effort to regain possession of the province, and having succeeded reinstated Gov. Stone; but Bennett and Clayborne, the former of whom was now governor of Virginia, again interfered, and reversed all that Lord Baltimore had accomplished. They established a commission for the government of the colony, and placed Captain Fuller at its head. Hereupon a civil contest ensued, and hostilities were carried on by land and water. Providence was attacked by the proprietary party, but the Puritans were victorious, and killed or captured the whole invading force. Many of the captives, among whom was Gov. Stone, were condemned to death, and at least four of them were executed. This decisive action was fought March 25, 1655. Three years after, however, the power of the proprietary was restored, and his brother Philip Calvert appointed governor.

This shows how futile would have been any effort on the part of the papists to have established Romanism in Maryland in the face, not only of the prohibition of the charter, but in opposition to opposing sects which were more than a match for the Catholics. As we have before remarked in these columns, Maryland does not even now enjoy religious liberty, but only religious toleration, and that was granted by the legislature composed not wholly of papists, as many imagine, but of papists and Puritans, as a compromise to which both parties were driven by fear of each other. C. P. B.

Representative Religious Petitions Again in Congress.

ON October 13, Mr. Bowers, of California, addressed the House upon this same question of Church exclusion, from the debate on which quotations were made in last week's issue, and to put a keen edge upon his criticism of the religious influence which had been brought to bear, referred to the persecution of seventh-day observers in Arkansas, reading from the speech of Senator Crockett in their defense,—continuing from this the *Record* contains the following:—

MR. STOCKDALE. They were punished for working on Sunday, were they not, and not for worshipping God?

MR. BOWERS, of California. Well, why should you punish them for that? What is the commandment? "Six days shalt thou labor and do all thy work," and "on the seventh thou shalt not do any work." We do not know when the world was created. No man knows. But I will tell you what I do know. You may not like the Jews; I like them; there are a lot of good fellows among them, good friends of mine. You may not like them, but there is one thing you will all admit, they are an intelligent people, and in eighteen hundred years they have kept their reckoning and they observe the Sabbath day that Christ observed, and you put American citizens in prison for doing it, for keeping faithfully one of the ten commandments. [Laughter.]

Now, when you talk about this being a Christian land, I will give you some more instances to digest. In the State of Tennessee some Seventh-day Baptists—and every one who knows anything about them knows that they are a good, honest people—were working in their own field, after observing the Sabbath day which Christ kept, and they were arrested because they were at work plowing in

their own fields, not disturbing anybody. They were put to jail, found guilty, and sent to prison. They were going to carry the case up, but the old man died in jail and so escaped further torment on earth for Christ's sake. The sons served out their time. What do you think of that?

Again, I want to say to the gentleman who has been pleading here for Christianity, for fairness, justice, and mercy for the heathen to-day, that I will give him facts, some from his own State.

I am informed—I can not bring the evidence, but if the statement is disputed I will try to prove it, or if I have been misinformed I will own up—I am informed that twelve people are now under indictment in that State for Sabbath-breaking and one of them is a woman who is under indictment for having been seen through a window sewing in her own room in her own house on Sunday.

MR. DALZELL. What State is that?
MR. BOWERS, of California. The State of Maryland.

MR. RAYNER. There is no such case in Maryland. MR. BOWERS, of California. Very well; that is just what I was getting at. We have heard from Maryland now and the question is, was I misinformed, or is the gentleman who lives there misinformed? I guarantee that I will either produce evidence of the correctness of my statement to the gentleman and to this House, or I will confess that I am in error.

MR. RAYNER. We had a case there some years ago—

MR. BOWERS, of California (interrupting). Have you not got laws that permit that sort of thing?

MR. RAYNER. I say we had a case there some years ago.

MR. BOWERS, of California. Oh! I will not yield to you to make a speech because then they will call time on me. [Laughter.] Have you not got laws in Maryland that will permit that?

MR. RAYNER. We have the best Sabbath laws in Maryland of any State in the Union.*

MR. BOWERS, of California. Mr. Speaker, I think that you and every right-minded man will pardon me, if not approve of my sentiments, when I say that I have the utmost contempt for that kind of piety which would produce such results, which depends upon the sheriff's club and the prison cell to propagate, sustain, and to enforce it. Such piety never emanated from a just God or from the Son of man. I think when you come to put your Christian charity at work you had better look at home. You look too far off. You had better call your missionaries home from China and send them to the bordering States to teach the religion of the meek and holy Jesus to your own people. [Laughter.] What have the Chinamen to gain by giving up their religion for a religion that produces such results as I have described? Anything? But I must hasten on. Cant, hypocrisy, cruelty, these three masquerade under the mantle of Christianity to-day, as those three did under the cloak of the Pharisee when the Son of man walked on the earth.

The discussion being still continued, October 14, Mr. Maguire, of California, said:—

Now, there has been some criticism and some complaint indulged concerning a remark made by my colleague, Mr. Geary, in relation to the petitions presented, by conferences and associations of ministers of religion throughout the country, to this body. I make the same objection to the attempts of these religious bodies to reinforce their perfectly proper personal petitions by appeals to the power and membership of their respective churches. I deny that any religious conference in this country, or any religious association in the United States, represents or is authorized to speak for the political sentiments or political opinions of those who constitute the membership of their churches. I deny that any annual conference of two hundred ministers has a right to control, or does control, or does represent, the political sentiments of the sixty-four thousand members of its faith.

The same proposition was presented, the same stereotyped resolutions that have been here filed were submitted to the annual conference of the Congregational Church in California the other day and their adoption was urged. They were finally adopted, but the proposition to declare that the conference represented the sentiments of the members of the church on this question was rejected. It was rejected because two or three ministers rose and strenuously protested that the conference had no right to speak on this question for the members of the church, and declared that three-fourths of the church members were opposed to the position which a majority of the conference was ready to assume.

MR. MORSE. Has the gentleman from California the resolutions of the Congregational conference to

*We are informed that Mr. Raynor has since stated privately that he was misquoted in the *Record*; that he said worst, not best.—EDITOR SENTINEL.

which he referred? If so, I hope he will print them with his remarks.

The final religious reference in this discussion was from the lips of Henry W. Blair, formerly senator from Massachusetts, and author of the well known "Blair Bills," now in the House. The record of Mr. Blair's words is this:—

How much more time have I, Mr. Speaker?
THE SPEAKER. The gentleman has one minute remaining.

MR. BLAIR. I will use that to touch upon this question of religion which has been brought in here. The gentleman from Massachusetts [Mr. Morse], who sits on my right, tells me that he has received a telegram from the Congregational clergy upon this subject, and other communications have been received from the Methodist clergy. Now, sir, this is no conflict between religions. They have had an exposition of religions out in Chicago recently, and I do not know what sort of religion the Chicago people will decide to let us have hereafter [laughter], but for one, I am in hopes that they will give us the good old Christian religion which has made us what we are.

But, Mr. Speaker, in the interest of the Christian religion, in the interest of the efforts of its missionaries at home and abroad, in the interest of our own country and of mankind, I do insist that this immigration of the lower orders of Chinese people, bringing with them destruction to our industrial system, destruction to the morality of our country, destruction to the physical condition of our people—I do insist that immigration shall cease, absolutely cease, in the interest of all these great elements and of whatsoever appertains to the progress of humanity.

Mr. Blair's reference to the Parliament of Religions rouses the query in one's mind: If those dusky-faced, keen-eyed courteous, kindly-tempered gentlemen of the Orient, Dharmapala, Mozoomdar, Vivekananda, Hirai, Shibata, Kung Quang Yu, who at the Parliament of Religions so unflinchingly held the mirror up to the State religion which this United States professes,—if they could have sat in the gallery of the House during the discussion of this exclusion bill, and listened, what would have been the mingled surprise, pity, amusement, contempt, sorrow, which they would have felt? And would they not have been justified in feeling so? What else could they have felt, unless it might have been a righteous indignation at the ignorant hypocrisy of this people that calls itself a "Christian Nation"?

"O, wad some power the giftie gie us,
To see oursel's as ithers see us!"

W. H. M.

The American Protective Association in Congress.

THE religio-political methods of the American Protective Association have become so pronounced in character as, in the minds of some, to call for the attention of Congress and the appointment of a congressional committee of investigation.

On October 27, in the House of Representatives, Mr. Weadock, of Michigan, having risen "to a question of high privilege touching the validity of the election of a member," and referring to a petition which he held specifying reasons why this election was not legal and valid, said:—

In connection with this matter I might say that it will involve an investigation of the existence and animus of a society which has become very general throughout the United States—a society which the petitioners and others contend is un-American, illegal, and, under the constitution of the State of Michigan, a treasonable organization. This society has gone to the length of ordering arms—

MR. HAUGEN. Mr. Speaker, I rise to a question of order. It is impossible on this side of the House to hear what the gentleman is saying.

THE SPEAKER. The House will please be in order. Members will please take their seats and cease conversation.

MR. WEADOCK. This society, which exists in several States, has become particularly offensive in the eighth district of Michigan. Some of its members have gone to the extent of ordering arms in large numbers from the manufacturers of firearms in this country, and it is alleged that a reign of terror exists there owing to the machinations of this organization. I do not deem it proper at this time to go into the allegations of the petition.

MR. LUCAS. What society is the gentleman referring to?

MR. WEADOCK. It is named in the petition.
MR. MORSE. Tell us its name.

MR. WEADOCK. It is the American Protective Association.

MR. DINGLEY. Mr. Speaker, is that a privileged matter?

THE SPEAKER. The gentleman states that he rises to present a memorial relating to the title of a member to his seat, which is privileged.

MR. HOPKINS, of Illinois. Does that permit the gentleman to arraign any society?

MR. WEADOCK. I am not arraigning any society.
MR. MORSE. We understand you are.

MR. HOPKINS, of Illinois. It seems to me to be arraigning a society when the gentleman says it is traitorous, and that it is procuring arms with a view of intimidating the public. All that does seem to me to be arraigning a society.

THE SPEAKER. The Chair understood the gentleman to be stating some of the specifications contained in the memorial.

After a hot discussion, the report of which occupies a column and a half of the *Record*, as to the admissibility of the matter offered by Mr. Weadock, the whole question was withdrawn to be brought up again hereafter. It is noticeable that Mr. Morse, of Massachusetts, and Mr. Dingley, of Maine, who have made themselves extremely prominent in all matters of governmental religiosity which have so far been before Congress, seemed to be touched to the quick immediately upon the mention of this matter. It is natural, and it probably will be found, that those congressmen, who have openly and publicly espoused the cause of the legal enforcement of religion, in the Sunday closing of the World's Fair, will, if the question should actually come before Congress as to the institution of a congressional investigation into the methods and purposes of the American Protective Association, defend that association with all their skill; and block, as far as lies in their power, every attempt to lay bare its spirit and make publicly known all its doings. They will fight this with the same fervor and intensity which Roman Catholic members would show if a similar attempt were made to investigate the Ancient Order of Hibernians, sometimes known as the Hibernian Rifles, or any one of the many such Catholic organizations. Why this should be so, if both parties are not imbued with a similar spirit of religious antagonism, is not obvious. Religious partisanship in civil things is one of the most marked types of irreligion. Organized Protestant politics is precisely as wicked in the eyes of God, and of all intelligent Christian men, as organized Roman Catholic politics. The immediate danger to this country is not so much, as some are evidently beginning to see, from Roman Catholicism as from Romanized Protestantism; indeed, there are those who have all along known that it was not Rome, but the image to Rome, which would eventually control this Government and destroy the liberties of its people.

W. H. M.

THIS office is in receipt of a considerable number of letters, from widely different sources, in defense of the American Protective Association. Some of those from whom these letters come are well known to myself who have written the articles, particularly referring to this association,

entitled, "Dangerous Antagonisms," in the issue of Oct. 19; and, "Stirring up Religious Strife," in the issue of Oct. 26; and the article above, which was in the hands of the compositor before the receipt of the letters referred to.

Of course every one realizes that what I have said is in arraignment of the association impersonally,—some of the noblest characters, humanly speaking, that the world ever saw have been, through mistaken judgment, to which all humanity is subject, champions of error, or, what is just as bad, champions of righteous causes after erroneous methods; and it is quite certain that there are many such among the ranks of the American Protective Association, as also it is that there are in the number of those whom they antagonize. This is a contest of principles, not men; one is always sure then of a foe deserving of his steel. Good men often ignorantly range themselves on the side of bad principles; but bad principles are never found on the side of truth, right and goodness.

Several of those, whose letters I have before me, are gentlemen for whom I have the highest personal regard, and whose feelings I would on no account wound. In deference to their expression of feeling, as far as I am myself concerned, I am perfectly willing to withhold all further statement, or formation of opinion, in reference to the American Protective Association until such time as its fruits show its character unmistakably to all. If, when that time comes, it should prove that I have been in error, in what I have said, no one will be more glad, and no one will hasten more quickly to say so, than I.

W. H. MCKEE.

Religion and State Again.

THE Chicago *Presbyterian* says: "We believe, as did the fathers of the Republic, in the separation of the Church and State; but we do not believe, as they did not believe, in the alienation of religion and the State." Just what may be meant by this is not a little difficult to determine, either from the words quoted, or the entire article. It seems, however, that while the *Presbyterian* would not foist upon the State any Church organization, or require the State to support any sectarian formulas; it would have the State and religion as closely allied as possible. But what religion would it have thus allied? Is there any which the *Presbyterian* can allude to in this remark, distinct from organization? Is not this statement simply a covert argument in favor of the union in fact of Church and State?

The *Presbyterian* is no doubt interested in the friendship of religion and the State, because of the supposed good which will accrue to one or both on account of their close association. This being the case, it is of course interested in the kind of religion which the State shall be closely associated with. This interest will lead it to use its influence to secure for the State's acceptance the kind of religion in which it believes the greatest good is to be found.

All other persons holding similar views of religion and State, will also possess and actively manifest a like interest. But all will not agree as to what true religion is, and hence will widely differ as to what religion should be accepted by the State.

It should be remembered that the State as such can accept but one religion. It can no more accept, encourage, and be

closely and beneficially associated with several differing religions than an individual can do the same thing. Hence, before this close association between religion and the State is even begun, a choice of religion must be made by this corporate individual. But just here we are met by a distinct constitutional prohibition, which so long as observed must leave the State out of the question of religion; for it denies to it the power to make any selection or establish any kind of religion.

The mistake which pious people are making in reference to this serious question, is in the supposition that unless the State has some kind of religion the people of the State are necessarily irreligious. But the reverse of this has always been true. The more religion the State has had, the less the people have had; and only where the question of religion has been left entirely with the people individually, has the virtue, force, and moral power of it been manifested with comparative fullness.

The reason is clear: State religion is necessarily a religion of majorities or tyrannical minorities. In such religion neither the element of justice nor freedom predominates, and hence the opposite, with all their corrupting and debasing influences must prevail. The very thing which is indispensable to the efficacy of religion—freedom of choice—is wanting in a State religion, and can only be present in full force where the State has no religion and cannot have.—*The Independent Patriot*.

Can God Love and Protect This Republic?

THIS Nation has been a favored one. God was manifestly in its founding; his powerful hand marvelously restrained those elements of persecution and injustice which threatened the Republic when the persecuted of other shores, who had found refuge here, themselves turned to be persecutors. True religious liberty, after severe contests with the demon of intolerance, was for the most part established. Had the same earnest and devoted energy exercised by our forefathers been perseveringly continued by the succeeding generation the Republic would now be far in advance of her present attainments.

During all these years and amid all the changing scenes of the Nation, so long as the principles of true liberty—which are the principles of the gospel of Jesus Christ—were not repudiated, God *could* and *has* blessed and prospered the Republic. But that time is now past. The SENTINEL has been telling faithfully of this evil work, stating clearly how it *would* be done, before it *was done*, and since it *has* come to pass, its voice continues to proclaim *when* and *how* the wickedness was committed. The evil is done, although the men who did it knew not what they were doing (simply because they would not believe the truth when brought to them), yet it matters not now whether they knew it or not; for the results are the same. They might have known, therefore they are blameworthy and stand condemned, although they themselves may be supreme judges and law makers of the Nation.

Judas knew not what he was doing when he betrayed the Saviour, yet he was told all about it beforehand, as plainly as words could express it, by his loving Redeemer. It seems now very strange that in face of all that Jesus told him he should

go and do precisely the very thing Jesus told him not to do. Jesus had said that it would have been better for the man who should do that wicked act had he never been born. The trouble with Judas was, he thought he knew something to be true, *different* from what Jesus was talking about. He thought that Jesus would work a miracle and deliver himself, even though he should betray him into the hands of the chief priests, whom he knew were thirsting for Jesus' blood. He wanted that money, and felt confident that Jesus would take care of himself and come out unharmed. But when it was too late, he learned with bitterness that Jesus knew what he was talking about, and that he meant *just what he said*. He found himself in the cunningly laid snare of the devil from which he could not extricate himself;—yes, and all for thirty pieces of silver. How he now loathed that money!

Another point with Judas: by his disregarding the faithful warning of Jesus he went headlong into something of which he himself could not see the outcome. After he had fallen into the snare Jesus himself could not rescue him. He had passed the bounds of His mercy and must be left to the destruction he had presumptuously chosen. It is a fearful situation to pass the boundary of God's forbearance and mercy. Judas had all the privileges of the other disciples. He had listened to the gracious words that fell from the lips of Jesus, but during this time when mercy and forgiveness lingered for him, his soul was so filled with self and covetousness that all the precious teaching of salvation availed him nothing.

It is also said of Judas that when he had received the sop (and Jesus plainly told them all beforehand that the man who consented to receive it would betray him) Satan entered into him. It is not at all likely that Judas realized this fact, but a fact it was. He was then under the full control of the power of evil; yes, and at the same time working for,—having hired himself to,—a fallen church power. Judas hired himself to the church, but was led by Satan. This is significant of that power which controls fallen churches. All this was written for our learning.

We, who constitute this Republic, have had great light from heaven. For this light and favor God holds us accountable. Mercy has lingered for us, as a Nation, but when, in the face of solemn warnings, based upon God's word, sound reason and the history of other nations, we repudiate, governmentally, the principles of true religious freedom, we, at that moment, pass our probation, and ruin and desolation will, from that time, await us. That step has now been taken. Countenance has been given to religious laws, which mean persecution; and that act sanctions all religious persecution from the foundation of the world. Like Judas, those who have done this have stepped presumptuously upon ground from which heaven cannot save them, neither can they extricate themselves.

The counsel of God's Spirit has been spurned (and it is only by the warning counsel and power of the Holy Spirit God can work upon human hearts). That Spirit was present in the Senate chamber, warning and entreating the representative men of the Nation not to meddle with religious dogmas when those measures were being clamored for by the chief priests of to-day. They themselves know

that the burning words uttered by men in their presence, warning against these things, were sent home to them by some mighty power with unwonted force and clearness. That power was the Holy Spirit, then warning them before they followed in the steps of the Supreme Court and sold religious liberty for a few pieces of the fleeting favor of man. Yet, in face of all these solemn warnings they presumptuously did the very thing they were warned of God not to do. Congress thus says it knows more than God, and do as it may, all will come out gloriously, notwithstanding God says in his Word that such a course means ruin. The sop has been deliberately received, and as it was with Judas so it will be with those who, having received the sop, go immediately out to do what they do quickly, Satan having entered into them. Supposing themselves to be serving God—for they have hired themselves out to the fallen churches—they are under the wrong leader, in the form of an "angel of light." As that fallen religious system cared nothing for Judas and his sorrow after he had served its purpose, in like manner all the professed love of these apostate systems now amounts to nothing; for they will desert and be powerless to save those who have served them,—but then comes the end. Then the cup is full, and God arises with justice.

In view of the blazing light upon the true Sabbath (seventh day) and other warnings which have been spurned and set aside to exalt into the place of God the false institution of Sunday and kindred errors, God's anger burns against the guilty. Just as surely as He sits upon a throne in power and justice, He will arise and lay bare the foundation of this wickedness. His word has gone forth, and it will be fulfilled. It is a fearful thing to fall into the hands of God without a shelter. Christ is our only refuge and shelter. Those who exalt these rival claims set at naught the lowly Man of Nazareth, who is soon to come again, and although, as the deluded Jews thought that God was with them in Jerusalem at its destruction, men now presume to believe Jesus is in the exaltation of Sunday; yet, when too late, they will discover, as did the Jews, that their house is left unto them desolate,—and utter ruin follows.

It is not too late for *individuals* to flee for refuge and mercy to Christ. But, like Lot, it now means haste with no looking back. Delay not, but hasten to plant your feet on the solid Rock of eternal truth, and live.

T. E. BOWEN.

No Consistent Sunday Law Possible.

The following is from *Lloyd's Weekly London Newspaper*, of the 8th ult. :—

The *Lowestoft Standard* is constrained to say a word or two with regard to the prosecution of Frederick Leach, the Kirkley news-agent and tobaccoist. Leach has been breaking the law by opening his shop on Sunday, and as a result has been twice fined by the magistrates. He feels himself hardly treated, and that not without reason. You see in the same town a man fined for selling a *Lloyd's* paper in his shop, whilst Salvationists are allowed to hawk the *War Cry* about the streets and to turn their place of worship into a news-agent's shop with impunity. There is another aspect of the case with respect to the boats which during the season ply for hire on Sundays. Their proprietors are not summoned, although the act forbids the use of any boats or barge on the Lord's day. Then why should Leach be punished? Again, there are those grocers in the town who possess beer licenses. Why should they not be summoned for selling other articles on Sundays? Why should two restaurants be permit-

ted to open? The act is simply absurd. A publican may sell tobacco on Sunday, whilst a regular tobaccoist may not. A Salvationist may hawk papers, whilst a recognised news-agent may not; and some few people may imagine the act to be a good one, whilst other may not.

There is an evident inconsistency in the law, but that is not the thing against which complaint should be made. The trouble is with the existence of any Sunday law. There never has been, and never can be, a consistent Sunday law. Sunday laws are arbitrary and inconsistent simply because they have no shadow of foundation in right and justice. In the first place the observance of Sunday in any way is contrary to the law of God, and therefore to compel men to observe it, is to compel men to sin; and in the second place, to compel men to rest even on the Sabbath of the Lord, is contrary to God's law, and so Sunday laws are evil in principle and in application.—*Present Truth, London, Eng.*

Nature and Effect of American Sunday Laws.*

THE origin, growth and persistence of the conception which finds its embodiment in what are known as "Sunday laws," would, if analyzed by a competent—and, therefore, of course, an impartial—student, form a most curious and interesting chapter in the History of Ideas—a work, by the way, which, notwithstanding the labors of Lecky, Buckle and others, yet remains to be written.

Only the ignorant or the intellectually dishonest contend for what is called the "holiday theory" of these laws—the idea of a "holiday" enforced by a fine being palpably absurd, and the combined prohibition of *play and work* essential to the completeness of every Sunday law sufficiently refuting the suggestion that such laws are passed with any reference whatever to a "holiday," or concern for the benefits thereof.

Sunday laws, then, are recognized by all who know, and are avowed by all who combine knowledge with intellectual honesty to be simply and solely embodiments of a religious dogma in the statute law. Some courts have undertaken to sustain them as exercises of the "police power," the limits whereof, it is said, are "hard to define." The proposition admits that this power is limited; and, unless this be conceded, we are stranded on the rock of paternalism, and there is no distinction between the American and the Russian polity. It is submitted that the police power of a free government has a limit, rather than "limits," and that there is no difficulty whatever about the definition of this limit, though it may be a task of some delicacy, in a given instance, to determine whether it has or has not been exceeded.

A free government is a government of law. All law deals with relations. Human law deals with the relation of individual citizens to each other, and to the great corporation, or ideal entity, the State. Hence, a government ceases to be free and becomes paternal and despotic when it undertakes to regulate or interfere with individual conduct without reference to these relations. This, then, is the limit of the police power in a free State—it can restrain or constrain the citizen with reference, and with reference only, to the effect

of his conduct on other people or on the State. It cannot control him in any manner or to any extent whatever with the slightest reference to the effect of his conduct upon his own personal welfare. Unless we concede this limit of the police power, we can have no limit whatever.

Now, Sunday laws stand absolutely alone in our jurisprudence, in that they transcend this limit of the police power of a free government. They are the only attempts that have ever been made by American legislatures to regulate the conduct of citizens without any reference whatever to the effect of that conduct on other people or on the State. Sunday work and Sunday play are punishable by fine or imprisonment, though it cannot be pretended that they affect the State in any wise, and though no individual can be found to testify that he was disturbed or deprived of any civil right thereby. It follows that Sunday laws are passed to enforce on the individual the performance of a duty entirely dissociated from his relations to the State or to other individuals. That duty concerns his relations with Deity. It is a religious duty. All religious duties are matters of dogma. A Sunday law, therefore, is not an exercise of the police power, but a religious dogma embodied in a statute.

That dogma is that it is a Christian duty to abstain from play and work on Sunday. Its origin is curious enough. There is plenty of evidence that the Founder of Christianity and the Apostles "observed" the "Sabbath day" or Saturday, and knew Sunday only as "the first day of the week." But there was a deep-rooted idea among the early Christians that the Master would soon return to earth, and that he would return on the morning of Sunday at the hour of the resurrection. This gave rise to the practice of assembling at that hour, in order to be "prepared to meet him." The believers being assembled, prayer and praise naturally followed. Thus, gradually, a certain sanctity came to attach to Sunday in the Christian mind. In Constantine's time there were a large number of "sun-worshippers"—among the subjects of the empire. With these, also, Sunday was a sacred day. That astute and conscienceless ruler sought to conciliate the followers of Christ(?) and Mithra, the sun-god, at the same time, by promulgating the first "Sunday law" ever known. It required "rest" of the "judges and people of the cities," only, and expressly excepted agricultural laborers from its provisions. While it flattered the Christian bishops, by establishing to some extent for Sunday the regulation prescribed for Saturday by the fourth commandment, it professed to honor the day from the standpoint of Mithraic only—describing it as "the venerable day of the sun." Other edicts of emperors and popes, referring to Sunday "observance," were issued from time to time. But, in a general way, it may be said that the day was on a level in dignity with "saints' days" and other festival occasions everywhere, and in many places it was less regulated than some other commemorative occasions.

This state of things continued till the seventeenth century, when puritanism came to the front in Scotland and England. "To their immortal honor," says one of their eulogists, the English Puritans devised that extraordinary "institution," "Our American Sunday." All of our

* By James T. Ringgold, member of the Baltimore Bar, and author of "The Law of Sunday," etc., etc.

Sunday laws are derived from and modelled after the Puritan Sunday laws of England. From the Puritans of England and no other source comes the inspiration which prompts the enactment and enforcement of such laws.

(To be continued.)

Church and State in Australia.

[The following extract is from the letter of an Australian correspondent to the *Review and Herald*, Battle Creek, Mich. It is interesting to note the development of the agitation of the question of Church and State union which it shows, and the evidence it contains as to the origin of the revival of interest in this subject, and the part which American example and Christian Endeavor propaganda is playing in that far away South Pacific Continent.]

In the various churches in Australia, the young people are coming to the front, or at least, taking the most active part in aggressive work and missionary enterprise. Throughout the colonies, Mr. Clark, from America, has organized the Christian Endeavor Societies, and from personal observation, I can say that the meetings of these societies, and the work they do, are full of attraction, and give evidence that the Spirit of God is at work. But with the work along real Christian lines, is also work along antichristian lines in the misguided zeal of those who would enforce religious decrees through the power of law. In this field, we meet with those who are strong advocates of the union of Church and State. There is now a revival of interest in this subject, and the more the Church loosens her hold upon the hearts of the people, the more will this interest deepen, and the louder will be the cry for the aid of the State to compel men to wear a form of godliness, though its power be lacking. It is evident from the Word of God, and the luke-warm condition of the religious world, that the question of union of Church and State has come to stay, and be answered on the one hand or the other.

The *Argus* and the *Age* (our leading dailies) see the danger that threatens this young State, and raise a cry of alarm. In commenting on the action of the Wesleyan conference in regard to the union of Church and State, and the intermeddling of clergymen with politics, one of the dailies says, "It is the old scheme, after which the ecclesiastical mind has never ceased to hanker, of making the world perfect by invoking the aid of the civil power." In a further paragraph, the *Age* warns the people not to listen to the clergy in this matter, or "they will surrender their right of choice altogether, and be driven to the polls like sheep at the crack of the clerical stock whip." These editors declared that politics is one thing, and religion another, and that the introduction of religion into politics at this juncture, when parties are divided by issues of practical interest to the working classes, is an experiment that may be disastrous to the party of progress, and is deserving, therefore, of no encouragement. To these arguments the clergy reply that it is "impossible to keep religion and politics apart," and they claim that the doctrine of the separation of politics and religion is "profoundly atheistical and immoral." It is not necessary to comment upon this answer, inasmuch as Jesus has said, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

Influenced by the unrest of the people, who are like blind people groping for the

path, seeking for something tangible to which to cling, Christian leaders feel the need of some power to check the disintegrating process.

Mr. Owen (in "Australian Sermons") exhorts the Australians to take heed from the distress in America in allowing men to exercise the right of choice, the right to worship God according to the dictates of their conscience, and says:—

May Australia be warned off from a similar course, ere it shall be as hard for her to correct the mischief as the Americans appear to find it.

In no country will American example be more closely followed than in Australia. It has, no doubt, been the influence of her freedom in civil and religious matters that has given to Australia the liberty to go and do likewise; but Australia is quick to note the change in America's attitude upon the question of Church and State, and will not be far behind the feet of her elder sister, who has come of age.

From the attitude of Australia to the question of the union of Church and State, it can be readily seen that missionary workers in these colonies, as in America and elsewhere, must be well posted in history, in the rights of governments, the rights of individuals, and in the Word of God.

FANNIE BOLTON.

Melbourne, Aus.

South American "Tolerance."

[This extract from the missionary news of the *Christian at Work* is extremely suggestive of the tolerant intolerance of some of the South American States.]

I CONSIDER, says Bishop John P. Newman (Methodist), of Omaha, South America a great field for missionary work. The State religion in all States except Argentina is the Roman Catholic, and although the constitutions are generally strict in their wording as regards religion, they are generally interpreted liberally, and the Protestant churches are not interfered with. In Peru I was not allowed to preach in Spanish. It would have been contrary to the law. But I was allowed to advertise my sermon and to preach in English as much as I desired. In Chili I said to a high official, "Your constitution provides that all public worship shall be according to the rites of the Roman Catholic Church. How is it that you allow us to hold meetings undisturbed?" "Public worship," he answered, "we define as that maintained at the expense of the State. Your meetings are not maintained by the State, therefore they are not public." In Uruguay I inquired also according to what construction of the constitution Protestant meetings were allowed. "Well," answered my informant, "the constitution simply says that the Roman Catholic religion shall be maintained. It doesn't expressly forbid Protestant meetings. So we say what isn't forbidden, is allowed."

A Lutheran Minister Asks Some Questions.

THE New York *Press* of Monday, Oct. 30th contained this bit of news: "The assassin of Mayor Harrison was a good Catholic." What does it mean that the largest per cent. of criminals, law-breakers, and assassins of public officials are Catholic? What does it mean that the wretched coward who stole into notoriety by the assassination of one of Chicago's most pop-

ular public men, is branded as a good Catholic? Does it mean that the Catholic Church does not develop men of moral character and Christian virtue? Does it mean that they do not teach the pupils in their church schools, that murder is wrong, unlawful, punishable and God-forbidden? Does it mean that their religion is neglectful of giving a full and unqualified explanation of the curse by divine law, and the threat by human law against the destruction of life? Does it mean that the holy Decalogue is throttled and gagged by priest and sister? Does it mean their ignoring of the fact, that Protestants are American citizens whose rights will suffer no encroachment, without the invocation of the exact penalty of justice? Does it mean that the law of God and this country can be hoodwinked by the cry of "the deed of a crank"? Does it mean that the Catholic Church, refuses to recognize the killing of a non-Catholic as murder? Does it mean that the church will shield that villainous brute and murder from the tooth of the law? Or, what does it mean that the majority of outlaws are Catholic, and that many of them escape the whip of justice?

J. G. HENRY.

Sunday Closing.

ENOUGH energies have been expended in efforts to secure legal interference in keeping open the World's Fair on Sunday to convert, if rightly used, a great army of souls. What has been accomplished by these well-meant efforts may be in the right direction, and do good, but the failure in the distinct purpose in view, together with the present drift of sentiment, is a good, practical lesson for all Christians, viz.: that the powers of the State are not the best channel through which to educate the world and promote Christianity. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's," draws a distinction we ought not to lose sight of. The Government is a machine, incapable of individual moral sentiment. It may reflect the tendencies of its people, as a whole, but cannot be made to fairly represent any religious sentiment based upon spiritual obligation. — *The Congregation News*.

That is truth well said. If any genuine good has been gained, aside from demonstrating the utter weakness of the law, it has come through the influence of "public sentiment," outside of law. When that public sentiment gets enough religion and conscience into it and back of it to cut loose from the civil law and trust the case to the law of God and the Bible, the beginning of victory will be in sight. When that time comes the false claims of Sunday will wither in the light of truth, and God's Sabbath will be restored. Until that point is reached Christianity and the Church will suffer repeated defeat and continued disaster. — *Sabbath Recorder*.

"DURING almost a hundred and fifty years Europe was afflicted by religious wars, religious massacres, and religious persecutions; not one of which would have arisen, if the great truth had been recognized, that the State has no concern with the opinions of men, and no right to interfere, even in the slightest degree with the form of worship which they may choose to adopt." — *Buckle's History of Civilization in England, Vol. I.*

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A BARBERS' Sunday-closing ordinance, passed by the common council of Omaha, has been vetoed by the mayor.

A SPECIAL dispatch from Victoria, B. C., of Oct. 7, says:—

A remarkable thing in connection with the Rath-drown homicide trial to-day is the fact that when it was sought to introduce the dying statement of the dead man, Jones, an objection was made, and sustained by the court, on the ground that it had been taken on Sunday, and it was therefore thrown out.

This is an excellent example of how legal Sunday observance may defeat the ends of justice.

In the last of October a conference of Russian Church men was called to meet in Moscow to discuss methods for the disposition of dissenters, with especial reference to Stundists and Baptists. Two similar assemblies have been held before and the suggestions of the previous conferences have been followed by the government. It would seem that nothing remains for these dissenting sects but exile or extinction. These are object lessons. That which they teach should not be belittled.

In the case of Sadie Means, who was expelled from the Second Presbyterian Church at Columbia, S. C., for working in the telephone exchange on Sunday, the South Carolina Synod at Clinton, on the 4th inst., ordered that the action of the Charleston Presbytery in the case be annulled and that the session of church in Columbia, "restore Sadie M. Means to all her rights and privileges as a member in full communion by said church." Notice of appeal to the General Assembly was given.

At the Baptist ministers' meeting, held in the Twenty-third Street Baptist Church, in this city, on Monday Oct. 6, Rev. Dr. Hiscox, of Saratoga, read a paper on "The Transference of the Sabbath." The paper presented was somewhat similar in form of treatment of the subject to that read on the occasion reported by a correspondent in last week's issue. Dr. Hiscox showed the utter unreliability of all, and the completely mistaken application of most, of the New Testament texts quoted to uphold the idea of Sabbath transference. The reading was listened to with general respect. A few were very uneasy in their seats, and one young divine was overheard to remark, "Twaddle!" with about the same subvocal unctious with

which he would ordinarily say "Amen." The moderator remarked when the paper was finished that it had left him as regards the question, in that state of mind now made historic by the classic expression, "Where am I at"? All discussion of the paper was deferred until the next meeting, Monday, Nov. 13.

THE Nashville *Christian Advocate*, in commenting upon the Nebraska white-capping affair, in which a local Woman's Christian Temperance Union, attempted by means of switches and tar and feathers to show its disapprobation of certain young women, says:—

This Nebraska episode, though happening in an out of the way place, is an admirable illustration of what will inevitably follow when the friends of good morals lose confidence in the supremacy of spiritual forces, and resort to physical instruments for overthrowing the evils that afflict society.

This is true, and applies no less to courts and policemen's clubs, than to whitecaps and their switches and tar and feathers.

THE constitution of this State is to be revised by a constitutional convention chosen for that purpose at the late election. The League for the Protection of American Institutions proposes to bring before this convention the question of the appropriation of public funds for sectarian purposes. In a recent letter sent out by the league, it is stated that millions of dollars have been appropriated in this State for such purposes, and a tabular statement shows that between 1884 and 1893 over \$12,000,000 have been appropriated in this way; \$5,500,000 to Roman Catholic institutions, \$365,000 to Protestant institutions, a little over \$1,000,000 to Hebrew institutions, and \$4,700,000 to "undenominational" institutions, which, it may be assumed, are generally under non-Roman Catholic control.

