

# Signs of the Times

## LIBERTY SPECIAL



## Oregon's Freedom Imperiled

By Hampton W. Cottrell

**S**HALL the present Oregon Sunday blue law, enacted in 1854, in territorial days, and finally amended in 1865, be repealed in the November election, or shall it be retained as a statute? If retained, will it be again fanned into a burning flame by the selfish and narrow-minded, as it was last fall? This was evidenced in the prosecution of certain grocers in the state's metropolis, and in other municipalities. Shall the inherent individual liberty of choice in matters of conscience and religion be denied?

If this law is to be enforced, thus destroying the liberties of good, moral citizens of our fair, free state, it should be repealed. On the other hand, if it is to be a "dead letter," it should be repealed. In either case, therefore, it should be repealed.

Let every voter who desires civil and religious liberty for himself, and believes in the fundamental principles of "Old Glory," our national emblem, vote "Yes" on the Sunday forced rest repeal bill, No. 312. Let him thus demonstrate that he believes in the right of choice in questions of religion or nonreligion for every other man, woman, and child, as well as for himself.

Confusion reigns among that class of citizens who advocate Sunday forced rest. First, some hold that Sunday should be legally reckoned as a state and national holiday. But it is that now. With this view, those who oppose Sunday forced rest are in full accord; for men and women are at perfect liberty to work or rest on such days, as each may elect.

The second view is that Sunday compulsory rest is in the interest of municipal, state, or national morals. In presumably substantial proof of this, it has been judicially stated that "uninterrupted labor

tends to moral debasement." What can this mean but that "he who labors during the light portion of the day, week after week and year after year, or the re-

verse — during the dark portion of the day — is ethically debased"? For no man labors "uninterruptedly" the twenty-four hour day, week after week.

Possibly to a limited degree, this judicial declaration is correct; but does this prove that there should be one day in every seven for compulsory rest? Why not one in eight, or ten, or six? Does this prove that the physically muscular man, in the flower of manhood, requires the same number of consecutive hours of weekly rest required by the feeble woman of sixty years? Does not rather the law of physical being require that every one rest when weary? Is it not the law of religion which requires the weekly Sabbath rest? Which?

The other side of the picture shows that "uninterrupted" idleness tends to far greater ethical "debasement" than does uninterrupted labor. Thinking people everywhere recognize this.

But this is not all. Advocates of Sunday forced rest give their thought another setting. It is this: Sunday forced rest is desired in the interest of the day as the "American" or "civic" sabbath. Is not the claim that Sunday is the "American sabbath" rather amusing, when England, Germany, France, and Russia each observed it as a day of rest prior to our existence as a nation? When did we as a nation file our claim to the day?

There can be no such thing as a civil Sunday law or a "civic" sabbath. It is a misnomer. To illustrate: The man who sells a loaf of bread from his grocery store on Sunday is (Continued on page 4)



# Invading the Citadel of Conscience



*The Authority of the State Ends Where Conscience Begins*

By  
C. W. Flaiz



**L**IBERTY is often defined as "the right to do as we like so long as we do not interfere with the equal rights of others;" and this is correct when it is understood to apply to the relations obtaining between individuals. This relation is clearly defined by Christ when He says, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren." Matt. 23: 8. As brethren, we are entitled to equal rights and liberty. We have liberty as long as these equal rights are respected.

It is the inalienable right of every man to worship as his individual reason and conviction may dictate, untrammelled by immunities and restraints imposed by others, because each person is individually responsible for himself to his Creator. To invade this right is to come between him and his God, and deprive him of his liberty. Civil government cannot of right dictate in matters of worship or religion.

From earliest times, civil government and religion were one. Each state had its deity, and prescribed how it should be worshiped. The individual conscience had to give way to the state. The state stood between the individual and his Creator. Liberty of conscience was unknown until a voice in Judea proclaimed a pure, spiritual kingdom for all mankind, and enjoined to render to Cæsar only that which was Cæsar's, and to God that which was God's.

## *An Unholy Alliance*

FROM the time of the crucifixion of its Author, this spiritual kingdom went forth conquering and to conquer, and everywhere it was victorious. Its subjects rendered faithful obedience to the state in things temporal, but denied the right of the state to dictate in things spiritual. Persecution followed. The blood of martyrs proved to be the seed of the gospel; and at the end of two hundred fifty years, the state conceded to its subjects the rights of conscience, and church and state were for a time separate.

Soon, however, the church lost her holy character; and upon her demand for religious legislation, an unholy alliance was formed with the state, and the Dark Ages followed. Long years were to pass before men would again be permitted to exercise themselves in the rights of conscience.

Then came the Reformation, and once more were heard voices advocating the rights of conscience and separation of church and state. In one of his letters to the emperor, Luther defends this doctrine in the following forceful words:

"God, who is a searcher of hearts, is my witness that I am ready most earnestly to obey your majesty in honor or dishonor, in life or in death, and with no exception save the word of God, by which man lives. In all the affairs of this present life, my fidelity shall be unshaken; for here, to lose or to gain is of no consequence to salvation. But when eternal interests are concerned, God wills not that man should submit unto man; for such submission in spiritual matters is a real worship, and ought to be rendered solely to the Creator."—D'Aubigné's "History of the Reformation," page 253.

It was the great Napoleon who, replying to a delegation of Protestants, acknowledged the principle as follows: "My dominion ends where that of conscience begins."

## *Dared Set the Example*

ALTHOUGH many of the nations of the Old World have permitted freedom of worship, none of them have dared to assert the divine principle of absolute separation of church and state, and nearly every one of them has its established state church. It was left for the new nation across the sea to introduce a



new order, and recognize liberty of conscience in its fundamental law. Bancroft says:

"Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American constitution, in harmony with the people of the several states, withheld from the federal government the power to invade the home of reason, the

citadel of conscience, the sanctuary of the soul, and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power."—"History of the Formation of the Constitution," last chapter.

