



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

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CHRISTIANITY is a most benign thing. Christ ever rebuked the spirit that would call down fire from heaven to devour his enemies, and it is only when his followers have departed from him that they have invoked the sword of civil power to coerce men in spiritual things.

KNOWLEDGE of good and evil affords no assurance of a greater love of the one or of a greater hatred of the other than would exist in ignorance. Our first parents no doubt found the devil well enough informed. The archangel Michael and the arch-devil Lucifer may have the same intellectual ability and the same intellectual attainments, but the fidelity of the one and the disobedience of the other make heaven and hell. Unless knowledge ripens into moral force it becomes the tool of selfishness and sin.—Rev. E. P. Marvin.

ACCORDING to the word of Christ, the civil power has nothing to do with either God or religion, or with offenses against God or religion. Religion is defined by Webster as "the recognition of God as an object of worship, love and obedience." Another definition, given by the National Reform Association itself, is "man's personal relation of faith and obedience to God." If he has no faith at all, and makes no pretensions to obedience to God, that is nothing to the civil government, so long as the man conducts himself civilly. Neither has civil government anything to do with offenses against God; the Lord himself can attend to that. A

man is responsible alone to God for the offenses which he commits against God. Civil government has no business to establish a religion, and then make offenses against it criminal; nor has it any business to put itself in the place of God, and presume to declare that an offense against the governmental idea of God is an offense against God. How is the civil government to know whether an act offends God or not? The fact of the matter is, that just as soon as Sunday laws are investigated at all in the light of truth, or justice, or law, it is found that they are inseparable from an established religion—inseparable from a union of Church and State.

Derivation of Tennessee Sunday Laws

FROM evidence adduced in previous articles on discrepancies in the Constitution of the State of Tennessee, and inconsistencies between its Constitution and code, it is clear that the Constitution of that State is divided against itself, and that statutory precedents have there positively antagonized constitutional principles.

Natural justice is eternal and invariable, its expression will be found in abstract principles, axiomatic in form and unvarying in application. These principles are not the development of a native sense of equity natural to the human mind and heart. Except for the gospel of Jesus Christ the concept "All men are created equal," and its necessary correlative of natural justice, could never have developed into a potent force in human affairs, but would only have existed, if at all, as a dormant philosophic abstraction. Through the gospel came the first ray of hope to the downtrodden, oppressed, and persecuted. It was the gospel which first forced upon the minds of the ruling classes the comprehension of the fact, that liberty was something else than the privilege of the strong to oppress the weak, and compelled them to realize the universal application of the principle of natural justice.

But the first advent of Christ and the

preaching of his gospel did not usher in the reign of equal rights for all men, neither has it yet eradicated from the human heart the proud arrogance of dominion over his fellows in which man most nearly emulates that Satanic characteristic through which the angels fell; neither will it have done this until that day when His will shall be done upon earth as it is in heaven.

The doctrine of the enforcement of the precepts of religion, by human enactment, has been one of the subtlest deceptions of that hypocritical Spirit of all evil, and by which he has "shed the innocent blood of almost all the host of martyrs who have laid down their lives for conscience' sake." Not this doctrine but its antithesis will be found in the fundamental law of this land of prophecy, the latest born of the nations, and the last. If then the State of Tennessee has embodied in its statutory law the doctrine of the enforcement of religious precepts by the police power of the State, under authority of civil enactment, it has not derived this doctrine from that bill of rights in which the eternal principles of natural justice are expressed, in language so complete that nothing need be added to it and nothing can be taken from it. If then Tennessee did not derive its religious laws from the gospel principle of governmental law which forms the nucleus of the Constitution of the United States, and with which every one of the children of that Constitution has been endowed, in their bills of rights,—so stated in every case as to be unequivocal in meaning,—then from whence did they arise? These religious laws are of foreign birth; the unmingled equity and justice of American institutions were a later birth and indigenous to American soil. Tennessee derives the treason to God, to human justice, and to native land, which poisons her statutes, by direct inheritance, through the charter of 1584, which marked the initial step in the colonization of America, by which "Elizabeth, by the Grace of God of England, France and Ireland Queen, defender of the faith etc.," granted to Sir

Walter Raleigh land and countries "not actually possessed of any Christian Prince, nor inhabited by Christian people." Thus in the first paragraph of the first governmental expression in reference to North Carolina and this Continent is found that old error of the assumption of divine authority by human dignities, and by virtue of that authority assuming the right to ignore the principles of universal justice and discriminate against the "heathen and barbarous" as having no rights which a "Christian" is bound to respect. Under this document it was also granted to Sir Walter Raleigh, to make all necessary laws for the governing of this territory, always excepting that "they be not against the true Christian faith, now professed in the Church of England." Although under this grant no permanent settlement was made, it fixes the precedent and marks the spirit which inspired the adventurers who came to possess the land, and those from whom they claimed to derive their authority. The grant to Sir Robert Heath, in 1630, by Charles I., was similar in character, as is also the Charter of Carolina, given in 1663 by Charles II., wherein he grants to several of his courtiers who are "excited with a laudable and pious zeal for the propagation of the Christian faith" that certain country "only inhabited by some barbarous people, who have no knowledge of Almighty God." And that he may, in a still greater degree, further the pious purposes of these noble adventurers he grants to them, also, "the patronage and advowsons of all the churches and chapels, which, as Christian religion shall increase within the country, isles, islets and limits aforesaid, shall happen hereafter to be erected, together with license and power to build and found churches, chapels, and oratories, in convenient and fit places, within the said bounds and limits, and to cause them to be dedicated and consecrated according to the ecclesiastical laws of our kingdom of England, together with all and singular the like, and as ample rights, jurisdictions, privileges, prerogatives, royalties, liberties, immunities and franchises, of what kind soever, within the countries, isles islets, and limits aforesaid. To have, use, exercise and enjoy, and in as ample manner as any bishop of Durham, in our kingdom of England, ever heretofore have held," etc. This charter contains also a toleration clause graciously yielding "indulgencies and dispensations" to dissenters from the doctrines and formalities of the established church but couched in such language as to show conclusively that such an unwelcome element could be but barely "tolerated" and that such could not expect to stand upon an equal civil footing with those who conformed to the established ecclesiasticism. The unbeliever and the heathen are ignored entirely as not necessarily having any civil rights whatever.

