Lest it never be forgotten that no act is a violation of the divine law simply because it is done on Sunday. That law knows the first day of the week only as one of “the six working days.” The contention that an open Sunday Fair is a violation of the divine law is sheer assumption.

Giving reasons why the World’s Fair should be closed on Sunday, the Northwestern Christian Advocate says:

Then, again, a great many people believe in abiding by the law until it has been adjudged unconstitutional or void by the courts authorized to sit in judgment on it.

Then why do not the Methodists abandon their illegal and unchristian boycott of the Fair? There can be no boycott without conspiracy, and under both State and Federal laws conspiracy is crime. The boycott is a law-breaker.

Sunday as a holy day rests only on the authority of the Roman Catholic Church. No text of sacred Scripture so much as intimates that the first day of the week is in any wise different from the other days allotted to secular affairs. Neither Christ, the apostles, or the Apostolic Church honored Sunday above other days. Neander says: “The festival of Sunday, like all in any wise different from the other days allotted to secular affairs. Neither Christ, other festivals, was always only a human sit in judgment on it.

transfer the laws of the Sabbath to Sun- and from the early Apostolic Church, to
authority of the Roman Catholic Church.
abiding by the law until it has been adjudged un-
versy, the
command in this respect, far from them
constitutional or void by the courts authorized to
intimates that the first day of the week is

day.”—Rose’s Neander, page 186.

The Image to the Beast, or a Union of Church and State in the United States.

As shown in an article in these columns last week, the first beast of the seventeenth chapter of Revelation is the Papacy,—a church seeking to civil rulers for power and support instead of looking to her Lord for the divine power which he promises to all who put their trust alone in him. An image to the beast must be a like union of Church and State. And as we discovered last week, that this coun-
try meets the specifications of the prophecy as to the time and manner of its rise, so we shall discover that here the Church has ceased to lean upon her Lord and has turned to the State for power to compass her ends and maintain her waning moral influence.

The First Amendment to the Constitution of the United States provides that:

Congress shall make no law respecting an estab-
lishment of religion, or prohibiting the free exer-
cise thereof.

This order of things was generally ac-
cepted as satisfactory until in February, 1889, when an organization was formed at Xenia, Ohio, for the purpose of secur-
ing a religious amendment to the Federal Constitution. In 1864 this organization was merged into or became what has since been known as the National Reform As-
sociation, the avowed purpose of which has from the beginning been—

To secure such an amendment to the Constitution of the United States as will declare the Nation’s allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so in-
dicate that this is a Christian Nation, and place all the Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land. Art. 2, National Reform Constitution.

In forecasting the practical workings of the Government under the proposed Na-
tional Reform regime, Rev. M. A. Gault,
a Christian Nation, and reading almost like a chapter from a National Reform manual.

"This decision ignored the spirit and intent of the First Amendment to the Constitution, and directly contradicted that part of the "fundamental law of the land" (Art. VI of Constitution) expressed in the treaty with Tripoli in 1807, which declares that:

This decision was carried by a vote of 131 to 36. In this the House of Representatives committed itself, to an acknowledged act of religious legislation, and by a vote of almost 10 to 1.

THE SENATE CONDITIONED THE ENTIRE APPROPRIATION ON SUNDAY CLOSING.

When, in the Senate, an amendment to the sundry civil bill, appropriating five million dollars for the World's Fair, was offered, Mr. Quay of Pennsylvania, moved to insert a Sunday-closing provision in language and manner worthy of note, and to be remembered as the real initial step in the general enforcement of religion by the Government of the United States, in pursuance of the decision of the Supreme Court that this is a religious and Christian Nation.

The Senate of Congress, another provision was substituted for this and passed the House, May 26, as follows:

Provided, That the Government exhibits at the World's Columbian Exposition shall not be opened to the public on Sundays.

Thus was carried by a vote of 131 to 36. In this the House of Representatives committed itself, to an acknowledged act of religious legislation, and by a vote of almost 10 to 1.

As a final amendment to Mr. Quay's amendment, Mr. Gray, of Delaware, offered the following, which was accepted by Mr. Quay:

"It and it is hereby declared that all appropriations herein made for, or pertaining to, the World's Columbian Exposition, are made under the condition that the said Exposition shall not be open to the public on the first day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition, it shall be, and is hereby made, the duty of the World's Columbian Commission, by the 25th of April, 1890, to make such rules or modification of the rules of said corporation, as shall require the closing of the Exposition on the first day of the week, commonly called Sunday.

THIS BECAME A LAW.

This was adopted by the Senate, on July 14; and by the House on July 19; and received the signature of the President of the United States on August 5, and thus became a law.