Commenting upon these facts, the *Outlook* calls upon Roman Catholics and Protestants to unite their forces in a demand on this convention that it shall engraft upon the new constitution the fundamental principle that all funds raised by taxation from the public shall be expended under the control of the public. This is, however, too much to expect of Roman Catholics. It is true that Cardinal Gibbons has declared that the Roman Catholic Church in the United States does not believe in governmental subsidies for Roman Catholic institutions. But as actions speak louder than even the words of a cardinal, nobody believes that he means it in other than a Pickwickian sense. The action of the constitutional convention on this point will be awaited with interest. The Catholics of New York can be relied on to give the lie sooner or later to the declaration of the cardinal. However, as they do not control the convention they may not have opportunity to do this until the new constitution shall be submitted to

the people. Then the fine hand of Jesuit cunning will certainly be discerned "knifing" that instrument at the polls, in case it shall contain a provision excluding popish institutions from the State crib. That some professed Protestants will not do the same, because their institutions will also be deprived of their share of public pap, is by no means certain.

APROPOS of what has lately been said in the SENTINEL in regard to military religion, is the following, taken from the San Francisco *Chronicle*:—

The first military company of the League of the Cross, the local temperance society of Catholic boys, has been organized. The members of the society in the cathedral parish have taken the lead in the matter, and their company is already started with a membership of between thirty and forty boys. They have not yet elected their officers, but that will probably be done at the next meeting. The first drill will take place next Monday night in one of the National Guard armories, in all probability.

Col. William P. Sullivan has the matter of drilling the boys in hand, and will choose drill masters for all the company.

The question of priority has been definitely settled. The boys of St. Mary's Cathedral will not be the first company in rank unless they earn the honor. It has been decided to make that company first which succeeds in securing the most charter members. Arrangements have not yet been made for uniforms and arms, but they will be made without difficulty at the proper time. This week companies will be formed in the other parishes of the city.

The Protestant Sunday-schools have set the example in this. Need they be surprised if it be followed? and will it be any wonder if these juvenile organizations come to emulate and at length to antagonize each other? What are the possibilities of such an education and training?

AT Centerville, Md., Nov. 9, the case against Charles Ford was dismissed at the request of the complainants, they paying the costs. Judge Robinson refused to continue the other cases pending the decision of the Judfind case by the Court of Appeals, unless the defendants would agree to abide by that decision when rendered. The cases were accordingly set for trial.

THE *Catholic Mirror* articles, on "The Christian Sabbath," reprinted in the SENTINEL some weeks ago, have now been printed in tract form as No. 113 of the *Bible Students' Library*. Thirty-two pages; price, 4 cents. Usual discount in large quantities. Address, Pacific Press, 43 Bond Street, New York, or, Oakland, Cal. Those who desire these articles for immediate use, and would prefer, can obtain them at 4 cents per set by ordering Nos. 37, 38, 39, and 40 of the AMERICAN SENTINEL.

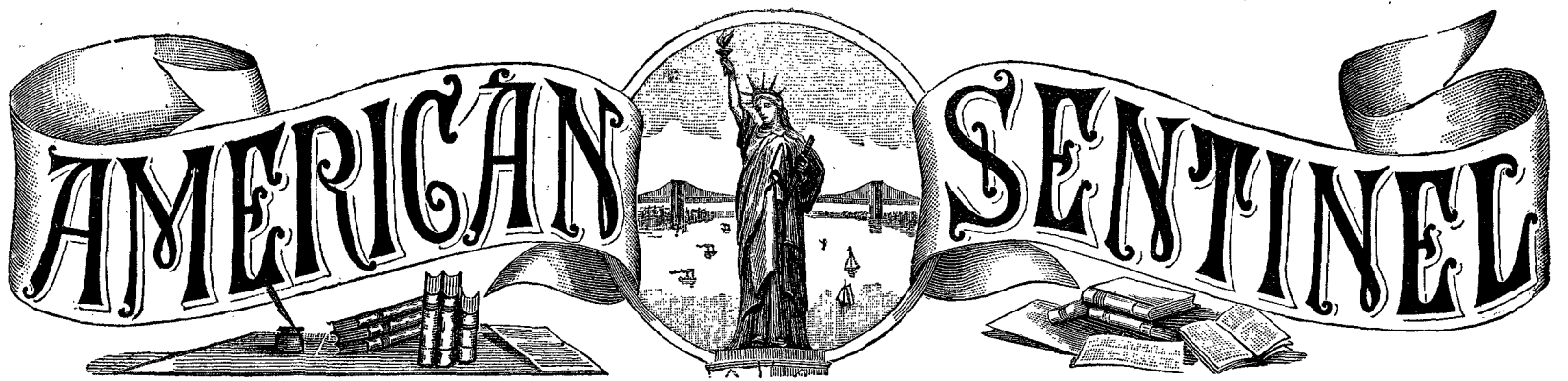
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EDITOR, - - - ALONZO T. JONES.

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WILLIAM H. MCKEE.

OUR attention has just been called to a mistake in the fifth paragraph on the first page of No. 43, date of November 2. As printed the statement is exactly opposite to the truth. The blunder was made by the compositor, and in some unaccountable way was overlooked in reading the proofs. The copy reads: "The correct principle of the separation of Church and State,—that the State has no jurisdiction in religious affairs, and the Church no authority in civil matters,—that every man must 'render unto God the things which are God's, and unto Cæsar the things that are Cæsar's,' is not primarily an 'American' principle, although first governmentally enunciated in the Constitution of the United States. It is first a divine and biblical principle."

THERE are no more worlds to conquer. For generations the hives of Central Asia and Central Europe had swarmed and swept on to the westward. The Atlantic met them. They bridged it with ships. A new world was found. That too is occupied. They go to and fro but find no more worlds to conquer.

As these advancing human tides turned back upon themselves when they first came to the impassable sea, so now, as they meet the Pacific boundaries of emigration and encounter the reverse current from the Orient, they turn again. There is no new world beyond. Neither is there any possibility of stemming the flood, either from the east or the west. Here the conflict will be.

THE powers of Europe must utilize their great standing armies. They must fight out their final battles on the prophetic battle fields. Nevertheless, here, on this western continent, must come the turbulent struggle of the races. Here blood that will not mix will burn hot. Color prejudice is not fading out. Race hatred

is increasing. The right hand of fellowship is no longer offered to the alien. He will still come. There will be strife. And where the battle is there the vultures will gather.

THERE is an impending conflict. The forces are gathering to it from all quarters. Diverse human agencies are nursing their anger against each other. Long hidden animosities are being uncovered. Persecutions are developing. The legal enforcement of the observance of one dogma of the present prevailing religious creed is common in more than half the States of the Union. In four States Protestants have been fined and imprisoned, for no other reason than because of the very reality and purity of their Protestantism. In at least one State Jew-baiting has begun. The spirit of Satan, in the guise of religion, already occupies men's minds, and has hardened their hearts against their fellows.

HUMAN reason is fast becoming dethroned by intemperance and by excessive indulgence in all the pleasures of the senses. The gratification of personal desires and selfish delights is made the end and aim of existence. By this means all the higher and finer feelings are either blunted or destroyed. All the increased facilities for the attainment of the sensuous joys of the world only increase the number of the devotees and slaves of pleasure, and carry them to even greater extremes and more extravagant indulgences. It is doubtful if at any age of the world sensualism, in its various forms, was carried to greater lengths than now, and it certainly was never so widespread. The result of this is apparent in the prevalence of insanity, and the many monstrous, inhuman, and abnormal deeds of criminality and violence. Even in those who do not otherwise show any lack of mental balance the very sources of the milk of human kindness seem dried up, and a man's foes are found to be those of his own household. Certainly the last state of mankind is likely to be worse than the first.

WHILE the corrupt nature of man conspires with the originator of all evil to dethrone human reason and work the eternal destruction of both mind and body

in as great a number as possible,—the elements also become a fateful factor in existing conditions. Subtle combinations not before known give rise to new diseases, or new and perplexing forms of ancient ills. The very achievements of man, in science and supposed control of the elements and forces of nature, bring him into the presence of heretofore unknown dangers, and the more intense expressions of force with which he is totally unable to cope. Thus he continually finds himself handling so-called natural forces, in forms of their expression so intense, that his use of them becomes possible only through the merciful assistance of the restraining hand of Omnipotence. Then, when, as a result of his presumption or defiance, the restraining hand of Providence is removed, disaster follows quick and terrible. So man, working without God in the world, is allowed to compass his own destruction. Why has man forgotten that, if he would but follow the Master in simplicity of faith and obedience, his command of physical forces would be no less than that which said to the winds and the waves—"Peace, be still,"—and they were still.

BUT the very elements themselves are becoming treacherous. The gaseous combinations of air and water seem to show possibilities of dangerous variableness. The effect of hidden fires within the earth shows itself with increasing power. The subtle capacities of electric forces are displayed with increasing frequency and greater evidences of ability to destroy. Unprecedented tides and storms upon the sea make known how unstable a thing it is which covers such a proportion of the earth's surface, and how unlimited is the possibility of its destructive use when once it becomes an instrument in the hands of the destroyer. Is it not true that all these subtle essences and forces are now coming, and soon will be, within the control of the arch enemy of mankind? Is it not true that Omniscience has foretold this in prophecy?

Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses,

children, were swept away, one trouble succeeding another as in a moment. It is God that shields his creatures and hedges them in from the power of the destroyer. But the Christian world have shown contempt for the law of Jehovah; and the Lord will do just what he has declared that he would, he will withdraw his blessing from the earth, and remove his protecting care from those who are rebelling against his law, and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous; destruction will be upon both man and beast. "The earth mourneth and fadeth away," "the haughty people . . . do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

All these things the Pharisees of the latter days will claim, as they even do already, to be the visitations of God because of the refusal of those who are indeed his servants, and keep this law, to join them in the observance of the changed ordinance and the breaking of the everlasting covenant.

W. H. M.

The State of Maryland vs. the Fourth Commandment.

THE Circuit Court of Queen Anne's County, Maryland, has decided, Judges Robinson, Wickes, and Stump on the bench, that whether or no the fourth commandment says that the seventh day is the Sabbath and must be remembered, nevertheless the laws of Maryland affirm that the first day is the Lord's day, and must be observed as the Sabbath. As an object lesson for the enforcement of this, Isaac Baker, Geo. W. Marvel, and Milton A. Bryan, Seventh-day Adventists and conscientious Christian men, have received the sentence of, "Five dollars and costs with confinement in the county jail till the amount is paid," and are to-day within the walls and bars of Centreville jail. The offense of Isaac Baker was plowing in his field; that of George Marvel, supposably setting out tomato plants, as he was seen in his garden making motions such as one might at that work, and the complaining witness, on going there, found newly-set plants. In this case Samuel Marvel, the son of the defendant, was both the prosecuting witness and the constable who made the arrest. In the third case, that of Milton Bryan, the witnesses saw him at a distance doing what they "took to be" cutting up bushes; they came nearer while he also approached them, and in plain sight, at his woodpile, chopped some firewood, then taking up a shovel threw something together into a heap in his garden. For such causes, which were offenses against no man, these three men, with families dependent upon their daily labor, are deprived of their liberty.

Besides these three there were four other similar cases to come before the court at the same time, but, in the case of Charles O. Ford, his brothers, who were the complaining witnesses, had, without the knowledge of the defendant, paid the fine and costs imposed in the lower court, and thus secured the removal of the case from the

docket. Alexander Dodd was acquitted of one case, and in a second, the cases of himself and Joseph Warram were dismissed because of a fatal variance between the papers, sent up by the justice in the court below, and the facts.

Although out of the seven trials that were expected to be had there were but three convictions, yet from the demeanor of the court and the temper shown by all concerned in the prosecutions, it is evident that while the present spirit continues no Seventh-day Adventist can expect to escape. It should be mentioned that as the cases came before the court on Friday, Nov. 10, and but two of the four tried were finished that day, the remainder were postponed until Monday, Nov. 13. It did not appear whether this was due to the respect of the court for the defendants' observance of the seventh day, or from consideration to the request of the defendants' attorney, Mr. James T. Ringgold, of Baltimore, who exhausted in their defense every device of the skilful lawyer applicable to the situation, and made also in their behalf the appeal of an earnest advocate.

Each case was tried before a jury, and to them and the court Mr. Ringgold made, among others, the point that Sunday was not the Sabbath and no observance was due it other than a civil observance, and that, as such was also all that the law of Maryland, or any civil law, could constitutionally and properly enforce, therefore, as the defendants had injured or disturbed no man, nor broken the public peace, they had not committed any crime known to the laws of Maryland, and were improperly held. But neither judges nor jury seemed to show any intention of secularizing the Maryland Sunday law by putting upon it any such profane construction as that; they therefore held these consistent Bible Christians to be guilty of profanation of the Sabbath on account of bodily labor done on Sunday, and committed them to jail.

This matter will be heard from further.

W. H. M.

South African Correspondence.

IN former communications to the SENTINEL I referred to the agitation in the Colonial Parliament for laws concerning the observance of Sunday, and also mentioned some facts regarding the Sunday law already in existence. Parliament has since adjourned without touching the matter. Numerous petitions were presented, principally by the Dutch Reformed Church, praying for a more puritanical observance of Sunday. The petitioners did not so much ask for more rigorous laws, as for the enforcement of those that are now on the statute books. It is difficult to conceive how they could get a law that would be much more strict than the one now in existence (or that they consider in existence, but which is really repealed, as shown in a former letter).

But the time of the general election being at hand, the members of the honorable body were rather timid in taking hold of the matter. They all wanted to "come back again," and as public opinion was divided on the question, they were fearful that they would be found on the wrong side to please their constituents, who would, in consequence thereof, "knife them at the polls." To antagonize the measure would be to array themselves against the so-called religious part of their

constituency, some of whom had already expressed themselves in resolutions. At a recent meeting of the Presbyterian Conference, held in Swellendam, Cape Colony, a committee appointed to consider the matter of Sunday observance, reported as follows:—

This assembly feels called upon to request the moderator of the church to prepare forms of petitions to Parliament, to be sent to their congregations for signature; and declares that the time has arrived when they, as ministers and elders, are called upon to use their influence at elections to send to Parliament, men who will oppose Sabbath desecration.

As they did not think it "wise statesmanship" to oppose, the matter was passed over for the time being. The above resolution is similar to one that was passed by some religious bigots in America, as follows:—

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 for the World's Fair, except on the conditions named in these resolutions (that the Fair be closed on Sunday).

It is easily seen that the motive power behind both of these resolutions is the same. It is that august personage, known as a deceiver, and in fable representations, said to have cloven feet.

All the agitation here concerning Sunday laws is made by the clergy, which shows at once that Sunday legislation is religious, and that it is religious bigotry clamoring for the power to force the conscience, and compel the minority to worship according to the consciences of the majority. A meeting of the Evangelical Alliance was held not long since in Cape Town. The object of the meeting was to urge on Parliament the necessity of more stringent laws for the observance of Sunday. All ministers and church officers in the city and suburbs were invited to be present. During the discussion, one gentleman, a clergyman, who was present, ventured to suggest that all were not agreed as to which day was the Sabbath, that the measures, if carried out, would conflict with those who observed another day, and asked if it would not lead to persecution for conscience' sake. He was asked by the chairman, if he was not a Seventh-day Adventist. On replying in the affirmative, he was summarily informed by the presiding officer that he must keep quiet, as no one would be heard except those who were in favor of the movement. This displays the despotism in all movements in favor of compulsory Sunday laws. Those who oppose the making of the laws are stigmatized as "law-breakers," "anarchists," etc., and are proscribed as among the off-scourings of the earth. When once the laws are secured, they are then made to feel the vengeance of a bigoted majority. In Russia they are sent to the barren wastes of Siberia, in the United States they are sent to prison and worked in the chain gang with brutalized criminals, and here in this colony they have a law which confiscates all the offender's property to the benefit of the State. The strangest of all is that the United States should engage in such a wicked work. The eyes of the world are turned to the United States, and as they see her engaged in such an unholy business they wonder. Not long since at a meeting where the writer and some others were talking in reference to the work of persecution now commenced in America,

a gentleman who was present asked in astonishment, what we could mean. When we explained the matter to him he was amazed beyond expression, and could scarcely believe that such could be the case. He wanted some SENTINELS that he might read for himself some of the devilish proceedings. I could better understand then, how the United States, having led all nations away from Rome, will, by commencing to persecute, lead all nations back to the "mother of harlots."

At the magistrates' court here, Oct. 9, 1893, the cases of several persons who were accused of selling goods on Sunday were heard. The articles sold were fruit, cigars and tobacco. An Indian and a Greek, were fined thirty shillings; five others were fined a pound each; and another unfortunate individual, who had been convicted of the same crime (?) before, was fined three pounds, the extreme limit of the law.

Thus the Sunday juggernaut moves on in the earth, seeking to exalt itself, by force, to the place of the true Sabbath, the seventh day. GEO. B. THOMPSON.

Cape Town, Oct. 11, 1893.

On the Mustard Tree Boughs.

LIKE the mustard tree of Christ's parable, the Parliament of Religions, at Chicago, gave hospitality to a great variety of habitants. The gathering was very different from that at Pentecost, although from the eulogies pronounced upon this great and unique assembly one might be tempted to associate the two. There are points of similarity and these are manifest. Representatives of many nations were in the upper chamber at Jerusalem, and representatives of many nations met in Chicago. A religious element is noticeable in both of these historic gatherings, but the object of meeting can hardly be said to be the same, nor is the message to the multitude so simple and direct in the later gathering as in that of Pentecost. That the results will tend in the same direction, aiding in the spread of the gospel, must be very seriously doubted.

While attributing the best motives and intentions to those persons who conceived the plan and have carried it out in all its details so thoroughly, and who find their efforts crowned with success so far as to insure a notable occasion, we doubt the benefit to the cause of religion or humanity. The Saviour likened the kingdom of heaven to a mustard seed, because, though so small among the seeds, it became great among the trees, and because on its leafy boughs all manner of the fowls of the air found shelter and a resting place. Like generous hospitality has now been afforded by Christianity to various religious systems. These have perched by invitation in places of honor among the mustard tree boughs. The sight has been unusual, stirring, attractive. A great many sermons have been preached upon this exhibition of progress in a religious line. To some clergymen the great Parliament has appeared as the crown and acme of the whole World's Fair. Preachers have waxed warm with their theme and have been maintaining that this great assembly will do wonders to insure missionary progress. One good man whose knowledge of the foreign mission fields is beyond that of ninety per cent. of the ministry, is reported as saying that the Christian religion would be safe in the Chicago Parliament, because it is the handiwork of

God and embodies nothing but the living truth. Truth cannot suffer by contact with error. Such contact and the resultant contrast only serve to make the genuine article shine out more luminously. The great men of the old and widely practised religions of Asia, who have come to Chicago, must go away with a greater admiration and higher appreciation of our civilization, and the account they will render of their trip to Chicago will make the path of the missionary smoother.

Others have even painted a more glorious and a broader horizon. But the kingdom of heaven does not come by observation. It does not make its greatest progress during weeks of immense assemblies and stirring conventions. The world will never be captured by any such magnificent *coup d'état*.

To say that truth cannot suffer by contact with error, and that such contact and the resultant contrast only serve to make the genuine article shine out more luminously is simply to misuse one great principle. Truth is of God and must ultimately prevail, but it can suffer along its career, and is often wounded in the house of its friends. Has there been no such wounding at the great Parliament? Moreover, if such a theory be correct, why should not the false and the true doctrine be perpetually represented in our pulpits?

Men are burdened with sin and want and woe. Among the mighty multitude of weary ones stands the Lord Jesus Christ more wearied and burdened than all others, and he cries: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And this he says preëminently to those who are burdened with the consciousness of guilt before God. This is man's supreme burden, but Christ can relieve the heart and conscience even of this weight that otherwise must sink the bearer into woe eternal. There is but one Redeemer who can do this. There is but one Mediator between God and man. There is but one way of salvation, one door by which if a man enters he shall be saved. Christ is the sole Redeemer, the one Mediator, the only way, the one door of hope opened in the valley of human bitterness. In the salvation which he offers is atonement for sin and release from sin's power. No religion but Christianity, and that of the evangelical type, can offer any such power. Therefore, because there is but one Saviour, it behooves his followers, and above all, the ministers of his gospel, to be careful how they make a platform of fellowship broad enough to accommodate the teachers of religions that cannot save the souls of men. The Chicago Parliament has practically to a certain extent indorsed a number of man-made religions. Thinking Asiatics will undoubtedly feel so. The glittering counterfeits have been exhibited alongside of the one genuine religion, and the exhibitors have expatiated in glowing terms on the virtues of their respective faiths. We do not believe that any of the representatives of the Asiatic religions will haul their colors down and go home flying the banner of Calvary.

In his paper on "Hinduism," Virchand R. Ganthi, of India, claimed that religion, instead of being a mere matter of faith, might well become the solid province of reason, and a science of religion may not be so much a dream as is imagined by persons pledged to certain conclusions. Holding, therefore, these views on the nature of religion, and having at heart

the great benefit of a common basis of religion for all men, he submitted the following simple principles for consideration: "Belief in the existence of an ultra-material principle in nature, and in the unity of the all; belief in reincarnation and salvation by action. These two principles of a possible universal religion might stand or fall on their merits, apart from the consideration of any philosophy or revelation that upholds them."

"Salvation by action," forsooth! How does that sound by the side of the teachings of the New Testament? It is a brass sham and bears no likeness whatever to the gold coin of the gospel of salvation by faith. "By the works of the law shall no flesh be justified." The idea of one universal religion propounded at Chicago, is the devil's subterfuge. It is a radiant, iridescent dream. And shall the soldiers of the Cross march in rank with the followers of these delusive religions for the subjugation of the world? How long may unity of purpose and action be expected to last where there is no real unity of faith? How can the devout Christian have concord with men of creeds so unlike? Verily these birds on the mustard tree boughs have fine plumage, but they are not of our flock, and they bring no honor to the name of Jesus, and pay no tribute to the King of kings.

The "Idealism of the New Religion," was the theme of Dr. Adolph Brodbeck, of Hanover, Germany. Our correspondent says of him and his paper: "He was surely a warm enthusiast of his own doctrine, and the audience was interested in the discussion of his new scheme for the satisfaction of the religious instinct of man. 'The chief aim of the new religion is idealism, that is, the striving for the ideal, the perfection in everything, for the ideal of mankind, especially for each individual; further, for the ideal of science and art, of civilization, of all virtues, of the family, community, society and humanity in all forms.' The platform or creed of this new religious system was very beautiful to look upon and pleasing to contemplate, but there was no escaping the conviction that humanity must be made over before these finely spun theories can be made serviceable and practicable."

Just so! But in the "ideal" religion, there is no preparation for making the man over again. Christianity, on the contrary, offers the regenerating power of the Holy Ghost. It preaches idealism and presents the ideal in the Man of Nazareth, tempted in all points like as we are, yet without sin, and so, able to succor them that are tempted. Do we want or can we have anything superior?

No antiquity of years, no widespread enthralment of human minds, no æsthetic or esoteric elements, no matter how abounding in beauty or mystery, can justify the ranking of any religion with that of Christ. This is as a mountain among molehills, so far as real power to save and uplift men is concerned. We dare not as faithful servants of the Cross dally for a moment with these antichristian forces. We must not look eastward to Babylon nor southward to Egypt for allies. Such alliances will lead to disaster as they did in the history of God's people of old. As God's people, enlightened and instructed by the law and the gospel, we must find our strength in God. Nor need we any other helper. Ah! it is a beautiful piece of patchwork which deft fingers would

weave in the hope of forming a universal religious fraternity. But the covering, though like Joseph's coat, of many hues, must ever be narrower than that a man can wrap himself in it. Christ only can so wrap a man around that the soul shall be at ease.

The purpose of the parliament was set forth on the opening day in this utterance:—

We seek to unite in this congress all religion against irreligion; to make the Golden Rule the basis of this union, and to present to the world substantial unity of many religions in the good deeds of the religious life. Without controversy or any attempt to pronounce judgment upon any matter of faith, or worship, or religious opinion, we seek a better knowledge of the religious condition of all mankind, with an earnest desire to be useful to each other and to all others who love truth and righteousness.

The Apostle Paul should here be heard. Under his sturdy blows some planks of the platform would vibrate and be loosened; the boughs of the mustard tree would shake and some of the fine-plumaged birds, these fair but false religious systems, would be compelled to seek other shelter. The apostle was determined to know nothing among men but Christ and him crucified. He could not believe in Lords many and Gods many. He proclaimed one faith, one Lord, one baptism. There was with him one God and Father of us all, and one Lord Jesus Christ. As the revelation of the Father and the only Redeemer of the lost, Paul preached Christ. It was with him the religion of the Cross against all irreligion. To unite all religions against irreligion is a Utopian scheme. As well try to make a rope of sand. It is a theory wrong in its inception because dishonoring and debasing Christianity, and it is impracticable of execution.—*New York Observer.*

The Power Unto Salvation.

It is true there never was a time when there were more efforts being put forth, professedly, in the interests of salvation for man and the Nation. All seem to acknowledge that *power* is necessary to the accomplishment of this work, but it is also evident that there is a lack of harmony as to the source of the power, and the means of obtaining it.

When we look over the various societies, unions, etc., on this line, and see the course pursued, we incline to the conclusion that *the mine of power* is seen, by many at least, in *organizations*. But when we see that organizations are made up of men and women, we again conclude that they see the power in themselves. We listen to the voice of organization, however, before passing judgment, and from almost every direction, whether from the Church as such, or from its professed auxiliary organizations, the trumpet is blowing with no uncertain sound. Listen!

Here is a blast from a ministerial convention. "What we want is *law* in this matter [for the establishment of their ideas of salvation], and we are going to have it too; and when we get it we will show . . . that their time is short." Where is the power here? "What we want is *law*," in this they acknowledge that they do not have the power, but when they get the *law* they will have the *power*. Then the power must be in the law. But what is law? It is but the voice of man; it is a product of man. Therefore the cry from individuals or or-

ganizations for "law" is but the voice of man, for more power of man to save man.

But some will say at this point, "It is not man's law we want, it is God's law." Very well. Do you mean to say that you do not have God's law; and if not, what have you done with it? It has been on record, in God's statute book, for over three thousand years, and has been sealed by the finger of the eternal God himself on tables of stone at Mount Sinai, and all down the ages since then in the hearts of his true people. Please read Ex. 20:1-17; Heb. 8:10. If it is *God's law* that men want they are without excuse if they do not have it, and in their hearts too. But that is just the trouble here. It is not in the heart that it is wanted, but in the Constitution and statute books of our Nation. Listen again!

"We propose to incorporate in our national Constitution the moral and religious command, etc." Again, "Have the Government set up the *moral law*. . . . Inscribe this character on our Constitution." No man desires to see any such law, or any law for that matter, on our statute books, unless he desires to see it enforced either upon himself or some one else (usually some one else); therefore, every man or woman who is working to connect the moral and religious law with the Government, is laying plans for the enforcement of morality and religion. Not a few have admitted this in language like the following:—"Have the Government simply set up the moral law . . . and lay its hands on any religion that does not conform to it." This testimony shows not only that morality is to be enforced, but it is that kind of morality that is called religion. Again, "By external force of sheriffs we propose to arrest and punish all violators of this [moral] law." "Let those who *will*, remember the Sabbath to keep it holy, from motives of love and obedience; the remnant must be made to do so through fear of law."

Call it the law of God all we may, but if it is ever put into our national Constitution or statutes, man will put it there; then man must put with it the penalty for its violation; then man must execute the penalty, and this makes it a man's affair, and it never can be anything else. Since Christ came into this world, God has never made men the ministers of his law. Again, we ask, what is the object in all this? The only answer that can be given is, to make men "holy," or make them act as though they were holy, by law. "Those who will not keep it [the moral commandment] holy, from motives of love, must be made to do so through fear of law." All the holiness man can get from forced obedience will be the holiness there is in the compelling power; but as has been often shown, the only compelling power (for religious acts) is man, and he only while he is separated from the gospel of God. God says that all of man's righteousness or holiness "is as filthy rags." Isa. 64:6. Therefore, is it not true that the best thing organizations, for the enforcement of religious dogmas, can give to poor sinners is man-made righteousness? This is the power unto salvation that is being aggressively sought after! This is the power of *man* unto salvation, but it is not the power of *God* unto salvation!

The law of God is "love" and that is just what his service is, therefore it must be from the heart, and from the heart only, to be at all acceptable to God; and

that love and service can only come through faith in Jesus Christ. "Therefore," says Paul, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." This is the power men ought to seek after to-day.

There is no holiness or goodness for a single sinner in this world that has, or ever can, come to man only through the gospel of God. "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Law cannot accomplish holiness in a single sinner, no, not even the "holy" and "perfect" law of God. Why? for, "By the deeds of the law [by doing the law] there shall no flesh be justified [made righteous or holy] in his sight. . . . for all have sinned and come short." Rom. 3:20, 23. "Is the law then against the promises of God? God forbid; for if there had been a law given which could have given life, verily righteousness [holiness] should have come by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given." Gal. 3:21, 22. Thus it is seen again that since sin came into this world there has been no law given that can possibly give life; hence there is no law, however thoroughly enforced upon a sinner, that can ever give him, or develop in him, one particle of holiness. * * *

Nature and Effect of American Sunday Laws.*

THE religious dogma, then, of the idle and cheerless Sunday is not a Christian dogma at all, but a dogma of the Cromwellian Church militant. The development of this dogma is as curious as the origin of the first Sunday law, which, as we have seen, was avowedly created in honor of Mithra, the sun god, and applying as it did to work alone, and very partially to that, of course established nothing like "our American Sunday." The distinguishing attribute of the Puritan was moroseness. His pet aversion was gaiety, light-heartedness, play, sport. To be serious, solemn, and gloomy was, outwardly at least, to manifest a respect for Puritan ideas, to be Puritan-like, if not Puritan. When the Puritans got the power to compel by law special "observance" of their sacred day, they naturally turned their minds in the first instance to the requirement of that form of observance which was calculated to make everybody, externally at least, respectful toward the puritanic idea, and imitative of the puritanic deportment and behavior. Their first Sunday legislation, therefore, was directed against sports, play, diversions, visiting from one parish to another, etc. It was not till they had been tinkering at the subject for about fifty years that it occurred to them to prohibit work as a "profanation" of "the Sabbath." And even then it was not work *per se* that they objected to. It was only work of one's "ordinary calling." Thus, a carpenter might engage in blacksmithing, and a farmer build on his house; and persons who had no "ordinary calling," *e. g.*, noblemen and tramps, remained as free on Sunday as on other days. In consequence of the application of these words, "ordinary calling," by the English courts they

*By James T. Ringgold, member of the Baltimore Bar, and author of "The Law of Sunday," etc., etc.

were omitted from the puritanic Sunday law, as transplanted to this country.

The manner in which the Puritans attained "the immortal honor" of an idle and cheerless Sunday by law established, was as follows: They repudiated all tradition, holding, as they said, to the "written Word" alone, meaning thereby the King James' Version of the Bible. Now, there is nowhere in this "Word" any prescription or even suggestion regarding the "observance" of Sunday in any manner, the only day of the week "set apart" therein being Saturday. But the Puritan repudiator of tradition altered the fourth commandment as given in the "written Word" so that it read: "Remember Sunday to keep it holy, . . . the first day is the Sabbath of the Lord, thy God," etc., and this alteration he made on the strength of tradition alone. Again, the Puritan repudiator with scorn and indignation the authority of the Catholic Church; he appealed to the "written Word" against her and all her works. But the written Word says "the seventh day is the Sabbath," etc.; and for his authority to change "seventh" to "first," the Puritan repudiator of Catholicism had nothing to rely on except the Catholic Church, and her incorporation into a dogma of a traditional practice.

Having by this strange process fixed upon his sacred day of the week, the Puritan next proceeded to settle the manner of its observance. And here he displayed an originality for which he does not usually receive sufficient credit. The "Sabbath" of the fourth commandment is only half of the Puritan Sunday. The first involves abstinence from work alone. Saturday was a day of play, recreation, social visiting, and entertaining, etc., with the Jews in Palestine. The Puritan Sunday involves abstinence from work and play. The inhibition of the latter is, as already shown, the stamp of puritanism upon the day. As Sunday play and social intercourse were objects of Puritan antipathy long before Sunday work, so it is safe to challenge contradiction of the assertion that if our Puritans of to-day were given their choice between the repeal of the prohibition of Sunday work and the prohibition of Sunday play, they would, to a man, vote to retain the prohibition of play. "They hated bear-baiting," says Macaulay, truly, "not because it gave pain to the bear, but because it gave pleasure to the spectators." They hated Sunday opening of the World's Fair, not because it kept the employes at work, but because it enabled non-Puritans to enjoy themselves on Sunday. A man may work on Sunday and still pay puritanism the compliment of an outwardly gloomy and morose,—that is to say a puritanic, demeanor on its sacred day. But if non-Puritans are to be permitted to enjoy themselves on Sunday at their own sweet will, just as they may on other days, there is an end of external deference to puritanism by law compelled; there is an end of the union of the Puritan Church with the American State; there is an end of the embodiment of the Puritan dogma of the idle and cheerless Sunday in an American statute.

All history shows that attempts of the civil power to enforce religious duties, while sure to fail of their purpose, develop the most objectionable traits of human nature, and debauch the moral sense of the community. It may be true, that the more profound philosophers of the Inqui-

sition looked on as calmly and dispassionately at the sufferings of the heretic, as a surgeon views the lacerated limbs of a patient under his knife, being wise men as well as good, and so knowing that their work was a salutary one, and that it was necessary for the sufferer's own sake that he should be tortured into conversion here to save him from eternal agony hereafter. But the masses were not philosophers; and it is impossible to doubt that their interest in an *auto da fé* was little connected with their appreciation of its value as a means of grace to the victims, and that it was mainly based on the love of cruelty and the appetite for blood always latent in human nature, and like all our baser passions "growing by what it feeds on." We have gotten rid of the stake and the rack, let us hope, forever. The Sunday laws are about the only means left of invoking the power of the State to compel an external compliance with a dogma of the Church. The Sunday opening of the World's Fair has attracted special attention to these laws, and sporadic and spasmodic attempts have been made to enforce them. The obvious futility of the attempts renders them ridiculous. But they have a serious side. While the instinct of cruelty, in its worst and extremist manifestation, the delight in actual physical torture, cannot be gratified by means of persecutions under the Sunday laws, other low, shameful, and deplorable instincts find in such proceedings at once a vent and a stimulus.

Not the least conspicuous of these is the desire to cause others annoyance because they differ from us on religious points and the impulse of meddlesomeness, the spirit of "setting others straight," the ambition of "bossing" one's neighbor and compelling him to govern his private conduct by our standard instead of his own. If we consider that to instigate and subserve the cause of prosecutions under the Sunday laws requires the sacrifice of manliness and self-respect to the extent of playing the part of a volunteer detective and spy, we may form some idea of what a man must be or become, who habitually foments such prosecutions. Add to the demoralizing effects upon the prosecutors of such proceedings, the inevitable ranking in the hearts of the prosecuted, who, being reasonable creatures, understand perfectly that they are proceeded against not because they have done any harm to anybody, but solely because they have violated a religious dogma, in which they do not believe, and we begin to get some idea of the evil effects on any community of Sunday law trials.

(To be continued.)

Apply This to Sunday.

THE following is from an Irish paper:—

MR. WM. JOHNSTON.—I beg to ask the Chief Secretary whether he is aware that (as has been stated in the *Westmeath Independent* of July 1st) Father Kelly informed five painters employed in Mr. Coen's premises on June 29th that it was a religious holiday and that he would not allow them to work; that because they declined to leave off work the men were denounced from the altar afterwards by Father Byrne at ten o'clock mass, that after the artisans were denounced they left their work and returned to Dublin; and whether he will take steps to prevent the recurrence of such action on the part of ecclesiastics.

MR. J. MORLEY.—I am afraid that the facts are substantially as stated in the gentleman's question. I am forced to think, however, that the case is one in which the aggrieved persons themselves should take action rather than the Government.

Mr. Johnston is a member of Parliament

and Mr. Morley Chief Secretary for Ireland. The question put implied that a priest had no right to interfere with men because they worked on a saint's day or other religious holidays. Mr. Morley's answer grants that such interference is improper. But why any more improper for a priest to denounce men for working on a saint's day than for the boycotting Sunday preachers to denounce men for working on Sunday?

Be Not Deceived!