The charter of 1665, granted again by

Charles II., to other of his courtiers embodies the same principles in words quite similar. In 1669 the so called "Fundamental Constitutions," were framed by John Locke (author of the essay on the human understanding), and adopted for the time as the law of Carolina. This Constitution contains fifteen sections devoted to the regulation of religion and religious questions in Carolina, beginning with this:—

No man shall be permitted to be a freeman of Carolina, or to have any estate or habitation within it, that doth not acknowledge a God; and that God is publicly and solemnly to be worshipped.

As the country comes to be sufficiently planted and distributed into fit divisions, it shall belong to the Parliament to take care for the building of churches, and the public maintenance of divines, to be employed in the exercise of religion according to the Church of England; which being the only true and orthodox, and the national religion of all the king's dominions, is so also of Carolina; and, therefore, it alone shall be allowed to receive public maintenance, by grant of Parliament.

After laying down the rules and regulations of admittance to church communion, and defining the terms of profession which should constitute a church, under a toleration clause, the following broadly stated conditions of outlawry are laid down:—

No person above seventeen years of age shall have any benefit or protection of the law, or be capable of any place of profit or honor, who is not a member of some church or profession, having his name recorded in some one, and but one, religious record at once.

The next step in the governmental progress of Carolina was the Mecklenburgh Resolutions of independence in 1775, and the Constitution of 1776, but the code of civil practice developed under such regulations as these, which have been quoted, was retained in spirit, and in some cases to the letter, although directly opposed to the principle of universal equity, which, with the Declaration of Independence and adoption of the Constitution of the United States, became the fundamental law of the land.

Although in 1790 Carolina ceded to the United States the Territory of Tennessee, yet it retained its heritage of religious statutes passed under Church and State rule, and applied in the cases of King, and Parker, and others quoted, the statute, contrary to which the indictment charges that the offense of the accused was committed, which is to be found in the act of 1741 enacted by His Excellency Gabriel Johnson Esq. Governor—and after the Revolution retained among the Statutes of North Carolina and incorporated in the laws of Tennessee. In this statute it is asserted that "in well regulated governments effectual care is always taken that the day set apart for public worship be observed and kept holy, all and every person or persons whatsoever shall, on the Lord's day, commonly called Sunday, carefully apply themselves to the duties of religion and piety," etc., therefore all labor, hunting etc., is prohibited on that day.

In 1803, after Tennessee was admitted

to statehood, the legislature passed "an act more effectually to prevent the profanation of the Lord's day, commonly called Sabbath." This act was not different from its predecessor, except in the omission of some compromising verbiage and the addition of a clause intended to effectuate the intent of the act, in that one half the fine levied upon the culprit should go to the informer bringing the action. These statutes are to be found in the laws of Tennessee, Scotts edition, Vol. 1, p. 55, and p. 795.

This marks clearly the line of inheritance by which Tennessee comes into possession of her religious laws. The history of their derivation is at hand, and the documentary evidence is sure and unimpeachable.

W. H. M.

The Kingdom of Christ.

AS THE SENTINEL has repeatedly shown, the error of the National Reform theory is due to a misapprehension of the teaching of the Scriptures of truth concerning the kingdom of Christ. But there should be no confusion or misapprehension upon this point, for the Scriptures are very plain upon the subject.

The Scriptures speak of two thrones, and consequently of two kingdoms (for a throne necessarily implies a kingdom), namely, the throne of grace and the throne of glory. Says the apostle: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. 4:16.

This throne of grace is the throne from which grace, or favor is dispensed. Says the Scriptures: "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8:1.

Christ is now a priest-king, not upon his own, but upon his Father's throne. He himself makes a clear distinction between the throne he now occupies and that which he will one day take. He says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. 3:21.

Christ also tells when he will take this throne; it is "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." Matt. 25:31.

The kingdom of grace, over which Christ now reigns, and the kingdom of glory, which according to the word of God is still future, are of course very closely related. The purpose of the kingdom of grace is to prepare subjects for the kingdom of glory. There is, however, this important difference, that while the kingdom of grace is temporary, spanning only time from the fall of man to the close of human probation, the kingdom of glory is coincident with the future eternity. The

promise to Christ is, "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 1:32, 33.

But it will not be so of the throne of mercy; the time will come when Christ will leave that throne, and then will go forth the decree: "He that is unjust let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy let him be holy still." Rev. 22:11.

Then follow the events so graphically foretold in the word of God. Christ will then appear having "on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19:16. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31. "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." Matt. 8:11. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. 7:27.

But what then will become of the nations of this earth, and of their wicked rulers and people? Let the word of God answer. To the Son the Father says: "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel." Ps. 2:8, 9.

The Revelator thus describes this destruction:—

And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone. Rev. 19:19, 20.

