

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

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RELIGIOUS PERSECUTION IN ONTARIO.

IN the county jail at Chatham, Ont., imured with common criminals, there lie today three victims of religious persecution,—good and upright men, and ministers of the gospel of Jesus Christ. As is usual in such cases, the persecution was conducted under cover of "due process of law."

We who have thought that the enlightenment and progress of the nineteenth century had carried us beyond the era of persecution for conscience' sake, are called upon to face this fact and to ponder its meaning.

That the case is one of persecution for religious belief, is clearly apparent from the nature of the charge brought against the prisoners and the circumstances attending their prosecution, of which the following is an outline:—

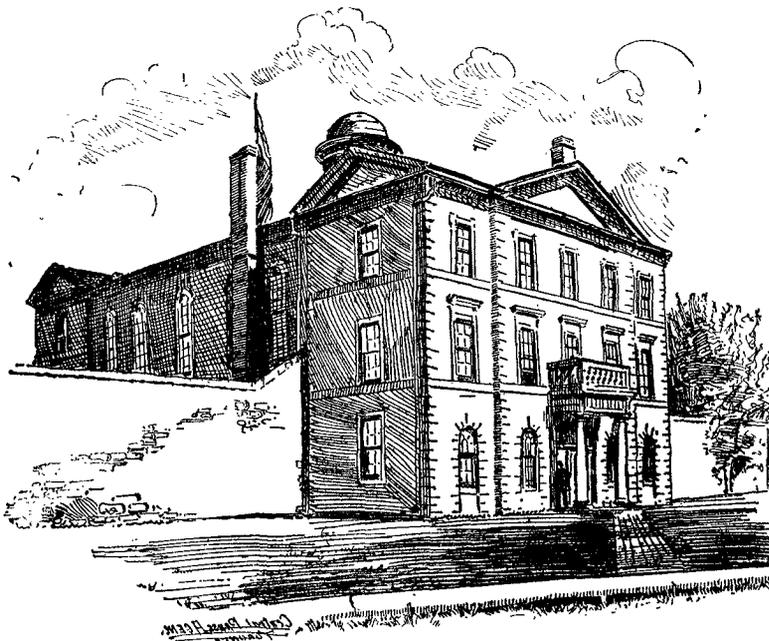
During the summer of 1895, P. M. Howe and William Simpson, ministers of the Seventh-day Adventist denomination, began a series of meetings in Darrell, a small town about five miles north of Chatham, Kent County, Ontario. They were joined later by Rev. Mr. Burrill, who had been in charge of the Adventist church at Selton.

The success which attended their efforts aroused the antagonism of a neighboring denomination, and a minister of the latter was sent for to oppose the Adventists and put a stop to their work. He came and proceeded to advise that these men be driven from the province, alleging that they were traitors to the Queen, and aliens. The only specific charge, however, that he could truthfully make against them was that they did not keep Sunday.

As a result of this effort, a church society

of young people was formed, to spy upon the Adventists and see if any work was done by them on Sundays. There is among the statutes of Ontario an ancient piece of legislation handed down with but slight alterations from the time of King Charles II., known as the "Lord's Day Act," one section of which says:—

It is not lawful for any merchant, tradesman, artificer, mechanic, workman, laborer, or other person whatsoever on the Lord's day, to sell or publicly show forth, or expose or offer for sale, or to purchase, any goods, chattels, or other personal property, or any real estate whatsoever, or to do or exercise any worldly labor, business or work of his ordinary calling (conveying travelers or her Majesty's mail, by land or by water, selling drugs and medicines, and other works of necessity and works of charity excepted).



Chatham Jail, in which Three Adventist Ministers are Imprisoned.

It was thought that under the provisions of this statute the work of the Adventists could be stopped by invoking the arm of the civil authority.

On Sunday, the third day of November, one of these spies discovered Ministers Burrill, Simpson, and Howe at work making preparations to lay the foundations of a church building which it had been decided to erect for the accommodation of the Adventist believers. One was seen to be slacking lime, another mixing mortar, and the other pouring water into a barrel. This was forthwith reported to the Sunday school, and at its close a dozen or more individuals proceeded to the spot, as one of them afterwards testified in court, "for

the purpose of witnessing." One of this number was deputed to go to Chatham to lay information against the ministers before an officer of the law.

Attorney Douglass, Queen's Counsel, being visited, advised the prosecutors to wait, saying that the law in the case was not clear; and further to show his deprecation of the proposed action, addressed a letter to the people in and about Darrell, to the same effect. The informers then went to Justice Forham, of Chatham, but he refused to issue a summons, and upon being pressed to do so, replied that sooner than be a party to such proceedings he would resign his office.

Not deterred by this set-back, the representatives of the league bethought them of a magistrate in Ridgetown, twenty-two miles distant, who had sent to jail an Adventist named Matthews for the "crime" of cutting hay on Sunday; and to him they went. After a guarantee fund had been raised by the prosecution (Mr. Matthews' prosecutors had not yet paid their bill) the justice was willing to undertake the case, and the necessary papers were issued for the prosecution.

A large crowd filled the court room on the day of the trial, December 5, and made boisterous demonstrations of approval as each step was taken in the process of fastening conviction upon the prisoners. So plainly marked was the animus of religious intolerance in the proceedings, as to elicit from leading citizens who were present, strong expressions of disapproval.

Two grounds of defense were open to the prisoners under the statute. The accepted legal interpretation of the latter had made it applicable only to work of the nature of one's "ordinary calling," and in order to conform to this, the information laid against the defendants was amended in each case so as to specify "that he did exercise worldly labor, business, or work of one of his ordinary callings." This assumed that each defendant had more than one ordinary calling, and made it necessary to prove that these ministers of the gospel were engaged in their "ordinary callings" in the work done by them on Sunday.

The other ground of defense was that such work was prohibited by the statute only on "the Lord's day." As the statute did not further specify the day, it was open to the defendants to show that they had not transgressed it, inasmuch as the "Lord's day" was not Sunday, but the seventh day of the week,—which day they regularly observed as the Sabbath. In proof of this they were prepared to submit to the court the plain testimony of the Scriptures, as follows:—

The fourth commandment of the Decalogue plainly declares that

"The Seventh Day is the Sabbath of the Lord thy God."

In the fifty-eighth chapter of Isaiah the Lord again speaks of the Sabbath as "*My holy day*." Isa. 58:13. This language unquestionably applies to the seventh day. Again, the Saviour, in justifying the action of his disciples when they plucked and ate some ears of corn while they were passing through the fields "on the Sabbath day," said, "The Son of man is Lord also of the Sabbath." Mark 2:27, 28. As he said this in answer to the charge of the Pharisees that his disciples were breaking the Sabbath, he unquestionably referred to the seventh day.