This is the first finished enactment of religion by the Congress of the United States in the history of the Government.

THE ENACTED RELIGIOUS LEGISLATION.

In his "Sabbath for Man," page 194, speaking of Sabbath laws, Mr. Crafts says:

"At first thought they would seem to be religious laws.

"True enough, and so they are; first impressions are usually correct. So was this legislation on the part of Congress touching the closing of the World's Fair on the Sabbath day. It was also true then, and is true now, that the result is fraught with even greater peril, as it marks the culmination of added centuries of error, and also because, that, amid the greater opportunities to know the right, the wrong was deliberately chosen. The debate was opened by Senator Manderson, of Nebraska, in the Congressional Record, of July 12, pp. 6694, 6695.

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

"The word "Sabbath-day" simply means that it is a rest day, or Saturday or Sunday, and it would be subject to the discretion of those who will manage this Exposition, whether they will have the Sabbath-day closed by the beginning of the week, in conformity with that observance which is made by the Israeliites, that is, the Sabbath-day begins on Saturday, and the Seventh-day, generally known as the Christian Sabbath. In its inception, this amendment should be adopted by the senator from Pennsylvania, and, if he proposes to close this Exposition, that it should be the Sabbath-day, commonly called Sunday.

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

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

WILLIAM F. HARRIS.—The senator from Pennsylvania accepts the modification in part, but not in substance.

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

The PRESIDENT—The amendment as modified is reported.

Mr. CHIEF CLERK.—On page 132, line 18, after the word "act," it is proposed to amend the amendment of the senator from Pennsylvania, as modified.

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

WILLIAM F. HARRIS.—The amendment as modified is reported.

The CHIEF CLERK.—On page 132, line 18, after the word "act," it is proposed to amend the amendment of the senator from Pennsylvania, as modified.

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

SECURED UNDER RELIGIOUS PRESSURE.

This legislation was not secured from Congress without the use of political and boycotting measures on the part of
the so-called Protestant "evangelical churches." To many of their petitions asking for this legislation was attached the

Boston. That we do hereby pledge ourselves and each other, that we will from this time henceforth refuse to vote for or support any office or position of honor or dignity in Congress of Corporation senator or representative, who shall vote for any further proviso or amendment to the World's Fair except on conditions named in these resolutions.—Congressional Record, May 5, 1892, page 6144.

Many churches by vote declared that they would stay away from the Fair if it were held on Sunday. Many churches and church papers went so far as to declare their intention to do what they could to persuade exhibitors to withhold their exhibits from the Fair if it were not closed on Sunday, thus resorting to boycotting methods to compass their ends.

And these threats of loss of votes and patronage were not without their weight upon those congressmen who carded more for position than principle.

In the Senate, Senators Hawley, of Connecticut, and Hiscock, of New York, were the most prominent advocates of the measure. Senator Hawley said:

If I had charge of this amendment in the interest of the Columbian Exposition, I would write the amendment in such a way as to satisfy the religious sentiment of the country demands, and not stand here besmirching or quarbling about it.

I would insist upon those congressmen who dared engage in such a position. If the Senate might engage in business or not upon the Sabbath-day. — Congressional Record, July 25, 1892, page 2165.

Senator Hawley said:

There is no use in endeavoring to escape responsibility. If the Senate to-day decides that it will not close the Exposition on Sunday, the Senate will be held on that day, and you will have offended more than 40,000,000 people—seriously and sincerely, and you will be forced to stand or fall upon the old statement or monarch of modern times, no satrap of Rome, who would have thought it wise to fly in the face of a profound conviction of the people he governed, no matter if he thought it a profound error. It is not wise statesmanship to do it. Now, if gentlemen repudiate this, if they desire to reject it, if they deny that this is in the true sense of the word a religious Nation, I should like to see the disclaimer put in white and black and proposed by the Congress of the United States. Write it. How would you write it? How would you put it from the foundation of the country, through every honest loss, this people has been a religious people? Would it if you dare, advocate it if you dare. How many votes for it would ever come from a State that is a part of the United States?

The Senate proceeded to its decision, and the amendment was finally rejected.

It was the same step in the House. A dinner was given from Washington to the Chicago Daily Post, April 9, 1892, gave the following from an interview with a member of the House committee on the World's Fair:

The reason we shall vote for it is, I will confess to you, a fear that, unless we do so, the Church folks will get together and the whole country will be【omitted】 and we all want to come back, and we can't afford to take any risks.

Do you think it will pass the House?

Yes, and the Senate too. We are all in the same boat. I am sorry for those in charge of the Fair; but still I would recommend them to the first law of nature, and that is all there is about it.