The nations of the Old World regarded this new order in the light of an experiment; but time has demonstrated that the principles of civil and religious liberty have been and are the chief factors in the wonderful growth, prosperity, and development of this nation. This liberty has stimulated thought and enriched the race along all lines of human endeavor.

## *Undermining the Foundations*

IN the light of the past, it seems strange that serious attempts are made to undo the work of our fathers, and return to a union of church and state, by the enactment of religious laws. The persistent demand for Sunday legislation, both state and national, should warn every one who loves liberty to be on the alert.

More than eighty years ago, the question of Sunday legislation was urged upon Congress. From the report of the committee to which the matter was referred, submitted by Richard M. Johnson, of Kentucky, I quote the following:

"It should, however, be kept in mind that the proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another or esteem all days alike holy."

## *A Dangerous Entering Wedge*

THE report then refers to the combination of religious influences seeking legislation, and continues:

"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the constitution and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence.

"All religious despotism commences by a combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence. . . . Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established and the foundation laid for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World."

This is sound reasoning, and should put us on our guard against religious legislation of whatever character. The government of the United States, both state and federal, is confronted by many grave dangers, but none more serious than that found in the determined efforts of a strong religious faction in this country to secure legislation on religious matters.

RELIGIOUS liberty does not depend upon the will of the majority, but is the inalienable right of the individual. Government cannot bestow it; and any attempt on the part of government to curtail it is a usurpation of power and a violation of the divine principles upon which civil government was established.





# Truth's Solitary Champion



*Is Truth to Be Determined by  
Ballot?—The Worthless Passport—  
Truth's Defender at the Stake*

By Lucas A. Reed

**T**RUTH is eternal and unchangeable. The statement seems almost trite; but men's attitude toward truth throughout the centuries shows that while many mentally recognize these qualities of truth, in practice they utterly ignore them.

Men will fight over a fact or a reality or a truth, seeming to say that the strongest must be right. Can fighting a duel determine which is right? Is the victor always on the side of truth? Can wars determine of themselves alone what is just? Appeals to force are not arguments for truth, yet force is men's time-honored expedient. If a wall is black, will arguments or quarrels or appeals to force make it white? Men's attitude toward truth does not change truth, though it may change men. Truth cannot be determined by calling an election.

Over and over again, it has been seen that some certain individual has held a closer, finer, more exalted conception of truth than all the other men of his time. Could majorities vote his noble conception of truth into an error, though they should all join in the effort? Yet once in the history of this world, God permitted over four thousand of the greatest men of the time to vote against a solitary man on a question of truth. The one man was in a painful minority. The others were overwhelmingly and unanimously in the majority. They settled a question of truth, as they thought, for all time; but not many years after, it was discovered that while majorities may vote as they please, truth is by them unchanged, for the truth is mighty, and must prevail. As the inspired writer has said, "We can do nothing against the truth, but for the truth."

But to come back to the majority that thought to decide a matter of right and truth: Who were they, and what were they about?

Sigismund was emperor of Germany. He wanted a council of the cardinals and other prelates of the church called to see if they could unite under one pope; for there were two popes at that time, both claiming to be the true and sole head of the church, and each bitterly fighting the other. Hence to settle this dispute, and another matter also, a great council was called at Constance, in Switzerland.

### *The Violated Passport*

NEVER before was there such a gathering. The emperor was there in great state. The pope of Rome was there. And there, too, were seven patriarchs, twenty archbishops, twenty cardinals in their royal red cloaks, twenty-six princes, ninety-one bishops, one hundred forty counts, hundreds of doctors of divinity, and many priests—over four thousand in all. Then multitudes of the people came, filling the old town to overflowing, and making the dull streets alive as they had never been. Peddlers, hucksters, tricksters, mountebanks, charlatans, tramps, monks, friars, beggars,—these all, too, flocked to Constance.

While the council sat month after month, to the great profit of all the shopkeepers and



*"Never before was there such a gathering."*

grocers in the place, the one man heretofore mentioned was shut in prison. True, he came of his own free will; came because his emperor wished; came with a passport in which the emperor gave his sacred word to protect him.

But why was he in prison? Had he not the emperor's written promise of protection?

Oh, yes! But the council declared, and the pope asserted, that faith was not to be kept with heretics. John Huss was in the power of the council; and regardless of promises, he was in prison to pay the penalty for being a heretic.

### *One Against Four Thousand*

BUT pause a moment. Watch the narrative, and you will see that even popes, emperors, and cardinals cannot break their word, even with a heretic, without disaster. Truth is mighty, and will prevail, though over four thousand stand on one side against it, and only one is left its champion. One with God is a majority. The events of history, as with a pen of blood, write this eternal truth regarding the council of Constance. Listen to the record a little further, and you shall see.

*"WHEN majorities have voted the sun out of heaven; when they have stopped the leaves from growing on the trees; when they have turned back the stars in their courses in the skies; when they have caused rivers to reverse their directions and run raging uphill,—then can men vote error into truth."*



July 6, 1415, John Huss was to be roasted at the stake. By this means, the truth was to be demonstrated indeed, and righteousness plainly set forth, forsooth!

The procession forms to escort the prisoner from the prison to the cathedral. The cross-bearer is at the head. He carries a gilded crucifix, that crucifix a symbol of the Lamb of God, who died because He refused to resort to force, to call upon His Father for legions of angels; who said His kingdom was not of this world, wherefore His servants would not fight; and who proclaimed, in solemn dignity, that if any man received not His words, He judged him not.