On the other hand, there is not one text of Scripture anywhere to be found that speaks of Sunday, or the first day of the week, as being the Sabbath, or which says that it is a holy day, or is the Lord's day, or that commands any person to refrain from ordinary labor upon it.

By the testimony of Scripture, therefore, we are shut up to the conclusion that the seventh day, and not Sunday, is the Lord's day.

Bible Evidence Excluded.

The prosecuting attorney, however, would not allow this evidence to be presented, and he was sustained in his objection by the court. He refused to consider the case as one involving other than purely civil considerations, saying, "It is not a question of religion, but of law;" yet the very act of bringing the defendants into court involved the decision of a purely religious question,—that of what day is the Lord's day. The civil magistrate was obliged to decide the Lord's day to be Sunday, before he could take jurisdiction of the accused persons under the statute. Yet after he had himself decided this purely religious question, without which he could not have proceeded in the case at all, he refused to allow the same question to be considered by the prisoners in their defense, holding that no religious question was involved. The attorney for the defense, Mr. Mills, had prepared several type-written pages of notes relative to the origin of Sunday laws, showing the religious character of such legislation; but this testimony was ruled out, as having no bearing on the case. Thus the defendants were virtually shut out from making any plea in their own defense, their reasons for non-compliance with the statute being religious ones almost entirely.

It was held that the work done by the defendants was work of their "ordinary callings," although it was clearly shown that their calling was that of ministers of the gospel, and no evidence was forthcoming that they possessed more than one "ordinary calling."

The Queen's Proclamation Brushed Aside.

One other ground of defense for the prisoners was the proclamation* issued in 1858 by Her Majesty, Queen Victoria, forbidding,

"under pain of our highest displeasure," any molestation of her subjects on account of religious belief or practice. This was read to the magistrate, but was brushed aside by him as having no application to the case of an Adventist suffering persecution at the hands of his religious opponents.

Had the prisoners been permitted, they would have presented the strongest and best of reasons for their course in not complying with the statute of King Charles II. Theirs was not the plea of the vicious and criminal, but of men who feel bound by the word of God. In the sacred book they had read these words spoken by the Almighty from the burning top of Sinai, with a voice which shook the earth †:—

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

They Dared Not Keep Two Days.

In the face of this command—placed by God in the bosom of his eternal law—to sanctify the seventh day by resting thereon from secular work, they dared not sanctify the first day of the week in its stead. God's holy and immutable law had established the character of the days of the week in their relation to mankind, setting apart the seventh day from the others as the day of rest; and his divine order they dared not disregard or attempt to change. They saw that it is impossible to keep the seventh day "holy"—or separate—as established by the Creator, and at the same time set apart the first day in like manner. The one distinction would necessarily destroy the other. Moreover, the law and example of the Creator had fixed the first day as one of the six common or working days, distinct as such from the seventh day. "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God;" and "in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." They knew that no human statute could set aside the decree of the Almighty, or absolve them from obligation to his law; and they chose to obey God rather than man.

For this they were convicted by the court and sentenced as criminals to pay fines of ten and fifteen dollars, respectively, together with costs of prosecution; and in default thereof to serve out their sentence in jail at 25 cents per day.

An Appeal Taken.

An appeal was taken to the higher court, and on March 16 the cases were argued in the Divisional Court at Toronto, before Chief-Justice Meredith and Justices Rose and Street. There the judgment of the lower court was affirmed, but without costs, which leaves the latter to be paid by the prosecution.

That which most concerns us, however, and every reader of these lines as well, is the fact that we have come upon an era of intolerance, when obsolete religious statutes are being revived and made the instruments of persecution. All so-called Sabbath laws are religious laws, since they pertain to an institution which is wholly religious. The Sabbath is the Lord's, not man's. God is its author. It is the memorial of the Creator; "for in six days the Lord made heaven and earth, the sea, and

all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." His ownership of the sacred day is repeatedly affirmed in his word by such expressions as "the Sabbath of the Lord," "My Sabbaths," "My holy day," etc. Ex. 20:8-11; 31:13; Isa. 58:13; Eze. 20:12, 20. Belonging thus wholly to God, it is wholly religious, and cannot properly be made subject to human legislation. Man has no authority to enact religious laws; that is the prerogative of God alone.

The intellectual enlightenment of this age ill comports with the revival of the penalties of this antiquated sabbath "law." While not able to eliminate it from the statute books of the Province, the modern spirit of liberty in religious faith and practice has shown its disapproval of the statute by the restrictions placed upon it; holding it to be applicable only to those in the cities and towns, and then only to work of the nature of one's "ordinary calling." The unusual proceeding of the appeal Justices, also, in affirming the decision of the lower court "without costs," stamps the proceedings under the statute as petty persecution. Had the justices viewed it otherwise, the costs would not have been charged to the prosecution.

A Conflict Impending.

But the fact remains that religious intolerance, defying all enlightened sentiment and blind to the lessons of history, seizing upon the ready weapon of religious "law," is casting upright, Christian men into prison, and in that act striking a blow at the liberties of all. It proclaims to the people that they are slaves, not free to worship God according to the dictates of his word and of conscience, but bound by the dictates of a man-made statute, and that in a matter so sacred and essential as the observance of the Sabbath. Those who believe in sanctifying the seventh day, according to the commandment, are not free to set apart that day from all others without paying the legal penalty; and those who have been accustomed to observe the first day, thinking it to be the Sabbath, are not free to change their views in this respect, no matter what the evidence, without meeting the like fate. And those who have no belief in God or religion, are not free to pursue an honest, consistent course in this respect, but must make a hypocritical show of regard for a religious institution, by doing no work on Sunday, if they would be free from legal pains and penalties. The gospel of Christ, on the other hand, proclaims "liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1.

A conflict is impending. As the Sabbath of the Lord is being more widely proclaimed and observed, the spirit of religious intolerance is rising and manifesting itself in such scenes as that we have described. The arraying of the opposing forces of religious freedom and of intolerance, is but the shaping for the final struggle of the long conflict between good and evil. The battle ground will afford no room for idle spectators. We must choose this day whom we will serve,—whether we will worship him who is the Creator, by keeping his Sabbath, or that other power which has set up a rival day. Let us then have faith in God, and leave with him the consequences of obedience to his word.

THE only ground, on which restrictions on Sunday amusements can be defended, must be that they are religiously wrong; a motive of legislation which can never be too earnestly protested against.—*John Stuart Mill*.

* See "A Royal Proclamation," page 109 of this paper.

† Hebrews 12:26.

"ENFORCING THE LAW."

