



Equal and exact justice to all men, of whatever state or persuasion, religious or political.—*Thomas Jefferson.*

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ONE of the greatest problems of politics is to determine the proper relation between Church and State, between civil and religious rights, so that they may not encroach upon one another nor become burdens of our social life, encumbering it with greater difficulties than attach to it naturally.—*Mendelssohn.*

THE theory of the gospel of Christ is, not the taking away of temptation for fear that men will do evil, but the implanting in man of an enmity to evil, the implanting of a supreme love of right, and a power to do the right which they love. The theory of the gospel is not to keep men in perpetual infancy by taking away every form of difficulty or trial, but to build up strong, courageous, manly men, by the divine power which it brings to them. Consequently the Scriptures make no promise to take away temptations from men, but, instead, exhort all to endure, or to resist temptation, "as good soldiers of Jesus Christ."

It is often stated as a *reproach* that "California is the only State in the Union without a Sunday law." That is one way of looking at it; another way is that "California is the only State in the Union that maintains the original idea of civil and religious liberty guaranteed by the Federal Constitution. It is the only State in the Union whose laws acknowledge that one man has as good a right not to rest on Sunday as another has to rest. It is, therefore, the only State in the Union where all

citizens are on an equality before the law. It is the only State in the Union where no one class can dictate what other classes shall not do on a certain day of the week. It is the only State in the Union where the law does not encourage the making of hypocrites on Sunday, by making them seem to have reverence for something which they do not reverence." However, as a matter of fact, California has not this proud distinction; Wyoming and Idaho are also without Sunday laws.

### What Is Public Opinion In Tennessee?

REFERENCE has been made in these columns to the decision of United States District Judge Hammond, in the case of King, appealed from the State of Tennessee. The leading papers of the country have also mentioned it, and have commented more or less upon it. Yet, both in these columns and by the papers referred to, that which has been said has been but little more than to mention the decision, with one or two points touched in it. From the nature of the case, however, and the principles involved, the decision is worthy of more extended notice than has been given it anywhere, and for these reasons, we propose a review of the decision in detail.

The Constitution of Tennessee, Article I, Section 3, says:—

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.

R. M. King reads the Bible for himself, and believes it as he reads, as he has the inalienable, and the constitutional right to do. Accordingly, he believes, as the fourth of the ten commandments teaches, that the seventh day is the Sabbath of the Lord. Holding this as an obligation which he owes to the Lord, he renders it to the Lord. Then, having rendered to God that which is God's, he exercises his God-given right to work the other six days of the week.

But there are some people in Tennessee

who choose to keep Sunday, as they have the right to do. Yet not content with the exercise of their own right to do this, they go about to compel everybody else to do it, whether he believes in it or not. Therefore, for working on his own premises on Sunday—hoeing corn, harrowing, etc.—King was prosecuted for committing a nuisance at common law. He was convicted and fined seventy-five dollars and costs.

The case was appealed to the Supreme Court of the State, and there the judgment was confirmed by a decision declaring Christianity to be the common law of Tennessee, and that offenses against it were properly indictable and punishable as common law offenses. Such a decision is clearly a violation of that clause of the Constitution, which declares that "no preference shall ever be given by law to any religious establishment or mode of worship." For when the Supreme Court recognizes and establishes Christianity as a part of the common law of that State, it does positively give preference by law to that religion, and to its modes of worship.

By a writ of *habeas corpus*, the case was carried to the Circuit Court of the United States, upon the plea that the Fourteenth Amendment of the United States Constitution was violated in that King was deprived of his liberty "without due process of law;" and Judge Hammond's decision, now to be noticed, is the result so far.

Those who have seen the decision, know, and to those who have not seen it, it is proper to say, that it is really composed of two parts, namely: the *law* of the case, and the *dictum* of the Judge. As to the point of law, the Court decided that the proceeding by which King was convicted was due process of law, and that as it is exclusively the province of the State Court of Tennessee to declare what is the law in that State, the only thing that is left for the United States Court to do under such a plea, is to inquire whether the procedure has been regular, and not whether the law itself is lawful.

In fact, the Judge plainly says, that if it were within his province to decide that question, he would have no difficulty in thinking that King was wrongfully convicted, and that there is not any foundation for the ruling of the Supreme Court of Tennessee that it is a common law nuisance to work in one's fields on Sunday. But, although he distinctly says that King was wrongfully convicted, and the State Court wrongfully decided when it confirmed his conviction, yet, as it rests exclusively with the State Court to decide what is common law in the State, and as the State court has decided that such is common law, it does not belong to the United States Court to overrule the State decisions; and therefore he must decide that though the thing was wrongfully done, yet it is due process of law.

As the case is to be reviewed by a higher court, it is not necessary for us to spend any time now discussing the point of law. And even though we should take the time to discuss it, we should not feel disposed to differ from the conclusion reached by the Judge.

Not so, however, with the other part of the decision. After having examined the point of law, he turns to a discussion of the *principles* which were involved in the arguments of counsel. And it is with the Judge's *dictum*, thus set forth, that we propose to deal. And it is necessary to do this, quite largely too, because the positions taken, and the propositions set forth, by the Judge, are so sweeping, and are so directly opposed to Christian and American principles, that it becomes the duty of THE AMERICAN SENTINEL to review the *dictum* in detail.

The Judge proceeds to give his views as to what is the true measure of freedom of religious liberty, which is contemplated and guaranteed by the Constitution of Tennessee. He says that in the State of Tennessee—

sectarian religious belief is guaranteed by the Constitution, not in the sense argued here, that King, as a Seventh-day Adventist, or some other as a Jew, or yet another, as a Seventh-day Baptist, might set at defiance the prejudices, if you please, of other sects having control of legislation in the matter of Sunday observance; but only in the sense that he himself should not be disturbed in the practices of his creed; which is quite a different thing from saying that in the course of his daily labor . . . he might disregard laws made in aid, if you choose to say so, of the religion of other sects.

