

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



COURTESY,
SMITHSONIAN INSTITUTION

L. MAURER, ARTIST

THE AMERICAN EAGLE

NO SUNDAY LAW NEEDED IN DISTRICT OF COLUMBIA — p. 8

TWENTY CENTS A COPY

WASHINGTON, D. C.

Religious Liberty Association

DECLARATION OF PRINCIPLES

1. We believe in God, in the Bible as the word of God, and in the separation of church and state as taught by Jesus Christ.
2. We believe that the ten commandments are the law of God, and that they comprehend man's whole duty to God and man.
3. We believe that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it. Love cannot be forced.
4. We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights and to rule in civil things, and that in this realm it is entitled to the respectful obedience of all.
5. We believe it is the right, and should be the privilege, of every individual to worship or not to worship, according to the dictates of his own conscience, provided that in the exercise of this right he respects the equal rights of others.
6. We believe that all religious legislation tends to unite church and state, is subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.
7. We believe, therefore, that it is not within the province of civil government to legislate on religious questions.
8. We believe it to be our duty to use every lawful and honorable means to prevent religious legislation, and oppose all movements tending to unite church and state, that all may enjoy the inestimable blessings of civil and religious liberty.
9. We believe in the inalienable and constitutional right of free speech, free press, peaceable assembly, and petition.
10. We also believe in temperance, and regard the liquor traffic as a curse to society.

For further information regarding the principles of this association, address the Religious Liberty Association, Takoma Park, Washington, D. C. (secretary, C. S. Longacre), or any of the affiliated organizations given below:

AFFILIATED ORGANIZATIONS

Atlantic Religious Liberty Association (affiliated organizations in Maine, Vermont, Massachusetts, New Hampshire, New York, Connecticut, and Rhode Island): Office, South Lancaster, Mass.; secretary, E. K. Slade.

Eastern Canadian Religious Liberty Association (affiliated organizations in New Brunswick, Nova Scotia, Quebec, Ontario, and Newfoundland): Office, Oshawa, Ontario; secretary, C. F. McVagh.

Central States Religious Liberty Association (affiliated organizations in Kansas, Nebraska, Missouri, Colorado, and Wyoming): Office, 303 W. Seventh St., College View, Nebr.; secretary, S. E. Wight.

Columbia Religious Liberty Association (affiliated organizations in Pennsylvania, Ohio, New Jersey, Virginia, West Virginia, Delaware, and Maryland): Office, 507 Flower Ave., Takoma Park, D. C.; secretary, B. G. Wilkinson.

Northern Religious Liberty Association (affiliated organizations in Minnesota, Iowa, North Dakota, and South Dakota): Office, 2718 Third Ave., South, Minneapolis, Minn.; secretary, Charles Thompson.

North Pacific Religious Liberty Association (affiliated organizations in Oregon, Washington, Idaho, Montana, and Alaska): Secretary, H. G. Thurston, Box 598, Walla Walla, Wash.

Pacific Religious Liberty Association (affiliated organizations in California, Nevada, Utah, and Arizona): Secretary, W. M. Adams, Bin 7, Lodi, Calif.

Southeastern Religious Liberty Association (affiliated organizations in Florida, Georgia, North Carolina, and South Carolina): Office, 202-216 First National Bank Bldg., Chattanooga, Tenn.; secretary, W. H. Heckman.

Southern Religious Liberty Association (affiliated organizations in Alabama, Kentucky, Tennessee, Louisiana, and Mississippi): Office, 2001 24th Ave. N., Nashville, Tenn.; secretary, O. F. Frank.

Southwestern Religious Liberty Association (affiliated organizations in Arkansas, Oklahoma, Texas, and New Mexico): Office, 518-519 Terminal Bldg., Oklahoma City, Okla.; secretary, M. B. Van Kirk.

Western Canadian Religious Liberty Association (affiliated organizations in Alberta, British Columbia, Manitoba, and Saskatchewan): Office, Lacombe, Alberta; secretary, S. A. Ruskjer.

LIBERTY

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

Published quarterly by the
REVIEW AND HERALD PUBLISHING ASSN., TAKOMA PARK, WASHINGTON, D. C.

VOL. XXIII

FIRST QUARTER, 1928

NO. 1

CHARLES S. LONGACRE, Editor
HEBER H. VOTAW and WILLIAM F. MARTIN, Associate Editors

CALVIN P. BOLLMAN, Managing Editor

CONTENTS

THE NATIONAL CAPITAL'S NEWEST MEMORIAL	Frontispiece
THE LANKFORD SUNDAY BILL DANGEROUS LEGISLATION	3
DEIFYING THE STATE AND SECULARIZING RELIGION	6
NO SUNDAY LAW NEEDED IN THE DISTRICT OF COLUMBIA	8
NOT FAR FROM THE KINGDOM	10
CHURCH DOMINATION BREEDS ANARCHY	12
ECCLESIASTICAL USURPATION IN JUDEA	14
CHURCHES LOSE BATTLE OVER SUNDAY MOVIES	15
LIMITATIONS OF GOVERNMENT	16
DEFENDING THE FAITH	18
PROGRESSIVE CLUB SEEKS REPEAL OF BLUE LAWS	19
NATIONAL REFORM VERSUS THE CONSTITUTION	20
"A SOCIETY FOR THE PRESERVATION OF LIBERTY"	22
ASPIRING TO SECTARIAN SUPREMACY IN POLITICS	23
INCONSISTENCIES OF SUNDAY LAWS IN VARIOUS STATES	24
AMERICA'S REAL DANGER	25
BAPTIST MINISTER FLAYS COMPULSORY RELIGION	30
WHERE BLUE LAWS ARE BLUE	31
A GREAT CHAMPION OF RELIGIOUS FREEDOM GONE	31
SPARKS FROM THE EDITOR'S ANVIL	32

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.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of Oct. 3, 1917, authorized on June 22, 1918.

SUBSCRIPTION RATES.—One year, 35 cents; three years (or 3 subscriptions, 1 year), \$1.00; five or more copies, mailed by publishers to five addresses or to one address, postpaid, each 9 cents. No subscriptions for less than one year received. Remit 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. When a change of address is desired, both old and new addresses must be given. No extra charge to foreign countries.



U. S. U., WASH., D. C.

THE NATIONAL CAPITAL'S NEWEST MEMORIAL

The Meade Memorial, the Latest Monument to an American Hero to Be Erected in the National Capital. The Memorial, Built by Citizens of Pennsylvania at a Cost of \$400,000, Stands Near the Capitol.

LIBERTY

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

VOL. XXIII

FIRST QUARTER, 1928

NO. 1

The Lankford Sunday Bill Dangerous Legislation

By

C. S. Longacre

THE Lankford compulsory Sunday observance bill, which was framed by the Lord's Day Alliance, according to their own published statement, would, if enacted into law, constitute a most dangerous piece of legislation. This bill has been introduced thrice into Congress, with only slight variations each time. An effort has been made to disguise its religious features, but every such effort has resulted in emphasizing the religious character of this un-American measure.

The religious phrase, "The Lord's day, commonly called Sunday," is woven repeatedly into the very fabric of the bill. If this was intended to be a civil law, based on secular reasons in behalf of a secular rest, the religious expression, "The Lord's day, commonly called Sunday," would never appear anywhere in this bill. This bill expressly aims to exalt and to protect "the Lord's day" "as holy time," and defines and prescribes what is and what is not proper religious conduct on a supposedly holy day, made such by the church.

This proposed Sunday law makes acts



criminal on Sunday which are not so on other days of the week, which is conclusive evidence that the law protects and safeguards a day instead of the citizen, and is therefore a religious law regulating religious conduct on Sunday instead of a civil law regulating civil conduct. What is honorable, legitimate, and moral on Monday, ought to be civil on Sunday. What religion favors or forbids as proper or improper

conduct on the Sabbath day, is not for the civil government to determine or enforce by law.

Every person ought to observe the Sabbath day of the decalogue according to his own convictions, but never under duress of the civil magistrate. But not all people are agreed as to which day of the week should be observed as holy time, nor as to how the day should be observed. The civil government has no mandate under our Constitution to settle religious controversies, or to sanction and support by law the religious beliefs and customs of one religion above another. All men are supposed to stand on an equality before the civil law.

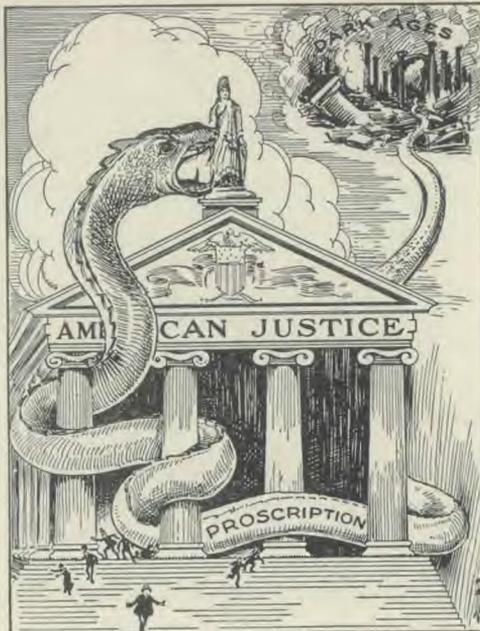
To Become a Model National Law

The proposed Sunday law is ostensibly for the District of Columbia, but the Lord's Day Alliance which is sponsoring the bill before Congress, has intimated that it is to become a model law for the whole nation. The enactment of this religious measure into law by Congress, is therefore of deep concern to every American citizen who has any regard for his own religious freedom and for the preservation of our matchless Constitution. If Congress ever commits itself to the subject of religious legislation, our constitutional liberties will be doomed and our free republican institutions endangered. Religious legislation knows no limitations, no charity, and no mercy. Its weapons are cruel and its methods satanic. It fetters the conscience and shackles the body. It is never satisfied until it bathes its sword in the blood of its victims.

A Mild Religious Law Dangerous

The mildest religious law that can be framed by a civil government is dan-

gerous. It establishes a legal precedent, the experience of the past has taught us, which is always followed by stricter laws, and invariably results in a complete union of church and state. We should be very apprehensive of the least invasion of our natural rights on the part of religious organizations which seek legal sanction and support of their religious dogmas and customs through governmental authority, because the first step in that direction has a whole inferno couched in its consequences. The church should jealously guard the threshold of the sanctuary, and protest against any secular invasion or control of spiritual matters by the state, and likewise the state should rebuke every ecclesiastical encroachment upon the prerogatives of sovereignty in civil affairs. The church and the state both have distinctive spheres in which they operate, they employ entirely different means and methods in the accomplishment of their work, and each is absolutely independent in its own sphere of sovereign rights.



THE serpent of proscription which has crawled down from the Dark Ages has wrapped its scaly coils around the pillars of American justice and thrust its forked tongue into the face of the Goddess of Liberty. Any man who will proscribe another because of race or religion is not familiar with the principles of American liberty.—*Senator James A. Reed, in a speech before the American Legion of St. Louis, on Armistice Day, 1922; printed in the Washington Post, November 12.*

The least interference of the one in the sphere of the other is an unwarranted usurpation in the American system of government.