ROMANISTS are in a sweet mood these days. They are preaching up charity at a great rate. They are profuse in their declarations of loyalty to country and love to its institutions. They talk very glibly about the Republic, as if they owned it and as if its liberties were due to their efforts, and under their special guardianship. Chicago has been fairly overrun with smooth speeches in favor of the educational and religious institutions of the land. It is wonderful the effect which the Columbian year has had upon Romish liberality. But what does it all mean? Has there been a change of heart in Jesuitism? Are we to see a new era of friendship toward Protestantism? Is the Roman Catholic hierarchy really in love with Protestant development? This Republic is the product of the principles and life of Protestantism. But Americans are not blind to facts, nor are they ready to shut their eyes to Jesuitic intrigue. They hear much just now about the good points in Leo, but they have no disposition to encourage his advances. It is a fine stroke of policy on his part, and that of his supporters, to fall in with the current and exalt America—what she is and what she may become—but he and they are working for ulterior ends, and discerning Protestants see through their cunning devices, and will watch the movements of Rome under various guises with growing vigilance.—*Presbyterian*.

The Cities and Sunday Trains.

THE papers report that at the recent Boston meeting of the League of Railway Trainmen a resolution was adopted declaring against Sunday trains. Commenting on this fact, a paper of this city says:—

There are some considerations involved which are amply conclusive against the wisdom of such a resolution, and we are confident that when railway workmen examine them carefully they will refuse to maintain the position the league is said to have taken, and this, without reference to the Church and State issue, which is the real question at the bottom of all Sunday law agitation.

The population of the cities increases in a much more rapid ratio than does that of the country. It is not necessary to our present purpose to inquire regarding the cause of this difference; we are here concerned only with the fact, and the sequences. The rich and moderately well-to-do city residents have, most of them, homes in the suburbs, or at least some distance removed from the crowded centers, and hence are not directly so vitally interested in the question of transit. But the masses of the people are forced to live in close quarters, contiguous to their work, and so their surroundings are often unsanitary to a degree, and even when not so bad as the worst, are far from healthful or desirable in other ways. By millions so situated Sunday is hailed as a day of release. On cheap excursion trains and boats they flock into the country and to the seashore or to the marge of some inland lake. They get away from the noise and dust and unwholesome odors of the city. The restful, cooling green of forest and meadow delights eyes strained by the glare reflected from towering walls of brick and stone. Children dance and roll and play merry games upon the sand or under the trees. They watch in wondering awe the incoming

and receding tides, or with bare feet and rolled-up clothes wade in the limpid waters. To old and young is brought relaxation, rest and quickened pulses, but the benefit to the children is greater than to the elders. They are growing, and they need every touch with nature that can be given them. To none, however, is it less than a positive blessing, and he is an enemy of his kind who would lift a finger in opposition to the weekly outflow into the country and to lake and ocean.

Then there are other multitudes who have relatives and friends in the country, and in neighboring villages, towns and cities. On Sunday, with proper traveling facilities, they can hold delightful family reunions or make and receive pleasant visits to and from valued friends and agreeable acquaintances. Or they can go and hear a lecture or attend an entertainment in some other place. All these varied forms of recreation, entertainment and instruction are rendered possible by the Sunday train, electric or cable car, and boat. They are all innocent and health-bestowing. The trouble is that there are not half enough trains and boats running on Sunday.

In view of these self-evident facts, and many more equally unassailable, it is a matter of amazement that any laboring man can oppose Sunday trains. All classes of workmen are benefited by them, and this is especially true of trainmen themselves. It is perfectly easy, with the power possessed by organized labor, to so arrange business that each man will get his weekly rest-day without depriving any other person of the opportunity to go into the country, to the seashore, or on a visit on Sunday.

This shows how strong are the holiday tendencies against which friends of Sunday sacredness protest so loudly. But their protest is in vain. Whatever may be true of Sunday labor, Sunday recreation, Sunday play, is bound to increase. The rapid growth of our cities makes this inevitable. Enforced idleness on a given day in cities cannot fail to make it a holiday. Civil law can never make a holy day. It does make holidays, and it is fast making little else of Sunday.

Where Shall the Line Be Drawn.

THE State cannot do the work that has been assigned to the Church by her Lord. When it undertakes that work, it ceases to be the work of Christ and becomes antichrist. The Church of Christ cannot retain her purity and do the work of politicians. The question arises, Where shall the line be drawn between the civil power and the work of the gospel? There must be a clear distinction; their work though not antagonistic, is not interchangeable.

There is no work that the State and Church can do in conjunction, acting as Church and State. They cannot join hands except at the peril of the legitimate work of both, and therefore a clear-cut line of separation should ever be maintained between them. Any infringement of this condition is fraught with danger, not only to the citizen, but to the cause of true religion and of true statecraft as well.

These words are written with a profound impression that they convey the truth upon this vital question, with the earnest prayer that this truth may be deeply impressed on the mind of every reader, and with the ardent wish that it might become the ruling sentiment of our country at large; for herein lies our public safety, the integrity of the Government, the security of individual rights, and the success of the gospel. Some who adopt this position in theory desire to see it modified in actual practice, and do not hesitate to curry favors for their church from the civil power. There are some people who are totally opposed to any union of State and Church when it means their State and somebody else's Church, but look very pleasantly upon the scheme when it is their State and their

Church. Indeed, this is where the great majority of the people really stand upon this subject.

But there is a better place for honest people, and many such there are, who seek for right principles, and having found them, are willing to abide by them wherever the lines may be drawn. Such our readers are taken to be. It is in this confidence that the position before stated has been taken, that the separation of the Church from the civil power should be entire and complete. In taking this position no one places himself alongside the infidel or the anarchist. He who stands on these grounds stands by the Bible. He stands in the full light of the genius of Christianity and is in accord with the teachings of its great Founder. History justifies the stand he has taken, and every consideration of justice declares that his position is right.

G. C. TENNEY.

Rome in New England.

THERE is an alarming condition of affairs in New England. The census of 1890 shows that the communicants of Roman Catholics in New England exceed the number of all the members of Protestant churches combined, by nearly a quarter of a million. New England churches contain 1,005,120 Catholics and 763,987 Protestants. Dr. Wordworth, in the *Congregationalist*, explains the condition of affairs in this wise: "The pulpit of New England in the last twenty-five years, has changed, as to the style and quality of its preaching. Up to that time it had a strong doctrinal cast and tone. The older New England pulpit was militant, and was not only ready to defend itself, but to attack error and unbelief, on any ground it might choose to occupy. But for a generation it has been growing pacific and has been quite content to let false doctrine and false teaching shift for themselves, while its own tone has been apologetic, and as little antagonistic as possible. There has been a cry, Let controversy alone. Don't hold up the dry bones of orthodoxy. Preach Christ, and cease from the hard doctrines of the fathers! The cry has prevailed and the pulpit has supplied the demand made upon it. The old doctrines are still formulated in the creeds, and are still assented to by candidates for church membership; but they are held very much as the fossils of extinct animals are held in our cabinets of natural history." The lesson for us to learn in view of these facts is this: First, that we should maintain a high degree of spirituality and that we "contend earnestly for the faith once delivered to the saints," without fear, favor, or affection. A cold-hearted membership and a cringing, time-serving ministry, present the most inviting field on earth for the Catholics.—*Central Baptist*.

An English "Protestant Alliance."

AN English exchange contains an account of the Protestant Alliance, its object and work, from which this extract is made:—

The object of the Protestant Alliance is to maintain and defend against all the encroachments of popery, the scriptural doctrines of the Reformation and the principles of religious liberty, as the best security under God for the temporal and spiritual welfare of the British empire.

And for this purpose: "To unite the Protestants of the empire in a firm and persevering demand, both in Parliament and out of it, that the national support and encouragement given to popery of late

years should be discontinued. In this demand would be included all indorsements of popery in every form and of every kind drawn from the public revenues, concession of rank and precedence to Roman ecclesiastics, and the allowance of conventual establishments, not subject to the inspection and control of the law."

It seems that organizations to unite Protestants against the encroachments of Roman Catholics are not confined to this country alone.

An Epoch in Politics and Religion.

REV. DR. SCUDDER, pastor of Jersey City Tabernacle, sees roseate hues in the political horizon, the first beams of a better day in municipal, State and National rule; and all the result of the late election. Referring to the result in New Jersey, he said in a recent sermon:—

One peculiar feature of this moral revolution was the interest taken in it by the churches and the coöperation of all the sects against a common enemy. There was a prodigious moral current in this election, and in my judgment it marks a new epoch in both politics and religion. Hereafter these two forces are to be combined. A religion that cannot enter politics is not worth having. Christianity is heaven, not sawdust. Its business is to quicken, to put moral life into political dough.

Not until recent years have we ministers of the gospel done our duty toward our country. We were afraid to bring politics into our pulpits—cowards that we were! But all this has changed and when great moral interests are concerned, we shall speak out like men. We are here to build up the kingdom of righteousness, and one of the best ways to accomplish that result is to purify politics. The modern clergyman is becoming more courageous and cannot be quieted or bluffed by low-down politicians, who cry "keep politics out of your pulpits." Our churches are moral forts, from which we shall pour shot and shell into all forms of wickedness.

Sectarianism is dying out, and coöperation between the various sects of Christendom is already an assured fact. Even Protestants and Catholics are learning to work shoulder to shoulder in behalf of good government and a variety of useful reforms.

I am proud to say that the churches of Hudson County had much to do with this recent election. They will have more to do in years to come.

The doctor forgets that rings have been "smashed" before and new ones formed in their stead. He who looks to political agencies for the moral reformation of man must look in vain. Human nature does not change, and political corruption is the legitimate and inevitable fruit of human greed. It is well to "smash" the rings occasionally; and all who had a part in "smashing" the particular rings in question are entitled to credit for it; but churches in politics, as churches, are a dangerous force, and it is far from reassuring to be told that Protestants and Catholics are learning to work together shoulder to shoulder. Good may come of it occasionally, but it must in the end result in disaster to free institutions.

A Significant Interview.

A PROMINENT Catholic in Washington, in an interview with a representative of the *New York World*, said:—

Archbishop Satolli becomes more and more impressed all the time with the United States and her institutions. He is enthusiastic indeed about our great arena for the battle of human progress and he wants to see, and expects to see, Catholicism having a leading part in all the work. It is everything, even for so great a man as the apostolic delegate, to gather his information at first hand—to see for himself, as the phrase is.

This Archbishop Satolli is doing as rapidly as possible; and every time he returns here it is with increased encouragement in his work. The result of all this of course is to advance the church in America, in the eyes of the supreme pontiff and to insure it consideration at Rome that it has never enjoyed before. As a matter of fact, Leo is looking

to America for that distinct triumph of his policy which is to insure him the title he so much covets—that of "The Pope of the People." His work in France is great, but his work in the United States is even greater. This is the larger field. Here the people have been born to the estate of freedom, and to that of self-government and Leo wants Catholicism to go hand in hand with popular suffrage.

Such things are significant, and especially when taken in connection with the trend of public sentiment in the United States Romeward. The coming of Satolli, the Catholic Congress, and the World's Parliament of Religions have directed all eyes toward Rome as never before in the history of the country, and the increase of popish influence is simply astounding. Nor is this remarkable turning toward Rome confined to the United States; all the world is wondering after the beast.

THE November *Arena* closes the eighth volume of this popular review, which, by the conspicuous ability of its contributors, has become a power in our land. The November issue contains, among other brilliant papers, a noteworthy article written by the late Richard A. Proctor, in which the eminent astronomer reviews the claims of Bacon and Shakespeare at length. This paper was originally a portion of a correspondence between Mr. Proctor and his daughter. The Bacon-Shakespeare case closes in this issue. Rabbi Solomon Schindler contributes a very thoughtful, though rather Socialistic paper, entitled, "Thoughts in an Orphan Asylum." E. P. Powell's contribution is a strikingly interesting "Study of Thomas Paine." Louis Frechette, the poet-laureate of Canada, appears in an interesting historic story entitled, "La Corriveau." The book reviews are also a noteworthy feature of this number. Those who would keep in touch with live issues should include this review in their list for the ensuing year. The announcements for 1894 are very interesting.

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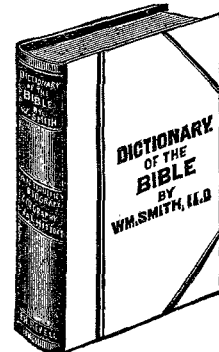
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At the time of closing this paper, the National Reform Convention in Allegheny City, Pa., has not yet finished its work, but the SENTINEL has a representative on the ground, and adequate reports will be furnished in due season.

THE convention in question is larger and more enthusiastic than former conventions held under the auspices of the National Reform Association. Up to the time of writing this note, the several papers read have been unusually able. Logic could scarcely do more in the service of error than it has been forced to do thus far in this convention.

THE purpose of the National Reformers, as revealed in the resolutions presented at the first meeting of the convention, is to immediately follow up the practical work already done in Congress, and the Supreme Court, by aggressive work in Congress. A committee is to be sent to Washington to advance the work of the association. The amendment to the national Constitution, rendered really unnecessary by the Supreme Court decision, is to be urged; while every effort will be put forth to secure the passage of a national Sunday law. The enemies of liberty and of true righteousness were never more active than now. It is no time for the friends of liberty and of genuine Christianity to slumber.

ON another page is a short article, from the *Central Baptist*, "Rome in New England," which is significant not only for the fact stated, namely, that "the communicants of Roman Catholics in New England exceed the number of all the members of Protestant churches combined," but also for the reason assigned. And what is the reason? In substance, that Protestant ministers have ceased to "contend earnestly," or at all, "for the faith once delivered to the saints." Modern Protestantism has ceased to be aggressive and has become utterly colorless as to those doctrines once looked upon as essential to vital piety; and as inculcated by the Protestant pulpit; Christianity is now little more than a system of ethics, scarcely distinguishable from the better phases of the false systems which it recently met upon a level in Chicago in the Parliament of Religions.

Sound doctrine is essential to sound faith. The inspired charge to the ministers of Christ is, "Preach the word; be instant in season, out of season; reprove,

rebuke, exhort with all long-suffering and doctrine." And why? "For the time will come when they will not endure sound doctrine." Has not that time fully come? and is not that fact the reason why Rome dominates that section of the country once the stronghold of Protestantism?

The gospel, the whole gospel, meets exactly the wants of the human soul. But emasculated, it becomes "another gospel," impotent to lift man out of himself and into God; powerless to change the heart and to transform the life; utterly insufficient to satisfy the longings of the human soul, and its thirst for the streams of living water. Denied the water of life by those who profess to be dispensing it, is it any wonder that multitudes turn to Rome?

But this suggests another thought. If a failure to preach the whole gospel, the real gospel, has resulted in such large accessions to the ranks of the Papacy in the United States, does it not follow that the only effective way of successfully resisting the Papacy is by preaching the pure gospel? It was thus that Luther broke the power of Rome when the Pope ruled supreme in Christendom; and shall Christians now resort to other methods? Shall they deny Christ and the power of his truth by resorting to papal methods in resisting Rome? Nay, verily; let us not go down into Egypt, but let us oppose popish craft and deception with the living Word, the force once potent to create worlds, which caused light to shine out of darkness in the beginning, and which is now pledged to renew the human heart and to subdue the stubborn will, causing light to shine out of the moral darkness of superstition and sin.

A CORRESPONDENT of the *West Virginia Monitor*, writing to that paper from Newark, that State, says: "Not far from here a Seventh-day Adventist has been persecuted in many ways. Not long since they burned his wheat in the stack." This means of punishing this man for working on Sunday was resorted to because under the law of West Virginia "one who conscientiously believes the seventh day of the week ought to be observed as a Sabbath and actually refrains from all secular labor and business on that day," cannot be punished for devoting the first day to secular purposes.

A CONSIDERABLE number of the "leading citizens" of St. Mary's parish, Louisiana, lately began a very energetic anti-Semitic movement. The Jewish storekeepers of Franklin, the principal town in the parish, were ordered to leave within ten days, and were so intimidated by the threats made to "run them out of the country," that they were preparing to go, when Judge Allen, of that district, interfered in their behalf and promised them protection. In several other parishes of the State the Jews have also been ordered

out. The roll of dishonor is increasing; to the religious persecutions of Arkansas, Georgia, Tennessee, and Maryland, can now be added the Jew-baiting of Louisiana.

THE question whether a man may fish on Sunday in the State of New York is now before the Court of Appeals. The case in which this question is to be decided is that of Robert H. Moses, who was arrested on July 5, 1892, for fishing on Sunday in the preserves of the Orange County Anglers' Club, of which he is a member. Mr. Moses has carried the case from the Justice Court to the Court of Appeals at an expense to himself of nearly eight hundred dollars and infinite trouble and vexation. If the final decision of the court is against Mr. Moses it will make it necessary forever hereafter to preface every fish story with the words—"It was not on Sunday."

THE Law and Order League has attacked Danbury, Conn. The league has employed a lawyer and made known its purpose to close up the town on Sunday hereafter, and to call to its aid all the Sunday laws of Connecticut, both ancient and modern.

A TELEGRAPHIC news item says that seventy-five citizens of Buffalo, N. Y., will be presented to the next grand jury at its meeting on Nov. 29, under charges of conspiracy, growing out of their membership in the American Protective Association.

LOUIS COHEN, of 121 Allen Street, this city, has been arrested for selling a stove at auction on Sunday.

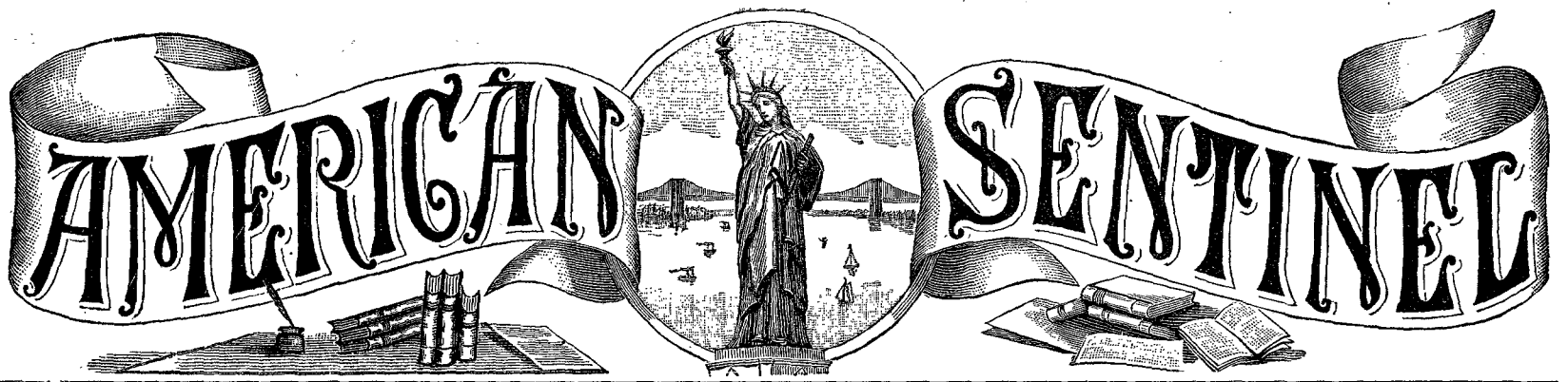
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EDITOR, - - - ALONZO T. JONES.
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To every night there comes the break of day. No matter how dense the gloom before the dawn, at the hour appointed the daylight comes. The beneficent blessing of the sunlight never fails. Every successive morning at the instant set from the beginning, the sun appears. The sun never lags,—never loses its course in the illimitable heavens. Promised sunshine and rain come to all. God's promises are sure,—his prophecies certain of fulfillment.

THE wicked shall receive their recompense in the earth, and the righteous also. This whole round earth, till its renewal, is but the grave of man. Here are enacted the sad death scenes of all men until the moment the righteous are caught up to meet Him in the air. This earth, too, will be the scene of that last act in the terrible tragedy of sin,—the second death.

WITH this the work of Satan is finished, and neither he, nor his evil angels, nor his wicked deeds, will be known any more forever. Then it will be that—"The wicked are overthrown, and are not: but the house of the righteous shall stand." All these thousands of years Satan has gone to and fro upon the earth seeking whom he may devour,—and his seeking has not been without success,—he has found and devoured many.

SHALL this go on forever? Shall man be born but to live out his few days in sorrow and toil,—to sin and to die? Shall the earth continue forever to be a charnel house, and its surface the scene, throughout infinite time, of the continual re-enactment of the curse, while all created nature, man and beast, and the products of the earth, and the earth itself, suffer, and the whole world is full of woe,—woe of man, and woe of beast, and woe of plant, and woe of the very soil itself which brings forth noxious or imperfect fruits,

or perhaps lies helpless in barren death?—prophetic of the time when, because of the breaking of the everlasting covenant, "therefore hath the curse devoured the earth, and they that dwell therein are desolate."

THIS will not go on forever. God is merciful, his promises are sure, and he has promised that in his mercy he will make an end. His very mercy, and the gracious light of his countenance, will be to the wicked a consuming fire, while to the righteous he is "both a sun and a shield." The first heaven and the first earth shall pass away,—there will be a new heaven and a new earth, purified, beautified, without a shadow of sin, or illness or death, or any such evil thing. All created nature will be renewed in its Edenic beauty and perfection. God will fulfill his original purpose.

HE that made the earth did not create it in vain. He made it to be inhabited,—to be the abode of his children,—and when it has become the heritage of the righteous and they "dwell therein forever," then will his original purpose be fulfilled. Then, and not till then, will that be restored which was lost to man through sin, Christ will have redeemed it, and will then be King of all,—for the prince of this world into whose hands man betrayed himself and the dominion of the earth, will have been vanquished and consigned to eternal death, with the extinction of all that is evil.

THIS is the glorious consummation. This is the end to be desired. To this the faithful have looked forward since the beginning. Not only man has desired this, but, says the apostle, "We know that the whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, . . . even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body." If mankind and the whole creation have longed for this day, despite the tribulation and the terrors by sea and land, in the heavens and in the earth, which are to signal its approach, ought not these evidences to be carefully noted and their progress toward completion realized? Tempest and earthquake and

pestilence, strange disaster, and wars and rumors of wars, are not wanting, but that which may be the least noted is the most significant and that is the vast and complicated organization, taking in the whole civilized world, to secure the civil enforcement of certain religious observances which the theologians have decided are necessary to the maintenance of their religion.

FOR years this movement has been subtly working underneath the surface and gradually, and unperceived, gaining force and impetus. Such a system of organization has now been reached as has never before been known in the history of the world. Those who have promoted this have but little comprehension of the completeness and vastness of that which they have accomplished, as they have no understanding of what will be its ultimate result. Some of the most seemingly diverse interests, and even active antagonisms, organized ostensibly, and with an intent, to oppose one another, are yet unconscious factors in the accomplishment of a common end. The ambitions of these organizations are insatiable. They look forward to bringing all men into their ranks or subjecting to their influence and authority all who will not be numbered with them. Their purposes are far-reaching indeed. They propose to capture heaven itself and secure for themselves and this unpurified earth, while yet burdened with the curse, that which they think to be millennial joys. The magnitude of the undertaking is superhuman. The mystery of its inception marks it as having originated elsewhere than in the human mind. The contemporaneous birth of similar organizations in different parts of the world, without apparent collusion, and having in view the same ends, is evidence that the general plan, to which they all with one accord bend their energies, had its origin outside of the human mind.

If they should think of this, and realize it, no doubt they would take courage and flatter themselves still farther with the belief that they are ordained of God to a great work and are the ministers of his will. But are they doing his will in his way? There is a difference as broad as the gap between eternal life and eternal death, which marks the path of the

righteous who keep his commandments and do his will in his way,—and the broad road which they follow, who having given themselves to the furtherance of the great deception are unconscious, and yet zealous, advocates for evil in the last great contest. By them will the wrath of man and of Satan be made to praise God. If this consummation is soon to be reached, and it is now glooming toward the darkest hour just before the day, shall not the watchman on the walls cry,—“All is well, for the morning comes”? If this be true, then God’s sure promises are about to be fulfilled to his people and it is time that they “arise and shine.” W. H. M.

National Reformers in Council.

THE event of the season in National Reform circles was the convention held in the First United Presbyterian Church, Allegheny, Pa., November 14, 15, and 16. As stated last week, this was the largest and most enthusiastic meeting of the kind ever held in this country, or in any country, since the palmiest days of the Papacy, when so-called Christianity was the supreme law of the Roman world,—as National Reformers demand that it shall be of the United States,—and the State promptly laid its hand upon any religion that did not conform to it, as these same pseudo-reformers demand shall be done also in this country.

The programme was elaborate and almost every phase of National Reform work was discussed. The subjects of the papers and addresses were:—

The Broad Basis of National Reform, Qualities of the Christian Reformer, You Can’t Make Men Moral by Law, Practical Aims of the Convention, Moral Problems in National Life, The Law of the Lord of the Sabbath Paramount in the Nation, The Kingship of Christ, The Sunday Newspaper, Our Divorce Laws and the Law of Christ, The Chinese Exclusion Law and the Law of Christ, Our Danger from Infidelity and How to Meet It, The Drink Traffic, The Labor Problem, The Moral Character and Accountability of the Nation, The Ultimate Source of National Authority, The Place of the Bible in National Legislation, The Relation of the Nation to Christ, Constitutional Expression of Fundamental Moral Principles, Public Education and the Christian Religion, Railroad Men and Sunday Work, Christian Reform or National Ruin,—Which?

Nearly all the papers were able, some masterly; but a single question raised, innocently enough, by one speaker revealed the innate weakness of the whole movement, namely, “If God is the Ruler who are his executors?” The answer was, “We, the people.” It is equally true that in their scheme, “we, the people” are also the interpreters of the will of God. And “we, the people” are simply the dominant party.

In treating the subject, “You Can’t Make Men Moral by Law,” President Scovel of Wooster University, Ohio, denied the proposition in toto, and affirmed most emphatically that law is the very agency by which men are made moral. This is unquestionably true of the moral law, the law of God, for the Psalmist declares, “The law of the Lord is perfect, converting the soul;” but it is not true of human law. But in treating the subject President Scovel made no distinction between human and divine law, and practically affirmed divinity of all law, whether human or divine. This was the weak spot in his otherwise able paper.

“The Kingship of Christ” was treated by Rev. W. F. Crafts, who showed how in all the Scriptures “the kingship and

saviourship of Christ are linked together.” But he forgot to mention, or did not know, that while the kingship and saviourship are frequently mentioned in close connection the two offices do not in fact run contemporaneously. It is when Christ comes again that he comes “King of kings and Lord of lords.” Christ is now “a priest upon his Father’s throne.” At the close of his priestly work Dan. 7:13, 14 and Ps. 2:7-9 will be fulfilled; but those who now insist upon the kingship of Christ, in the National Reform sense, are merely following in the footsteps of those who anciently would have taken Jesus by force to make him king; and like them they practically deny him.

But notwithstanding the sophistries of National Reform and the structural weakness of the system, the movement is gathering force, and in connection with various other so-called reform organizations the National Reform Association is destined to do a good deal of practical work in the near future. It is true that the Supreme Court decision of Feb. 29, 1892, renders unnecessary the amendment which the association has long demanded, but National Reformers are not satisfied and are still demanding “the embodiment in our fundamental law of a suitable acknowledgement of God as the ultimate source of national authority, of the Bible as the supreme rule of moral legislation, and of Christ as the Nation’s Sovereign, Lord and King.” Not all the energies of the association are however to be devoted to the securing of this amendment. A lobby is to be established in Washington “to press at every opportune time, in cooperation with agents of other kindred reform organizations, any such bill or bills as may be before Congress in defense of our public schools, for the investigation or suppression of the drink traffic, or for divorce or any other Christian reform; that the committee labor as far as possible for the enactment of a national Sabbath law, and for the promotion of such an amendment to the national Constitution as will justify beyond all peradventure the declaration of our Supreme Court that ‘this is a Christian Nation.’”

That much will ere long be accomplished by the National Reformers can scarcely be doubted by those who have watched the trend of recent events. They have learned that *they hold Congress in their hands*, and they will not hesitate to use their power. Petitions, letters, and telegrams will be showered upon congressmen until they will be made to believe that *the people demand various and far-reaching measures of religious legislation*. And now that the precedent has been established by the World’s Fair legislation, Congress can scarcely do otherwise than grant whatever the churches ask.

But really it makes little difference what legislation is had henceforth, or whether a religious amendment shall be secured or not; the union of Church and State has already been effected. The evil principle has been recognized by the three branches of the Government, and whatever may be done hereafter will be only the logical outcome of what has been already done. The National Reformers of the various schools, embracing all the various so-called reform associations that have lent their influence to the furtherance of National Reform principles, have already subverted our free institutions; they have established a veritable image to the Papacy. It is there, though scarcely discerned by many;

and, like the shadow on the sensitive plate, only needs to be developed to be seen by all; and also like the photographer’s negative it must be developed in a dark room. The clear sunlight of truth would ruin it, hence the seductive hues in which it is colored. The time long since foretold by a prominent National Reformer has come. Politicians are tumbling over one another to secure front seats in the pseudo-reform car, and the careless masses cheer them on, caring nothing for the consequences, many of them indeed thinking that they are doing God service. But in fact National Reform is only making void the law of God by the traditions of men.

C. P. B.

The Just and Considerate Views of a Sunday Keeper.

[These extracts are taken from an excellent article in the *Wilmington Messenger*, of Wilmington, North Carolina, written from the standpoint of a Sunday keeper, by a lawyer of that city.]

THIS duty [rest-day observance] is only one of the many duties resting on Christian people, and the observance of it, whether at all, or to what extent, is a matter which addresses itself only to the conscience of each particular individual, and no outside interference to enforce its observance seems consistent with Christian peacefulness and forbearance. The appropriate agencies for the conversion of the world are preaching, praying, and the exercise of a godly life and conversation. All of the apostles and evangelists, and the great teachers and preachers of the world, contented themselves with preachings and warnings and prayers, and then left the responsibility with the world; but they abstained from all overt acts of opposition or interference in their work of reformation.

One Church [the Methodist Episcopal], by a canon passed in 1832 only enacts, that “all persons within this church shall celebrate and keep the Lord’s day, commonly called Sunday, in hearing the word of God taught and read, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation.” But this law binds only the members of that church, and with its customary good sense and conservatism simply enjoins a duty, and contains no negative proposition whatever. It leaves the world alone, and its own members to their individual consciences. I do not know how it is with other churches; but manifestly their laws bind only themselves, and they should attempt no more. Upon all outside of the Church, excepting the laws of the State, there is no law at all requiring any observance of the Lord’s day, or forbidding any work, recreation, relaxation, or thing whatsoever. I say then that the observance of the Lord’s day is simply a moral duty which rests on all mankind at all times, to love and worship God, and keep his commandments, and that he who keeps it with any other motive or feeling than a profound thankfulness for, and the remembrance of, the love of Jesus Christ in rising from the dead for our sakes, does not keep it at all.

The preaching of the truth, and the setting forth of godliness, in our lives and conversation, are the only efficacious means of converting the minds and hearts of mankind. “If they hear not Moses and the prophets,” it is not necessary to do anything further; the responsibility is

with them. Further contention or resistance only excites opposition, and is incompatible with the Christian character. To single out the Lord's day, and treat its religious observance as a duty resting on all men, out of the Church as well as in it, and to prohibit all recreation, amusement, or other diversion whatever on the part of everybody, and not also at the same time make a corresponding exertion to suppress and prevent the grosser sins of stealing, lying, adultery, fornication, slandering, backbiting, and all uncharitableness, seems to be giving undue prominence to one idea, and surely strikes the world as illogical, unreasonable and unsound. This was the mistake the lawyer made when he asked, "Master, which is the great commandment in the law?" Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

The truth is, all parts of God's law are of equal importance. Spread it all before the world, and exhort mankind to keep it all, and let the law of liberty, and individual responsibility, and conscience, work it out the best it can. This singling out of one part of it and unduly magnifying it is the way in which Protestant Christendom has been divided into more than four hundred different sects. Persons who travel on Sunday, not members of a church prohibiting it, without sufficient excuse, their own conscience being the judge, are guilty perhaps of discourtesy to the religious sensibilities of Christian people, but towards God, so far as his law is concerned, come in only to the condemnation which rests on all thoughtless and impenitent persons generally, and on general principles.

A Protest.

[The *Centreville Record*, published at Centreville, Md., where the late trials of Seventh-day Adventists for Sunday labor were had, prints the following in its issue of Nov. 18.]

IN behalf of the Seventh-day Adventists, I desire to present a respectful, but decided protest to the enforcement of the Sunday laws making it a crime to do ordinary labor on the first day of the week. Our position briefly stated is as follows:

Sunday observance is based on a religious belief in the sacred character of that day. The law recognizes the fact in calling it the "Lord's day," "Sabbath," and similar expressions. No one can reasonably assert that acts of common labor necessary and commendable on six days of the week are in themselves criminal if done on another day. It is not the work done, but the day on which it is done, that makes it a violation of the law. Thus the law is made in the interest of a day considered sacred by a portion of the people, and, therefore, it seeks to enforce that idea upon others. Whoever obeys that law is thereby compelled to acknowledge a religious practice which may be directly contrary to his conscientious conviction. He must either disobey the law and suffer the penalty or he must at least outwardly conform to a religion in which he has no faith. This is not only contrary to the inalienable right of every man to worship how and when he pleases, but it is opposed to the Constitution of the State and Nation

of which we are citizens. Our claim is that the State has no right to say that one day shall be regarded differently from others and so undertake to decide matters of religion. It might as well decide how men shall be baptized and which church they shall support.

Seventh-day Adventists believe in and practice cheerful obedience to all civil authority, when it does not relate to the worship of God. But Sunday laws have no other purpose than to secure rest on that day because the law makers consider it the Lord's day. Even if it could be shown beyond question that the day selected is the true Sabbath of the Bible it would still be a matter outside the jurisdiction of any earthly court to enforce it upon any person. That matter is between the individual and his Maker.

Seventh-day Adventists would object just the same to a law that should compel the seventh day to be observed. We are, therefore, compelled by the law to suffer fines and imprisonment or stultify our consciences. We choose the former, but we protest against the usurpation of our rights. We stand on principle that is dearer to us than liberty or life. We utterly refuse to obey the laws of men that interfere with the claims of God. We desire our fellow-men to know our reason and so we invite careful consideration to our protest and to the principle involved.

H. E. ROBINSON.

"Babylon Is Fallen."

IN the earlier days of Protestantism the Church had with it the power of God—the only weapon of the Church of God with which to fight the evil elements of the world, the flesh, and the devil. This weapon, when possessed and used, is mighty, even to the pulling down of the strongholds of evil. This power is nothing less than the Spirit of God, which Christ promised to his disciples, as he was about to leave them, when here in the flesh. It is by this power that the work of God is to be accomplished. He himself says that his work shall be done, not by the might and power of men, but by his Spirit—not by the civil power, which is nothing more than the might of man—but by his mighty power. When the Church is endowed with this power, this weapon, she will need no other, for who can overcome God? Who can gain the victory over him? Can all the powers of earth? No, never. God is supreme; he rules supreme. The Church is offered his power, his strength, and even his wisdom.

The Protestant Church was once the possessor of this power, and with it she made the enemies of God, the evil elements of this world, tremble. When such men as Luther, Zwingle, Huss, Jerome, and other reformers, filled with the power of God, and therefore full of courage, firmness, self-possession, and determination, stood before the enemies of truth and righteousness, these same enemies were made to tremble before them, not because there was anything more in them, as men, than in themselves, but the power of truth defeated them. Falsehood cannot stand before truth, for truth is of God, and it will, it must, be vindicated. The power of Satan cannot stand before the power of God. The final victory belongs to the Church of God,—to those who will stand firm and loyal to God. It is predicted by God that in the last days,

and consequently, in these days, because wickedness shall abound the love of many shall wax cold, but whoso endureth unto the end, the same shall be saved.

The Protestant Church once made Rome tremble at her fearlessness, her firmness, her loyalty to God. Why? Because error cannot stand before truth. There is a power in truth, because God is in it. Rome was defeated by the truth, but to-day how is it? Does Rome fear this same Protestantism now? Does she tremble at it now? No; Protestantism has ceased to protest. She no longer has the power of God. It is lost and she knows it, and her enemies know it, too, and this is the reason they fear her no longer. They know that Protestantism can do nothing without this power. Satan is more powerful than men, and if they have not God's help, can overcome them every time. God alone can overcome Satan, and so Protestantism can only overcome evil when God is with it.

The Protestant Church, finding that she has lost the power of God, that power she once possessed, must have power of some kind to carry on her work, not the work of God but her own work, which is a selfish work, and so she does the same as Rome did before her, that is, gets control of the civil power. Indeed, what else could she do? She has no power of her own. She once was exalted, but now she has fallen from grace; her pride, her selfishness, has caused her to be abased. She has changed her work. She once did the work of God, having his power and might to carry it forward, but now she is doing the work of Satan, with his power, or the power of self, to carry it forward. What must be her final end?—Destruction; for Satan and every evil thing will at last be destroyed. Her final end is, predicted in Revelation 18:1-21, as follows:—"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. . . . Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Thus is the end of that Church that was once clean and unspotted; that once walked the earth in the strength and might of God, conquering all her enemies, and making even Satan stand in awe of her; she who once took God and God alone for her defense; the Bible and that alone for the weapon of her warfare; she who pledged herself to protest against evil and every appearance of evil. She is now defiled with the evil of this world; she has forsaken her Lord and Master, and joined herself to another; she can no longer go forth to conquer evil, because she is evil herself; she is working for Satan, therefore she cannot gain the victory over him. And what has brought her to this?—The love of self, the pride of life.