THE CHURCHES FEEL THEIR POWER.

By Congress and congressmen thus yielding, these churches knew the State had become the servant of the Church, as Rev. Mr. J. M. Foster, the Christian Statesman, of Aug. 29, 1889:

A union of Church and State now exists where the Church usurps control over the State, as the Romanists have always assumed to establish and control the Church, as in England.

The union of Church and State now in existence in the United States is of the kind found, a veritable image to the Papacy.

Chicago Correspondence.

The United States Against the Columbian Exposition.

Some months ago it was said in the Sentinel, that the United States courts might, before the year was past, be compelled to arrange for such services as the Church in its wisdom may see fit to impose, and that a day was then and there more definitely upon the points raised, and indirectly determined by Justice Brewer's opinion in the decision of the case of the Holy Trinity Church of the City of Chicago v. Tucker design and intend to open the said Exposition, and the said other defendants, have given out to the public that the said Exposition and the gates thereof will be open to the public on the first day of the week, commonly called Sunday; and the National Reformers have themselves admitted that this sort of Church domination is a union of Church and State, as the Papacy. The Papacy is the Church-instituted proviso attached to the appropriation of thechked out by response to its great petition, and being thereby. The suit has been disposed of, the American case is decided; and the claim is made that the proviso attached not only to that but to all other appropriations made by Congress in behalf of the Exposition. The action of the Local Directory and of the National Commission, in the acceptance of the appropriation, of souvenirs, is, then referred to and the language of the resolutions passed on this subject, regarding the closing of the Fair on Sunday, as embodied in the rules governing the World's Fair management, and the question of the abnegation of regulation treated at length, as follows:

Your orators further aver that after the acceptance of the said appropriations by the said corporation as aforesaid the Secretary of the Treasury delivered to said corporation 3,955,340 of said coins.

Your orators further represent that the said corporation and the officers thereof, and the said defendants, Harlow N. Higginbotham, D. H. Burnham, Col. Edmund Rice, George R. Davis, and Horace May, were parties to the suit in the United States Court. The action has been brought for the violation of the said corporation, defendants, hereinafter referred to, of the proviso attached to the appropriation of the Exposition, for suit has been commenced for the holding of the World's Fair and the determination of the lawfulness of the Fair, and the question of the continuance of said Fair, on the 8th day of October, 1883, on each day of the week, commonly called Sunday; and your orators accept the following resolution, to wit:

The Exposition, a corporation organized and existing under and by virtue of the laws of the State of Illinois. After narrating the inception of the plan for the holding of the World's Fair and the determination of the size and site of the Fair as the same was to be held, the act of Congress providing for the holding of such an international exhibition in the city of Chicago is cited.

The American case is decided; and the claim is made that the proviso attached not only to that but to all other appropriations made by Congress in behalf of the Exposition. The action of the Local Directory and of the National Commission, in the acceptance of the appropriation, of souvenirs, is, then referred to and the language of the resolutions passed on this subject, regarding the closing of the Fair on Sunday, as embodied in the rules governing the World's Fair management, and the question of the abnegation of regulation treated at length, as follows:

Your orators further that the said corporation and the officers thereof, and the said defendants, Harlow N. Higginbotham, D. H. Burnham, Col. Edmund Rice, George R. Davis, and Horace May, were parties to the suit in the United States Court. The action has been brought for the violation of the said proviso, and necessary for the protection of property and the public peace, but all employes whose services are therefore to be performed shall not be required to work on any day of the week, commonly called Sunday, during each week. Religious services may be held in Choral and Music Halls at such hours as may be designated and named by the Council of Administration, and said council shall have authority to make such rules and regulations as it shall deem proper. The observance of Sunday on all days of the week is hereby fixed at fifty (50) cents for adults and twenty-five (25) cents for children between the ages of five and fifteen.

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and abide by all further orders and decrees which
have the relief hereby prayed, and may, if they can show why your orators should not
have usurped and are attempting to usurp an
unauthorised exercise of authority, or to interfere with the conscience of other people to whom it is constitutional, or that the said corporation has no power or authority to make a law respecting an establishment of religion, or prohibiting the free exercise thereof."

Your orators further represent that the Act of Congress which attempts to close the said Exposition on the first day of the week, commonly known as Sunday, is a "preference to those religious establishments" which are not "consistently" used by the people on Sundays, the Exposition will be
failed to disagree, and in obedience to the injunction issuing from Judge Stein's Court forbidding the World's Fair
authorities from closing the public park in the first day of the week, commonly called Sunday; but your orators show unto your Honor that the said Act of Congress is an attempt to create and establish a new section of the Constitution of the United States, which act the said presiding judge of the Court, has made no law respecting an establishment of religion or prohibiting the free exercise thereof."