The church uses persuasion and the state force. The one is heavenly, the other earthly. The one is spiritual, the other secular. The one receives its power from above, the other from men. The one is dealing with sin, and the other with crime. The one sets forth religious duties, and the other civil obligations. The one defines our relationship to God, and the other our relationship to man. The head of the one is God, and the head of the other is Cæsar. God needs no help from Cæsar, and Cæsar should never step into the domain of God.

The Lankford Bill Invades the Domain of God

In the first place, it would compel people to observe a day as holy time which God never made holy. Neither Congressman Lankford, the Lord's Day Alliance, nor any other body of men, ecclesiastical or secular, has a delegated authority from the Almighty to exalt Sunday or any other day of the week as a holy day in the place of the day — and the only day — that God ever made holy. But we are not arguing that Congress should compel people to observe the day which God divinely appointed and commanded to be observed by all men. We would oppose a Saturday law just as strenuously as we oppose a Sunday law.

The observance of a divine institution

under civil duress is contrary to the divine plan, and can only engender hypocrisy in the spineless and martyrdom in those whose convictions know no compromise. We contend not for our opinions and beliefs, but for the right to hold or change them, and to practice the same without governmental interference, so long as we respect the equal rights of our fellow men. We can never surrender our own sovereignty over our own souls without degrading ourselves to the level of slaves, and denying God's right to our highest service. The future has more light for us all, and we must always reserve the right to change our minds and follow wherever the light leads us. Bigotry crystallizes its belief into a creed that never changes

and fortifies itself behind the law of intolerance. In so doing it sets itself in the place of God, showing itself to be God.

Discrimination Against Dissenters

The Lankford bill discriminates against all who observe some other day than Sunday "as holy time." It deliberately summons them before the court, and requires them to make a "defense to a prosecution for labor on the first day of the week," and proof must be offered "that the defendant uniformly keeps another day of the week as holy time." No such burden is exacted of the individual who observes Sunday. The person who observes Saturday must not only prove before the court each week that he keeps Saturday "as holy

(Concluded on page 27)

Soul Liberty

CALVIN P. BOLLMAN

THINK not to shackle mind or heart;
The thought's as free as bird on wing,
And love to God is not controlled
By law nor chain nor other thing.

Man must be loyal to himself,
Which means he must to God be true,
In whom he lives and being has,
To whom alone his all is due.

Religion's not a legal thing,
It's not a form to be observed;
It's that which binds our hearts to God,
And brings us blessings undeserved.

Oh, no, the heart cannot be bound,
Except by cords of love divine.
Each soul must for himself declare,
"O God, my heart of hearts is Thine."



Deifying the State and Secularizing Religion

By
Heber H. Votaw

BECAUSE the great majority of American citizens are opposed to any union of church and state in this country, it has been necessary for the proponents of Sunday legislation to attempt to make it appear that a Sunday law is a civil necessity. A very illuminating, though self-contradictory, article appeared in the *Christian Statesman*, the official organ of the National Reform Association, for March of 1927. It is entitled, "Objectives of Sabbath Legislation." There are four of these "objectives." The first one, it is declared, "is to protect every citizen in his right to rest on that day." In reply, it is enough to say that every American citizen already has a perfect right to rest on any day of the week he chooses, under the Federal Constitution. He does not need any legislation to give him the right to do so. He not only has an inherent right, but he has a legal right.

But the real purpose of these Sunday laws is admitted in the next paragraph, where the article says, "The second objective is to give every man the opportunity to be religious, should he desire to be so." What the writer really means is that he desires to give every man the opportunity to be religious on a legal rest day that some one else chooses for him. How any man could reach the conclusion that it is necessary to have a day set apart by law for rest in order to make it possible for a man to be religious, is

hard to understand. If a citizen does not have the moral courage to do what his conscience dictates, enacting a law to make the way easy for him will not provide him with a single shred of moral fiber, will not stiffen in the least degree a slumping backbone. On the other hand, if the citizen does have courage enough to be a worthy follower of Jesus Christ, he will not need a civil statute to persuade him to do any duty.

"The third objective," so it is said, "of Sabbath law is to preserve a reasonable quiet upon that day when people rest and worship." Everybody will recognize the perfect propriety of having a law that protects worshipers from unnecessary disturbance, whether created inside the church or outside. No man who contends for the great principles of American religious freedom can consistently ask more for himself than he is willing to grant to others.

The writer of the article says, "It is not the policy of American Sabbath laws to invade private homes, shops, or back yards, to dictate to any citizen how he shall spend these leisure hours." Yet a man was arrested and imprisoned under the provisions of one of the un-American Sunday laws which disgrace many of the State statute books, because he had worked on his farm a half mile from any public highway and thus disturbed another man who was in a church three miles away! This is but one instance of how bigots use coercion instead

of persuasion when they have power in their hands. This is only one case among many that have occurred in the United States.

"The fourth objective is to preserve the equality of opportunity between all its citizens." What a contradiction, to ask that one particular day be set aside for rest and worship when there are millions who recognize no sanctity in the day! What an "equality of opportunity"!

Another statement of the writer is this: "Wise statesmanship has ever regarded conscientious conviction as a valuable asset in citizens. This rests upon religious conviction." We might unreservedly agree with these statements, but would be compelled to part company at once with the man who, after uttering them, asks for a law that would demand that all observe a given day, whether their religious convictions led them to do so or not.

All history has shown that religious legislation leads to persecution. Sunday legislation is purely and simply religious legislation. If Sunday is better than any other day, it is because of its religious nature. The question we are discussing has nothing to do with which day of rest is the proper one to observe — which has Biblical authority for its observance and which has none. The question is purely one of the right of civil governments to interfere in matters of religion at all, and we take the Ameri-

can stand for complete separation of religion and civil government.

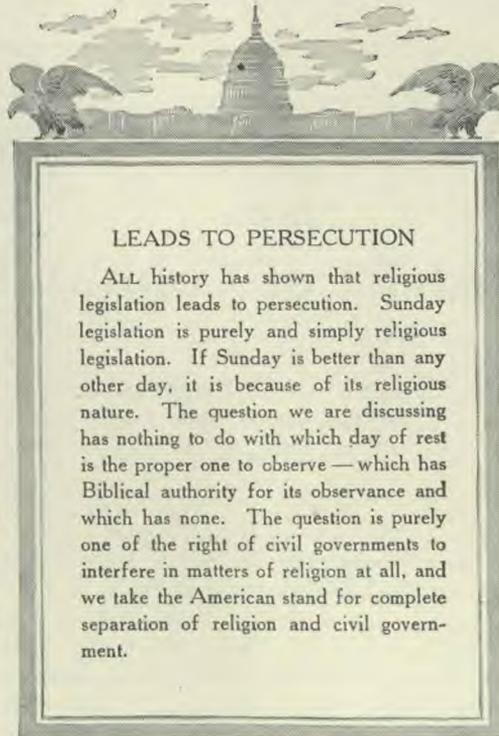
That thinking men are able to see that all of this sophistry about a legal rest day is an attempt to blind men to the real issue, was strikingly shown during the course of the hearings that were conducted on the Lankford Sunday bill during the last session of Congress. Mr. John B. Colpoys, the editor of the *Trades Unionist*, appeared in opposition to the Lankford bill. Among other things, he said: "We are not opposed to a day of rest bill. . . . We favor one day of rest in each seven days of employment. But we are opposed to anybody's stating what particular day that day of rest shall be." Mr. Colpoys believes that

those who toil for a living should have twenty-four consecutive hours of rest in every seven days, but he not only objects to having some one tell the laborers what day they must have, but also objects to their being told how they must spend the day. In fact, he stands on the solid ground that what is not immoral on Monday cannot be immoral on Sunday. He advised the committee that on one occasion a friend of labor had introduced into Congress a bill to pro-

vide for twenty-four consecutive hours of rest in every week of labor, and concluded his statement by saying, "I didn't see any of these pastors coming in here advocating that it be enacted into law."

Mr. Colpoys rightly concluded that the

(Continued on page 26)



LEADS TO PERSECUTION

ALL history has shown that religious legislation leads to persecution. Sunday legislation is purely and simply religious legislation. If Sunday is better than any other day, it is because of its religious nature. The question we are discussing has nothing to do with which day of rest is the proper one to observe — which has Biblical authority for its observance and which has none. The question is purely one of the right of civil governments to interfere in matters of religion at all, and we take the American stand for complete separation of religion and civil government.



U. & U., WASH., D. C.

A Recent View of the South Front of the White House in Washington, D. C.

No Sunday Law Needed in the District of Columbia

THERE is no good reason to believe that the District of Columbia needs a compulsory Sunday rest law, such as is proposed by Mr. Lankford of Georgia. A few years ago, when a similar measure was before Congress, the President of the United States said that he did not "know of any city in which there has been less vice, and in which the Sundays laws and liquor laws are better observed than here." The chief of police supplemented this testimony: "This city presents one of the most peaceful scenes Sunday that you could get in a big city. This city is as well behaved on Sunday as any in the world."

These reports were also confirmed by the District commissioners when they rendered an adverse decision on a Sunday bill. They stated that they were

By the
**Secretary of the Progressive
Civic League of Oak Park,
Illinois**

"not aware of any widely extended sentiment demanding legislation on this subject, and believe that the observance of Sunday in the District of Columbia comports in general with its observance in well-regulated communities elsewhere."

Thousands of persons attend church on Sunday at the present time without a Sunday law, others worship on Saturday without a Saturday law; prayer and other religious meetings are held during the week without special laws or protection. Why then seek for a law that will give you no rights that you do not now possess, but that would interfere with the peaceful pursuits of thousands of other citizens in the District?

There is a suspicion in the minds of many persons that the advocates of Sun-

day laws are not so much interested in a rest day for the city of Washington as they are in getting our national Congress committed to a policy of religious legislation, thereby establishing a precedent that will assist in the enforcement of the State Sunday laws. The proposed Lankford Sunday bill would prohibit "any trade or secular business on the Lord's day." Why refer to legitimate business as *secular*, to make it unlawful on one particular day — *the Lord's day*? Why allow only works of necessity and charity? Only one answer can be given,—the sponsors of this bill are endeavoring to place a religious halo about a civil day. It would also prohibit all "commercialized sports and amusements" on Sunday. Are commercialism and sports evil *per se*? Are they criminal on other days of the week? Is there any entertainment more quiet or orderly than movies? Do they require more persons to run them than are needed to conduct a church service? If patronizing or playing a ball game on Tuesday or Wednesday is proper, why does it suddenly become wrong on Sunday? Again there is but one answer,—Sunday is a "holy" day in the opinion of a certain class; there-

fore all common work and pleasure are *sin*, and must be prohibited.

