

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



Second
World's
Christian

Citizenship
Conference
Special

STATUE OF LIBERTY
ON DOME OF U.S. CAPITOL

PUBLISHED QUARTERLY 10 CTS. A COPY 35 CTS. A YEAR

WASHINGTON, D. C.

General Conference of Seventh Day Adventists

Washington, D. C. June 5, 1913.

To the Honorable Woodrow Wilson,

President of the United States.

From the World's Conference of Seventh Day Adventists now in session in this city, we have the honor to bring to you the greetings of our people

As Christians, we are endeavoring to extend the blessings of the Gospel throughout the world. We maintain that God and His Word are supreme in all things spiritual, recognize Civil Government as of Divine ordinance, and honor all in authority.

We believe in the American principle of total separation of Church and State, and honor the names of Washington, Jefferson, Madison and others of your illustrious predecessors who have stood for the great principles of Civil and Religious Liberty. We therefore oppose all religious legislation: and, while conscientiously observing the Sabbath ourselves, disapprove of enforcing Sabbath observance by civil enactment.

We wish you health and success in all your efforts for the peace, prosperity, and welfare of this and other nations; and pray God that you may be enabled faithfully to uphold the principles of religious freedom as taught by Mr. Witherspoon, the honored President of Princeton University, and the founders of the great American Republic; defended by the Presbytery of Hanover, of Virginia; and later guaranteed by the Constitution of the United States.

A. J. Danells _____ President

W. A. Spicer _____ Secretary

Another "Christian Citizenship" Number

Read and Circulate This Number. Keep Your
Eye Upon Developments in Portland

THE purpose of the SECOND WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE (Portland, Oregon, June 29 to July 6, 1913), according to the "Christian Statesman," is "TO PREPARE FOR THE COMING OF THE LORD IN CIVIL AFFAIRS." It is called by the National Reform Association.

In this number of "Liberty Magazine" you will find a full and fair discussion of the GREAT PRINCIPLES under consideration at this "Christian Citizenship Conference." The two large editions of the previous "Christian Citizenship" number were quickly exhausted. We believe you will find this number even stronger than the last.

Every Citizen, Be He Protestant, Catholic, Jew, or Infidel

should see to it that no laws are enacted which will in any way deprive him or his fellow citizens of different belief of the RIGHT OF CHOOSING or the RIGHT OF CHANGING his or their BELIEF in all RELIGIOUS MATTERS. He will ever insist upon the fullest enjoyment of his —

Civil Rights in Religious Matters

We believe that you are unwilling to allow any religious combination or combinations to secure the enactment of religious laws which would lead to religious bigotry, hatred, and persecution by the RELIGIOUS MAJORITY, as in the "Dark Ages." We therefore look confidently for your hearty cooperation in our campaign to SPREAD THE PRINCIPLES OF RELIGIOUS LIBERTY in your vicinity and elsewhere. We therefore take the liberty of suggesting briefly —

How You Can Help

to stem the strong current of religious legislation and its attendant intolerance and persecution, through our "Liberty Magazine" campaign of education:—

FIRST.— You can send us \$4.00 for 20 (or \$2.00 for 10) yearly subscriptions in behalf of your friends. These will be sent to different names and addresses (your own included, if desired), or all to one address, as you may direct. Many churches and patriotic societies have sent in as many as 300 subscriptions each at this low rate.

SECOND.— By becoming our agent for your community, and purchasing from 5 to 1,000 copies each quarter, at the following wholesale, post-paid rates: 5 to 40 copies, ordered at one time, 5 cents a copy; 50 or more copies, 4 cents a copy. Selling this magazine is easy and profitable work. Write for full particulars to-day. Send 10 cents for sample copy.

ADDRESS AGENCY LISTED ON ANOTHER PAGE

Kindly Use Order Blanks on Reverse Side

ONE, THREE, OR MORE YEARS?

GENTLEMEN: Enclosed find \$.35 (\$.90) (\$1.00) (\$2.00) for which kindly send me *Liberty Magazine* for (1 yr.) (3 yrs.) (4 yrs.) (10 yrs.) ending (Cross out figures not desired.)

Name

Address

SPECIAL ORDER BLANK

GENTLEMEN: Enclosed find \$2.00 (\$4.00), for which please mail 10 (20) copies of *Liberty Magazine* for one year to the address or addresses found herewith. I understand you will mail these magazines to one or more addresses, as desired.

NAMES AND ADDRESSES

- 1
- 2
- 3
- 4
- 5
- 6
- 7
- 8
- 9
- 10

APPLICATION FOR AGENCY

GENTLEMEN: I hereby apply for agency for *Liberty Magazine*. I desire to solicit subscriptions, and also to sell a supply regularly each quarter. Kindly send me your rates. Find enclosed recommendation vouching for my character and ability properly to represent your magazine.

Name

Address

NOTE.—Kindly order through our General Agency nearest you. See list on another page.

If you find a Renewal Blank inside the front cover, it indicates that YOUR SUBSCRIPTION EXPIRES WITH THE RECEIPT OF THIS NUMBER. Please fill out the Blank and send the same, with remittance, to our NEAREST AGENCY. See advertisement "Our General Agencies."

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

Editor: C. S. LONGACRE.

Associate Editors: C. M. SNOW, W. W. PRESCOTT.

CONTENTS

GENERAL ARTICLES	PAGE
The Second World's Christian Citizenship Conference	101
The Christian Citizenship Program	103
Some Christian Citizenship Arguments	107
One Day of Rest in Seven	109
Is Sabbath Legislation Necessary?	112
Madison's Prophecy Fulfilled	112
Over Thirty Thousand Protests	113
"The King's Orders"	114
A Hearing on Proposed Sunday Legislation	115
What Some Others Say About Sunday Legislation	118
Thirty-Four Pointed Questions	135
Religion the Real Basis of Sunday Laws	136
A Presbyterian Editor on "National Christianity"	137
EDITORIAL	
Editorial Briefs	119-122
The Return to Medieval Times	123
Intolerance in America	124
Struggles for Great Principles	126
International Peace Movement	129
Lutherans Oppose Federation	130
Shall the Church Be a Foster-Mother to the State?	131
The Golden Rule Ignored	132
The Survey of the Field	133
TEMPERANCE	
Bryan Says Sign the Pledge	138
Bryan's Wineless Dinner	139
A Bartender's Story	139
Truth About Liquor	140

Entered as second-class matter May 1, 1906, at the post-office at Washington, D. C., under the Act of Congress of March 3, 1879.

PRICES, POST-PAID

Yearly subscription	\$.35	Four years	\$1.00
Three years90	Ten years	2.00
(Subscriptions for less than one year not accepted)		Ten copies, one year, to one or more addresses	2.00
Five or more copies, mailed by publishers to five addresses or to one address, post-paid, each			.05

NO EXTRA CHARGE ON FOREIGN SUBSCRIPTIONS

HOW TO REMIT.—Remittances should be made by Post-office Money-order (payable at Washington, D. C., post-office), Express Order, or Draft on New York. Cash should be sent in Registered Letter.

DATE OF EXPIRATION.—Your address on the wrapper shows the date of expiration of your subscription. To avoid missing any numbers, please renew early, for we stop all subscriptions promptly upon expiration.

CHANGE OF ADDRESS.—When a change of address is desired, both the old and the new address must be given. The publishers should be notified six weeks in advance of the desired date of change.

SUBSCRIPTIONS GUARANTEED.—Our authorized agent will present signed credentials from our agency nearest you, also receipt for subscription money. If requested, he will also deliver the first copy to commence your subscription.

TERMS TO AGENTS.—5 to 40 copies, 5 cents a copy; 50 or more copies, 4 cents, post-paid, to one or more addresses. Foreign orders, 5 or more copies, 5 cents a copy, post-paid. Special discount on subscriptions quoted upon application.

YOU WILL NOT BE ASKED TO PAY for this magazine unless you have subscribed for it. Some friend may have subscribed for you. The receipt of a sample copy is merely an invitation to subscribe. So please do not refuse the magazine at your post-office for financial reasons.

A. J. S. BOURDEAU, Circulation Manager



HEADQUARTERS OF THE SECOND WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE, PORTLAND, OREGON

The conference was held in the room on the large athletic campus directly in front of this building.

LIBERTY

*"Proclaim liberty throughout all the land unto
all the inhabitants thereof." Lev. 25: 10.*

VOL. VIII

THIRD QUARTER, 1913

No. 3

The Second World's Christian Citizenship Conference

W. F. MARTIN

THE National Reform Association, with headquarters at Pittsburgh, Pa., has long been struggling to secure a recognition of the Christian religion through legislation by the national government. It is the avowed purpose of this organization 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 to indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

Ever since 1863 this association has been endeavoring to bring this about. Time and again its leaders have gone to the national Congress and presented their amendment to the Constitution, and have argued for its adoption. Mass-meetings have been called and eloquent appeals have been made for national religion. A strong effort has been made to unite all the great churches and have them turn their influence toward securing religious legislation. A spirit of intolerance has been manifested toward those who opposed this religio-political scheme. Dr. David McAllister, at one

time head of the association, said: "Those who oppose this work now will discover when the religious amendment is made to the Constitution that if they do not see fit to fall in with the majority, they must abide the consequences or seek some more congenial clime." It is not difficult to see a spirit of intolerance in this utterance. It has the flavor of the early Puritan days of our government, when the Baptists and the Quakers were whipped and banished.

In 1910 a world's conference was called to meet in Philadelphia. There was such an interest manifested at this meeting that it was decided to call another in 1913. This gathering is to be held in Portland, Oregon, June 29 to July 6. It is claimed by its promoters that this is to be the greatest gathering of Christian forces in history. From ten to twenty thousand delegates and visitors are expected. An endeavor is being made to secure at least one speaker from every country in the world. Men and women not only of national but of international reputation are to participate in the proceedings of the conference. It is not the purpose of this article to speak of the personnel of the conference, but of its purpose. A number of leading

men have been on the coast arranging for the meeting. From their utterances and published statements can be drawn a good idea of the ends desired.

In a recent publication setting forth a declaration of principles to govern the conference, we find the following: "The Word of God is the revelation of his will, and has, therefore, in so far as it relates to national life, a definite application to nations and governments. Every nation which accepts these principles ought, under the law of self-preservation and in the exercise of its sovereign and inalienable right, to teach them to its future citizens. Christian citizens in all countries ought to uphold the right of the state to educate its citizens. The claim of any citizen or any minority of citizens to veto the state's education of its citizens in Christian morals upon Christian sanction derived from the Word of God in its proper use in the public schools, ought to be vigorously resisted."

It is plainly to be seen from this last statement that it is the purpose of the conference to secure the teaching of religion as held by the majority. Irrespective of truth or error, the minority will have to pay taxes to have the religion of the majority taught to their children. This would seem to be a direct strike against religious liberty. There has always been danger when the state has dominated the religion of the individual. Just as surely as the state sets out to teach its citizens or future citizens Christian morals, or the Christian religion, which means the same, it must of necessity define morals or religion. As soon as this is done, we have a state religion. That means a union of church and state. A union of church and state is in opposition to true American principles of government.

Let us quote again from the declaration of principles of the Christian Citizenship Conference: "Inasmuch as the Sabbath is an integral part of the moral law which is universal in its application and essential to the welfare of the state, Christian citizens in all countries are urged for the sake of the national wel-

fare to show by their example their regard for the divine appointment of one day in every seven as a day of rest and for worship; to uphold the laws which safeguard it, and to conform their public utilities to this beneficent arrangement of our Creator."

One more statement relating to Sunday and Sunday laws: "By suitable and effective laws every nation should guard the right to the weekly day of rest and worship." It is apparent from these statements that the conference will go on record as favoring more and stricter Sunday laws. This is also in harmony with the avowed purpose of the National Reform Association, as is seen by the following: "We propose to incorporate in our national Constitution the moral and religious command, 'In the Sabbath thou shalt do no work except the works of necessity,' and by external force of sheriffs we propose to arrest and punish all violators of this law."—*M. A. Gault.*

One of the leading men of the Coast is Dr. M. A. Matthews, of Seattle, Wash. In a recent sermon in his large church he said: "The law of ten commandments as given to Moses by God at Mt. Sinai is the fundamental element which governs and protects this nation in its exercise of religion. This is a Christian nation. These ten commandments should be interwoven in the federal Constitution without the tiniest variation and without a single amendment. *And they should be enforced.*" (Italics ours.) Rev. Dr. Matthews is one of the promoters of the conference.

It is proposed to arrange matters so that not only the churches will combine, but the welfare leagues, and by doing this, form a strong lobby so as to push religious legislation through the national Congress and the State legislatures. Altogether this will form a mighty religious combination; in other words, a religious trust. In the light of past history this is exceedingly dangerous. It would be better for these reverend gentlemen to spend their time and energy in the ministry of the word and prayer than to endeavor

to dictate the policy of the government and compel those who do not see fit to conform to their ideas of religion to follow their manner of worship.

Said the father of our country: "Any man conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience." These efforts put forth to break down the barriers of religious freedom should be looked upon by all

good Americans as a menace to freedom, and should be resisted. Again, notwithstanding the fact that this legislation is being pushed by the most prominent ministers of the land, it is not in harmony with the true principles of the gospel or its great Author, who said, "My kingdom is not of this world," and "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." What Christ has separated, we must not unite.

College Place, Wash.



The Christian Citizenship Program

H. W. COTTRELL

FOR a number of months the eyes of the religious world have been centered upon the city of Portland, Oregon, because of the World's Christian Citizenship Conference, appointed to be held there June 29 to July 6.

Eight commissioners were chosen for the world's conference, whose duty it should be to gather data from all over the world to present to the body assembled. The subjects assigned to these men are eight in number: Capital and Labor; Prison Reform; the Sabbath; Intemperance; The Family; Peace; Mormonism; and Social Purity.

The provisional program for the conference is as follows:—

"The Press and Public Morals," Dr. Robert J. Burdette, Los Angeles, Cal.

"Christian Forces in the Levant," Dr. Armenag Haigazian, Konia, Asia Minor, Turkey.

"The Necessity of an Awakened Public Conscience," Judge A. Z. Blair, Portsmouth, Ohio.

"Religious Instruction in State Educational Institutions," Dr. James S. Martin, Pittsburgh, Pa.

"Municipal Reform," Dr. Mark A. Matthews, Seattle, Wash.

"Prison Reform," Hon. Oswald West, governor of Oregon, Salem, Oregon.

"The Obligations of the West to the East," Dr. Isaac Taylor Headland, Peking, China.

"Religious Fundamentals in the Common Law," Dr. Richard Cameron Wylie, Pittsburgh, Pa.

"The General Scope and Purpose of the Portland Conference," Dr. Henry Collin Minton, president National Reform Association, Trenton, N. J.

"The Moral Accountability of Nations," Dr. J. A. Macdonald, editor *Toronto Globe*, Canada.

"Christianity in the New China, Ng Poon Chew, Canton, China.

"Intemperance," Rev. Robert J. Patterson, Belfast, Ireland.

"Cooperation of State and Voluntary Philanthropic Agencies," Rev. John Lamond, Edinburgh, Scotland.

"The Christianization of the Social Order," Dr. Samuel Zane Batten, Des Moines, Iowa.

"Fourth of July Addresses," by speakers from different countries.

"The Relation of Home Mission Work to National Life and Welfare," Bishop William Quayle, Oklahoma City, Okla.