And your orators further represent that the Act of Congress, under which the said Directors of the said Exposition pretend to act, attempts to establish the said Exposition on the first day of the week, commonly called Sunday, as a day of rest and worship as against the seventh day of the week, commonly called Saturday, which is used by a part of the complainants to this bill as a day of rest and worship; and is an attempt of Congress to make a law respecting an establishment of religion, and "prohibiting the free exercise thereof.

Your orators further represent that the said Act of Congress, which the said Commissioners pretend to be operating under, provides that it shall in no way interfere with the laws of the State of Illinois.

Your orators further represent that the constitution of the State of Illinois, Article 8, Section 3 is, as follows, to wit: "That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their consciences: that no man can of right be compelled to attend, erect, maintain, or contribute to the support of any ministry against his consent; that no human authority can, in any case whatever, control or interfere with the conscience of any minister or congregations, in matters of this nature are properly cognizable and relievable, your orators are informed and believe, and therefore
the people, or 10

Your orators further represent that the constitution of the State of Illinois, Article 8, Section 3 is, as follows, to wit: "That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their consciences: that no man can of right be compelled to attend, erect, maintain, or contribute to the support of any ministry against his consent; that no human authority can, in any case whatever, control or interfere with the conscience of any minister or congregations, in matters of this nature are properly cognizable and relievable, your orators are informed and believe, and therefore

The Superior Court of Cook County Defends the People's Rights.

JUDGE STEIN of the Superior Court of Cook County has granted a temporary injunction restraining the authorities of the South Park Commissioners, and the South Park Commissioners, from closing the public park in the first day of the week, commonly called Sunday, to the public on Sundays. This case was brought by Ex-Congressman William E. Mason, as counsel for C. W. Clingman, a resident of the city of Chicago, and stock-holder in the United States, nor any authority short of a

The gist of this bill is the avocation on the part of the Government of a conspiracy by the World's Columbian Exposition corporation to contravene an act of Congress and a law of the United States.

This bill was filed on Saturday, the 5th of May, and was referred to the superior court to the following Wednesday. It is understood that the case will be heard by three judges. The two judges of the United States District Court, Judge Fuller of the United States Supreme Court in consultation. The decision of the court in this matter will, therefore, under such circumstance partake of the reflected authority of the Supreme Court of the United States. In the meantime, according to the latest resolution of the Local Directory with which the National Commission

Chief Justice Fuller did not sit in this case as was expected for the reason that he is a stockholder in the corporation. Judge Grosscup, Wood, and Jenkins heard the case.
fore such a breach of contract, on the part of the Government, as to relieve the directors from their obligations, entered into by them in the name of the public and attached to the contract for the appropriation required in the act of Congress.

An intervening petition opposing the granting of the injunction, and in favor of the release from their obligations, was filed in the case by an attorney for the American Sabbath Union; referring to the argument of this attorney the Judge said:

"Christianity," says the intervening petitioner, and "Christianity," says his counsel, "is a part of the law of the land, and, therefore, the Court is not in a position to determine the question of Rights," being article 3 of the constitution of Illinois, the people of the State have declared: "That Government's respect for religion and worship, without discrimination, shall forever be guaranteed; and no preference shall be given by law to any denomination or mode of worship.

There is a well-known Christian sect, the adherents of which believe that Saturday and not Sunday is the proper day for rest and worship; and even among those who regard Sunday as a holy day there is a virtue and a value in itself to pay men for professing the Christian religion, as practiced by large numbers of its devout believers, requires the Fair to be kept holy and law's authority not be imbedded in the law—which is not free from abuses.

This is among the most extraordinary assertions ever made by a man in the history of the country. If there be no "particular day" set apart, why decree the Fair open Sunday or Saturday, or any other "particular day" to be observed?

The difficulty which our correspondent has upon the subject is the same as others have experienced, viz: in expecting to find in the Scriptures a legislative injunction in favor of a particular day.

The difference in law which the Court is not in a position to determine.

The agitation for and against "the opening of the World's Fair on Sunday," brings the strange—in fact, wild—inhumanity of the Protestants observing Sunday, as a holy day is more than ordinary ludicrous. In reply to a question put to it by a correspondent as to why Protestants have changed the Sabbath from Saturday to Sunday, and as to why they do not keep Saturday the Sabbath day, and keep it holy, the Mid-Continent says:

The difficulty which our correspondent has upon the subject is the same that others have experienced, viz: in expecting to find in the Scriptures a legislative injunction in favor of a particular day.