That is to say, a man may belong to a sect; that sect may have a creed; they may practice according to that creed, and may not be disturbed in such practice. But at the same time, they must conform to the laws made in aid of the religion of other sects, who have control of legislation.

For instance, a man may be a Baptist. He may practice the precepts of the Baptist creed, but if the Methodists should have control of legislation, they could oblige the Baptists by law to conform to

the precepts of the Methodist creed. Or one company of people might be Methodists, another Baptists, another Quakers, and so on; but if the Roman Catholics only had control of legislation, and should enact laws enforcing Roman Catholic doctrines and precepts, then the Baptists, Methodists, Quakers, etc., would all be obliged to conform to the Roman Catholic precepts, as by law required. And although protected in the undisturbed practice of *their own* creeds, none of these dissenting sects would be in any wise at liberty to disregard the laws made in aid of the religion of the Roman Catholic sect.

And such, according to Judge Hammond's views, is the freedom of religious belief guaranteed by the Constitution of Tennessee. That we have not misconstrued the Judge's meaning, is made clear by a further extract, as follows:—

If a non-conformist of any kind should enter the church of another sect, and those assembled there, were required, every one of them, to comply with a certain ceremony, he could not discourteously refuse, because his mode was different, or because he did not believe in the divine sanction of that ceremony, and rely upon this constitutional guarantee to protect his refusal.

This is precisely the measure of freedom of religious belief that was "guaranteed" or allowed under the Puritan theocracy of New England. The Congregational Church had control of legislation. It embodied Congregationalist doctrines in the law, and required every one to conform to them. And every one was required to go to church. The Baptists and Quakers did not believe in the divine sanction of those ceremonies. They therefore refused to comply. Their refusal, of course, was counted "discourteous." This discourtesy was made criminal, because it was indeed a violation of the law. They were first fined, but they refused either to pay the fines, or to comply with the required ceremonies. They were then whipped; still they refused. They were then banished, and yet they refused, and the Quakers even refused to be banished. Then they were hanged, and yet those who still lived would not comply with the required ceremonies. *And they had no constitutional guaranty to protect them in their refusal.*

And now says Judge Hammond, in Tennessee, "If a non-conformist of any kind refuses to comply with a certain ceremony required of every one by another sect which has control of legislation, *there is no constitutional guaranty to protect his refusal.*" That is to say, according to this view, in Tennessee to-day, there is no constitutional guaranty of any freedom of religious belief beyond that which was allowed in New England two hundred and fifty years ago.

And thus would Judge Hammond throw open the field of legislation to whatever religious denomination may secure control of it, and justifies such denomination in the use of the power thus gained to

compel every one to conform to the religious ceremonies in which that sect believes, and which it practices. In fact, the very expressions used contemplate an established religion. The Judge uses the phrase, "If a non-conformist of any kind," etc. The term "non-conformist" implies an established religion, which creates *conformists*, and whoever refuses assent, thereby becomes a "non-conformist." And in the view of this *dictum*, such non-conformist has no constitutional guaranty of protection.

The logical deduction from the two extracts which we have here presented is that enforced conformity to religious observances is just. These two extracts would logically justify persecution by any sect that can secure control of legislation. Nor are we left to make this logical deduction ourselves. The Judge himself plainly declares it, as follows:—

If the human impulse to rest on as many days as one can have for rest from toil is not adequate, as it usually is, to secure abstention from vocations on Sunday, one may, and many thousands do, work on that day, without complaint from any source. But if one ostentatiously labors for the purpose of emphasizing his distaste for, or his disbelief in, the custom, *he may be made to suffer* for his defiance BY PERSECUTIONS, if you call them so, *on the part of the great majority*, who will compel him to rest when they rest.

This is about the clearest statement of the doctrine of persecution that we have ever seen. We have read considerably on the subject of religion and the State. We have read the account of persecutions through all the ages from the cross of Christ until this day, and we do not remember any instance in which the doctrine of persecution was positively avowed in words. Enforced religious observance and all those things, have been advocated, defended, and justified, of course, but those who did it, would not allow that it was persecution. In this day of the nineteenth century, however, and in this case, all pretense of denial is thrown aside, and the doctrine of persecution itself, as such, is distinctly avowed and justified, both in arguments and in words.

The doctrine of persecution is bad enough in all conscience, when it is advocated as something else than what it really is; but when it is distinctly avowed and justified in so many words, intentionally and by authority, then it is far worse. The doctrine of persecution is bad enough when it is preached by religious bigots under cover of something else; but when it is openly set forth in words, and justified, from the judicial bench of the Government of the United States, then it is infinitely worse.

From the extracts here given, it is evident that the freedom of religious belief contemplated in the *dictum* of Judge Hammond, is entirely compatible with a religious despotism. And it is equally evident that the position therein taken, justifies all persecution from the crucifixion of Christ to the case at bar.

And these views are set forth as the legitimate expression of public opinion in Tennessee! That is to say, that public opinion in Tennessee upon the question of religious belief stands just where it stood in New England two hundred and fifty years ago. We are free to say, however, that we do not believe that such is public opinion in Tennessee. We are not ready, just yet, to confess that in Tennessee there has been no progress in this respect within the last two hundred and fifty years. That on the part of certain individuals there has been no such progress we freely admit; but that such is the state of public opinion in that State to-day, we do decidedly doubt. It is in order for the press of Tennessee to speak much more plainly than it has yet done, as to whether Judge Hammond has correctly gauged public opinion, or whether he has mistaken his own views for public opinion in that State, on the question of the constitutional freedom of religious belief.