Describing the scenes that come in connection with the destruction of all things earthly and temporal, the Apostle Peter says:—

The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and

a new earth, wherein dwelleth righteousness. 2 Peter 3:10-13.

The promise to which the apostle refers is recorded in Isa. 65:17-19:—

For, behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

The glory of that new earth, that everlasting kingdom prepared for the people of God "from the foundation of the world," is thus described by the prophet:—

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isa. 35.

In Rev. 21:1-8 we read:—

And I saw a new heaven and a new earth: for the first heaven, and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

Such is the description which the Bible gives of Christ's everlasting kingdom, and of the time and manner of the setting up of that kingdom; and yet National Reformers propose to usher in that kingdom by political action; they would bring Christ to his throne by act of Congress; they would take him by force and make him king! Could folly be greater, or presumption more pronounced? In the very presence of eternal realities, and in view of the plain testimony of the Scriptures of truth, should not men the rather "stand still and see the salvation of the Lord"?

C. P. B.

Shall Man Enforce God's Law?

DURING the discussion in Atlanta, Georgia, for the past few months, on the Sunday closing of all business in that city, the Rev. W. P. Smith is reported in the *Atlanta Constitution* to have made use of the following language:—

It was a part of the public political law of the only people of whom Almighty God ever made himself Head and Ruler, to observe and keep the Sabbath as a day of "holy convocation." Reducing this example of the Creator to the last analysis we find that it is a reasonable hypothesis upon which strong laws should be enforced by the State and Federal Government touching the seventh day.

The Sabbath was set apart at the creation for holy purposes for man, for all men for all time, individually and collectively, personally and nationally, a positive law connected with moral principles exacting the public, undisturbed worship of God.

The law of God is clear and positive; the law of the State is clear and strong—altogether sufficient—but a vitiated public sentiment tends to set aside the moral and legal obligation of appropriating one day in seven to the worship of God. This sentiment has grown to an alarming extent, until an institution which is prominent in the epitome of religious duties, and as sacred as life, and as old as the world, is in danger and may become of no force, unless the officers of the law and the preacher in the pulpit and the press combine to retrieve from thralldom this sacred institution.

The reference to the "only people of whom Almighty God ever made himself Head and Ruler," of course means the Jewish nation, while God was the recognized head of both their State and Church; and since they are the "only" people over whom God has ruled directly in civil matters, by what system of logic is it possible to conclude that a nation that is not so ruled should, in like manner, enforce the observance of the Sabbath? The fact that God did a certain thing during the theocracy of the old dispensation, is no warrant to man for attempting something similar in a different dispensation and under another form of government entirely. The Jewish nation, during the old dispensation, was identical with the recognized Church of Jehovah. And it must be evident to any candid mind, that God would regulate the affairs of a nation which was also a Church, in a different manner from what he would a nation in which his Church existed as only a small fraction of the whole number of people.

There is no evidence in the Bible that the new dispensation will produce a "Christian Nation;" but rather are we told that he sent his followers forth as "sheep in the midst of wolves." And the Master has further said to us, "Beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles," and "Ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death, and ye shall be hated of all men for my name's sake." This

language would never convey to any one the idea that a time would come when Christians would dominate and compel their observances and beliefs by civil statutes.

A. O. TAIT.

Badly Mixed.

REV. JUSTIN D. FULTON, D. D., author of "A Fight with Rome," "Why Priests Should Wed," "Washington in the Lap of Rome," and numerous other works of like nature, is perhaps regarded by the public, as one of the most firm and fearless enemies to the aggressive and ambitious designs of Rome in this country. As one listens to, or reads his burning words, he can but be convinced of his earnestness, and perhaps of his sincerity; but the question may often arise in one's mind, What is all this fuss about? What is the Doctor fighting so fiercely? Is it *Romanism* or is it *Romanists*? Romanism is, and always has been, and by its very nature, must always remain, the enemy of civil and religious liberty; and hence of intellectual and spiritual development. Romanists are the poor unfortunate children of this false, paternal system.

To fight Romanism for the purpose of liberating the Romanist, is a noble work; but to fight the Romanist is to attack those who are already spiritually and intellectually down, and who, therefore, are the very ones who most need our sympathetic help. It must never be forgotten that Zwingli in Switzerland, Calvin in Geneva, Henry VIII. in England, and Knox in Scotland, all made the great mistake of espousing the very principles of Romanism with which to fight the Romanist; and thus, in their respective lands, they ruined or retarded the real Reformation. Romanism is a union of Church and State—a spiritual despotism. All the black record of the Papacy, is simply the logical, and unavoidable result of that union. To fight Romanism successfully, the Romanist must be taught this fact, by precept and example. The United States is the only nation that has ever, even in theory, totally separated Church and State. The people of the United States are the only people who, *as a people*, have ever professed to depend upon the power of God only in the fight with the Papacy, and with all iniquity. It follows that the true Christian American stands on a vantage ground in this conflict with the prince of darkness. He needs only to be strong in his faith toward God, and ever true to the principles of American liberty. He must not become a Romanist to fight Rome, for this is to fail.

Dr. Fulton has seemed to realize these facts at times, but in his attempt to carry them out he has become *badly mixed*. From pages 219 and 220 of "Washington in the Lap of Rome," I quote the following:—

THE STATE HAS NO RIGHT TO RECOGNIZE THE CHURCH. If the Court of Special Sessions can commit to a Roman Catholic institution, children between seven and fourteen years of age, as idle, truant, and vicious or homeless, then the State can put its neck into the yoke Rome has been framing for many years. . . . The law says NO CONNECTION BETWEEN CHURCH AND STATE. The free exercise and enjoyment of religious profession and worship, *without discrimination or preference*, shall forever be allowed in this State for all mankind. The Constitution of the United States, in providing for religious liberty, expressly declares that no restraint should be exercised, that Congress should make no laws respecting an establishment of religion or prohibiting the free exercise thereof; but recognizing the principle introduced to the notice of mankind by Roger Williams, who repudiated toleration, because the right to tolerate implied the right to persecute; and who would not accept as a favor from man what had been given him as a right by God.