RELIGIOUS intolerance is never slow to shield itself behind "the law." Masked under legal forms, it can do its work with certainty, and with the appearance and air of a conservator of the public welfare. If its work is spoken of as persecution, it can reply that its victims have merely been punished for violating the law of the land.

The papal church claims that she never persecuted, since the millions put to death for conscience' sake during the ages of her supremacy, suffered at the hands of the civil authority. "Heresy" was contrary to the "law" of the land; hence "heretics" were

seize him and hurry him off to crucifixion with their own hands because they hated him; that would have been persecution. "We have a law," said they, "and by that law he ought to die." They were simply zealous for "the law"! They could also invoke the Roman law, for which, in this case, they were likewise zealous. So they brought Jesus before the high priest and he was tried "according to law," and before Pontius Pilate as well, where also he was legally condemned. Surely this ought(?) to exonerate the Jews from the charge of being our Saviour's persecutors in the events which terminated with his crucifixion.

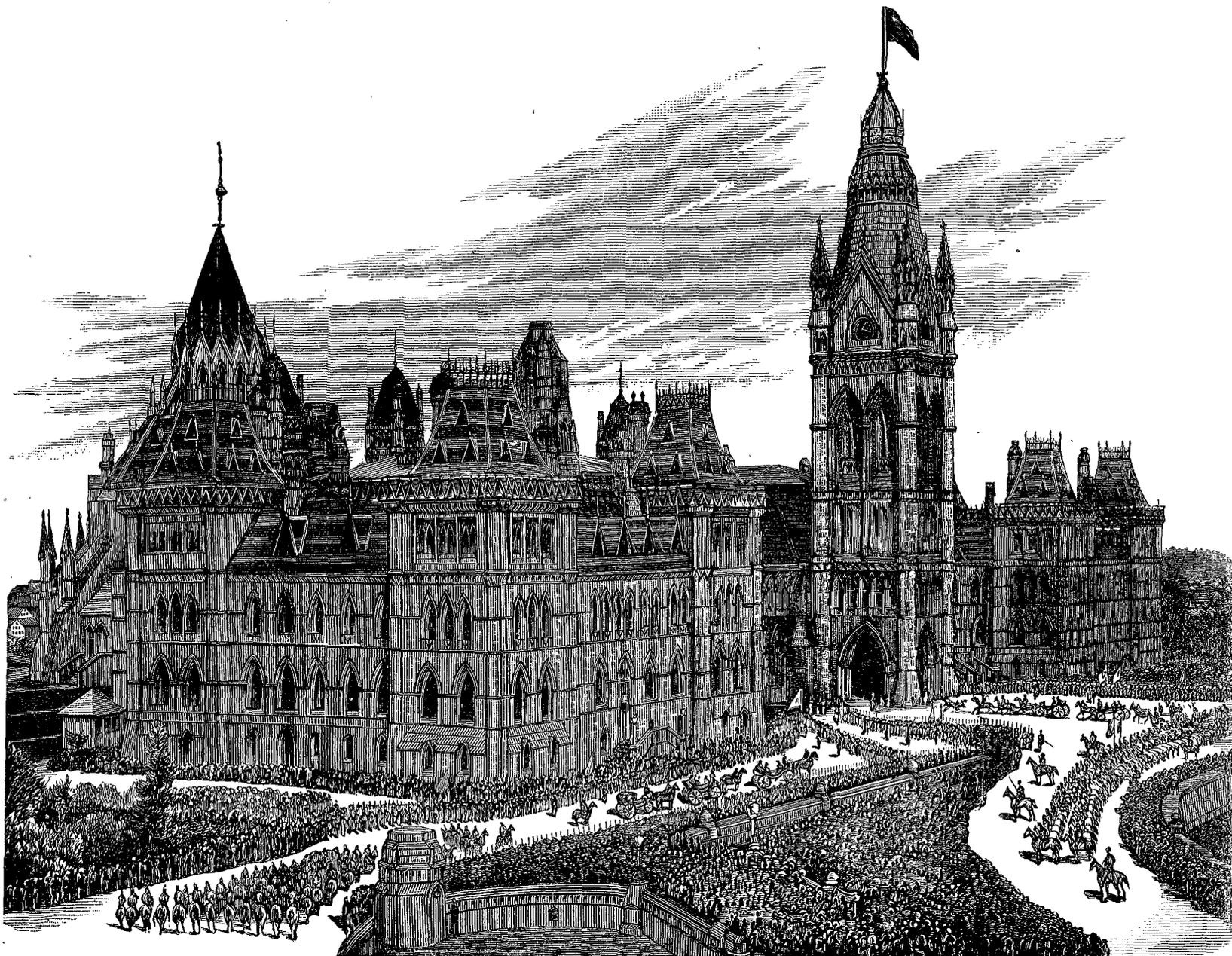
But Peter, on the day of Pentecost, plainly

justice can properly be affirmed by the decisions of courts, or enforced by those invested with civil authority.

THEIR SENSE OF JUSTICE REVOLTED.

It is evident that the part which Justices Meredith, Rose, and Street felt themselves compelled to take in the persecution of the Adventist ministers, Burrill, Howe and Simpson, was distasteful to these honorable judges.

The decision of the lower court was sustained, *but without costs, contrary to the usual practice.* What does that mean? It means



The Dominion Parliament House, Ottawa.

criminals, and were punished accordingly. The church points to the personality of civil government and exclaims, "I didn't do it; the did it." And on the same grounds a prominent Hebrew recently addressed Christendom asking them to do justice to the Jews and exonerate them from the guilt of murdering Jesus Christ, since the record shows that he was put to death by the Roman, Pontius Pilate!

The Jews did not propose to put Christ to death because his teaching and example were contrary to their traditions,—not at all; but because he was making himself a king in the place of Cæsar! This was the argument which prevailed with Pilate. They would not

told the Jews that they were Christ's betrayers and murderers. The legal forms under which the Saviour was put to death did not in the least change the complexion of the part played in the drama by the Jews. It was persecution, and that alone. And no more did the sanction of the civil authority, given in accordance with the "law of the land," exculpate the papal persecutors of the Christians in the Dark Ages. "Laws" which sanction injustice and constitute ready weapons for the hands of religious bigots, ought to have no place upon human statute books. God is a God of justice. He "hath prepared his throne in the heavens, and his kingdom ruleth over all." Justice is law; and only

simply this,—that the court considered the case as one of petty persecution, and that if the prosecutors could get any satisfaction in carrying it on, they would be permitted to do it, for "the 'law' allows it," and therefore "the court awards it," *but it must be done at their own expense.*

Nor is this all. Chief-Justice Meredith said: "We think that there is evidence by which we might have come to another conclusion had the case been before us at the first."