Our readers may for themselves form an estimate of the correctness of Judge Hammond's views, so far as the Constitution of Tennessee itself is concerned, by reading again the extract from that document, quoted near the beginning of this article.

From these extracts, which are a correct outline of the theory of the whole *dictum*, it is seen that in the whole range of the document, there is no recognition of any such thing as the *individual* freedom of religious belief, the *individual* right of conscience, but of "*sectarian* freedom" only. The discussion of this point is reserved to our next issue.

A. T. J.

### The Development of American Principles.

OUR secular form of government is an outgrowth of the great religious revolution of three centuries ago—the great Reformation. It was the independence of thought that was there stimulated and the self-reliance then generated that resulted in the free political system of the United States of America. Following Luther and the other Reformers, English philosophers and reformers developed social and political theories until the ultimate conception was the absolute freedom incorporated in our national Constitution.

Notwithstanding this fact, there are those who speak of our system as the outgrowth of Gallican atheism, etc.—blind to all the evidence that American history and American writers afford. John Adams wrote the following in his "Defense of the Constitutions" of Government of the United States of America:—

The English nation, for its improvements in the theory of government, has, at least, more merit with the human race than any other among the moderns. The late most beautiful and liberal speculations of many writers, in various parts of Europe are manifestly derived from English

sources. Americans, too, ought forever to acknowledge their obligations to English writers, or rather have as good a right to indulge a pride in the recollection of them as the inhabitants of the three kingdoms. The original plantation of our country was occasioned, her continual growth has been promoted, and her present liberties have been established, by these generous theories. There have been three periods in the history of England, in which the principles of government have been anxiously studied, and very valuable productions published, which at this day, if they are not wholly forgotten in their native country, are perhaps more frequently read abroad than at home.

These three periods he refers to as (1) the English Reformation, producing writers whose works set men everywhere to thinking; (2) the Interregnum (Cromwellian period—the Commonwealth), producing "Harrington, Milton, the *Vindicia contra Tyrannos*, and a multitude of others;" and (3) the English Revolution, producing Sidney, Locke, Hoadley, Trenchard, Gordon, and many others.

In all these movements, the leading religious thought of the times played the leading part, and, in general, developed the governmental philosophy. Especially Milton and Locke in England, and Roger Williams in America. In fact, "secularism" is sometimes called "the Miltonian right of schism," as by Professor Gerwinus, indicating its Christian origin.

Madison also referred it to the teachings of Christ, through the Reformation, which "through the genius and courage of Luther" opened up the agitation on the question of civil government and religion, making the world realize their duty to render unto Cæsar that which is Cæsar's, and unto God that which is God's.

The greatest statesmen of the times also made the claim that American ideas were the direct outgrowth of the grand ideas for which English reformers had suffered and died. Burke, in his famous speech on "Conciliation with America," attributed the American spirit to the fact that the colonists were of English descent, and "therefore not only devoted to liberty, but to liberty according to English ideas, and on English principles." Some in Parliament even went so far as to call Washington's army, "our army," and the principles of the colonists, "our principles."

Francis Lieber, in his work "On Civil Liberty and Self-Government" (London, 1853), page 214, says:—

American liberty belongs to the great division of Anglican liberty [contradistinguished from Gallican liberty]. It is founded upon the checks, guarantees, and self-government of the Anglican tribe. The trial by jury, the representative governments, the common law, self-taxation, the supremacy of the law, publicity, the submission of the army to the Legislature, and whatever else has been enumerated, form part and parcel of our liberty. There are, however, features and guarantees which are peculiar to ourselves, and which, therefore, we may say constitute American liberty. They may be summed up, perhaps, under these heads: Republican federalism, strict separation of the State from the Church, greater equality and acknowledgment of abstract right in the citizen, and a more popular or democratic cast of the whole polity."

These last features, however, are but the logical outgrowth of the principles of Anglican liberty.

Mr. Eben Greenough Scott, also, after summing up the successive steps of liberty and enlightenment following the great Reformation, in the introduction to his work, "The Development of Constitutional Liberty in the English Colonies of America," says:—

The United States of America, then, are results of that mighty force, which, bounding into existence through the throes of the Reformation, still continues its triumphant march.

Hence, the present agitators of secularism are simply the men who are carrying on the work of the Reformation.

### "Christian Laws."

THOSE who are laboring for the compulsory observance of Sunday in this country have a great deal to say about "Christian laws." Now laws to be Christian must be made and enforced in accordance with the example and teaching of our Saviour. But notwithstanding so much is said about "Christian laws," "Christian institutions," and "Christian usages," there is the greatest difference between the laws which these National Reformers propose shall govern the people of this Nation and the precepts of Jesus Christ. There is not the slightest similarity in either the laws or in the way they are to be enforced.

Why did not our Saviour when he began his earthly ministry appeal to the law-making authorities of Rome to have them enact certain religious laws that would place Christianity upon an "undeniable legal basis in the fundamental law of the land"? Why did he not spend several years of his life in securing signers to a petition for the better observance of God's holy day of rest? Why did he not appoint the leading men of the Nation to positions in his work that he might have the influence of their names in forwarding his cause in the earth? Why did he not have men imprisoned for Sabbath-breaking, or some other act of immorality, by some old, forgotten law which he found still on the statute books?

There can be but one answer to these questions; it was not our Saviour's way of working. He came to do the will of him who sent him, and that was a work of love, mercy, and long suffering. The Saviour instead of appealing to the civil law for help to establish his kingdom, plainly declares: "My kingdom is not of this world." He also tells us that the *Prince of this world* had nothing in him. Instead of petitioning earthly courts for aid, his petition ascended to the King of kings. In the long and silent hours of night he poured out his soul before his Father that men might be led by his meek and humble life to their only source of salvation.