This is Americanism not, Romanism. It is not only Americanism, but it is good religion, and good politics. But strange as it may seem, on the next two pages of this same book, and written by the same pen, I find the following:—

Put the Bible back where it belongs. Let it become a text-book for the children of America. . . . The Bible ought to be made a text-book in every institution helped by the State, because of what the Bible does for the State. *If the Romanists do not like it let them dislike it.*

Speaking of the idle, and vicious, and homeless, he says, "They are children of the State. Give them religious instructions by giving them access to the word of God."

In all this, of course, as the context plainly shows, the Doctor means the Protestant Bible, to be read by Protestant teachers to all, Catholic and Protestant alike, in the State schools. He means also, Protestant "religious instruction" to be given by Protestants to all, especially to the children of Catholics, in the State schools. And yet, it was only two pages back that the Doctor informed us with much enthusiasm and apparent sincerity, putting his words in large capitals, that, "the State has no right to recognize the Church," and again, that all worship shall ever be free, and "*without discrimination or preference.*" This same Doctor is now arguing his preference for the Protestant religion, and the Protestant Bible, and that these, instead of being left "free" for the choice of every one, shall be forcibly taught in the State schools, and every tax-paying Catholic shall thus be forced to support what he does not believe, and worse yet, shall have his children taught it. Verily, Dr. Fulton's ideas of liberty, and of preference, and of freedom from all discrimination, must be *badly mixed*. And the argument in support of all this is the old pagan idea that religion is a benefit to the State. True, religion, supported only by the power of God, and taught only by the warm willing-hearted of his people, is a benefit to the State. But any religion that has to be taught compulsorily by the State, and that depends for its support

upon taxes extorted from those who do not believe it, is a curse to the State and the people.

Again Dr. Fulton says on page 227:—

Resist this devil of Romanism and it will flee. Put the Bible back where it belongs. . . . See to it that the children of the State are given *religious instruction*, so that they shall know the chief doctrines of the Bible. *Let there be no sectarianism taught and no antagonism engendered.*

One can but smile to see this positive contradiction in almost the same sentence. Every one knows that there is not one of the "chief doctrines of the Bible," that is not a basis of sectarian division, and that different sects understand them differently. The Bible itself is a basis of sectarian division between Catholics and Protestants, and between all Christians and the Jews and agnostics. Viewed in the light of past history, the idea of teaching these doctrines to all, and compelling all alike to support their teaching in the State schools, and doing all this *without engendering any antagonism*, is supremely ridiculous and absurd. The very attempt to do such a thing, would, as in the fourth century, engender such an antagonism of sect with sect, that council after council would be demanded to settle the controversy; and these councils could only result, as then, in compromise after compromise between the contending factions, till if anything could precipitate a religious war upon this Nation, that would.

The fact is that all this advocated by Dr. Fulton is *Romanism*. It is precisely the same principle that evolved all the marvelous mechanism of the Romish hierarchy, and so cursed the world for centuries.

After this it will not seem surprising that in the same book on page 49, Dr. Fulton quotes the Blair Joint Resolution to amend the Constitution of the United States, and indorses its principles. Every reader of THE SENTINEL knows that that resolution is, in principle, Romanism; and that, if passed, it would build a new Papacy out of the Protestant churches of the United States, even if there was not a papist in the Nation, in precisely the same way that the Papacy was built out of the Christianity of the fourth century. Now, however, as the Papacy is a far greater political power in this land, than any other professedly religious organization, for a Protestant to advocate the putting of religion into the control of the State, as Mr. Blair and Dr. Fulton certainly do, is simply to advise Protestantism to strengthen the hands of the Papacy. When the teaching of the Christian(?) religion is made compulsory in the State schools, the State will then claim and exercise the right to decide what is the Christian religion. What will then be called Christianity, will not be a matter for the discussion of each individual conscience, guided in its search after truth by the Spirit of God; but it will be a matter for the dictation of the strongest political power

in the Nation. The strongest political power, so far as religious organizations are concerned, is the Papacy and the Papacy would very largely dictate such creeds, and control such schools. Thus Dr. Fulton is convicted of blindly espousing the cause of Romanism, while still remaining the champion in the fight against Romanists. Separation of Church and State means, to him, merely separation of the Roman Church and the State. That "the State has no right to recognize the Church," means only that it has no right to recognize the Roman Catholic Church; and the "free exercise of religious profession and worship, *without discrimination or preference*," means the free exercise of the Protestant religion by Protestants, with the right and the power to force that religion upon the children of Catholics, and then compel the Catholics to pay for it. What wonderful ignorance of the Golden Rule!

Who needs to be told that this is the spirit of Romanism, and that this spirit clothed with the power of the State would persecute all who oppose it, as much as the Papacy would? G. E. FIFIELD.

That Steamboat.

LAST summer a little pleasure steamer, capable of carrying perhaps fifteen or twenty persons, passed through Fulton, New York, in the canal, on Sundays, on its way to picnic grounds up the river. This became a shocking affair to some of the members of the Auxiliary American Sabbath Union of that place. Therefore the Union was called together, and the subject introduced in the form of a question:—

Did any one see or hear that steamboat yesterday?