But one other decision was possible, namely, to grant the request of the defendants to quash the conviction in the lower court. So that by this the prose-

cutors were given to understand that had the cases been tried before these judges at the first, the decision would have been against them. This is rather poor encouragement for the latter to undertake another case, inasmuch as it would be as likely to come up before Justice Meredith as before anyone else.

It seems strange that in such cases courts follow the "statute" instead of the law. It is a fundamental principle of English jurisprudence that government exists to secure rights. These rights are not created by statute but exist in the very nature of things. "This law of nature," says Blackstone, "being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times. No human laws are of any validity if contrary to this, and such of them as are valid derive all their force, and all their authority, mediately or immediately, from this original."

Had these Canadian justices followed the law as defined by Blackstone, they would not have sustained the conviction of the Adventist ministers,—not prosecuted for an offense against their fellowmen, but persecuted for conscience' sake; for following their own convictions of duty in a matter that in no wise trenching upon the equal rights of others.

REJOICING UNDER PERSECUTION.

THE three Adventist ministers imprisoned at Catham, Ont., have not courted persecution. They have consistently defended themselves in the courts and have claimed their rights as men and as Christians; but, now that the decision has been rendered against them, and they are required to suffer imprisonment for conscience' sake, they are enabled to rejoice even under persecution. On the eve of his imprisonment one of these men writes thus to a friend:—

Darrell, Ont., March 20, 1896.

The sheriff has not as yet called to take us to jail. We are expecting him at any minute. My heart is filled with gratitude to God for the privilege I have of thus witnessing for the truth. My earnest prayer to God is that his name may be glorified and his truth advanced in the earth. I praise him for the assurance I have that he will be with me, that he will sustain me. The words of Christ by his apostle are precious to me: "If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf;" and I praise God continually that I am accounted worthy to suffer for his precious name. The enemy of all righteousness may separate us from earthly friends, but they cannot separate us from that dearest of all friends that sticketh closer than a brother. Prison cells and bars may cut off all communication with the world, but they cannot cut off communication with Him in whom I trust. The enemy may distress, but he cannot contaminate; he can cause agony, but not defilement. The thought that Christ has fought the battle and conquered for me, fills me with courage. With that still, small voice saying, "I'll be with you," I gladly accept the cross knowing that this light affliction which is, but for a moment, worketh for me a far more exceeding and eternal weight of glory.

Your brother in Christ,

There is in this nothing of fanaticism: it is simply the expression of a firm reliance upon God. "All things work together for good to them that love God" (Rom. 8:28); and in the sermon on the mount, the Saviour said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 5:11, 12.

We are sorry that Ontario imprisons such

men, but since they are called upon to thus endure hardness, we are glad that they can do it as good soldiers of Jesus Christ. 2 Tim. 2:3.

WHAT "CHRISTIANITY"?

It is often asserted, in defense of Sunday "laws," that in this country Christianity is a part of the common law. What Christianity? let us ask. Is it that Christianity which says that he who hates his brother without a cause is guilty of murder, and that the lustful look is adultery? Matt. 5:21, 22, 27, 28. Are these precepts a part of the common law? Is it that Christianity which commands us to love our enemies and forgive them as often as they injure us? Are these common law precepts? Is it that Christianity which directs us to love God supremely, and our neighbors as ourselves? Can we be haled before the courts of common law for failure to do either of these things? Is this the Christianity that is a "part of the common law"? If not, what Christianity is it? If it be not this Christianity, it is not Christ's Christianity; and if it be not Christ's Christianity, it is not Christianity at all, but a counterfeit and a fraud.

Christianity is *not* a part of the common law of this land, nor of any other land in this fallen earth. Nor is it a part of any human law whatever. It is as far above human law as God is above man. Only a low and altogether earthly conception of Christianity could think of it as on a level with the "common law." And this is the conception of it from which Sunday "laws" derive their force.

Christianity is "the law of the Spirit of life in Christ Jesus," which sets the sinner free from the "law of sin and death." Rom. 8:2. As well might legislators claim to have at their command all the agencies of divinity by which Christianity operates, as to claim that it is a part of the common law of the land.

TOLERATION VS. RIGHTS.

In 1827, Lord Stanhope, speaking in the British House of Lords, said: "The time was when toleration was craved by dissenters as a boon; it is now demanded as a right; but the time will come when it will be spurned as an insult."

The time thus predicted has come, not only in England but in all English speaking countries, to the more powerful sects of dissenters, but even in England and her dependencies there exists to-day only toleration for the weaker sects.

According to the "Encyclopædic Dictionary," *toleration* is "the act of tolerating or enduring; allowance of something not fully approved." This is exactly the status of the Seventh-day Adventists in Canada to-day,—they are simply tolerated under certain restrictions.

By the Toleration Act of William and Mary (1689), freedom of worship was permitted to Protestant dissenters from the Church of England, *provided they made a declaration against transubstantiation*, and took the oaths of allegiance and supremacy. This act has been amended from time to time until now all dissenters, including Roman Catholics and Jews, enjoy all the privileges of the constitution, *except Sabbatarian Christians*, who are denied rights freely enjoyed by Jews, simply because they are few in number.

Religious toleration in the Dominion, as in

some of the States, nominally guarantees to all sects equal rights, but with this proviso, that they observe the "sabbath" or "Lord's day" of the dominant sects. This corresponds very closely with the conditions of the original English Toleration Act, which, as before stated, required a declaration against transubstantiation, etc.

Much credit is due Anglican influence for the measure of religious liberty enjoyed, not only in England and America, but throughout the world to-day. But not all foretold by Lord Stanhope has yet been realized even in the most favored lands. To-day too many mistake toleration for liberty; but it is in reality a denial of it, for the power that assumes to tolerate thereby asserts the right to restrict or even to prohibit. Therefore toleration is opposed to the free exercise of natural, God-given rights.

A MEMBER OF THE DOMINION PARLIAMENT ON THE RIGHTS OF CONSCIENCE.

THE question of Sunday laws and the rights of conscience is not an entirely new one in Canada.

For several years past an effort has been made at each session of Parliament to secure the enactment of a Sunday law for the Dominion; but so far these efforts have been successfully resisted on the ground that such legislation trenches upon the rights of conscience.

As the principle of Sunday legislation is the same whether the law be Provincial or National, some of the arguments urged in Parliament against the enactment of a Sunday law for the Dominion are equally applicable to the "Lord's day" act of Ottawa.