Instead of trying to attach to his work

men of rank and influence who gave no signs of true repentance, he ever chose those from the humbler, lowlier walks of life. Instead of seeking to load men with "burdens grievous to be borne" he sought to break every yoke and "let the oppressed go free." He condemned the useless and unjust traditions that then existed in regard to Sabbath-keeping, and declared it was lawful to do good on the Sabbath day. "The Sabbath was made for man, and not man for the Sabbath." It was intended as a day of rest and liberty, not a day of servitude and bondage.

The eternal character of God does not change. He is the same yesterday, today, and forevermore. His work is just the same now as it was when the divine Teacher walked our earth in human form. His faithful followers will now work just as he labored then. "The disciple is not above his Lord."

Then why call laws compelling men to perform any religious act, "Christian laws?" Christ never made such laws. His followers never advocated them. They are contrary to the nature of the kingdom of God, and not in accord with the life and motives of Jesus Christ. Said the Saviour to the young lawyer: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first 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." So on these two principles the kingdom of Christ is established. Now upon which of the two could a law be hung that would cast a man into prison or fine him because he chose to work on the first day of the week?

If a man loves God with all his heart, he will respect his fellow-man, the workmanship and image of God. He will let God judge the creatures he has made, with his own righteous judgments, and in his own good time. If a man loves his neighbor as he loves himself he will respect his neighbor's person, his goods, and his God-given rights, and above all, he will respect his neighbor's conscientious convictions of duty.

Religious legislation is not the result of the working of the spirit of the meek and lowly Saviour. It is the work of the powers of darkness; and a nation that enforces religious laws takes a backward step towards heathenism and idolatry, for when a man obeys a human-made religious law, he is made to worship the creature more than the Creator.

"By their fruit ye shall know them." And what has ever been the fruit of religious legislation? History's pages have been made crimson with the bloody stains of the fruit of religious intolerance. Never has the enforcement of religious laws brought one soul to Christ. They have not made one man better nor in any way turned the sinner from the error of his way.

Then call them not, "Christian laws," "Christian usages," nor in any way connect with them the name of Christ. Call them heathenish, un-Christian, unholy, devilish. Strip from the ravenous beast of religious intolerance the clothing of the sheep he has devoured, and let him appear in his true character, and a sensible liberty-loving people will quickly consign him to his merited doom.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravaging wolves." Matt. 7:15.

SANFORD O. LANE

#### An Injustice.

UNDER this head the *Christian Patriot*, published at Morristown, Tennessee, makes the following comments on the King case in that State:—

The Sunday laws are not at all religious. They have two objects: first, to secure every one his right to a weekly day of rest; and, secondly, to prevent the disturbance by worldly noise and business of those who rest on Sunday. Even infidels must admit that a weekly rest day is promotive of health and intelligence, and that it is just that those who wish to worship should be protected from annoyance.

Mr. Robert M. King, of West Tennessee, is a Seventh-day Adventist. We regret his errors. But if reason can not convince him of them, prosecution will not. He is a farmer. He rested on Saturday and plowed on Sunday. He was arrested and fined under the statute. He paid his fine and plowed again. He is now prosecuted under the common law. The Seventh-day Adventists took his case up. It has gone through the State Courts and has just been decided against him by the United States Circuit Court. It is to be appealed to the Supreme Court. We hope Mr. King will gain his case. For, first, he has complied substantially with the objects of the Sunday laws. He and his household rest one day every week. And his plowing at a distance from any church is not an annoyance to worship. It is a shame that he should be punished while railroad companies and daily papers rob thousands of a rest day, and disturb the Sabbaths of large sections and great cities.

The case calls attention to the importance of carefully amending the Sunday laws. They should forbid the employing of men to work on Sunday. No one except an idiot will work on Sunday unless compelled to do so. The penalty should rest wholly upon the employer. And, secondly, those who conscientiously and really observe any other day as a Sabbath should be exempted from the law, provided they do their Sunday work in such a way and at such a place as not to disturb the Sabbath quiet of the first day of the week. The exemption would apply only to those who do rest on Saturday, and it would permit them to employ on Sunday only those who have rested on Saturday. Such a law should have the support of Seventh-day Adventists, Jews, and infidels.

As Sabbath-keepers, we are neither for laws protecting the quiet of our Sabbath, nor for exemption from the operation of Sunday laws, but that Sabbath observance being, as it is, a purely religious act, be left to Christian conscience under the light of God's word, without aid or hindrance from the civil law. Seventh-day people are able to keep holy the Sabbath day in the midst of the hum and hurry of business, in its multiplied forms, as it is carried on all about them, by those who

disregard the day, without any appeal to the civil authority. First-day people could do the same, if they had the authority of the word of God for their observance. It is the conscious lack of this authority which sends men so frantically to the civil law for "protection." The practical working of this scheme for protection is shown in the King case, by our exchange quoted above. Professed Sunday-keeping corporations, pleasure-seekers, and the like, make all the noise and clatter they wish on Sunday; but a single man who has conscientiously kept the Sabbath, and goes quietly into his field away from the public highways, and far removed from any place of public or private worship, is arrested, dragged before the courts, condemned, fined, and imprisoned. This is civil Sunday law. The responsibility for the individual wrong is not in the particular law, in this case, it is fundamentally in the effort to regulate religious matters by civil laws.—*Sabbath Recorder, Seventh-day Baptist.*

#### Precedent versus Principle.

THERE are two methods of pleading in courts,—pleading from precedent and pleading from principle. Lawyers who plead from precedent refer to decisions of judges and of courts; those who plead from principle plead from the standpoint of right and justice. They call attention to the justice or injustice of an act, and call it such, not because it may have been looked at thus by others, but because it is so in the nature of things. The latter style of pleading is much the better, because it has reason behind it, and is more likely to be uniform; while the former often proceeds without reason, and is a capricious guide.