No one had seen or heard it. In fact, any one to see or hear it must needs be down at the canal; for, six rods away no one would know that it was passing. This is but one more evidence of how easily some people are disturbed and shocked on Sunday, and what forms the basis of some pleas for Sunday laws.

But the secret is that that boat had been known to take from the village, and the church, some professors of religion, and others, who, of course, would not have gone from the church or village had it not been for that unsanctified, pleasure-seeking steamboat. Hence the boat must be dealt with. What for?—Presumably to keep these otherwise good people from being forced to go on excursions, and thereby lose the sermons and church privileges on the "American Sabbath."

I believe that these American Sabbath Union clergymen could do more real good for their church and their country in one week of real earnest, Christ-like work with the hearts of these individuals, who have not religion enough to lead them to church, or keep them away from the pleasure

steamboat on Sunday, than they can in a lifetime of trying to legislate away the *civil rights* of American citizens. The Church to-day needs more of the power of God and less of the power of the State; and then she would have more power with the people, and the little steamboat down in the canal would not disturb the church on the hill.

A. E. PLACE.

The Stundists of Russia.

FOR two hundred years and more Russia has been the breeding-place of a host of sects, large and small. Notwithstanding the policy of uniformity which, according to the ideal of Czar Nicholas, aims to establish "one Czar, one tongue, and one church for all the Russians," the "Rascal," or religious schism has prospered and grown. The history of this dissent can be understood only as the outcome of a number of peculiar social and religious factors and forces. It is the peasantry who in nearly each and every case constitute these schismatic congregations. In reality there is no middle class in Russia. Society is divided between the nobility and the peasants. The trades and businesses are recruited from the ranks of the peasants. In harmony with this state of affairs is the further fact that the organization of religious dissent has never been on the basis of doctrinal difference. The present growth of religious schisms, especially the development of the Stundist movement, can be rationally explained only when the social effect of the emancipation of the serfs is taken into consideration. By this act several million servants, practically slaves, became freedmen, who, when delivered from the oppression of superiors, were also at the same time compelled to do their own thinking, provide for their own support, and manage their own affairs. Of the movements, more or less directly resulting from this social revolution, that of the Stundists is the most important. Their name points to a German origin, and the outward impetus to the organization of the communion came from the German colonists of Southern Russia, although the Stundists, to a man, are Russians. These colonists of the Southern Steppes were accustomed to hold meetings called "*Stunden*" or "hours" for Bible study, devotion, and prayer. To them first the name Stundists was given as a term of reproach. But these Germans were industrious and sober, and it was this material prosperity, and not their piety, that was the first and leading impulse given for the Stundist agitation among the Russian farmers. The more sober-minded recognized the necessity of a reformation in principles and morals as an absolute prerequisite to success and prosperity. And in this historic origin of the movement lies the explanation of its character. The Stundists' agitation is, to all intents and purposes, a movement aim-

ing at a betterment of the morals and life of the Russian peasant. It has assumed a religious phase in so far as this reformation of life must proceed from the regeneration of the heart. As a result the Stundists are a sober, industrious, honest people, and are thus distinguished from the common mass of Russian peasants. The object was originally anything rather than a rupture with the State church. It was to be a moral reformation within the Orthodox Church; but in recent years the Stundists have been compelled, chiefly by the persecution of the Czar and the Holy Synod, to break with the State church.

Testimony as to the high moral character of the Stundists can be secured from unprejudiced sources. A representative witness recently wrote: "All who know the Stundists regard them as sober, respectable, honest, industrious people, the very pick among the peasantry. They are work-loving people, do not steal, do not become intoxicated, do not lie, do not slander, and in general conduct themselves as true Christians. Their family life is unblamable. They use intoxicants only for medical purposes." The bearing of this last sentence can be seen when it is remembered that the intemperance of the Russian peasants is beyond description. The late Archbishop of Odessa, Nicanor, a few months ago, was compelled to issue a public manifesto against the drink-devil of the Russian peasants, and, in it, called attention to the sober lives of the hated Stundists. A prominent medical journal published in St. Petersburg, lately stated that it was the habit of many Russian peasants to get drunk on *Vodka*, and remain so for weeks without sobering up even for an hour. "The curse of this intoxicant," it states in conclusion, "is more terrible than the dire results of syphilis." Against this general intemperance of the Russian peasantry the Stundist movement is a popular protest. Even the public press, notwithstanding the strict censorship, can not but praise these simple-hearted but noble people. After reporting a Stundist trial, a prominent Russian journal added: "These people who read the Scriptures and endeavor to conform to their precepts; these people who seek for the truth and are not satisfied with the formalism of religious ceremonies; these honest, sober, diligent folks who perform all their duties to the State and to society—these are held charged with being culprits! Indeed, hearing the testimony from the lips of those accused is like leaving a foul atmosphere and entering the air of the sweet-scented and aroma filled Southern Steppe."

The Stundist movement originated in the village of Osnowa, near Kief. The exact date is not settled, but the first Stundist trial took place in 1867, and Stundist meetings were reported in 1865. The two leading men were Onistshenks and Michail Ratushiuj, both common day laborers.