"Practical Patriotism," Dr. James S. McGaw, general field secretary National Reform Association, Pittsburgh, Pa.

"Emigration and Immigration in Their Relation to the Moral Progress of Nations," Hon. Robert Watchorn.

"The Impact of the Occident on the Orient," Dr. R. B. Peery, Atchison, Kan.

"Juvenile Delinquency; Its Cause and How to Prevent It," Judge Ben Lindsey, Denver, Colo.

"The Child Labor Problem," Dr. A. J. McKelway, Washington, D. C.

"The Ethical and Economical Evils of War," Prof. Edward Krehbiel, Stanford University, Cal.

"Government of the People, by the People, and for the People," Dr. J. T. McCrory, Pittsburgh, Pa.

"The Holy Spirit in National Life," Dr. H. H. George, Beaver Falls, Pa.

"The Moral Evolution of the City," Dr. Lyman Edwyn Davis, Pittsburgh, Pa.

"Our Social Problem; Is It Economic or Moral?" Dr. T. H. Acheson, Pittsburgh, Pa.

"Church Cooperation in Public Charities," Dr. Hugh B. McCauley, Philadelphia, Pa.

"The Social Teachings of the New Testament," Dr. E. A. Wicher, San Francisco, Cal.

"The Obligation of Christian Countries to Their Dependencies," the Hon. Charles W. Fairbanks, ex-Vice-President of the United States, Indianapolis, Ind.

"Present-Day Tendencies in France," Dr. Charles-Merle d'Aubigné, Paris, France.

"Christianizing a State," Dr. William Parsons, Eugene, Oregon.

"The Mormon Menace," Dr. Robert F. Coyle, Denver, Colo.

"Immigration," Prof. Alberto Clot, Palermo, Italy.

"National Recognition of Christianity," Dr. J. M. Wylie, Kansas City, Mo.

"Christianity as an Ethical Factor in Japanese National Life," Dr. K. Ibuka, principal of Meiji Gakuim, Tokio, Japan.

"Christianity as a Social Factor in Japanese National Life," Dr. S. Motoda, Trinity College, Tokio, Japan.

"The Grouping of Church-Schools About a State University," Dr. P. L. Campbell, president Oregon State University, Eugene, Oregon.

"The Ethical Element in Systems of Taxation," the Hon. Albert J. Wallace, lieutenant-governor of California, Sacramento, Cal.

"The Sabbath a Human Necessity," Dr. J. H. Leiper, Portland, Oregon.

"The Direct Democracy," F. De Rougemont, Fahys, III, Neuchatel, Switzerland.

"World Peace," Prof. Theophil Mann, Frankfurt-on-the-Main, Germany.

"National Religion; Its Social Contribution to Scottish Life," Dr. John G. Dickson, Edinburgh, Scotland.

"Old-Age Pensions and Christian Citizenship," Dr. William Hiram Foulkes, Philadelphia, Pa.

Dr. J. S. McGaw, general field secretary of the National Reform Association, in speaking of the objects of the conference, said:—

"Whatever concerns the citizen is of vital interest to the church and to the body politic. It has been the object of our public schools to make good citizens; so in this conference all problems that present themselves in regard to this great subject will be authoritatively discussed. But the world is fast learning that mere citizenship is not enough. The time has come to make Christian citizens."

The speaker asserted that "a part of the Bible is for the individual, a part for the family, a part for the church, and two fifths of it for the nations as nations. For the first time in the history of the world the nations have been brought close enough together to confer upon the Christian problems that are vital to their common experience. We made a mistake in the first place in not founding our gov-

ernment upon Christian principles. The battle is raging between those who want Christian democracy and those who desire only civil democracy. In order that the Bible may attain its rightful place in the life of the nation, we must have a *strictly enforced civil sabbath*, and the Bible taught in the public schools. That portion of the Bible bearing upon national life *must be legislated into law*. It has already been too long neglected. And this nation [the United States] should lead out in this desirable step.

"What is good for America is good for the world. Thus the world, which has been at the conference in the person of its representatives, will see that we enact . . . the findings of this conference into laws." Mr. McGaw then pictured the United States taking the lead, and "the rest of the world following us in *enacting Christian laws* which will result in bringing about the brotherhood of man." (Italics ours.)

"It is not only a Christian movement but a world's Christian movement. When the two fifths of the Bible bearing upon the life of the nations is enacted into national law, then the Bible will rule in the life of the individual, the family, the church, and the nation; thus will come the millennium."

One of the reasons given by Dr. McGaw for calling this conference was that the world's Christian citizens may confer together, and thus create sentiment in favor of enacting religious laws in all countries for the enforcement of *their ideas* of the Christian religion upon all men, whether they are of the National Reform persuasion, or of some other religious persuasion, or perchance of no religious persuasion.

In case a certain portion of the Bible "must be legislated into national law," as Dr. McGaw holds, then even the National Reformer himself who brings about the enactment of such laws by the un-Christian-like combinations of religious and civil politics, would be estopped from ever changing his profession to any sect not holding to the views of the National Re-

formers. Thus he would be forced by the law he himself had helped to bring into existence, to act the part of a hypocrite the remainder of his life, or vainly attempt a repeal of the oppressive law.

Millennial Kingdom

Is it possible that this system of religious force under the veil of politics will usher in among men the kingdom of our divine Lord? Is not this a singularly strange and new gospel? It was conceived in the fourth century, reconceived in the sixteenth, and born again in the nineteenth by the first eleven National Reformers of modern times in the year of our Lord 1863, in Xenia, Ohio.

To legislate God's laws into the civil codes of the nations will never answer the requirements of the King of the proposed kingdom. When Jesus was here, he announced the condition of a passport to his kingdom to be this: "Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born . . . of the Spirit, he cannot enter into the kingdom of God." John 3:3, 5. This passport bears the signature of King Jesus, the King of kings.

The new birth implies spiritual life, and a far higher standard of righteousness than civic righteousness. Christ liveth within the new creature. Gal. 2:20. Divine life working within gives assurance of *divine* righteousness.

The good and benevolent acts of a man, a municipality, a province, a state, or a nation are acts of civic righteousness; but they do not produce the righteousness that will entitle one to an entrance into the kingdom of God.

The righteousness of every soul who will enter the kingdom of God is found in Christ—"The Lord Our Righteousness." Jer. 23:6. A man inspired of God, who also had a personal experience in both human and divine righteousness, said of the former when contrasted with divine righteousness, "All our righteousnesses are as filthy rags." Isa. 64:6.

Theory Versus God's Word

"Civic righteousness" is good so far as it goes; but it does not necessarily in-

dicating such a change, or regeneration, of the heart as is necessary to reception into the true kingdom of Jesus Christ. Were the entire Bible "legislated" into civil law and enforced upon the people to the extreme extent, this act would in no sense change the heart of one sinner, but hypocrisy would flourish everywhere. Christians are not made by "civic" acts, but are born from above.

In every municipality, city, province, state, and nation there are either civil ordinances or civil laws providing for the protection of life and the individual liberties of men.

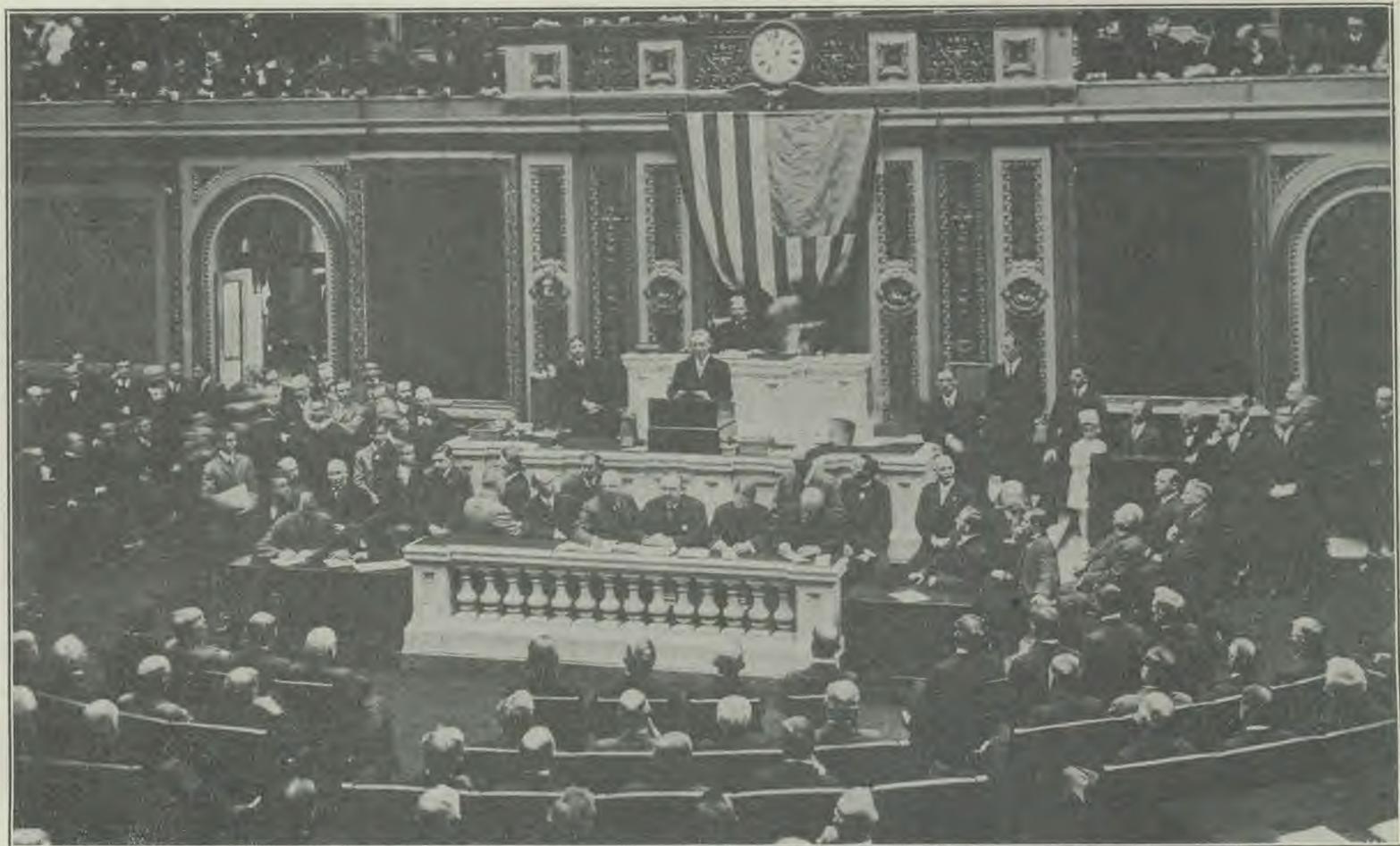
Such laws when enforced are a deterrent to crime—graft, white slavery—and to the evils designed to be remedied by the National Reformers. This is civic righteousness. Extending this condition to the farthest limit of acts of civic righteousness, may it not then be truly said that all such and similar acts of civic righteousness might be wrought out in a municipality, state, or nation where the *majority* of lawmakers and law-enforcers are atheists? If so, can civic righteousness worked out by men who do not believe in the Deity, bring to men the kingdom of the Deity? And this is exactly the same kind of civic righteousness that the National Reform Christian Citizenship workers would have us believe is the panacea for all civil, moral, and spiritual ills, and will bring to men the kingdom of God.

Said the late Dr. A. J. Gordon: "But there can be no reasonable doubt that that age in which the church was most completely separated from the world was the age in which Christianity was the most victorious in the world."

Our divine Lord said: "Render therefore unto Cæsar [civil government] the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21.

In a public address delivered in Portland, Dr. McGaw reached the climax in his last analysis of reasons assigned for holding the conference, in the following plain language:—

"We made a mistake in the first place



President Wilson follows the plan of Washington in personally addressing Congress. He has little regard for a precedent where its observance happens to be in the way of accomplishing something essential to the public welfare. He is fighting the battle of "The New Freedom." May he not only break the chains and shackles of civil precedents and traditions, but help fight the battle of religious freedom and break legalized precedents and traditions that are inimical to religious freedom.

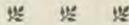
in not founding our government upon Christian principles. . . . We must have a strictly enforced civil sabbath, and the Bible taught in the public schools." The mistake, then, is to be corrected by enacting Sabbath laws and enforcing them.

Dr. McGaw further declared: "We must have the civic sabbath, the American sabbath! No Sabbath, no God; no God, no religion; no religion, no conscience; no conscience, no law nor order; no law nor order, anarchy." These things are the things that will be taught at the conference. In this series of utterances the civic sabbath idea is revealed, and the religious feature of the legislation stands out in bold lines. It is a religious rest day they desire, and it is to be enforced upon all men by civil law, without regard to their sectarian ideas, or whether they

may be agnostics, deists, or atheists.

Abraham Lincoln once said, "No question is settled until it is settled right." Sabbath legislation and all religious legislation have been settled by the Deity; therefore, settled right. Note the following: "The seventh day is the Sabbath of the Lord thy God." Said he, "Render therefore unto . . . God the things that are God's." The Sabbath, belonging to God, cannot rightfully be rendered to civil government. And for civil government to make such requirement is for it to put itself in the place of God and require of its subjects religious worship; for true Sabbath-keeping is worship, and is the final reason why it should be rendered only unto God. Man owes his religion to God, not to the state.

Portland, Oregon.



Some Christian Citizenship Arguments

K. C. RUSSELL

"CHRISTIAN citizenship" and "civil righteousness" are comparatively modern terms, and are employed by the promoters of the National Reform and affiliated movements in the vocabulary of their reformatory activities.

It is significant to observe that the more unchristian a movement is in these times, the more men seek to label it Christian. That which is Christian, and Christian indeed, does not require labeling as such, for it is proof in itself that it is genuine in character. The true Christian citizen is one who manifests in his character those noble and elevating Christian virtues which are seen in his relations with his fellow men. The idea of genuine Christian citizenship was clearly expressed by Justice Welch in his opinion before the supreme court of Ohio concerning the question of religious instruction in the public schools, as follows:—

"Is not the very fact that those laws [laws made by a Christian people] do not attempt to enforce Christianity, or

to place it upon exceptional or vantage ground, itself a strong evidence that they are the laws of a Christian people? It is strong evidence that their religion is indeed a religion 'without partiality, and therefore a religion 'without hypocrisy.' True Christianity asks no aid from the sword of civil authority. It began without the sword, and wherever it has taken the sword, it has perished by the sword. To depend on civil authority for its enforcement is to acknowledge its own weakness, which it can never afford to do. Its weapons are moral and spiritual, not carnal. Armed with these, and these alone, it is not afraid nor 'ashamed,' and the very reason why it is not afraid nor 'ashamed' is that it is not the power of man but the 'power of God' on which it depends."

From these statements it is plain that true Christian citizenship is seen in the fact that it does not attempt to enforce Christianity nor seek in any way to take advantage in matters of religion. This

idea, however, is contrary to the ideas of those who conduct what is denominated the Christian Citizenship Movement.

In consideration of some of the National Reform doctrines it may be of interest to learn the circumstances that led the eleven Protestant representatives who assembled in convention at Xenia, Ohio, in 1863, to enter upon the National Reform program which they have been seeking to carry out for half a century.