Behind the cross-bearer comes the bishop of Riga, in his gorgeous robes, then a company of armed soldiers, guarding the prisoner against escape. The procession winds through the crowded streets, and enters a great hall. The emperor is there, wearing his golden crown, and seated in a royal chair. At the right stands the duke of Bavaria, holding a cross; at the left, the governor of Nuremberg, with a drawn sword. Around are cardinals and archbishops, bishops and priests, monks and friars, and a great multitude of people. John Huss ascends the platform, mounts a table, kneels, clasps his hands, and looks up toward heaven. The soldiers file away. The dignitaries take their places in the council.

### *"Execute This Stiff-Necked Heretic"*

BISHOP LANDINUS ascends the pulpit, and preaches a sermon from the text, "Shall we continue in sin?" Heresy, he says, is a great sin—one of the greatest a man can commit. It destroys the church. The secular magistrates should destroy those with whom it originates. Turning to the emperor, he says:

"It will be a just act, and it is the duty of your imperial majesty, most invincible emperor, to execute this stiff-necked heretic, since he is in our hands; and thus shall your majesty attain an immortal name, with old and young, so long as the world shall stand, for performing a deed so glorious and so pleasing to God."

At length a bishop reads the charges against Huss:

"You have disobeyed the archbishop of Prague. You teach that there is a holy catholic church other than that of which the pope is the head—a community of all the faithful ordained of God to eternal life—which is heretical."

"I do not doubt," Huss replied, "that there is a holy Christian church which is a community of the elect, both in this and the other world."

"Hold your tongue! After we get through, you may answer," says Cardinal Von Camerach.

"I shall not be able to remember all the charges."

"Silence!" shouts the archbishop of Florence. John Huss drops upon his knees, and lifts his hands toward heaven. If they will

*(Continued on page 14)*



**B**OTH the state and the church are ordained of God. The church has a divine commission to do its work of preaching the gospel, and that commission is recorded in Matt. 28:18-20. The state also is divinely commissioned to do its work of securing and maintaining the rights of men, and punishing for the violation of those rights. Of the state in this legitimate sphere, God says, "The powers that be are ordained of God." Rom. 13:1.

The very fact that both church and state are ordained of God is sufficient evidence to prove that they should operate in different spheres, for God would not create two different institutions to perform the same work.

The church has a sphere of action all its own, and in that sphere it has complete freedom to operate, and the state should not interfere with it. The state also has a sphere of action all its own; and while it is operating in that sphere, the church should not interfere with it. When either of these institutions goes beyond its sphere, they are bound to come into conflict with each other. Such is the unvarying testimony of history.

The proper sphere of the church was defined by Christ Himself at the time of the giving of the gospel commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." The church, then, is in this world for the purpose of propagating the religion of its divine Author, and the chief end of that religion is the salvation of the souls of men. And the church should confine itself to this work of preaching the gospel.

#### *To Protect the Rights of All*

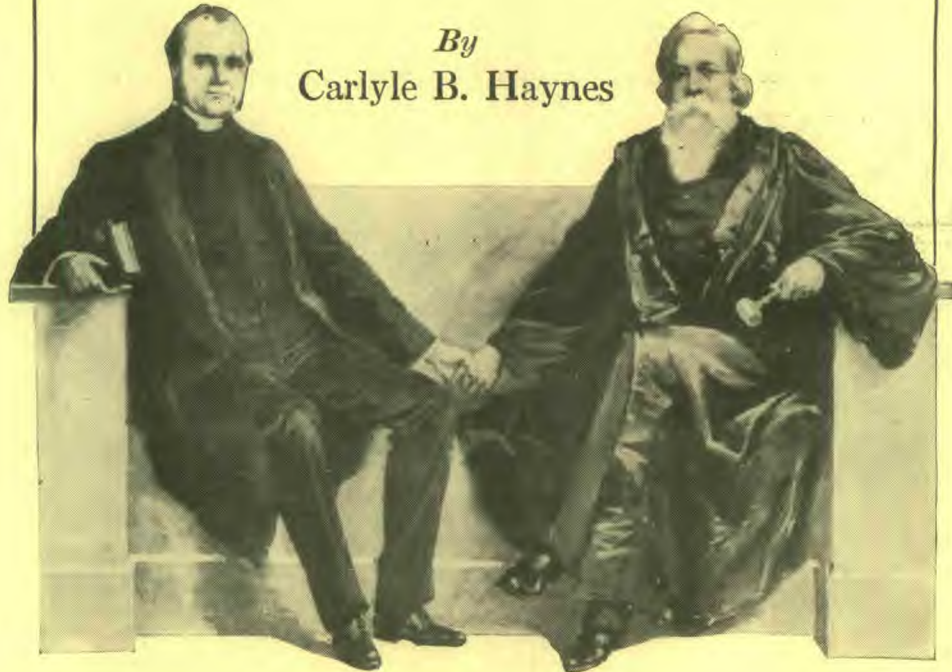
THE proper sphere of the state lies within the realm of justice, that realm which covers the relations of men with their fellow men. The true purpose of civil government may be seen if we consider what conditions would prevail did civil government not exist. The strong would oppress the weak. The weak would have as much right as the strong to life, liberty, property, and happiness; but, being weak, they would be unable to secure to themselves these rights. They would be deprived of their rights by the strong. Without the restraining hand of civil government, anarchy would prevail.

The state, therefore, is organized to secure for all their rights. It should protect the majority in their rights; it should protect the minority in their rights; it should protect one lone man in his rights. In fact, its special purpose is to secure for the minority and the weak their rights,—rights which they could not secure for themselves, because of being weak and in the minority.

The primary purpose of the state, of civil

## Should Church and State Be United?

By  
Carlyle B. Haynes



*They Are Not One, but Two; and No Attempt  
Should Be Made to Have Them Act as One*

government, is made wonderfully clear in the Declaration of Independence, in the words, "That to obtain these rights [life, liberty, and the pursuit of happiness], governments are instituted among men."