The movement has spread with wonderful rapidity. The Russian papers of 1877 reported then a membership of 300,000, and in 1881 a membership of 400,000. A careful estimate can claim fully one million adherents at present. Pastor Dalton, who has been a Protestant preacher in St. Petersburg for many years, in a work on the "Church of Russia," just published, claims two millions for the Stundists. The Established Church has regularly appointed missionaries to work among the Stundists and bring back the "heretics" to the Mother Church. The result has been a dismal failure, and that for no other reason than that the Stundists are morally, intellectually, and religiously by far the superiors of their oppressors. These methods having failed, blind brute force is being applied at the demand of the ecclesiastical authorities. One of the clearest lessons of history is that the blood of the martyr has been the seed of the Church. The same is proving to be true in the case of the Stundists also. Reliable reports state that the movement is spreading as never before.—*Christliche Welt, Leipzig, December.*

WE are sorry that a *Christian At Work* should hold that Christianity is not a part of the common law of the land. Fie! Fie! Change your name or your position.—*Presbyterian Journal, Philadelphia.*

"Fie, fie" may carry the strength of an argument with our neighbor to the south, but not with the *Christian at Work*. But passing that, we have just this to say on the subject, and in the briefest manner. Christianity is part of the common law of some States, but not of the Nation, and so is not part of the common law of the land. It is part of the common law of the States of Massachusetts, Connecticut, Pennsylvania, but even here only in a very limited sense, as when the privileges of others are assailed, or there is a tendency to disturb the peace. On the other hand, the Supreme Court of Ohio has expressly declared that "neither Christianity nor any other system of religion is a part of the law of the State." This decision was reaffirmed afterwards; and still later the same Court said, "If Christianity is a law of the State, like every law it must have a sanction; adequate penalties must be provided. . . . No one seriously contends for any such doctrine in this country, or I might almost say, in this age of the world." 23 Ohio State Reports. And other States have reached like decisions. Obviously that can not pertain to the common law of the land which is expressly repudiated by a part. And when we come to the Federal Constitution we find no mention of God in it—not even in the oath. Furthermore, the eleventh article of the treaty with Tripoli contains the declaration—"As the Government of the United States is not in any sense founded on the Christian religion . . . it has no enmity against Mussulmans," etc. As we have said, we are a Christian people; we are not a Christian Nation with Christianity inwrought in its common law. So we return the *Presbyterian Journal's* "fie, fie" for use elsewhere, and concluding with the *Journal's* permission to retain our name and maintain our position, we wish it a very good morning.—*Christian at Work.*

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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ON February 17 the State Senate of New York passed a bill "exempting the Brooklyn Tabernacle from taxation."

THE Woman's Christian Temperance Union is petitioning the Legislature at Albany quite persistently and industriously, in reference to the closing of the World's Fair at Chicago.

STATE SENATOR PLUNKITT has introduced a bill in the Legislature for the appropriation of money to keep open the American Museum of Natural History, in this city, on Sunday afternoons and two evenings in the week, in addition to its present hours.

THE manager of Redmond's Opera House, Grand Rapids, Michigan, who has been drawn through the courts several times for Sunday night performances, has again been arrested and found "guilty of attending an entertainment on Sunday evening." The case is to be appealed.

A RESOLUTION has been introduced in the House of Representatives, by Mr. Otis, of Kansas, which proposes to close the World's Fair one day in seven, without making any reference to Sunday. Perhaps the framer of this resolution thought in this manner to shift the onus of discrimination in favor of a day of religious observance upon the World's Fair Commissioners.

UNDER the title "Rights of Sabbath-keepers," the Iowa *Workers' Bulletin* has the following:—

"Near Nortonville, Kansas, is a large colony of Seventh-day Baptists. A few months ago, the trustees of a school district near that place undertook to bond their district for the erection of a new school building; and in order to carry a bond election, set the day of election for Saturday. Thus the Seventh-day Baptists were practically disfranchised. This led to a suit, of which the Nortonville *News* says the following:—

"The case of S. H. Stillman *et al.* vs. J. H. Freeland *et al.* involving the legality of a bond election held in school district No. 73, in Atchison County, on Sept. 5, 1891, was on trial in the Atchison District Court this week. Two main points were involved in the case: one whether the Board has the right to call an election to be held on Saturday in a district where a majority—nearly two-thirds in this instance—observe that day as the Sabbath; and the other, whether the affirmative vote must be a majority of the electors residing in the district. Questions as to the sufficiency of the petition for an

election and the notices thereof were also in the case.

"The *Sabbath Recorder* gives the result thus:—

"Later it was announced that the case was decided in favor of the plaintiffs, the election being declared illegal. If, therefore, this was a case in any sense designed to compel the Seventh-day people to violate the Sabbath, or lose their franchise in a matter of public interest, it was a signal failure, as it deserved to be."

THE Church Temperance Society, the Society for Improving the Condition of the Poor, Charity Organization Society, New York Sabbath Committee, American Sabbath Union, Society for the Suppression of Crime, Society for the Suppression of vice, West End Protective League, West End Excise Reform, City Reform Club, Municipal League, and City Missions, have all banded together to defeat the excise bill now before the Legislature, and have issued a call for prompt financial aid. This is a remarkable array of organized forces. If they were honestly directed for the extirpation of the saloon and liquor evil, they would command respect; but they leave the actual issue, and rise up to tilt at a shadow and not to accomplish any reform.

DETECTIVE WISHART, of the Newark Law and Order League, has, it seems, been in very close attendance upon the saloons of that city, of late, during the hours of Saturday night and Sunday. He has communicated the result of this intimate acquaintance with their doings, in detail, to the Mayor, Chief of Police, Excise Commissioner, City Attorney, &c.