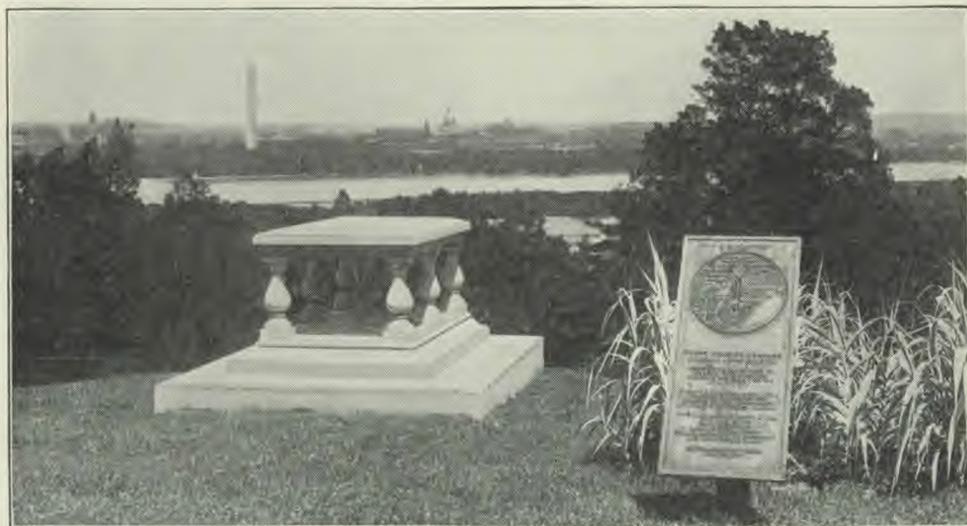
Religious Character Revealed by Exemption

An exemption is provided in this bill for those who "uniformly observe another day as holy time." What makes a day holy? How many holy days are there? What can be done on a holy day? What period of time constitutes a day — from sunset to sunset, designated by the Scriptures, or from midnight to midnight, the legal day? Are these questions to be decided by Congress, a church, a judge, a jury, an individual, or by the Scriptures?

The fact that this bill requires that the period substituted for Sunday must be "*holy time*," proves conclusively that it is religious. It is unthinkable that an American citizen should have to defend himself before an American court against the charge of having performed legitimate labor on a certain day, and this by appealing to his denominational affiliation or his religious belief and practice.

American citizens at Sunday law hearings have been interrogated regarding

(Continued on page 28)



U. & U., WASH., D. C.

On a Knoll Before the Lee Mansion in Arlington National Cemetery, Overlooking the City of Washington From the Virginia Side of the Potomac, Is the Tomb of Major Pierre Charles l'Enfant, Who, Under the Direction of George Washington, Laid Out the City That Was to Become the Capital of the Nation.

Not Far From the Kingdom

By

C. P. Bollman

THE writer of these lines was reared a Presbyterian. In his boyhood days the *Christian Statesman* and the *Presbyterian Banner* were prominent among the papers read in the family.

As a boy, I of course did not detect the fallacy of National Reformism. That came later, with a broader knowledge of Bible doctrine, together with deeper insight into the philosophy of church and national history.

Nor has the present writer ceased to hope that the scales of error will yet fall from the eyes of many of the leaders in the grand old Presbyterian Church. Indeed there is promise of this, so far as the present editor of the *Christian Statesman* is concerned, in the lines reproduced on page 11 and credited to that paper. It is only in the words, "Help and support its fellow servant's words," that there is any serious departure from the principle that should govern the relations of church and state. These lines, changed only slightly, as shown by italics, are expressive of what we regard as gospel truth touching the right relation of church and state:

"Two servants of the living God are these,
Each in its separate sphere to serve mankind.
No church should e'er coerce its civil peer,
Nor state the prophet's word compel or bind;
But each in meek submission to its Lord,
Do its own work, obedient to His word."

The church certainly cannot "help and support" the word of the state when



that word is wrong, as it was even in our own country when slavery was protected by law, and when the law made it a crime to assist an escaping slave; and as it was wrong when not only the several States, but even the nation itself was, through the license sys-

tem, a partner in the liquor traffic.

Nor need we delve very deeply into history to learn that it was this idea of church and state, each helping and supporting the other, that made possible the terrible persecutions of the Dark Ages: the church defined heresy and the state punished it. Of course the church rendered the state *quid pro quo* by emphasizing the duty of obedience to civil authority in all secular matters.

When the church and state each "help and support" the word — the law — of the other, it amounts practically to a union of the two. For example, in England the word, or law, of the church imposes a tax upon the people for the support of the church. The state helps and supports that church law by collecting for the church that tax for the support of religion.

In our own country the church declares Sunday a sacred day, and the state helps and supports the church in that thing by forbidding upon that day ordinary labor and all secular business, thus giving the church a monopoly of that one day each week for the promotion of its own ends, such as financing its own work.

Of course there should be no antagonism as between church and state; and there can be none if each attends to its own business, and to that only. But when either attempts actively to assist the other in the way suggested by the words, "Help and support its fellow servant's word," there is sure to be a loss of spiritual power on the part of the church, and there is great danger of interference on the part of the state with the rights of conscience. For this reason it is our conviction that church and state should be kept entirely separate, not only in form, but in substance as well.

In the matter we have in this number quoted from the *Christian Statesman*, both in connection with this article and on page 14, that paper, or at least its present editor, seems not far from the kingdom of God's eternal truth, but we fear that as yet our contemporary sees not clearly, but only beholds "men as trees walking."

C. P. B.



Mussolina Abolishes All Week-day Fetes

ACCORDING to an Associated Press statement issued from Rome on Oct. 18, 1927, "all holidays are to be abolished

in Italy." This is to save time.

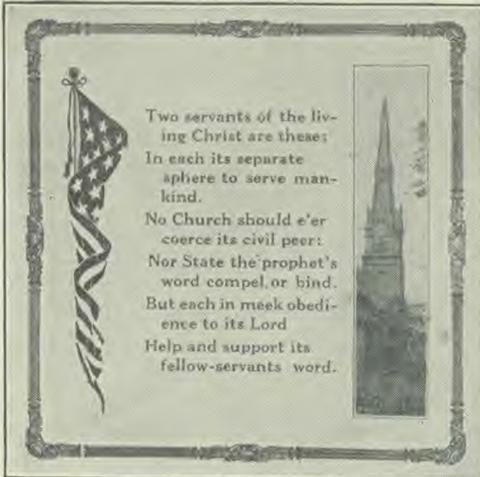
"Premier Mussolini," it is stated, is "determined not to follow in the steps of imperial Rome, with its many holidays," and "has proposed that speech making and public celebrations be abolished, and the council of ministers has enacted his proposal into a decree. The decree announces that the move is made so that the functioning of the government and the work of the people shall not be interrupted."

All historic celebrations are to be commemorated "on the Sundays that fall nearest" the date of the event, "so that the wheels of industry may continue to turn for six days of the week."

This disconnects the state functions entirely from the many holy days the Church of Rome has created, and is really a step toward church and state separation in Italy, so far as the Fascist state is concerned. The only basis for peace and prosperity between the church and the state is for each to function independently in its own sphere.



THE ultraconservative man is one who prefers to sit back in his breeching rather than to pull up in his collar.



As Printed in the Statesman

Two servants of the living God are these,
Each in its separate sphere to serve mankind.
No church should e'er coerce its civil peer,
Nor state the prophet's word compel or bind;
But each in meek submission to its Lord,
Do its own work, obedient to His word.

As LIBERTY Would Amend It



Adapted From a Mural Painting in the Library of Congress, Entitled, "Anarchy," by E. Vedder

Church Domination Breeds

Anarchy

By
The Editor

The present-day anarchism in Russia is the logical outgrowth of centuries of religious oppression carried on through an unholy alliance between the civil gov-

HISTORY affords many striking illustrations where church domination and oppression of the conscience in religious matters has led not only to the complete overthrow of both the existing forms of civil government and ecclesiastical authority in temporal affairs, but to the establishment of chaos and anarchy in the wake of the revolt. Human nature as a rule breaks all restraint when the restraint becomes too exacting and oppressive. When our statesmen and churchmen enter into alliances to dominate the consciences of men in every relationship of life, they are sowing the seeds of revolt against organized government and against religion itself.

Many times the church has had to reap in bitter humiliation the harvest of her own seed sowing of religious oppression and despotism. Religious despotism always begets religious anarchy.

ernment and an arrogant church hierarchy. If the government had been civil and the church had been Christian, the present religious revolt in Russia would never have taken place. A legal religion that forces the conscience and interferes with religious convictions, always produces a reaction.

Just now we are reminded of a modern movement known as the four A.'s (Association for the Advancement of Atheism in America), which has sprung into existence as the direct result of the attempt of certain religious organizations to foist certain religious standards upon the nation, such as the teaching of religion in the public schools and the enactment of a federal compulsory Sunday observance law.

The fact that these religious organizations have frustrated recent attempts to modify some of the most drastic Sunday blue laws, and have threatened the legislators with political oblivion if they altered or repealed these religious statutes still retained upon the law books, has created considerable unrest among nonprofessors of religion. The present tendency toward religious intolerance in many sections of the country has given new life to atheistic organizations, and religion and atheism are both whetting their swords for a battle of utter extinction.

The president of the A. A. A. A., referring to the present tendency of certain popular church organizations to seek the aid of the civil government in behalf of the enforcement of certain creedal dogmas, recently said that, "threatened with extinction, the church, appealing to the state for aid, takes the offensive in a desperate effort to recover her former dominion over the mind of man. Under these circumstances, we [the atheists] declare war to rid the world of religion."

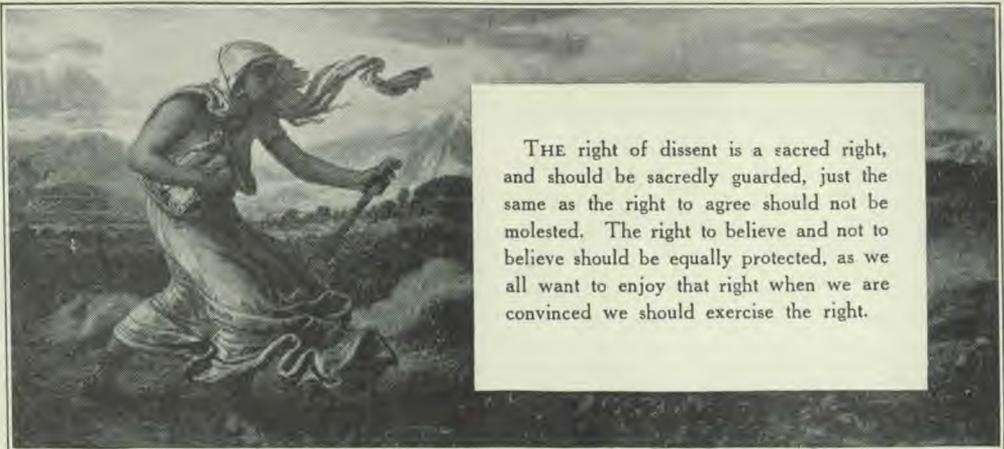
Whenever the church, as such, declares war upon atheism, the church can expect nothing else but that atheism will unsheathe its sword from the scabbard and declare war on religion in general. The church has no commission from Christ to employ force in the propagation of religious dogmas or to declare war upon

infidelity. Christ said: "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world."

We have no brief to offer for the atheist or his opinions. We cannot understand how and why he reaches his conclusions, and gets into such an unfortunate condition of mind. But his unbelief may be just as precious to him as our belief in religion is to us. His right to hold his opinion of unbelief is just as sacred to him as our belief in the verities of religion is to us. It is his misfortune that he cannot find sufficient evidence to believe in religion, and according to our way of thinking, it is our fortune that we have found the all-sufficient evidence to sustain our faith in the supernatural and the spiritual things which are spiritually discerned.