A further purpose of the state is to protect all in the exercise of the rights which the state has secured for them. The object of civil law is to protect life, liberty, limb, and property, and to restrain evildoers from violating these rights. It also regulates civil conduct.

And another purpose of the state is to punish for the violation of human rights. It is to punish incivility and crime. The purpose of the state is not to make any one good. It is to restrain evil deeds, and, if unable to restrain and prevent, to punish them.

Thus the church operates in the realm of a man's relation to his God, and the state operates in the realm of a man's relation to his fellow men.

The moment a government attempts to regulate an individual's conduct with reference to things which do not concern the rights of others, it does just the opposite of what it was instituted to do; it invades, not protects, the rights of men.

#### *Is Sabbath Keeping a Civil Duty?*

THE keeping of a Sabbath is a religious duty, a duty which man owes to God, and not to his fellow man. It lies, then, in the sphere of religion, and not at all within the sphere of civil government. The keeping of a Sabbath is not a civil duty. The Sabbath is not a civil rest day. It is a divine institution, coming to man directly from the hands of his Creator.

Jurisdictions are observed among the nations and the states. Only within the confines of its own territory can a state or a na-

tion enforce its law. God has committed to men the making of laws regulating the nations of the earth, but He has never committed to men the making of laws for the kingdom of God. Such laws, if man should dare to make them, would be void for want of jurisdiction. In making such laws, legislatures go beyond the power conferred upon them, and their laws are not binding. For man to legislate concerning the Sabbath, a religious institution, would be for the state to invade the realm of religion and conscience, in which it has no right and no authority; and such laws would be void, without jurisdiction, and binding upon no one.

The rest of the Sabbath is not a civil rest, but a spiritual rest. For a human government to legislate on the matter of a weekly rest day is to assume the power and authority which belongs solely to God.

And the state cannot compel its citizens to distinguish between days of the week for religious worship, without enacting religious legislation.

All Sunday laws, then, are wrong, and are void for lack of jurisdiction. In enacting them, the state steps out of its rightful sphere into the sphere of religion, of one's duty to his God, in which it has no right and no authority. It assumes the power to regulate the relations of men to their Creator. But it has no such power; and the laws regarding religion, regarding Sunday observance, which it makes on this wrongful assumption, are bad laws.

*All such laws, including all Sunday laws, should be repealed, not enforced.*

### Oregon's Freedom Imperiled

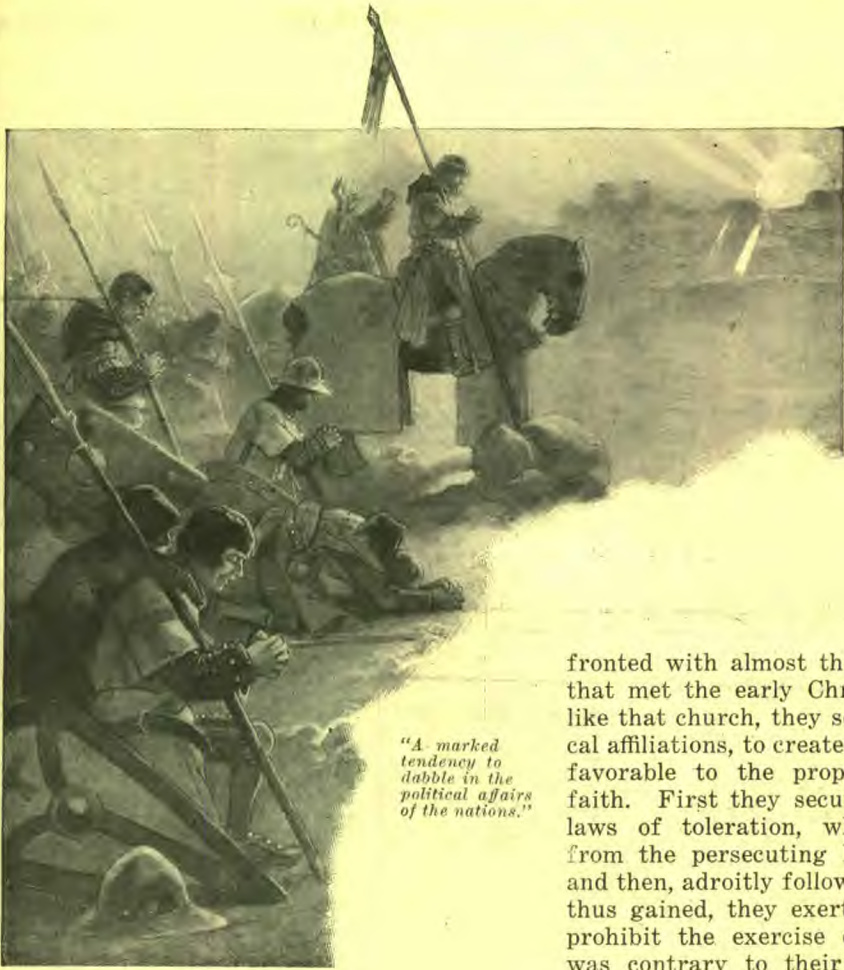
*(Continued from page 1)*

judged by this blue law as a criminal, while the man who baked that loaf of bread may sell the mate to it from his bakery, and is not condemned, being judged by the same law. However, the grocer who sold the loaf of bread on Sunday is just as civilized as he would be if he were forced by state or municipal "police power" to go to church on Sunday. Sunday forced rest has nothing whatsoever to do with one's civilization.

But that which is actually desired by the advocates of Sunday laws is that God be recognized in the fundamental law of America, and that Sunday as a religious institution be enforced upon all classes of citizens, irrespective of tenets of religious belief, and that the law require the sacred observance of Sunday of the irreligious man also.