Mayor Haynes, of Newark, when interviewed by a reporter for the *New York Sun*, said:—

I am astonished to find that a man who comes here to the city of Newark from Pittsburg spends his time on Sunday in saloons as he has. He is not yet entitled to vote in this city. He could not have got his information in any other way except from a personal examination of the saloons. I am sorry to find that he spends his Sundays in that way instead of going to church.

The Police and Excise Boards have "placed the communication on file."

THE *Mail and Express* publishes a "special" from Chicago as follows:—

A despatch received at the World's Fair headquarters from Louisville says that unless a provision is added to the bill before the Legislature for an appropriation of \$100,000 for the Kentucky exhibit at the Exposition, urging the closing of the exhibit on Sunday, and permitting liquor to be sold on the ground, money would not be voted by the various Kentucky counties. There is a strong religious element throughout the State.

There certainly must be a peculiarly strong religious element to make so determined and united a stand for Kentucky Bourbon and the Kentucky Sunday. The commissioners have already granted one-half the prayer of these exemplary Kentucky Christians and admitted their whiskey; and as the latter half of the petition is found on investigation not to be inconsistent with the first, it may yet be that that will be granted also.

Darkest Russia publishes the following letter from Mr. Spurgeon on the persecutions in Russia:—

"MENTONE, Dec. 24th, 1891.

"Dear Sir,—I am not well; but if I had all the health and strength that could fall to the lot of man I should be quite unable to express my feelings when I read of Russian intolerance towards the Jews and Dissenters. That this conduct should be sanctioned by a Church bearing the name of Christian and Orthodox is as sad as it is strange. The genius of the religion of Jesus is love, not harshness and oppression. Surely there must be thousands of Greek churchmen to whom the persecution of other religionists must appear to be shocking. Cannot their consciences be reached? The Czar is generally injuring his own country by driving out those of God's ancient people who have found rest in his land. No country can trample upon Israel with impunity. Jehovah is patient; but as there came a day for Pharaoh, so will there be a set time for every oppressor. In that coming day, when

Jew and Gentile will be one in our Lord, may none of us have to confess that we were cruel to each other. Yours truly,
C. H. SPURGEON.

This earnest expression of the genius of true religion from England's greatest preacher, just dead, is universal in its application. Why cannot the consciences of churchmen everywhere be reached, when they would persecute other religionists, or enforce upon them the acceptance or observance of their view of the requirements of religion?

At the annual convention of the American Sabbath Union held at Des Moines, Iowa, some time ago, this resolution was adopted:—

Realizing that the Sabbath was ordained for man, and that the proper observance of the day would secure to labor the one day of rest in seven, so much needed and so much prized by intelligent labor throughout the entire land: therefore, be it

Resolved, That the president of this American Sabbath Union be authorized and requested to appoint a committee of one or three whose duty it shall be to visit as far as practicable, all local State and national conventions of labor organizations, and lay before them the aims and work of this Union, extending to them the right hand of fellowship, and secure, as far as possible, their co-operation with us in the work of preserving the Christian Sabbath and all its benign influences to our Nation and the world.

To meet the intent of this resolution Hon. L. S. Coffin, of Iowa, a member of the Board of Managers of the Sabbath Union and of the Brotherhood of Trainmen of America, has been selected to confer with all the different labor organizations of the country, and secure their co-operation.

The following is the text of a joint resolution introduced in the Legislature at Albany by Senator Hunter:—

Resolved, If Assembly concur that our representatives in Congress be and they are hereby requested to use their influence with the Commissioners of the World's Fair, to be held in the city of Chicago, to the end that on each and every Sabbath day during the continuance thereof, it shall be closed to the public, and that as an exposition it shall be suspended until the succeeding secular day.

Resolved, That we view with no little concern any hesitation on the part of officials having charge of this great enterprise, to provide amply against a national desecration of the Lord's day in defiance of a command to 'remember the Sabbath day to keep it holy.' And that we as a people may not incur the displeasure of the Supreme Ruler by encouraging their disregard of this sacred command in that respect, do earnestly urge our representative in Congress to favor no measure in further aid of such enterprise, except it be coupled with condition that the Fair be closed to visitors, and suspended as an exposition on the Sabbath day."

The following is an editorial in the Chicago Tribune of February 2:—

The American Secular Union, of this city, is endeavoring to have the World's Fair kept open on Sunday. Seeing the saloon keepers working on that day it imagined foolishly their sympathies would be with it in its labors, and hence appealed to them for aid. Much to their surprise the saloon men said that they were heartily in accord with the movement to close the Fair Sunday, which so many clergymen have been conspicuous in advocating, because if it were open their business would suffer.

The sellers of beer and whiskey are keener sighted than those ministers who have said that the opening of the World's Fair to visitors Sunday—the machinery being still—would make that day one of riot and drunken revelry. The saloon keepers know that if visitors and citizens did not have a chance to go to the Fair the consumption of liquor would be increased enormously and that those who otherwise would look at pictures and delicate fabrics and the fine work of the jewelers would haunt the bar-rooms.

The preachers who want others kept away from the Fair because they do not wish to go are to be congratulated on their new allies. It is to be hoped that when they see the saloon keepers rallying to their side so enthusiastically they will begin to ask themselves whether the policy which secures them such friends must not be a mistaken one.

It has been strongly stated, by those who would secure Sunday closing, that it is not true that saloon men are in favor of it. Here is a good opportunity to find out the truth in the matter. The Tribune is a leading daily and it must have some ground for such statements when it ventures to put them in its editorial columns.

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AN unanswerable argument against the National Reform theory that Christ is now this world's king, or that he can become such by political action, is found in the fact that his kingdom is an everlasting kingdom (Luke 1:32, 33); and that the subjects of the kingdom will all be immortal. Luke 20:35, 36. Man can not bring this to pass, but "the zeal of the Lord of hosts will perform this."