But in the Protestant Church there are many honest souls who see that the Church has fallen; who see that she has not the power she once had. God calls such, "Come out of her, my people." Will they hearken to the kind Shepherd's voice, and come and follow him? Will they cast their influence on the side of truth and righteousness, or on the side of error? Will they still continue to have "a form of godliness," but deny "the power thereof"; or will they accept God and his power in all its fullness? Victory is theirs if they stand loyal to God and retain his power. "He that endureth to the end, the same shall be saved."

ALFRED MALLET.

Tradition or Bible! Which?

In commenting on a paragraph from a sermon delivered by a London divine, on the subject, "Is Protestantism Decaying?" the *Sabbath Recorder* says:—

Protestantism must meet the fact that in so far as it yet holds to "tradition" as a source of authority in religion, it is un-Protestant and must, by an un-failing law, go back to Rome, from which it revolted on the theory of "the Bible alone, etc." Nothing can save it from being re-Romanized except compliance with its fundamental theory. That it does not yet do this on several points, especially in the matter of the Sabbath, is too well known and too generally acknowledged to admit of question. Until it does accept the Bible wholly, without manipulating texts, and repeating the fourth commandment with "mental reservation," saying in effect, "Oh, Lord, incline our hearts to keep this law, thy law according to the traditions of the Catholic Church," it cannot escape the backward undertow which sweeps into the heart of historic Romanism.

This is true. Of course it is asking a great deal of the Protestant churches which call themselves orthodox to give up all the unbiblical theories to which they are so fondly wedded, and attach themselves to the Bible alone. That, however, they must do, otherwise the inevitable result will be a relapse to Romanism.

What are some of the cherished doctrines which they hold, in common with the Catholic Church, and contrary to biblical teaching? One is a union of religion with the State, that such religious observances as the Church may dictate shall be enforced by the civil law. This is contrary to the words of Christ and the whole spirit of the gospel.

A second is the institution of Sunday, the first day, as a substitute for the Sabbath, the seventh day. For this there is not an iota of biblical authority, and that the substitution was made through the decree and practice of the Roman Catholic Church, the learned men of the church themselves declare and are supported by their ecclesiastical archives, by profane

history, and by prophecy. This, then, is an unbiblical observance practised in deference to Roman Catholic tradition, and must be given up.

A third is the baseless theory that man is naturally immortal, independent of his Maker, and instead of going at death into the grave among the dead who "know not anything" until he shall rise in the resurrection at the call of his Saviour,—assuming to be co-equal in immortality with God and scorning the mission and the service of a Saviour to raise him from the dead,—making a mock of those lofty words of exultation which are put in the mouths of those who rise in the first resurrection, "O death, where is thy sting? O grave, where is thy victory?"—making possible all the Roman Catholic deceits of purgatory and saint worship, with the multitude of satanic deceptions of Spiritualism and the last great deception, wherein Lucifer himself, as an angel of light, attempts to counterfeit the second coming of Christ. This is a tradition of man, and of the Roman Catholic Church, it, too, must be given up.

A fourth is that libel on a merciful and omnipotent God, the never-ending punishment of the wicked in an eternal burning place of torment, a theory of furious-hearted theologians which directly contravenes the revelation of God as to "the second death," and contradicts the word of Scripture in many places. This almost insanely cruel theory must be given up for biblical realities.

But this is sufficient to show that it is no small task which the *Sabbath Recorder* has set popular Protestantism, to do away with the authority of "tradition" in religion and accept fully its fundamental theory of "the Bible alone." W. H. M.

Nature and Effect of American Sunday Laws.* (Concluded.)

NOTHING could more conclusively demonstrate the purely religious character of Sunday laws, as understood and appreciated by their advocates, than the recent proceedings against Seventh-day Adventists in Tennessee and Maryland. In both these States every man did practically what he pleased on Sunday, under the same police restrictions as surrounded him on other days, and thus it had been "from the beginning." But now come these Seventh-day Adventist people and teach, rightly it must be said, because it is a matter of history, that "Saturday" is the weekly "Sabbath of the Lord God" of the Bible, and that Sunday is the feast of the pagan deity, Mithra, which was "established" as a general rest-day or Sabbath in his honor by Constantine; and further teach, rightly or wrongly is not to be argued here, because it is matter of doctrine, that the acceptance of this pagan substitution of Sunday for the biblical Sabbath by the Christian Church constituted a "great falling away" from the Master's teaching, which is repeated wherever Christians acquiesce, even externally, in the following of Constantine's example by a so-called Christian State. And for preaching this doctrine, and by no means for doing, like all around them, whatever work they please on Sunday, these Seventh-day Adventists are harried and badgered and persecuted, rather than

*By James T. Ringgold, member of the Baltimore Bar, and author of "The Law of Sunday," etc., etc.

prosecuted, under the forms of the Sunday laws. "Did the accused disturb you in any way by his alleged work?" was asked of a witness in a recent Maryland case. "Not at all," was the answer. "Then why did you swear out this warrant?" was the next question. "Because," said the witness in reply, "I loved him so that I wanted to save his soul." "And do you still seriously consider that his paying a fine of five dollars and costs, or going to jail for thirty days, as the outcome of this trial will be calculated to improve the condition of his soul, or to impress him with a sense of the 'sweetness and light' possessed by your religion, as distinguished from his own?" was then asked, but to this query no response was vouchsafed. Similar language might be quoted from the testimony in all the other cases. There was nowhere any pretense that any harm had been done to anybody, or that any complaint would have been made about the work, if any one had done it except a Seventh-day Adventist. It must be said of these people that, whatever "rankling" there may be in their hearts, which are but human, there appears neither in their conduct, nor language a trace of bitterness against their persecutors. The zeal of these last has in more than one recent Maryland case outrun their discretion, and some of them owe immunity from criminal prosecution solely to the forbearance of those whom they have most "despitefully used." But the tale of the persecutors themselves is a sad one. In most of the Tennessee cases, the "informers" objected to having their names given as such, and showed a creditable reluctance to appearing in court,—thus demonstrating that fanaticism had not wholly destroyed their sense of self-respect, and that they were ashamed of the business they had undertaken. In one Maryland case a brother asked the magistrate to "look up the law and see if he could not have his sister arrested for sewing on Sunday." (The sister having recently joined the Seventh-day Adventist Church.) In another, a son, newly appointed constable, being himself engaged in making a business trip on Sunday, stopped his horse, left his buggy, and walked a considerable distance across a rough field, in the hope of "catching" his venerable father (a Seventh-day Adventist of course), "violating the Sabbath," as he himself, not being a Seventh-day Adventist, was doing without peril. A prominent citizen swore that he spent the greater portion of the morning of his Sabbath watching his Seventh-day Adventist neighbor through a hedge, with the view of accumulating *data* for his prosecution; and he declared, with evident sincerity, that he considered it no "desecration" of his own sacred day thus to spend it in playing the spy and doing the work of a volunteer detective! And at every turn we have seen manifested either an honorable shame, as of one carried along despite his own better impulses, or a boastful, swaggering, defiant, aggressive demeanor, strongly suggestive of a consciousness of doing dirty work, coupled with a fixed determination not to admit it to oneself or anybody else; one or the other frame of mind being the invariable characteristic of prosecuting witnesses in Sunday law cases, and either sufficiently proving the demoralizing effect of these prosecutions on those upon whom they depend for success.

If, then, a Sunday law is a religious dogma embodied in a statute; if the

dogma is itself disputed among Christians; if every attempt to enforce such a law is at once absurd in its inevitable futility, and tragic in its demoralizing effects upon the people—may we not trust that sound American sense will soon reduce every such law to a state of “innocuous desuetude,” even if formal repeal be too much as yet to hope for?

The California Midwinter Fair.

EDS. RECORD-UNION: No single consideration has inspired so much enthusiasm of the masses in behalf of the Midwinter Fair as the appeal to charity. The idea of giving bread to the army of unemployed men and their families in our midst touched a chord of public sentiment which carried the enterprise beyond the stage of skepticism and doubt that at one time veiled the prospect in uncertainty. Other motives, no doubt, prompted large subscriptions; speculation, State and local patriotism, and perhaps personal ambition called out considerable investment; but the long lists of smaller donations from the wage-earning class, who had nothing to gain but the satisfaction of adding their mite toward securing employment for fellow-laborers, did more than all else to permanently establish that confidence which actually set the graders and mechanics to work. This charitable enthusiasm on the part of the masses inspired the confidence which induced many of the more affluent contributors to double their subscriptions.

On the basis of charity it would hardly have been supposed that those who make the loudest profession of charity would be the first—in fact the only ones—to throw serious obstacles in the way. Especially is it surprising to hear them demand, as the price of their indorsement, that every one interested in this matter of general concern shall recognize a certain religious dogma. We repeat that it would hardly have been supposed that such would be the case, but it is even so. The project is barely suggested, the ink on the newspapers making the announcement is scarcely dry, when the Christian Endeavor Union of Alameda County rises in its assumed capacity of custodian of “the good name of our State, as well as moral character of our people,” and resolves that “We suggest to all Christians and law-abiding citizens of the Pacific Coast the eminent propriety of taking no concessions at the fair, and of entering into no contracts regarding exhibits or other matters without a clear, irreversible clause securing Sunday-closing during the entire time of the exposition.”

Simultaneous with this action some Presbyterian ministers, of San Francisco and Oakland, conceived the idea that the hour was propitious for a Sunday boom. Now was the time, while the young enterprise was struggling for funds, to force its prostration before the Sunday shrine. The aim was to get ahead of the canvassers and urge the Sunday-closing condition upon all subscriptions and contracts. Thus their ambition for power and their determination to force at all hazards a pet religious tenet upon the people at large would lead them to cripple or even to destroy, unless they can control, a beneficent enterprise, designed to relieve the prevalent hard times and give employment to hundreds of laborers and artisans who otherwise must be fed at the public soup-house.

To see that such action is a travesty upon Christianity, we have but to contrast the charitable life of the Founder of the faith. Many times and in various places was He called to exercise His charitable offices toward multitudes of suffering people, but there is no instance on record of His first exacting of the community a pledge of Sabbath observance as a condition of relief. Although He often and earnestly exhorted the people to a better observance of the letter and spirit of the moral law, yet under no circumstance did He ever resort to or advise compulsion of conscience, much less as a condition of physical relief to the needy and suffering. Such a phase of charity finds champions only among those professed disciples whom the prophetic word describes as “having a form of godliness.”

But the infection is spreading. Those Presbyterian ministers have been reinforced by some of other denominations, and the Christian Endeavor Union of Alameda County is being joined in its uncharitable (and therefore unchristian) crusade by fellow-Endeavorers throughout the State. By the way, this society seems to regard the boycott as its special aggressive armor. About the time of the opening of the World's Fair at Chicago the following item appeared in the *New York Mail and Express*:—

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.

Other “Christian” associations and temperance societies are falling into line, and the full strength of the avowed Sunday law element is to be brought into play to compel the management of the fair either to close the exposition on Sundays or stand a religious boycott.

But the folly of follies is exhibited in the crusade for Sunday closing as a temperance measure. With every avenue to the fair grounds lined with drinking places open day and night every day in the week, is it reasonable to suppose that men must needs pay an admission fee to the show in order to gain access to a bar? If drink be the object of Sunday attendance, hundreds would prefer to save the gate money and buy the drink outside. The park is open on Sundays now, but men do not go there just to drink. It is safe to say the drinking ones imbibe less while viewing the attractions and mingling with the multitudes within the inclosure than they do while on the outside, albeit the opportunity is there. Hearing some of these one-day-in-the-week temperance agitators talk, one might suppose that the exposition was to be principally a great drinking saloon, and that it would be the only available drinking place on the peninsula. If the logical conclusion from their premises be anywhere in the range of probability, consistency on their part would unconditionally discourage the enterprise altogether.

But there is a motive underneath all this zeal for Sunday closing that does not appear on the surface. This is simply a strategic move in the deep laid State Sunday law game which has been on the board for several years. This spirit of compulsion, this innate desire for controlling

power, is characteristic of the Sunday law principle. It was manifest in the coercion of Congress, by threats of political defeat, to add a Sunday closing condition to appropriations for the Columbian Exposition. It was manifest in the dishonest manner of obtaining petitions whereby actual petitioners numbering but thousands were multiplied to represent millions. It was manifest in the conspiracy, even before the action of Congress, to boycott the Chicago Fair in case the advocates of Sunday closing could not carry their point. It was manifest when the First United Presbyterian Church of Boston appealed to President Cleveland to guard the gates of the World's Fair on Sunday with United States troops. It has been manifest in our own State election campaigns for a dozen years in attempts to secure, by threats of Church opposition, the pledges of legislative candidates in favor of Sunday legislation. It has been and is manifest in the assumption that Sunday law abettors are “the best class of people in the land,” and that they represent “the great majority of the people,” notwithstanding repeated defeats at the polls by large majorities, and notwithstanding the fact that even ministers and churchmen of eminent standing and ability oppose the iniquitous scheme to bind the consciences of their fellow-men.

This effort to forestall the action of the managers of the fair, and to cripple their efforts to procure means by exacting conditions favorable to an irrelevant religious project is but another link in the chain of unscrupulous maneuvers for legal control of the actions of the people on Sunday. The present is declared an opportune moment for compelling a popular work to yield to the demands of a would-be dominant class through fear of a damaging opposition. And, if successful, what next? The fact of success will be used as an argument that Sunday observance is demanded “by the people,” and weak-kneed politicians, with perhaps not a shade of religious scruple, will be overawed by this grand spectacle of power and be whipped into the traces in the same manner as were many noted members of Congress. It was publicly boasted by a leading champion of Sunday closing that “by writing letters twenty ministers in Kentucky made the Congressmen from that State believe that the whole State was in favor of the Sunday closing of the World's Fair.” And others have boasted that the churches hold Congress in their hand. This was true to the extent that Congress, largely through fear of losing the Church vote, did establish the precedent of legislating upon a religious doctrine in violation of the Constitution, and the result was brought about by studied deception as to the extent of the sentiment behind the demand.

But those who have assumed the task of securing the Sunday closing of the San Francisco Fair are encouraging themselves with the idea that what they call “Christian sentiment” has virtually overawed the whole country through the results at Chicago. It is represented that the people did not visit the World's Fair on Sunday on account of their conscientious scruples against attending on that day. The fact is, the Sunday-closers accomplished their purpose of keeping the people away from the gates on Sunday by inducing Congress to cover up the Government exhibit, and several of the State legislatures to cover their State exhibits, and so

on till so much of the Exposition was invisible that people would not pay their money to see only a fractional part on Sunday. Notwithstanding these well-known facts, the result in Chicago is being used here as a warning that failure to yield to the assumed "Christian sentiment" will mean disaster to the fair. In the language of a certain organ of the Sunday law movement, "It is not safe to defy the Church."

What will be the outcome of the contest in the matter of opening or closing of the Midwinter Fair, it is not the purpose of this article to predict. It is merely intended to arouse the people to a sense of the real issue before them, that they may be awake to the designs of a certain class who, in the name of Christianity, and taking advantage of a critical stage in the progress of a popular enterprise, would compel all to a formal observance of a religious institution regardless of their conscientious scruples in the matter. "Eternal vigilance is the price of liberty."—*W. N. Glenn, in Sacramento Record-Union.*

The Power Unto Salvation.

No man, no matter how earnestly he may desire, and try even, to get holiness or salvation, if he tries to get it from the law, he gets wrath and wrath only. Why? Because it takes power, and the power of God, too, and that power has never been revealed to a single sinner, only in the gospel, and, even then, only "to every one that believeth;" "for therein [in the gospel] is the righteousness of God revealed from faith to faith." Then what must the man get, who, without the love or the power of God in his heart, is forced by his fellow-men to go to a national law for holiness? What can those expect to receive, who, by their own power, have set up this law in the government, that they might use the power of man in enforcing their own ideas of holiness upon poor sinners?

As I look over the many organizations to-day having religious legislation as their prominent purpose, I think of the words of Paul, "They have a zeal of God, but not according to knowledge, for they being ignorant of God's righteousness [the life and power of God, revealed only in the gospel] and going about to establish their own righteousness [the life and power of man, revealed only in the law of force] have not submitted themselves to the righteousness of God." Rom. 10:2, 3.

The only power God has ever revealed to man, that can save him or make him holy, is revealed, not in the law but in the gospel, not in force or fear, but in love. "The goodness of God leadeth thee to repentance." Therefore, when men seek in the law a power to do this work, they can be doing nothing else but leaving the Bible (the only source of true power) and making an open denial of our Lord Jesus Christ; for, says Paul again, "I do not frustrate the grace of God: for if righteousness come by the law then Christ is dead in vain." Gal. 2:21.

Now, I ask, in all sincerity, all who have favored legislating in religious matters, to weigh these things carefully, to see if, perchance, the work you have been advocating and upholding, in honesty, perhaps, is not striking against the Lord and the truth of the Lord, whom you love. I ask you how much holiness you think can ever be forced into a man by law

through a policeman's club or sheriff's iron? Will you look into the past and tell me how many have been made holy by law? Philip Schaff, D.D., says truly, "Secular power has proved a satanic gift to the Church, and ecclesiastical power has proved an engine of tyranny in the hands of the State." Which, think you, if you were a poor sinner, like other men, would have the most wholesome effect unto salvation to you; to hear professed ministers of Christ say, "What we want and must have is, more of the gospel of Christ, if we save these sinners," or "What we want, and are going to have, is 'law' in this matter, etc."?

I would, with the spirit of my Master, ask my brethren in the ministry, "Do you not really believe that if as much time and zeal, as has been spent in boycotting, and in lobbying Congress and legislatures, to bring upon our statute books laws to make men hypocrites, and thus bring the "woe" of Christ upon them, had been spent in the closet, seeking God for his power revealed in the gospel; and by the fireside, in the shop and in the field, with their sinful neighbors, pointing them to the Lamb of God that taketh away the sins of the world; I ask you which course think you would make the most and best Christians, or develop the most and best holiness and salvation? Which would make the best nation? We all know that the devil will tremble before this latter work. The ministry and truth would be exalted in the eyes of sinners, and we would hear once more the good old-time cry, "Men and brethren, what must we do to be saved?" Then we could reply, with the tenderness of Christ, "Repent and be baptized;" and three thousand in one day might be seen "gladly" receiving the word. But be assured that such a work is not the result of the power of man, through the enforcement of moral law upon the bodies of men, but the "power of God" through his Holy Spirit, shining in the gospel into the hearts of men, writing there his perfect law of love, with all the tender, touching lessons of Calvary. "Let this mind be in you, which was also in Christ Jesus," and the weapons of your warfare will cease to be carnal, and will become spiritual and "mighty through God, to the pulling down of strongholds." Your sword will be only "the sword of the Spirit, which is the word of God." You can say, "If any man hear my word, and believe it not, I judge him not," and "Whosoever will, let him take of the water of life freely." Then, even sinners will call us blessed, and the good Lord will say at last, "Well done." A. E. PLACE.

A Lesson to Ecclesiastics.

THE New York *Examiner*, of Nov. 23, has among its editorial paragraphs this lesson for ecclesiastics:—

The Roman Catholic clergy of the Province of Quebec are much chagrined by a discovery they have just made; namely, that priests are subject to the civil law, like other mortals. The archbishop of Quebec put certain publications under the ban and ordered all good Catholics to refrain from reading them, because they had spoken plain words about the scandalous conduct of an ecclesiastic. An action for damages to the amount of fifty thousand dollars was brought by the publishers, and there is an excellent prospect that this ecclesiastical boycotter will be compelled to pay handsomely for his indiscretion. The idea that an ecclesiastic can ruin a legitimate business by a word, and be responsible to nobody for speaking it, may be very pleasing to those who have been in the habit of tyrannizing thus over the community, but

it is quite intolerable to every one else. Catholics, who have breathed the free air of America, are as little inclined as Protestants to submit to the despotism of priests in matters not spiritual.

The thought which inspired this paragraph is commendable; the inferences from it lead to just and sound conclusions. But will the *Examiner* accept all the conclusions? Grant that ecclesiastic interference to ruin legitimate business, exercised by Roman Catholics in the Province of Quebec, is a "despotism of priests in matters not spiritual" to which no man should submit, then would similar interference in the the United States be any different? And would it change the principle any if the ecclesiastics in question were Protestant rather than Roman Catholic?

Is there any reason why an ecclesiastical boycotter of one denomination in Canada should be condemned, and many ecclesiastical boycotters of another denomination in the United States be commended? What is the religious legerdemain which can make that which is tyrannous and despotic, in the Province of Quebec, a most cherished and freely exercised prerogative of the Christian Church in the United States?

The boycott is tyranny. It is no less tyrannous when instigated by a Protestant minister, in the United States, than when ordered by a Catholic priest in a province subject to the English crown. Who is willing to deny so plain a proposition? And if it cannot be denied, to what legitimate conclusions must it lead? Must not the inevitable conclusion be that it was an exercise of ministerial despotism, when the Protestant clergy of this country threatened congressmen with the ban of their religious and political displeasure, if Congress should not pass a measure to close the World's Fair on Sunday? Can the conviction be avoided that the attempts which ecclesiastics of this country have made to ruin the business of the World's Fair, and of corporations, and of individuals, by their words, and be responsible to nobody for speaking them, is pleasing only to those who are in the habit of tyrannizing thus over the community, but quite intolerable to every one else?

What is the particular odor of unsanctity which attaches to a Roman Catholic boycott, from which a Protestant boycott is free? Is "Protestant" such a name to conjure with that merely prefixing it in the place of "Roman Catholic" should make the boycott smell as sweet incense to heaven? There is no such virtue in names. No prefixing of any denominational name can make the boycott anything else than tyrannous and wicked.

W. H. M.

Appropriations for Denominational Indian Schools.

[The *Independent*, for November 16, has an article under the title "A Year of Indian Affairs," from which this paragraph is taken.]

WE have been told, over and over again, that the Protestant denominations have withdrawn or are withdrawing from connection with the Government in their Indian schools; and yet we find that the same amount, \$30,090, is allotted, in 1894, for Presbyterian contract schools, as was allotted last year, although that for the Congregational schools has been reduced from \$25,736, in 1893, to \$8,950, for 1894. It is true that the Presbyterians have postponed the date of withdrawing from the Government but for the Congregation-

alists, the American Missionary Association has entirely withdrawn. The appropriation is for the independent Ramona school and perhaps one other. Last year the Episcopalians reduced their claims on the Government from \$23,220 to \$4,860, but for the year ending June 30th, 1894, they have increased the figures to \$7,020. The Friends still take \$10,020, the Menonites \$3,750, the Unitarians \$5,400, and the Lutherans \$15,120. The amount assigned for the Protestant denominations sums up \$80,350 against \$365,045 assigned to Catholic schools.

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It is said that the reading of the Bible in the public schools has become a local political issue in Cincinnati.

In the case of Geo. W. Marvel, convicted of Sunday labor and committed to jail, at Centreville, Maryland, the fine and costs, amounting to about twenty-six dollars, have been paid by Samuel Marvel, the son, who was both prosecuting witness and the constable who made the arrest. The father has been by this means released from imprisonment. Isaac Baker and Milton Bryan remain in confinement.

THE *United Presbyterian* remarks that "the Faribault compromise on the school question worked fairly well as long as the schools remained in fact Catholic, but when the directors elected two Protestant teachers, the Catholic priest announced to the board that the agreement was at an end. So Rome ordered." And so Rome always has ordered when such "compromises" have served *her* purpose.

ON Sunday, Nov. 19, over eighty arrests were made in Philadelphia for violation of the Sunday liquor law. The warrants were sworn out by agents of the Law and Order Society, who had personally secured evidence. This is supposed to be moral reform, but its puerility is only equalled by its futility. The liquor business should be suppressed on all days, but this is not the purpose of such arrests as these. Such arrests as these are not made with the intent to reduce or suppress liquor selling, but to vindicate the right of civil officers to enforce an ordinance of municipal religion.

THE *Christian Statesman* thus bemoans the fact that many Sunday "Christians," themselves disregarded the Sabbath claims of that day, in order to visit the World's Fair:—

Some very sad and suggestive statistics come to us from a town in Iowa (which we have no reason to suppose are not representative rather than exceptional) in regard to the use of Sunday trains by Christians in going to and returning from the World's Fair. On the Sabbath preceding "Chicago Day," which was Monday, when rates were low and inducements high, a leading deacon of one of the churches and several members of the church he was appointed to lead aright took the Sunday train for Chicago. Many other Christians of the town started Saturday night and reached Chicago on Sabbath morning. Other Christians of the same town started for home on Saturday night and arrived on Sabbath morning. Among the above offenders against divine and human and humane laws, were four members of an elder's family—all church members. Of twenty-three members of one church that went to the Fair, eight used Sun-

day trains, all but one of whom had petitioned against Sunday opening. Many of those who thus offended were also members of the young people's societies of the churches.

It is not to be presumed that Iowa Sunday "Christians" are worse than their fellows in other States; hence we must conclude from the facts given in the *Statesman* that one-third of all the petitioners for Sunday-closing were moved to so petition by caprice and not by principle; for when opportunity offered to save a paltry sum by visiting the Fair on a certain day they did not scruple to travel on Sunday to do it. After closing the Fair to others on Sunday, they themselves travelled on that day in order to see the show on Monday!

THE piecemeal conquest of California by the Sunday legislationists still goes on. The latest place to surrender is San Bernardino. A news item says:—

On Sunday, November 5, the ordinance closing all stores, save bakeries, drug stores and news stands, in San Bernardino, Cal., became operative, and the city took on the appearance of a quiet, modern town of rest. Thus about the last vestige of the mining camp and frontier town has been legislated out of existence, and San Bernardino will no longer be spoken of as "the place to go to spend Sunday if you want to have a lively time."

When a large proportion of the municipalities within the State are furnished with a full complement of Sunday ordinances, then it will be a comparatively simple matter to secure the passage of Sunday statutes by the legislature.

A LARGE amount of Mormon Church property confiscated some time since has been restored to the church through the joint action of Congress and the Supreme Court of Utah. The *Sun* of this city, remarks that "this is an act of justice, and yet the seizure of the property was not unjust." The reason for this paradoxical statement is thus given by the *Sun*:—

When it was seized, the Mormons, who had previously made war upon the Government, stood in an attitude of defiance toward it, while for years past they have been both peaceful and completely submissive to the laws of the country. They have not now any grievance, and there is not any complaint pending against them. Mormonism has ceased to be law-defying. It has undergone other changes. It is not a public enemy, as it was forty years ago.

This is a very different statement of the case from that made to the courts at the time of the confiscation. The reason assigned then for the seizure was that the Mormon Church had accumulated property far in excess of its charter limit. If this was not the true reason, but the property was in fact taken merely upon a pretext for the purpose of punishing the whole Mormon Church for the acts of individual members, has not a dangerous precedent been established? As we have several times shown in these columns, the Government properly prohibits polygamy, because it is an invasion of natural rights, but to undertake to change the policy of a church by confiscation of its property is, it strikes us, quite another thing.

As shown in a reprinted paragraph, from the *New York Independent*, on another page, some Protestant denominations are very loath to give up the union with the State which they have secured in Government appropriations for their Indian schools. This is evidence, and it has been evident from the beginning, that the objections of the Protestant churches to Government appropriations for sectarian schools has not been because of opposition to State support of religion on principle, but because the Roman Catholic denomination was receiving the lion's share of the money. There seems to be no likelihood that the Catholic hand will be taken from the people's pocket, and so long as it remains there these Protestant denominations, being without conscientious scruples in the matter, see no reason why they should refuse a share in the spoils, though it be humiliatingly small. Rather than receive nothing the Protestant churches are willing to be the jackal herd which follows the successful beast of prey that they may feed upon the surplus left from its feasts.

FROM one standpoint it certainly behooves France to keep on good terms with the Pope, for it is stated that of the 2,000,000 foreigners found by the recent census to be living in France, 800,000 have received a military education and belong to the reserve in their respective countries. More than 350,000 are Italians, and no doubt very largely Roman Catholics, who in case of war would, at the bidding of the Pope, at once array themselves against the country which now affords them shelter.

JUST as this paper is being closed up, we are in receipt of news of the arrest of two Seventh-day Adventists in Gainesville, Ga. These men, one of whom is a minister, were doing some work on Sunday inside the new Seventh-day Adventist Church, when arrested. The city has no Sunday ordinance, and so they were charged with disorderly conduct. They were fined \$50 each and costs, with the alternative of ninety days on the streets. They refused to pay the fine and were locked up, but friends, one of whom was a lawyer, interfered, and their cases have been appealed and they released on bond. Proceedings have also been instituted against them under the statutes of the State for "Sabbath-breaking."

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WHAT is the wages of sin?—The wages of sin is death. What is sin?—Sin is the transgression of the law. What is the law?—The law is the ten commandments, and the commandments are the expression to man of the character of God.

THE author of sin is Satan. The wages of sin is due him. Death will, then, be the portion of Satan. As a result of the sin of Adam death came to him, and through him to all men. To all who have sinned, death is inevitable, except they be exempt by the direct intervention of Him who created and can re-create.

THE intervention of Christ is in behalf of man. Satan is not considered in the plan of salvation. Therefore when the result of sin is visited upon its author the effect will be final,—to Satan there comes but one dissolution and that is complete, without resurrection. But to all men, as a necessary result of Adam's sin—except by special mercy, as to Enoch, and Elijah, and those who will be caught up at Christ's second coming, and changed in the twinkling of an eye,—there comes the natural dissolution which is the inevitable fate of all flesh.

THERE is, however, the first resurrection and the second resurrection,—there is the first death which none escape, and there is the second death which is the final and absolute end of those who rise in the second resurrection. Who rise in the first resurrection?—The righteous, to eternal life. Who rise in the second resurrection?—The wicked, to the second death and eternal oblivion. Then, through the redemptive and re-creative power of the Son of God all, both the just and the unjust, are raised from the grave and re-created. But the first are raised to immortality, and the second to that death indeed from which there is no respite.

This is not the generally accepted theory of death and the future life. But there is no need of any theory. The Scripture presents the simple facts in plain words. Those who run may read, and all who will may understand. All theorizing, all subtlety of interpretation, all exegesis, all "higher criticism," all comment, is entirely out of place. Divine omniscience made no mystery of the deep truths of life and death, and the grave, and the resurrection, and the future of the righteous, and the final fate of the wicked, and the ultimate end and use of this earth. It is man who has made a mystery of these things. That which has misled him has been the deception of Satan, and his inclination to follow the pleasing traditions of his own kind.

FROM the beginning it has been Satan's purpose to substitute falsehood for truth in the minds of men. Those who have been his dupes or his willing helpers have aided in the evil work, until now so great a structure of error has been raised that the minds of men, when without a scriptural guide, are lost in its mazes. The only safeguard,—the only guide at all,—is the Word of God, solely and alone, without one word either taken from it or added to it,—criticised only by its own statements regarding itself, understood by its own interpretations and explanations of itself and none other. The Bible was not written to be a mental plaything for philosophers and theologians. An all-wise and all-loving Father gave his warnings, his admonitions, his promises, to his childlike children of the desert and the field, and these, his words, he put into the mouths of men who were their fellows, to speak to them after their own manner. Christ's preaching was not above the understanding of the plain and simple-minded fisherfolk of Galilee. The disciples whom he chose were untutored men. All they who heard him, and them, had no difficulty in understanding, if they listened with willing ears. The words of Scripture have not changed since first they were given. Man is still in possession of the mentality which God gave him. Biblical truth is still for all men, and adapted to the understanding of all. Let all take it and accept it as it is.

THE commandments of God are a transcript of his character. It is only those in whose hearts his law abides "that know righteousness," and so are acquainted with God. Sin is the transgression of the law, and is unrighteousness. To be conformed to the law of God, and to have it written in the heart, is to be righteous,—to be again in the image of God, wherein man was first made. If man can only return to the likeness of God in which he was created by having the commandments of God written in his heart, as his character, it necessarily follows that they are an expression of the character of God and are therefore his righteousness. The ten commandments are, then, the expression to man of the character of God, and it is only by making them his own character that man becomes godlike. Consequently, to "fear God and keep his commandments" is "the whole duty of man." But, as man has sinned, and through that transgression the seed of sin, and necessarily of death, has been planted in the human heart and body, the only outlook for man to be saved from sin and death to righteousness and life is through the mercy and re-creative power of Him who was the creative agent in the beginning,—Him whose "word" first brought man and all earthly life into being. That is Christ. Man's only hope, then, is in Christ and his righteousness. Through Christ, who was the agent in creation, is the only possibility of re-creation in the resurrection. Christ offered himself as a propitiation for sin, that it might be possible for those who accepted his sacrifice to cry, "O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

To thwart the plan of salvation,—to preserve to death its sting, and give to the grave its victory, would be the highest success that the enemy of God and man could achieve. Satan's first deception in which he contradicted the word of God, and by which he persuaded man to transgress, was a denial that the wages of sin is death. It would be natural and logical that the great deceiver should continue, as he has, with an attempt to make it appear that to transgress God's law is not

sin. In order to do this with the greatest effectiveness it became necessary to counterfeit the law of God. To be guilty of the infraction of a part of the law is sufficient to bring the transgressor under the penalty of disobedience to the law, therefore it was not necessary to change the entire law but only that portion which might serve as a distinctive mark of allegiance. In order, then, to affix this mark upon mankind, all the skill and subtlety and power of the master of all deceivableness would be used. The results attending the progress of the great deception thus far show this to be so. Subtlety and deceptive persuasion have accomplished much, but now, as the time of Satan among men shortens, it is as natural as it is prophetic that he should come with power to exercise compulsion and strive thus to brand upon men's hands and foreheads the sign of allegiance to him, which shall be the evidence of their obedience to him and transgression of the law of God,—making them fellow-earners, with himself, of the second death, the wages of unrepented sin.

This is the secret of all attempted exercise of the civil power in the enforcement of religion. It is impossible, in the nature of things, that there could be any other purpose in the use of force in the furtherance of religion. Therefore, to yield obedience to civil power as of authority in the things of God is to transgress God's law, to sin and earn again the wages of sin; and, having written in the heart the law of the deceiver instead of the law of God, the character will conform to the character of Satan instead of the character of God. Thus comes unrighteousness and companionship with Satan in the second death, instead of righteousness and companionship with Christ in eternal life. This is the purpose of the exercise of satanic power in the civil enforcement of religion, for, of those who yield allegiance, it is said—"The same shall drink of the wine of the wrath of God."

W. H. M.

Sunday Arrests in Georgia.

A LAST page note in last week's SENTINEL gave, very briefly, the facts concerning the arrest of two Seventh-day Adventists in Gainesville, Ga., for Sunday work. The following letter gives the facts more fully:—

Gainesville, Hall Co., Ga., Nov. 23, 1893.

EDITORS AMERICAN SENTINEL: Another time the enemy of all righteousness is stirred up and we have another case of religious persecution to report.

Last Sunday morning, Nov. 19, Eld. W. A. Mc Cutchen and myself, having some work to do making a few school seats, table, etc., took our bench into the rear of our new church and school building in this place, and as quietly as possible went about our work. We worked all the forenoon and had just begun again in the afternoon, when a policeman and another man came up and watched us through the windows for several minutes. We kept right on with our work. They went back to town. Then three other men came and looked in while I was there working alone, Brother Mc Cutchen having gone to his house. In a little while the policeman who had been there returned, another one with him, and arrested us both; took us to the mayor's office where we gave bond to appear at mayor's court, at 10 A. M., yesterday.

We appeared on time and were tried for "disorderly conduct." I have not the ordinance as it reads but in substance it forbids loud or indecent language, hallooing, fighting, quarrelling, or attempting to quarrel, etc. The city has no Sunday law at all. But under the above ordinance we were convicted and fined \$50 each and costs, \$5, or 90 days on the streets. We did not have the money to pay the fines, and would not have paid them had we had it. Accordingly we were taken to the cala-

boose and locked up. Friends immediately went to work to appeal the case to a higher court and get us out for a time. It was difficult work as the feeling was very strong against us and the mayor would make no concessions. Finally a lawyer took up our case and made arrangements to let us out under bond till January, when it will be brought before the Superior Court. So this case is continued till then.

Just before the mayor gave his opinion, a lawyer, claiming to represent the State, asked that we be bound over to the County Court for Sabbath-breaking; a separate case entirely. So when we came out of jail yesterday evening we had to give bond for appearance at court this morning to answer the above charge. We went and asked for the case to be continued till the next term of the same court. This the judge refused to do. We will now demand an indictment by the Grand Jury which will necessarily cause the case to be continued till the next term, which will be in February.