If there be no "particular day" set apart, why decree the Fair open Sunday or Saturday, or any other "particular day" to be observed?

The mid-Continent continues:

Did Adam observe the seventh or the first day of the week? The record shows that man's first full day on earth was the Sabbath. His Sabbath was not on Saturday, but on the day commonly called Sunday. It was on the first day of the week.

As it is not possible that the editor of the Mid-Continent never saw and read a single word on the evidence used by the defenders of the Sabbath, he contradicted himself.

The day that Adam observed.

Did Adam observe the seventh day of the week? The record shows that man's first full day on earth was the Sabbath. His Sabbath was not on Saturday, but on the day commonly called Sunday. It was on the first day of the week.

Adam was created on the sixth day, and the "seventh day" was "blessed" and "sanctified" for him, and he was commanded to keep the seventh day the Sabbath day, which is as distinct a command to not keep the first day or any other day but the seventh day, Saturday.

And to render plain and make the day unmistakable through all time the Jewish practice of Adam, that he rested for six weeks and kept the seventh day of each week, Saturday, as God commanded Adam, and as God again commanded Moses, and as the Jews were reminded and continually commanded in the Bible ever since. And too, as far as a command and its capital enforcement could make the command imperishable, the Sunday breakers of the Sabbath do not both keep Saturday as the Sabbath and keep Saturday "holy," as commanded by the Bible to be punished with death. Num. 15:32-36.

The Catholic Church abrogated "the Sabbath" and made the change of day from Saturday to Sunday by virtue of the power conferred upon her by Christ when he said: "All power is given unto me in heaven and on earth." Matt. 28:18.

Whateversoever you shall bind upon earth, in men who claim that all religion is within the leaves of this very Bible of which all the foregoing string of testimony is a part, and who do not differ materially from the King James.

The divine command to keep Saturday.

The Mid-Continent continues:

A divine precept did not lay the foundation of the Sabbath. This is a strange contradiction. No one, if challenged could have pointed in the first twenty-five hundred years of the world's history to a single divine command ordaining the Sabbath.

When the Lord spoke on Mount Sinai, the Bible tells us that he told all mankind a law and that this was the commandment, "Thou shalt have no other gods before me," Exod. 20:3. The Israelites were chosen as God's peculiar people, and the Lord commanded the people to "observe the Sabbath," which word, as used in the Bible, means that which is sacred or holy. Gen. 2:1-3.

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Whateversoever you shall bind upon earth,
shall be bound also in heaven, and whatsover you shall loose on earth, shall be loosed also in heaven." Matt. 18:18.

He created man in his own image; and it is given the apostles and their successors the bishops and pastors of the Church. He received all power in heaven and on earth, and he gave that power to the apostles and their successors, and commanded them "as the Father sent him" (John 20:21), to bind and loose upon earth, and anything that the Church shall bind or loose upon earth shall be bound or loosed also in heaven. By the power of Christ her Founder, the Catholic Church, in the plenitude of her infallible power, abrogated Saturday, the Sabbath of the old law, and substituted Sunday in its place, and commanded Sunday to be kept holy in the manner that she commands. We see, then, that not only do all who keep Sunday acknowledge the infallibility of the Catholic Church, whether they wish to do so or not; but that to observe it in any other manner than the manner in which she commands, if be observed at all, and that on the ground that it is a religious observance, is insensate.

OUR SAVIOUR AND "THE SABBATH."

The most astonishing statement, probably, that we have seen about keeping Sunday instead of Saturday as the "Sabbath day," is the following in the Mid-Continent :

The change of day—so-called—was effected in the same way that the Sabbath was originally established, viz., by divine example.

After stating that God did not establish the Sabbath day, he particularly states that he contradicts himself and acknowledges that God did establish the Sabbath day; but let that pass. He here states that God, by divine example, made a change of day from Saturday to Sunday. The first manifestation of God to man was after he had created Adam, and he rested on the seventh day, and sanctified it. And if there be any further dispute by Protestants as to what day "the seventh day" was, we refer them to the Lord's day on Saturday, which he would not have them to do if Saturday was not the Sabbath and a holy day. In other places in the same chapter we find the same divine example. And in John 7:7-16; 7:10, 14, 22, 23, 37, we find the same divine example again.

The Catholic Church, of its own infallible authority, created Sunday a holy day to take the place of the Sabbath day. It is the duty of all Catholics to obey the commands of the Church equally with the commands given on Sinai. Catholics must observe Sunday. But what in the world do Protestants mean by observing Sunday?

Australia.