In 1894, Mr. Charlton introduced into the Dominion Parliament a bill entitled, "An Act to Secure the Better Observance of the Lord's Day, Commonly called Sunday," and urged its passage upon the rather unusual ground that it was required for the protection of the religious liberty of Sunday observers! In replying to this "argument," May 30, 1894, Hon. G. Amyott, member from Bellechasse, P. Q., said:—

"The honorable gentleman [Mr. Charlton] says:—

" 'The State Should Protect the Rights of Conscience.'

"This is a very important principle. I want to know where the honorable gentleman wants to apply it. It is a very true principle applied generally, and I wish it were printed in the honorable gentleman's heart as well as in the hearts of all the people of the Dominion,—the State should protect the rights of conscience. . . .

"We are not alone in this Dominion. There are not only Protestants and Catholics in this country; there are some other subjects of Her Majesty; the honorable gentleman knows it. There are some Jews. In England, in France, in Germany, in all the civilized nations of the world, they are a respected set of individuals. They have consciences, too; and though not believing in their faith, I am not ashamed to show their way of thinking. They rely upon the Bible, upon the Old Testament, and what do they find there? They find the words of God himself. The honorable mover of the bill himself believes that what I will read there is the word of God. Take Genesis—some honorable gentlemen laugh, but perhaps it will do them good to hear again what they learned

by heart when young. Take paragraph two (Gen. 2:3), which reads:—

“And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

“There it is the seventh day which God made holy; and then, if you look at Exodus, chapter 20 and verses 8-11:—

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

“The Jews take those texts among others—there are hundreds of them—and say that the law that God gave to his creatures is to keep holy the seventh day. And they ask by what authority we change the law of God and celebrate the first day instead of the seventh. This is a very important point, and I am sure that the honorable mover of the bill is ready to give his authority.

“Now, there is another sect or religion which says: We do not rely upon the Old Testament, but upon the New Testament, and according to the New Testament it is ordered that we should go on celebrating the seventh day and not the first day. These people rely upon the New Testament, and have even suffered death to prove their belief. I hold in my hand a book entitled, ‘The Faiths of the People,’ by Malloy, and I will draw the attention of the honorable gentleman to page 209 at the end of the chapter. He will see there the reasons these people give for going on celebrating the seventh day. I shall not trespass upon the time of the House by giving quotations, but I ask the honorable gentleman to show us one word in the New Testament where the Son of God took it upon himself to change the day ordered by his Father to be kept holy.

“The Seventh-day Baptists or Adventists

who celebrate the seventh day, say to the mover of this bill: To whom do you submit when you keep holy the first day? And they accuse him of submitting to the Catholic Church. They say to him: In celebrating the first day of the week, you admit the authority of the Catholic Church and its right to impose discipline. You admit that the Catholic Church has received from God the power to dictate to the people its law as to the doctrine to be followed. That is the charge which the Seventh-day Adventists make against the honorable gentleman.

“The honorable gentleman knows, and he will find it in his own authorities, that Sunday is of apostolic tradition. In the first centuries, as shown in the book I have here, in many parts of Christendom, Sabbath was celebrated, but the Catholic Church changed the day, pretending that it had the right so to change it, pretending that it [the church] was established by the Son of God and intrusted with all powers. And it is in virtue of that belief that the church changed the day, and that is why Seventh-day Adventists say to the honorable mover of the bill: You believe, like us, in the New Testament, why do you give up your belief in the Sabbath celebration? Why do you submit to the Roman Catholic Church? Why do you admit the traditions of the apostles? If you admit one, you admit them all. You admit the absolution given by the priest, you admit the sacraments of that church. But they say: We believe in the word of God the Father in the Old Testament, and in the word of God

the Son in the New Testament, and we stand by that, and will not submit to the dictation of any other church, which is only assuming powers it has not received.

“As for us Catholics, Mr. Speaker, we shall celebrate our Sundays as we please, provided we do not interfere with your civil rights, and if we do, go to the provinces and you will receive protection. . . . We do not believe in this Parliament turning itself into a salvation army, and with drums and fifes trying to force us into heaven.

“The honorable mover of this bill says he wishes to protect the rights of conscience. Is he doing that when he wants to impose upon the Jews the obligation of keeping the first day instead of the seventh? Does he protect the rights of conscience when he seeks to impose upon the Jews to keep the first day of the week instead of the seventh? Does he protect the rights of conscience when he wants to compel the Seventh-day Adventists to celebrate the first day of the creation instead of the seventh? Does he protect the rights of conscience when he seeks to compel a great number of his fellow-citizens to disobey the word of God and to obey the words of a church of which they do not approve?

A Royal Proclamation.

“The honorable gentleman must remember that in proposing his bill he acts not only con-



trary to the constitution I read a moment ago, but also contrary to the general understanding which prevails in this country and which was summed up in a proclamation by Her Majesty the Queen in 1858, which is as follows:—

“Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favored, none molested or disquieted by reason of their religious faith or observance, but that they shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

“These are the words not only of the Queen, but of the Parliament of Great Britain. This is the rule which should be recognized in this country.

We Should Not Interfere with the Religious Belief of Our Neighbors.

Everybody should enjoy complete liberty, provided that liberty does not interfere with the liberty and civil rights of others. But the honorable gentleman wants to force those who are not of the same belief with himself to observe as the Sabbath some other day than

that which they believe to be the Sabbath, and even to force those who, like himself, desire to observe Sunday, to observe it in the way he believes in, and not in the way they believe in themselves. That is not protection of civil rights; it is interference with civil rights.

“Mr. Speaker, I do not wish to take up too much of the time of this House, but I have given briefly the reasons why I oppose this bill: First, because the bill is unconstitutional; secondly, because it is useless if it were constitutional. . . .

“By this bill we claim jurisdiction in religious matters. . . . For my part, I am against all this legislation. I believe it is not our duty here to occupy ourselves with religious legislation. That has been left to each individual. Each individual has the right to worship his God as he thinks proper, provided he does not interfere with the liberty of anyone else.”

SUNDAY ENFORCEMENT IN CANADA.

BY EUGENE LEBLAND.

The Day in Toronto.

THE people of Toronto are noted the world over for their zeal in the observance of Sunday. No street cars are permitted to run on that day, and if one wishes to get about, he must use his own resources, but if those resources are not in harmony with the ideas of those having control of Sunday legislation and enforcement, he is not allowed even this privilege. It may sound very well outside to speak of the great respect which Toronto has for Sunday, but right here at home, the people know that it is simply a case of “have to.” The people cannot do otherwise than keep Sunday; and to speak of this as being an exemplary sabbath-keeping community is as absurd in principle as it would be to speak of the good behavior of prisoners in a penitentiary. How could they do otherwise than behave themselves? That is what they are there for, viz.: that they may behave themselves, and their keepers see that they do it. So of the people of Toronto; they are compelled to keep Sunday. They cannot do otherwise. There is but one alternative, they must keep Sunday strictly, or pay the penalty.