What the result will be of course we don't know, except this—the Lord's will will be done, his name glorified, and his cause advanced. We are all of good courage and rejoicing in the Lord, glad that we are accounted worthy to suffer for his name.

Yours truly,

E. C. KECK.

The ordinance under which they were arrested and convicted is as follows:—

SECTION 268, (adopted Oct. 22, 1891). Any person or persons who shall use loud, boisterous, insulting, or obscene language, or who shall curse, or swear, or attempt to raise a quarrel, or who shall act in a disorderly or violent manner, or who shall fight, quarrel, halloo, or make any unnecessary noise within the corporate limits of this city, calculated to disturb the peace, quiet, or good order of the city or any citizen, shall be guilty of disorderly conduct, and upon conviction shall be punished as prescribed by Section 68.

SEC. 68 provides for a fine of not more than \$100 and costs, or ninety days in jail or on the streets.

It does not seem that under this ordinance a conviction for disorderly conduct will hold in the higher courts, when it appears that the real "offense" was working on Sunday; but for that "crime" the statutes of that State provide an "adequate" penalty. The Georgia Code of 1882, and the decisions under it so far as they relate to Sunday observance, are as follows:—

SEC. 3614 (3537), (3554). Sundays and holidays shall in no case be included in the computation of the time within which an appeal shall be entered (except that holidays are included in the computation in cases of appeals from Justices' Courts).

DECISIONS.—When Sunday not counted. 12 Ga. 93. Not so as to Sunday in the thirty days which bills of exceptions to be certified and signed by the judge. 14 Ga. 122. Sunday not counted in the five days sheriff allowed for serving writs. 23 Ga. 49. Advertisement of tax sale in Sunday paper illegal, and sale thereunder passes no title. Sawyer v. Corgile, 72 Ga. 290. If draft, accepted and delivered on Sunday, but dated day before, comes to hands of one who does not know the fact, he can enforce it. Harrison v. Powers, 76 Ga. 218.

SEC. 3274 (3207), (3196). Attachments may issue and be levied on Sunday when the plaintiff, his agent or attorney-at-law, shall swear, in addition to the oath prescribed by this code, that he has reason to apprehend the loss of the debt, unless process of attachment do issue on Sunday, and shall also comply with the other provisions of this code in relation to issuing attachments.

SEC. 4535 (4461), (4420). Any person who shall be guilty of open lewdness, or any notorious act of public indecency tending to debauch the morals, or of keeping open tippling houses on the Sabbath day or Sabbath night, shall, on conviction, be punished as prescribed in section 4310 of this code.

DECISIONS.—Jury are to decide whether place was a tippling house, and kept open on Sunday. 19 Ga. 426. Plea for former conviction in the City Court of Atlanta against the same charge in the Superior Court. 53 Ga. 448. Where part of a tippling house used as a bedroom, yet the door must be kept closed on Sunday. 65 Ga. 568. House where the "Albany Glee Club" met and drank on Sunday, held a tippling house. 63 Ga. 319. Chief Justice Jackson, in deciding what constituted the opening of a liquor shop on Sunday, said (69 Ga. 54): "The door on the street through the bar and office room into the restaurant was kept open to the extent that any visitor had only to push it and go in, and tiddle in the restaurant. The counter, where on other days tippling could be done, was covered by canvas from the ceiling to the floor, so as to be invisible itself, and to conceal the bottles

on shelves behind, and on it in brazen letters was the announcement, "bar closed," and all the drinking was carried on in the rear and restaurant room. This fact, that the ostrich thus hid his head in the sand, and thereby imagined that his body was all covered too, is absolutely assigned as the legal reason why he was not visible to the keen eye of the law, which penetrates and despises all subterfuge and deceit! But one witness, though the canvas tried to hide the bird's head, actually did see, poked out through a sort of aperture or window, the bill or beak which let out the liquor from the bar to the servants in the restaurant. So that the foolish bird did not even keep all his head hid all the time. It makes no difference in law whether the place be called a barroom or a glee club resort, or a parlor or a restaurant, if it be a place where liquor is retailed and tiddled on the Sabbath day, with a door to get into, so kept that anybody can push it open, and go in and drink, the proprietor of it is guilty of keeping open a tippling house on Sunday." Ala. Law J., Oct. 18, 1884.

SEC. 4578 (4492), (4450). If any freight train (excursion train, or other trains than the regular trains run for the carrying of the mails and passengers) shall be run on any railroad in this State on the Sabbath day (known as Sunday), the superintendent of transportation of such railroad company, or the officer having charge of the business of that department of the railroad, shall be liable to indictment for a misdemeanor in each county through which such train shall pass, and, on conviction, shall be for each offense punished as prescribed in section 4310 of this code. On such trial it shall not be necessary to allege or prove the names of any of the employes engaged on such train, but the simple fact of the train being run. The defendant may justify himself by proof that such employes acted in direct violation of the orders and rules of the defendant; provided always, that whenever any train on any railroad in this State, having in such train one or more cars loaded with live stock, which train shall be delayed beyond schedule time, shall not be required to lay over on the line of road or route during Sunday, but may run on to the point where by due course of shipment or consignment, the next stock-pen on the route may be, where said animals may be fed and watered, according to the facilities usually afforded for such transportation. And it shall be lawful for all freight trains on the different railroads in this State, running over said roads on Saturday night to run through to destination; provided, the time of arrival, according to the schedule by which the train or trains started on the trip, shall not be later than eight o'clock on Sunday morning.

SEC. 4579 (4493), (4451). Any tradesman, artificer, workman or laborer, or other person whatever, who shall pursue their business or work of their ordinary callings upon the Lord's day (works of necessity and charity only excepted), shall be guilty of a misdemeanor, and, on conviction, shall be punished as prescribed in section 4310 of this code.

SEC. 4580. Any person or persons who shall hunt any kind of game with gun or dogs, or both, on the Sabbath day, shall be guilty of a misdemeanor, and, on conviction, shall be punished as prescribed in section 4310 of this code.

SEC. 4581 (4494). Any person who shall bathe in any stream or pond of water on the Sabbath day, in view of any road or passway leading to or from any house of religious worship, shall be considered guilty of a misdemeanor, and upon conviction thereof shall be fined in a sum not exceeding \$500, or imprisoned in the common jail of the county, at the discretion of the court, not exceeding six months.

SEC. 4582 (4459), (4452). All moneys arising from fines imposed for offenses, the gist of which consist in their being committed on the Sabbath day, shall be paid to the ordinary of the county, to be by him distributed for the purpose of establishing and promoting Sabbath-schools in the country.

SEC. 4310. Accessories after the fact, except where it is otherwise ordered in this code, shall be punished by a fine not to exceed \$1,000, imprisonment not to exceed six months, to work in the chain-gang on the public works or on such other works as the county authorities may employ the chain-gang, not to exceed twelve months, and any one or more of these punishments may be ordered at the discretion of the judge; provided, that nothing herein contained shall authorize the giving the control to private persons, or their employment by the county authorities in such mechanical pursuits as will bring the products of their labor into competition with the products of free labor.

SEC. 4314. In all cases where persons are convicted of misdemeanor, and sentenced to work in the chain-gang on the public works, or public roads, or when such persons are confined in jail for non-payment of fines imposed for such misdemeanor, the ordinary of the county, and where there is a board of commissioners of roads and revenues of the counties, then said board of commissioners, and in those counties where there is a

county judge, then the said county judge, where such conviction was had, or where such convicts may be confined, may place such convicts, in the county or elsewhere, to work upon such public works of the county, in chain-gangs or otherwise, or hire out such convicts, upon such terms and restrictions as may subserv the ends of justice, and place such convicts under such guards as may be necessary for their safe keeping.

SEC. 4821 (4723). Whenever any convict or convicts now confined, or hereafter to be confined, in the penitentiary of this State, or member or members of the chain-gang now confined, or hereafter to be confined, in the penitentiary of this State, or wherever else employed as such, shall be guilty of insurrection or attempt at insurrection, such convict or convicts, or member or members of the chain-gang, shall, upon trial and conviction in the Supreme Court of the county in which the crime is committed, be deemed guilty of a capital offense, and punished with death, or such other punishment as the judge in his discretion may inflict.

It will be at once apparent that with the Seventh-day Adventist a conviction under the Georgia Sunday law is a very serious matter. Adventists have uniformly refused to pay fines, choosing rather to go to prison or to the chain-gang as a testimony against Sunday legislation. Doubtless this course will be followed in Georgia.

Adventists imprisoned in Tennessee and worked in the chain-gang were, by the constitution of the State, shielded from any attempt to compel them to work on the Sabbath. The constitution of Tennessee provides that "no person shall in time of peace be required to perform any service to the public on any day set apart by his religion as a day of rest." But the constitution of Georgia contains no such provision. It follows that the Seventh-day Adventist or Seventh-day Baptist, sentenced to the chain-gang for violation of the Sunday law, may be required to work on the Sabbath, and in event of refusal, may be charged with insurrection, the penalty of which is "death, or such other punishment as the judge in his discretion may inflict." The Georgia Sunday law is fully worthy the institution which it is designed to protect. Fraud is fitly supported by injustice, oppression, and barbarity.

A subsequent letter from Mr. Keck gives some additional particulars as to the conviction and subsequent proceedings against himself and Elder McCutchen:—

We were convicted under the ordinance of 1891, and fined \$50 and costs or 90 days on the streets. We are told by those who have lived here for some time that similar cases (just convictions of disorderly conduct) are seldom fined more than \$5 and costs.

The city had four witnesses against us, all of whom testified that they were disturbed by our noise and work; but in answer to our questions, all admitted that the same work would not have disturbed them on any other day of the week. It was the time the work was done and not the character of the work that disturbed. They said they had been taught that Sunday was a day people ought to keep, and so of course it disturbed their peace to see us working. One witness said he was disturbed before he was near enough to hear the noise. Some one told him we were working and then he was disturbed.

We had but one witness, a gentleman living just across the street, not more than fifty feet from where we were working, nearer than any one else lives. He testified that he was not disturbed. Only one of the witnesses against us lives near the building where we did our work, yet they were all disturbed. All the prominent lawyers here admit that it was a case over which the mayor had no jurisdiction whatever. As one of them said, if what we did was "disorderly conduct," then every day's honest labor is disorderly conduct.

As I wrote before, they immediately made another case against us, which is as follows:—

"Georgia. } In person appeared before me D. H. Hall Co. } Stansbury, who being duly sworn says, that to the best of his knowledge and belief W. A. McCutchen and E. C. Keck, did on the 19th day of November, in the year 1893, commit the offense of misdemeanor, for that the said W. A.

McCutchen and E. C. Keck, in the county aforesaid, did work as a laborer, artificer, and workman, with planes, handsaws, hammers, etc., on or in the Seventh-day Adventist Church on said 19th day of November, 1893, the same being the Lord's day, said labor not being works of necessity or charity, contrary to the laws of said State, the good order, peace, and dignity thereof. D. H. Stansbury, known to and subscribed before me this Nov. 21st, 1893. S. K. CHRISTOPHER, N. P. & J. P."

"Georgia. } I, D. H. Stansbury, in the name and Hall Co. } in behalf of the citizens of Georgia, charge and accuse W. A. McCutchen and E. C. Keck with the offense of misdemeanor, for that the said W. A. McCutchen and E. C. Keck did on the 19th day of November, 1893, in the county aforesaid, as a laborer, artificer, and workman, work on and in the Seventh-day Adventist Church with planes, hammers, handsaws, etc., on said 19th day of November, 1893, being the Lord's day, said labor not being works of necessity or charity, contrary to the laws of said State, the good order, peace, and dignity thereof.

"HOWARD THOMPSON, Solicitor.

"D. H. STANSBURY, Prosecutor.

"City Court, Hall County. }
"November Term, 1893." }

In connection with all this, I might say that railway trains run every Sunday; street cars and buses do the same; the post-office is open part of the day, cattle are killed for beef, some selling is done by a few stores, wood is cut, and the mayor who fined us has a tan-yard in the city where he keeps men at work every Sunday. During the trial, Brother McCutchen asked one of the witnesses if he had ever seen or known of anything similar being done. The mayor refused to allow the question to be answered. All candid minded people can see the spirit behind the whole thing.

Thus it appears that in Georgia as in Tennessee and Maryland, the civil law has become an engine of religious persecution. C. P. B.

Catholics Ask State Aid for Parochial Schools.

A CIRCULAR on the public school question, issued under the authority and by the direction of Cardinal Gibbons, has been distributed among both Protestants and Catholics in Baltimore, and the State of Maryland generally. The intention of the circular is thought to be to sound the public as to its sentiment in the matter of placing parochial schools on an equal footing with the public schools as objects of State support. The circular makes its arguments not for Roman Catholic parochial schools alone, but for all denominational schools. High Protestant authority is quoted to show the great benefits to be derived from teaching religion in the public schools. The system of education in vogue in England, Ireland, Canada, Austria, Prussia, and the German States, is also cited as combining State and denominational schools supported by public funds, and is asserted to be thought preferable in those countries to any other system.

The circular is a very subtle and specious example of special pleading. These paragraphs will show the course of thought followed:—

Since it is considered by all that religion is an essential element of civilization and the bulwark of civil government, we consider that the State, in its educational system, should have regard for the right of parents, and accord to them the religious freedom guaranteed by the Constitution. As the law now stands, parents who prefer parochial schools as places of education for their children are deprived of the benefit of their taxes as far as educating their own offspring is helped by them. They are also led from motives of charity to educate the poor of their denomination; this three-fold tax is very onerous.

Furthermore, the system of education which the State adopts, presents to our minds a grievance very much to be deplored, the absence of religion in the public schools.

We wish it to be understood that it is not our purpose to interfere with the public schools—we

only desire such a modification of the present common school system, so that the conscience of parents be respected, and that the State sees that evenhanded justice be done to all citizens, that none be taxed without deriving therefrom a corresponding benefit, and thus public blessings may be commensurate with public burdens.

We are persuaded that the above modifications, by extending the school system to all schools under the auspices of the various religious denominations, and thus increasing the number of public scholars many thousands in Baltimore alone, would rather strengthen and render more popular and useful the common school system than in any wise impair or hurt it.

It seems evident that a very thorough experiment is to be made in the State of Maryland to test public opinion on this question, and see whether the entering point of the wedge cannot be driven there. It is interesting to see with what marvellous subtlety the ideas of religious freedom and of equitable taxation are turned from their just and natural uses to enforce and support an erroneous application of the principles for which they stand. This circular is distinctively and peculiarly characteristic of the dialectic skill and intellectual craftiness of Rome, and may deceive many into thinking its positions very broad and liberal and generous. It is noticeable that the same privileges are asked for other denominational schools as for Roman Catholic schools; this can be pointed to as an example of great fairness and as an exhibition of almost unexampled generosity and forbearance in doing good to those who are despitefully using them in this regard. But really the Roman Catholic Church, in thus assisting those who are opposing it selfishly and from mistaken motives, would be really in the end doing itself service, and no doubt this fact is realized at the fountain head from which all its movements issue.

W. H. M.

State Aid to Parochial Schools.

[The New York Sun of Nov. 27, contains the following telegraphic matter from Albany, N. Y., and Baltimore, Md., on the question of State aid to parochial schools.]

THE Right Rev. Bishop William Crosswell Doane of the Albany Episcopal Diocese was asked to-day for his views in regard to the proposed passage of a bill by the next State legislature providing for State aid for parochial schools. Such a bill has already been drafted by Mr. Dennis A. Spellissey, a member of the New York City Bar, having this object in view, and it is likely to be vigorously pushed at the coming session.

Bishop Doane's views will be of interest in connection with the opinions expressed by Cardinal Gibbons, of Baltimore, in the morning papers. He said:

"The system of education known as the common school system in America is justly regarded as among the most essential factors in good government. It has never been based upon the rights of children to be educated, but upon the necessity of the State to protect itself from the danger of a class of citizens, who, being uneducated and ignorant, become immoral and inimical to good government. It is all the more important, since the possession of the ballot makes numbers powerful, and universal intelligence is the only safeguard of universal suffrage."

Referring particularly to the bill which will be introduced next January, and to the petition of prominent Catholics in the State which will accompany its introduction, the bishop said:

"The very ground, therefore, of the

petition which accompanies the bill is wrong. The people who urge it have no such rights as they claim. The State provides sufficient education, free for all, and compels all children to receive it, but the State knows nothing of any particular education in any religious belief.

"As to the bill, it is specious in its title and in its provisions. The American way to promote education is to increase the number of common schools, and not to subsidize private enterprises for free education. It is idle to pretend that the bill does not ask legislation in favor of any one society or church, because it must be interpreted by the language of the petition and by the source from which it originates.

"I am abundantly satisfied that such a proposal would be resisted to the death, and rejected. There is not the slightest interference in any common school in America with any peculiar religious views or with any religious teaching. Every Church and every Christian parent must take care of the religious training of the children for whom they are responsible. My own sense of the importance of religious education is shown by the establishment and maintenance of the diocesan girl's school. But the churches must do this for themselves, or it must be done by individual liberality; and the enormous wealth of Roman Catholics in this country is abundantly sufficient to enable them to take care of their own parochial schools. State money cannot be used to support any denominational school, because it cannot be used to further the interest of any religious body. Such a course would only foster the rivalries of sects, and break up the unity of our educational system.

"I am quite sure that if I were a Roman Catholic I would oppose this scheme with all my might. The Roman Church is really on trial in America. She is claiming to be adapting herself to American principles and habits. Such a proposal as this falsifies the claim. Already she is suspected of interfering with political elections. If she makes open avowal of an attempt to interfere with public education she will receive, and in my judgment deserve, the unanimous verdict of the more than fifty millions of people in America; who, being divided into all sorts of religious associations, and some having no religious position at all, are united in their determination that no religious body shall control either the elections or the education of the country."

BALTIMORE, Nov. 26.—Father Slattery, the head of the Josephites in this country, preached a sermon here to-night at St. Francis Xavier Colored Catholic Church on the school question in line with the circular issued on Friday by Cardinal Gibbons. He told the colored people they needed two things, education and religion, one as much as the other, and that from a police point of view alone, as the State was interested in having its children brought up in a moral way, the colored Catholic schools were entitled to State aid. Of course it would not do to single out any one denomination, but that by including all none would be offended.

"Strike a blow," said he, "whenever you can for the parochial schools."

Father Slattery's sermon is the first public announcement of the policy of the church on this question. The idea, it is said, is to gain the support of all the colored people, irrespective of denomination.

Our Protest.

IN behalf of all mankind this protest is made to the enforcement of so-called "Sabbath laws," by which ordinary labor on any particular day of the week is made a crime to be punished by fine or imprisonment. Our opposition to such legislation is not because the wrong day may be selected for such a purpose, but because any day is thus designated. It is not a question as to which day is the Sabbath. The only point to be settled is whether or not the State should enforce any kind of Sabbath observance on any day. Men may differ as to whether the first or the seventh day of the week is the Sabbath, but this is not a subject for consideration in the present discussion. Neither is it the object of this paper to destroy reverence for the Sabbath-day. On the contrary these views are held by many who have the most profound respect for the Sabbath. Therefore, let no one mistake the single point at issue, namely: Shall the State enforce Sabbath observance of any kind, to any degree, on any day, upon any person? We answer with an emphatic NO, and give some reasons as follows:—

Sabbath-keeping is a matter of religion. It is based on the Bible and the command of the moral law. It is held to be a memorial instituted by Christ, and hence a part of the gospel. Not only is it called the "Sabbath," a title first applied to the day on which God rested from the work of creation, but it is also termed "Lord's day" and other names to designate a holy character. Hence it is plain that any law in reference to the Sabbath is based on the idea of at least protecting religion. This is equivalent to saying that religion needs the aid of human laws, and that the gospel will have more power to save men when supported by the State. Laws are made to protect the weak against the oppression of the strong; therefore any law to protect religion is virtually saying that evil men are stronger than the gospel, and hence they must be restrained from inflicting injury upon it. Thus the State can protect religion only by assuming that men have more power than the gospel. If this is true, then how can any man expect to be saved by the gospel? Can we be saved from ourselves by something weaker than ourselves? Is a gospel that is unable to live without man's aid sufficient to save man from sin, which has the mastery over him? Who can have any genuine faith in or love for a gospel that must be supported by those it professes to save? Whoever looks to the State to protect religion, thereby declares that he has no faith in the power of religion to save the State. The State, and not Jesus Christ, becomes his saviour. He looks to the State to know his duty in religion instead of to God and his Word as the only authority in such matters. The Bible declares that the "gospel is the power of God." Rom. 1:16. And again, Christ says, "All power is given unto me in heaven and earth." Matt. 28:18. Can any power be added to "all power in heaven and earth"? Can man increase the "power of God"? Is it not presumption then to attempt to protect the gospel by human enactment? "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." 1 Cor. 1:25. If God's weakness is stronger than men, certainly the gospel is stronger than men, for it is not the

weakness of God but his power. To regard the gospel as anything less than the power of God, able to save unto the uttermost, is only to deny the gospel and the power of God. Such a thing is not only possible, but it is one of the marked sins of the present day. "Having a form of godliness but denying the power thereof." Is not this fulfilled when professed Christians demand of the Nation and State laws to protect their religious institutions? What then shall be said for those misguided souls who are so anxious to have the State make and enforce Sunday laws? Is it a fact that they know not the Scriptures nor the power of God? Do they realize their shame when they turn to the State with outstretched arms to save their religion? Have they not been turned aside to "another gospel," which is not another—one made by man and dependent on man? Are they willing to let the observance of the Sabbath depend on the voluntary obedience of those who accept it as part of the gospel, the same as they do in baptism or the Lord's supper? In short, do they see the sin that is caused by human legislation in matters of religion?

It has been shown that the principle underneath Sunday laws is opposed to the gospel, and hence it is false. We will now look at some of the vicious fruit borne upon its deadly branches. Reference might be made to the "Dark Ages" when the idea that religion must be protected by civil rulers was carried to its logical conclusion, in the dungeon, at the stake, and in the torture-chamber. All this was done to protect the gospel and make the people religious. But bear in mind that it is always a false gospel that seeks the aid of the State. The world now looks with shame and astonishment seeing how the true gospel of love was turned into a false gospel of hate. The fault then was not that the people were worse than now; the trouble was they did not know the power of the gospel of Christ, and so looked to the State for aid. The most zealous of them became the fiercest persecutors of others. And all the time they professed to be the true church of Christ and anxious only for the good of men. The same principle was planted in the New World by the misguided zeal of the Puritans. Quakers, Baptists and witches were persecuted, and the fact was demonstrated that Protestants, no less than Catholics, would stop at nothing in their blind prejudice. From these older colonies religious laws, more or less modified, have found their way into the statute books of the various States of the Union. For some time public sentiment has been opposed to the strict enforcement of these statutes. Owing to this fact and also to the supposed guarantee of the national and State Constitutions in regard to matters of religion, the Church has been left comparatively free from human legislation. As a consequence the gospel has had free course to run and be glorified, and the State has prospered while attending to its own secular business. In this way it is demonstrated again that the gospel and the State both thrive best when each is independent of the other. One might have fondly hoped that never again would the Church ask for, or consent to, the State's protecting religion, and that the State, if solicited to such an unholy alliance, would refuse the lewd appeal. But alas! the last few years have witnessed the religious world not

asking, but demanding, by pulpit, press, and petition, of Congress and various State legislatures, acts of legislation pertaining to the Sabbath. As a consequence ancient Sunday laws are now being enforced and men have been arrested, fined and imprisoned for doing ordinary labor on that day. This course is usually at the instigation of members of the church who are determined that the gospel they believe shall be received by those who differ from them. Thus Sunday laws put the means in the hands of those who are bigoted to persecute persons who disregard their religious views.

In the interest of liberty for all men, in the interest of true religion, is it not fitting that a vigorous protest should be made to every idea that makes one man the servant of another man's conscience, and degrades the wonderful gospel of Jesus Christ which is able to save all that accept it in faith as the power of God, to something that must be made subject to human enactment? The man who has the highest regard for the Sabbath is just the one who will refuse to have it made the subject for enforcement by the policeman and constable. Nothing but the power of God can make a man able to keep the Sabbath. The State does not have such power and therefore has no right to demand its performance. God has the power in the gospel to enable the Sabbath to be kept "holy." He only has a right to punish for its rejection. Therefore let us render to Cæsar the things that are Cæsar's, and to God the things that are God's. H. E. ROBINSON.

Religion in Schools.

FOR some time there has been a controversy over the policy of the London School Board, in regard to religious instruction in the public schools. The controversy is not as to whether or not there shall be instruction, but as to the amount. Those who are opposing an increase, agree that there should be some, and thereby they deprive their protest of all force. The following letter to the *Daily Chronicle*, from the member of the board who is making desperate efforts to have specific religious teaching in the schools,—more of it,—gives opportunity to speak briefly of the principles involved in the question:—

The Education Department, acting upon certain rumors, has inquired as to the kind of instruction which is being given to the Jews in the London Board Schools. The answer of the board, as reported yesterday, discloses the fact that for nearly twenty years a more or less organized system of Jewish instruction has been in force in certain of the schools, that the board has made a regular practice of appointing Jewish teachers, and that at the present moment the board is giving instruction at the ratepayers' expense in a "systematic knowledge of Judaism, with special reference to its distinctive dogmas and to tradition." This denominational teaching the board shows no disposition to abolish—very wisely, as I think, for I have a rooted objection to teaching other people's children a religion which their parents do not believe in. But I could not help asking the board, as I now venture to ask your readers, why it is allowable to teach *Jewish* doctrines at the ratepayers' expense, but so very wrong to teach *Christian* doctrines in the same way. Why should the rights of Jewish parents be recognized, while the rights of Christian parents are so utterly disregarded that the writer of this letter, who has ventured to stand up for them, is treated as the enemy of religious liberty? I want justice for all, Christian, Jew, Unitarian, and Secularist alike; my only fault (surely a venial one) is that I am inclined to place the rights of parents before the convenience of a school board.

That is a fair presentation of the case. There is no reason to doubt the honesty of purpose of the gentleman who wrote it.

And if the principle be conceded, that State schools ought to teach religion at all then the position taken in the letter is a very fair one. For if religion is to be taught at all, it is plain that the teaching ought to be definite and thorough; and the proposal that the parents have a right to say in what religion, if any, their children shall be instructed, is just.

There is no place in the world where religion ought not to be, not in form, but in fact. True religion—the religion of Jesus Christ—is not form, but fact, a living reality. And that is just the reason why it cannot be enforced by law, and cannot be taught by any system instituted by law. Therefore the teaching of religion in the public schools, is a far different thing from having religion in those schools.

It is true that it is just as proper to teach Christian doctrines in schools, as it is to teach Jewish doctrines, because neither is proper. Let the thing be carried further. It is just as allowable to teach Catholicism as Judaism; just as allowable to teach Mohammedanism as Catholicism; just as allowable to teach Buddhism as Mohammedanism; just as allowable to teach Spiritualism as Buddhism; just as allowable to teach infidelity as Spiritualism. "Oh, no, no; that would never do," says the advocate of religious instruction in schools. Why not? "Oh," would be the reply, "because infidelity and Spiritualism are wicked." Of course they are, but are Mohammedanism and Buddhism righteousness? "No; and we would not allow them to be taught at the public expense." But we ask again, Do you think that Catholicism and Judaism are the truth? "No;" would be the reply, at least as far as Judaism is concerned; "but we must respect the rights of parents."

The reader can see by this presentation of the case that the rights of parents are not considered at all; for none of those who clamor for religious instruction in schools would listen for a minute to a proposition to teach Spiritualism or Mohammedanism, no matter how many parents might be of those persuasions. But a Mohammedan, a Unitarian, a Spiritualist, a Mormon, or an infidel, is a man, and therefore entitled to the same rights and privileges as any other man. And therefore we are forced to the conclusion that those who clamor for State instruction in religion, do so only because they are persuaded that their particular system of religion—their denomination—will be the gainer by it.

The fact is, there is no justice nor equality in the thing. There is no such person as the government, who impartially supplies the money for religious training. All public money comes from the people. Now the writer of the above letter allows that it is not just to teach children at public expense a religion in which their parents do not believe. Neither is it just to tax people, whether parents or not, to teach the children of others that which they themselves do not believe. But that is just what is done when any form of religion is taught in the schools. For all Christians are taxed for the support of Judaism, when it is taught in schools; and when a form of Christianity is taught, the Jews help to pay for that teaching; and infidels are taxed for the support of religion, when they do not believe in any form of it.

It may be urged that equality is maintained by using in the support of each form of religion, just the proportion of money that comes from the believers in that form.

This is not true, since there are many forms of religion which would not be allowed a moment's consideration. If it were the case, then why not leave all the people free to provide their own religious teaching, instead of having the civil government handle the money and provide the teaching?

Any religious teaching whatever in the public schools is manifest injustice, and in reality to none more than to those who are taught. As said before, true religion is a life, not a form, nor a creed. Christianity does not consist of a system of doctrine, but of a vital connection with Christ. But the most that can be taught in any public school, is an outline of certain doctrines, so that the child is choked with a form, instead of being fed with the Bread of life.

There are many who think that the rights of Nonconformists are in danger of being trampled upon in this attempt to increase the amount of religious instruction in the schools, which attempt comes mainly from the High Church party. This is true, but their protests are all useless, as long as they admit the right of the civil government to have anything whatever to do with religion. Civil government is not adapted to that end. It can indeed teach religion but not Christianity; but religion without Christianity is paganism, which is all that the State can ever teach or enforce. Therefore in the interest of pure and undefiled religion, in the interest of the pure Gospel of Christ, the *Present Truth* will never cease to call attention to the essential wickedness of State connection with religion in any form whatever. —*Present Truth, London, Eng.*

Those Georgia Arrests.

[The Atlanta Journal, of November 22, has the following account of the arrest of the two Seventh-day Adventists, referred to elsewhere in this paper.]

LAST Sunday afternoon, in the city of Gainesville, Rev. W. A. McCutchen and Professor E. C. Keck were arrested and on Monday were tried and fined \$50 and costs, before Mayor John A. Smith, for working on Sunday.

Rev. Mr. McCutchen came to Gainesville last summer with a tent and held meetings there during the warm weather, and raised up quite a church in his faith. This last fall they have built a new church and school-house in this city, and now have a high school and kindergarten school in full operation in their building, with Professor E. C. Keck, of Florida, in charge and Mrs. Keck teacher of the kindergarten. These people observe Saturday as their Sabbath, instead of Sunday, and they claim a right to work on Sunday after having kept Saturday.

Last Sunday Professor Keck went out to the church and school-house to fix up some conveniences desired by Mrs. Keck in her kindergarten. Rev. Mr. McCutchen went along with him, and as they were there at work an officer came and watched them through a window for a few moments and then went back to the city and arranged for their arrest, and returned with another officer and led the two men off to the calaboose, with their wives and children following and crying.

In the trial on Monday it was developed by witnesses that the party who complained of these men lived half a mile away from where the work was done, and never saw them at work nor heard them, but simply heard that they were at work

and was disturbed; while the neighbors, who are only fifty feet away from where the work was done, testified that they were not at all disturbed though they are devout Sunday observers. This complaining party said he was disturbed conscientiously, but, when in the trial, Mr. McCutchen stated that he kept Saturday as a matter of conscience, the mayor said: "Conscience is not in it at all."

When Mr. McCutchen asked the complaining witness if he did not know of other Sunday work being done in the city, such as butchering of beeves, selling of groceries, and attending a tan-yard, etc., the mayor said:

"You need not answer that."

After the testimony was all taken the mayor gave these reverend gentlemen considerable advice as to their belief, and future conduct; stating that since they had been in his city they had proved themselves good citizens and had done a good work and had succeeded in getting good people to follow them, and he had no reason to doubt that they were good conscientious Christian gentlemen, and then said: "I will fine you \$50 and costs, or ninety days on the streets."

The fines were not paid and the cases were appealed to the Superior Court, to be tried in the January term in the city of Gainesville.

There is considerable excitement in Gainesville as the result of this imprisonment and fining of these people, and many who were opposed to them before are now their friends. Some say it is a clear case of religious persecution, and reminds them of the time of Roger Williams and the persecution of the Quakers and Baptists.

Two Thanksgiving Proclamations.

WE print side by side two Thanksgiving proclamations, one by the President of the United States, the other by officers of the General Assembly of the United Presbyterian Church:—

A PROCLAMATION.

While the American people should every day remember with praise and thanksgiving the divine goodness and mercy which have followed them since their beginning as a Nation, it is fitting that one day in each year should be especially devoted to the contemplation of the blessings we have received from the hand of God, and to the grateful acknowledgment of his loving-kindness.

Therefore, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 30th day of the present month of November, as a day of thanksgiving and praise to be kept and observed by all the people of our land. On that day let us forego our ordinary work and employments and assemble in our usual places of worship, where we may recall all that God has done for us, and where from grateful hearts our united tribute of praise and song may reach the Throne of Grace. Let the reunion of kindred and the social meeting of friends lend cheer and enjoyment to the day, and let generous gifts of charity for the relief of the poor and needy prove the sincerity of our thanksgiving.

Witness my hand and the seal of the United States, which I have caused to be hereto affixed. Done at the city of Washington on the third day of November, in the

THANKSGIVING PROCLAMATION.

To the ministers, elders, and people of the United Presbyterian Church:

In accordance with the action of the thirty-fifth General Assembly of the United Presbyterian Church, we, the officers of said Assembly, do hereby call upon you to lay aside all secular business on the 30th day of November, 1893, and observe that day as a day of thanksgiving, to assemble in your respective places of worship, and give that united, outward, formal expression of sincere, heartfelt gratitude to the Triune God, through Jesus Christ our Lord, and by the Holy Spirit, which is due to his great name for the innumerable blessings conferred on us as a Nation, as families and as individuals during the past year. The preservation of our peace with all the nations, and of our shores from the threatened invasion of the pestilence, the restraint put upon the passions of men, so that we have been preserved from serious outbreaks, notwithstanding the hundreds of thousands out of employment by reason of the financial troubles which have come upon us, bountiful harvests, and the progress made in social and moral reforms, are all suggestive. Thanks are due and should be gratefully rendered "for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious

year of our Lord eighteen hundred and ninety-three, and of the Independence of the United States the one hundred and eighteenth.

By the President:
GROVER CLEVELAND.
WALTER Q. GRESHAM,
Secretary of State.

fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things put forth by the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fullness thereof, and for the good will of him that dwelt in the bush."

By order of General Assembly,
JAS. BRUCE,
Moderator.

WM. J. REID,
Principal Clerk.

It will be observed that one of these proclamations emanates from the civil authority; the other, from an ecclesiastical authority, yet they alike enjoin religious observance. The officers of the United Presbyterian Church say to their people we "do hereby call upon you to lay aside all secular business on the 30th day of November, 1893, and observe that day as a day of thanksgiving, to assemble in your respective places of worship," etc. The President says, "I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 30th day of the present month of November, as a day of thanksgiving and praise to be kept by all the people of our land. On that day let us forego our ordinary work and employments and assemble in our usual places of worship."

In the essential points the intent, and even the language of the two proclamations is almost identical. They both enjoin acts of religious worship. But by what right does the President of the United States thus exercise ecclesiastical functions?

The American Sabbath Union in Indiana.

THE Rev. Mr. Day, Secretary of the Indiana branch of the American Sabbath Union, recently delivered in Monticello, Indiana, a lecture which he boasted had been delivered three thousand times, in the State, to as many as three hundred thousand people. He declared his purpose to be to educate the people to a better observance of Sunday and secure the co-operation of all in the work of its enforcement.

The abstract theory of Sabbath observance which the speaker presented was excellent. He properly made the fourth commandment the basis of argument, and said truly,—“The Sabbath movement is one of the most momentous movements of the day. It is the paramount question before the American people. It is greater than the temperance question. The fourth commandment is just as binding on us as on any generation in any age of time. We cannot set it aside any more than we can the first, or third, or sixth commandments, neither can we keep it in spirit and not keep it in letter.”

He immediately attempted to show, however, that the fourth commandment is indefinite as to the day that should be observed, and that the observance of one seventh part of time is all that is required. This was emphasized, and yet it was lamented that all could not agree on the same day to save "confusion," and the "disorganization of society." This would make God the author of confusion, and lay upon man the duty of rectifying the defect in the commandment and name the day which God had neglected to specify. In doing this, the speaker held, the minority should yield to the majority, and, as there are forty millions of people in

the United States, to-day, that believe in keeping the "Christian" Sabbath, so all ought to harmonize in the observance of that day. How could it be possible to make language more explicit than it is in the fourth commandment? "The seventh day is the Sabbath of the Lord thy God," yet, in the face of this positive and emphatic declaration, men professing to be guided by the word of God will stultify themselves by bolstering up, with fabricated arguments, doctrines which are entirely unknown to the Bible.