From this country we are watching with deep interest the movements in the United States in the formation of the union of the Church and the State, and we are prepared to defend, if necessary, the Church to get control of civil power. But we are forcibly reminded that that spirit is not confined to America. The same movements are on foot in Australia. In the course of the weeks, the colony and in later legislation these governments have granted to the people considerable religious liberty. In some things the people have gone beyond the law and have recognized the people's rights. These acts seemed at one time to please all, but lately a certain class of religious body feel that the governments are too secular; that they do not attend as much to the religious needs of the citizens as they should.

This feeling is manifested chiefly by the organization of various societies for the promotion of religion by the State. In the Colony of New South Wales the denominations have recently formed an organization called, "The Council of Churches." The object of this organization is to have government consultation and co-operation on matters affecting the religious, moral and social interests of the community. It will be the duty of this council to watch the legislation of Parliament; to study every bill to be presented, and when the clergy decide that a bill is not what they think is best for the people, they are to oppose it personally and through their churches, and secure its defeat if possible. On the other hand they are to do all in their power to secure the passage of such measures as they think are proper. This organization has felt itself in a position of working through the great mass of voters who are connected with the churches. Associated with the "Council of Churches" organization, and working under its supervision are two other organizations known as "the Lord's Day Observatory" and the "National Scripture Education League." The mission of the Lord's Day Observatory Society, as its name indicates, is to secure a better observance of what is pleased to call the Lord's day, namely the first day of the week. The course this society has so far adopted has been to inflict the severe penalties of the law upon those who perform ordinary labor on Sunday. It will be understood by the reader that in this country these religious organizations are not compelled to lose any time securing the observance of religious dogmas. They find everything ready to hand. Church and State are united although some acts of liberty or Toleration have been passed by Parliament when the constitution orders otherwise.

The National Scripture Education League has recently been organized for the purpose of securing scriptural instruction in the public schools. Some years ago the Victorian Government passed an Education act excluding the Bible and all religious instruction from the State or public schools. The League has decided that this was a very wicked piece of legislation and that it must be undone. Hence the Scripture Education League.

Other colonies followed Victoria in excluding the Bible from the schools, and the churches in other colonies have followed the Victorian churches in the formation of special societies to secure religious instruction in the schools. There is at present a religious-political war over the Bible-in-the-public-schools question. The Leaguers have traveled over the colony giving lectures, organizing, and securing such religious instruction in the government schools. The general elections are to be held in a short time, and every candidate must pledge himself to the withdrawal of the Bible into the schools or be opposed by the great mass of religiousists. Some of the editors and members of Parliament are vigorously defending the present system, but Protestants are determined that the Bible into the schools or be opposed by the great mass of religiousists. Some of the editors and members of Parliament are vigorously defending the present system, but Protestants are determined that the Bible be excluded. The people of every country on the globe will be led to follow her example.

Now, just now, is our time to work in foreign countries. As America, the land of religious liberty, is themodel for all the other countries of the world, the colonies on the globe will be led to follow her example.

The dark clouds are rising around us and our liberties will ere long be gone. But we take refuge in God who says, "I, even I, am He that comforteth you; who art for a fear, and art for a terror unto him that hangeth on every man that shall die, and of the son of man that shall be made as grass?"

A. G. DANIELLS.

Sydney, Australia.

The Presbyterians and the President.

May 19, the President and Mrs. Cleve-
land gave a reception to the delegates of the Presbyterian General Assembly, ministers, and friends, to the number of 3,600. After the formal introduction of the guests, Rev. Dr. Craig, Moderator of the Assem-
blry, addressed the President as follows:—

You know what the Presbyterian Church. Many of these gentlemen who attended pre-
cisely the same general experience that you had, were reared in the same land and the high thinking of that wonderful nursery of strong men. We have common experiences which make us united. You have come together before, as it were, friends, because we know the things which have, perchance, made us to be what we are, and we have come together, and made you, sir, worthy to rule, with the confidence that you will rule wisely and well. And about you, the mightiest Nation of the world. Let me, sir, congratulate you upon the fact that sturdy Presbyterians hedge you round about and that the sturdyest Presbyterian of us all is at your side, a
boly benediction to keep you straight to the faith of your ancestor, which is not only the great assurance of success, but is the highway to the immediate presence of the blessed God. I am much inclined to the common saying, "You must be obedient unto your wives." I never was yet ennable of the common opinion offered on the holy altar. But, sir, you are entitled not only to give us instruction; God's infinite wisdom saw that compulsory observance was no observance, to the end for which observance is desired? Does he not see that God purposely avoided making the very kind of a law in reference to man's loyalty to him, which the State makes—a compulsory law—because of the injustice of it? That God does not announce punishment for violation of his law simply in order to have it come to pass, but it is a necessary consequence of sin, and not an arbitrary result; and in order that in his infinite love and mercy, he might give the creatures of his image an opportunity to avoid the direful consequences?