Every citizen in the nation, if not already informed, should be made aware that such laws are contrary to the first and the fourteenth amendment to the federal constitution. Every Oregonian should vote "Yes" on No. 312, Bill to Repeal the State Sunday Blue Law, on November 7, 1916.





"A marked tendency to dabble in the political affairs of the nations."

# The Church in the Wrong Pew

*When the Church Enters the Political  
Arena, She Divorces Herself from  
Her Divinely Appointed Sphere*

By  
Phil. C. Hayward



WHEN the Christian church enters the field of politics, she is evidently out of her place; for her Master has said, "My kingdom is not of this world." But unmistakably plain as is the meaning of this assertion, the church, very early in her history, developed a marked tendency to dabble in the political affairs of the nations with which she came in contact. This was probably due to two primary causes: first, an honest desire, on the part of some, to create an environment more favorable to the propagation of the Christian religion; and second, the ambitions of a worldly-minded, power-loving bishopric.

Of the two, however, the latter very early became by far the more important factor; and under the conditions favorable for growth which were created after the Roman Empire became Christian in form, the bishops of the church sought political preferment, obtained political offices, wielded political power, secured political sanction for their dogmas and decrees; and soon, by these perfectly natural steps, they dominated the affairs of the nation.

It was through these influences that the ecclesiastics were able to induce Constantine to propagate the first "Christian" Sunday law the world ever knew. Also it was under these influences that pagan philosophy began to control the teachings of the Christian schools. And these influences, with their corrupt practices, led the world into the midnight of the Christian church.

### *The Footprints of Intolerance*

SUCH were undoubtedly the effects, upon the Christian church, of her adulterous union with the civil power. But what was the result to the state with which that union was formed? For a nation to allow itself to be dominated by a church is as fatal as for a church to allow itself to be dominated by the civil power; and the immediate effect of this union, upon the state, was the complete ruin of the Roman Empire. It is more than a coincidence that the days of the greatest political power on the part of the Christian church were the days of the decline and complete dismemberment of the Western Empire of Rome.

When the morning star of the Reformation had dawned, the Protestants were con-

fronted with almost the identical conditions that met the early Christian church. And, like that church, they sought, through political affiliations, to create an environment more favorable to the propagation of the true faith. First they secured the enactment of laws of toleration, which protected them from the persecuting hand of the papacy; and then, adroitly following up the advantage thus gained, they exerted their influence to prohibit the exercise of any religion that was contrary to their own conceptions of what the true faith was.

Under these influences, bitter controversies sprang up, between the different Protestant bodies, as to what form these religious laws should take in the several countries. The Lutherans, the Catholics, the Zwinglians, and the Calvinists were each the persecutors in their own country, but were the persecuted whenever they might chance to be in a country whose laws happened to favor some other creed or form of faith. Because of this, much bitterness and hatred was engendered between the German, the British, the Netherlands, the Swiss, and the Scandinavian countries. And the conditions thus created were fatal to the progress and prosperity of those countries for more than two hundred years.

### *Duplicated Atrocities of the Dark Ages*

AND as to the effect of these conditions upon the church, the great historian of Protestantism, D'Aubigné, well said of the work of Zwingli in Switzerland, "The Reformer, deserting the paths of the apostles, allowed himself to be led astray by the perverse example of popery." He himself "resolved to be at one and the same time the man of the state and of the church. . . . This double, this triple part of the Reformer was the

ruin of the Reformation and of himself."

"Zwingli played two parts at once—he was a reformer and a magistrate. But these are two characters that ought no more to be united than those of a minister and of a soldier. We will not altogether blame the soldier and the magistrate in forming leagues and drawing the sword, even for the sake of religion; . . . but we must decidedly blame the Christian minister who becomes a diplomatist or a general."

And this principle of mixing the religion of the church with the politics of the nations impeded the Reformation throughout Europe, and made possible atrocities that rivaled those of the Inquisition. Of the persecution of the Anabaptists, which was general among all the Protestant nations, Mosheim says, "It is true that many Anabaptists suffered death, not on account of their being considered rebellious subjects, but merely because they were judged to be incorrigible heretics."

It was because of these conditions that the Pilgrim Fathers left the Old World and came to the wild American shores, that they might establish "a church without a pope," and a state which would make possible the free exercise of religious belief. But in their zeal to protect themselves in this sacred right, they forgot to protect others in the same right, and there followed fines, floggings, imprisonments, banishments, burnings, and the most barbarous tortures, inflicted upon men and women because they dissented from the state religion of the colonies.

### *"Leave Politics Alone"*

It was to guard forever against the possibility of a repetition of these conditions, that the American constitution was amended to read, "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." The founders of this republic jealously guarded these rights, and handed them down to bless the generations that were to come.

But their work was not without opposition. Zealous clergymen were ever anxious and alert for an opportunity to bind the church upon the back of the nation. Upon one occasion, General Washington is reported to have said to an English Wesleyan minister who was meddling in politics: "Mr. Wesley I respect; but Mr. Wesley, I presume, never sent you to America to interfere with political matters, but to preach the gospel to the people. Now go and mind your own proper work, and leave politics alone."

It would be well indeed if all our law-makers to-day could have the courage to say the same thing to the political preachers who

(Continued on next page)





**A**MONG the many questions to be considered in Oregon's coming election, none can possibly be more important than that which involves the very existence of the state as a free republican institution. The voters of this commonwealth will then decide whether or not the deadly coils of despotism shall longer remain upon our statute pages. If it shall so continue, some favorable moment will come when they will burst into a flame of oppression, with no power to check it. The bigot's hand is even now stretching forth to fan that flame. The fanatic's zeal is among us, and already has tried to inflame the passions of men so that honest toil performed upon the first day of the week shall brand an honorable, industrious citizen as a criminal, worthy of fine and imprisonment.