When President Jackson vetoed the bill to charter the United States Bank in 1832, he asserted that every public officer had a right to interpret the Constitution as he pleased, and was only sworn to defend it as he understood it.

To this Henry Clay made reply as follows:—

No one swears to support it as he understands it, but to support it simply in truth. All men are bound to obey the laws, . . . but must they obey them as they are, or as they understand them? . . . If the party were bound to obey the Constitution, only as he understands it, what would be the consequence? There would be general disorder and confusion, throughout every branch of administration, from the highest to the lowest—universal nullification.*

Still more forcible are the words of Paul, when he says: "We thank God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth." 1 Thess. 2:13.

Men will, however, take more liberties with the words of God than they would dare take with those of men. The fourth commandment, as it is in fact, faces these advocates of Sunday legislation.

The position of Seventh-day Adventists was very honestly stated, in that it was said that they are opposed to the *legal enforcement* of the observance of any day of rest. Mr. Day's vocabulary was exhausted, however, when he undertook to answer Adventists on the Sabbath question. But he truthfully said:—"The Sabbath is in no sense a Jewish institution. It had its origin many hundred years before a Jew was born. Read Gen. 2:2, 3, and you will find that it originated with creation itself. However, he immediately contradicted himself by asserting that "we have the Christian Sabbath"; that no man can tell which is the right day; that one seventh part of time is all that is required; that all cannot keep the same day from the fact that the world is round, and those on the opposite side of the globe would be keeping a different day. It did not seem to matter that these arguments were as forcible against first day observance as against the true Sabbath,—and that each proposition asserted was more or less in conflict with the others, and in flagrant contradiction to the letter of the fourth commandment. If the Sabbath was in no sense "Jewish," where is the authority for calling it "Christian"? The commandment speaks of it as the "Sabbath of the Lord thy God." All such names as "Jewish," "Christian," "American," etc., are human inventions. Mr. Day failed to inform his audience how it was possible to always know when the first day of the week comes and not know the seventh. He also failed to give any authority for a change. The Bible knows no such change. The only weekly Sabbath known to it is the seventh day or Saturday, and any teaching to the contrary is not the truth.

*Life of Henry Clay, p. 157.

More than this, the speaker was not in ignorance as to who has sought to change the Sabbath. He merely denied the facts of history, presumably not fearing contradiction.

The fact that the Bible is as silent as the dead in regard to first day observance leads the honest in heart to a skeptical position on Sunday observance, and it is an old time maxim that false theories must be bolstered up by compulsory laws. The speaker appealed to the word of God,— and asked his congregation to correct him should he speak contrary to it. Yet the position he took was in direct conflict with it.

The use of the fourth commandment to sustain a Roman, pagan Sunday is enough to bring the judgments of heaven upon us. Sunday rest, enjoined by Constantine, a pagan emperor, upon his pagan subjects in 321, afterwards taken up by the apostate Catholic Church and ingrafted by compulsory law into established usage is in these last days to be, as a "mark of the beast," enforced by apostate Protestantism and will be the sign manual in the right hands or foreheads of all those who love the traditions of Romanism more than they do the literal word of God. Rev. 13:11-17.

Mr. Day said many truthful things in regard to the apostasy of Protestant churches, but seemed to think Sunday laws were necessary to hold their own members, even some of their ministers, to Christian duties; riding on trains, buying groceries, reading the Sunday newspapers, etc., were denounced in the bitterest terms. Several incidents were related showing why railroad men should have the law to secure them the privilege of becoming Christians, attending church, etc.; incidents of railroad accidents occurring on Sunday which were attributed to violation of the Sabbath law, were also related. Such arguments are folly to the reader of statistics who knows that as many or more accidents occur on other days of the week, proportionately, as on Sunday, and that Seventh-day Adventists and other Sabbatharians will give up good positions, and make heavy sacrifices, for the truth's sake, obeying their sense of right without the aid of law. But false theories must be supported by "our Father which art in the legislature," to which advocates of enforced Sunday observance are now directing their petitions.

The faithful keeper of the commandments of God, in the face of Mr. Day's lecture, could say with the Apostle Paul, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

It needs no power of man or legislative act to bring man to Christ or convert him to keep the Sabbath of the Lord when once his heart has been touched with the true spirit of obedience.

J. P. HENDERSON.

Goodland, Ind.

TRUE religion puts men crosswise to the world. A false religion conforms to the world. True religion by its crosswise course creates friction, arouses opposition, exposes itself to the charge of being contentious, self-willed and pugnacious. False religion gets a fine reputation for peace by its surrender. It is applauded by the world because it never resists it. —*Christian Advocate.*

BIBLE STUDENTS' LIBRARY.

We wish to call especial attention to the above important publication. It is now undergoing thorough revision as rapidly as is consistent with thoroughness and other circumstances. Some of the last numbers issued and about to be issued are as follows:—

Who Changed the Sabbath?

No. 107. This is the old title of a new and much better tract. It should be circulated everywhere. It shows by the Scripture who did not change and who would seek to change the day, and it confirms the Scripture testimony by Roman Catholic and Protestant witnesses. Price 3 cents.

Life, Its Source and Purpose.

No. 108. This is a ten-cent pamphlet by Elder Wm. Covert, on the positive side of the life question. It shows how we may obtain life in Christ Jesus our Lord. The last chapter, and there are nine in the little work, is worth the price of the pamphlet. Price 10 cents.

Tormented Forever and Ever;

Or God's Test of Immortality,

No. 111. This tract of 16 pages treats on the fearful fate of the wicked, as shown by such texts as Rev. 14:11; 20:10; 19:3; Matt. 25:41, 46; Mark 9:43-48, and others, in a new and reasonable light. Read and circulate. Price 2 cents.

Spiritualism: Its Source and Character.

No. 112. This tract contains all that is worth preserving in Nos. 12 and 13, and more. It is both of these 32-page tracts combined in one 24 page, and is worthy of a wide circulation. Price 3 cents.

The Christian Sabbath.

FROM A ROMAN CATHOLIC STANDPOINT.

No. 113. This is the reprint, by importunate request, of the articles in the *Catholic Mirror* which have recently appeared in the *American Sentinel*. It shows very conclusively the inconsistency of Protestants in holding to Sunday as a Bible Sabbath, and that while professing to go by the Bible and the Bible alone, they are following the tradition of the *Roman Catholic Church*. Price 4 cents.

The Identical Seventh Day.

No. 114. There are three stock objections brought against the Sabbath: (1) THE ROUND WORLD, (2) THE QUESTION OF LOST TIME, and (3) THE SEVENTH PART OF TIME. These questions have hitherto been considered in three tracts, Nos. 7, 21, and 39, aggregating 64 pp. These three numbers are now discontinued, and these questions are treated clearly in a tract of 16 pages. All essential arguments are given in No. 114, "The Identical Seventh Day." Price 2 cents.

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An Exposition of Daniel 7.

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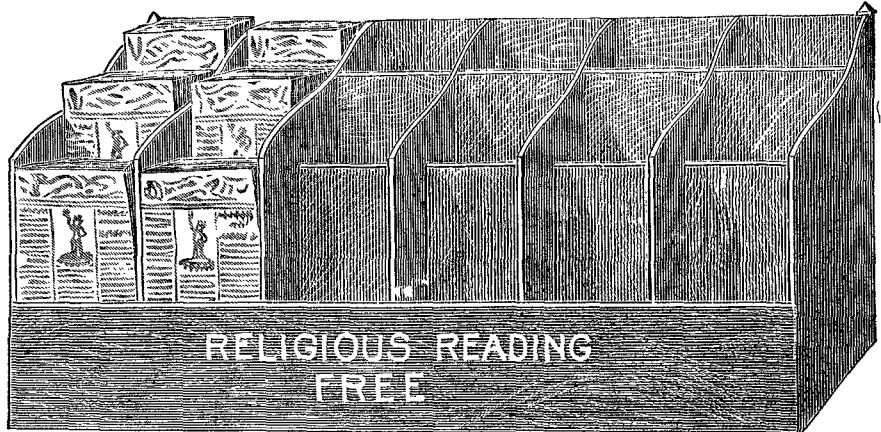
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NEW YORK, DECEMBER 7, 1893.

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H. A. WHITTAKER, 614 East 9th St., Pueblo, Colo., desires a complete volume of the SENTINEL for 1892. Who has one to dispose of?

IN Kansas City, Mo., Denver, Col., and Detroit, Mich., the Sunday closing of barber shops is occupying the attention of the Sunday law advocates. Success is attending their efforts to compel the unwillingly hirsute to wear upon their faces the evidence of their Sunday observance.

NEWTOWN, Long Island, has been greatly agitated for some time over an order issued by the chairman of the school board to discontinue the reciting of the Lord's Prayer in the public school of the village. The order was issued upon demand of a number of citizens, who, for various reasons, objected to the giving of any religious instruction in the public schools. But protests long and loud were made against the chairman's order, and it was rescinded a few days since by unanimous vote of the school board.

A SUBSCRIBER writing from Memphis, Tenn., the State in which Sunday work is a nuisance—when done by Adventists,—says:—

I was walking through the city last Sunday, and could scarcely tell that it was Sunday by anything that I saw. One can buy almost anything he wants here on Sunday just as well as on other days.

But an Adventist cannot hoe in his garden or sprout stumps in his back field or do any other similar work without the risk of being indicted and prosecuted for maintaining a nuisance because of the moral shock to the religious prejudices of his neighbors!

THE *Brooklyn Eagle*, of November 27, contains an editorial reference to the bill prepared for submission to the legislature of New York this winter for the providing of State aid to parochial schools. After quoting from the protest of Bishop Doane, the *Eagle* says:—

It is remarkable that this renewal of the parochial school agitation follows so closely the arrival of the papal ablegate. If the utterances of Mgr. Satolli have possessed any significance whatever, it was in the desire expressed to see the Catholic Church adjust itself to American conditions. We had begun to believe that the guiding minds of Catholicism in this country were being fronted more towards America and less toward Rome, and the impression was strengthened by the broad patriotism and liberality of thought displayed by so eminent a man as Cardinal Gibbons. It is, we believe, unfortunate that the discussion should have been revived at all, first, because there is not the slightest probability of securing the legislation asked; and secondly, because of the proof it affords

that Catholicism is as far away as ever from a correct interpretation of the American spirit when it again attempts, though perhaps in more ingenious guise, to mix the affairs of Church and State.

There can be no well founded belief that Roman Catholicism will ever be "fronted more towards America and less toward Rome." History and prophecy both declare against such a possibility.

THE *World*, of November 28, has this item: "Samuel Pertak, a clerk in the grocery store at No. 94 Monroe Street, sold a loaf of bread to a woman Sunday last, which act was witnessed by policeman Heaphy, of the Madison Street station. 'What do you mean by violating the Sabbath?' demanded the officer.

'I'm not the only one that's open,' retorted the clerk. 'You must be blind.'

The young man was arrested, and Justice Voorhis, in the Essex Market Court yesterday, held him for trial."

THE *Congregationalist* sees some of the signs of the times. It looks forward to a coming religious contest and says; "If we do not wrongly read the signs of the times, it is to be fought on this continent sooner, perhaps, and with more terrible earnestness, than we have thought." There is prophetic assurance that the conflict which the *Congregationalist* foresees is to take place, and that soon; this country will also be the theatre of action. These signs in the religious, social, and political world are but corroborative of prophecy.

THE *China Mail*, for a copy of which the SENTINEL is indebted to a subscriber at Hong Kong, notes the fact that a Roman Catholic bishop of the city of Hong Kong had refused, in behalf of the churches of his denomination, to cooperate with the Protestant societies in the observance of an especial day as "Hospital Sunday," and the donation of offerings on that day to general hospital purposes in the city. The reason which the bishop gives is that his people support their own charitable institutions. The *Mail* regrets the bishop's action especially "in the view of the fact that the Roman Catholic institutions in the colony receive a large measure of support from the Protestant community."

THE "Pearl of Days" of November 25, has this item:—

Over seventy of the persons who had been indicted by the Grand Jury of Plaquemine, La., for violating the Sunday law came forward and pleaded guilty Nov. 13. Judge Talbot imposed a fine of \$25 on each, saying that he would be as light on them as the law allowed, but warned them that if they were ever brought up before him again on a similar charge that they could not expect that leniency. The fines, under the law, go to the public school fund, which will be considerably augmented. The law was strictly observed Nov. 19, and it will be henceforward.

The Louisiana Sunday law requires that places of public business shall be closed for twenty-four hours continuously from twelve o'clock Saturday night, till twelve o'clock Sunday night, the penalty for doing business between those hours, being a

fine of not less than twenty-five dollars nor more than two hundred and fifty dollars, or imprisonment for not less than ten days, nor more than thirty days, or both, at the discretion of the court.

REFERRING to the proposition to so revise the Constitution of this State as to prevent in the future the appropriation of public funds for sectarian purposes, the *Outlook* says:—

We are prepared to nail to the mast a banner with this motto: "No public funds except to public institutions." This would temporarily cripple some excellent benevolent organizations, but the ultimate benefits would far outweigh any temporary disadvantages. It is unfortunate that so little public interest has been aroused in matters of such public importance.

It is unfortunate; and it is also unfortunate that all who call themselves Protestants are not prepared to stand upon this platform.

THE Reformed Presbyterians, the original National Reformers, declare, in a leaflet circulated at the recent National Reform convention in Allegheny, that because the Government of the United States is founded on the will of the people and on the secular theory, "it is constituted and administered in disregard of the authority of God, and of his Christ, and of his law. And by its immoral legislation and its sanction given to great wrongs and enormous evils, the Government proves itself to be a throne of iniquity which frames mischief by a law."

The *Christian Statesman*, which professes to be very much horrified at the Adventist application of Revelation 13:11-17 to the United States, will please explain in what respect the National Reform view gives superior honor to this Government?

THE "Pearl of Days" column in the *Mail and Express* has this item:—

Rev. Dr. Thomas D. Christie, President of St. Paul's Institute, Tarsus, Asiatic Turkey, writes to the General Secretary of the American Sabbath Union, as follows: "We foreign missionaries are watching with keenest interest the progress of the cause in which you are engaged, and earnestly pray for the largest possible success. May God raise up a multitude of public spirited men of devotion to noble ideals and of a high sense of honor who shall carry forward the cause of the Sabbath."

Such paragraphs as this are indications of the widespread influence of this fatal religious error—the movement for the enforcement of Sunday observance. What will be its influence when it obtains full foothold in the minds of untaught converts from heathenism, who are still imbued with the ideas of pagan force with which this so perfectly tallies?

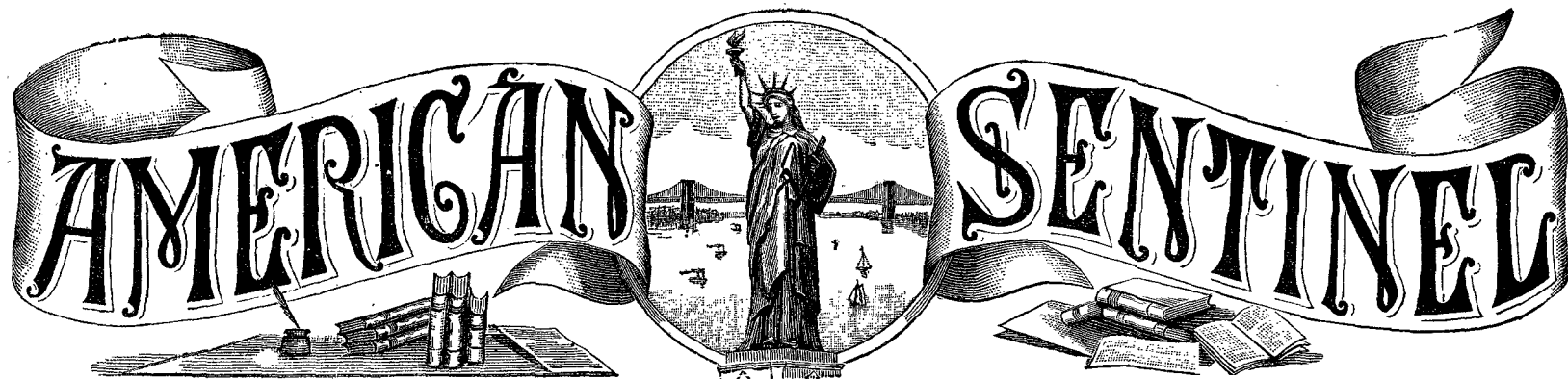
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WILLIAM H. MCKEE.

"LET the principle once be established in the United States, that the Church may employ or control the power of the State; that religious observances may be enforced by secular laws; in short, that the authority of Church and State is to dominate the conscience, and the triumph of Rome in this country is assured."

EVERY statute and municipal ordinance in this country, enforcing or promoting religion and religious observances, has had its origin in the Church and State laws of the original codes from which our system of jurisprudence is derived. The same spirit of Church and State union which established these laws in the first place, has retained them in our statute books.

THESE dormant seeds of persecution, which have lain covered and uncultivated in the statute books now for three generations, have, within the last few years, been brought to the light with the promise of an immediate and rapid growth. A body of associated religious organizations, such as never before existed, has undertaken to foster and cherish the growing iniquity.

IN every State there has been agitation for the enforcement of Sunday laws. Cases under the Sunday laws, in one form or another, have been brought before the courts of almost all the States. In several States these laws have been avowedly used for religious persecution. Although the religious statutes, under which this is done, contradict both the spirit and the terms of the bills of rights of the Constitutions of the different States, and of the United States, still they have been, without exception, thus far, sustained by the decisions of the higher State courts. The Supreme Court of the United States has,

by concurring in Justice Brewer's opinion in the Trinity Church case, February 29, 1892, that this is "a Christian Nation," given notice what position it will take on any case involving this question which it may be called upon to decide. The Congress of the United States has realized this, and acted upon it in advance, in the legislation which it passed in reference to the Sunday closing of the World's Fair. The principle, then, that the Church may employ the power of the State,—that secular laws may enforce religious observances, and that the authority of Church and State, combined, shall dominate the conscience, is settled in the affirmative in this country.

THAT principle, which is the basis of papal policy, is now firmly fixed in the statutes and judicial precedents of the different States. The farther development of this destructive policy is being rapidly hastened, not only by the machinations of the Roman Catholic Church itself, but, even in a much greater degree, by the mistaken course of Protestant denominations and the various other organizations, more or less avowedly religious in character. Some of these organizations are willing to join hands with the Roman Catholic Church in securing strict legislation as to the observance of Sunday, and are, in fact, desirous that the Catholic power should join with them in obtaining a severe interpretation, and enforcement, of those laws by the courts. Other organizations believe themselves to be antagonizing Roman Catholicism, and even confessedly make that the main, and, in some instances, the only purpose of their existence,—still they ignorantly serve the same ends by accomplishing the same thing, only under the name of Protestantism, instead of Catholicism. To be sure there is a difference between Catholicizing and Protestantizing the civil and political institutions of this country; but it is more a distinction than a difference, as this apostate Protestantism is the offspring and the image of its progenitor.

ONE strong and persistent influence continues, with increased energy, to assault Congress and the Nation's executive, to obtain, if possible, still greater and more explicit acknowledgment of the union of

the State with religion. While this is not strictly necessary, for their real purpose is already accomplished, still it will go far towards familiarizing the law-makers of the country with the requirements which their religious advisers are putting upon them. It will also materially hasten the progress of their cause. If, by some such means as secured the passage of the act to close the World's Fair on Sunday, the acknowledgment of a State religion should be inserted in the fundamental law, then the cloak of pretended allegiance to the principle of civil liberty in religious things could be thrown off entirely, and the ascendancy of the papal principle be openly asserted. This is what the more candid and logical, of those who call themselves National Reformers, desire, and for this they are planning to bring great influence to bear upon Congress during this session. It is not at all clear that they will succeed in accomplishing the definite thing which they wish, but it is quite possible that they will succeed in effect, as the Sunday closing of the World's Fair was a practical failure, and yet a theoretical success of their principles.

THOSE who are assisting to create a Protestant similitude to the Papacy while ardently fighting Roman Catholicism, as they see it, are legion. The subtle deception under which these labor and the delusion which they throw around those whom they draw into their ranks is unique. Roman Catholicism may well cherish them as its dearest friends, the enemy. It is a frequent, though paradoxical, statement that the longest way round is the shortest way there,—this is vividly exemplified in the case of those who are now antagonizing the progress of the Papacy in this country by the use of papal methods. No quicker way of securing a papal-Protestant domination in civil affairs could possibly be devised than that which has been taken. The possibility of the Roman Catholic Church, as now existing and organized in this country, obtaining the political ascendancy has aroused a selfish opposition which demands the same thing for itself, and proceeds to obtain it by means which are in themselves Romanizing, and will very shortly bring both parties into com-

panionship in a mutual attack on the same fold.

JUST how all will be accomplished that must be done no man can know; but one can see both by the prediction of prophecy and the light which the evidences of history throw on the probabilities of the future, that these strange things will be consummated. Just how quickly all that is to be, will be brought about, cannot be known by any man, but every intelligent observer of the progress of events must conclude, that it need not necessarily be long, and every one who accepts the word of Scripture, and sees with the eye of faith, knows that the time is near, "even at the door."

W. H. M.

A Burlesque on the Giving of Thanks.

THE State of Massachusetts has an annual "fast day," proclaimed by the governor in the springtime, with a recommendation that the people assemble in their respective places of worship, etc., etc. But while the day is called a "fast," it is nothing of the kind; it is, rather, a day of feasting and general rejoicing. Last spring the *Boston Post* suggested that the language of the gubernatorial proclamation ought to be changed to something like the following:—

In accordance with the new adaptation of an old custom, let the people cease from their labors and devote themselves to those cheerful and exuberant pastimes which the opening springtime and the expanding tastes of society invite. Let the sporting organizations of every character improve the day to come forth in imposing array and inaugurate their respective campaigns for the season. Let the bicycle clubs form for inspection and preliminary practice and the ball tossers unlimber for the glorious contests in which they will be called upon to engage. Let the lawn tennis net be drawn, and the lacrosse and polo organizations take their reckonings. Let the courses for fox and hounds be resurveyed, the hurdles be restored, and the tracks placed in order. Let all the people prepare for the season of sport on sea and on land that is soon to engage their best trained and most earnest activities.

This indicates the manner in which the day is spent; but it is not one whit more true of the so-called "fast" day in Massachusetts than it is of Thanksgiving day all over the United States. The President and the several governors call upon the people to "lay aside all secular affairs," etc., and to "assemble in their respective places of worship," etc., and "unitedly give thanks," etc., etc. But by the vast majority the day is not devoted to any such purpose. A few worship, but the masses play; and all make more substantial offerings to the god spoken of in Phil. 3:19, than they do to the God of heaven. Like the Massachusetts "fast," the national "thanksgiving" is a burlesque on the worship of God.

It is an almost universal custom among Protestants to hold prayer meetings Wednesday evening. What would be thought of a church which, while dropping the feature of the meeting from which it takes its name, should, every Wednesday evening, hold a festival instead, but still retain the name, "prayer-meeting;" the pastor gravely announcing every Sunday, "Prayer-meeting as usual next Wednesday evening: let all come in the true spirit of devotion, prepared to unitedly supplicate the Divine favor;" but knowing full well that the only religious service on the occasion would be a single perfunctory invocation or a sensational address by a young member with a burning desire to establish a reputation for

brilliancy, and that all the evening would be devoted to festivities of at least doubtful Christian propriety—what, we ask, would be thought of such a church and of such a minister? But that is virtually what the State of Massachusetts does every year by her governor, and what the whole United States does by the President. A day is with mock reverence set apart by public proclamation to a purpose to which it will not be devoted; and with a show of piety which they probably do not possess, and in many cases do not profess to possess, the chief executives of the States and of the Nation call the people to a religious service which they know not one in a thousand will render. Is it not time, that for the credit of true religion, the proclaiming of fasts and thanksgivings be left with the churches where it properly belongs? And if we must have the annual holiday known as Thanksgiving, let it be called by some other name and be shorn of the mock religious garb in which it has hitherto been clothed, and let it stand forth in its true character as a day sacred to the American stomach.

C. P. B.

Christ and the Sabbath.*

THERE is at present a widespread agitation over the Sabbath question. For nearly half a century the attention of the public has been called to this subject by the teaching of those who observe the seventh day of the week, but a growing tendency to religious legislation in recent years, and especially the efforts to enforce Sunday keeping by pains and penalties, have done more than anything else to make this topic a living issue of the day. It is therefore important to understand the real nature of the institution in behalf of which the State is so strongly urged to legislate. When its real character is understood, it will be apparent that it is a purely spiritual thing, with which civil government can properly have nothing whatever to do. The conception of a "civil Sabbath," or "the civil side of the Sabbath," is a recent invention, adopted under the stress of the situation, in order to open the door for Sunday laws. The State cannot recognize any distinction in days without committing itself to a course of action whose logical result is persecution. This is the danger of the present hour, and every one ought to know it.

God, the Father, is the source of all things; Christ, the Son, is the agent in all things. Christ is the one through whom God is manifested to the world. "Yet to us there is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him." 1 Cor. 8:6, Revised Version. The meaning of the text is very broad, extending to this, that all communication, of every kind and nature, and every manifestation of God, to this world, in any way, has been through Jesus Christ, through whom are all things, and that in the fullest and broadest sense.

God has never manifested himself in person, but always in the person of his Son, and through his Son he speaks to us. Every particular of the plan of salvation is wrought out through his Son. We have this statement of Christ when he was here upon the earth: "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father;

neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27. That is, the only way to know God is in and through Jesus Christ.

It is through Christ that all revelation of God comes to us. This is illustrated in that experience of Jacob when he dreamed and saw a ladder, the bottom of it resting upon the earth, and the top reaching to heaven, and angels of God ascending and descending upon it. It was with reference to this that Christ spoke, as recorded in the first chapter of John, the fifty-first verse: "And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." Of the angels it is said, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" But Christ is primarily the means of communication. He unites earth with heaven. And it is through a knowledge of Christ that we come to know God. It is God as revealed in Christ whom we are to learn.

It is evident from the Scripture that there has never been any change in this plan. "There is none other name under heaven given among men whereby we must be saved." And it has always been so. Christ is not only now the revelation of God to man, but he has always been the same. Christ is not only now the agent through whom God works in this world, but he has always been the agent. It is through faith in Jesus Christ that we are saved now; it has always been so. Whoever is redeemed from this earth is redeemed because of his faith in the merits of Jesus Christ, and that whether it be the first generation or the last. Read the record of faith, in the eleventh chapter of Hebrews: "By faith Abel," "by faith Noah," "by faith Abraham," and time would fail to tell of all the other worthies who wrought everything through faith. The only one revealed to us in the Scripture in whom we can have faith is Jesus Christ, who is spoken of as the Author and Finisher of our faith. So from first to last it has been faith in Jesus Christ.

It makes no difference in the general plan of salvation at what particular point of time Jesus Christ was manifested in the flesh. If he had been manifested in the first generation, it would have been the same. If he were not manifested until the last generation, it would be the same. When God gave his Son to die, the efficacy of that promise and gift was just the same as after he had actually come to this earth and died. It was always faith in the Lord Jesus Christ. Before his first advent there were certain ordinances introduced which were to be as symbols, occupying the same place and serving the same purpose as the ordinances of the Church at the present time. With reference to these ordinances it is declared: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26. And as often as they offered the sacrifices provided, as often as they performed any of those ceremonies in that time, it was always to show the Lord's death, because that was the central point. The Saviour was promised in the beginning, and there was just as much efficacy in that promise to save as in any promise of God at this time. The only difference has been that, as time went on, more clearly were the purposes of God in Christ revealed, more fully were the plans of

*From No. 14, of the *Religious Liberty Library*, by Prof. W. W. Prescott.

God laid out, until Christ came himself, to bring in the fullness of the light, and we live now in the full blaze of that light which he brought to the world. The light of the knowledge of the glory, or the character, of God, is always manifested in Jesus Christ.

CHRIST BEFORE HIS FIRST ADVENT.

Notice two or three marked instances to show that Christ was present before he was manifested in the flesh. We have the record in Exodus, the third chapter, of Moses' experience at the burning bush. It says, in the second verse: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed." Moses turned aside to see why it was that this fire, burning so briskly, did not consume the bush. God called unto him out of the midst of the bush: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." But as it is true now that God speaks in these last days by his Son, so it was true then that he spake by his Son, and it was Christ who was there at the burning bush and who spoke to Moses.

In the eleventh chapter of the Epistle to the Hebrews the experience of Moses is mentioned; the twenty-sixth verse reads: "Esteeming the reproach of Christ greater riches than the treasures in Egypt." Moses knew Christ. Jesus Christ said to the Jews: "For had ye believed Moses, ye would have believed me, for he wrote of me." It is true that Moses knew Christ, and Christ was to Moses a living presence, and when he chose to join himself with that people who were in slavery, to identify himself with a people with whom to identify one's self was a reproach, it was because he realized that Christ was there. It was because he esteemed Christ more than all the riches in Egypt.

When Joshua was commissioned to take up the work left by Moses, we find an experience of his recorded in the fifth chapter of the book of Joshua, thirteenth and fourteenth verses. Joshua went out to pray. While there, one appeared to him with a drawn sword in his hand. Joshua inquired whether he was for him or against him, and he said, "Nay; but as Captain of the host of the Lord am I now come." The margin says "the Prince"—"as the Prince of the host of the Lord am I come." Who is the Prince of the host of the Lord? Who is it that leads the armies of heaven? "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses." Rev. 19:11-14. In the gospel by John, the first chapter, the first verse and following, "In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God." His name was called the Word of God, which was none other than Christ. So it was Christ who appeared to Joshua and announced himself as the Prince of the Lord's host, and then gave him instruction as to how everything was to be done. In fact, in all those experiences we have the

record that it was Christ who was with them. 1 Cor. 10:4: "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them [or "went with them"]; and that Rock was Christ."

It is not necessary to multiply instances; there are many of them. But the point to be emphasized is this, that from the very beginning to the very close Christ is all and in all. Nay,

CHRIST WAS THE AGENT

by which all things were created in the first place. "All things were made by him; and without him was not anything made that was made." John 1:3. And this refers not merely to material things, for we read in Col. 1:16: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." More and more appears the fullness of the meaning of the statement, "Through whom are all things."

It is worth while to know how all things were created. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "For he spake, and it was done; he commanded, and it stood fast." Ps. 33:6, 9. So when, in the beginning, God said, "Let there be light, and there was light," it was Christ who is himself the "light of the world," who spake that word. So in every act of creation. God said let it be so, and it was so, but the word was spoken through Jesus Christ. He was the spokesman for God. All things are of God, but all things are through Jesus Christ. It was through Christ that God has spoken in every place in the Scripture where we have the record "God said," or "Jehovah said," and "the Lord spake and said." It was Christ who indited all the writings of the Scripture. For we read in 1 Peter 1:11, speaking of the prophets: "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." It was the Spirit of Christ speaking through the prophets. So all the way through the prophetic record in giving to the world history in advance, it was Christ who told the world what was to come. It was his Spirit that inspired the prophets. So it is Christ, it is Christ all the way through, Christ the agent in creation, Christ the spokesman for God, Christ whose Spirit inspired the prophets.

CHRIST GAVE THE LAW.

There is a very interesting fact to be noted in connection with the speaking of the ten commandments at Mount Sinai. In this case, as in the others, it was Christ who was the spokesman. Notice what is said in Acts 7:37, 38: "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sinai." In Isaiah, the sixty-third chapter and the ninth verse, we have these words: "In all their affliction he was afflicted, and the Angel of his presence saved them." Read in connection with that Ex. 23:20, 21: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice, . . .

for my name is in him." Put this with Jer. 23:6: "And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." These texts of Scripture brought together show of themselves, without any particular interpretation or explanation, that the Angel of God's presence who went with them, who spoke to Moses in Sinai, was our Lord Jesus Christ, and when God spoke "all these words," it was the voice of Christ that was heard. So all the way through: let it be repeated again and again. It is the point to be impressed upon our minds that, from the very beginning to the very ending, expressed in several places, where he says, "I am Alpha and Omega, the beginning and the end, the first and the last," it has been Christ. There has been but one Saviour, and that Christ. There has been but one way of salvation, and that through Christ. Faith in one has saved always, and that one is Christ. It is always so.

(To be continued.)

Conscience and the Sabbath.

THE average American citizen has little or no conscience in the matter of Sabbath observance. The question has been so long treated as a subordinate one, and the human and utilitarian element has been made so prominent, that even religious men have little conscience in the matter. Customs and prevalent modes of teaching have combined to put Sabbath observance outside the realm of *religious* duty in a very large degree. The mere "rest day" theory is a popular one; *i. e.*, if body or brain need rest, it is well to rest. Upon this theory it is easy to invent methods of resting (?) which will gratify worldly tastes and desires, and benumb conscience. Upon the same low plane is the average notion concerning church going and religious culture. Popular opinion says if there be a service conveniently near, where music and oratory will entertain one, it is a pleasant way of spending a part of a leisure day; but if the music be second class and the preaching commonplace there is little or no conscience to compel men even to attend service on their "rest day." The rest-day theory does not necessarily, nor usually, involve the idea of *sacred time*, or of a divine obligation in the matter of Sabbath keeping.

The Church and the pulpit are in no small degree responsible for this state of things. The current discussion shows that even Christian men are loth to discuss the Sabbath from a religious point of view so much do they plead with railroads and pleasure seekers about the "utility of a rest day." We do not object to these lower elements in the discussion, but they are merely secondary; and if men make these the prominent or foundation idea, all conscience as of duty toward God is at an end. The same is true when the "civil Sabbath" is made the prominent thing. Religious conscience is neither awakened nor cultivated by an appeal to civil law. If the Church does not take high *religious* ground the world will certainly drift far away from it. The work of awakening the latent conscience of the people, if it exists, or of creating it, must be done by the Church if it is done at all. Evils do not cure themselves. A revival of Sabbathism will never be attained on the rest-day theory of utilitarianism nor the testimony of medical experts! Conscience toward God alone will form the permanent

foundation for such a revival. The resolutions of synods and conferences and the wisdom of creed makers will prove useless unless the masses are trained to a higher religious conception of the Sabbath as a divine and especially religious institution. It would not be far from the entire truth to say that one of the first steps toward reform is the creating of a conscience on the Sabbath issues.

All this has come because men have discarded the Sabbath, and they know that Sunday has no basis in the Bible; hence they dare not meet the issue on biblical and religious ground.—*Evangel and Sabbath Outlook.*

Liberty a Gift of God.

LIBERTY is something that every man loves. It is one of the many blessings the Creator has bestowed upon the human family; in fact, one of the chiefest blessings. What will make a man happier than to have his liberty,—to be free to go where he pleases, and to do as he pleases? It is just as natural for man to look for, and expect, freedom as it is for him to breathe,—this is the reason men have fought to the death in the past, and will do so until the consummation of all things rather than lose that most precious of all gifts. Liberty is dearer to man than even life itself. He will lay, and even has laid down, his life to bring liberty to his fellows. It is natural for him to do so, for God has made him so.

How miserable is the slave, who cannot do as he pleases, or go where he pleases; who is continually watched by those who lord it over him, and compel him to do as they order, or be punished! When freedom is gone, happiness is gone, too. Life is to that man as an empty dream. It is contrary to his nature to be a slave. God did not make him a bondman. He, in his mercy, knew that man would be a wretched creature without freedom, and so he made him a free moral agent, that is, a being that could either obey him or not obey him just as he chose. When man is living in sin, he is a captive, yet he has that liberty which God gave him in the beginning,—liberty to serve Him or to serve self. With this freedom there is happiness, no matter if that man may be in ever so wretched a condition—and every man outside of Christ is in a wretched condition—yet there is a certain degree of happiness that he would not have if he were bound even by his Creator.

But the child of God is the happiest of all his creatures. He is the one who is free, for Christ says: "Whom the Son makes free is free indeed." He is freed from sin, therefore he is happy, for he looks forward to an eternal life of happiness and bliss beyond this. God has joined freedom to him, and who is it that dares to put asunder that which God has joined? To whom has he given the right to take away that liberty which he has so graciously bestowed upon man?

We often hear it said that man was not made to live alone; he loves company, and neither was he made to live without liberty, for he loves that as much and more than he does society. Everything that man enjoys is a gift from God. Thus life is a gift from him, social joys are a gift from him, and liberty is a gift from him.

Then, if liberty is a gift from God, he certainly does not wish to force any of his creatures to serve him. The service

he requires is a service of love. Man serves his Creator because of the multitude of his tender mercies; because of his love to him. Love draws; therefore, God, by the cords of love, draws man to himself; he does not force him.