The interesting facts came to light in this way: In connection with their Christian Citizenship Convention in Philadelphia in 1910, there was held a banquet. A reporter who was in attendance at the banquet, but not a National Reformer, gives the following interesting account:—

"The meeting dealt chiefly with reminiscences, the old veterans telling their experiences in the early days of their work. Dr. T. P. Stevenson acted as toast-master. He stated that the first meeting in the interests of National Reform was held in Xenia, Ohio, in July, 1863; that the occasion for the meeting was the deep feeling on the part of so many Christian people just at the time that there should be a revival of religion among the people. The first meeting had to do with the revival of religion in the hearts of the people. As they discussed it, the movement developed for a revival of national religion. The last point dwelt upon by him in his introduction of the toasts was that the movement had now reached its fourth step, the step which had been presented to all eyes in this convention and had been so strongly impressed upon the hearts of all,—that was the world-wide aspect of the movement."

The reporter thus briefly comments upon the incident:—

"It is worth noting that the National Reformers yielded to the temptation which Satan presented to Christ. They met for a revival of personal religion. He put before them the glory of nations and a reign of the church over the kings

of the earth; Christ put the temptation aside, they yielded to it."

Having once entered upon a wrong course, how rapidly they have diverged from the noble purpose which first prompted them,—that of securing a revival of personal religion in the hearts of the people. But from that time to this they have persistently followed the program of securing a national religion. It remains for Christians to seek for a revival of true religion in the hearts of men; in other words, to carry out the purpose of personal religion for which that convention first met. The only power that can accomplish this end is that of the Holy Spirit.

One of the chief arguments of the National Reform party is that the state is a moral and religious being, having reason and conscience. It is easy to understand how, with a false premise like this, such an organization would be led to seek to secure a national religion. This idea is opposed to the Word of God, which teaches that "we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad;" and in view of this, the apostle Paul continues, "Knowing therefore the terror of the Lord, we persuade men." From this it is plainly to be seen that the Word of God teaches we are not to stand before the judgment-seat of Christ as a nation, or even as a family, but as individuals; and furthermore it is emphasized that instead of compelling men by force of civil authority, we should "persuade" them.

It is easy to see that when these religio-political reformers succeed in securing that for which they are so earnestly seeking, there will then be erected in this country a veritable image to the religious establishments and ecclesiastical tyranny which existed in Europe in the dark ages. It is high time to raise a voice of protest against the encroachments of these zealous but misguided men.

One Day of Rest in Seven

W. M. HEALEY

UNDER the above title the American Association for Labor Legislation has drawn up a bill for a proposed day of rest, and is asking every State to enact it into law. The proposed law is called "An Act to Promote the Public Health."

The title of this bill is misleading, conveying the idea that its real object is

stantine in A. D. 321, which reads: "Let all the judges and townspeople and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture." This bill, like Constantine's edict, is applied to the trades and



STATE CAPITOL, HARRISBURG, PENNSYLVANIA

This same bill was recently defeated in the Harrisburg legislature and in ten other legislatures.

to obtain one day's rest in seven without regard to any particular day. The bill does not regard all days alike; on the contrary, it is in the interest of *Sunday rest*. The enacting clause forbids every employer of labor to employ such labor in any "factory or mercantile establishment" or to operate any "factory or mercantile establishment on Sunday," unless he has complied with certain rules and regulations; and when, under these regulations, some day other than Sunday is accepted for rest, *it is only a substitute for Sunday*.

This bill in its scope resembles the first Sunday law on record, made by Con-

stantine in A. D. 321, which reads: "Let all the judges and townspeople and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture." This bill, like Constantine's edict, is applied to the trades and

mercantile pursuits — work of the cities and towns — and excepts, or rather does not apply to, agricultural pursuits. Constantine's edict was soon made of more general application, and was used to enforce *Sunday rest as a religious observance*. There is good reason to believe that the proposed law would be used for the same purpose. The author, in commenting upon it, says: "It is purposely limited in scope to those industries where, for the time being, there is the greatest hope of the effective enforcement of the law." Here is an admission that the law would not be all that is desired, or that is expected in

the future, but is accepted because it is all that can be had "for the time being."

It is the duty of civil government to protect all its citizens in the possession of all their individual rights, whether natural or acquired. Natural rights are inborn, fundamental, inalienable. Among them "are life, liberty, and the pursuit of happiness." *Civil government cannot give natural rights*, but should protect all in the freest exercise of them compatible with the exercise of the same rights in others.

Acquired rights may be the product of one's own acts, as the right to property that has been obtained for a consideration, or the right to control another's time and labor for a given period, having secured it for a price, or wage. Rights of this class are sometimes held by permission of others, as the right to sell intoxicating drinks, which is not natural, but acquired through the sufferance of others. It is this class of rights that rests upon contract; and where the public has power to grant them, it may revoke them also, which, in a republic, means by the majority of the people.

All rights are limited by the rights of others, and liberty should only be exercised within one's rights. A man carrying a ladder on a crowded street, suddenly turned around, hitting another man on the nose, who resented the treatment, and was told, "This is a land of liberty, and a man has a right to carry a ladder." "Yes," he replied, "this is a land of liberty, and you have a right to carry a ladder, but I give you to understand that all your rights and liberties end where my nose begins."

Civil authority may make and enforce rules for proper sewerage or for the purity of the public water-supply, on account of preserving the public health; but it has no right to compel the private citizen to drink some particular kind of mineral water for his health. Civil authority may send a drunken man to jail, not because he is drunk, but *because he is a menace to the rights of others*. It

may quarantine those who have contagious or infectious diseases, but it does not deprive a man of his liberty *because* he has smallpox, but *because he is endangering the health and lives of others*. *Working seven days instead of six does not interfere with any one's rights, nor endanger his health; no crime nor misdemeanor is committed by the act*.

If the state is to take paternal charge of each individual, and have personal supervision of all that affects the individual health, it should prohibit all forms of dissipation, decide the time and number of meals per day, the kind of food to be eaten, and see that such *wards of the state* do not overeat.

If the state is to punish a man for injury, or rather danger, to his personal health by working too many days, it should punish him for having, or being liable to have, the colic from eating too many green apples or cucumbers. Under such a government it would be well to adopt the most extreme modern ideas of paroling prisoners, or it would soon be found that there were not enough people out of jail to provide for those who were in jail.

The state may determine the number of days or hours in a week that shall be required of laborers on public works, or of public officials in the discharge of their duties. It may also regulate similar acts of corporations. It should protect minors. Its convicts and insane are under its control. *But it has no right to interfere with the personal acts of its free private citizens, who do not injure nor endanger others*.

Not According to Nature

Facts do not sustain the assertion that working seven days in the week is destructive of health. The Japanese and Chinese have paid no attention to a weekly day of rest, but have been almost incessant toilers for centuries; and now their powers of endurance are so great that Sunday-keeping laborers ask for state protection against their competitive labor. Where Sunday is a day of general enforced idleness, Monday

finds fewer men able to work than are found on any other day of the week.

The statement that *nature requires one day of physical rest in seven* is contrary to every operation of nature. There is not one object nor creature in all nature, aside from man, that gives the slightest evidence of observing such a law. Nature's activities are the same on all days. Mankind never discovered the necessity of a rest day in each seven from any operation of physical nature. The Sabbath is of religious origin. God created it and commanded its observance on the *seventh day*; and wherever a weekly rest day has been known, it has come from this original idea of religious worship. The Sabbath was not instituted as a day for physical rest; it was made and set apart for observance before sin or physical weariness were known. It is a *memorial* of the true God, and is *moral* and *spiritual* in its nature, which places it beyond the power of sinful man to make, enforce, or destroy. Those who observe it must do so in spirit and in truth, not in enforced idleness. Man is required willingly, of his own volition, to cease from the ordinary labor of the week on the Sabbath, that he may be free to give his whole attention to the proper observance of the Sabbath.

If the weekly rest day were *from nature's physical law*, as claimed, that of itself would place it beyond the reach of human legislation; for *nature forces her laws upon all creatures and all creation without the help of man*. No act of the legislature of a state can make one babe hungry or sleepy. It does not have to appoint a commission to teach ducks to swim. The foot-sore traveler is weary, and no civil law can prevent it. *No stated time of rest can be made to meet the physical needs of all. Such rest must be varied according to the strength and labor of each individual; and nature attends to that, but human lawmakers cannot.*

Principle of Slavery Involved

To deprive any one of the free use of his time and of the privilege of em-

ploying or being employed according to his own choice, is to deny the right of citizenship, and establish, for citizens, the principle of slavery.

If a few persons were to try to compel a man to cease work on some day *on which they want to rest*, civil authority would readily recognize his *right to labor*, and would punish the offenders. If a whole city were to become a mob and try to coerce him, *it would still be his right to pursue any work that does not interfere with others*, and it would be the duty of the whole State to give him protection. If the State were to join the mob, *it would none the less be his right to be protected, and the national government would come to his relief. This question of the individual's right to the use of his own time was fought out in our civil war, with many States against it, while the nation defended the individual right.*

In this paper we have given more attention to the statements sent out with the proposed law than we have to the bill itself. The bill is an absurdity of itself. *It contains no penalty for the laborer who actually works seven consecutive days. It does not mention that he has been guilty of anything wrong. It does not even call the work a misdemeanor. Are we to conclude that the labor is not considered wrong? or that the laborer is not considered responsible for his acts, but is regarded as a beast of burden or a slave? He is at least treated as irresponsible in the fact that no penalty attaches to his acts, while his employer is held under penalty for allowing him to perform those acts. If the labor is not wrong, why impose a penalty on the employer for what another does that is not wrong to do? If the labor is wrong, why not impose a penalty on the one who actually commits it?*

In Section 2 of the bill, exceptions are made for janitors, watchmen, and some others, in the following words: "This act shall not apply to." The act, as shown by the penalty, is not against the work, but is against the employer al-

lowing his employee to work on seven consecutive days. *An exception must be from that part of the act to which the penalty is attached*, and this would exempt janitors and watchmen from the law and its penalty, allowing them to combine the business of an employer with the duties of janitors or watchmen, and being exempt from the act, they could continue any work, through their employees, every day.

These are some of the principles of government, together with some of the

errors and absurdities of the proposed law.

Every free man who can support his family and pay his debts is by inherent, natural right entitled to just as much rest as he chooses to take, either by day or by night. He is entitled to his own choice as to the place and manner of resting. Civil government has no more right to direct the rest by day than it has to direct it at night. The right of choice in these matters is a divine right.

San Diego, Cal.

Is Sabbath Legislation Necessary?

W. W. PRESCOTT

IN this time of demand for compulsory Sunday observance, an object-lesson may be found in the fact that there are in this country more than one hundred thousand Christians who observe the seventh-day Sabbath, and their number is constantly increasing. They are scattered throughout every State in the Union, and live in the cities, in the towns, and in the country districts. The day which they observe as the Sabbath has become the busiest day of the week in the commercial world, and they are surrounded by those who are pursuing their ordinary work on that day. When they go to their places of worship, their eyes necessarily behold what they regard as a desecration of a holy day, and their ears are saluted with the hum of secular industry. They would be glad to have all observe the Sabbath "according to the commandment," and thus honor the Creator, but they never have asked, and never will ask, for legislative enactments which would compel others to pay an outward regard to this day; all must be fully convinced by their own consciences that they ought to keep it holy. These observers of the seventh day simply ask to be left free to observe the day of their choice without being fined either directly or indirectly,—without being compelled to pay a fine in money into the state treasury or to pay a fine in the way

of loss of time by enforced idleness upon a day which the Scriptures designate as a working day,—and they freely concede to others the civil right to work on the seventh day of the week and to rest on another day if they choose to do so, or to refuse to observe any day as the Sabbath.

Now if such a body of Christian observers of the seventh day of the week can be developed in this country by the power of conscientious conviction alone, in the face of all those circumstances which the advocates of Sunday observance regard as so fatal to their cause, is it not apparent that no Christian institution needs the support of the civil power? We commend this object-lesson to the consideration of those who are claiming that what they designate as "the Christian sabbath" will perish from the earth unless they can secure the passage of laws to protect and preserve it.

Madison's Prophecy Fulfilled

W. F. MARTIN

IN the annals of Congress for the year 1789, the statesmen were discussing the advisability of adopting the First Amendment to the national Constitution, which asserted that "Congress shall make no law respecting an establishment of religion or prohibiting the free exer-

cise thereof." Some thought it was unnecessary. Mr. Madison, the author of the bill, urged its adoption because he "feared one sect might obtain a pre-eminence, or two combine together and establish a religion to which they would compel others to conform."

According to Samuel Zane Batten, who is prominent in arranging for the Second World's Christian Citizenship Conference, one great purpose of the gathering is the "mobilization of the forces of good throughout the Christian world to combat tendencies that are evil." Further, he stated that "one of the more immediate devices will be the organization of churches and social welfare societies and leagues in such a manner that when any legislation designed to further the great program is pending in any State, all of these elements can throw their combined strength into a lobby for it."

This looks as if Madison, the young statesman, was far-seeing. It also looks as if the danger he foresaw was on the point of realization. It is time for the lovers of liberty to awake to the danger that threatens their freedom.

College Place, Wash.

Over Thirty Thousand Protests

POSTMASTER-GENERAL BURLESON recently received a petition which contained over thirty thousand names protesting against the present law which prohibits the opening of first- and second-class post-offices for the purpose of delivering mail to the general public on Sunday. This petition was so large that it could not be easily sent through the mails, and was consequently wrapped together in one large roll and sent by *express* to the Postmaster-General. The governors of eight States, together with thirty thousand business men from all parts of the country, signed the petition, begging the Postmaster-General to use his influence to have the usual mail-matter pass through the post-offices to the public on Sundays as it did prior to the

passage of the obnoxious Sunday-law rider that was attached to the Post-office Appropriation Bill during the last session of Congress.

Most of these business men are traveling men who have their mail for the whole week forwarded to a certain town or city where they plan to stop over



POSTMASTER-GENERAL BURLESON

Who recently received over thirty thousand protests from business men.

Sunday, and then are unable to secure it till Monday morning, and frequently not at all. This proves again that Sunday laws restore no rights to any one which he does not already possess, but deprive many of their natural rights.

Every lover of liberty should join these eight governors and thirty thousand business men in their earnest protests, and send petition after petition to Congress asking it to look with disfavor upon all requests for Sunday legislation because such legislation is religious, unjust, and unconstitutional. An opportunity is now given to protest against

another Sunday bill that has been introduced into the present session of Congress, and every one who appreciates his liberty will tear out the petition blank

on page 141 of this issue, sign it, and send it to one of the senators from his State who is now in Congress. Let none fail to read page 140.



“The King’s Orders”

An Old-Time Religio-Civic Reform Argument

W. A. SPICER

“It is only the enforcement of civil law.” This is the plea urged by National Reformers and their allies in justification of Sunday-law enforcement.

Compulsory religious observance has a bad sound. Religious persecution was supposed to be a thing of the past in enlightened lands. But religious leaders who have set out to secure the enforcement of Sunday observance by civil law are following the same principles that misled their predecessors of colonial days and of old-time European history.

The difference is that their predecessors were coming out from under the influence of the dark ages, while those who are now advocating enforcement of religious institutions by civil-law penalties are turning back to the dark ages.