We say, then, that the religious law of 1854, which protects a religious institution, has in it the essence of despotism, and belongs to the list of undesirable relics of the ages of darkness and superstition, when men suffered martyrdom for conscience' sake. Its wicked harvest was seen in New England when attendance at religious worship on Sunday was enforced by law, and he whose convictions of right did not lead him in the way trodden by the majority, was made to feel the keen edge of persecution, or live in hypocrisy — pretending to be what he was not.

#### *Hatching the Egg of Oppression*

IN principle, this evil has existed since unholy Cain foully murdered righteous Abel — the first effort against freedom of conscience and worship. Had not that same egg of oppression and crime against mankind been hatched by the emperor Constantine in enacting the first "Christian" Sunday rest law, March 7, 321 A. D., and the offspring been fostered and adopted by the church of that century and the next, the darkest chapters of history could never have been written; for those sickening deeds of violence in religion's name could never have been.

The despotic germ that has developed a tyranny more cruel than war, is the union of church and state, by means of Sunday legislation, which was used by the church of the fourth and the fifth century to further her aims. This went on with increasing strictness and severity until fines, imprisonment, and death were the awful harvest.

Had that first Sunday law never been enacted, and had no other religious legislation followed, persecution's ugly, venomous head could never have had power among those professing the name of Jesus. If that first religious legislation to protect a human institution had never been enacted, no one would ever have suffered for performing honest toil upon the first day of the week. That first bad example set by Constantine has been followed almost everywhere since, when church institutions were thought in danger. When religious people appeal to human laws to support their doctrines and institutions, what is the conclusion of every thoughtful, logical mind? — Simply this, — that God is unable to care for His own, or the institution is merely human, and of course must have earthly support or perish.

If God has ever claimed a day as His own, He can surely care for and protect it, without the assistance of human lives. God does His work in the heart of the individual, and does not seek nor accept earthly support to en-



## A Relic of the Dark Ages

Shall We Sow the Seeds of Oppression?  
Let Oregon Be Free!



By  
**H. G. Thurston**

force His institutions. Sunday legislation, and all other religious laws, are strictly forbidden by the plain terms of our national constitution; and many of the most prominent men of our nation have so affirmed.

Is there not, then, a serious question about the propriety of allowing this dangerous relic of the dark and dismal past to remain among us?

Many thousands of our very best citizens, believers in religion as well as unbelievers, discern a grave and ever menacing danger in permitting the Sunday "blue law" to continue as a part of our legislative code.

#### *Let Oregon Be Free!*

IN conclusion, we quote Madison's words as most appropriate for the crisis in Oregon: "Ye states of America which retain in your constitutions or codes any aberration from the sacred principles of religious liberty by giving to Cæsar what belongs to God, or joining together what God has put asunder, hasten to revise your systems, and make the example of your country as pure and complete in what relates to the freedom of the mind and its allegiance to its Maker, as in what belongs to the legitimate object of political and civil institutions. Strongly guarded as is the separation between religion and government in the constitution of the United States, the danger of encroachment by ecclesiastical bodies may be illustrated by precedents already furnished in their short history."

Vote "Yes" on repeal bill 312 at the Oregon election on November 7. Let Oregon be free!

#### The Church in the Wrong Pew

*(Continued from preceding page)*

come to them with a great burden to have laws enacted favorable to their own particular brand of religious belief.

More than sixty years ago, such a law was fastened upon the people of Oregon, not for

civil purposes, but for religious. The only reason why those laws have done no particular damage to either the church or the state during all these years is that they have not been enforced. If they had been enforced according to their letter, they would have worked great hardship upon a vast majority of the citizens of the state, and many would have been fined and jailed, "not on account of their being considered rebellious subjects, but merely because they were judged to be incorrigible heretics."

#### *Increases Federal Problems*

THE truest and best citizen in the state of Oregon to-day could be thrown into prison or fined if he should open his grocery store and sell a loaf of bread to a hungry neighbor on Sunday. But what benefit could possibly accrue to the state or to the church from such a course? It would be but to make an honest citizen a criminal in the eyes of the state, and a heretic in the eyes of the church. By the state, conviction for crime is usually regarded as sufficient grounds for divorce.

The enforcement of this law of the church, instead of helping to solve the great moral problems with which both the state and the church are confronted, would add to those problems by making children fatherless, disrupting homes, depriving families of their rightful support and protection, and taking from the path of honorable industry men whose only offense was selling a loaf of bread, or quietly engaging in an honest, inoffensive, and productive vocation, upon the first day of the week.

But that is not all. If Oregon's present Sunday laws were to be enforced according to their evident intent, thousands of our citizens would be convicted, fined or imprisoned, and robbed of their citizenship, and of the right to help in the affairs of their state and community — and all because of the state's trying to enforce a religious law of the church. This would surely be disastrous to both the state and the church. They would both go down under such a régime, just as they always have in the past under like conditions.

This being true, it is doubtful whether there is a thinking man or woman in the state of Oregon to-day who would vote for a literal interpretation and a strict enforcement of the Sunday laws that are now upon our statute books. But if these laws are not to be so interpreted and enforced, why should they exist at all? Why not adopt the policy of true Americanism and of true Christianity, and repeal these laws, and have here a church patterned after Him who said, "My kingdom is not of this world," and a state whose recognized office it is to protect each individual in his constitutional and inherent right to work lawfully or to worship peacefully, as his own conscience shall dictate?

Why not support the repeal measure at the polls November 7, that we may be free to be religious or not to be religious, without having our citizenship tested by our relations to any church?

"CIVIC righteousness" is exemplified in nothing so much as in the conduct of citizens toward each other, each recognizing and respecting the rights of his fellow men. In nothing is the lack of this 'righteousness' so surely demonstrated as in the efforts of one class of citizens to bring another class of citizens to their mode of religious conduct by the compulsion of civil law. That is 'civic un-righteousness' and religious tyranny."