Decisions of courts may be wrong, and often are, as is evident from their rendering different decisions upon the same question, and from one court's reversing the decision of another. But right is right the world over. The principles of truth and justice are the same in all ages and in all climes.

There is the same difference between these two methods of pleading that there was between the teaching of Christ and the teaching of the scribes. He spoke that which appealed to reason, and with authority; they plead for the customs and traditions of the fathers, however much they contradicted reason.

A great deal of the latter kind of pleading is indulged in by those who seek to support Sunday laws and other religious features, in our Government. We are told that these things are recognized and practiced by other nations, and that they have been in vogue in our own land since the early days of colonial times. They seem to forget, as Dr. Adam Clarke says, "There are many ungodly opinions which are more than a thousand years old."

They reason like the Spanish muleteers, who, when some one suggested that it would be as well for them to fill both sides of their panniers with fruit instead of loading one with stones, and thus save a trip up and down the mountains, replied that there was no telling what might happen should they depart from the customs of their forefathers.

But such reasoning cannot commend itself to sensible, thinking people. If Sunday laws, Government chaplains, and religious teaching in the public schools, are right, they are right because in the nature of things it is so, and not because they have been in existence and carried on for hundreds of years. But the fact that precedent rather than principle, is appealed to in pleading for their continued existence, is presumptive proof at least that there is nothing better in their favor. For my part, I say, Let us stand on principle.—*W. A. C., in Home Missionary.*

#### Intolerance in Russia.

THE outside world can scarcely have any idea of the extent to which religious intolerance is carried in the Russian code of laws. There is scarcely any more heinous crime than openly disagreeing with the Greek Church, and it does not matter whether the dissenter be a Catholic, Protestant, Jew, Mohammedan, or atheist. All are alike hateful. For example, the criminal code, Article 196, expressly provides that any one found guilty of propagating the views of heretical or dissenting bodies, or of circulating the doctrines of any new sect dangerous to orthodoxy, will be punished with the forfeiture of all rights, and banished from European Russia to Transcaucasia, from the Stavropol Government or from Transcaucasia to Siberia, and from Siberia to the most remote regions of that country. The same punishments will be meted out to dissenters who, under the influence of their fanaticism, use insulting terms about the Orthodox Church or orthodox clergy. A dissenter who publicly makes known his false doctrines to the orthodox, with a view to their joining his sect, even though his actions should not result in any accession from the Orthodox Church, will be punished most severely.

Suppose a dissenter in Russia persuades, directly or indirectly, some one to abandon the Greek Church. The code, Article 184, provides that for the "crime" of perverting any one, either by means of temptations or otherwise, from the Christian faith to Islamism, Judaism, or other non-Christian faith, the guilty person will be sentenced to loss of all civil and personal rights, and to penal servitude from eight to ten years. For inducing any one to leave the Orthodox faith for another Christian denomination, the punishment is the loss of all personal rights and privileges, and banishment to Siberia. To such penalty

Protestant or Catholic is liable if ever he ventures to speak of his religious faith. If it can be proven that he has thus spoken, it will be easy to find some one to declare that some one else has been by this means persuaded to forsake the Orthodox faith.—*Truth Seeker.*

#### National Reform and Christianity.

NATIONAL Reformers talk of enforcing their religious belief upon all that come among them. But how does that compare with Christianity? If they force a man to practice religious duties against his will, they so far destroy his liberty; but if they destroy liberty in an intelligent being, they to that extent destroy his moral responsibility, that is, they destroy his free moral agency. Consequently they would destroy the doctrine of grace, which is the infusion of divine aid to help man do that which he is convinced is right. But the doctrine of grace is the very foundation of Christianity, and if they destroy that, every other doctrine goes with it. Thus National Reform is subversive of Christianity.

God leaves man perfectly at liberty to serve him or not. Says he, "Choose you this day whom ye will serve," and even when a man chooses not to serve him, but to make his whole life a life of sin and iniquity, God does not take from him the power necessary to do that. But these Reformers would compel a man to serve God in spite of God's witness against it. Love is the link that binds God to man. Can love be forced? Can men be brought to Christ by threatening them with the rack or the stake? Compulsion would make man hate God even worse, and only those who were impelled by fear or by policy would obey, and all such obedience is an abomination to God. The spirit of Christ is, "Come unto me." The spirit of the National Reformers is, "If you don't we'll make you." The contrast is rather striking. FRANK HOPE.

#### Baptists Persecuted in Russia.

It seems very strange to think that we are living in the days of persecutions, but it is nevertheless true. Not only are the Jews hated in Germany, persecuted and driven out of Russia, turned back on account of poverty from America, refused a shelter in the Holy Land, but Christians are being persecuted, very bitterly too.

A short time since, the Orthodox Greek Church authorities held a meeting in which the disposition of Baptists and others not conforming to the Greek Church was considered. The matter was warmly debated. One hundred and fifty delegates from forty-one episcopates were assembled in this conference, "to consider the alarming growth of Protestant sects among the orthodox, and to devise measures for suppressing them." Baptists were especially

singled out for censure in the debate; these have been doing a colporteur work which has resulted in the winning of a great many to a true faith in Christ.