The old colonials justified their persecution of Baptists and Quakers by the argument that it was only enforcement of civil law, and hence could not be religious persecution. Baird says of this plea:—

“Miserable excuse! But just so it is: wherever there is such a union of church and state, heresy and heretical practises are apt to become violations of the civil code, and are punishable no longer as errors in religion, but as infractions of the laws of the land.”

It is an excuse as old as the cry of the leaders of the Jewish church against Jesus: “We have a law, and by our law he ought to die.” John 19:7.

In his “History of the Rise of the Huguenots of France,” Henry M. Baird gives an ancient version of this argument that we hear so often from religio-

civic reform platforms in our own day. The author quotes from Jean Marteilhe, a Huguenot, who was condemned to the galleys at Marseilles for his religion. Pere Garcin, superior of a Roman Catholic mission, argues with him that it was not at all religious persecution under which he was suffering chains and slavery at the galley oars:—

“‘Do you know,’ he asked me, ‘what persecution is?’

“‘Alas, sir,’ said I, ‘my state and that of my suffering brethren has made me know it sufficiently well.’

“‘Nonsense,’ said he, ‘there is where you are mistaken; you take punishment for persecution, and I am going to convince you of it.’

“‘How comes it,’ he asked me, ‘that you are in the galleys, and what was the ground of your sentence?’

“I replied that, finding that I was persecuted in my native land, I determined to leave the kingdom in order to profess my religion freely; and that I was arrested on the borders and condemned for this to the galleys.

“‘Is not that just what I told you a moment ago, that you do not know what persecution is? I teach you, then, what it is, when I tell you that persecution for the sake of religion is when one maltreats you in order to compel you to renounce the religion that you profess. Now religion has nothing to do with your case; and here is the proof. The king has forbidden all his subjects to leave the kingdom without his permission. You undertook to leave; you are punished for having violated the king’s orders. This

is a matter that relates to the management of the government and not to the church nor to religion.'

"He next addressed one of our brethren there present, and asked him also why he was in the galleys. 'For having prayed to God, sir, in a meeting,' the brother replied.

"'Another violation of the king's orders,' resumed Father Garcin. 'The king,' said he, 'has forbidden coming together to pray to God in any other place than the parish and other churches of the kingdom.'

"Another of our brethren told him that, being ill, the curate came to his bedside to receive his declaration as to whether he wished to live and die in the Reformed or Catholic religion; that having recovered from his sickness he was arrested and condemned to the galleys.

"'Still another violation of the king's orders,' said Father Garcin. 'His Majesty will have all his subjects live and die in the Romish religion. You have declared that you will not do so. That is contravening the king's orders. So, gentlemen, all of you that are here have violated the king's commands. The church has nothing to do with it. She was not present at your trial; she did not pre-

side over it. In a word, the whole took place outside of her and of her cognizance.'"

Then the narrator, Marteilhe, exposed the fallacy of the "civil punishment" argument of persecution, flagrant and unashamed. Pretending that the missionary had presented unanswerable arguments, he asked if he would be set free from the galleys while awaiting instruction in the right religion before making abjuration of his Protestant faith.

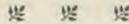
"'Assuredly not,' said the priest. 'You will never be released before abjuring with all the customary form.'

"'And if I do thus abjure, may I hope to go forth soon?'

"'In a fortnight thereafter, on the word of a priest; for you see the king promises to release in such a case.'"

Then Marteilhe showed him that it was for religion, and religion alone, that he was condemned; for only by abjuring his religion could he go free. (See Volume II, pages 129, 130.)

How do those Protestant clergymen who urge the "civil punishment" theory in justification of Sunday-law prosecution like this setting forth of the same theory by the missionary in the Marseilles Huguenot prison?



A Hearing on Proposed Sunday Legislation

G. B. THOMPSON

SINCE the old Sunday law of the District of Columbia was declared unconstitutional by Judge Pugh of the police court, an effort has been made by many of the barbers of Washington to have a new Sunday law enacted by Congress for the District. Recently a petition was presented to the Commissioners of the District of Columbia, signed by two hundred ten of the barbers of the District, requesting that the commissioners introduce into Congress a bill prohibiting the opening of barber shops on Sunday.

April 29, 1913, a hearing which had been arranged by the Religious Liberty Association to protest against such legislation was held before the Commissioners of the District. Mr. A. C. Luber, Mr. Myers, and others, representing the larger barber shops of Washington, appeared in opposition to the passing of any law that would close the shops on Sunday. Mr. Myers presented a petition from the managers of nineteen of the leading hotels in the city against Sunday closing of barber shops. Mr. Myers remarked that clergymen, sena-

tors, and representatives stopping at the hotels, frequently come in to be shaved on Sunday.

Mr. Rudolph Sauer, a citizen of the District, read a paper, in which he contended that the law asked for by the barbers "would be an unreasonable, vexatious law, and a needless restriction of the personal liberty of the citizen."

Mr. John D. Bradley, secretary of the

signed this petition, if they are proprietors, can close their shops on Sunday if they wish. There is no law existing compelling them to keep their shops open on that day. If they are journeymen, they are not compelled to work. Every man is free in the matter of contract for labor. He is not under duress, and if he prefers not to work on Sunday, or has religious scruples, he is not com-



NEW MUNICIPAL BUILDING, WASHINGTON, D. C.

In this building was held the hearing on the barbers' petition for a Sunday law.

Washington Secular League, appeared in opposition to the enactment of any legislation favoring Sunday, and submitted a series of strong, well-written resolutions previously passed by the league, asking that there be no legislation upon this question.

Prof. W. W. Prescott, in behalf of the Religious Liberty Association, spoke particularly in reference to some of the legal aspects of such legislation. He said:—

"I ask first why this petition comes in, on what basis it rests. Certainly these two hundred ten barbers who have

pledged to do so. That is a matter between him and his employer.

"The only reason I can see for this petition would be this: Some proprietors are fearful that if they close their shops, the others might keep open. That is a matter of competition between different members of the same trade. Now I submit that there should be no law established prohibiting honest, honorable competition, that a law should not be invoked to settle controversies between employees and employers.

"I should like to read a brief extract

from a speech by ex-Senator Bailey, of Texas, as reported in the *Congressional Record* of Jan. 26, 1910. When the Johnston Sunday Bill was under consideration in the United States Senate, Jan. 26, 1910, Senator Paynter, of Kentucky, stated that 'the employees of barber shops desired that the shops should be closed on Sunday because they did not want to work on that day; they wanted it as a day of rest.' In reply to this Senator Bailey, of Texas, said, as reported in the *Congressional Record* of Jan. 26, 1910:—

"I am not disposed to allow any class of people to come to legislative assemblies of the country to settle controversies between them and their employees. I certainly would not insist that a barber ought to work if he does not want to work. . . . So far as I am concerned, I am not disposed to allow any class to come and ask for a law that interferes with some man who wants to pursue his calling, simply because some other man does not want to pursue it."

The writer pointed out briefly that all Sunday legislation is based upon religious grounds, and is, therefore, unconstitutional. Here are a few paragraphs from the paper read:—

"There is nothing in nature which indicates a weekly period of rest, and we must needs go to revelation for the origin of Sabbath observance. Any law which seeks to regulate a man's conduct differently on Sunday than on other days of the week must be based on religious grounds. Why do the barbers wish to close on Sunday rather than on Wednesday or Friday? It may not be because they have any religious convictions personally in the matter, but because Sunday, being a religious institution, can be more easily secured as a day of idleness. The laws which maintain the order and civility of the citizens of the District of Columbia on other days of the week will do the same on Sunday.

"Why should a man be fined for shaving or for cutting hair on Sunday

more than on other days of the week? Legitimate business can never be viewed differently on Sunday than on other days, except from the religious convictions of the individual. Civil government is to protect a man in the exercise of his religious convictions, but not to formulate his convictions into law as a compulsory guide for other people. When the government does this, it becomes a despotism, and it is that which the Constitution prohibits.

"No legislation concerning the observance of Sunday is possible without deciding a religious controversy. We are not all agreed as to which day is the Sabbath. A respectable minority disagrees as to which is the proper day to keep. Now the religious convictions of the minority are to be as sacredly guarded as the convictions of the majority. The final appeal to settle the question as to which day is right must be to Holy Writ. But the interpretation of the Bible is the work of an ecclesiastical body, and not of the state. Any legislation therefore on the question of the Sabbath which involves the decision of a religious controversy must be religious in character, and therefore unconstitutional. It would be just as proper for Congress to pass a bill defining the proper mode of baptism, and enforce the ordinance by the police force."

The commissioners were very courteous throughout the hearing, and while they reserved their decision in the matter, we are hopeful that no bill will be recommended to Congress in response to the petition of the barbers.

Congress has so far resisted the repeated attempts made for religious legislation and has been true to the national Constitution. When once this barrier is broken down, no one will be able to stay the flood of religious legislation and its attendant measures of religious intolerance. Our nation has become the most happy and prosperous nation in the world because it assigned religion to the church and civic affairs to the state,

What Some Others Say About Sunday Legislation

C. E. HOLMES

IN 1888 the first measure in the interest of compulsory Sunday observance was introduced into the United States Congress. It was commonly known as the Blair Sunday Rest Bill, and was not reported out of committee. Since that time there have been presented to our national lawmakers nearly eighty religious measures. With few exceptions they have been disposed of without becoming laws.

This kind of legislation is totally out of harmony with the spirit of American institutions. Our forefathers intended it to be so. Having struggled with state religions, they hoped to preserve their posterity from passing through like trying experiences. The First Amendment to the Constitution was the result.

Recently, Hon. Richard Bartholdt, of Missouri, while speaking upon the floor of the House of Representatives, expressed his opinion of Sunday laws:—

"I believe in a complete separation of church and state, and in this belief go so far as to assert that the daily prayers in this House, as well as all Sunday laws, are unconstitutional, because they signify a mixing of church and state. These views, although Lutheran doctrine, I hold not as a Lutheran, but as an American who reveres the Constitution. As such, too, I believe in religious freedom and religious tolerance."—*Congressional Record, Dec. 16, 1912.*

A few weeks later in an article in the *Journal* (official organ of the Knights of Labor organization) Aretas W. Thomas objected very strongly to the passage of any Sunday law for the District of Columbia. His statements are so pertinent, and so manifestly in accord with religious liberty principles, that I pass them along:—

"The making of any federal law which shall in the slightest degree impair the policy of the absolute separation of church and state, or tend in any way to build up ecclesiastical authority or dom-

ination, would be a distinct step backward in the evolution of human progress and liberty, and bring far-reaching disaster to our government and to the people of this country.

"The founders of the republic fully realized the evils springing from legislation pertaining to religious beliefs of any kind, and in the strongest way possible provided against the possibility of the enactment of such legislation at any time. Not content with limiting the jurisdiction of federal authority to the specific grants of power therein set forth, they further provided (so as to shut out all possibility of such legislation) the First Amendment. . . .

"Any proposition to pass Sunday legislation in the District of Columbia is a direct violation of the positive prohibitions of the Constitution, against the spirit of our institutions, and against the policy heretofore maintained by the federal government. It is true that certain impairments of the doctrine of the entire separation of church and state have from time to time been made, such as the appointment of chaplains to conduct religious exercises in Congress and in our army and navy, and in the putting forth of proclamations by the chief executive of the nation providing for days of thanksgiving or of fasting, etc. It is well known that these things were strongly objected to by Jefferson and some of the other executives and statesmen in the early days of the republic. They are innovations which have crept in by sufferance rather than by the expressed wish or positive act of the great masses of the people, and their tolerance provides stepping-stones on which can stand those who clamor for still greater and more pronounced recognition by the federal government of religious doctrines and ordinances, such as the demand that the word God be put into the federal Constitution, and that Sunday

(Concluded on page 134)

EDITORIAL

SOUL liberty cannot be bound by chains of iron nor confined in bondage in a gloomy prison cell. The individual who asserts his freedom in Christ is "free indeed."

RELIGIOUS legislation is born of the spirit of intolerance, nurtured in the cradle of persecution, and nearly every page of its history is stained with the blood of martyrs.

LIBERTY of conscience is the inalienable right of each individual, and he is entitled to the protection of the state in the free exercise of his natural right so long as he does not interfere with the equal rights of his fellow men.

THE church has a definite commission to do a definite work by a definite means. Christ promised to clothe her with power from above, not with power from below. Her work is to save men, not to reform the state or do the work which belongs to the state.

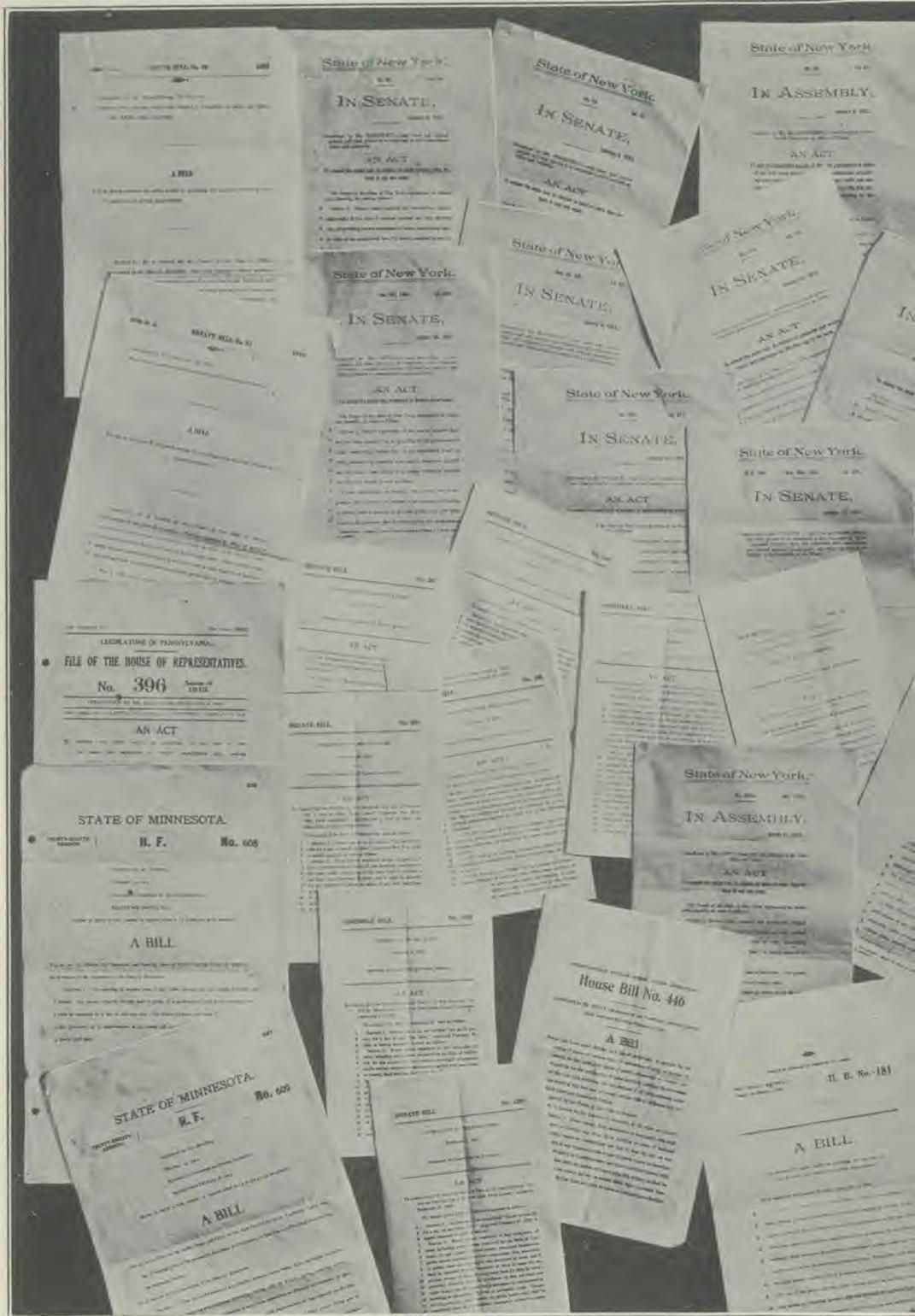
CHARITY and intolerance cannot dwell in the same heart. Neither can truth and prejudice find access to the same mind. Ignorance and prejudice are twin sisters. "A strong decoction of ignorance mixed with a boiling solution of prejudice, will make a coating for the human brain which will absolutely shut out all light."