Mr. Fawcett says truly that the land is full of Sabbath violation, but he fails to discern and point out the only effectual remedy. If he will read the following from another column of the same paper in which his own article appeared, he may possibly discover what the true remedy is:

Faithfully preaching the gospel is by far the most effective means of carrying the truth into the conscience if you would expel heresy from the head. Satan goes walking around among the people of all classes, and is never so happy as when he can induce some overzealous, inexperienced, pugnacious theologian to turn aside from preaching Christ and him crucified, and devote his attention to knocking the chip off his own shoulder. On the contrary, the ministry, if you wish to worry the devil, pay no attention to that chip, but instead, go right on faithfully preaching the gospel.

This has the right ring to it. If the Church sees iniquity in the land let it preach Christ; for "neither is there salvation in any other name under heaven given among men, whereby we must be saved." Acts 4:12. If the ministers, and others zealous for religious laws, would spend their time and energies tampering with the chip on the devil's shoulder, and devote themselves to the promulgation of the gospel of Jesus Christ, good would come of it. It is the duty of the Church to see the churchmen know their own weakness and the lack of that power which is in the gospel. Then instead of turning to Christ, who is that power, and pointing the people who are in error, to him, they prefer to enthrone the matter to human agency, and only augment the evil already begun.

The way to annihilate error is to let the truth shine. We do not enter a dark room with a body of men and attempt to carry the darkness out by force, but we simply take in the humble candle and let the light shine, and darkness is nowhere present.

W. E. HOWELL

The Remedy for Sabbath Violation.

In the Michigan Christian Advocate, of May 13, in an article entitled, "Sunday Papers, Rev. Wm. Fawcett, D.D., of Chicago, says:

The Sunday newspaper violates the law of God and the law of the State, and to the extent of its influence is a promoter of lawlessness.

Granting that Sunday wore the Sabbath, it is clear, and that the State had a law enforcing its observance, Mr. Fawcett's statement that law is violated, would be true. But does Mr. Fawcett approve of the State's making a law to enforce a command of a government of God which pertains only to the individual and his God, even if that individual exercises his God-given right to choose to disobey his God-given command? Is this the law by which Christ cast into the hands of his Church? Did he say, "Reader to Caesar the things which are Caesar's?"

Has Mr. Fawcett overlooked the teachings of the Lord, who said, "The ships of the sea and the storehouses of the kingdom of Heaven, and the ships shall cast down their prey?"

The way to annihilate error is to let the truth shine. We do not enter a dark room with a body of men and attempt to carry the darkness out by force, but we simply take in the humble candle and let the light shine, and darkness is nowhere present.

W. E. HOWELL

THE MEDICAL MISSIONARY.

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The article on the Union and State in the United States, beginning on the first page, the article on page 181, entitled "Protestants Keeping Sunday Holy," throws much light on the subject, showing, as it does, that to keep Sunday is to do homage to the Papacy. Because of the special value of these articles, we have printed quite a number of extra copies of this issue and will supply them at the rate of $1.00 per hundred. You can get nothing better for the same money for genuine missionary work.

That the manhood of Henry County, Tenn., is becoming aroused, and juries refuse longer to be the mere puppets of the prosecuting attorney, is evident from the fact that two more Adventists, charged with nuisance by working on Sunday, have just been acquitted there. It is said that Judge Swiggart is opposed to the persecution. Out of twelve indictments found six months ago for Sunday work, the State's attorney has not secured a single conviction, yet he is said to be determined to pursue the matter further, and other indictments have probably been returned by the present grand jury.

The Mail and Express says that "the administration is on the side of those who oppose the opening of the gates of the Chicago Exposition on the Sabbath, while it is inclined to sympathize with the other side." This must be the reason the President went yachting on Sunday instead of ordering out the army to close the Fair gates in obedience to the modest (?) request of Mr. Crafts and the Boston preachers.

The claim that different police conditions exist on Sunday than on other days, and that the public peace may be disturbed on that day by things that do not disturb on other days, received a serious setback in Chicago, on the 29th ult. In granting the temporary injunction prayed for by one of the stockholders, forbidding the closing of the Fair gates on Sunday, Judge Stein overruled the plea that "to open the Fair would be a violation of the law of the State by disturbing the peace on Sunday," remarking that the petitioner had made no showing that there was a disturbing of the peace, or that the disturbance, if any, was worse on Sunday than on any other day. This principle consistently adhered to by the court would render null and void every Sunday law in America. It is refreshing to find a judge who can grasp the thought that a mere annoyance of somebody's religious prejudices is not a disturbance of the peace, and is not cognizable by civil courts.