Therefore, in following the example of the Author of Christianity, we cannot condemn the unbeliever because he cannot believe. The right of dissent is a sacred right, and should be sacredly guarded, just the same as the right to agree should not be molested. The right to believe and not to believe should be equally protected, as we all want to enjoy that right when we are convinced we should exercise the right. We contend, not for our opinions, but for the right to hold or change our opinions, and to follow the same without civil interfer-

(Concluded on page 30)



THE right of dissent is a sacred right, and should be sacredly guarded, just the same as the right to agree should not be molested. The right to believe and not to believe should be equally protected, as we all want to enjoy that right when we are convinced we should exercise the right.



The Jewish Sanhedrin Sitting in Judgment on Peter and John

Ecclesiastical Usurpation in Judea

From the
Christian Statesman,
October, 1927

IN the early chapters of the book of the Acts, we have the record of several desperate attempts on the part of the ecclesiastical organization of the Hebrew people, known as the Sanhedrin, to exercise the functions of government, which it was the policy of the Roman Empire to take from them. The unsettled conditions in the province of Syria gave them several opportunities in the absence of the governor or in the interregnum, while the office was changing. Here is the way they attempted to crush Christianity, by a usurped secular power:

Acts 4:1-3: "And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon them, being sore troubled because they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them into prison unto the next day: for it was now eventide."

Acts 5:17-19: "Then the high priest rose up, and all they that were with him which is the sect of the Sadducees, and were filled with jealousy, and laid hands on the apostles, and

put them in the common prison. But an angel of the Lord by night opened the prison doors, and brought them forth and said, Go, stand and speak in the temple to the people all the

words of this Life."

Acts 6:11-14: "Then they suborned men, who said: We have heard him speak blasphemous words against Moses, and God. And they stirred up the people and the elders, and the scribes, and came upon him, and caught him, and brought him to the council. And set up false witnesses, who said: This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us."

Acts 7:54, 57-59: "When they heard these things, they were cut to the heart, and they gnashed their teeth against him. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, as he was praying, and saying, Lord Jesus, receive my spirit."

Acts 9:1, 2: "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and

desired letters of him to Damascus to the synagogues, that if he found any that were of the Way, whether they were men or women, he might bring them bound unto Jerusalem."

Under the Roman government this was simply usurpation of authority which did not belong to them.

Several things are evident in this narrative. The power illegally grasped was illegally used and grossly abused. For some reason, that has always been the case when ecclesiastics grasped civil power. Whether the whole mental training for religious life unfits men for the use of such power or the blessing of God never was on such a course, students of history must decide.

It was an ineffective form of government. It ran into fanaticism; it promoted anarchy and confusion. Such also seems to have been the fate of priests whenever they have grasped the scepter of civil power. It led finally to the destruction of their city, their system of worship, and their national life. This also has reoccurred in a modified way, as the result of priestly civil rule. It would seem that these historic lessons ought to teach the world that it is not wise to join together what God has ordained should be kept separate.

In our day, it is this obsession, that in order to be religious and properly related to a superior spiritual authority, the civil government should be under the control of the church, that is standing in the way of the development of the civil governments into the efficient servants they should be in the world.—*The Christian Statesman, October, 1927.*

Churches Lose Battle Over Sunday Movies

A FIERCE battle was fought recently between the men's organizations of the Presbyterian and Methodist churches and the people of Saranac Lake, N. Y., over Sunday movies. At first the battle was fought over the right of the village board of trustees to grant motion pictures the privilege of operating on Sunday. It was finally decided that the permission of the trustees was illegal, and then the trustees decided to allow the people of Saranac Lake to voice their sentiments through a referendum.

The Rev. Henry W. Lyon, of the Presbyterian church, according to the *Republican-Journal* of Ogdensburg, N. Y., "terminated his vacation to lead the

battle against the Sunday movies, and was assisted by Rev. John J. Cole, of the Methodist Church." It was a battle royal between the churches and the people, and when the storm clouds were dispelled and the smoke cleared, the vote stood 955 in favor of Sunday movies to 426 against. Many of the parents who were church members said they voted in favor of Sunday movies because they "preferred to have their children in town at the movies on Sunday rather than at doubtful resorts or parked long a lonely road in automobiles



In the Common Prison

on Sunday nights." Between two evils they preferred to choose the less.



HE who says, "Every man has his price," stands self-convicted.



Limitations of Government

By
Samuel T. Spear

PHOTO, © THOMPSON, FROM HERBERT PHOTOS

THE theory which unites government and religion and makes the latter one of the ends to be pursued by the former, if good at all, is equally good for *all* governments — for “the powers that be” in Turkey, Japan, and China, as really as for those of the United States or England. Apply the theory in China, and it means state power employed to sustain, propagate, and enforce Buddhism and idolatry. Apply it in Turkey, and it means the same power thus employed in the interests of Mohammedanism. It so happens that the world is fruitful in religious systems; and unless we adopt the doctrine that all these systems are equally true or equally false, the theory as thus applied would lead to the most opposite results, and entirely confound the distinction between the true and the false. If when applied to Christianity it would promote the truth, it would, with equal certainty, promote the grossest superstition and error when applied to paganism. A change of circumstances often gives one a view of things otherwise not so readily taken.

Let us, then, suppose a Protestant to

transfer his residence to China and to become subject to the government of that country. While at home, we will further suppose, he belonged to the class demanding that religion shall be included in the educational régime of the public schools, and was horrified at the idea of not having the King James' Version of the Sacred Scriptures read in these schools for religious purposes. How does he reason when the principle comes to be applied to him in China? The Chinese ruler agrees with him in his principle, and proposes to tax him, not to support and teach Protestant Christianity, but to support and teach the religion of China, which he regards as abominable idolatry. This would probably open his eyes to the nature of his own doctrine. Yet, if it is the right of one government to enter the province of things spiritual, and tax the people to support and propagate religion, then it is the right of all governments to do so.

The principle, if valid at all, is just as valid for paganism as it is for Christianity, for idolatry as it is for the purest worship, for the most superstitious form of Roman Catholicism as it is for the most enlightened Protestantism. No Protestant would ask for its application in any other than a Protestant country;

and this is a good reason why he should not ask for it there. If it is not good in China or Catholic Spain, it is no better in the United States or England. The principle is the same, no matter to what religion it is applied, or whether pagans or Christians, Catholics or Protestants, form the majority of the people. It is the principle of state religion, good everywhere or good nowhere. If Protestants were in the minority in this country and Catholics in the majority, the former certainly would not advocate a public school system, to be supported by general taxation, in which Catholicism should be taught.

The conclusion from this line of thought is that civil government, though the best possible machinery to secure certain ends connected with our temporal interests, is not a contrivance adapted to secure the ends that relate to our spiritual welfare. "Surely," says Macaulay, "if experience shows that a certain machine, when used to produce a certain effect, does not produce that effect once in a thousand times, but produces in the vast majority of cases an effect directly contrary, we cannot be wrong in saying it is not a machine of which the principal end is to be so used."

The learned essayist might justly have said that it is not a machine properly adapted to this end at all. The notorious and world-wide failures of civil government to make itself useful in the department of things spiritual, when attempting to manage and conduct them, furnish the most com-

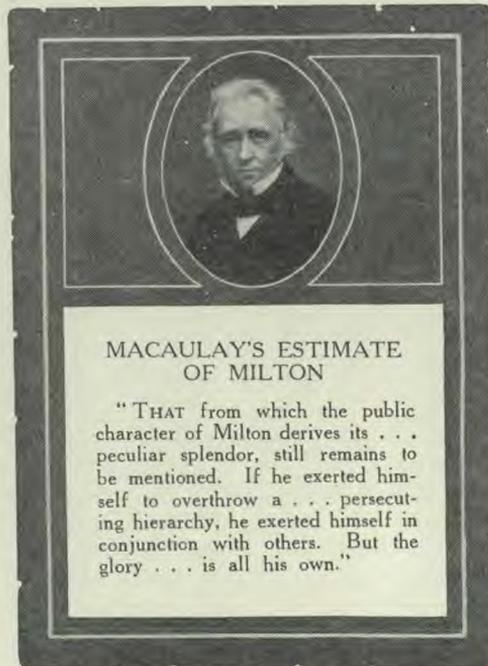
plete demonstration that, however useful it may be elsewhere, it is not suited to this purpose. A sledge hammer is a very good instrument with which to break rock, but a very poor tool with which to mend a watch or perform a delicate operation in surgery. So civil government is a very good agency within certain limits and for certain objects; but beyond these limits and objects it has no function to perform, and when its powers are extended beyond them, they are found in practice to be immensely more injurious than beneficial to the very interests they seek to serve.—*Present Truth, London, England, July 13, 1896.*



Hans Wagner in Blue Law Grip

HANS WAGNER, famous Pittsburgh Pirate shortstop of yore, was recently in the grip of Sunday blue laws. A game was played on Sunday at Rogersville, Pa., between Wagner's All-Star team and the Rogersville Independents, in defiance of the ministerial association of that city. The ministers apparently are running the civil affairs of that city, and they propose to invoke the ancient blue laws of that State against all who do not observe Sunday according to their views on religion. America is far from being

freed from ecclesiastical interference in civil affairs. The battle for religious freedom has yet to be won in Pennsylvania, a State that should be in the forefront of the battle for full freedom of conscience.



MACAULAY'S ESTIMATE OF MILTON

"THAT from which the public character of Milton derives its . . . peculiar splendor, still remains to be mentioned. If he exerted himself to overthrow a . . . persecuting hierarchy, he exerted himself in conjunction with others. But the glory . . . is all his own."



T. WALTER WILSON, R. I., ARTIST

The Distribution of the Regalia at the Coronation of Henry VIII and Catherine of Aragon. For This There Were Two Distinct Processions, the First Secular and the Second Ecclesiastical.

Defending the Faith

WHEN Henry VIII wrote a book against the doctrine of justification by faith, which Luther preached, the pope, in unconscious irony, gave him the title of "Defender of the Faith." The king was as much pleased with this as a child would be with a tin whistle, and could not conceal his delight. His fool asked him the cause of his extravagant joy, and Henry said, "The pope has just made me 'Defender of the Faith.'" Whereupon the fool replied, "Ho! ho! good Harry, let you and me defend one another, but take my word for it, let the faith alone to defend itself."

In this case the fool was the wise man. The faith needs no defense. On the contrary, the faith is itself a defense. Among the armor which we are exhorted to put on is "the shield of faith."

From
Present Truth,
London, England

Eph. 6:16. Who ever heard of a man defending a shield? It is the shield that is used as a defense for the man. So those who talk about "defending the faith" have simply got the matter turned round. They have put themselves in the place of the truth of God.

It is because of the idea that they are set to defend the faith, that legislators pass laws against irreligion. They seem to think that God could not get along without the help of earthly rulers. They imagine that God's truth will be blotted from the earth if they do not defend it. They even presume to defend God Himself, by passing laws against blasphemy, that term being usually in such cases made to include a denial of certain dogmas which the aforesaid men have declared to be God's truth.

There was a time when the worship of

Baal had almost entirely taken the place of the worship of God. One night Gideon, at the command of God, threw down the altar of Baal and cut down the images. When the men of the city found out who had done it, they demanded that Joash should deliver his son Gideon to be slain for his impiety. But "Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar." Judges 6:31.

There was wisdom. If Baal were not a god, who should want to defend him? and if he were, he could defend himself. If he could not defend himself, he was not worth pleading for, much less worshipping.