THE meanest and the noblest sentiments which are asleep in the human nature are awakened respectively at the response of your own, and greet you in the same manner as your own greet them. Therefore, let only the loftiest ideals control you, so that you may call

forth only the best that is in your neighbor in response to the highest good will which dwells in your own bosom as you salute both friend and foe.

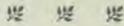
THE claims of special privilege cannot be justly sustained in a free republican form of government. It is incompatible with equality of liberty for men to hide behind the shield of special privilege, and no one's liberty is secured until this shield is beaten down, and all men put on an equal footing before the law in their enjoyment of emoluments and in their contentions with the enemy. The principles of religious liberty, so sacred to all, are subverted and nullified by this special legislation for a certain number of religionists who desire the state to enforce a pet religious institution by civil law and to penalize any of its citizens who dare to dissent in their opinions and habits concerning the manner and time of observing or not observing the Sabbath. The state cannot discriminate between religious opinions and settle religious controversies by judicial decisions or legislative acts without committing itself to religious legislation, which is expressly forbidden in the First Amendment of the national Constitution.

MEN may shake their hoary heads and blow their word-trumpets over the proposition of completely divorcing religion from civil enactments, but the time is coming when this question must be settled right and definitely, or the battle for individual rights and minority liberty will be lost, irrevocably lost. No question is ever settled until it is settled right. No man's liberty is secure unless the liberty of each and all is made secure. Some people will "save their skin at the



FACSIMILES OF A FEW OF THE MANY SUNDAY BILLS INTRODUCED THIS

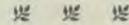
cost of their conscience." But the person who is willing to have the truth martyred instead of himself should never be numbered among the truly great and worthy of earth. On the other hand, the state should never make laws that will require a man to lay down his life in order to be true to his God, to truth, and to his conscience. If the state legislates on religious questions over which there is much dissension, she cannot expect that those who have the mettle of martyrs and whose hearts beat true to unseared consciences, will obey religious statutes contrary to their convictions. If refusing to obey a religious law enacted by the state is anarchy and treason, then Christ and his apostles were guilty of treason. They could have saved their lives by yielding to an unjust religious law, but they refused to obey the requirements of the rulers in this respect, and forfeited their lives. There is no more effective way to bring the world to its senses and to have cruel and unjust laws struck from the statute-books than to baptize the truth in the blood of martyrs.



"SUNDAY laws penalize legitimate labor and avocations, and place frugality and industry in the catalogue of crime. If industry is criminal on Sunday, it must be the same on the other six days of the week. If it is a crime to do unnecessary work on Sunday, why is it not a crime on Monday?"

"You may answer, 'It is a crime on Sunday and not on Monday because the civil law declares it to be so.' But law in the abstract does not make a deed a crime, for there are laws that are right and laws that are wrong. Some are just and others are unjust. Therefore law itself does not settle the right or the wrong of things, since we are forced to admit that many wrong laws have been enacted.

"A just and right law is based upon reason and science, just as much as the laws of nature are in harmony with reason and true science. A just law does not rest upon an arbitrary decision, but must give a reason for its existence. Our judiciary often fall into the gross error of basing their decisions of justice upon precedents in law, without considering whether the act itself is or is not in harmony with the immutable law of right and nature. All our judicial decisions, and all our statutes, should be founded upon justice and natural rights, and there is just as much science and reason in right laws as there is in the laws of true science and mathematics."



THE governor of Rhode Island, according to the Pawtucket *Evening Times* of May 5, 1913, vetoed a Sunday bill that was passed by the legislature. This bill permitted "the sale of ice-cream, soda-water, cigars, and other articles of this class on Sundays." The *Evening Times* says:—

"The governor's veto of the Sunday-selling act was hailed as a victory by the Ministers' Union in session in the Matthewson Street Church when the announcement of the veto was made. . . . Those who opposed the bill in the house," we are told, assumed "the attitude of the ministers who opposed the measure. On learning of the veto today, the Ministers' Union accorded the governor a rising vote of thanks."

This sounds very much like a union of church and state in Rhode Island. Yet these same churchmen have the audacity to tell us that it is purely civil legislation, and the church has nothing to do with it. Why did not the Ministers' Union send a "vote of thanks" to the governor for passing or vetoing all other purely civil laws? Why discriminate as a religious organization?

The Return to Medieval Times

As you look at the display of the Sunday bills which were introduced into our State legislatures and into Congress so far this year, you cannot help being impressed, if you are at all acquainted with the history of the past, that the religious societies, which have been the authors and promoters of all these religious bills, are actually returning to the days of medievalism, when the church and state were united and each supported the other. It presents, indeed, a lamentable picture. More than seventy-five Sunday bills have been introduced since the first of this year at the instigation of religious organizations, but we are glad to report that in nearly every case the Religious Liberty Association succeeded in defeating these religious bills.

Christ did not approve of the way the Pharisees tried to improve the law of God by their traditions and customs which they attached to the divine statutes. In many cases he showed the Pharisees that they had actually made the commandments of God null and void by their many traditions. In Christ's time, we are told, the Pharisees had added over two hundred fifty extra statutes to the one commandment which God had given concerning the keeping of the Sabbath day. They had made this commandment very burdensome to the people by adding many requirements to it which God had not enjoined. Christ called them "blind guides, which strain at a gnat, and swallow a camel." "Then spake Jesus to the multitude, and to his disciples, saying, The scribes and the Pharisees sit in Moses' seat. . . . But do not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

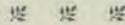
During the days of medievalism the Sunday laws had hundreds of restrictions added to them, until people were oppressed beyond endurance. During the Puritan days of New England the strictly religious element in authority multiplied the "Sunday blue-laws" until some of the colonies had over two hundred Sunday-law restrictions at one time on the statute-books. Our forefathers had enough of the bitter fruit of this kind of religious legislation; and when they founded the new republic, they resolved to banish such legislation forever, and put a prohibitive amendment into the national Constitution so that Congress could never commit itself to religious legislation of any sort.

But there has been a decided falling away from fundamental principles of late, a turning back to the old order of things. Pharisaism and medievalism are being resuscitated in many church and religious organizations, and the result has led to the most glaring attempts "of mixing church and state affairs." The fact that nearly one hundred Sunday bills, which are strongly religious and can have no justification for their existence but in religion, have been introduced into legislatures by religious societies and associations of clergymen should be sufficient to arouse the spirit of true Americanism from center to circumference.

We are glad that most of these attempts at church and state union have been defeated this year. We wish to thank the members and friends of the Religious Liberty Association for their kindly cooperation in making these defeats possible by their timely petitions, letters, and protests. The Johnston Sunday Bill for the District of Columbia, which is now in the hands of the Senate Committee of the District, is

before Congress, and consequently is a national issue. If it should pass, it would practically commit Congress to religious legislation; therefore every lover of liberty should protest vigorously against its passage. We are giving you an opportunity to do so by filling out the petition blank on page 141, then sending it

to one of your senators in Congress. If possible, get the signatures of others who are opposed to religious legislation. Americans cannot afford to drift back to the dark ages, and they should raise a protest against the introduction of pharisaism and Puritanism, which are so deadly to personal liberty and spirituality.



Intolerance in America

WE have repeatedly stated that all religious legislation is born of the spirit of intolerance, and now here comes another proof: According to the *Chicago Israelite* of April 12, 1913, "a bill to permit persons who conscientiously observe any other day than Sunday to pursue secular business on that day, was defeated in the New York Assembly by a vote of thirty-five to eighty-nine."

The spirit of intolerance is so evident in this action that it really needs no proof. It clearly shows the animus that is back of all Sunday legislation. It is not to benefit mankind that Sunday legislation is demanded, but to crush the dissenter and non-conformist and to compel the Sabbatarian to pay a penalty for his views if he chooses to differ from the legalized religious opinions. Sabbatarians are penalized and persecuted under Sunday laws, not because they are criminals or have interfered with some one's rights, but because they refuse to give reverence to a humanly ordained religious institution. All the persecutions of the past were waged against men and women who refused to give reverence to men, decrees, and religious dogmas with which they differed in opinion. But why should people be punished for holding different religious opinions, if the golden rule is still in force?

We must emphatically deny the right of the state to legislate upon this subject with an exemption clause for dis-

senters, as well as without one for them. All Sunday legislation is wrong in principle and outside of the domain of the state, because it is religious legislation. God never made the state a trustee of religion to grant special privileges to some and to withhold them from others. Whenever the state commits itself to religious acts, it is bound to become intolerant, as is apparent in this act of the New York Assembly.

We do not even ask for religious toleration in America, but we legitimately go a step farther and demand religious liberty for all, so all may stand on the same equality before the law. Toleration implies an established religion. Lord Stanhope, in the British House of Lords, in 1827 spoke tersely to this same point, as follows:—

The time was when toleration was craved by dissenters as a boon; it is now demanded as a right; and the time will come when it will be spurned as an insult.

Dr. Philip Schaff, in his book "Church and State in the United States," page 14, clearly lays down this same principle. He says:—

Toleration is an important step from state-churchism to free-churchism. But it is only a step. There is a very great difference between toleration and liberty. Toleration is a concession which may be withdrawn; it implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms. . . . In our country we ask no toleration for religion and its free exer-

cise, but we claim it as an inalienable right.

In the United States Senate Report of 1829, when the Senate Committee reported adversely on all kinds of Sunday legislation so far as Congress was concerned, we read:—

What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any

Rome committed herself to this kind of legislation and pursued it to its bloody ultimatum. Is the New York Assembly going to follow suit? The National Reform Association, which is about to hold a world's conference in Portland, Oregon, has fully committed itself to a course of religious intolerance. In a work entitled "Sabbath Laws in the United States," published by the aforesaid association, Dr. R. C. Wylie attacks every Sunday law in every State which



NEW YORK STATE CAPITOL, ALBANY

More than twenty Sunday bills were introduced in this legislature this year. A bill designed to exempt observers of another day from prosecution for Sunday labor was recently defeated in the assembly.

portion of citizens, however small. Despotism may invade those rights, but justice still confirms them. Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World. . . . If the principle is once established that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum.

exempts from its penalties those who keep the Seventh day of the week as the Sabbath. He says that in every place where full liberty is granted to the Sabbatarian who observes another day than Sunday, "the exception . . . in favor of those who observe Saturday goes too far in allowing them to do business as well as to labor on the Lord's day." He characterizes the Sunday laws which grant these exceptions as "weak," as "open to criticism," as "unsatisfactory," as "dangerous to the

peace of the day," as "going too far," as "defective in permitting those who observe the seventh day of the week as the Sabbath to engage in both business and labor," as "quite disappointing;" and consequently, in speaking of the "State," which "at one time had one of the best of Sabbath [Sunday] laws," because of no exemptions, but because it grants exemption to Sabbatarians, he says, it "now has one of the worst." Those States which have Sunday laws granting no liberty whatever to Sabbatarians, he says, "are deserving of high praise," as having "an admirable law," one "of superior excellence."

It is quite evident that this organization (if Dr. Wylie represents the spirit of the National Reform Association)

does not even tolerate "toleration" for those who differ with it upon the Sabbath question. We leave this whole matter with the reader as to whether such a spirit of intolerance is in harmony with the true American idea of civil and religious liberty for all its citizens as set forth by the founders of our republic in the Declaration of Rights and the national Constitution. Who is standing in defense of the rights of the individual in matters of religion, and upholding the liberties of the American people? and who is trying to subvert them? Judge between us, and reach your own verdict. We feel justified in raising a voice of protest whenever and wherever our inalienable rights are trampled in the dust and purposely ignored.

Struggles for Great Principles

FAR back in the days of Moses, when a people had been delivered from involuntary servitude, we find the first recorded use of the word liberty. It occurs in this expression: "Proclaim liberty throughout the land unto all the inhabitants thereof."

It is not merely a coincidence that these identical words should have been cast on the bell that was to ring out to the American people their proclamation of liberty from the rule of a country beyond the sea. While that bell had been tolling from its tower, circumstances had been educating a people in the love of liberty. With eyes opened by a divine hand, they had been enabled to see the violation of principles of truth and justice. Because they had been taxed without representation, because they had been looked upon as subjects rather than as equals, they made this declaration to the world: "We hold these truths to be self-evident, that all men are created equal," etc. It was a principle new to

the nations, but in itself as old as creation. It simply meant that the circumstances of birth could not justly give to any man a preeminence in rights over another. It was a bold statement to make; but it was true, and they made it. It was a broad foundation on which to build; but it was a solid one, and they built upon it. They built wiser than their day, and they built wiser, it seems, than the majority of their posterity in this day are able to appreciate. Without that foundation, the structure they reared could not have stood a hundred years; and a repudiation of that foundation will see that structure ruined in much less than a hundred years from the date of the repudiation.

Because they had been deprived of many natural rights, they declared that all men "are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness." Because they had been ruled by one who claimed the in-

herited right to rule without any regard to the desires of those he ruled, and had suffered under that rule, they pledged their lives, their fortunes, and their sacred honor to the outspoken principle that "governments derive their just powers from the consent of the governed;" and because those principles were not recognized nor those rights allowed, they declared that "these united colonies are and of right ought to be free and independent States." From these plain declarations of principle, and the firm stand which they took upon them, there grew up what was then an anomaly among the nations, an anomaly which persisted by virtue of the principles upon which the nation was founded.

Now, in these later days the remembrance of those principles is fading away, even as fades the ink with which they were written. The outlines of those words which meant so much to the descendants of the American colonies are dimming to obscurity today, and he must look with keen eye who would see those principles in the deeds and words of many of those who are influencing public sentiment today.

When the nation was still young, there were incorporated into its fundamental law specific declarations of principles to safeguard the liberty of the soul as well as of the body. These were as hard a blow at the established church as the declaration of civil independence was against the former established government in the country. But they had been whipped and burned and banished when religion had been established by state law, and they would protect themselves and their posterity by disestablishing that which had made such things possible.

Naturally the established church was strongly opposed to the cutting off of its financial state aid, its exceptional prerogatives, and its advantages over other sects. So the battle for religious free-

dom followed hard after the battles for civil freedom, and the victories gained were as much more important than the military victories as the freedom of the soul is more important than the name of the country to which the person owes allegiance. Efforts were made to recommit the country to the principles of a union of church and state, but they failed as they deserved to do, and there went into the constitution of every one of the original thirteen States the principles, if not the exact words, of the following declaration: "No man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall suffer on account of his religious opinions or belief; opinion in matters of religion shall in no wise diminish, enlarge, or affect civil capacities. The rights hereby asserted are of the natural rights of man." Most of the other States since added to the Union, have also incorporated these principles into their constitutions. The nation itself was not permitted to remain silent on so great and vital a principle. It prohibited in emphatic terms the making of religion a test of qualification for public office, and forbade even Congress itself to invade the citadel of the soul by enacting religious legislation.