A STATEMENT that is quite often made, and which seems to be considered of much weight, by the workers for religious legislation is that "your rights end where mine begin." This statement has not a particle of truth in it. It is simply another form of expressing their arrogant assumption of all rights. For if your rights end where mine begin, then it is for me to decide where mine do begin, and wherever that may be, there your rights must end. The truth of the matter is that rights are perfectly equal. Your rights begin where mine begin; and end only where mine end.

"CERTAIN clergymen of Keyport New Jersey," says the New York *World* of the 16th inst., "have banded themselves together for the revival and enforcement of certain exceedingly blue laws that linger in the New Jersey statute book. They have decided to prevent the sale of newspapers on Sunday, to stop the delivery of milk and meat, to shut up the barber-shops and cigar-stores and to lay an embargo upon the running of street cars on that day. Further than this, they have decided to compel all the people of Keyport to attend church every Sunday upon pain of imprisonment in their own houses, under an old provision of law which forbids men to leave their houses on Sunday except to attend church or a funeral."

IN view of the facts stated in the foregoing paragraph, the *World* makes these observations: "The sensible citizens of Keyport should see to it that the remainder of the law is enforced. They should secure the arrest of every carriage driver who is brought out to convey his employer to church. They should close the drug-stores. They should notify the doctors not to attend patients on the first day of the week. A little practical logic of that

kind will quickly bring bigotry to its senses and remind it that we live in a free, secular country, in the latter part of the nineteenth century, and not in a Puritan Colony of the early seventeenth century."

THE fact that we live in the latter part of "the nineteenth century, and not in a Puritan Colony of the early seventeenth century," does not prove that the Puritan spirit does not survive, or rather that it has not *revived*. Indeed the facts stated by the *World* are proof positive that intolerance still lives. Moreover the existence of laws which make such manifestations of bigotry possible, show that the Puritan spirit not only lives but that it is strongly entrenched in the conservatism of the people, and their representatives.

THE suggestion of the *World* that "the enlightened men of New Jersey and of every other State in which intolerant and un-American Sunday laws survive should unite to secure their repeal," is a good one; but this is more easily suggested than accomplished. There is a large and aggressive minority opposed to the repeal of Sunday laws and other religious statutes, and because of the indifference of the majority they are able to defeat all attempts to wipe out the Blue-Law inheritance which all the older States received from Colonial times. "The American State is secular," as the *World* says. "It has nothing to do with religion except to protect every man in his religious liberty. It has no business to make Sunday laws," but all this goes for naught; and not only are Sunday laws sustained, but herculean efforts are being made to secure in both State and Nation still more stringent religious laws, and a more rigid enforcement of existing laws. It is high time that the secular press ceases to pooh-pooh these efforts to enforce religious observance by civil statute. A generation has grown up who know not the meaning of liberty of conscience, nor the truth of the adage that "eternal vigilance is the price of liberty." The people must be educated along these lines, and this is the work which THE SENTINEL is endeavoring to do.

THE Silver Creek, Nebraska, *Times* says:—

What right has the State to interfere with any man's religion, either for or against? And what right, in good sense, has the State to say on what day or days I shall work or not work? All these things belong to the individual to determine for himself alone. Let others mind their own business and keep hands off. The trouble all is in a natural itching that most people have to lord it over somebody else or to stick their nose into other people's affairs. If some people, instead of trying to reform society from the outside, would try to reform themselves from the inside, they would do better.

This is good, sound sense. All religious laws whether relating to Sunday-keeping or to some other subject, have their origin in the natural desire of the natural man

to compel others to conform to his ideas. There is nothing in this world any more wicked than intolerance.

THE *World* of the 16th inst. remarks, editorially, that "the Minneapolis decision to permit open bars on Sunday seems to be very imperfectly understood in the East. It is in fact a war measure, an act of defense in the struggle between the Twin Cities for supremacy." The facts are thus stated:—

Minneapolis has a large and costly hotel "plant." So has St. Paul. The St. Paul saloons are open on Sunday, while those of Minneapolis have hitherto been closed. The observed consequence has been that the whole army of commercial travelers have regularly retreated from Minneapolis to St. Paul every Saturday night, to the enrichment of St. Paul hosteleries and the financial embarrassment of those of Minneapolis. Minneapolis wants its big West Hotel to prosper by the entertainment of its due share of the commercial traveler business, and hence it has decided to offer to sojourners the inducement of open saloons.

This is the explanation, and to it the *World* adds this: "The change signifies nothing beyond business 'enterprise.'" But this fact does not make matters one whit better. If the city council had come to the conclusion that it was not proper to prohibit on Sunday any business permitted on other days, there would have been hope that they would in time come to see that the "business" of making drunkards ought not to be permitted on any day. But as "the change signifies nothing but business enterprise" there is no correct principle in it. It is a significant fact that when Sunday laws interfere seriously with business, they generally "go the wall," but where they only interfere with the rights of conscience they are enforced and sustained.

THOSE who demand prohibition for religious reasons, because the liquor traffic is sin, and because it hinders religious work, necessarily stand committed to the suppression of everything that in their view is morally wrong, that is, everything that is in violation of the divine law; for it can not be denied that if it were the duty of the State to prohibit the liquor traffic because it is sin against God, it would be equally its duty to prohibit all sin. A good many people are beginning to see this, and the religious attitude of the Prohibition Party is likely to cause its leaders no little trouble in the near future.

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