But certain men, by their actions, say that God's way is not the right way; they have a better way to bring sinners to Christ; God's way is too slow for them. Sinners are rebellious, and will not of themselves come to God; therefore, the next best thing, to their mind, is to force men to come, and by this means to bring them in by the wholesale instead of one by one. To make God's people a large flock, instead of a "little flock." And all this is done in opposition to the will of God, just the opposite way to his way. His command to his ministers is, "Go ye therefore, and teach all nations;" not force all nations. No, no. That is not his way. His way is a loving way; any other way is just the contrary. The time is coming, yes, is near, when the Lord will inquire of those who use force to bring sinners to him, "Who hath required this at your hands?" What will they answer?

Until that time the true follower of God must not look for peace; he must not think he can get to heaven without a struggle, for prophecy must be fulfilled. The "little flock" will be going God's way, and therefore will not be going the way that suits the enemy, for his way is just the contrary to God's way. The child of God must expect persecution even as Christ, his Lord, was persecuted. He will not find peace, for the Saviour came not to bring peace, but a sword. "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law." And so it is that whenever a little company steps out to serve God in God's way, it brings division, and others step in and say, you shall not serve God in that way, but our way; and so force is used, the only power at their hands. Have they a right to do this? They certainly have not, for where God himself repudiates that right, how much more should they. God made man free. Let him forever stay free, and so continue in happiness.

ALFRED MALLET.

The Crime and the Punishment.

[This article is from the editorial page of the *Gainesville Eagle*, of Gainesville, Ga., and refers to the arrest of Elder McCutchen and Professor Keck, the two Seventh-day Adventists, lately arrested there for Sunday work.]

On Monday the pastor of the Seventh-day Adventist Church, of this city, and a teacher of a school in the church were fined each \$50 and costs for the offense of disorderly conduct, which consisted in working on Sunday with saw and hammer in the new church building. They were also bound over to the city court for Sabbath-breaking, which is a State offense.

A fine of \$50 and costs for disorderly conduct, in which life, limb, or property were not endangered, and in which the doer was in pursuit of a useful occupation with an honest conviction that he was

committing no sin, seems to be cutting the pants too big for the crime.

A few days ago several persons, male and female, were up before the mayor's court for raising the tallest kind of Cain at a house of the illest kind of fame. It was proved that they indulged in fighting, crying, cursing, and the firing of pistols. One neighbor testified that he was exceedingly disturbed; that he had gone to bed and that his pillow was turned into a pillow of thorns while the carousal lasted. These persons were fined \$5 and costs each, which seemed to satisfy the ends of justice.

The fact is these Adventist gentlemen were not guilty of disorderly conduct. . . . The fact of its being Sunday is not an element in creating a case of disorderly conduct. The act itself must be disorderly. The use of saw and hammer is not a source of disturbance on Monday, and when their use becomes so on Sunday it is Sabbath breaking. The public peace cannot be disturbed on Sunday by a thing that would not disturb it on Monday. A man's religious sensibilities might be shocked, but that is not the public peace. The thing which the sound of a saw and hammer on Sunday would be likely to disturb would be a man's heavenly meditations; but the city has no statute against that. When our city laws were enacted, men with heavenly meditations were so scarce that it was not thought worth while to go to the expense of protecting them.

We are opposed to all forms of Sabbath breaking. We believe in keeping the commandment to the very letter. But who does it? Is it any worse to break the Sabbath by conforming to a conscientious religious conviction, than it is to break it through a laxity of morals? Is it any worse for the Adventist to saw lumber on Sunday, than to run street cars with horses that have worked all week? Our livery stables stand open Sunday and do business. What for? To enable persons to go quickly on errands of mercy? Oh, no—it is to hire horses to persons in pursuit of business or pleasure, in which the dumb brutes are robbed of their God-given right to rest.

It is commanded of God that our horses shall rest on the Sabbath. It is their right, and we cannot take that right away from them without breaking the Sabbath, except in cases of absolute necessity. The man who, on Sunday morning, hitches up his horses that have worked hard all week and drives his family out on a jaunt to see his mother-in-law, or his aunt, or to a camp meeting, commits a worse sin in the sight of God than he who takes his hoe and works in the field, for he not only breaks the Sabbath himself but compels the unwilling animals to do likewise and robs them of their rights given them by their Creator.

Let us suppose a case. A good old gentleman emerges from his home on a beautiful Sunday morn, dressed in faultless linen and his best Sunday suit. Hymn-book in hand, he starts toward the church, his mind absorbed in the contemplation of things divine. He passes the drug store and a crowd of gilded youths smoking cigars which the druggist has just sold. Then further on he has to stop and wait at the crossing for the dust to subside, for many carriages and buggies are passing, going hither and thither on pleasure bent. Then he sees the street cars pass with jingling bells and horses straining their muscles under the heavy load. His atten-

tion is not attracted in the least, for these things are usual; he has become accustomed to them. Then he passes the open door of the livery stable, around which a number of men and boys sit and chew tobacco and talk horse. Inside he sees a number of men hard at work currying horses, washing vehicles, and hitching up teams. But this does not take his mind from the contemplation of divine things, for he has seen it so much, and it has become a matter of course. But he goes on. The birds are singing sweetly, the bees are buzzing in the May flowers. All nature is happy—

But hark! what is that? A saw—upon my soul!

And that saw in the hands of the teacher of a strange religion!

“Crucify him!” “Release unto us Barabbas!”

A Few Straws.

In the *Catholic Mirror* of October 28, is published a reprint of an interview with Cardinal Gibbons concerning the growth of the Catholic Church, etc. Some statements made by the cardinal may be of interest to readers of the AMERICAN SENTINEL, since he is the second highest representative of the Papacy in the United States. Of the growth of the church in America, he said:—

It is by the light of her *past* that we must read the *future*. . . . Here, as in the Old World, with the passage of time, everything else has changed. Her organization [the church's], her principles, her doctrines, her rites, are precisely the same to-day as they were when Columbus first landed. The forms of government have altered, new nationalities with new customs and new ideas have come in; there are a hundred new religions that have been established, and others are constantly springing up daily; but the teachings, the procedure, the forms, the structure of the Catholic Church, are identically what they were when the first Catholic priest raised the cross on American soil.

By a *lapsus lingue* or *lapsus memoria* the cardinal speaks volumes in this much of his interview. The Catholic Church, in the *past*, has been a persecuting power, denouncing all who were outside of her realm as heretics. A few references on this point from Catholic authority may be opportune* Pope Marcellus decreed:—

It is permitted neither to think nor to teach otherwise than the Court of Rome directs.—*Corpus Juris Canonici*, part 2, chap. 18.

Pope Innocent III. decreed:—

The secular powers shall swear to exterminate all heretics condemned by the Church; and if they do not they shall be anathema.—*Decretals of Gregory IX.*, book 5, title 7.

These quotations may be alleged to be ancient and of no moment in this enlightened age of civilization. If this be urged, let us quote some Catholic literature of recent date.

Says the *Shepherd of the Valley* (1876), published in St. Louis under the supervision of Archbishop Kendrick:—

We confess that the Roman Catholic Church is

* Before quoting these references, we will give what the cardinal says in this same interview in reference to his being chosen to open the Parliament of Religions with prayer and to make the closing address:—

“Was it not significant that your eminence should have been invited to lead in the opening prayer and make the closing address?”

“There can be no other view. Here were assembled representatives of all the religions and most of the leading sects in the world. I, as the representative of the Catholic Church, was invited to make the opening invocation. Not only was this a high compliment, but it was a circumstance of the deepest significance since it was a virtual acknowledgment that the Catholic Church is the rightful and supreme exponent and teacher of Christian truth. And I may say that when I led the prayer, I followed the Catholic form, and stipulated that I should do so in advance. I could not have done otherwise, because there was a principle involved.”

Now, then, with this interview, place these utterances of the Roman Church authorities, and the reader will not have much difficulty in determining the *future* of the church in this country when opportunity shall present itself.

intolerant. . . . But this intolerance is the logical and necessary consequence of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The church tolerates heretics where she is obliged to do so, but she hates them mortally, and employs all her force to secure their annihilation. When the Catholics shall here be in possession of a considerable majority—which will certainly be the case by and by, although the time may be long deferred—then religious liberty will have come to an end in the Republic of the United States. Our enemies say this, and we believe with them. Our enemies know that we do not pretend to be better than our Church, and in what concerns this, her history is open to all. They know, then, how the Roman Church dealt with heretics in the middle ages, and how she deals with them to-day whenever she has the power. We no more think of denying these historic facts than we do of blaming the saints of God and the princes of the church for what they have done or approved in these matters.

Put with this the following from Mgr. Ségur, in his “Plain Talk about the Protestantism of To-day” :—

The church is certainly intolerant in matters of doctrine. True; and we glory in it! In religion, in mathematics, what is true is true, and what is false is false. No compromise between truth and error; truth cannot compromise. Such concessions, however small, would prove an immediate destruction of truth. Two and two make four; it is a truth. Hence, whoever asserts the contrary, utters a falsehood.

The church proclaims and maintains truths as certain as the mathematical ones. She teaches and defends her truths with as much intolerance as the science of mathematics defends hers. And what is more logical? The Catholic Church alone, in the midst of so many different sects, avers the possession of absolute truth, out of which there cannot be true Christianity. She alone has the right to be, she alone must be intolerant. She alone will and must say, as she has said in all ages in her councils, “If any one saith or believeth contrary to what I teach, which is truth, let him be anathema.”

Here we have the record in part of the Roman Church. Testimony could be multiplied upon this point of intolerance, but sufficient is quoted, and coupled with the words of one of her princes, shows that that church is beginning to bestir herself, and come to the front, boldly asserting her queenship and her right to rule the consciences of men. It would be well if Protestantism would stop and consider whether in its efforts to make theology a branch of politics, it is not doing the foundation work for the future of the Roman Church in this country. The great badge of Roman authority is the establishment of the observance of Sunday, the first day of the week, for the Sabbath, contrary to the Bible (the guide of Protestantism at one time), which the Romanists admit; and Protestantism has been challenged by Rome, through the *Catholic Mirror*,† to gainsay the fact that Sunday observance is purely a creation of the Roman Catholic Church; and this was done lately, in September of this year. How about this, Protestantism? Who will answer for her?
S. B. HORTON.

The Boycott in the Church.

It is a curious illustration of the moral weakness, but also perhaps of the numerical strength, of the present majority in the Presbyterian Church, that some of its distinguished representatives should seriously propose to resort to the boycott in making war against the Union Theological Seminary. The boycott was first introduced into civilized society by the [Papal] Church. It was called by another name; it was termed excommunication. It was supposed to carry with it other penalties in the future state, but on earth to cut the excommunicated person off from all fellowship

† See AMERICAN SENTINEL, Nos. 37, 38, 39, 40, current volume.

with his fellow-men. It was borrowed from the Church by the trades-unions, who have made a vigorous effort to introduce it into American industrial society, but, on the whole, with such distinct ill success that they have about abandoned it. It is a curious anachronism that it should be taken up again in a Protestant Church as a weapon in ecclesiastical warfare.

The facts will be found given in some detail in *The Religious World*. A committee of the New York Presbytery seriously proposes that the presbytery should forbid students under its care to pursue their studies in the Union Theological Seminary while under the ban of the General Assembly, and should provide that no minister can present himself for license to the Presbytery if he has acquired his education in that Seminary. The broad humor of this proposition is best illustrated by supposing the same principle to be applied in other departments of education. Suppose, for example, that the College of Physicians and Surgeons should request the legislature to refuse to allow a diploma to be given to any one who had studied in the New York University Medical College, or that Columbia College, from which two years ago three professors went out to found a new Law School down town, should ask the legislature to enact that no men should be admitted to the Bar who studied in the new Law School. Such methods of conducting warfare are not less worthy of derision and contempt when introduced by doctors of divinity in ecclesiastical assemblages. The only function of a presbytery is to ascertain whether the student who comes before it is competent to preach and is sufficiently in accord with the spirit and principles of the Presbyterian Church to be inducted into the Presbyterian pulpit; and they have no more business to inquire where he got his education than where he got his clothes.—*The Outlook*.

A Seventh-day Baptist in the National Reform Convention.

[The *Sabbath Recorder* publishes the following from the *Pittsburg Press* as the timely and apt language of Rev. A. H. Lewis, in the National Reform Convention lately held at Allegheny. Dr. Lewis was given five minutes at the close of a forenoon session, after twelve o'clock.]

WHEN I saw the call for this convention, and the scope of the themes to be considered, I thought it large enough to include the discussion of the claims of the Sabbath as an important factor in the question of Sabbath reform, hence I came here as an accredited delegate from the American Sabbath Tract Society. But as your committee on “enrollment” has decided that I may not be recognized under the “call,” I thank you for the courtesy of these minutes. I am in hearty accord with you touching the questions of Temperance, Social Purity, Divorce, Chinese Exclusion, Labor Problem, Negro Problem, etc. We Seventh-day Baptists recognize the Bible and the religion of Christ as the only source of help in the solution and adjustment of these problems. But the larger question on which I desire to speak to you, not merely as a Seventh-day Baptist, but as a Christian man to Christian men, is the fundamental error in your efforts toward Sabbath reform. The Bible is the only standard by which that question can be settled, and according to that Book the primary trouble, and the paramount error, lies with Christians. You say that Christians support the Sunday papers

in Pittsburg, patronize the Sunday trains, etc. In this you are right. Christians began the work of demoralization, of destroying conscience, long ago when they cast the Sabbath and God's law aside, and put Sunday and the civil law in their place. In the English Reformation, your English and Scotch ancestors, standing between the fire from the Roman Catholics on one side and the English Seventh-day Baptists on the other, undertook to compromise the matter by transferring the law of God to the Sunday. Honest as the effort may have been, and earnest and conscientious as you may now be, this disregarding of the Sabbath and God's law has destroyed the public conscience. You complain that men disregard Sunday and the civil law; you, as Christians, set the example by first disregarding God's law and his Sabbath.

This is not a matter between you and the Seventh-day Baptists. It is between you and God. The important question is not whether you shall grant me membership or courtesy in this convention, but how you will settle your attitude toward God's day with him. Day after to-morrow you will come to God's day, his holy Sabbath, the day which Christ de-Judaized, kept, honored, enlarged, and purified to make it the Christian Sabbath; will you make it your "busy Saturday" regardless of what God's Word says? You may think that the question of the "change of the Sabbath" is settled. It is not. Sinai is a granite fact. Christ's observance of the Sabbath—not Sunday—is a fact; soon or late, you, and the Christian world, must meet this issue. I speak courteously but with an earnestness born of conviction. This is my present mission to you. I stand to defend God's Sabbath, and to urge its claims, and I thank you again for this brief opportunity of suggesting this the fundamental error in popular "Sabbath reform."

The Bible Sabbath.

In Genesis 2:2 we read: "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he had rested from all his work which God created and made."

This is the foundation of the weekly cycle. God here declares the seventh day to be "sanctified," a character which it must forever retain, unless God himself declares it off. Man is not competent to do it. We are cautioned, "Add thou not unto his words lest he reprove thee and thou be found a liar." Prov. 30:6.

In Genesis 8:10, 12 we have a glimpse of this weekly cycle, for "Noah stayed yet other seven days in sending out the doves."

It is sometimes stated that God gave no law to mankind until he gave it at Sinai. On the contrary the existence of sin proves the existence of law, for where no law is, there is no transgression. "Sin is the transgression of the law." 1 John 3:4. "And God looked upon the earth and behold it was corrupt, for all flesh had corrupted his way upon the earth." Gen. 6:12. "His way" must have been made known to men before they could be held responsible for corrupting it.

In Genesis 13:13, the men of Sodom are spoken of as "sinners exceedingly," so they must have been gross violators of

God's law. This is made plain in Genesis 26, where God renews with Isaac his covenant made with Abraham, and gives as the reason of his favor towards him in verse 5, "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Abraham was contemporaneous with the Sodomites. He obeyed the laws which they violated, and became "sinners exceedingly," and as such, were destroyed.

The existence of the Sabbath laws is made certain before the Israelites reached Sinai. In Exodus 16, when the children of Israel were in the wilderness of sin, which lies between Elim and Sinai, and six weeks or more before the giving of the law at the "mount which burned with fire," and before the giving of the manna, the Sabbath law was made a test of their loyalty, "That I may prove them whether they will walk in my law or no." Then followed the wonderful provision of manna, with its miraculous adjustments, which continued for forty years, until they entered into the land of Canaan. God thus honoring his own day of rest by an object lesson of weekly occurrence and of long continuance.

This eliminates all possible errors of dates or seasons or countings between creation and the settlement in Canaan. There can be no possible error left. To suggest the possibility of one, or to ask for evidence concerning the Sabbath and the antediluvians is but an impertinence towards God. The Sabbath was made for man, and man has, no doubt, always had its observance commanded.

Gal. 4:4, 5: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons," that is, he came down into our place that he might lift us up, to be partakers with him in his place. It is said of this "Son" in Col. 1:16, "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by him and for him. And he is before all things and by him all things consist." When this Son came he doubtless knew his own Sabbath day, for he was the Creator of it, and he was the one who "sanctified" it. He still kept it as his Sabbath day, for he was born under the law in his humanity, and he still declared himself to be "the Lord of the Sabbath day." He cleared away the rubbish that the Jews had gathered around it, taught us how to keep it as Christians should, and wound up his teaching by declaring that it "was lawful to do well on the Sabbath days." He justified acts of necessity and of mercy. This leaves the seventh day in full force, as his only recognized Sabbath day. Ours is the "Julian Calendar," established by Julius Cæsar, from whom it derives its name, as does the month of July. He established his calendar on the basis of a better knowledge of the length of a year than had before obtained. He was the first of the Cæsars, and was followed by Augustus, just as the month of August follows July.

It was the decree of Cæsar Augustus "that all the world should be taxed," as given by Luke, that brought Joseph and Mary to Bethlehem, where Jesus was born. Cæsar's estimate of the length of a year was not absolutely correct, and this

led to the correction by Pope Gregory, when Catholic nations passed from old style to what is called new style. Russia still rejects this new style, and her dates are to this day purely Julian. The weekly cycle was not affected by this change, for the Russian Church has the same order of days in the week as does the Catholic countries of the west of Europe. When it is Saturday at London it is Saturday at St. Petersburg. This brings us down to our own day, with no possibility of error in the weekly cycle.

Saturday is still the seventh day of the week, and it is "the Sabbath of the Lord our God." W. WOOD.

Satolli.

SATOLLI got out of bed yesterday morning and put on appropriate millinery. Satolli ate breakfast and probably took a potato, as he is said to be fond of them. Satolli ate dinner and probably drank a half-glass of wine, as he is announced to be in the habit of doing occasionally. Satolli read books and newspapers and was probably pleased at the amount of notice given him. Satolli wrote some letters to priests and other people. Satolli ate supper. Satolli went to church. Satolli turned around. Satolli sat down. Satolli changed his millinery several times. Satolli spoke to a man. Satolli shook hands with a bishop. Satolli took a ride on the cars. Satolli smiled. Satolli was gracious. Satolli took a walk. Satolli said that he liked America, and was in favor of freedom and the Constitution and the flag and American constitutions and other things. Satolli pulled the wool over some eyes, browbeat some people, did what he could to Romanize America, and destroy its liberties and prepare the way for making a Mexico, a Spain, or a South America out of the United States. And the secular papers will continue to tell us of his uprisings and his downittings, his incomings and his outgoings, in all the wearisome details, but will omit to tell the people why he is in America.—*Herald and Presbyter.*

Punished for Violation of Law.

A LONDON paper notes the fact that the Turkish Ambassador declares that there has been no religious persecution of Christians in Turkey, but that all that has been done is to punish violators of the laws of the country; and adds this apt comment: "Exactly, and by the same token there has never been any religious persecution in the world. The Christians were put to death in the days of the Roman emperors, and later in lands controlled by the Roman popes, because they violated the laws of the land; and keepers of the Sabbath of the Lord are prosecuted in the United States and other countries, for violation of the laws of the land, which declare Sunday to be the Sabbath, in defiance of the laws of God." The same paper also truly says that "no professed Christian who believes that civil governments have a right to pass laws concerning matters of religion, or to define to any extent what shall be the religion of a country, can consistently find any fault with what has been done in Turkey and Russia."

THE underlying principle of so-called National Reform is force; that of the gospel is love.

THE BATTLE CREEK SANITARIUM HEALTH FOODS.

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Our goods are shipped to every part of the world—to Australia, New Zealand, India, Persia, and other foreign countries, as well as to all parts of the United States; and in every instance they have demonstrated their wonderful keeping properties. The following are a few of the hundreds of testimonials received from persons who have for years made use of our foods.

I have for three years used the "Health Foods" in my family, and can heartily recommend them, both for purity and health-giving properties.

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THE Romanists acknowledge that they own \$118,000,000 worth of untaxed property in the United States; "but good judges," says the *Primitive Catholic*, "place it at double this."

A CONTEMPORARY asks, "Is popery growing liberal?"—By no means. Protestants are simply growing careless of their liberties and recreant to their sacred duties. "*Rome never changes.*"

THE Bible says, "The seventh day is the Sabbath;" the Sunday people say, "The first day is the Sabbath." Is there any reason why we should doubt the Lord's word? If not, can there be any reason why we should believe those who contradict that word?

THE *Sabbath Outlook* says that "judicial decision has virtually annulled the Sunday law of Texas." But has that decision annulled the assumption of the right of the State to legislate upon religious questions? If not, the top of the noxious weed has simply been cut off leaving the root in the earth to again send forth a stock and branches as vigorous as before.

DECEMBER 1, the German Reichstag, by a vote of 173 to 136, revoked the decree, passed more than a score of years ago, expelling the Jesuits from Germany. Germany is to be no exception to the inspired prediction of Rev. 13: 8, "All that dwell upon the earth shall worship him [the papal beast], whose names are not written in the book of life of the Lamb slain from the foundation of the world."

THE *Political Dissenter* quotes the "Homiletic Commentary" as follows:—

Numbers have a wonderful influence in begetting confidence. They inspire men with hope of success. It seems impossible that so many can be defeated. The fact that the wicked are in the majority in this world is often a strong point with them. This was the hope of Pharaoh and Sennacherib. The first Napoleon made his boast that Providence fought always on the side of the great battalions. . . . Men think there is safety in being one of many. But it is not so.

The *Political Dissenter* adds this pertinent comment:—

The plain teaching, therefore, is, no matter what the size of the crowd, or the sphere of its activity if it does wrong, apply the principle of dissent.

Has the *Dissenter* thought to apply this principle to the boasted millions that petitioned for Sunday legislation in the matter of the Sunday closing of the World's Fair,

and who are expected to make renewed demands for additional measures of religious legislation, and who justify themselves in what they have done and in that which they propose to do, on the ground that they are "the majority" and "the best people of the land"? The only prop that the Sunday institution has is the fact that the majority keep it to a greater or less extent. It is without foundation in right or in the word of God.

A CLERGYMAN of Philadelphia says we shall have no return of prosperity "until Christianity shall be recognized as the law of the land." *Judge* quotes this and adds this comment: "Here is your Church and State with a vengeance—such a vengeance as would leave no free-thinker or honest questioner with a head safe to remain on his shoulders. Oh, let us never be so good in our way that we can't let somebody else be good in his way."

THE *Outlook* states, upon the authority of a correspondent who has interviewed the directors upon the subject, that the Midwinter Exposition in Golden Gate Park, San Francisco, will be open on Sunday. The *Outlook* (formerly the *Christian Union*) expresses the opinion that "the directors would best subserve the moral interests, and even the interests of Sunday preservation, were they to open the fair in the afternoon and evenings, stop the machinery, forbid sales, and not provide for special and extraordinary attractions, such as fireworks on Sunday evening."

A LARGE number of subscriptions are about to expire. These should be promptly renewed in order to avoid missing a single number of this paper. The opening of the new volume will be signalized by a series of articles from the Editor on the Catholic question, now one of the living issues in this country. We do not want to lose a single old subscriber, but on the contrary to gain many new ones; and certainly no old subscriber can afford to be without the paper in view of the important themes to be discussed in its pages in the near future. Any person sending us four new subscriptions, with four dollars, will receive the SENTINEL free for the year 1894.

OCTOBER 5, we printed an article from the *Christian Standard*, written by Jas. A. DeMoss, M.D., and entitled, "Our One Great Danger." The article was sent to us, and the date of the paper from which it was taken was not furnished. Its authenticity was subsequently challenged, but we are happy to say that we now have in this office the paper in which the article first appeared, namely, the *Christian Standard* of August 12, 1893. The doubting Thomases may satisfy themselves of the genuineness of the article by writing to the *Christian Standard* 16-20 East Ninth Street, Cincinnati, Ohio. It appeared on page 18 of the paper, 644 of the volume.

THE Papists having felt the public pulse upon the question of State aid to parochial schools, and ascertained that their proposed concerted raid upon the treasuries of several of the States will probably meet with successful opposition, are preparing for a graceful retreat. The recent circular advocating State aid to sectarian schools was, at the time of its issue, credited to Cardinal Gibbons, and it was positively stated that it was issued with his approval. Now the *Baltimore Sun* denies positively that the circular emanated from the cardinal, and states that the Catholics of Maryland are divided in opinion on the question of State aid for parochial schools.

A Roman Catholic, who is supposed to know the sentiments of Catholics on this question, is credited with this utterance:—

I believe the majority of intelligent Catholics are opposed to the plan. I further believe Cardinal Gibbons has no hand in the plan and is lending it neither active nor moral support. He would undoubtedly see that to urge the appropriation asked for would be bad politics, if there were no other considerations. Personally, I think the cardinal has too much reverence for American institutions to favor any such movement.

I do not know what the outcome of the movement in New York will be, but you can safely say that in Maryland the legislature will not, at this session, be asked for aid for Roman Catholic parochial schools.

Doubtless the cardinal has too much "reverence" for public opinion to do anything that he has reason to believe would arouse successful opposition on the part of Protestants. But the closing words of this quotation amount to a confession that a raid on the public treasury in the interest of sectarian schools is contemplated, but that it is not to be made at this session of the legislature. Very unfortunately for the positive denial of the *Baltimore Sun*, the *Catholic Review* of the 9th inst. states that the circular in question was issued "by the direction of Cardinal Gibbons."

THE Emperor William, Germany's young war lord, is credited with this utterance, in a recent speech to his soldiers:—

I want Christian soldiers who say their Lord's Prayer. Soldiers are not to have a will of their own. You must have but one will, and that is my will; one law, and that is my law.

It is difficult to determine from this just what the emperor means. It seems, however, to be an assertion of divine right, and that to the extent that his will is identical with that of the Author of the Lord's Prayer, so that in praying "Thy will be done," the "Christian" soldier might have in mind equally the will of Christ and of Emperor William! And yet we are living in the last decade of the nineteenth century. Times have, in some respects changed, but have men changed with them as much as we sometimes imagine?

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JESUS CHRIST was persecuted because he did not keep the Sabbath to suit the Pharisees, the scribes, and the priests, in his days on earth.

CHRIST was not only persecuted, but he was rejected, and a robber and murderer was chosen in his stead, and he was crucified, because he would not keep the Sabbath to suit the Pharisees, the scribes, and the priests.

ALTHOUGH Lord of the Sabbath, himself, yet he was denounced as a Sabbath-breaker, was spied upon, was persecuted, was rejected, and a robber and murderer chosen in his stead, and was crucified, because he would not conform to the narrow, bigoted ideas of the Sabbath held by the Pharisees, scribes, and doctors of the law.

ALL this is worthy of peculiar attention in every way, just now when the Pharisees, the scribes, the chief priests, the hypocrites, and the doctors of the law, are making such a great stir over the Sabbath question, and are spying upon, and persecuting, and imprisoning, people for "Sabbath-breaking," who are actually Sabbath-keeping, according to the plainest word of the Son, and according to the whole life's example of Jesus Christ himself.

THE first year and a half of the Saviour's ministry did not arouse much antagonistic attention from the church leaders and authorities. During this time their attention was that of curiosity to know what his work was to amount to. As he had not come in the worldly pomp and kingly power which their selfish designs had pictured, and as he did not show any signs of developing into it, they counted him as nothing, and expected to see his influence fade away and come to naught.

BUT, although Jesus indulged in no

empty show, and made no attempt to draw attention to himself, and always spoke in the quietest, simplest way, there was a power that attended his words which held the minds and hearts of the people, and which they readily contrasted with the words of the scribes; for "his word was with power," and "he taught as one having authority and not as the scribes." And, instead of the Pharisees and other church leaders seeing his influence and work fade away, they saw it steadily increase and grow so that it even began to threaten their own influence with the people. Then they began their open criticism.

It was at the end of the first eighteen months of his public ministry, when the man who was sick of the palsy, was let down through the tiling and was forgiven his sins and instantly restored by Christ's word, and was bidden to take up his bed and walk. "There were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea and Jerusalem," and they murmured against him as speaking blasphemies. Matt. 9:1-7; Mark 2:1-12; and Luke 5:17-26. Very shortly after this, however, at Jerusalem, he restored the man at the pool of Bethesda, who had been impotent thirty-eight years, and bade him also to take up his bed and walk. But *it was the Sabbath day when this was done*, and "the Jews therefore said unto him that was cured: It is the Sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed and walk." They asked who this was, and the man could not tell. Afterward, however, the man met Jesus in the temple and recognized him, and went and told the inquirers that it was Jesus who had made him whole, and therefore the one who had told him to carry his bed, and both on the Sabbath day. "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his

Father, making himself equal with God." John 5:1-18.

Now Jesus is Lord of the Sabbath. He made it. He is the one whose power it commemorates. He is the one whom it brings to the mind of the faithful observer. It was literally impossible for Jesus to break the Sabbath; the Sabbath being the sign of what he is, and that men may know that he is what he is. Whatsoever he did therefore on the Sabbath was in itself Sabbath-keeping, and could not possibly be anything else. His Sabbath-keeping was precisely and in its fullness God's idea of Sabbath-keeping, and was in itself perfect righteousness. The Pharisees condemned it as utterly wrong because it did not comport with their ideas of the Sabbath, and demanded that the Lord should give up his own and adopt their ideas of the Sabbath. The contest, therefore, in that day was, whether the Lord's or man's idea of the Sabbath should prevail. To reject the Lord's idea of the Sabbath was to reject the Sabbath itself, and this was to reject the Lord himself. And when they clung to their own views against his, this was to put themselves above him, and to substitute themselves for him; and this was to put themselves above God.

SOON after the healing of the man at the pool, Jesus, his disciples, and some Pharisees, were going through a field of wheat on the Sabbath day, and the disciples pulled off some of the heads of wheat, rubbed out the wheat in their hands and ate it, for they were hungry. Then the Pharisees said at once to him, "Why do thy disciples that which is not lawful to do on the Sabbath day?" Jesus answered, "The Son of man is Lord of the Sabbath day." "If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless." "Wherefore it is lawful to do well on the Sabbath days."

THEN, if not on the same day, the next Sabbath Jesus went into the synagogue and taught, and there was a man there who had a withered hand. And the Pharisees narrowly watched Jesus to see whether he would heal this man on the Sabbath that they might accuse him.

Jesus knew their thoughts and their purpose, and as though to make the thing as open as possible, he said to the man with the withered hand, "Stand forth in the midst." The man stepped out, and thus every eye in the synagogue was fixed on him and Jesus. Then said Jesus to the Pharisees: "Is it lawful to do good on the Sabbath days, or to do evil? to save life or to kill?" They could make no answer. Then said Jesus to the man, "Stretch forth thine hand." "And he stretched it forth whole, as the other. Then the Pharisees went forth and straightway took counsel with the Herodians against him, how they might destroy him." Matt. 12:1-14; Mark 2:23-36; and Luke 6:1-11.

THIS counselling with the Herodians is worthy of notice. The Herodians, as the name clearly indicates, were the partisans of the family of Herod. They were a political rather than strictly a religious sect. And they were also the supporters of Rome as well as of the Herods, because the Herods were dependent on Rome for their power. The original Herod received his place as governor of Judea from the Roman Senate led by Mark Antony. And Rome was the support of the house of Herod throughout. The Pharisees were ever resentful of the Roman power and constantly galled under the Roman yoke; and were therefore, both on religious and political grounds, the sectarian enemies of the Herodians. But their hatred of Jesus, and their determination to suppress his heretical views and practices on the Sabbath question were so great as to lead them to forego all differences and distinctions of either a sectarian or a political nature, and to enter into intimate counsel with their sectarian enemies to further their purposes against the Lord. This alliance with the Herodians also explains the readiness with which the Pharisees finally secured the coöperation of Herod and Pilate in corruptly carrying out their more corrupt purposes against Jesus.

AGAIN, at the feast of tabernacles, Jesus was teaching in the temple and said: "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; . . . and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me because I have made a man every whit whole on the Sabbath day?" "Then they sought to take him, but no man laid hands on him, because his hour was not yet come. And many of the people believed on him and said, When Christ cometh will he do more miracles than this man hath done? The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him." But the officers returned without him, and were met with the inquiry, "Why have ye not brought him?" They answered, "Never man spake like this man." The Pharisees replied, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed." And in their angry zeal they

were about to judge and condemn him right there, without any hearing, but Nicodemus put a check upon the proceedings by the inquiry, "Doth our law judge any man before it hear him, and know what he doeth?" The assembly broke up and every man went unto his own house. But Jesus went unto the "Mount of Olives." John 7:19-53; 8:1. While they went on with their wicked plotting against him, he himself went to the Mount of Olives to pray, and to pray for them. Ps. 31:13-15; 69:11-13. While they were allying themselves to political power, he was holding fast to God. While they were putting their trust in earthly power, he was showing his trust in God.

SHORTLY afterward he met the man who had been born blind, and anointed his eyes with clay, and sent him to the pool of Siloam, and the man went and washed and came seeing. His neighbors and others brought to the Pharisees him whose sight had been thus given him. "And it was the Sabbath day when Jesus made the clay, and opened his eyes, . . . therefore said some of the Pharisees, This man is not of God because he keepeth not the Sabbath day." John 9:14-16.

AGAIN, "He was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him." Luke 13:11-17.

AGAIN, "As he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things." Luke 14:1-6.

Every time they watched to see whether he would do so and so on the Sabbath day, they saw just what they were looking for. And they saw it so plainly, too, that there was no mistaking it. Nor did he ever make any apology for it; nor did he ever attempt to prove that what he did could not have "disturbed" anybody.

JESUS went on in his blessed work, and the Pharisees followed with their accursed plotting. At last he raised Lazarus from the dead, and "many of the Jews believed on Jesus." And immediately the news was carried to the Pharisees. "Then gathered the chief priests and Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. . . . Then from that day forth they took counsel together for to put him to death." John 11:45-53.

THEIR self-convincing and self-justifying argument was this: "This Christ perpetually disregards the Sabbath. He is a confirmed Sabbath-breaker. All who believe on him will follow his example, of course. And he is gaining such an influence that all the people will certainly believe on him if things are suffered to go on. And as surely as they do this they will all become, from his teaching and example, habitual Sabbath-breakers like himself. This will make a whole nation of Sabbath-breakers. Then the judgment of God will fall upon the land, and he will bring in the Romans like a flood as he did the Chaldeans before and sweep all away and leave the land desolate. The salvation of the nation depends upon the maintenance of the Sabbath. But this Christ continually disregards the Sabbath and will not yield. Therefore, as the salvation of the nation depends upon our maintaining the Sabbath, and as this fellow's teaching and influence is carrying the whole nation into Sabbath-breaking, it is plain enough that if we would save the nation we must get rid of him." Thus their blind zeal and bigoted prejudice led them to attempt to save the nation by rejecting and destroying the Saviour. This was then only to put themselves in the place of Christ, and even above him, as the saviours of the nation. So that, in the Sabbath question in that day, as well as in this, there was involved the question: Who is the Saviour? Is it Christ or man? Is it Christ, by the power and faith of God alone; or is it the self-appointed church-leaders, by the power and force of earthly government?

THEY tried one more tack, however, before proceeding to open violence: They set a trap by which to get him to say some word or give some sign which they could twist into a charge of treason, or disrespect of authority so as to get him into the clutch of the law. "Then went the Pharisees and took counsel how they might entangle him in his talk. And they watched him. And they sent out unto him their disciples, with the Herodians, as spies, who should feign themselves to be just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor." And they asked him that question concerning the tribute, when he answered, "Render to Cæsar the things that are Cæsar's, and unto God the things which are God's." "And when they heard it, they were not able to take hold of that saying before the people: and they marvelled greatly at his answer, and held

their peace; and left him and went their way." Matt. 22:15-22; Luke 20:20-30. Then the very next day, "were gathered together the chief priests and the scribes and the elders of the people unto the court of the high priest who was called Caiaphas; and they took counsel together that they might take Jesus by subtlety, and kill him. But they said, Not during the feast, lest haply a tumult arise among the people, for they feared the people." Then came Judas to the chief priests and captains and offered to betray him secretly unto them. They gave him the thirty pieces of silver, "and he consented, and from that time he sought opportunity how he might conveniently deliver him unto them in the absence of the multitude." And the night of the very next day they captured him in Gethsemane, after midnight, and led him to Annas, and then to Caiaphas, then to Pilate, then to Herod, and back to Pilate. And when Pilate had insisted, even to the sixth time, that he found in him no fault, and spoke three times of releasing him and really sought a way to release him, then it was, that in their desperation, they cried: "If thou let this man go thou art not Cæsar's friend. Whosoever maketh himself a king speaketh against Cæsar." Pilate then took the judgment seat, and they demanded that Jesus should be crucified. Pilate said, "Shall I crucify your King?" And in utter renunciation of God and all that he had ever done for them, they replied: "We have no king but Cæsar." Then therefore he delivered him unto them to be crucified. "And they led him away to crucify him." "And they crucified him."