The Protestant Christians of Russia are a simple-hearted folk, industrious, thrifty and enterprising. The Holy Synod (save the mark!) has determined to get rid of the Protestants by making life in Russia too unpleasant for them. All are to be handed over to the tender care of the police. Their passports are to be especially marked, so that they shall be everywhere known as heretics. They will not be permitted to rent land, nor to work with orthodox workmen, nor to find work at all. They will be thus impoverished and driven from place to place, and then be sent out penniless to find homes, if they can, in some other land. The plan is already in operation, and our brethren are suffering from priests and police. And this is the nineteenth century, and this is done in the name of Christ! But the Lord reigneth. His people are as the apple of his eye. If Russia would but listen to the voice of history she might see how often, under the providence of God, the persecutors have paid dearly for their whipping God's humble people.—*Rev. Frank S. Dobbins, in the Examiner.*

THE following from the *Christian Advocate*, of this city, is significant:—

A plan to change the weekly school holiday from Saturday to Monday was discussed at the meeting of the National Association of Seminary Principals at Round Lake. Professor Bishop, of Montpelier, proposed it, and was supported by two other seminary principals, one in Vermont and the other in Illinois, who have tried and strongly approved it. The points they make in its favor are that Sunday was more generally observed because it came not at the close of a holiday, but of a day of exercises. Tuesday's lessons were better learned, and because the frequently bad influences of Saturday night were not a feature of the Monday holiday. Most of the people liked the change, or at least had no objection to it. We believe this proposition to be worthy of serious consideration and experimentation, and we will doubtless receive it, as most of the principals present determined to submit the question to the faculties of their schools.

The same suggestion has been made before, and it seems not unlikely that very soon it will be acted upon as everything is being made subservient to Sunday observance. Such a change would, however, work great hardship upon observers of the seventh day.

"To get the Nation right as to the Sabbath," says Mr. Crafts, in *Sabbath Reform*, "we must first get the Church right, and to get the Church right, involves getting the individual Christian to amend his own course in this matter." Why then does not Mr. Crafts begin with the individual Christian instead of asking the State to pass and enforce laws compelling all to keep Sunday? He is condemned out of his own mouth.

## NATIONAL Religious Liberty Association.

### Lecture Bureau of the National Religious Liberty Association.

THE Lecture Bureau of the National Religious Liberty Association is composed of competent lecturers in various parts of the United States, and any one desiring lectures upon the subject of religious liberty and the relation of Church and State, may secure a lecturer by corresponding with Allen Moon, the Secretary of the Bureau, 28 College Place, Chicago, Illinois.

### "Muchly Arrested."

UNDER the above title the *Atlanta Constitution* of September 5, contained the following:—

Mr. R. A. Broyles and Mr. J. A. Droege, the latter of whom is Superintendent of the Macon and Northern road, were summoned to appear before Judge Maddox, at Calhoun, Georgia, to answer to the charge of misdemeanor, yesterday. Both of these gentlemen were formerly connected with the East Tennessee road in the capacity of master of trains, and the misdemeanor with which they are charged consists of "unlawfully and by force of arms" running freight trains through Gordon County on the Sabbath.

They arrived at Calhoun in fine trim, and were ready to stand their trial, when lo! they were pounced upon by the sheriffs from all the surrounding counties who had similar charges against them. They were given a warm reception, and were busily engaged in being arrested for a quarter of an hour after their arrival.

The Calhoun case was postponed, and yesterday the gentlemen arrived in Atlanta smiling, but with a pocketful of charges.

Let the good work go on. The more that such arrests are made the sooner honest and sensible people will get their eyes open to the Satanic intolerance that is back of this whole question of securing civil law to enforce "Sabbath" observance.

### Quaker Intolerance.

SOME months ago, a man by the name of F. A. Lashier moved from Minnesota to Newberg, Oregon, and opened a grocery and notion store. As Mr. Lashier was a believer in the seventh-day Sabbath, and as he did not see any marked evidences that Sunday was observed with any particular sanctity there, he thought it was his privilege, and and perfectly proper for him to keep his store open on Sunday, since he had it closed on the seventh day of the week. The town is composed largely of Quakers, and they have a sufficient majority there that they can elect any man that they may see fit to any of the village offices. They soon began to make complaints in regard to Lashier having his store open on Sunday, and threatened to have him arrested. He went to the Mayor of the city and also to the prosecuting attorney, to know what could be done in the matter; and they assured him that it was perfectly right for him to have his store open on Sunday and that he would not be molested in the least. The assurance was even carried so far that he was given to understand that if complaints should be made, they would not issue a warrant for his arrest. He went on with his business, and in a little while, the threats became so strong that he went to the city authorities again. He found then that the sentiment was quite materially changed from what it was at first. The authorities were fearful that they would have to close up his business on Sunday, and said that it would certainly be their duty to do so if any complaints should be made. As Mr. Lashier has quite a good trade on Sunday, the cause evidently of his threatened arrest is not so much a zeal for the sacredness of Sunday as it is to secure the trade that is thus going to Lashier. And this is one of the difficulties that is everywhere apparent in connection with Sunday-laws. If all were agreed that Sunday is the Sabbath that Christians should ob-

serve, these Sunday laws would not increase the religious observance of that day, and Sunday laws only serve as a pretext for those who are so disposed, to harass and annoy their fellow-citizens. The most ardent believers in the importance of Sunday observance should certainly see this point and oppose the passage of Sunday laws, and depend upon the influence of the Church to conserve the interest of Sunday. We would think, however, that the Quakers would remember some of their early experiences and that they would be more liberal in allowing their fellow-citizens to have the same rights of conscience for which they suffered in the early history of our country.

A. O. TAIT.

THE *Evening Journal*, of Chicago, in its issue of the 1st inst., makes some very sensible observations concerning the Sunday closing of the Fair. It says:—

It is the belief of the *Journal* that on civil, sanitary and humanitarian grounds, all vice and disorder should be suppressed, and labor minimized, on Sunday, during the Exposition and at all other times. But it believes just as firmly that the Government has no right to prohibit orderly recreation on Sunday, because abstinence from recreation on Sunday can only be enforced on religious grounds. It is not to be thought of, therefore, that people should be prohibited by law from visiting and looking at the display in Jackson Park on Sundays. The only question for civilians is whether the employes of the Exposition shall be allowed to work on Sunday. As to the railroads and street-cars, they will have no more to do than if the people went somewhere else.