"But Jehovah is the true God; He is the living God, and an everlasting King: at His wrath the earth trembleth, and the nations are not able to abide His indignation." Then we can throw away the vain idea that man, who is not able to defend himself, is required to defend God. Rather accept His truth, that it may defend us. "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion." "Happy is he that hath the God of Jacob for his help."



Progressive Club Seeks Repeal of Blue Laws

AN organization, known as the Progressive Club of St. Petersburg, Fla., held a mass meeting at the Palais Royal, attended by more than four thousand persons, and added more than one thousand new members to the club, whose avowed purpose is the repeal of the Sunday blue laws of St. Petersburg. Business men, clergymen, and social workers are promoting the organization.

The Rev. Frank Dudley, a local minister, speaking on the subject of "Liberty," on this occasion, declared that

"every one should be given opportunity to exercise his religion as he saw fit," and that "all religious legislation is un-Christian and unconstitutional." He further declared that in America "the church and the state should remain separated, and no civil laws should be made for the express benefit of the church."

Mrs. Evelyn Barton Rittenhouse, organizer of the Three Quarter Century Club, spoke on the progressive movement from a woman's viewpoint. She declared that she "would rather have her two daughters attend a Sunday motion picture show than be parked in an automobile along a lonely road at night." Mrs. Rittenhouse further expressed her belief that "St. Petersburg would gain thousands of new winter visitors through the establishment of more liberal Sunday laws."

The Progressive Club is now circulating petitions to place the Sunday law issue on the referendum. They believe that public sentiment is sufficiently aroused to bring about the repeal of the present Sunday laws of St. Petersburg, but most of the clergymen of the city want the Sunday laws retained just as they are, so the people will be compelled to go to the churches on Sundays, if they go anywhere, instead of going to the motion picture shows.

The Sunday law issue seems to have resolved itself into a contest between certain clergymen and the public at large, as to where and how the people shall spend their leisure time on Sunday. The civil authorities would do well not to mix in this religious controversy, but wash their hands clean of all responsibility for Sunday, and leave it with the churches to preach it from the pulpits and have the force of religious conviction settle the question instead of the force of policemen.



STRETCHING the muscles is good for the body, but stretching the truth is bad for the soul.

National Reform Versus the Constitution

THE National Reform leopard has not changed his spots, nor the *Christian Statesman* Ethiopian his skin. That which these self-styled reformers taught when their association came into being sixty-six years ago, they are still proclaiming to the world, namely, that our fundamental law is a godless instrument, because, forsooth, it does not make the decalogue, as interpreted by them, the fundamental law of the land!

In its issue for October, 1927, page 2, the *Christian Statesman* said this:

"The United States is traditionally, historically, fundamentally, institutionally, and in most of its subordinate structures a Protestant Christian nation. The desire of the majority of its citizens is to keep it such, and to perfect it along lines of its foundations. But it still remains a fact that the last and most puissant of the political creations of this Christian nation, its Federal Constitution, is secular, and this secular form is slowly tending toward irresponsible power, a sovereignty that knows no superior in heaven or on earth."

Observe that in this quotation taken from the National Reform organ, it is said that our "Federal Constitution is secular;" and that "this secular form is slowly tending toward irresponsible power;" and yet, on the very next page Seventh-day Adventists are accused of "seeking to secularize American civil life"! The fact is, however, that Seventh-day Adventists are simply insisting that the lawmakers and the government generally respect and obey the plain letter of the Constitution. The Constitution says:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The *Christian Statesman* and its clientele of National Reformers are demanding the abrogation of the First Amendment, and that, pending its elimination from our fundamental law, it shall be ignored and violated by the passage and enforcement of a Sunday law, thus compelling the people of the District of

Columbia to abstain from secular labor and business on Sunday, and that on moral grounds!

But how can that be considered immoral on Sunday that is perfectly moral on Monday? Why, only by viewing it as a violation of the moral law. But that is a question into which civil government cannot enter without assuming to settle a religious controversy; in other words, no act is immoral that is not a violation of the moral law, and there are very many, even of professedly Christian people, who deny that the decalogue, or, in other words, the great moral law, forbids Sunday work or business. So that the civil government cannot make a Sunday law a moral issue without assuming to interpret the law of God.

The fourth commandment says, "The seventh day is the Sabbath." But Sunday is the first day, not the seventh; how then can it be made to appear that the fourth commandment of the decalogue is violated by Sunday labor or Sunday business, except by first deciding that that commandment applies to Sunday, and that consequently it does not now apply to the seventh day, which is at once an ecclesiastical and religious question.

But what right has the civil government to decide which day is the Sabbath by divine appointment, any more than it has to decide between sprinkling, pouring, and immersion, as to which one of these is Scriptural baptism?

C. P. B.



Fined for Sunday Football

ACCORDING to an Associated Press report of Oct. 25, 1927, Arthur R. Thompson, of Middletown, Pa., was fined \$7.50 for playing football on Sunday in violation of the Pennsylvania Sunday law of 1794. Thompson announced that in the future football games between Middletown and the Ephrata Yellow Jackets would be played on Sundays at the Middletown aviation field, which is Federal territory and property.

The Federal government so far has refused to enact any Sunday laws for the territory over which it holds absolute jurisdiction. The First Amendment to the Constitution is a barrier against the establishment of religion by law, or interfering with the free exercise of the conscience in religious matters. Religious customs and observances, according to the opinions of the founders of the American Republic, were to receive no sanction and support by law through the Federal government, but were to be propagated wholly by the churches. This was a wise provision, and the States should have made the same provision for religious freedom.



A Governor and Clergyman in Disagreement

GOVERNOR PATTERSON, of Oregon, who is a grandson of a pioneer Methodist preacher of Oregon, yet who is not affiliated as a member of any church, believes that the churches are too narrow and intolerant in their attitude toward those who are not supporters of their peculiar views and faith. The governor is not in favor of Sunday observance restrictions so far as the State of Oregon is concerned. The State of Oregon recently repealed all its Sunday laws on a popular referendum, and the governor thinks the State should go slow in re-enacting them.

The Rev. Paul E. Edwards, pastor of the Sunnyside Methodist Episcopal Church in Portland, according to the *Oregonian*, recently called upon the governor for the ostensible purpose of inviting him to join the church and to co-operate with the churches in securing a Sunday law for the State of Oregon. In response to the question asked by the Rev. Edwards, "What is wrong with the church?" Governor Patterson responded thus, "You ask me what is wrong with the church? The churches are not liberal enough. Yet I must confess," said the governor, "that I would not care to live in a land without

Christianity and the churches, and I have a genuine regard for true religion." The governor further intimated that one of the reasons why he did not identify himself with the churches was because "of the cramping narrowness of the churches."

In an interview to the *Oregonian*, after his visit to the governor, the Rev. Edwards said:

"I am frank to say that I do not quite follow the logic. If one would not want to live in a land without churches, then they must have enough value to merit one's definite allegiance and support.

"On the matter of rigid legislative restrictions for the safeguarding of our great Christian institution, our American Sunday, the governor is inclined to be liberal. He would go very slowly in the matter of Sunday restrictive legislation. Personally, I regret that such is his attitude, because our State is woefully remiss in this particular. Even wicked old New York is far in advance of Oregon in the matter of Sunday regulations. It is high time the Christian forces of this State united for a program for the much-needed legislation protecting and safeguarding God's holy day."

It seems strange how some clergymen reason. It is apparently beyond their comprehension to belong to a church and be liberal at the same time. To them, the idea of being religious means that you must be intolerant. If you are a Sunday observer, you of necessity should favor Sunday laws. If you are a Christian, you ought to favor the legalizing of Christian institutions. The idea that Christianity has sufficient vitality to promote its own institutions and customs without State sanction and support, is foreign to their creed.

If they only knew it, there are thousands of respectable and intelligent people, just like Governor Patterson, who have a genuine and sincere regard for "true religion," yet stay out of the church because they hesitate to give their support to movements within the church that are subversive of the fundamental principles of Christianity. The spirit of intolerance is likewise driving many good and charitable Christians out of the churches because of their political maneuvers. We say this because of our

deep love for the cause of genuine Christianity itself. Christianity needs to be delivered, not from its sincere defenders, but from its overzealous and misguided champions.



“A Society for the Preservation of Liberty”

A GREAT need was felt, as early as 1794, by the founders of the American Republic, that some movement should be started to preserve the American principles of liberty vouchsafed to the individual, because even at that time there were certain Calvinistic influences operating in America, seeking to commit Congress to the policy of religious legislation. Accordingly, a notable organization was formed in Virginia in 1794, known as “A Society for the Preservation of Liberty.”

This society included such notable political leaders as James Madison, Patrick Henry, James Monroe, Richard Henry Lee, Edmund Randolph, John Blair, Robert Andrews, James McClurg, John Page, James Innes, Mann Page, James Madison, Jr., Thomas Lomax, William Short, William Fleming, John Breckenridge, Archibald Stuart, Joseph Jones, William Nelson, Jr., B. Randolph, James Marshall, William Lee, Ludwell Lee, William Grayson, Francis Corbin, Philip Mazzei, Wilson C. Nicholas, John Nicholas, John Taylor, J. Brown, Richard B. Lee, Spencer Roane, Alexander White, and Arthur Lee.

All the above names were signed to the following document, which was framed and adopted by them, setting forth the principles and aims of the above-named society:

“We, the undersigned, having associated for the purpose of preserving and handing down to posterity those pure and sacred principles of liberty which have been derived to us from the happy event of the late glorious Revolution, and being convinced that the surest mode to secure republican systems of government from lapsing into tyranny is by giving free and frequent information to the mass of people, both of the

nature of them and of the measures which may be adopted by their several component parts, have determined, and do hereby most solemnly pledge ourselves to each other by every holy tie and obligation which free men ought to hold inestimably dear, that every one in his respective station will keep a watchful eye over the great fundamental rights of the people.

“That we will, without reserve, communicate our thoughts to each other and to the people on every subject which may either tend to amend our government, or to preserve it from the innovation of ambition and the designs of faction.

“To accomplish this desirable object we do agree to commit to paper our sentiments in plain and intelligible language on every subject which concerns the general weal, and transmit the same to the Hon. John Blair, Esq., whom we hereby constitute President of the said society, with powers to congregate the members thereof, either at Richmond or Williamsburg, whenever he may suppose that he has a sufficient quantity of materials collected for publication. It is further agreed that it shall be a rule of the said society that no publication shall be made till after mature deliberation in the convocation it shall have been so determined by at least two thirds of the present members.”

Following the signatures, the document concludes:

“Resolved, That the following declaration be added to the paper originally signed by the members, viz:

“The society being persuaded, that the liberty of a people is most secure when the extent of their rights, and the measures of government concerning them are known, do declare that the purpose of this institution is to communicate by fit publication such facts and sentiments as tend to unfold and explain the one or the other.”

The original document as above set forth is now in possession of the University of North Carolina. It is printed on a single sheet of heavy paper, now yellowed and stained with age.

It brings great satisfaction to us to know that we are carrying out the aims and ideals of the founders of the American Republic through the organization of the Religious Liberty Association of America, and the publication of the LIBERTY magazine “for the purpose of preserving forever untarnished and inviolate those pure and sacred principles of liberty,” so as to prevent our “republican systems of government from lapsing into tyranny.”

Aspiring to Sectarian Supremacy in Politics

BY BRUNO LESSING

IN attempting to refute the charge that the Methodist Church was seeking political power in this country, a spokesman for the church made this statement: "Morality cannot prevail except through the leadership of the church of Jesus Christ."