Therefore, with the Declaration of Independence speaking as it does, with the Constitution of the nation speaking as it does, with the constitutions of forty or more of the States speaking as they do, and with the history before us of the memorable struggle that was waged by the founders of the nation for religious liberty, it would certainly seem that the people of these United States had spoken plainly enough, and that the lesson had been learned well enough, so that never again in this land would religious persecution raise its head to hurt or punish any for worshiping God according to the dictates of their consciences.

But in spite of it all, the principle of church and state union, whose logical sequence is and always has been religious persecution, has been retained, upheld, and promoted in nearly all the States — so far have their legislators lost sight of the principle upon which their own religious freedom rests.

As the battle for civil freedom and the battle for religious freedom were carried on at practically the same time and by the same people, so the forgetting of those political principles and the forgetting of those principles of soul freedom are going on at the same time and with the same people. As the fathers of the nation declared it "impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without erecting a claim to infallibility, which would lead us back to the Church of Rome," and as the magistrate is now permitted to do that very thing in every prosecution of a Christian for the violation of a Sunday law, it is evident that that claim has been to all intents and purposes erected, and that the nation is now being led just where they said it would be.

If it was "proper" in those distant days "to take alarm at the first experiment upon our liberties," it must be eminently "proper to take alarm" at the multitudinous experiments that are made today along that line. It certainly is very proper so to do when men in these days have been repeatedly condemned to prison and to the payment of burdensome fines for worshiping God according to the dictates of their consciences. Out of the persecutions suffered by the Baptists and Quakers and others because of their mode of worship grew the guaranties of liberty in religious things that were incorporated into our national and State constitutions. But now we have persecutions as they had them, and that, too, in spite of the supposed guar-

anties of religious freedom. America, which should have stood as a light and pattern to the world, which fought the battles of mankind and won; America, the asylum for the oppressed, is forgetting the most vital principle for which she stood,—the freedom of the consciences of men. The great hand of an oppressive church is now grasping the seats of government in State and nation, even as the founders of this nation warned us that it would do when the people departed from the principles of religious liberty.

The plans laid by the National Reform Association, by the Lord's Day Alliance, by the Federal Council of the Churches of Christ in America, by the American Federation of Catholic Societies, and, in a word, by the great Catholic Church as a body, contemplate the accomplishment of a work that is the very antithesis of what the founders of the country did. Let those plans be carried out, and the nation has started back toward the bitter experiences of colonial days and of the middle ages. It is unthinkable and unexplainable; but thus has the prophet outlined it, and thus do we see it fulfilling before our eyes today. C. M. S.

ONE clause of the National Reform constitution declares that "the Lord Jesus Christ is the ruler of nations." If this be true, then who is "the prince of this world"? It would, in that case, seem to be the Lord Jesus Christ. But he says: "The prince of this world cometh, and hath nothing in me." John 14:30. Again: "The prince of this world hath been judged." John 16:11. And again: "Now shall the prince of this world be cast out." John 12:31. Satan is the prince of this world. He will be "cast out" when the great day of God shall come. Christ will then be the "ruler of this world;" but now "My kingdom is not of this world."

International Peace Movement

WE were especially pleased after receiving the published "Statement of the Members of the Board of Trustees of the Carnegie Endowment for International Peace," issued March 15, 1913, to note that the great International Peace Movement is committed to the defense

note the adoption of those principles the world over. This is a great material as well as a great moral interest. In comparison with this large interest, the interest of the United States in its coast-wise vessels sinks into insignificance.

We are glad, indeed, to have this great



INTERNATIONAL PEACE PALACE, THE HAGUE

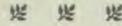
of the civil and religious liberty principles of the American Republic. We are in full accord with the sentiment as expressed in the last paragraph of the "Statement," which reads:—

The greatest interest of the United States as a free nation is to represent worthily before the world the principles of civil and religious liberty and the public efficiency and well-being which those principles develop, and thereby to pro-

organization justify the existence of the magazine LIBERTY, which is almost entirely devoted to the promulgation and defense of these grand principles which are of such paramount interest to the welfare of all peoples and all nations. The fact that these great principles are woefully assailed today, justifies us all the more in raising a warning voice against the encroachments that are made

upon our inalienable civil and religious rights. The only real basis of permanent peace is the full and equal enjoyment of these blessed privileges granted to all peoples, races, religions, and na-

tions, without partiality. The noted statesman Charles Sumner uttered an immortal and heaven-born truth when he said: "Equality of rights is the first of rights."



Lutherans Oppose Federation

IN this time of departure from the old standards on the part of most Protestant denominations in the reform movements of social service, it is refreshing to hear a strong voice of protest occasionally. The conference of the Missouri synod of Lutheran pastors and theological teachers, representing a membership of two million, expressed the Lutheran Church's disapproval of joining the Church Federation of St. Louis for Good Citizenship, in a set of courteous resolutions.

The synod regrets that it cannot endorse the purposes of the federation, and claims that a church combine is "to our minds utterly intolerable," as —

it involves the sacrifice of the principle of the complete separation of church and state, a principle so vital to our civil and religious welfare. Civic improvement at this price is too costly, a price that denatures the church and so destroys the very safeguards from which the best impulses of citizenship must ever go forth. By a mixture of the church as church with the state as state, both must suffer, and neither can be improved. These estates have different lights of guidance. The church is guided by the light of revelation; the state is guided by the light of human reason, good common sense. Keep these estates separate, and the state will not harm the church, and the church incidentally will benefit the state. Mix them, and we harm both. We must, as a church, adhere the more to our calling as followers of the Lamb of God for sinners slain, determining as ministers not to know anything among men save Jesus Christ, and him crucified.

Good citizenship dares not mix church and state. Fusion in this matter is simply confusion, and the good that such fu-

sion seems to offer is merely delusion. Lutheran citizens stand for loyal and patriotic devotion to the state, and therefore must resist every effort which, though intending good, nevertheless is fraught with grave dangers. Good citizenship is possible in reality when the church painfully guards against all meddling as a church in civil affairs. The influence of the church upon the state is properly exerted only incidentally through her members individually, and then only when these members intelligently distinguish between what is religious and what is civil.

This federation proposes a union of religious forces, that is, church societies, with the express intention of using them politically "to promote honest and efficient conduct of the city government." It would, moreover, convert church societies into "centers of municipal vigilance and safety," in the districts in which they are located. This is nothing less than the mixture of church and state, the mixing of church organizations as such in the civil affairs of the community, and a perversion of these organizations from their original and proper nature as parts of religious congregations, spiritual households, into ordinary political clubs.

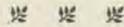
We trust that the delegates to the World's Christian Citizenship Conference will ponder well these weighty arguments before they take further steps to do the business of the state through the organizations of the church, thus effectually uniting the church and the state in this country. As these church organizations are combining their forces to eradicate social evils by political means, they do well to stop long enough to consider another report which was submitted by a Senate Committee to Congress con-

cerning the demands of religious organizations for Sunday legislation:—

Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. . . . All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of the country, the civil power soon bends under it; and the catastrophe of other nations furnishes an

awful warning of the consequence. . . . The proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy.

The danger against which this document warns the American people is greater now than when the warning was uttered.



Shall the Church Be a Foster-Mother to the State?

IN an editorial of the *Presbyterian of the South* of April 30, 1913, we learn that "several of the presbyteries have overtured the General Assembly to withdraw from the Federal Council of the Churches of Christ, of which Dr. Shailer Mathews is president." The *Presbyterian* claims that the late Federal Council in "the adoption of the social platform" has invaded the domain of the state, and abandoned the distinctive trust committed to the churches—their true spiritual mission in the world. The *Presbyterian* then asks this important question as to the mission of the church:—

Is it her business, by legal enactments and official representatives, to control the formulation and enforcement of civil law, or to regulate commerce and industrial enterprises, to promote labor-unions and schemes of arbitration in disputes between labor and capital? We may profitably examine the social platform for a moment, and inquire whether or not there is one specification contained in it that might not be adopted by a purely pagan political party on the eve of a campaign. A correspondent informs us that the platform was characterized by a prominent writer on socialism in a public meeting in Chicago as "a declaration which sounded like the platform of a political party which had recently been active in a progressive campaign."

The *Presbyterian* then publishes sixteen planks of the social platform of the

Federal Council of the Churches of Christ, which are distinctive duties relating solely to the functions of the state, and continues its pertinent comments on these new articles of faith as follows:—

It may be noted that not one of the above specifications but is distinctly a subject for state legislation. Moreover, there is clearly implied, if not expressed, an appeal to the state to enact the legislation that is indicated and called for. We frankly ask, Is this a part of the commission of the church in the command that she shall go into all the world and preach the gospel? We fear that a large part of the church has become apathetic toward the spiritual kingdom, and has become correspondingly engrossed with temporal interests. Especially are there indications that many have ceased to believe that social, moral, and civil welfare can be secured and permanently sustained by spiritual forces alone, and that the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.

We are glad to note that there are others who see the dangers of great ecclesiastical combinations for political purposes. It is not the business of the church as a church to see that industries are properly fostered, that a minimum and a maximum wage is determined for the laborer, that the hours of labor are reduced to the lowest practicable point, that adequate means are provided to settle

industrial disputes, that the worker is protected from dangerous machinery, and that the hookworm is destroyed. The church as a church has a far more important commission delivered to her than to burden herself with these self-imposed responsibilities to act as a foster-mother over the state, urging her constantly to look after this trivial affair and a thousand and one other merely temporal interests which are solely duties of the state. Christ clearly repudiated the idea so prevalent today that his mission was to settle and adjust all social problems, when a certain man came to

him and insisted: "Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you?" And to Pilate he said, "My kingdom is not of this world."

As citizens of the state, it is our privilege and duty to take an interest in all temporal matters pertaining to the welfare of mankind and the proper functions of the state; but as churches we must be true to the great commission, and not mix spiritual and eternal with carnal and temporal interests. The line of demarcation has been divinely placed.



The Golden Rule Ignored

ANOTHER way of stating the golden rule is: "What you do not want done to yourself, do not do to others." A person who believes in the golden rule and understands its significance, logically can never become a consistent Sunday-law, or, in fact, any other kind of religious-law, advocate to force his dissenting neighbor into submission by the power of the state. He would never want his dissenting brother treated any differently than he would be willing to have that brother treat him. Where is a strong Sunday-law advocate who wants every one to be compelled by the state to observe Sunday whether he is of that opinion or not and who, on the other hand, is also willing to petition the state to compel himself to keep the seventh day or any other day he has no faith in, the same as he compels his brother to rest on Sunday, a day in which he has no faith? How many compulsory-Sunday-law advocates would hurrah for a universal compulsory Saturday law if it were supported by Sabbatarians? It is a good thing for one who is advocating oppressive laws to put himself in the place of

the party he is persecuting and punishing. We know better how a pinching shoe feels if we put it on our own foot. What would the compulsory Sunday-law advocates think of the proposition to have the religious societies that believe the seventh day to be the true Sabbath, petition Congress and the State legislatures to enact a compulsory law requiring those who keep the first day or no day to keep the seventh day or be penalized and legally condemned for refusing to obey such a law? Would there not be a storm of protests raised over such an issue, and justly so?

The spirit of the golden rule as given by Christ is a strong protest from the Saviour against all compulsory religious enactments. Consequently, compulsory Sunday laws are contrary to the golden rule, and every Christian who wants his neighbor, without conviction or contrary to conviction of faith, forced to keep Sunday because he himself keeps Sunday, ignores the golden rule. It is certain that the zealous Sunday advocate does not want to be forced to keep Saturday also, or he would not be so zealous for Sunday.

The Survey of the Field

In Turkey

THE war in the dominions of the sultan, in addition to bringing great hardship upon the people, has naturally stirred up afresh the animosity existing between the Moslems and the adherents of the Greek Catholic Church. All are experiencing the hardships incident to a state of war; and while the different nationalities are helping their own people as far as able where dire need exists, yet when it is discovered that any one has left the established church, especially if he has begun to keep the seventh-day Sabbath, they refuse him any further help. Thus is creed placed above charity; and there is no condition in the world so conducive to that unchristian course as a union of religion and the state; and this is true no matter what the name of the church may be, or what the nation is.

In the United States

Since the last issue, the Sixty-second Congress has become a matter of history, and that, too, without the passage of a Sunday law for the District of Columbia. The Johnston bill in the Senate and the Heflin and Howard bills in the House died with the close of that Congress. This fact is of special interest when it is remembered what earnest efforts were put forth by influential organizations to cause Congress to pass such legislation. The Lord's Day Alliance was especially active in this matter, and even framed a bill which it hoped to substitute for the Johnston bill. There has been an earnest effort put forth by a certain element in Oregon to have a very drastic Sunday law passed by the legislature of that State. A committee of ministers was appointed to draft and present such a measure. When it was introduced, a committee of clergymen was appointed to lobby for it. But the bill was reported adversely and killed. The bill, if enacted into law, would have established a state inquisition

of the most drastic kind. Attempts have been made also to pass Sunday bills in the legislature of Oklahoma. There seems to be a strong element in that State for religious legislation. Strong protests and memorials have been presented to the legislature by the friends of the American principle of government, and it is hoped that as a result of the influence of these protests such legislation may not be enacted. Two bills making it unlawful to perform common labor on Sunday have been introduced in the legislature of New Hampshire; but as a result of the hearings that have been participated in by friends of religious liberty before the legislative committee, the bills have been defeated. The Sunday law against barbering in the District of Columbia, which had been in force since 1869, has been declared obsolete. A petition was recently presented before the District Commissioners by certain barbers for a law against Sunday barbering. A hearing was granted, but no action taken. A bill which proposed to make the present Sunday-closing law of Utah still more drastic met an overwhelming defeat in the legislature of that State on February 18. The legislature of Connecticut has had a share in the consideration of Sunday bills during the past quarter, and its members have listened to the arguments of the friends and opponents of religious legislation. The Codes Committee of the New York Legislature granted a hearing on February 19 on two bills for the enforcement of Sunday observance. A movement is now on foot to bring about an interdenominational world-wide Christian church made up of representatives from the Roman Catholic, Greek Catholic, and Protestant churches. This is another move toward the unification of all Christendom under one spiritual head, who will, beyond doubt, be the prisoner of the Vatican. Five days after the opening of

the Sixty-third Congress of the United States, Senator Johnston, of Alabama, whose former Sunday bill died with the close of the previous Congress, introduced another Sunday bill for the District of Columbia. The present proposed law is the bill prepared by the Lord's Day Al-

liance of the United States. It will be difficult to disguise the religious character of this measure in view of the fact that it is put forth by a body of religious men for the purpose of compelling the observance of a religious institution.

C. M. S.

What Some Others Think of Sunday Legislation

(Concluded from page 118)

laws be enacted by Congress, so zealously contended for from time to time during the last half-century."