It is claimed that 50,000 people will be at work at the Exposition on every day that it is open. But if the 200,000 people who would visit the place on Sunday should be turned loose in the city to seek recreation in some other way, there is no doubt that just as many people would have to work in some other way. Moreover, it strikes one very unpleasantly that such a world-wide sympathy should have been excited for these 50,000 people, when just as many have been hard at work, in Chicago, every Sunday for the last ten years. It is this that gives a flavor of insincerity and fanaticism to this movement. The only answer is that the Sabbath is an American institution, and that therefore one of our exhibits should be a well-kept Sabbath. But the only Sabbath-keeping country on the globe is Great Britain.

It is easy to see what will come of this agitation. The non-church going people of this country are in an overwhelming majority, and, while they will concede something to religious sentiment, they will not allow the church-going element to govern them entirely. The Commission will temporize with the Sabbatarians and bow them out of their meeting. The decision of the question will be postponed on one pretext and another, for eighteen months to come, and then some regulations will be adopted which will show a spirit of concession and respect to the religious sentiment of the country. But we believe that it will be useless for the Sabbatarians to hope that the Commission will abstain from what the Sabbatarians regard as an awful sin.

THE saloon keepers of Denison, Texas, have asked the City Council to pass an ordinance forbidding the sale of liquor between the hours of 9 A. M. and 4 P. M. on Sunday. The proposition is thus discussed by the *Sunday Gazetteer*:—

None of the councilmen discussed the saloon Sunday ordinance Thursday night from the right standpoint. The fact is, the city has no Sunday law. Now certain saloon men step up and ask for a special law that shall restrain them from keeping open between the hours of 9 A. M. and 4 P. M. This is ridiculous on its face, because they now keep open all day, without danger of interference on the part of the city officials. No one believes that these saloon men are asking in good faith for the enforcement of Sunday restrictions on their business. The real object of this movement is apparent. It is to do away with the enforcement of the State law between the hours of 9 and 4. That is, instead of wanting to be closed they want to be protected in keeping open. The *Gazetteer* does not believe such an ordinance would accomplish this result, but if it would there is no sense in making the law applicable only to saloons. If saloons are to be allowed to keep open, all business houses should have the same privilege. But the only consistent position for those opposed to special Sunday legislation, to take, is to oppose the enactment of any Sunday laws whatever.

THE National Reform people of Chicago, in their effort to advance the interests of the movement in which they are engaged, are carrying their Sunday rest theory to its logical conclusion. That is, God made the Sabbath for man because man needed to rest one day in seven, and now they have discovered that the beast also needs rest, or the Lord would not have included it in the commandment.

A minister of the Presbyterian Church said recently, at one of the Sabbath Union meetings:—

We should organize immediately into a society for the prevention of cruelty to animals, and if men will continue to disregard the claims of God upon them, we will see that they do not wear out their animals contrary to law by driving them continuously seven days in the week.

We do not read anywhere that the Lord gave his people a command that extended beyond themselves. "Thy man-servant and thy maid-servant, thy cattle and thy stranger that is within thy gates." But these people propose to go outside their own gates, and compel the Gentiles to let their beasts rest if they will not do so themselves.

ONE article of Mr. Crafts's Rest-day Leagues which he is organizing everywhere, reads thus:—

ARTICLE V. Committees shall be appointed as follows: 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 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 the violations of the State law, and the public as to these and all other wrongs related to the work of this organization. The Board shall appoint committees: 1—On prevention of the Sunday sales of liquors and tobacco. 2—On closing the post-office on the Sabbath by persuasion and petition. 3—On voluntary closing, by agreement or otherwise, of other places of labor and business. 4—On furnishing matter to the press and circulation of literature. 5—On public meetings. 6—On legislation. Also such other committees as may be necessary.

This secret inquisitorial committee of professional spies has been referred to before in these columns. We mention it again that none may forget the methods in vogue in carrying on the Sunday crusade.

"SWITZERLAND," says the *Christian at Work*, "has not yet reached the ideal Sunday observance so far as the administration of the Post-office is concerned. Just now she is at work experimentally, and in this way. The authorities have determined to test the desire of the citizens for Sunday mail delivery, and they do this by preparing "Sunday" stamps for the use of those who do not desire the mail delivered on Sunday. All letters bearing the other stamps will be delivered Sunday, delivery on that day being general in Geneva, Basle, and other cities."

IN the United States of America, during the last decade of the nineteenth century, a man, without known fault as a Christian and a citizen, is fined and imprisoned because in his devout simplicity, he reads in his Bible the commandment of God, "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 do no work," etc., and acts accordingly. Is it possible to imagine a more ludicrous travesty on justice, true religion, and common sense?

THE Whitewater, Wisconsin, *Register*, in commenting on the recent decision of Judge Hammond in the King case, says that "the State law seems to be a most tyrannical measure, as King is a seventh-day man and religiously keeps Saturday as his Sabbath."

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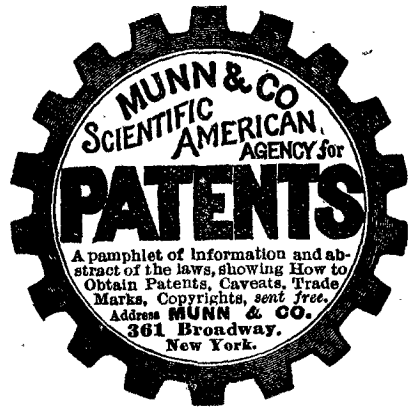
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 Rector Christ Church, Los Angeles, Cal.