That looks bad for the Turks, the Chinese, and the Japanese. It leaves the Jews beyond the moral pale. There is some doubt as to where it leaves the Unitarians, who do not believe in the divinity of Christ. President Taft was a Unitarian when he was elected to the chief magistracy. Perhaps he was a bad moral influence.

To begin with, such a statement is not true. A high order of morality [in the sense of civility] is possible without the leadership of any church. It is true that all the great religions uphold high standards of morality, and that the spread of religious belief usually helps the moral cause.

Usually — not always. The more Christianity spread in the Middle Ages, the more crimes were committed in its name. The Inquisition itself operated in the name of the church of Jesus Christ.

It is easy to say that people were ignorant in those days. Who knows how ignorant they are to-day?

But even if the statement were true, it is not sufficient excuse for a church to interfere with the operations of a state. The exact part that morality should play in the functioning of a state must be left to all its citizens, and not to one church. Furthermore, you must always bear in mind that there is a distinction between a religion and a church. No matter how perfect the former may be, the latter is liable to make mistakes. People seem to be content with the blunders they make in

their government, but history shows that they become impatient when churches make the blunder of interfering in their government.

The Methodist Church is entitled to the respect of all people, whether they believe its creed or not. It should be free from taxation. . . . It should be free to preach its gospel and make its members as fine and moral as possible. It should not, however, attempt to impose its conception of morality upon the government of this nation. It should not attempt to influence laws.

The Roman Catholic Church has a liberal attitude toward Sunday observance. The Methodist Church has a very strict attitude on this point, and has tried to bring about laws compelling all citizens to observe Sunday according to its views.

The available statistics give the Catholic Church a following of 18,000,000 and the Methodists 9,000,000. Supposing the Catholics attempted to bring about laws that would interfere with the Methodists' observance of the kind of Sunday they wanted. Would it not be a pretty mess?

Why cannot all churches preach their code of morality to their members, let other churches alone, and keep their hands off the making of laws? — *San Francisco Examiner*.



Compulsory Bible Reading Originated in Scotland

THE first Bible printed in Scotland was issued in 1579. In the same year, by act of parliament, every gentleman, householder, and others, "worth three hundred merks of yearly rent or above," and every yeoman and burgess with five hundred pounds, had to provide, under

a penalty of ten pounds, "a Bible and psalm book in vulgar language in their houses for the better instruction of themselves and their families in the knowledge of God." And to see that the provisions of this law were carried into effect,

the following year a searcher was appointed, with power to visit the houses of those signified by the act, "and require the sight of their psalm books and Bibles."—*Leaf from "The Bible in the World."*

Inconsistencies of Sunday Laws in Various States

THE New York *Times* of Oct. 2, 1927, in a carefully prepared article written by Harry Hibschan, points out a few of the many inconsistencies and variations of the Sunday laws as they now appear on the statute books of the various States. These Sunday laws vary just as the religious convictions of different people and creedal dogmas of different religious denominations fail to harmonize. Whatever loose or strict ideas were entertained by our early State legislators on the subject of religion in the various colonies and States, were reflected in the compulsory Sunday observance laws which they passed. We will let the New York *Times* point them out as they actually appear at the present time on the statute books:

"Sunday, or so-called 'blue,' laws differ widely in the various States of the Union. In Pennsylvania, for example, full and strict enforcement of a law passed there in 1794, and still technically in force on the statute books, would prohibit the selling in drug stores, on Sunday, of newspapers, cigars, soda water, and ice cream; the supplying by garages of gasoline and oil; indeed, the use of a pleasure car itself, except for the purpose of going to church.

"A citizen in Connecticut may, within the law, do a number of things that are prohibited in Pennsylvania. If his community so votes, he may have the chance to go to a concert on Sunday, something under legal ban in Pennsylvania; but the music played must be 'standard symphonic compositions and music of a classical nature.' Although a Sousa military march is thus proscribed, the State military forces and rifle clubs are permitted to use the rifle ranges on Sunday between the hours of 1 and 6 in the afternoon.

"Sunday Amusements

"An act to permit Sunday amusements in South Carolina was recently vetoed by the governor. Golf, therefore, is still forbidden there, together with all worldly labor and business and the selling of goods of any description. Trains may be run to carry fruit or mail or to take persons to and from religious services. As late as 1921, in South Carolina, it was held that the sale of ice cream on Sunday, even where the proceeds went to the Red Cross, was a violation of the old Sunday law.

"Golf has been judicially condemned in Massachusetts, as has been playing in a band on Sunday, except in a sacred concert or on Memorial Sunday. A baker may not deliver bread outside his own premises, though he may sell it in the bakery.

"In Maine it is technically illegal to open any place of business, to do any work, or to travel except for charity or necessity on Sunday.

"In New Hampshire milk, bread, and drugs may be sold on Sunday, but law prescribes that there shall be no work, business, or labor of a secular character; no game, no play, no sport.

"In New York, 'the first day of the week being by general consent set apart for rest and religious uses,' the law prohibits as 'serious interruptions of the repose and religious liberty of the community' the following: shootings, hunting, playing, horse racing, gaming, and other public sports, exercises or shows, noise, unreasonable disturbances, trades, manufactures, mechanical labor. Selling is restricted to food, tobacco, and things of a similar character. Baseball and motion pictures may be permitted by local ordinance.

"Liberal Interpretation

"The interpretation of this statute is quite liberal; but the original blue law root may be recognized; and were the law strictly enforced, many things tolerated now would be punishable. It would certainly go hard with Coney Island.

"Sunday baseball has been interdicted in some States and permitted in others. Thus in Missouri the court declared it legal on the

ground that it was not a game, and in Tennessee it was permitted because it was not yet in existence when the Sunday law was passed, and therefore does not come within purview of the law. But in Nebraska the court held to the contrary. Originally it was also under the ban in New York.

"Sunday moving pictures have been permitted without special legislation in South Dakota, but are prohibited in New Jersey, Oklahoma, Texas, Mississippi, and Kentucky. In Wisconsin, as in Pennsylvania, publishing a newspaper on Sunday has been held illegal, so that there could be no recovery on a contract for advertising in a Sunday issue.

"In Indiana cigars are not a necessity, the courts say; therefore, to sell them on Sunday is illegal. Baseball and newspapers are, however, permitted. On the other hand, carrying pleasure seekers to a picnic is a violation of law."

It is only occasionally that these absurd blue laws are enforced. It all depends on the religious convictions or lack of religious convictions of public officials whether they are enforced or not. As a rule, public sentiment is not in sympathy with these restrictive measures, and when the public officials are of the same mind, these blue Sunday laws are tabooed and relegated to a dead past. But occasionally some extremely religious judge sits on the bench, and he interprets the law in harmony with his personal religious convictions, and the lid is put down tight on Sunday and everybody is made to conform to his religious notions. If the judge on the bench entertains rather liberal views and believes that he should not allow his religious convictions to influence and flavor his decisions in civil affairs, the public reaps the benefit and enjoys greater freedom on Sunday.

Occasionally a governor, a mayor, or a city council is elected and swept into office on the crest of a reform wave, sponsored by a church movement, and immediately these public officials become obsessed with the idea that they are under obligation to the churches that backed them up in the political campaign, and that it is their public duty to do something to compensate and benefit the churches and religion in general. Usually the first thing they tackle in the

uplift reform program is a rigid enforcement of the antiquated Sunday blue laws, and the people are transported back to the days of the Puritan régime, when a person had to take his religion in legal doses just as he did his medicine prescribed by the doctor.

We hope the time will come some day in America, when its citizens will actually enjoy religious liberty in fact under a complete separation of church and state, and that civil officers will administer their civil duties and functions with a perfect neutrality toward all religions without giving civil sanction, support, and subsidy to any. Every religion and every citizen has a right to receive impartial treatment and equal justice at the hands of public officials. Therefore, public officials should maintain a perfect neutrality on the subject of religion in their discharge of civil functions.



America's Real Danger

THE Washington *Star* of September 22 quoted C. F. Volz as saying:

"Judge F. E. Thompson, of the Illinois Supreme Court, stated in a recent address that the real menace in this nation was not the radical communist or the anarchist, but the plausible reformer who seeks to undermine our government structure by tearing down our constitutional safeguards. Our Constitution plainly states Congress shall pass no law respecting an establishment of religion or prohibit the free exercise thereof. When the blue Sunday groups, under the leadership of Rev. Harry L. Bowlby and the Lord's Day Alliance, come before Congress demanding a strict Sunday law, they strike at the chief corner stone of our Constitution.

"Chief Justice Clark, of the supreme court of North Carolina, states that not until near the end of the ninth century was Sunday substituted by law for Saturday, the seventh day, as a sabbath, and then by a decree of the Emperor Leo. At Carthage in 401 the reformers addressed a petition to the emperor, praying that the public shows be transferred from Sunday to some other day of the week, as it kept the Christians out of church. Mighty poor Christians then, I must say, and I guess we have some of that kind still!

"They want a civil law to force church attendance. Compulsory Sunday legislation established a precedent for other religious measures,

which were enacted in due course by the civil authorities. They soon carried compulsory religion to its logical conclusion by forcing people to go to church on Sunday.

"Charlemagne in the year 800 made a civil Sunday law compelling all people, whether religious or nonreligious, to attend church on Sunday.

"Through Sunday laws the church united with the state. Are we going to stand by and permit the pagan reformers to put over a Sunday law on us without a protest? I hope not."

It is true that the first Sunday law enacted in the Roman Empire established a legal precedent for all the subsequent religious legislation, and paved the way for a church and state alliance. Do Americans want to repeat the history of the past, and inaugurate a train of events which will lead to religious persecution and the destruction of our heritage of religious freedom? America's real danger, as Judge Thompson said, is "not the radical communist or the anarchist, but the plausible reformer" who seeks to destroy the constitutional safeguards of human rights. If the American government is ever overthrown and its ideals destroyed, it will not be by a foreign but by a domestic foe.



Where and How Sunday Observance Originated

RIGHT here it is necessary to remind you that the day which you observe as Catholic Christians, and in fact all others who claim to be Christians do observe, is not the same day which is spoken of in the commandment. If you look to the Bible as an authority for the observance of the day, you will not find it. It is well to remind the Presbyterians, Methodists, Baptists, and all other Christians outside the pale of the mother church, that the Bible, the only authority which they recognize in matters of religion, does not support them anywhere in the observance of the Christian day, namely, Sunday. The Seventh Day Baptists and the Seventh-day Adventists are the only ones who properly apply

the term "Sabbath," because they do observe the seventh day and not the first day of the week as the day of rest.