AND they did it all to save themselves and the nation. But this was to make themselves the saviours of themselves and others; for in doing it they rejected the Saviour both of themselves and of all men. Thus the Sabbath question in that day, as in all days, involved the question of, Who is the Saviour? Their efforts, then, to save themselves and the nation, resulted in the utter ruin of themselves and of the nation. They said, "If we let him alone, the Romans will come and take away both our place and nation." They did not let him alone, they persecuted him to death, and the Romans did come and take away both their place and nation. Their effort to save their place and nation only destroyed their place and nation.

THIS whole account was written for the warning and instruction of men in the ages to follow. And to no age or time could it possibly be more applicable, or more pertinent, than to just this day and time in the United States. Here the Pharisees, the scribes, and the doctors of the law have rejected God's idea of the Sabbath and have set up a man's. God's idea on this subject is clearly stated, "The seventh day is the Sabbath of the Lord thy God." Man's idea is and is declared, "Sunday is and shall be the Sabbath," and this plainly *instead* of the Sabbath of the Lord, as the Lord himself has stated the matter. To-day also the most widely separated sects, in profession, the Protestants, and the Catholics, have joined themselves together, as did the Pharisees and Herodians, to get control of governmental power to make effective their purpose to put down the Lord's idea of the Sabbath and exalt a man's—even

that of the man of sin. These too, to-day, like those of old, accomplished their purpose upon the governmental authorities by threats of political ruin, like those of old did upon Pilate. And to-day, in many parts of the land, these Pharisees are persecuting those who maintain the Lord's idea of the Sabbath, as expressed in his own words, just as those Pharisees back there did Jesus for doing the same thing. To-day these Pharisees are watching, and spying upon those who are loyal to God's idea of the Sabbath, just as were those back yonder watching Jesus and spying upon him for the same thing. To-day these Pharisees are doing all this to get these to compromise or give up the Lord's idea of the Sabbath and adopt man's idea, which is but the idea of the man of sin, as did those Pharisees back yonder to get Jesus to do the same thing.

AND we are most happy to know, and to have these Pharisees find out, that there are some people so much like Jesus, that when they are persecuted to get them to yield the Lord's Sabbath and adopt man's, they will not do it. We are glad to know that there are to-day some people who are so much like Jesus, that when they are conforming strictly to God's idea of the Sabbath and are therefore faithful Sabbath-keepers, they are yet persecuted and imprisoned as Sabbath-breakers. And we are especially glad to know that these people are so much like Jesus that when the Pharisees of to-day go sneaking and spying around them as the others did around Jesus, these see just what they are watching for, as the other Pharisees saw when they watched Jesus. And we sincerely hope that these people shall still be so much like Jesus that they will suffer persecution to the death as did he, rather than to compromise or yield one hair's-breadth of their allegiance to God's idea of the Sabbath, or to adopt to that extent man's idea of the Sabbath in the place of God's, or *even along with* the Lord's. For to put man's idea on an equality with the Lord's is at once to put it in the place of the Lord's. Of the Sabbath keeping Waldenses it is written, that "many of the true people of God became so bewildered that while they observed the Sabbath they refrained from labor also on the Sunday.—*Great Controversy, Vol. IV., p. 65.* God forbid that any of the true people of God in our day should become so bewildered as this! No. Far better be like Jesus and die for allegiance to God's truth, than to live by compromise with the lies and abominations of the Pharisees and Herodians, backed up by both Herod and Pilate.

A. T. J.

Fifth Anniversary of the American Sabbath Union.

ON December 10, 11, and 12, the American Sabbath Union celebrated its fifth anniversary, at the Marble Collegiate Church, on Fifth avenue, in this city. Sunday, December 10, Rev. D. J. Burrell, pastor of the church, delivered the anniversary sermon. The sermon, though delivered in Dr. Burrell's usual rhetorical and oratorical style, was remarkable for its lack of logic, and in the fact that so many of his statements, if taken in good faith, would have overthrown from its foundations the cause for which he pleaded. In his opening prayer the plea was made that man might respect the day that Christ observed, and in the course of

the sermon it was declared with much earnestness that Christ rested on the seventh day, and that we rest on the seventh day; and yet the whole intent of the discourse was to laud and uphold the work of an organization which has been for five years putting forth every effort to compel the observance of the first day. He stated the purpose of the Sabbath Union to be to "preserve the American Sabbath," and used as a text to support this the twelfth verse of the twentieth chapter of Ezekiel, which begins, "Moreover I gave them also *my Sabbaths*," and continues,— "to be a sign between me and them, that they might know that I am the Lord that sanctify them."

Whenever God has made a covenant with his people, said Dr. Burrell, he has set a sign of it; the bow of promise, that he would not again destroy the earth by flood; the paschal lamb, as a sign by which to remember that they had been led up out of Egypt, and that One would come to lead them out again; and the Sabbath as a token that if they kept it they should live, and if they failed to keep it they should die.

But Dr. Burrell failed to show that there was any relation between the "American Sabbath," the first day, for which he spoke, and God's Sabbath, the seventh day, which he set as a perpetual remembrance of himself, that thus, retaining him in their hearts, his people might live and not die.

The doctor denied that this country had any national establishment, but declared in the same breath that this country had a nationally established rest-day, and by God's grace always would have. The American "Sabbath" is not ecclesiastical, but it is a "religious fact," and the proof of this is that "in 1892 it was solemnly decided that this is 'a Christian Nation.'"

With the rhetorical and elocutionary grace of the practised pulpit orator, Dr. Burrell poured forth for an hour such contradictory statements as these, and held his audience apparently in "spell bound" ignorance of his errors either of fact or reasoning.

At the public meetings addresses were delivered, and papers read, by Rev. Drs. J. H. Knowles, T. A. Fernley, T. L. Cuyler, C. H. Payne, W. W. Atterbury, A. H. Plumb, Charles L. Thompson, and J. M. King, Secretary of the National League for the Protection of American Institutions, whose subject, "Providential Mission of the American Sabbath Union," was significant as coming from the chief representative of an organization which poses before the country as standing for the separation of Church and State.

The great burden of the meeting was the battle against the Sunday newspaper. All the evil and moral disorders prevalent throughout the country were over and over again declared to have their origin in the deadening of the public conscience through Sunday newspapers. Measures were taken to perfect, enlarge, and strengthen the organization of the American Sabbath Union, and suggestions were made, which, if carried out, will draft into the service of the society the entire popular ministry of the country.

The attendance at these anniversary meetings was small,—ranging from forty to one hundred,—yet those gathered there were but an earnest of the legions of the clergy throughout the country who heartily support the cause of the American Sabbath Union. Their coöperation will

be insisted upon; it will be received,—and through them the people, by congregations, will be coerced. It is a great scheme. It will succeed,—until that terrible hour when, at Christ's second coming, the eyes of men will be opened to see all things and themselves as they are.

W. H. M.

National Reform Convention.

THE late National Reform Convention at Allegheny embraced a large number of themes, and its utterances on Temperance, Social Purity, Divorce Reform, the Labor Question, the Negro Question, the Chinese Exclusion Legislation, etc., were worthy of high commendation.

But the supreme question in the convention was Sunday observance. Its "Statement and Principles" declared as follows:—

Fourth.—That one of the most prominent of national moral questions at this time demanding prompt and right settlement is the relation of our Nation and Government to the Sabbath. We note the following momentous facts in the present attitude of our Nation to the Lord's day: 1. The act of Congress, in connection with an appropriation to the World's Fair, honored the Sabbath. 2. When a determined effort was made to repeal this act, Congress deliberately and firmly maintained it. 3. This was in harmony with the Sabbath laws of nearly all our States, and with the sentiment of the great majority of Christian citizens, about 25,000,000, of whom expressed the Sabbath sentiment of the country in meetings and petitions to Congress. And yet, 4. All this was not enough to prevent the United States Circuit Court and two county courts of one of our States from defeating the will of Congress and of the Christian people of the country. And, 5. This defeat of Sabbath sentiment and congressional action was, on the other hand, in harmony with the great tide of Sabbath-breaking amusements and Sabbath-breaking traffic, especially by great railway corporations, and newspaper companies, and the United States mail. This divided and opposing condition as to the Sabbath law cannot continue. As President Lincoln said of slavery, so it must be said of the Sabbath here: "Our Nation cannot continue to be both for and against it. It must become wholly the one or the other." As our Nation in that struggle in Lincoln's day put itself in right relation to Christ's law against slavery, so to-day we call upon it to put itself in right relation to the Sabbath which was made for man, and thus also to Him who is therefore Lord of the Sabbath.

Although compelled thus to chronicle the utter defeat of the efforts to accomplish a better state of things concerning Sunday, through congressional action, several speakers in the convention dwelt at length upon the "recent victories for Sunday," as shown in matters connected with the World's Fair. Nothing less than blind persistency would insist upon calling such repeated defeats "recent victories." We admire faith and optimism, but when optimism calls black, white, it seems a little like the small boy's clinching argument, "If it is not so, it is so, because my mother says it is so." If the quotation given above from the manifesto of the convention be true, as it certainly is, it is more than a farce to call such a state of things victories for Sunday. The wail of defeat is not the shout of victory.

But the practical and significant point in the utterances of the convention is found in the last item, which reads as follows:—

Fifteenth.—That we request the executive committee of the National Reform Association to send one or more agents to Washington to press at every opportune time, in coöperation with agents of other kindred reform organizations, any such bill or bills as may be before Congress in defense of our public schools, for the investigation or suppression of the drink traffic, or for divorce or any other Christian reform; that the committee labor as far as possible for the enactment of a national Sabbath law, and

for the promotion of such an amendment to the national Constitution as will justify beyond all peradventure the declaration of our Supreme Court that "this is a Christian Nation;" and that in aid of this practical work the members of this convention pledge their active, prayerful, and financial aid.

The purpose to besiege Congress vehemently and persistently until a national Sunday law is obtained was announced many times during the convention, and strenuous appeals for funds to prosecute the work of "Christian lobbyists" were heard at every session. The future of the National Reform movement is closely allied to this phase of "practical politics." Up to this time the advocates of this movement have been looked upon as "harmless cranks." Its success has not been probable enough to awaken much attention or much opposition. If the proposed efforts to be made at Washington should be pushed, and if some complication touching "party issues" should arise, the movement may be deemed worthy of some definite opposition and of some definite support as a political movement. This has not been the case up to date. The average congressman cares for "reform" only as it aids politics.

NATIONAL REFORM.

Anything like the probable success of the National Reform movement would undoubtedly result in increased wrong and persecution. While the design to persecute is disclaimed, and we think honestly, by the better class of leaders, the purpose to compel all men to regard Sunday on religious grounds is openly stated. These reformers have some definitions quite as queer as that which calls defeat "victory." They want no "union of the Church and State," but only "union of Christianity and State." That is exactly what the Roman Empire did from the time of Constantine forward. Roman Catholics now rejoice that there is no union of Church and State in the United States, as in Europe, and they only wish that the State should countenance and give proper aid and opportunity to Christianity, which means Catholicism. Our National Reformers want the same thing, only they want to define Christianity after the National Reform pattern, and not after the Roman Catholic. They aver, "we would not interfere with any man's conscience; all we want is a law to compel every man to give proper regard to Sunday as the American Sabbath." That means that Seventh-day Baptists, Seventh-day Adventists, and Jews can keep Saturday if they want to, but they must also keep Sunday, because "the civil law cannot make provisions for minorities." It means that men who believe that there is no religious obligation to observe any day must keep Sunday sacred to cessation from business, recreation and the like, according to the National Reform programme. It is a proposition to put into the national Constitution, and make, as a fundamental law of the Nation, a requirement compelling every man to treat Sunday as the National Reformer thinks it ought to be treated. All this is defined as "freedom of conscience." Great is the mystery of definitions. Seventh-day Adventists are now imprisoned in Maryland for quietly working on their farms on Sunday, but that is not "persecution;" oh, no, "persecution" has an unsavory sound; it is—it is only—ahem; it is merely, quietly and lovingly obliging them, *i. e.*, constraining them to obey the statute law of Maryland, touching the "blessed

American Sabbath," merely that "and nothing more."

All that the National Reformers desire is a few words in the Constitution of the Nation, which will enable the President to call out the army, if need be, to compel all men, creedless, and of all creeds, to desist from running railroad trains, printing newspapers, and picking tomatoes on the "American," the "holy," the "civil," the "Christian," the "Lord's day" Sabbath. This is not to be spoken of as illiberal or as persecution! It is simply what National Reformers propose to *compel men to do*. That is all, and it is such a trifle that "Saturdarians" and all others ought to be ashamed to say a word about it. They ought rather to praise the Lord that steps are being taken to bring them into line along with those who know what is best for them. Nothing like definitions. There are noble men among these reformers who would not be illiberal, and they do not aim at persecution. But the accomplishment of their purpose, and the enforcement of the proposed constitutional amendment touching Sunday would make persecution unavoidable. Set the machinery in motion and abuses will follow. If the present Sunday laws were enforced everywhere, as they are in isolated cases in Tennessee and Maryland, "religious liberty" would be assailed in every State and on every day in the year. The desuetude into which existing laws have fallen is the only reason why so little persecution exists. It "begs the question" to say that the "civil Sunday" can be enforced without touching religion. The National Reformers are too consistent and too brave to resort to such a subterfuge. They honestly and openly accept the truth that any "Sabbath law" is a law touching religion, and ought to be enforced as such. We commend such honesty, erroneous as we believe their proposition to be. It is supreme nonsense to aver that men should be punished by fine and imprisonment for not keeping a civil holiday! If the Sunday law is only "civil," why not make and enforce similar laws concerning Christmas, Good Friday, Thanksgiving, Fourth of July, etc. If the law does not deal with Sunday as a religious institution, the days are parallel.

The truth is told in a single sentence. The National Reform movement, so far as Sunday is concerned, is the mistaken effort of good men to accomplish desirable ends on a false foundation and by wrong methods. It must fail at last, however earnest, devoted, and well-meaning its advocates may be.—*Sabbath Recorder*.

Christ and the Sabbath.*

CHRIST, as has been shown, was the agent through whom God created all things, visible and invisible. He is also the agent through whom the plan of redemption is carried out. And this comes in very naturally when we remember that redemption is only creation. Just two or three texts upon that point. In Eph. 2:10 we read: "For we are his workmanship, created in Christ Jesus unto good works." That is, redemption is creation, and Christ is the agent. So we have the scripture in 2 Cor. 5:17: "Therefore if any man be in Christ, he is a new creature," says the common version; the Revised Version suggests the marginal reading, "there is a new creation." So also in Gal. 6:15 the

* From No. 14, of the *Religious Liberty Library*, by Prof. W. W. Prescott.

same expression occurs: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." And again is suggested the reading, "a new creation."

So Christ is the agent in the creation of the world; he is also the agent in our recreation, which is redemption. Some texts from the Old Testament will show that this is no new idea, and that this is not particularly a New Testament teaching: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee." Isa. 43:1. The One who creates is the One who redeems, and redemption is simply creation over again. In another sense, it is simply carrying on God's plan of creation; it is simply finishing up the work which he began in the first place, in creating man in his image. It is that the image of God may be restored in the soul. That is what redemption is. So God carries forward during the time of probation the work of creation by creating us anew in Christ Jesus. Therefore redemption is creation, and the Lord, the Creator, is our Saviour. (See also Isa. 43:11, 44:21, 22.) The One who created, the One who formed, is the One who redeems. And note in connection with that that creative power is necessary for redemption. He who can create can redeem. He who can redeem can create. But the one who cannot create cannot redeem. This is, in fact, the very point that the Lord makes against all false gods in his challenge in Isa. 45:20-22: "Assemble yourselves and come; draw near together, ye that are escaped of the nations; they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together; who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Angels could not redeem because angels have not creative power. It is a mark of divinity; wherever you find divinity, there you find creative power, and that is redeeming power. That is to say, putting it in another way, we have the manifestation of the power of God in creating all things about us, and in redemption. It is all an illustration of the power of God.

Notice how closely this idea is associated with Christ, as we read again in 1 Cor. 1:24: "But unto them which are called, both Jews and Greeks, Christ the power of God." So in the creation of all things, visible and invisible, and in the plan of redemption, in the redeeming of those who put their trust in him, we have an expression to the world of the power of God. And Christ, through whom this whole expression is made, is called the power of God. What is the purpose of this display of the power of God that we see about us? What purpose ought every created thing to serve? We are taught this in Rom. 1:20: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead," or, as the Revised Version renders it, "even his everlasting power and divinity."

What purpose, then, ought every created thing to serve, everything that can be

seen?—It is that we may behold the power of God. And what is the purpose that our attention should thus be called to the power of God?—It is that we may believe in his power for creating the things not seen. We see the material universe. We look up and the heavens declare the glory of God. But the purpose of it all is that we may be reminded, whichever way we turn, whatever object we see, that the power of God is there, and that the power that created these things is the power pledged for the salvation of every one who believes in Jesus Christ.

Do not pass lightly by that point. Make it practical in daily experience. You cannot open your eyes in any direction that you do not see some indications of the power of God. Remember that everything speaks of the power of God, reminds us that the same power which created these things is pledged to us; remember when you see the heavens that they declare the glory of God, and remind you of his power, and that the same power which holds these things in their places is the power which is promised to hold you in your place; that, if God has raised you up to sit in heavenly places with Christ Jesus, his power is sufficient to keep you there: "Now unto him that is able to keep you from falling."

But have we nothing further to tell us of God? It is true that the heavens, that every created thing that we see, testify to us of the everlasting power and the divinity of God, but have we nothing which is a further sign to us of the power of God in redemption?—Indeed we have. It is very interesting to notice that there have been set up at different times signs to remind the people of God's dealings, as, for instance, when the people came through Jordan by the hand of God, Joshua set up a pillar as a memorial of the power of God in dividing the waters, that they might go through on dry land.

(To be continued.)

Separation Between Church and State.

This a Living Question.

I AM no alarmist; but I agree with the late General Grant, who wisely said at Des Moines, Iowa, in 1876: "If we are to have another contest in the near future of our national experience, I predict that the dividing line will not be Mason and Dixon's, but it will be between patriotism and intelligence on the one side, and superstition, ambition and ignorance on the other." Several Protestant churches are now taking public money for the sectarian education of Indians. The amount appropriated to Protestant denominations for this year is \$80,350, and to the Roman church \$365,045. I am no pessimist, but neither do I wish to be blinded by an optimism which refuses to see existing dangers, and which rejects appropriate remedies. The subject is, then, a living question, a question which will demand and receive during the closing years of this century the earnest thought of the most patriotic and devout citizens of this great Republic.

Insistence on the entire separation of Church and State brings us, as citizens and Christians, into sympathy with the teachings of Christ and the apostles. Our Lord, with rare wisdom, recognized the authority of the State in all secular affairs. If ever there was a religious teacher

marked by sanctified common sense, that teacher was Jesus Christ. We have not recognized, as we ought, his remarkable shrewdness, his holy adroitness, and his sacred cleverness. When an effort was made to entrap him and to secure from him a pronouncement which his foes could use against him, he lightly stepped over the snares set for his feet and soon involved his enemies in the toils which they had laid for him. He at once perceived their wickedness. They asked a question which they expected would place him in a hopeless dilemma. If he replied with an affirmative, all the Pharisees would announce that he favored paying tribute to Cæsar. From this admission they would reason that his claims to be the Messianic King were ridiculous; they would also charge him with being neither patriotic nor pious. But if he answered with a negative the Herodians would proceed immediately to Pilate and make charges against him as a usurper. The Romans cared little for the religious affairs of the Jewish people; but, of course, they could not permit open revolt from their authority. Our Lord's answer was one of those great truths which go straight to the heart of the subject discussed. Under the theocracy, duties to the civil and divine ruler were practically one; but now that the hated Roman was civil ruler, the distinction between civil obligations and religious requirements was of the utmost importance. Jesus here gave a great object lesson on this subject. Holding up the coin, he emphasized obedience to Cæsar in secular things, and to God in sacred things. His enemies were confounded. Hostile as they were, they were obliged to acknowledge that he had placed them in the dilemma from which he had himself escaped. They saw also that he had declined to act the part of a political Messiah, and that he had fully answered a question as difficult as it was important. He here distinctively announced that there is a separation between the Church and the State. Later, in addressing Pilate, he affirmed that the legitimate powers of civil rulers were of divine origin.

Peter and the other apostles echo the truths taught by Christ when, in their reply to those who commanded them not to teach in the name of Jesus (Acts 5:29), they said: "We ought to obey God rather than men." They thus made a direct appeal to the best instincts of their enemies, both as judges and as men. The Sanhedrim, claiming to be appointed by God, must have seen the force of this appeal, for all admitted that the authority of God was superior to that of man. The announcement of this principle has had important bearings on human liberty from the first century even to the nineteenth. The Apostle Paul, in writing to the Romans, recognizes the fact that the civil power has its rights, and also that those rights are delegated and limited. In the letters to Timothy and Titus, and also in the first epistle of Peter, similar truths are taught, and similar courses of conduct are urged. It is affirmed in all these cases that when civil government makes demands contrary to religious duties, its authority is to be denied; but in other cases its mandates are to be obeyed. Baptists, to-day, in their insistence upon separation between Church and State, are in full harmony with the teachings of Christ and the apostles. Our highest privilege is to be in all respects pupils of Jesus Christ, and successors of the apostles.

Standing beside him and them we know that we are right. Here we have ever stood; and, God helping us, here we shall ever stand.

THE GROWTH OF A STATE CHURCH.

Insistence upon entire separation between Church and State brings us into sympathy with noble souls through all the centuries. The early Christians, as we have already seen, obeyed civil law in secular matters, but they dared to disobey when their Christian faith was in peril. Then they refused and received punishment with Christian submission and with heroic endurance. Their persecutions arose chiefly from the ancient laws which forbade the worship of deities which the State did not recognize. The Roman Government was tolerant of various religions, when their representatives were quiescent, but when Christians became active in propagating their faith they encountered fierce civil opposition.

With the conversion of Constantine, we enter upon a new era in the relation between Church and State. Then privileges were granted to the officers of the Church, giving them rights similar to those which had previously been enjoyed by pagan priests. The first exhibition of State churchism is thus a direct result of pagan ideas introduced into the Church. The emperor soon became known as Pontifex Maximus. Constantine did not hesitate to place the cross on one side of the coins in use, and the symbol of the sun-god on the other side. The emperors soon came to consider themselves as patrons of the Church. It is true that prominent bishops, such as Ambrose, Jerome, and others, vigorously denied the right of the emperors to pronounce on religious questions and duties. Thus the conflict between bishops and emperors continued, now one, and now the other, exercising the greater authority. In 494, Bishop Gelasius affirmed the superiority of the ecclesiastical over the secular power; and in 502 Bishop Symmachus resisted the assumptions of King Odoacer over the rights of ecclesiastical officers.

Charlemagne conceived the idea of a universal Christian monarchy; and he considered it his right to oppose or to indorse the election of even the Pope, as well as that of the bishops. His successors, however, were too weak to carry into effect the ideas which he had first promulgated. From this time on the popes increased their powers at the expense of those of the emperors. But in the ninth and tenth centuries the papal throne was nearly overthrown by the immoralities of some of the popes; and, as a result, the imperial power again greatly increased. About the middle of the eleventh century Hildebrand put forth exorbitant claims for the papal see; and soon the power of the emperors in the election of popes was annulled and given to the college of cardinals. Under the name of Gregory VII., Hildebrand, in 1073, took his seat upon the papal throne, and boldly claimed that the Church was the highest power in the world, and that the secular governments owed their existence to the permission of the Church. These assumptions led to unceasing conflicts with the German Emperor, especially as the views of Gregory were maintained by Alexander III. and Innocent III. Boniface VIII., in his famous bull, "*Unam Sanctam*," held the belief that it was necessary to salvation to believe that the Roman popes had power over everything earthly; but he suffered severely for his extraordi-

nary assumptions thus expressed. His own death, the transfer of the papal see to Avignon, and the great schism, were the direct fruits of the unholy seed which Boniface had sown. One of the Avignon popes revoked this blasphemous bull, as far as concerned France, although it was afterward restored by Leo X., in 1516.

When we come to the time of the Reformation, we find all these principles entering vigorously into the grave discussions of the hour. Luther and Calvin, Zwingli and Melancthon, and others, condemned the claims of the Church of Rome. At times they saw the truth, but through a glass darkly; at other times they were involved in hopeless confusion, and, seemingly, in Egyptian darkness. Some of their writings show that they wished to keep the two powers separate, and that they favored the government of the Church by the Church; but, as many reformers clung to the idea of a Christian State, whose magistrates had a right to punish heresy, there was no clear teaching regarding separation of Church and State. I do not charge Calvin with the execution of Servetus; but I have a right to rebuke him for not exercising the power which he possessed to prevent that execution. State churchism came finally to be established in the Lutheran and Reformed countries. The Roman Church used force to suppress Protestantism; Protestantism, therefore, justified itself in using force to maintain its existence. Rationalism and infidelity later exercised some influence in restricting the power of the Church. The French Revolution, in 1789, shook ecclesiastical structures to their very foundations. The Congress of Vienna, in 1815, led eventually to the recognition of Lutheran and Reformed churches, as well as Roman, as State churches in different countries.

PRECIOUS TRUTHS MAINTAINED BY BAPTISTS.

The persecutions in the Old World which drove many dissenters to the New World, opened the discussion afresh on the virgin soil of America. All through these bloody periods there were brave Baptists who saw, who held, and who were willing to die for the truth. They held substantially the principles which are maintained by Baptists to this hour. They opposed infant baptism, which was the cause of many of the greatest evils which ever dishonored the pages of Church history. They condemned vigorously the doctrine of salvation by baptism. Among these were the Paulicians of Eastern Europe, and the Petrobrusians and Henricians in the West. They vigorously preached the Baptist doctrine of salvation by faith alone. They saw that infant baptism was responsible, in large part, for the union of Church and State; and also for the bloody persecutions which resulted from that union. In the times of the Reformation these truer disciples of Christ were numerous in Switzerland, Bavaria, the Tyrol, the Rhine country, and the Netherlands. They rightly denied their nickname of Anabaptists, declaring that infant baptism was no baptism at all.

In bearing testimony against infant baptism and in favor of infant salvation, Baptists also testified to the doctrine of separation between Church and State. This testimony was not merely a lucky thought of astute Baptist philosophers; it was the logical outcome of distinctive Baptist principles. How came they to be so much wiser than all other religious bodies?

Their wisdom lay in the fact that they grasped the great principles laid down by Christ and the apostles. They preceded all others in declaring the true relations between civil and ecclesiastical bodies, because they held correct scriptural principles, while all others were involved in the meshes of unscriptural tenets. Baptists thus were the first to condemn the use of force in religion. Down to a comparatively late date, if a man said that the civil magistrate should not interfere in strictly religious matters, it was known thereby that he was a Baptist. . . . A glance over the brilliant path which Baptist heroes and martyrs have made through the dark centuries will arouse in all our people a holy enthusiasm for the loyal adherence of our fathers to the Word of God, and for the heroic faith which made them willing to do or die in support of the truths they held. We would be unworthy sons of these noble and sainted sires if we did not bless God for their lives, if we did not consecrate ourselves afresh to the maintenance of the principles for which they were willing to go to the dungeon and the rack, to the gibbet and the stake. In this land of freedom we put the crown of our gratitude and of their enduring fame on the brows of these martyred and sainted heroes.—Robert S. MacArthur, D.D., in the *Examiner*.

Sunday Closing Pure Selfishness.

THAT the movement for Sunday closing of barber shops and other places of business is purely selfish, will be seen from the following report in the Providence, R. I., *Journal* of October 6, 1893:—

The Olneyville Barbers' Association met Wednesday evening to consider the proposed re-opening of shops on Sunday morning. The association voted that the practice of keeping the shops closed on Sundays shall be continued, and that action shall be taken to compel all barbers in Olneyville and vicinity to observe the Sabbath closing law. The association will station watchers near the shops which will be opened Sundays, and will produce evidence to prosecute. They will summon customers as witnesses against proprietors and workmen, and this is likely to make customers shun the shops to avoid being drawn into court.

Nothing could be more selfish than this. First, the Olneyville Association propose "to compel all barbers" "to observe the Sabbath closing law." Why? Because that should any keep their shops open on Sunday morning and get a little money this would prevent the others from standing an equal chance to get a little of it on Monday; and so, for the love of gain, they propose to compel, by law, all to comply with their wishes; no matter if one should happen to differ from conscientious motives, not believing in Sunday keeping, he would have to be watched by the "association," which would procure evidence to prosecute him. In so doing they deny him the right to the use of one seventh of his time. In this, "the god of this world," mammon, is exercising authority over the rights of others. Truly, the words of the Apostle Paul are fulfilled: "For the love of money is the root of all evil." To make their prospect of equal gain sure they "will summon customers" as witnesses against workmen and proprietors so as to close the shops, and that the customers may be frightened from the shops on Sunday as they will want to "avoid being drawn into court." The customer is frightened, the barber is wronged, and all done in the name of the Sunday closing law to gratify the greed

for gain. What greater tyranny could there be?

At the same meeting a proposition was made by the Providence Association to unite with the Olneyville Association that these measures might be carried out.

November 2nd, another meeting was held and reported by the same paper, which says:—

The matter of Sunday closing was discussed. The committee reported that one shop on Plainfield Street was open on the Sabbath, and that a complaint had been entered with the town sergeant. The committee stated that the town sergeant was slow, and they proposed to do something to expedite the closing of this store.

By this report we see that the association is carrying out its plans of watching, and entering complaints against those who still open their shops on Sunday. Moreover, because the town sergeant was a little slow to carry out their wishes in enforcing the Sunday closing law, they propose to hurry up the town sergeant, or, perhaps, boycott him at the next election.

By this we see that oppression and selfishness are constantly increasing, and the words of Paul in 2 Tim. 3:1-5, are being fast fulfilled: "This know also, that in the last days *perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers,*" etc. Cannot all see by the signs of the times that we are in the last days, and that perils are thickening all around us? Are we ready to meet the Lord when he shall appear to gather his jewels?

H. J. FARMAN.

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NEW YORK, DECEMBER 21, 1893.

NO PAPER NEXT WEEK.

According to our usual custom we omit one paper about the holidays. Our subscribers lose nothing by this as fifty numbers constitute a volume of the "Sentinel." The next number will be issued early in the new year and will bear date of January 4, 1894.

ON another page (397) we publish an article on the "Separation between Church and State," by Rev. Dr. MacArthur, of the Calvary Baptist Church, this city.

DOCTOR MACARTHUR writes as a Baptist, and claims much for his denomination; but to that people much is certainly due. For centuries Baptists were, under God, almost the sole defenders of religious liberty, and to them the people of the United States are largely indebted for the freedom hitherto enjoyed in this land in the profession and practice of religion.

BUT while it is true that Baptists have in the past stood stiffly for religious liberty, it is equally true that within a few years the mass of Baptists have, in some respects, proved recreant to their principles, and have, with other Protestants, clamored for governmental support of religious institutions. Doctor MacArthur is himself prominent in the American Sabbath Union, an organization which has done more than any other to secure national recognition of Sunday as "the Christian Sabbath."

SUNDAY is not only a religious institution, but it is an ecclesiastical institution; and the demand made in its behalf by the united churches under the lead of the American Sabbath Union was not one whit better in principle than is the proposed crusade of the Papists on State funds, in behalf of their denominational schools. The Papists do not ask aid for their schools alone, but only that there shall be an equitable distribution of school funds among all schools giving secular instruction coming up to the requirements of the State, whether Protestant or papal. This is simply inviting Protestants to a concerted action in the matter of school funds similar to the united demand made on the general Government in behalf of the Sunday institution. Consistency demands of the Baptists opposition to Sunday legislation as well as to all other State interference in religious matters.

BUT whether consistent or not, Doctor MacArthur says some excellent things. One paragraph alone fully justifies the position of those who have gone to prison rather than deny their faith by observing

a false and counterfeit Sabbath. "The early Christians," says the doctor, "obeyed civil law in secular matters, but they dared to disobey when their Christian faith was in peril. Then they refused and received punishment with Christian submission and with heroic endurance. Their persecutions arose chiefly from the ancient laws which forbade the worship of deities which the State did not recognize. The Roman Government was tolerant of various religions, when their representatives were quiescent, but when Christians became active in propagating their faith they encountered fierce civil opposition."

THE principle which the doctor states and applies to the early Christians, is equally true of the Seventh-day Adventists of our own day, and his language needs but little change to express the exact truth concerning the Adventists and the persecution which they are called upon to endure. We paraphrase his words thus: The Adventists obey civil law in secular matters, but they dare to disobey when their Christian faith is in peril. Then they refuse and receive punishment with Christian submission and heroic endurance. Their persecutions arise chiefly from old laws still upon our statute books which require the observance of a pagan festival as the Christian Sabbath. Our civil authorities are tolerant of Adventists when they are quiescent, but when they become active in propagating their faith, and are consistent in living it out, they encounter fierce civil opposition.

THIS is the situation in a nutshell. Human nature has not changed at all, and times have changed but little since the days of the Cæsars. The spirit of persecution is not essentially different now from what it was then, while the pretexts for it are almost identical with those of thirteen hundred years ago.

IN discussing the Roman Catholic raid on the public schools, the *Mail and Express* says:—

The State and the Church are separated in this country by an impassable gulf—one that civil and ecclesiastical despots have endeavored in vain to bridge. Such attempts have always resulted in calamity. Years ago De Tocqueville said: "In Europe, the Church and the State are intimately united. Hence both are in decay." Shall such be the result in our glorious country? This is the question which we shall soon have to answer. Let the answer be both emphatic and final. Religion is a matter between man's conscience and his God. No government can interfere with it, except to guarantee perfect freedom to all, in the exercise of that faith which each has seen fit to embrace.

These are good sentiments, and yet the *Mail and Express* has, for years, been one of the most persistent advocates of religious legislation to be found anywhere in this country. The "impassable gulf—one that civil and ecclesiastical despots have endeavored in vain to bridge," has been bridged in "free" America by the

action of the Supreme Court, applauded by the *Mail and Express*, and by the Sunday legislation of the Fifty-second Congress—legislation demanded by the *Mail and Express*, in the interests of the combined churches of the land.

IN the Senate, on Dec. 11, Mr. Cullom, of Illinois, in offering petitions from his constituents said:—

I also present a petition signed by the pastors of a pretty large number of churches in Chicago, praying Congress to make an appropriation (I understand from outside sources that the sum required will not be over \$10,000) for a small chapel in connection with the marine hospital located in Chicago, and on the ground which belongs to the Government, and is in part occupied by the marine hospital. The proposed chapel is to be for the accommodation of sick persons who are in the hospital, so that they may have an opportunity to attend church. I move that the petition be referred to the committee on Public Buildings and Grounds.

Is this not a logical conclusion from the appointment of chaplains by the Government? If it is the duty of the United States to provide teachers of religion in Government institutions, why does it not follow that it is the duty of the United States to furnish churches and chapels in which the teaching may be given? This being so, why is it not the right and duty of the Government, then, to decide what form of religion shall be taught by its paid chaplains, and in the building which it has provided? This acknowledged, as how can it be denied if the premises are granted, how does the Government differ from a great ecclesiastical organization, and what is it but an image to the Papacy?

A TELEGRAPHIC news item from Chicago says that the clergy of that city will "form a central union religious body for aggressive work in municipal affairs." This is about the time when the "unco guid" of Chicago should give all their time and attention to the management of municipal affairs, otherwise their attention might be uncomfortably drawn to the fact that there are many tens of thousands more of the poor this winter than they always have with them, needing the immediate exercise of their Christian charity. Will this religious central union feed the hungry, clothe the naked, and visit the widow and the fatherless in their affliction?

AT a meeting of the Catholic clergy of Baltimore it has been determined, under the advice and counsel of Cardinal Gibbons, to withdraw the propositions which have lately been made in Maryland and New York for State aid to parochial schools "for the present."

AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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