Those of us who have lived in Toronto, know what it means to be virtually kept prisoners in our rooms on Sunday because the places of resort are closed against us. We know what it means to be obliged to walk from four to ten miles to church because it is considered impious to permit any public conveyance to run on Sunday. Yes; we know all about Toronto’s pious Sunday, and from it all we most devoutly pray to be delivered.

The “Law” Makes Them All Prisoners.

A great deal of sympathy is expressed for the three Seventh-day Adventist ministers who are obliged to serve a term in the county jail at Chatham, Ontario, for violating the “Lord’s day” act by working on Sunday. But these three men are not the only ones deserving of sympathy on account of being prisoners. The men who caused their arrest, the magistrate who imposed the fine, the Chief Justice and his associates who confirmed the decision in the lower courts, are every one of them prisoners restrained of their liberty by this same “Lord’s day” act every Sunday of their lives as verily as are these three ministers whom we think so deserving of sympathy. The only difference between the prisoners is in the place of imprisonment. The three

ministers are confined in the county jail, fed and clothed at the expense of the county during the term of their imprisonment, while the other prisoners are confined in their own houses, fed and clothed at their own expense, not actually under lock and key, it is true, but restricted as to their actions and forbidden to do on this one day of the week things that are regarded as not only harmless but meritorious upon other days. And the difference is rather on the side of the three ministers; for they can look forward to the time when their term of imprisonment will expire, whereas the other prisoners have no hope that they will ever get out. They are life prisoners serving out a life sentence.

As to the comparative privileges, the three ministers have the same opportunity of attending service on Sunday as these prisoners at large, and very likely they will have the advantage of having straighter gospel preached to them than these other prisoners, for, are they not considered criminals who need some straight things said to them? while these other prisoners, sitting perhaps upon softer seats, have only the privilege of listening to the ordinary Sunday discourse.

Yes; as between the Adventist ministers locked in Chatham jail and these life prisoners of a religious statute, the latter stand in the greater need of sympathy, and for a two-fold reason: for while really fettered with the most galling shackles of all bondage, religious forms of worship imposed upon them by civil "law," they think themselves free and at liberty, and that the ministers only are prisoners. But though the ministers are deprived of civil liberty, immured in dungeons vile, the prison walls cannot be made thick enough to deprive them of that liberty which is found only in obedience to the law of God through faith in a living Saviour.

Toronto.

RELIGIOUS LIBERTY.

[Paper read by Miss Anna Coveny, before the Charleston Union Sunday School Association, Dartt Settlement, Pa.]

RELIGIOUS liberty is absolute freedom of opinion and worship.

Jesus is the author of true liberty. He gave all men freedom and liberty to worship him according to the dictates of their own consciences.

The rights of all men are equal; we find this taught in the words of our Saviour, in Matt. 23:8: "But be not ye called Rabbi, for one is your Master, even Christ; and all ye are brethren." One man has no more inherent or natural rights than another. The framers of the Declaration of Independence enunciated a great truth when they said, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these rights are life, liberty, and the pursuit of happiness."

In recognition of the equality of men, Jesus says, "Judge not, that ye be not judged."

It is not so much by the number or length of prayers, or by the amount of religious ceremonies performed that God estimates our religion, as by the way we treat our fellow-men. They are his creatures, beings whom he has made in his own image. We are to see the workmanship of God in each human being, and recognize and treat each individual as God's property.

We also read in Rom. 14:4 these words: "Who art thou that judgest another man's servant? to his own master he standeth or

falleth." These words not only forbid us to judge our fellows, but they guarantee to us liberty, for they say to every individual just what they say to us.

Freedom is a condition desirable to all. Everybody likes to be free—free to think, to act, or to speak; it is an inborn principle. God made man free in the beginning and it is only sin that has brought bondage into the world. The words of Patrick Henry, "Give me liberty or give me death," are but an outburst of this natural desire for freedom.

Freedom is the greatest blessing that God could bestow upon us his creatures, without which we would be most miserable.

It is only the willing service that is acceptable to God. We cannot compel men to be righteous. All the force of the civil power since the world stood could not compel one soul to be righteous.

Governments were ordained to keep men civil, and not to make them religious. God's plan is this: "Come, let us reason together." God does not force the will of his creatures. He cannot accept an homage that is not willingly given.

A mere forced submission would prevent all development of mind or character. It would make man a mere automaton, and such is not the purpose of the Creator. He desires that man, the crowning work of his creative power, shall reach the highest possible development.

To give to men their natural rights is not in the power of the State. Rights come from God. The State can only declare and secure them.

To protect liberty of conscience is the duty of the State, and this is the limit of its authority in matters of religion. The State has no right to enforce upon any the religious views of others. The free exercise of religion according to the dictates of conscience is something which every man may indeed demand as a right, not something which we must ask as a privilege.

Whatever the circumstances may be, religious persecution cannot be right, for persecution itself is wrong. Even though the persecutor were defending the truth, his persecution would be wrong.

Thomas Clark, an English writer, has well said: "There are many who do not seem to be sensible that all violence in religion is irreligious, and that, whoever is wrong, the persecutor cannot be right."

The Elector Fredrick said: "Persecution will never advance the cause that it pretends to defend."

"You must remember," said Sir George Dibbs, ex-premier of New South Wales, "you cannot make people good or religious by act of Parliament."

"Almighty God," said Jefferson, "hath created the mind free. All attempts to influence it by temporal punishment or burdens or by civil laws, tend to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was his power to do."

Martin Luther said: "It is with the word we must contend, and by the word we must refute and expel what has gained a footing by violence. I would not resort to force against such as are superstitious, nor even against unbelievers. Whoever believeth let him draw nigh, and whoso believeth not stand afar off. Let there be no compulsion; liberty is of the very essence of faith."

"Vengeance, retribution, and justice belongeth to God to execute, and not to man,

because all men are alike accountable to God for their worship to him."

But these principles do not rest upon the opinions of men; we find them in the words of our Saviour, "Render therefore unto Cæsar [or civil power] the things that are Cæsar's, and unto God the things that are God's."

"SELF-RESPECTING" AND "RESPECTABLE."