Speaking of the "Christian nation decision," the editor further says:—

"The doctrine of the absolute separation of church and state, and the entire lack of federal jurisdiction to legislate upon or to meddle with matters of religious faith and practise, so clear-cut in the earlier days of our history, is now sought to be assailed by some persons and religious bodies upon the ground that the Supreme Court of the United States has declared this to be a Christian nation; and therefore that Congress would be justified in passing laws for the enforcement of what are deemed to be the practises and obligations of Christianity. In point of fact the Supreme Court of the United States has never laid down any such doctrine, and has never had occasion to declare it. The claim comes from certain expressions put forth by the late Justice Brewer, which did not involve the consideration of any such theory or point of law whatsoever. In giving an opinion upon the question before that court, which was regarding the construction to be held as to the immigration laws forbidding the entrance into this country of certain aliens, Justice Brewer took occasion, after declaring the opinion of the court upon the main point of controversy, to travel outside of the issue thus decided and by what is known in law as *obiter dictum* express the opinion that this is a Christian country, inferentially holding that Christianity and its ordinances were a part of and within the

jurisdiction of federal government authority and operation.

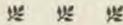
"What he thus said has no force whatever in the realm of legal decision, is binding upon no court of this land, affords no precedent whatsoever to any legal authority, State or national, and when carefully read and digested is inconsistent with the recognized judicial authorities of the land and with the history of this country. The integrity and high character of this eminent justice really cloaks this declaration with undue value and authority; and what he said was largely inspired by his zeal for the Christian religion."

It is contended by champions of Sunday laws that the wishes of the majority should prevail in this country, even if the religious and civil rights of a minority are interfered with. A very pointed comment on such an argument was made by Senator John Sharp Williams, of Mississippi, on the floor of the Senate:—

"I am not one of those who believe that tyranny is a particle sweeter because it is the tyranny of the majority. I believe, with old Roger Williams, that there are two classes of things in this world—the things of the first table and the things of the second table. The things of the first table are those things which are between God and the individual man, and government has no right to touch them. If 99,999,999 of the people out of 100,000,000 wanted to do anything in connection with them and one man stood up in his right and said 'No,' then that one man's voice should restrain all the rest. Amongst these things are

freedom of religion and various other things that will occur to your own minds. Ninety-nine per cent of the American people, I suppose, are nominally Christians. One per cent of the American people are Jews. The people have voluntarily put upon themselves restrictions with reference to that matter. They have never established the Christian re-

ligion as the religion of their country. They had the power to do it. They had the power to refuse to restrict themselves from doing it. But they decreed that for all time there should never be among us an establishment of religion. They were wise enough to know that men always, everywhere, have weaknesses."—*Congressional Record*, Jan. 30, 1913.



Thirty-Four Pointed Questions

W. F. MARTIN

1. Is not a republican government formed for political, or civil, and not for religious purposes?

2. Is it the province of the government to determine what religion is true and what false?

3. Does good citizenship in the civil government depend upon a profession of Christianity?

4. Is it not true that whenever any sect has obtained political power, it has persecuted those who would not conform to its ideas of the proper manner of worship?

5. Will not a union of church and state again bring persecution?

6. Cannot a man be a good citizen and not keep Sunday?

7. Will it make him a better citizen to put him in prison for Sunday labor?

8. Does it disturb your worship to see a man working on Sunday?

9. Which disturbs you most, to see a man working on Sunday, or to know he is in prison and his wife and children at home alone, needing his support and protection?

10. If you are disturbed less with him in prison, what's the matter with your conscience?

11. Does it disturb you for a man to work on prayer-meeting night?

12. If not on prayer-meeting night, why on Sunday?

13. If it is not wrong to work on Monday, why is it wrong to work on Sunday?

14. If it is wrong to work on Sunday for religious reasons, are not Sunday laws religious laws?

15. If a man can be a good citizen and work on Sunday, and if a Sunday law sends him to prison for Sunday labor, does not a Sunday law make a criminal out of a good citizen?

16. If a Sunday law is a religious law, and the government is a civil institution, then when the government passes a Sunday law does it not in so doing legislate on religious matters, and thus exceed its proper limits?

17. When the government takes control of religion by passing a religious law, does it not in doing this bring about a union of church and state?

18. Has not persecution for conscience' sake in the past come as a result of a union of church and state?

19. Is it not true that Sunday observance is an establishment of religion?

20. Does not the First Amendment to the national Constitution forbid legislating on a religious establishment?

21. That being true, is not a Sunday law opposed to the national Constitution?

22. Is not the national Constitution a good American document?

23. If a Sunday law is opposed to the Constitution, can it be a good measure?

24. Would a law compelling all to keep Saturday be unjust to those who do not think it a duty to keep it?

25. That being unjust, would not a law compelling all to keep Sunday be equally

unjust to those who do not consider it a duty to keep that day?

26. Would a Saturday law restrict the religious liberty of those who are compelled against their will to keep that day?

27. Will not the same apply to a Sunday law?

28. Can a law that restricts religious liberty be a good law?

29. Is such a law in harmony with American principles of religious liberty?

30. Are the advocates of such a law true Americans?

31. If it is well to compel people to rest on Sunday out of respect to religion, why would it not be well to compel them

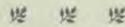
to go to church and support the preacher?

32. Is it not true that a man's right to his time is as sacred as his right to his money?

33. That being true, if the government can take a part of a man's time for the support of religion, can it not as rightfully tax him to support the gospel minister?

34. Is it not the only safe rule to "keep the church and the state forever separate"?—*U. S. Grant.*

"THERE IS NOT A SHADOW OF RIGHT IN THE GENERAL GOVERNMENT TO INTERMEDDLE WITH RELIGION."—*Jas. Madison.*



Religion the Real Basis of Sunday Laws

S. B. HORTON

THE majority of those who maintain that the state is warranted in enacting Sunday laws, hold that physical rest is the paramount justification for such legislation. But this can not be borne out by any portion of the history of Sunday legislation from the time that the first Sunday law was enacted in 321 to the present time.

We maintain that religion is the actuating influence in the whole matter. We believe this to be the only conclusion in the light of the following representative statements by the Sunday-law advocates:—

"Give us good Sunday laws, well enforced by men in local authority, and our churches will be full of worshipers, and our young men and women will be attracted to the divine service. A mighty combination of the churches of the United States could win from Congress, the State legislatures, and municipal councils all legislation essential to this splendid result."—*Rev. S. V. Leech, in Homiletic Review, November, 1892.*

"The experience of centuries shows that you will in vain endeavor to preserve Sunday as a day of rest, unless you pre-

serve it as a day of worship."—*Dr. Joseph Cook, in Boston Monday Lectures, in 1887.*

"A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the religion out, and you take the rest out."—*Rev. W. F. Crafts, "Hearing on Sunday Rest Bill," Dec. 13, 1888, page 21.*

"During nearly all our American history, the churches have influenced the States to make and improve Sabbath laws."—*Rev. W. F. Crafts, in Christian Statesman, July 3, 1890.*

We also maintain that civil laws compelling the observance of Sunday discriminate in favor of that religious sect which observes Sunday as a day of rest and worship. Regarding this point, it is well known that other sects in the United States observe the seventh day of the week as a day of rest and worship.

It is also a well-known fact that there is theological controversy over the question of Sabbath observance, one party to the controversy holding that, in accordance with the fourth commandment, the seventh day of the week should be ob-

served as the Sabbath, while the other party to the controversy holds that Sunday is the proper day to be observed. Those who are endeavoring to convince men by their teaching that Sunday is the proper day to observe, seek aid from the state to make their teaching more effective; and, when Congress yields to the demands of that class, it aligns itself with one party to this religious controversy.

The United States Senate in 1829 held that —

“our government is a civil, and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. Whatever may be the religious sentiment of citizens, and however variant, they are alike entitled to protection from the government so long as they do not invade the rights of others.”

The House of Representatives in 1830 decided on the matter of Sunday legislation that —

“if Congress shall, by the authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy in which even Christians themselves are at issue. However suited such a decision may be to an ecclesiastical council, it is incompatible with a republican legislature, which is purely for political, and not for religious purposes.”

We believe that Congress should maintain its policy of non-interference in religious controversies; and, by thus doing, it will be in accord with the nation's Constitutional guaranties regarding religious legislation.

Grand Rapids, Mich.

A Petition to Congress

Do not fail to read it on pages 141, 142. Do not fail to act. Solicit others to sign. Now is the time to save our country from the domination of a religious hierarchy. Delay may mean defeat. Act at once. See further instruction on page 140.

A Presbyterian Editor on “National Christianity”

It is now considered the proper thing to speak of “national Christianity.” The words may suggest a correct idea, but they are more likely to be misleading. The nation is not endowed with conscience or moral perception. It is useless to treat a fiction as if it were an actual entity. The nation has no conscience, but is composed of a hundred million people who have consciences, or should have. No two of these are exactly alike, and by no means may they be so combined as to form a unit. The danger is that the individual may shift the call of conscience, the sense of moral accountability, the summons to personal righteousness and the hard fight for truth, to the community or nation; and thus conceal himself as an accountable agent, in the mass. That may be one reason why there are so many invertebrates in the body politic. We are led to these reflections by a circular announcement to the effect that “for a better Thanksgiving observance, the National Reform Association, which has for its object the maintaining and promoting of Christian usages, customs, laws, and institutions in our national life, proposes to send free of charge to all pastors in the United States who will on that day or the Lord's day preceding or following Thanksgiving, preach on national Christianity, a valuable historical twenty-page document entitled ‘Our Annual Thanksgiving Festival,’ by R. C. Wylie, D. D. LL. D.” Doubtless this document is valuable and desirable. We are only disposed to note a prevailing tendency to nationalize religion, and to merge the individual conscience into a great moral consensus. We must emphasize the spiritual sovereignty and responsibility of the individual.—*The Presbyterian of the South, Nov. 6, 1912.*

If you cannot reason nor persuade a man into the truth, never attempt to force a man into it.—*John Wesley.*



TEMPERANCE



Bryan Says Sign the Pledge

WILLIAM JENNINGS BRYAN, Secretary of State, delivered the following address on temperance to an audience of eight thousand in Philadelphia on April 13, 1913:—



W. J. BRYAN

“My father and mother combined in teaching me the value of total abstinence. It has been so long ago that I can't remember when I signed my first pledge. I think that I must have signed as soon as I was able to write my name. I believe in the pledge, and I have always been willing to sign it

is humiliating, but I say that it is not. It is no more humiliating than the vow which man and woman take at the altar when they become man and wife. It is a good, a great resolution, and the older I grow the more I believe in it.

“My life has been spent in public service,” he said, “and some persons think that if a man is in politics he has to drink. It is my observation, after a quarter of a century spent in active politics, that the politician is one man who should not



If you want to abstain from liquor and tobacco, sign the pledge and send it to the editor of LIBERTY. We will inscribe your name on the Honor Roll of the Loyal Legion of Temperance.

Sign the pledge: because it marks the crossing of the line into the total abstinence brotherhood; because it strengthens one in the hours of temptation; because it encourages others to abstain from intoxicating liquor.—W. J. Bryan.

at any time and at any place when I was able to get one human being to sign it with me.

“The pledge, I have heard men say,

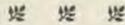
drink. Politics is the one place where the man should strongly fortify himself against the evil of intemperance.

“During my long career there never

has been one day when I thought it better to take a drink of alcoholic liquor, even in moderate degree. And in foreign lands I have adhered strictly to my principles, following closely the same manners that I employed at home, and I have yet to hear a single criticism of my act, either at home or abroad.

"And let me impress upon you," continued the speaker, directing his finger at the audience, "American diplomacy is not of that kind where you have to make a man drink to deal with him."

"You can't neglect the period of youth," he said. "These children are given to us by God and are our sacred trust. They have a right to look to the father and the mother for example, and woe to the child whose parents set an example that cannot be followed by the rule of Christian principle. Let the old and the young alike study the Word of God; then how much easier will it be to make Christ a reality — the living, vitalizing force in every community."—*The North American, of Philadelphia.*



Bryan's Wineless Dinner

"WE did not intend to magnify, by mentioning it, the importance of the non-use of wine at the dinner given to Ambassador Bryce, Monday night; but as the papers have made some inaccurate references to the matter, the facts might as well be known.

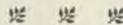
"This was the first dinner which we have given to members of the diplomatic corps, and therefore the first time that we came into conflict with the social custom of serving wine at dinner. The seven other ambassadors then in the city, and their ladies, were invited to meet Ambassador and Mrs. Bryce; and as all the gentleman guests present were from foreign countries, I thought it proper to explain to them the reasons for our failure to conform to what seems to have been customary in this matter.

"Believing that the issue should be met frankly in the beginning, I told them when we sat down to table that Mrs. Bryan and I had been teetotalers from our youth, as were our parents be-

fore us, and had never served liquor at our table; that when the President was kind enough to tender me the portfolio of state, I asked him whether our failure to serve wine would be any embarrassment to the administration; and that he generously left the matter to our discretion.

"I suggested that I thought it unfair to assume that those coming to us from abroad would judge us harshly or be willing to tolerate the maintenance of a traditional custom, and expressed the hope that our friendship would be made so apparent to them and our hospitality so cordial that they would overlook this weakness in us, if they regarded it as a weakness. My remarks were applauded by the company, and we never spent a more enjoyable evening.

"That is all there is to the matter, and we can consider the incident closed and the custom established, so far as we are concerned."—*From Mr. Bryan's statement printed in the New York Times.*



A Bartender's Story

A BARTENDER, writing an article entitled "What a Man Will Do for a Drink," in the *American Magazine*, tells the following story:—

"You remember the old temperance

melodrama in which the drunkard tries to trade his wife's wedding-ring for a drink? Perhaps some of you think it is exaggerated. It is almost amusing to remember some of the things drunkards

will offer for a drink. The early morning watch usually gets that kind—fellow desperate for a drink to 'brace up' after a night's debauch. I give away many drinks during that time of the day if there is a chance to get them to go home. They offer clothes, jewelry—anything for a drink.

"There was one fellow who made me sick of the entire business, and of some human beings. He came into the bar where I was then employed, carrying in his arms one of the prettiest little girls I ever saw, about three years old. He put the child on the bar and told her to ask me to give him a drink. She said, 'Please give father a drink,' and smiled. He had taught her that. I saw he already had been drinking, and refused. Then he told the little girl to sing for a drink. Finally I was so disgusted that I walked away, and he grew angry, pulled a tiny ring off the baby's finger, and offered to leave it as security for the drink. That is where I turned loose. I told him I had met low persons and disgusting ones, but he reached the limit; and I informed him of my intention to tell the police. I looked him up to see what I could do. His wife had divorced him, but the court permitted him to have the baby one day a week, and he was using her to help him get drinks. He was arrested some time later for standing in a doorway while she begged on the sidewalk."

Truth About Liquor

LET us go this road though we go alone.

Let us lift our hands and loose our tongues and tell the truth about this foe of humankind.

Let us tell the truth about it, aye, tell the truth!

Tell it,—

Until its wickedness shall be laid bare;

Until the poverty it creates shall cease to be;

Until the pauperism it produces shall disappear;

Until its wrongs to womanhood and its injustice to childhood shall be exposed;

Until almshouses and hospitals shall be no longer needed to house the defectives it creates;

Until jails and prisons shall be emptied of its victims;

Until the insanity it begets shall cloud the intellects of men no more;

Until the crime it impels shall no longer be laid upon the souls of men;

Until murder shall stop its riot and arson its carnival;

Until men shall see it with the blood upon its naked, knotted hands;

Until fathers cease to neglect their offspring;

Until mothers need fear no more for the children they bear;

Until this republic shall become a saloonless land, its flag a stainless emblem.