# Satan's Offer Accepted



*Christ Refused the Aid of the Civil Power  
The Church Now Eagerly Seeking  
What Her Lord Rejected*



**T**HE eternal principle and power by which God rules His kingdom is love. And it not only fills His whole kingdom, but permeates His own being; for "God is love." Those who do not possess this love have no acquaintance or connection with Him. "He that loveth not knoweth not God; for God is love." 1 John 4: 8.

This love is not animal excitement, neither is it emotional nor sentimental feeling. It is an eternal principle, which underlies the law and the gospel of God, and when manifest in mankind, is a "willing mind" to obey the great principles of right, justice, and truth, even to the exercise of mercy, through which God gave Jesus Christ to die for sinners, that all who choose the way of God may be like Him, and share in His blessings. "Whosoever will, let him come."

No Sunday law, nor other religious law, will ever be forced upon others by those who love their neighbor as themselves. The very act of enforcing one's beliefs and dogmas upon another proves an unwillingness to accept the other's doctrines; and no one can be willing to be compelled to do that which he himself is unwilling to do. Therefore he is not doing to others as he would have others do to him.

## *No Appeal to Civil Power*

THIS law of love was drawn out, by Christ, into two commandments. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22: 37-40. These same commandments of love were taught by Moses. See Deut. 10: 12; and Lev. 19: 18.

That mankind might better comprehend the meaning of the words "Love thy neighbor as thyself," Christ said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7: 12.

Christ never appealed to civil government to compel people to follow Him. He made no effort to conquer by force. When accused before Pilate of claiming to be a king, He admitted the charge, but said: "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight." The result of such a fight, the mob could easily conjecture by calling to mind their experience of a few hours previous, when Christ stepped toward them in the darkness, restraining His power, that He might be able to give Himself into their hands, and even then they staggered back, and "fell to the ground."

## *Kingdom Suffers Violence*

THE disposition to compel people, by law and force, to be religious, is not the Spirit of the



From "Great Controversy"



came forth, weak and emaciated, from His forty days of temptation, the devil asked Him to show His creative power, if He was Christ, by making the stones into bread. Jesus refused, because there was no "word of God" for it. Next the devil took Him up to the dizzy heights of the pinnacle of the temple, and said: "It is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Then he asked Him to cast Himself down from the temple, and trust in the angels to take care of Him, if, as He claimed, He believed in the "word of God." Jesus replied, "It is written again, Thou shalt not tempt the Lord thy God." Matt. 4: 6, 7. God had not promised His care and protection for those who would do presumptuous things.

Lastly the devil took Him to the top of a high mountain, to present his greatest temptation, and "showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be Thine." Luke 4: 5-7.

## *A Disastrous Union*

JESUS had come to redeem a lost world, and He well knew the trials and sorrows that awaited Him and those who should follow Him. He foresaw the church rejecting Him, and its intrigue with civil authority for power to put Him to death. He beheld the wars and desolations that would come on the earth. He saw the millions of faithful martyrs that would suffer indescribable torture and death for His sake, by the church using civil law to enforce its creed.

How much better it would seem to be if Christ would accept this offer, and use earthly kingdoms to support His church, instead of having them arrayed against Him! This opportunity to stop the wars and strife among nations must have appealed to the sympathetic heart of the loving Saviour.

But there was a reservation clause in Satan's offer. He had not agreed to complete abnegation of his kingdom, but was determined to retain a place in it. Jesus spurned the offer, because such a union would destroy the church, taking from it the spirit of love, and adding the power of physical force.

The church afterward accepted that which Christ had rejected,— the aid of civil power to enforce its teaching,— and soaked the earth with the blood of millions of martyrs. They began the union of church and state in the time of Constantine in exactly the same way they are beginning it now, by enacting a Sunday law contrary to God's law, opposed to the gospel of love, and in violation of the principles of liberty.

**By William M. Healey**

"meek and lowly Nazarene." It is the spirit of oppression and violence. Jesus said, "The kingdom of heaven suffereth violence, and the violent take it by force." This spirit manifested itself among the disciples of Jesus as they were passing through a Samaritan village, and the people refused to entertain them for the night, because they were going up to Jerusalem to worship, and the Samaritans held that Mount Gerizim was the proper place for the temple and for public worship.

The disciples were so incensed over this treatment, all on account of their religion, that Peter and John asked permission to call fire down from heaven, and burn up those people who differed from them in religious belief. To this request Jesus answered, "Ye know not what manner of spirit ye are of." Luke 9: 55.

Between the Jews and the Samaritans it was a question of which *place* was sacred. To-day it is a question of which *day* is holy; and now, as then, the rebuke of Christ rests upon all who would use force to punish those who differ from them. It is not the Spirit of Christ that prompts the demand for a law to punish people for not observing a day as holy. "Now if any man have not the Spirit of Christ, he is none of His." Rom. 8: 9.

Probably the greatest temptation offered Christ was, to accept the power of civil government to support the church. When Christ



# An Acknowledgment of Weakness

The Era of Religious Legislation Followed by the Dark Ages

By  
Taylor G. Bunch



**A**NCIENT Israel furnishes the only example of a true theocracy in the history of the world. The Lord Himself ruled the nation, directing in all the affairs of government. The laws were of divine origin, and judgment was executed under God's direction.

Jehovah being infinite in wisdom, and infallible in judgment, all will concede that a government under His direct supervision would be ideal. But Israel became dissatisfied with the Lord as ruler, and wanted to take the government into their own hands. They clamored for a king to rule over them, and the request was finally granted, after they had been warned of the results of their evil course.

All went well so long as their king obeyed the Lord; but when he began to walk in his own ways, and listen to the voice of the people instead of the voice of God, Israel was led into no end of trouble.