WHAT the SENTINEL has repeatedly affirmed concerning the Sunday excise "law" as a bulwark for the saloon and therefore a block in the pathway of prohibition and temperance, is openly admitted by the author of the Raines excise bill, which has recently become "law" for the State of New York. The statement is made by Mr. Thomas C. Platt, "who," says the *Independent*, "is understood to be responsible for the new scheme":—

The Raines bill makes the liquor dealer a self-respecting citizen. So long as he observes the law his vested rights cannot be infringed. . . . From the day the bill becomes a law he walks forth a free man, and after he has discharged his obligations to the State, no one can make him afraid. It is in the very widest and best sense a bill to secure the liberty of the subject.

This is what will be secured by the Raines bill, which provides that saloons shall not be open on Sunday. After six days' liquor selling, the saloonist will close his resort on Sunday in accordance with the provisions of the Raines "law," and on Monday open it again, "a self-respecting citizen;" for, has he not kept the "law"? More than that, Has he not shown regard for a religious institution? And is he not secure under the sanction of the "law" that he has kept? Yes; he will be a self-respecting citizen, and his saloon will, by the same token, be a "respectable" resort, securely entrenched behind the Sunday-closing "law."

But can the friends of temperance afford such a sacrifice?

GOOD BAPTIST (AND ADVENTIST) DOCTRINE.

BY J. G. LAMSON.

AN editorial in the *Canadian Baptist*, of February 20, relative to the Remedial Bill now engrossing the attention of the Dominion House of Commons, states very clearly some general principles upon which the AMERICAN SENTINEL has often spoken. Coming from the source it does in the present instance it is doubly agreeable; and it would hardly be out of the way perhaps to ask the *Canadian Baptist* what position it proposes to take relative to the Christianity, or the righteousness, or the lawfulness, or even the expediency, of the recent efforts to make the State enforce a dogma of the Church, as is very evidently being done in the case of the three Adventist ministers of Kent County, Ont. The editorial mentioned says:—

But as Baptists we object most strenuously to the bill because it violates the great Baptist principle—a principle which is, we are glad to believe, now held almost or quite as firmly by many churches and individuals of other evangelical denominations—that the State has no right and no mission to interfere in matters within the domain of the Church, and the Church no right to interfere in those within the domain of the State. This principle is violated whenever the State legislates, or bestows funds which are taken from the whole people by taxation, in aid of any work of any church or denomination. It is equally violated when the State hands over to the control of a particular church the administration of any function or trust which belongs to the government as the servant of the whole people.

This principle, which is constantly winning wider

recognition, is the logical outcome of the spirituality of all true religion—that which makes it an individual, personal thing, belonging exclusively to the sphere of conscience, a sphere into which the State cannot enter without sacrilegious intrusion into the relations which exist solely between man and God.

The writer says, Amen! loud and strong.

In the case of the men spoken of above, the observance of the seventh-day Sabbath, and the making a difference between it and other days of the week is a "personal thing belonging exclusively to the sphere of conscience, a sphere into which the State cannot enter without sacrilegious intrusion into the relations which exist between man [themselves] and God." No truer statement of the case can be made; and yet the State has interfered, and is now endeavoring to prevent these men from doing that which the Bible tells them to do.

These men believe that the seventh day is holy time, and that the first day is not holy. They believe that God has commanded them to make a difference between the sacred and the profane. But the statute of Ontario, as construed by the court that convicted these men, ignores the matter of conscience, and endeavors to compel them to cease all labor on the first day. Has not the State then interfered in matters of religion? Has not the Baptist principle stated in the foregoing quotation, been violated? Above all, has not the Christ-principle been betrayed,—some of his professed followers trying to unite the kingdom which is not of this world with the governments of earth?

Following the quotation above given is another statement, purely true, as follows:—

For the same reason, all State teaching of religion in the schools is worthless or worse. If it is the duty of the government to enjoin and enforce religious exercises and instruction in the schools, it is manifestly its duty to see to it that the teachers appointed for this work shall be qualified for it. This implies that it is the duty of the government of the day to make careful inquiry into the religious opinions and characters of all candidates for teachers' certificates. In other words, it must satisfy itself that any one who seeks license to teach shall be a truly religious man or woman; for how else can one teach religion? But before the government can grant certificates of qualification to teach religion, it must clearly decide what constitutes true religion, and make it known to its subjects.

The proposition beginning with the word "if," is one that is now appealing in many ways to the citizens of the United States as well as in the Dominion; but if the truth of that supposition be granted, the conclusion of the *Baptist* follows as surely as the night the day.

Why cannot men see the end of the road from the beginning? Why is it needful that this same path of oppression and death must needs be traveled so many times? God grant that thousands may rise to see the need of keeping a dividing line between the duties we owe to God and those we owe to (Cæsar) the State.

A BAD "law," we are told, ought to be enforced, as the speediest way of getting rid of it. What folly! Bad "law" is not law at all, for *justice* is law, and there cannot be such a thing as bad justice. Bad "law" is simply counterfeit law, and is no better than anything else that is counterfeit. There is in the country a considerable amount of counterfeit money. What shall be done with it? Oh, circulate it; for then the people will raise an outcry, and we shall get rid of it! But the government is wise enough to promptly confiscate and destroy it whenever it is discovered. Why cannot men be equally wise with respect to counterfeit law?

ARMENIA'S FAREWELL.

It is stated that "a highly educated, a prominent and influential Armenian in Turkey has written a document declaring that the extinction of his race is not far distant."

Following are some abstracts from a translation sent to Boston by the author and received there only a few days since:—

"We are evidently a doomed people. A hundred thousand of us have been butchered and more than a million of us are in extreme suffering from hunger and cold and nakedness.

"Multitudes beyond the reach of foreign aid must inevitably perish before Spring.

"As to the rest of us, our supplies of food and money are rapidly diminishing. We can prosecute no business, we are not at liberty to earn our daily bread and for even the most fortunate the future has only the prospect of starving a little later than our poor brethren.

"We hear the announcement that order and peace are being restored, but to us these are empty words.

"The terrible and wholesale massacre at Oorfa and Biridjik occurred long subsequent to the most solemn and emphatic assurances that nothing more of the kind was to be apprehended—long after the commission sent out from Constantinople to carry the message of peace and reform to Armenia had reached its field of labor.

"Massacres are not now so frequent as they were a few months ago, but the attitude of relentless hostility on the part of the Government towards us, the ferocious aspect of our Moslem neighbors has not a whit improved.

"They seem to be eagerly watching for an opportune moment in which to finish their bloody work and rid themselves forever of this troublesome demand for reform.

"May we not then rightfully offer our farewell message to our fellowmen?

"First—To our Moslem fellow-countrymen:

"We desire to express our deepest gratitude to those of you who have sympathized with and helped us in these days of calamity and bloodshed.

"Towards those who have robbed and massacred us and plundered and burned our houses, we have chiefly feelings of compassion. You have perhaps done these terrible things in what has seemed to you the service of your religion and government.