The Christian Sunday is an institution of the Roman Catholic Church, and those who observe the day observe a commandment of the Catholic Church, and thus indirectly acknowledge the authority of that church to legislate in the name of God in all religious matters and her superiority over the Bible.—*Elizabeth (N. J.) News, March 18, 1903. Notes from a sermon delivered by Father James H. Brady, curate of St. Mary's Church of Elizabeth.*

Deifying the State and Secularizing Religion

(Continued from page 7)

Lankford bill is religious and not civil. Stripped of verbiage, set forth in its true light, every Sunday bill is proposed in the hope of bringing civil power to back the claims of a religious rest day. The proponents of the first of the modern Sunday bills introduced into Congress were frank enough to admit that they did not want a civil rest day. "A weekly day of rest has never been permanently secured in any land except on the basis of a religious obligation. Take the religion out, and you take the rest out." — *Rev. W. F. Crafts, in hearing on Sunday rest bill, Dec. 13, 1888, p. 21.*

Lest any reader think that there has been a change in the attitude of those who propose such legislation, let us notice two or three statements from a recent tract by Rev. R. H. Martin, director of Sabbath Observance of the Presbyterian Church in the U. S. A. He says:

"The State, by its laws, declares secular labor or secular amusements on this day to be a misdemeanor and a crime, punishable by a fine, or imprisonment, or both. . . . The law brands these acts as crimes, not because they are wrong in themselves, but because, *performed on this day sacred to rest and worship*, they are wrong. Thus the State helps to keep alive in the consciousness of the people the unique and sacred character of the day."

Again I read:

"It is not the law of the State that makes it wrong to engage in secular labor or secular amusement on the Lord's day. These things are wrong altogether apart from any civil enactment prohibiting them."

The careful reader will see the apparent contradiction between the statements quoted from the tract above mentioned, but apart from that, it must be clear that the writer is anxious for Sunday laws because he believes Sunday is sacred. His viewpoint is purely that of the religionist. It is imperative that we keep our minds clear, and that, as Americans who love the great principles for which our fathers fought, we refuse to let the issue be clouded by words, however smooth.



The Lankford Sunday Bill Dangerous Legislation

(Concluded from page 5)

time," but he must prove that he has kept this day "uniformly" "as holy time." This proposed bill literally denies a defense to new converts who desire to substitute the observance of the seventh day for the first day of the week. It will be impossible for them to prove that they have "uniformly" kept Saturday "as holy time" in place of Sunday, as the bill requires.

This bill further discriminates in favor of the Sunday observer, because it stipulates that those who rest on another day than Sunday, if they choose to labor on Sunday, must "not interrupt or disturb" those who observe Sunday. Why should not the law provide, if it aims to be just and impartial to all citizens alike, that the Sunday observer likewise refrain from doing any work on Saturday that would "interrupt or disturb" those who observe that day "as holy time"? This proposed law does not aim to place all citizens on an equality before the law. The Constitution aims to protect the rights of the minority against the tyranny of the majority, but this proposed law reverses this order. The

majority can protect itself, but the Constitution aims to protect the rights of those who are unable to protect themselves against an overwhelming majority. Our government is one of law, and not of men.

Presumes Judge Is Divine

This Sunday bill presumes to clothe the judge of the court with divine prerogatives, for he must decide whether "the defendant uniformly keeps another day of the week as holy time," or whether he keeps it as secular time. None but God can read the hearts of men. This proposed law therefore imposes an impossibility upon the civil magistrate. Likewise, the bill imposes an impossibility upon unholy people, for the Bible plainly teaches that only "holy" men can keep the Sabbath day "holy." This bill demands that everybody keep either Sunday or some other day "as holy time," but not everybody is "holy," and therefore unholy people are asked to do an impossible thing.

The Powers of Congress Limited

The old idea used to be that lawmakers had a right to legislate upon every subject under heaven. But our Constitution limits the powers of Congress. It cannot constitutionally legislate upon the subject of religion or make laws that would abridge the free exercise of the conscience in the realm of religion, so long as the individual respects the equal rights of his fellow men.

Congress has so far refused to enact a Sunday observance law for the territory over which it holds absolute jurisdiction. We trust that it will continue to send to the political cemetery every religious proposal, including the Lankford Sunday bill, and thus fulfill the high purpose of constitutional government in promoting the general welfare and securing the blessings of liberty to ourselves and our posterity. Every American citizen who stands for the American ideals of a total separation of church and state, should send a vigorous protest to his Congressman against the Lankford Sunday bill.

No Sunday Law Needed in the District of Columbia

(Continued from page 9)

their religion; if they were not of a certain persuasion, they were ridiculed and humiliated. This idea of inquiring into one's religion in civil matters brought forth a unanimous storm of protest from Congress. One quotation from a speech by a member of the House will reveal how such legislation is totally out of harmony with the spirit of our institutions:

"What is your religion? Think, gentlemen of the House. Here in this land of liberty and freedom, where we know no difference in the grade of citizenship, where all men are supposed to be born free and equal, here within sight of the dome of the Capitol of our country, our citizenship is subjected to this humiliating inquisition."—*Congressional Record*, Dec. 13, 1911.

This religious exemption is the same in principle. It requires that a person state his belief and "uniform" religious practice before he can engage in work or pleasure on Sunday. One's religion should never be called in question by any law of this nation, so long as it does not interfere with the equal rights of others: What difference does it make to the government whether one observes Friday, Saturday, or Sunday, or no day?

All Sunday Laws Are Religious

It takes but a brief examination of the Sunday laws found upon the statute books of the various States to see that they are all religious in their very nature. They are either handed down directly from the days of a union of church and state, or they are modeled after the legislation of those times. They are defended practically only by religionists. They prohibit only those things that are objected to by the church and by it only on Sunday. They permit only such acts as the church approves on Sunday. They exempt only those who observe another day as holy time.

It is strange, yet true, that in this great nation, in the year 1928, men are made criminals for indulging on Sunday

in such innocent occupations as shooting, baseball, driving, common labor, amusements, hunting, racing, football, barbering, recreation, worldly business, games of any kind, trades, fiddling, singing, catching oysters, fishing, playing dominoes, dancing, bowling, etc.

After an exhaustive study of superior court decisions bearing on Sunday laws, Mr. John A. Fitch, expert in the New York Bureau of Statistics, has this to say about colonial legislation:

"The legislation of those times bore marked evidence of the extreme religious sentiments then prevailing, and Sunday laws were enacted, not to protect man, but to protect a religious institution."—*Bulletin*, September, 1910.

Referring to present-day laws, he continued:

"Accordingly, these laws, religious in the beginning, have maintained their religious characteristics down to the present time. Forty-five States, besides Alaska, Hawaii, and Porto Rico, have Sunday laws on their statute books, and it needs but a brief examination to convince one that their spirit is still primarily religious. In many of them it is apparent in the reference to the day of rest as the 'Sabbath,' the 'Lord's day,' or the 'Lord's day, commonly called Sunday.'"—*Ibid.*

In reviewing the Sunday laws before the American Bar Association, Mr. Henry E. Young pointed out their religious and un-American status:

"May I also be permitted the hope that the attention thus called will result in the removal from our statute books of laws, in many respects repugnant to the views and habits of our people, and which meet with little respect, and still less observance? . . . In this country the rules of a church are without legal sanction, and in no true sense laws."—*American Bar Association Reports*, Vol. III, p. 109.

In delivering the opinion of the Court of Appeals of the District of Columbia, setting aside the Maryland Sunday law which became a law of the District when it was taken over by Congress, Judge Van Orsdel said:

"Such laws were the outgrowth of the system of religious intolerance that prevailed in many of the colonies. They prescribed religious and not civil duties. . . . We are of the opinion that it cannot be legally enforced under our present constitutional form of government. . . . It is proper to regard the statute before us not

only as obsolete, but as repealed by implication in such essential parts as an advanced and enlightened civilization justifies with due regard for the personal liberties of the citizens."—*Washington Law Reporter, Feb. 14, 1908.*

It is not difficult for an unprejudiced person to see that Sunday laws are religious, and therefore out of place in America. They are a species of religious tyranny.

An attempt is made to evade the force of the First Amendment to the Constitution by declaring that it prohibits only the establishment of some particular church, but does not forbid the union of *religion* with government. This ingenious interpretation is presented to justify the demand for Sunday laws that is now being made. It is a distinction without a difference.

Little choice is there to the one who is suffering the pains and penalties of a civil law, whether an *established church* or a general *religion* is the instigator of it, or whether one dogma or a dozen are enforced upon him. The results are the same in either case, and both are equally proscribed by the Constitution.

Christ, Not Cæsar, the Source of Power

True Christianity springs from the heart. It is planted there and fostered by the Spirit of God. It will grow and develop only in the free atmosphere of heaven. When transplanted into a legislative hothouse, it soon withers and dies. Its value and influence are measured by the extent to which it affects the individual life.

When Christ, the Founder of Christianity, left this world, He instructed His disciples to remain in Jerusalem until they were endued with power to carry on His work. They spent no time lobbying around Cæsar's palace nor in raising money to maintain an anteroom to his court in an effort to secure an edict forcing their opinions upon others. They gathered in the "upper chamber," where, in peace and quietness, they could offer up their petitions to the omnipotent God. It was there that the needed power and protection were given. This plan has never been abrogated.

The Sunday law advocate is looking in the wrong direction for support. He is gazing down instead of up. If the church is unable to compete with labor and amusements on the first day of the week, it should take an inventory of its divine assets; a spiritual revival is needed rather than a political rally. Congress can no more prevent "desecration" of a holy day by law than it can stop the grass from growing on the Capitol lawn by a majority vote.

Conscience, Not Congress

St. Paul, the inspired interpreter of theological law, handed down an opinion on the divine principle of Christian liberty when he wrote:

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. 14: 5.

Conscience, not Congress, is the guide in religious questions. Every man is to settle the matter for himself, not a few men for every man. Policemen's clubs, prison cells, and fines are miserable arguments for a Christian to use to convince unbelievers that a certain day is the Sabbath.

William Chalmers, a Presbyterian minister, was absolutely right when he said:

"Sabbath laws do not concern us. We are of those who guide our conduct by principle, not by laws."

The Christian needs no law to compel him to observe the Sabbath, and a law that forces an unbeliever to act as if he were religious when he is not, simply makes hypocrites.



He who tries to save men by the law instead of the gospel, is using the mirror instead of soap to cleanse men. The mirror merely witnesses to the cleansing effectiveness of the soap on a dirty face.



THE most difficult person to tolerate is one who boasts that he is more righteous than his fellows.

Church Domination Breeds Anarchy

(Concluded from page 13)

ence, so long as the exercise of those opinions does not interfere with the equal rights of others.

If the professed church of Jesus Christ had always followed the teachings and example of Christ in His attitude toward unbelievers and dissenters, there never would have been the bloody record of religious persecutions with which nearly every page of history is stained. If the church had employed "the sword of the Spirit, which is the word of God," in the winning of unbelievers, instead of the sword of Cæsar, there never would have been the bloody revolts against religion by atheistic organizations, which have so often characterized these reactionary movements. The pendulum of religious intolerance always swings to the opposite extreme of religious anarchy.

Our endeavor is to point out the danger we are facing to-day, if the church organizations do not stay out of politics and cease making demands upon Congress and our State legislatures for legal sanction and support of their church dogmas, which they want enforced under duress of civil authority. Unless the present tendency of religious intolerance gives way to Christian charity and forbearance, both the church and the state are headed for trouble.

Our aim in advocating the complete separation of religion and politics is to lead the churches of Christ back to the divine commission of preaching the gospel to men, winning them by the power of persuasion alone, and to keep the state functioning in civil affairs only, with a perfect neutrality toward all religions. This is the American ideal of civil government as conceived by the founders of our Republic; and if we all adhere to these fundamental principles of civil and religious liberty vouchsafed under our Constitution to each individual, we shall keep Christianity pure and our government stable.