— *Hon. J. Frank Hanly.*

Important Notice To All Lovers of Liberty!



Please read carefully the "Petition to Congress" on the opposite page. Fill in the blank spaces, start the list with your own name, and secure as many other signatures as possible.

If there are not enough lines on this petition blank for signatures, paste additional sheets of white paper at the bottom.

Send your petition to one of the senators from your State, in Congress. Address him care of the Senate, Washington, D. C. If you are in need of further information to assist you in prosecuting this work, address Editor "Liberty Magazine," Washington, D. C.

Full Text of Proposed Sunday-Observance Law

Now Pending in United States Senate

63d CONGRESS,
1st Session

S. 752

IN THE SENATE OF THE UNITED STATES

April 12, 1913

Mr. Johnston of Alabama introduced the following bill, which was read twice and referred to the Committee on the District of Columbia

A BILL

For the proper observance of Sunday as a day of rest in the District of Columbia

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the passage of this Act it shall be unlawful in the District of Columbia for any person to labor or to employ any person to labor, or to pursue any trade or worldly business on the first day of the week, commonly called Sunday, except in works of necessity, or charity, and except also newspaper publishers and their employees, and except also public service corporations and their employees, in the necessary supplying of service to the people of the District. In works of necessity or charity is included whatever is needed for the good order and health of the community. It shall be unlawful for any person, partnership, firm, corporation, or municipality, or any of their agents, directors, or officers, to require or permit any employees to work on the said day, excepting in household service, unless within the next succeeding six days during a period of twenty-four consecutive hours he or it shall neither require nor permit such employee to work in his or its employ.

Any person who shall violate the provisions of this Act shall on conviction thereof be punished by a fine of not less than \$10 nor more than \$50 for the first offense, and for each subsequent offense by a fine of not less than \$25 nor more than \$100, and by imprisonment in the jail of the District of Columbia for a period of not less than one month nor more than three months, in the discretion of the court.

SEC. 2. That all prosecutions for violations of this Act shall be in the police court of the District of Columbia and in the name of the District of Columbia.

This Proposed Legislation Is Unconstitutional, Un-American, Unjust, and Unnecessary!

Jesus Christ: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."
Mark 12: 17,

United States Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."—*First Amendment.*

U. S. Grant: "Keep the state and the church forever separate."—*Speech at Des Moines, Iowa, 1875.*

United States Senate: "Our government is a civil, and not a religious institution." "The proper object of government is to protect all persons in the enjoyment of their religious as well as their civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy."—*Sunday Mail Report, 1820.*

OUR GENERAL AGENCIES

KINDLY ORDER "LIBERTY MAGAZINE" OR ANY OTHER PUBLICATION ADVERTISED IN THIS MAGAZINE FROM OUR AGENCY NEAREST YOU.

UNITED STATES

Alabama Tract Society, 1700 N. Seventh Ave., Birmingham, Ala.
 Arizona Tract Society, 615 N. Tenth St., Phoenix, Ariz.
 Arkansas Tract Society, Fayetteville, Ark.
 California Bible House, 2201 Telegraph Ave., Oakland, Cal.
 California-Nevada Missionary Society, 339 E. Lodi Ave., Lodi, Cal.
 California Bible House (Central), Box 1304, Fresno, Cal.
 California Tract Society (Southern), 417 W. Fifth St., Los Angeles, Cal.
 Chesapeake Tract Society, 1611 Ellamont St., Baltimore, Md.
 Colorado Tract Society (Eastern), 1112 Kalamath St., Denver, Colo.
 Colorado Tract Society (Western), 122 South Eighth St., Grand Junction, Colo.
 Connecticut (see New England, Southern).
 Cumberland Tract Society (E. Tennessee), 1214 Hawthorne St., Chattanooga, Tenn.
 Delaware (see Chesapeake).
 District of Columbia Tract Society, 700 Tenth St., N. W., Washington, D. C.
 Florida Tract Society, Drawer 28, Orlando.
 Georgia Tract Society, 169 Bryan St., Atlanta.
 Idaho Tract Society, Box 126, Nampa, Idaho.
 Illinois Tract Society (Northern), 3645 Ogden Ave., Hawthorne Station, Chicago, Ill.
 Illinois Tract Society (Southern), 304 West Allen St., Springfield, Ill.
 Indiana Tract Society, 521 East Twenty-third St., Indianapolis, Ind.
 Iowa Tract Society, Nevada, Iowa.
 Kansas Tract Society (East), 821 West Fifth St., Topeka, Kans.
 Kansas Tract Society (West), 508 Fifth Ave., East, Hutchinson, Kans.
 Kentucky Tract Society, Nicholasville, Ky.
 Louisiana Tract Society, 810 Jackson Ave., New Orleans, La.
 Maine Tract Society, 75 Grant St., Portland, Maine.
 Maryland (see Chesapeake).
 Massachusetts Tract Society, South Lancaster.
 Michigan Tract Society (East), 426 Trumbull Ave., Detroit, Mich.
 Michigan Tract Society (North), 510 Petoskey St., Petoskey, Mich.
 Michigan Tract Society (West), Otsego, Mich.
 Minnesota Tract Society, 336 East Lake St., Minneapolis, Minn. (Exchange case 45.)
 Mississippi Tract Society, 932 Union St., Jackson, Miss.
 Missouri Tract Society (North), Hamilton.
 Missouri Tract Society (South), 520 West Lynn St., Springfield, Mo.
 Montana Tract Society, Box 118, Bozeman.
 Nebraska Bible Supply House, 905 North California Ave., Hastings, Nebr.
 Nevada (see California-Nevada).
 New England Tract Society (Northern), 136 N. Main St., Concord, N. H.
 New England Tract Society (Southern), 51 Whitmore St., Hartford, Conn.
 New Hampshire (see N. New England).
 New Jersey Tract Society, 1109 Division St., Trenton, N. J.
 New Mexico Tract Society, Box 286, Albuquerque, N. Mex.
 New York Tract Society (Greater), Room 904, 32 Union Square, New York, N. Y.

New York Tract Society, 317 West Bloomfield St., Rome, N. Y.
 New York Tract Society (Western), 8 East Jefferson St., Salamanca, N. Y.
 North Carolina Tract Society, 711 W. Lee St., Greensboro, N. C.
 North Dakota Tract Society, Box 285, Fargo.
 Ohio Tract Society, Box 187, Mt. Vernon.
 Oklahoma Tract Society, Box 644, Oklahoma City, Okla.
 Oregon Missionary Society (Western), 508 E. Everett St., Portland, Oregon.
 Oregon Tract Society (Southern), Roseburg.
 Pennsylvania Tract Society (Eastern), 4910 Arch St., Philadelphia, Pa.
 Pennsylvania Tract Society (West), 7049 Hamilton Ave., Pittsburgh, Pa.
 Rhode Island (see New England, Southern).
 South Carolina Tract Society, 2332 Park St., Columbia, S. C.
 South Dakota Tract Society, Drawer R, Redfield, S. Dak.
 Tennessee River Tract Society (Western Tennessee), 509 Cole Building, Nashville, Tenn.
 Texas Tract Society, Keene, Tex.
 Texas Tract Society (South), Box 392, Austin, Tex.
 Texas Tract Society (West), Abilene, Tex.
 Utah Tract and Bible Society, 776 E. Sixth St., S., Salt Lake City, Utah.
 Vermont (see Northern New England).
 Virginia Tract Society, 2705 West Main St., Richmond, Va.
 Washington Missionary Society (Western), 1407 East Forty-first St., Seattle, Wash.
 Washington: Upper Columbia Tract Society, College Place, Wash.
 West Virginia Tract Society, Fairmont.
 Wisconsin Tract Society, Box 57, Grand Rapids, Wis.
 Wyoming Tract Society, Crawford, Nebr.

UNITED STATES POSSESSIONS

Hawaiian Tract Society, 767 Kinau St., Honolulu, Hawaii.
 Panama Tract Society, Cristobal, C. Z.
 Philippine Islands Mission, 613 Nozaleda, Manila, Philippine Islands.

CANADIAN AGENCIES

Eastern Canada:
 Canadian Pub. Assn., Port Hope, Ont.
 Maritime Tract Society, 457 Upper Robin-son St., Moncton, N. B.
 Newfoundland Tract Society, Box 217, St. John's, Newfoundland.
 Western Canada:
 Alberta Tract Society, Lacombe, Alta.
 British Columbia Tract Society, 1708 Maple St., Vancouver, B. C., Canada.
 Manitoba Tract Society, 290 Bannerman Ave., Winnipeg, Man., Canada.
 Saskatchewan Tract Society, Box 244, Regina, Sask., Canada.

FOREIGN AGENCIES

Great Britain: International Tract Society, Stanborough Park, Watford, Herts, England.
 India Union Mission: 19 Banks Road, Lucknow, India.
 Mexico: Imprenta de la Verdad, 1420 Avenida 20, Tacubaya, D. F., Mexico.
 South Africa: International Tract Society, 56 Roeland St., Cape Town, South Africa.
 West Indies: Watchman Press, Riversdale, Jamaica, B. W. I.

LIBERTY MAGAZINE, Washington, D. C.

The Watchman

YOU NEED ITS ENCOURAGING GOSPEL MESSAGES
ITS CONTENTS WILL INTEREST YOU

Who Should Subscribe

Every earnest seeker after truth
Every one desiring to know Bible prophecy
Every one wishing a presentation of the Bible in its purity

Ten cents a copy
Sample free
One dollar a year

A monthly magazine considering present-day problems in the light of the prophetic Word.

Gives the Trumpet a Certain Sound

Send two dollars with the names of two friends and we will place your name upon our subscription list free for one year.

Order through your tract society or

Southern Publishing Association,
2123 24th Avenue N., *Nashville, Tennessee*

READERS OF "LIBERTY"

will be particularly interested in studying present-day world affairs and their significance, as presented in the

SIGNS OF THE TIMES MAGAZINE

AN ILLUSTRATED MONTHLY

\$1.00 A YEAR

10 CENTS A COPY

Advocate of Bible Protestantism. The Scriptures on Present-Day History. Articles on Home and Health. Defender of Civil and Religious Liberty. Bible Answers to Man's Inquiries. The Science of Temperance, or Self-Government.

**DO CURRENT EVENTS SHOW
THAT CHRIST'S COMING IS NEAR?**

No Truth-Seeker's Library Complete Without It

A dime or ten cents in stamps will bring you a sample copy. Agents wanted in every city and hamlet. Special terms quoted upon application.

PACIFIC PRESS PUBLISHING ASSOCIATION

Mountain View, California

Portland, Oregon

Calgary, Alberta, Canada

Kansas City, Mo.



“Hot Weather,” “Tobacco,” and “Pellagra” Number

Do not miss this excellent July number

JULY FEATURES

Good Vegetable Table Oils
How to Keep Cool
Tobacco Using Among Women
What About Olive-Oil?
“That Tired Feeling”
Hot Weather and Health
How to Make Good Bread
Two-Page Cartoon: The Journey of the
Deadly Fly
Causes of Pellagra
Philosophy of Mastication
Acid Stomach, etc.

\$1.00 a Year 10 Cents a Copy

Many agents make from \$2.00 to \$5.00 a day. Apply for agency today. Address our nearest agency or

LIFE AND HEALTH

Washington - - - D. C.

THE
**PROTESTANT
MAGAZINE**

ADVOCATING
PRIMITIVE
CHRISTIANITY

PRESTING
AGAINST
APOSTASY

**THE FRUIT OF THE
REFORMATION**

THE open Bible and the bold return to the Word of God and the life of Christ, direct communion with him and justification by faith, were the fruit of the Reformation, the direct fruit of that Protestantism which is not negative, but so affirmative and positive that it revolutionized Christendom, linked itself forever with human freedom, and once more reestablished for humanity the truth as it is revealed in Christ Jesus.—Thomas Nelson Page, in the Churchman, April 19, 1913.

PER YEAR \$1.00 PER COPY 10¢
WASHINGTON, D. C.

JULY, 1913

“A MOUTH SPEAKING . . . BLASPHEMIES”

Full Proofs Justifying This Bible Definition of the Papacy Found in the June and July Numbers! (See Rev. 13: 5.)

We can still begin your subscriptions with the March number containing Part I of “Convent Tragedy” series. If you wish subscriptions to begin with MARCH number, PLEASE SAY SO.

Partial July Contents

Striking Double Frontispiece
The Roman Creed — The Mass, Meat, and Murder
Catholic Toleration in 313 and in 1913
Ancients and Moderns on Reading the Bible
The True Idea of Sacrifice
Melchizedek and the Mass
Freedom of the Press Upheld
A Printer’s Miracle
Papal Absolutism
Religious Situation in France
Rome Demands Division of Public-School Funds
Friction in Italy

\$1.00 a Year 10 Cents a Copy

Send THE PROTESTANT to Ten Friends

Ten copies, six months, to one address or to ten separate addresses, only \$3.00, or 36 cents each. Sender may include his own name, or send \$3.00 for five copies, one year.

The Protestant Magazine · Washington, D. C.

RELIGIOUS LIBERTY AMMUNITION!

Facts, Arguments, and Inspiration for the Campaign

AMERICAN STATE PAPERS

A Book for the Times Bearing on Sunday Legislation

By WILLIAM ADDISON BLAKELY, of the Chicago Bar

New, Revised, and Enlarged Edition. Rare and
Valuable Documents on Religious Legislation

CONTAINS WHAT EVERY AMERICAN CITIZEN SHOULD KNOW

The Religious Laws of Colonial Times
The Measures and Movements Which
Made for Freedom
Religious Liberty and Its Conflicts Under
the Constitution
Sunday Laws Before the Bar of Reason

Court Decisions Relating to Religion and
Religious Rights
Operation of Sunday Laws in the United
States
History of Sunday Legislation from Con-
stantine to the Present Time

Eight Books in One. Eight Hundred Pages

Cloth Binding, Post-paid, Price, Only \$1.25; Library Binding, Post-paid,
Price, Only \$2.50

THE STRUGGLE FOR RELIGIOUS LIBERTY IN VIRGINIA

By CHARLES F. JAMES, D. D., Former President of Roanoke College

Dedicated to all true lovers of Liberty, both civil and religious, and
to all seeking after the truth of history

VIRGINIA: The home of Washington, Jefferson, Madison, and Patrick Henry; First
colony to enact a Sunday law and establish a religion; also first to disestablish religion
and declare for religious freedom. Here were wrought out those great principles
which were later incorporated into the national Constitution, and heralded to the
world as the glory of this nation.

All Splendidly Told in This Volume. Should be Read by Every Lover of Liberty

Cloth Binding, 272 Pages, Post-paid, Price, \$1.25

RELIGIOUS LIBERTY POST-CARDS

Cartoons have a large place in molding public sentiment. These cards are facsimile repro-
ductions of the best religious liberty cartoons that have appeared in LIBERTY MAGAZINE.

By using these in your correspondence, you will help to spread the principles of freedom.

Complete set of 10 cards, in assorted colors, 10 cents

Five sets, post-paid, 30 cents

REVIEW AND HERALD PUBLISHING ASSN.

New York City

WASHINGTON, D. C.

South Bend, Ind.