"Second—to our Sultan—most dread and potent Sovereign:

"Apparently you have been persuaded that we are a rebellious people deserving only utter and speedy extermination. For such as you this work of destruction is no doubt an easy one, the more so that we have had neither the means nor the disposition to resist it.

"Third—to the European Powers:

"We have not been an importunate nor a turbulent people. We did not excite the Crimean War, nor any of the subsequent wars which have stricken this empire. It is not of our will that we were begotten to a new political life by the treaty of 1856.

"Our complaints and appeals have been based solely on the sentiment of humanity and the common rights of man. It was you who arranged the 'scheme of reforms' and urged it upon our Sultan till he was irritated to the extent that he seems to have adopted the plan of ridding himself finally of this annoyance by exterminating us as a people, and now, while he is relentlessly carrying out this plan you are standing by as spectators and witnesses of this bloody work.

"We wonder if sympathy and the brotherhood of man and chivalry are wholly things

of the past, or are the material and political interests dividing you so great that the massacre of a whole people is a secondary thing? In either case 'We who are about to die salute you.'

"Fourth—To the Christians of America: "Although we have cherished strong prejudice against your mission work among us, recent events have proved that our Protestant brethren are one with us and have shared fully our anxieties and our perils. You have labored through them to promote among us the peace and prosperity of the gospel. It is not your fault that one result of their teaching and example has been to excite our masters against us.

"The Turkish Government dreads and dislikes nothing so much as the ideas of progress which you have sent us."

And all this in the closing decade of the nineteenth century! Alas for the world's boasted "Christian civilization"!

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NEW YORK, APRIL 2, 1896.

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

God ordained civil government but not despotism.

INJUSTICE is always a far greater evil to its perpetrators than to its victims.

MANITOBA refuses to yield to the demand of the Roman Catholics for separate schools.

CHRISTIANITY is not socialism. Socialism says, What's yours, is mine; Christianity says, What's mine, is yours.

THE victims of oppression for conscience' sake, like the three Hebrew worthies of old, always meet their Lord in the fiery trial.

CIVIL government is ordained of God and may be used by the children of God, but only for the purposes for which it was ordained.

LET us beware against being led by the blinding but transient brilliancy of personality, rather than by the steady light of principle.

It is to be hoped that the attempt to extend to the farmers the so-called Lord's day act of the Province of Ontario will not succeed. There is already too much "law" concerning Sunday.

JESUS CHRIST was put to death as a criminal because his teaching and example were contrary to the traditions of the Jews; and his followers are confined as criminals by the Pharisees of this day because their teaching and practice are contrary to popular tradition.

AN unseemly and discreditable contest is being waged in what is known as Little Prairie School District, seven miles south of Northfield, Minn.

It is charged that for ten years the Methodists have run the district, electing their board every year, and have insisted that the house should be used as a place of religious worship at the expense of the district for fuel, etc., paying extra salaries to teachers to make a Sunday school out of the day school.

On the night of the 25th ult., ten unknown men went to the school-house and broke in the windows and doors and tore down a pulpit

placed there by the Methodists. This lawless action is to be regretted since it obscures the principle involved and alienates the sympathy of lovers of justice and fair dealing.

THE Scriptures declare that "all that will live godly in Christ Jesus will suffer persecution." 2 Tim. 3:12. This is as true to-day as at the time when it was penned by the apostle. The devil has not lost his power to oppose and make it hard for those who have set their faces toward Mount Zion.

THE words in the 13th chapter of Romans: "Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same," indicate clearly that civil power is ordained not to punish men for doing good but only for doing evil. That which goes beyond this and punishes innocent men for no offense against their fellows, is usurpation and not God-ordained power.

WE have no quarrel with any man, of whatever class or denomination. Our warfare is with the evil which overcomes men, and not with its victims. This is in harmony with the divine plan. God hates sin, yet loves sinners; and we are to act as becomes his children. We would that all men might be persuaded to separate from evil, through repentance and faith in the divine Sacrifice.

INFORMATION received as this paper goes to press indicates that Messrs. Burrill, Howe, and Simpson, have not yet been imprisoned. But with the sentence of the court hanging over them, their actual incarceration can be delayed only a few days at best, and probably ere this note falls under the eye of the reader, these Christian ministers will have donned the striped garb of convicts as required by the rules of Chatham Jail.

CIVIL government means force. The function of the civil power is not to persuade people, but to compel them. And therefore there cannot be on this earth a Christian civil government; for Christianity does not compel men, but persuades them. The State acting as a mere persuader of men would not be a State at all; it must act by compulsion, or cease to be that for which it is ordained. There is no Christian power in this world other than that which operates through the Holy Spirit.

But the statement that a civil government cannot be Christian in its nature, does not imply that it must be antichristian or that it cannot be administered by Christians. Civil government is not ordained to do that which is evil, but to conserve justice in the sphere of men's natural rights. It does not pertain to the sphere of man's relation to God; justice in that sphere cannot be conserved by any human power or wisdom. God will deal

with every man according to his works in the day of final judgment, and this takes the matter entirely out of the hands of man. Man's place here is to be a doer of the divine law, and not a judge. All justice is, of course, in harmony with Christianity. Hence civil government, as ordained by God, does not work at cross purposes with Christianity. It is non-Christian simply as being by nature incapable of doing the work that is being done among men by the gospel.

EVERY man has the right, so far as his fellowmen are concerned, to believe as he pleases; and that right he never can and never will surrender so long as he is a Christian, yea, so long as he is a man.

"CIVILIZATION" must not be mistaken for Christianity. A Christian is always civil and always ready to advance in the direction of physical, mental, and social well-being; but the power which uplifts him is the power of God working in his heart through faith in Christ. "Civilization" is largely made up of that which attracts by its glitter and outward show; but "all is not gold that glitters," and a showy exterior is the common means of making attractive that which is evil. A nation may be most highly "civilized" at the very time that it is most wicked.

A BILL is now before the Dominion Parliament to extend the prohibitions of the "Lord's day act" to farmers, as well as to those living in cities and towns. It reads:

An Act to amend the Act to Prevent the Profanation of the Lord's Day.

Her Majesty, by and with the advice and consent of the Legislative Assembly of the Province of Ontario, enacts as follows:—

1. Section 1 of *The Act to Prevent the Profanation of the Lord's Day*, is amended, by inserting the word "farmer" immediately after the word "tradesman," in the first line of the said section.

This bill is aimed directly at observers of the seventh day, as appears from circumstantial evidence which may be gathered from the locality where the bill originated. A petition against the passage of the bill has been addressed to Parliament, and will appear in our columns next week.

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