Buckle, in his "History of Civilization," defines the functions of civil government thus: "To maintain order, to prevent the strong from oppressing the weak, and to adapt certain precautions respecting the public health, are the only services which any government can render to the interests of civilization."

The evening World of this city, remarks that "Attorney-General Olney goes out of his way to aid and encourage the various sectarian trusts which seek to make Sunday a closed day in America. He would be much more fittingly employed in getting into the way to block the more material trusts which rob labor for monoply's enrichment."

Attorney-General Olney is quoted as personally favoring Sunday opening; but "his personal views," says the Mail and Express, "have nothing to do with the matter." Then how does it happen that the personal views and religious opinions of the Sunday people have so much to do with public affairs that they must be crystallized into laws for the government of the whole people?

A general mass meeting of the Massachusetts Sunday Protective League was held on Sunday evening, the 21st ult., in Boston, to organize another and more formal protest against the opening of the World's Fair on Sunday.

A telegram was sent to the President, concluding in these significant words: "We suggest proclamation that opening will not be allowed except on mandate of Federal Court."

After the telegram had been adopted Rev. Wilbur F. Crafts, secretary of the league, went to the table where the reporters sat, hard at work on Sunday, and distributed typewritten copies of the telegram, saying as he did so, that he hoped they would give the meeting all the space they could in Monday's papers. One reporter suggested that the story would have to be written on Sunday, but Rev. Mr. Crafts replied that he wanted the readers of the papers to know all about the meeting.

Just so! It makes all the difference in the world, it seems, who works on Sunday and who they work for; if it is for Mr. Crafts and his Sunday-closing scheme, it is all right; otherwise, it is all wrong.

Another Seventh-day Adventist—the elder of the Millington church—was arrested, May 30, in Kent County, Md., for practical dissent from the established religion of that State. Other arrests are threatened. As usual the Adventists are disturbed, though the law is not violated for others. The true reason was stated recently by a Sunday keeper, in these words: "We would not notice your Sunday work so much if you did not keep Saturday." The Adventists' real offense is keeping another day.

When the author of Christianity sent forth his disciples to proclaim the truths of his kingdom, he said, "Behold I send you forth as sheep in the midst of wolves." But if we can make ourselves believe that certain persons, now living, are his servants, we must conclude that this statement has been reversed, for they now act more like wolves in the midst of sheep. The "Rey." H. G. George, Sunday-law champion, said last fall at Paterson, N. J., that the clause in the World's Fair Appropriation Bill, closing the Exhibition on Sundays, should be repealed. We mean to maintain it at the point of the bayonet." And now, that the time has come that the Fair has been opened on Sunday in spite of governmental interference, the following from the "hub" of this "Christian Nation" is in exact accord with this woolly spirit:

Saturday, May 18.—At a full meeting of the First United Presbyterian Church last night the pastor was authorized to send the following telegram to President Cleveland:

"The First United Presbyterian Church of Boston, distrusting both directory and commissioners, appeals to you to suppress Chicago nullification with Jacksonism firmness and to guard the gates next Sabbath with the troops if necessary."

How far are such men from the Jesuitical ideal that "the end justifies the means"?

The June Arena is a mammoth number. It is probably the largest magazine ever published as a monthly issue of a review, containing one hundred and sixty-four pages, one hundred and forty-four of which are in the body of the magazine and twenty pages of carefully written book reviews by such well-known critics as Josiah Royce, Thomas, D.D., of Chicago, Helen Campbell, Hattie C. Farnum, Hassell Gohagan, and editor of the Arena. Among the leading papers in this notable anniversary issue are: Insanity and Genius, by ARNOLD McDoNALD. The Liberal Churches and Scepticism, by Rev. Marion D. Shutter, D.D.; Arsenic versus Cholera, by R. B. Leach, M. D., is interesting and timely; Women Wage-earners in the West, by Helen Campbell; Does the Country Demand the Free Coinage of Silver, by A. C. Veed; Save the American Home, a striking economic paper, by I. E. Dean; Islam, Past and Present, by Prof. F. W. Sanders, one of the most scholarly religious essays of recent times, and should be read by all interested in obtaining a correct idea of what Mohammedanism is; Union of Practical Progress, by the Editor, a strong plea for the union of progressive religious and educational and practical work. Mr. Flower also contributes a striking paper, entitled, "Parisian Fashionable Folly versus American Common Sense," dealing with the dress reform movement now being so vigorously pushed by the National Council of Women of America, handsomely illustrated.

AMERICAN SENTINEL, New York, June 8, 1893.