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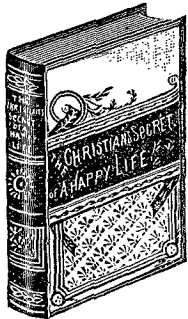
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THE German Government has, it is stated, begun the prosecution of the editor of *Kladderadatsch*, for ridiculing the holy coat of Treves in a cartoon entitled "The Gull Snaring Pilgrims."

THE *Christian Nation*, of this city, being unable to support its National Reform theories by argument, has begun to apply opprobrious epithets. This mode of warfare is entirely worthy of the *Nation*, but THE SENTINEL begs to be excused.

No one who has opportunity to do so, should fail to read carefully the review of Judge Hammond's decision in the King case, which is begun in this number of THE SENTINEL. The papers containing these articles will be valuable for reference, and should be saved for that purpose.

MR. CRAFTS, who engineered the fourteen-million-two-hundred-thousand-petition scheme some two years ago, now says that in his judgment "promiscuous petitions are as unreliable as the new census." He has probably been studying some of the evidence that THE SENTINEL has given of the utterly fraudulent character of many of the Sunday-law petitions. There is hope in his confession. "Open confession is good for the soul."

THE power of the State has long been invoked in behalf of Sunday-keeping, but for various reasons it has been impotent to secure the results desired by some; and so, out in Indiana, resort has been had to more powerful means, as related in the following dispatch, which we take from the *Daily News*, of Chicago:—

MUNCIE, Indiana, Sept. 17.—Eaton park is the name of a summer resort on the Missinewa River at Eaton, in the northern part of this county, and it is much frequented by excursionists on Sunday. The church people in that vicinity objected to this Sabbath desecration, and on several occasions the park property has been damaged. The boating surface is made by a large dam across the river, and a small steamer plies thereon, besides a number of row-boats. Unsuccessful efforts have been made to destroy the dam by fire and quicksilver.

Yesterday two large charges of dynamite were exploded in rapid succession, completely demolishing the dam and hurling large stones and timbers

long distances away. Neighboring windows were shattered and hundreds of people were badly frightened. One piece of timber fell upon the roof of John Snyder's residence crushing it in.

This incident serves to illustrate the spirit of the Sunday-law movement: it stops at nothing to compass its ends.

THE *Chicago Journal*, referring to the recent meeting of the World's Fair Commission, says:—

There are a number of things the Commission has not done at this meeting. It has not settled the Sunday-opening question, and it is understood that that matter will not be decided until the very last thing. The report of the local Board on the question is being purposely delayed because of that.

The impression seems to be growing that the result of the controversy will be a compromise, which however will be far from satisfactory to the American Sabbath Union, and the National Reformers generally.

THE German Socialists seem to have borrowed an idea from the Sunday-law preachers of this country, namely, that Sunday laws will enable them the better to get the ear of the workingman. The *Christian Union* says:—

They [the Socialists] are well pleased to have labor forbidden on Sunday, in order that they may be the more free to make that day one of propaganda at workingmen's picnics, etc.

The Sunday-law preachers carry the plan a step further and propose to forbid both work and amusement, in order that the workingmen may be forced into the churches on Sunday.

THE *Daily Report*, of San Francisco, has the following, which it characterizes as "religious intolerance":—

Stockholm, July 30.—The authorities have given notice to the Roman Catholic clergy that the law against making converts will be strictly enforced. The law is said to have the general approval of the people, especially in the interior of Sweden, where religious prejudice is very strong.

"This," says another California paper, "is religious intolerance, but Roman Catholics ought not to complain. The action is just such a one as they would have taken toward any other church if in their power to do so, judging from their past." This is all true, but it furnishes no excuse whatever for the intolerance of the Swedish Government.

THE *State*, a weekly journal published in St. Paul, Minnesota, and "devoted to the emancipation of the united industrialists," has this:—

The *Minneapolis Journal* says there are twenty-million people in this country who believe in Sunday as a day of rest and worship, and that, therefore, "there ought to be no question" about keeping the World's Fair closed on that day. If that statement is true, then there are at least forty million people in this country who claim the right to do what they please on Sunday, without any interference from the one-third. There is a ques-

tion in which all decent, liberty-loving folk are interested; it is this: Cannot the one-third stay away from the Fair on Sunday, without depriving others of the opportunity to go, if they want to?

That is the question in a nutshell. Shall the Fair be so manipulated as to strengthen in any degree the assumption that it is part of the business of the State to conserve religion and religious institutions?

SEPTEMBER 20, an effort was made to compel the Chinese of this city to keep Sunday. The attempt was only partially successful, however. The front doors of business and gambling houses were, it is said, closed in most cases, but side doors were open and a good deal of business done. According to the *Morning Journal*, of the 21st ult., the Chinese merchants say that they are threatened with bankruptcy if they are compelled to close on Sunday. "They say that if they are compelled to observe a Sabbath, they will observe three days of the month other than Sunday, for as they are worshipers of Buddha they will keep the days sacred to him. They claim that under the laws they have as much right to keep the Buddhistic sacred days and do business on Sunday, as other people have to keep Sunday and work on Buddhistic holy days."

COMMENTING upon the growth of Romanism in the United States, the *Christian at Work* says:—

We have the present; but the future must also be assured. This can only be done by exercising a sleepless guardianship over the Nation's liberties, and especially by seeing to it that the institutions of the country are preserved in all their integrity against assaults from any and every quarter. This has not always been done; it is not done to-day. For, are not the people taxed to support sectarian schools? and during the present year will not four hundred thousand dollars be raised by taxation to be expended in the propagation of Romanism among the Indians? This monstrous iniquity must cease, and so must that other form of abuse which devotes a lesser sum to the support of schools for the diffusion of sectarian religion among the Indians.

"That other form of abuse" is not really another, but the same form. Money is paid by the Government to some Protestant schools precisely as it is paid to the Catholic schools; and it is just as much of an abuse in the one case as in the other. It should all stop.

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