Baptist Minister Flays Compulsory Religion

THE Baptist denomination in its early history played a prominent part in the struggle for religious freedom, and many of its ministers still maintain a clear vision of the fundamental principles of a total separation of church and state. The Rev. James Asa White, pastor of the Baptist church in Berkeley, Calif., is one of the old-time Baptists, and stoutly protests against all forms of compulsory religion.

In speaking before the thirty-eighth annual convention of the Southern California Sunday School Council of Religious Education, he said:

"Any sort of legislation tending to force religious education on school children during week days is unwise and undesirable. Legislation will never solve the problem of week-day religious training. It would only retard its solution. It would be very unwise again to attempt passage of such a bill at the next legislature."

The Rev. White quoted the Hon. William J. Cooper, State superintendent of Public Instruction, as saying:

"There is no need of further legislation in regard to religious instruction."

There is quite a tendency among certain reformers to commit the civil government to the teaching of religion in one form or another to the public school children, in the hope that the crime wave may be reduced in the near future. But the remedy suggested is worse than the disease. Compulsory religion always brings a train of evils in its wake that surpasses any crime wave that has yet afflicted our country. The bloody trail of religious persecution, following religious legislation, has no parallel in history. More than a hundred million heretics and dissenters fell victims to this brand of legislation in Europe during medieval times. Let America take warning and keep the church and state forever separate.

A legal religion always has retarded civilization and corrupted Christianity.

Pure religion thrives best when it draws its nourishment and sustenance from its own soil and virtues.



Where Blue Laws Are Blue

THAT place is Ocean Grove, N. J., according to Hortense Saunders, who writes to the *Pittsburgh Press* of Aug. 16, 1927, concerning her visit to Ocean Grove, and how she found things on Sunday:

"There is no traffic. Not a motor is allowed in or out of the limits of the town. Besides the regulation breakfast, luncheon, and dinner, there is nothing you can buy. For a harmless ice cream soda, pop, salt water taffy, or a good filling hot dog sandwich, you must cross the borders immediately to the north or south where the Puritan traditions do not prevail.

"A child may make a sandpile on the beach, but he may not fly a kite or go wading. An adult may read a Sunday newspaper if he can bootleg it into town, but he cannot buy it in Ocean Grove. No matter how hot the day, there is no justification for any man, woman, or child going in bathing. Further, the beach cops see to it that strangers swim past, and do not stop on the shore where blue laws are blue. If a vacationist must take a train out of the city, he must also take his own grips in his own hands, and convoy them to Asbury Park or Bradley Beach."

The Methodist church officials administer religious and civil affairs in this city, and any non-Methodist who moves into town and does not like the Puritan régime, is told to "get out and go to Coney Island or any other modern Babylon, where movies and sodas hold forth." If the Methodist Church ever gets control of this country, politically, as some intimate, we have here a fair sample of what kind of blue laws will prevail.



A Great Champion of Religious Freedom Gone

ONE of the foremost champions of religious freedom in America was the late Dr. George W. McDaniel, Baptist minister of Richmond, Va. He was noted for his pulpit eloquence and Christian piety. The Bap-

tists need to be commended for purposing to erect a tablet to his memory, upon which shall be engraved these words uttered by this noted divine shortly before he passed away:

"Religion is purely voluntary. That principle runs all through the New Testament. God does not compel any one to hear or believe. What God does not do, man dare not attempt. Religion is a thing between the soul and God. It is of such a personal, sacred nature that government must not touch it. It is so vital and vigorous that it does not lean upon the prop of the state.

"Attempts to have the state in some way advance religion are a confession of the weakness of religion. The Christian religion does not need any assistance from the States. And every time the state has touched Christianity, it has stained it. Every time Christianity has united with the state, corruption has set in. Christianity prospers most when freest."

Dr. McDaniel was unalterably opposed to every kind of compulsory religion. It was his eloquence and unanswerable logic that defeated several compulsory Bible reading bills that were introduced into the Virginia Legislature for the benefit of tax-supported schools. His arguments before the last legislature were so convincing that the Virginia Assembly rejected the Compulsory Bible Reading bill by a unanimous vote. "All religious obligations," said he, "are purely voluntary."



Shining Shoes Made a Crime

MICHAEL MARDI, fifty years old, living in the Bronx of New York City, one of ten proprietors of shoe-shine parlors accused of violating the New York Sunday law, was arrested and held for trial in Special Sessions Court. The drive to close shoe-shine parlors in the Bronx was started by the United Shoe Repair Association, at the instigation of the Lord's Day Alliance. By what sort of reasoning is shoe shining a crime? It may be sinful for a person who has religious convictions against shining shoes on Sunday, but it certainly is not criminal conduct or immoral, or it would be so on other days of the week.

Sparks From the Editor's Anvil

ONE way to lose your religion is to force it upon others.

THE fear that error will triumph over truth begets intolerance.

THE legalist has yet to learn that love prevails where law fails.

A GOOD fortune — the idle rich have ceased to be the idol rich.

A RELIGION that relies on force instead of faith is not the religion of Christ.

THE preacher should remember that Christianity is caught rather than taught.

THE comfort of a legal religion is like the comfort of paid mourners at a funeral.

GIVE the light to the man who is in darkness, and he will find his own way out.

THE best evidence that a religion has gone astray is that it resorts to religious persecution.

THE faith that truth, unaided by external force, is its own best defender, begets charity.

IF some one could invent an X-ray for religion, it would make hypocrites tremble in their boots.

THE man who thinks his religion stands in need of a legal prop, himself stands in need of religion.

A CONSUMMATE religious bigot is one who advocates the grant of religious liberty only for himself and his religion.

WE can never surrender our own sovereignty over our souls without degrading ourselves to the level of slaves.

TRUTH is a stranger to superstition, and never employs the weapons of tyranny; for truth is God's medium of setting all men free.

SOME people's prayers are about as selfish as was the shoe shiner's who taught his children to pray for everybody but the makers of white oxfords and fancy sandals.

SOME believe something and tolerate nothing else, and some believe nothing and tolerate everything. Both lack proper balance, and are poor guides and guardians of the welfare and liberties of the human race.



Cholera Plague Responsible for Pennsylvania Blue Law

THE Philadelphia *Public Ledger* states that E. Clinton Rhoads, a Philadelphia lawyer, discovered from old records that "the old blue laws of Pennsylvania were passed after a cholera plague in 1793. The people of that day were told the plague was due to the wrath of God. Then they passed the blue laws of 1794."

A committee of seven Scotch Presbyterian Covenanters presented the argument before the legislative committee, as well as a copy of the Sunday law of Charles II enacted in England in 1676. The Pennsylvania Sunday law of 1794 was modeled after this ancient church law. The clergy always seized upon some misfortune, like an earthquake, a flood, a plague, or a famine, to convince legislators that God was angry with them for their failure in properly supporting religion by law. Yet there are some people who claim that Sunday laws are not religious.



Erratum

AN error was made by us in the third quarter LIBERTY magazine of 1927, Vol. XXII, No. 3, by crediting the article on page 85, entitled, "Two Great Constitutions: Their Makers and Their Tinkers," to W. F. Martin. It should have been credited to W. E. Gerald. We apologize for this mistake.

The Church in Politics

A NEW BOOK

THIS book should be in every American home. It deals with a vital question that threatens the overthrow of American ideals of civil government. It is filled with irresistible logic and irrefutable facts.



IT deals with fundamental principles, historical data, soul-gripping incidents, and a timely warning of the dangers which threaten our free American institutions, which should not go unheeded.

WE ARE PRINTING THE SEVENTH EDITION of this book. Orders are pouring in for thousands of copies, because it presents a powerful plea in behalf of the Constitutional guaranties of civil and religious freedom.

CHAPTER HEADINGS

A Burning Issue
Aims of the Lord's Day Alliance
Origin, History, and Object of Sunday Laws
Compulsory Church Attendance on Sunday
Why Sunday Laws Are Wrong
Religious Persecution Under Sunday Laws
Aims of the Founding Fathers
Government and Religion

EVERY reader of *Liberty* magazine will want this new book, whose author is the editor of *Liberty*.

128 pages, beautifully illustrated
Price, only 25 cents

REVIEW AND HERALD PUBLISHING ASSOCIATION
TAKOMA PARK, WASHINGTON, D. C.

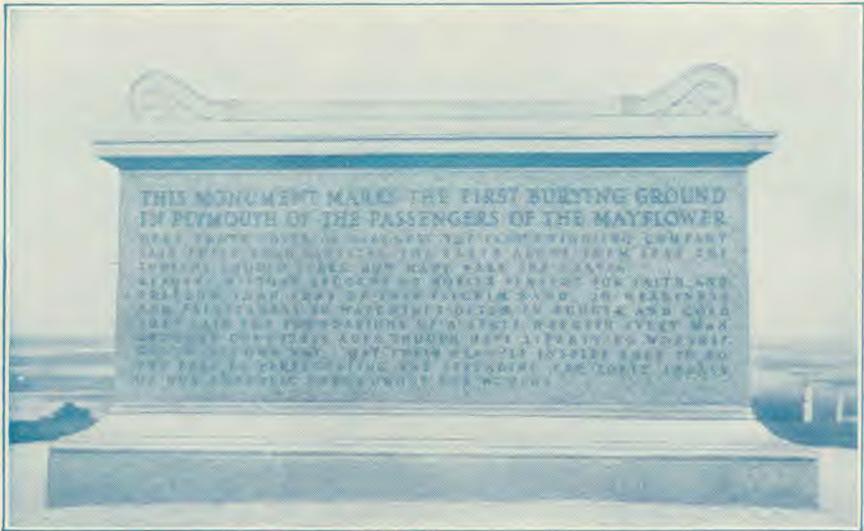


PHOTO BY ELLIOTT

THIS MONUMENT MARKS THE FIRST BURYING GROUND IN PLYMOUTH OF THE PASSENGERS OF THE MAYFLOW. HERE, UNDER COVER OF DARKNESS, THE FAST-DWINDLING COMPANY LAID THEIR DEAD, LEVELING THE EARTH ABOVE THEM LEST THE INDIANS SHOULD LEARN HOW MANY WERE THE GRAVES. READER! HISTORY RECORDS NO NOBLER VENTURE FOR FAITH AND FREEDOM THAN THAT OF THIS PILGRIM BAND. IN WEARINESS AND PAINFULNESS, IN WATCHINGS OFTEN, IN HUNGER AND COLD, THEY LAID THE FOUNDATIONS OF A STATE WHEREIN EVERY MAN THROUGH COUNTLESS AGES SHOULD HAVE LIBERTY TO WORSHIP GOD IN HIS OWN WAY. MAY THEIR EXAMPLE INSPIRE THEE TO DO THY PART IN PERPETUATING AND SPREADING THE LOFTY IDEALS OF OUR REPUBLIC THROUGHOUT THE WORLD!

These words, inscribed on the monument shown herewith, not only tell of the heroism of the Pilgrims, but they express a sentiment that to-day should be dear to every loyal American heart. The Pilgrims learned by experience the value of religious liberty, but even they never understood that no man is free to do that which he is compelled to do. Even though good citizens pay their taxes willingly, nobody speaks of being free to pay taxes. No matter how cheerfully one may pay assessments, serve on juries, etc., such things are duties, not privileges; they are things that are required, not things that citizens are free to do. Service to God should be free.