## He Separated Church from State

WHEN the Lord was no longer permitted to have full control of all the affairs of government, He did the only thing He could do under the circumstances — made a separation of church and state; for He alone can rule the two together. Since a king was given to rule ancient Israel, there has never been a true theocracy on earth, and there never can be one so long as sin abounds and present conditions prevail.

As civil governments have become corrupt, so-called "reformers" have from time to time endeavored to reform them by uniting church and state, having the church dictate the rules to govern the state, and the state enforce the dogmas of the church. Such a union, made and controlled by man, is a false theocracy, and has always proved disastrous to both the church and the state.

## The Most Notable in History

THE most notable example in history of the results of a false theocracy is found in Rome. When increasing wealth, pleasure, and idleness, and other elements of national destruction, were causing the rapid decline of the iron monarchy of Rome, certain "reformers," aware of the corrupt condition of the civil government, and realizing that the Christian religion is the only power that can truly reform, began to urge that the two be united, and that Christianity be enforced upon the citizens of the state.

The results of such a scheme would not have been so bad had the church been in the condition it was in immediately following Pentecost, when the members were all filled with and led by the Holy Spirit. But with the power of the Holy Spirit, the church does not need, and has never called for, the power of civil enactments. When a church

clamors for state laws to enforce a religious duty, that is an acknowledgment of a loss of the greatest reforming agency in the universe, the power of the Holy Spirit.

Not long after Pentecost, there came a "falling away," and the early church lost both the Holy Spirit and its "first love," without which the Christian religion is powerless to reform the human heart.

It was this Spiritless, backslidden church that began to seek the power of the state to enforce her man-made creeds, and with which it was planned to reform the government by uniting the two. A backslidden

church united with a corrupt state is a bad combination, and the offspring of such a union has always been persecution.

## A Sunday Law in the Lead

THE first religious law enacted under this false theocracy was a Sunday law, or a one-day-of-rest-in-seven act. This law was made by the emperor Constantine, A. D. 321, for the protection of Sunday as a day of worship. It was mild in character, containing exemption clauses for certain classes; but it gave these "reformers" a thirst for political power, and more stringent laws quickly followed. All places of business and pleasure were closed on Sunday, and there was no stopping place until every doctrine of the established church was legislated into law and enforced by the state.

The result was not a reformation, but the Dark Ages, during which Europe's soil was drenched with the blood of a hundred million martyrs. And all because of an attempt to "reform" the state and to protect religious institutions and enforce religious duties by civil law.

History repeats itself. Patrick Henry said, "I know of no way to judge the future but by the past." The history and results of religious legislation were repeated in the early days of this country, when the Baptists and the Quakers were persecuted because they were in the minority, and could not see their way clear to fall in with the majority and worship God contrary to the dictates of conscience. Most of these religious laws were for the protection of Sunday as a day of worship, and these one-day-of-rest-in-seven acts became so stringent that all the people were compelled to attend church and pay tithe, whether church members or not. Even the death sentence was imposed upon violators. The stocks and the whipping posts were in front of the churches.

## Good Religion Can Care for Itself

THE examples of the past should serve as fearful warnings to American citizens, and especially to National Reformers, who, recognizing the condition of the state, are endeavoring to bring about a sweeping reformation by a union of church and state. But even though it were God's plan to form a theocracy, is the church to-day in a condition to reform the state by such a union? Are the majority of its members filled with and controlled by the Holy Spirit? If they were, they would not be clamoring for civil legislation to protect their religious institutions. Franklin said: "When a religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."

If the schemes of the National Reformers are carried out, another false theocracy will be formed, as dangerous as the ones in Rome and in the early days of this country, and religious legislation will be carried to the same bitter end.

## Persecuting Threats

THE Rev. M. A. Galt, at one time a prominent National Reform worker, stated the purpose of the organization in the following: "Our remedy for all these malefic influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hands on any religion that does not conform to it."

Dr. David McAllister, one of the  
(Continued on page 16)

## The Bigot's Creed

"**B**ELIEVE as I believe — no more, no less;  
That I am right, and no one else, confess;  
Feel as I feel, think only as I think,  
Eat what I eat, and drink what I drink,  
Look as I look, do always as I do;  
And then, and only then, I'll fellowship with you.

"That I am right, and always right, I know,  
Because my own convictions tell me so;  
And to be right is simply this: to be,  
Entirely and in all respects, like me.  
To deviate a jot, or to begin  
To question, doubt, or hesitate, is sin.

"Let sink the drowning man, if he'll not swim  
Upon the plank that I throw out to him;  
Let starve the famishing, if he'll not eat  
My kind and quantity of bread and meat;  
Let freeze the naked, too, if he'll not be  
Supplied with garments such as made for me.

"'Twere better that the sick should die than live,  
Unless they take the medicine I give;  
'Twere better that sinners perish than refuse  
To be conformed to my particular views;  
'Twere better that the world stood still than  
move  
In any other way than that which I approve."



TO OUR READERS

All reasonable effort will be made to preserve accuracy of statement, and to verify all authorities quoted.

Scripture quotations, when not from the Authorized Version, are taken from the American Standard Revised, unless otherwise stated.

Persons receiving copies of this paper without ordering them are not indebted to this office. Such papers are paid for by others.

Manuscripts should be addressed to the editor. Address all business and make all money orders, etc., payable to the SIGNS OF THE TIMES, Mountain View, California.

# Signs of the Times

Published weekly by the Pacific Press Publishing Association, a corporation of the Seventh-day Adventist denomination. (Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post office, under Act of Congress of March 3, 1879.)

A. O. TAIT, EDITOR L. E. FROOM, ASSISTANT

EDITORIAL CONTRIBUTORS

A. G. DANIELLS	B. G. WILKINSON	P. T. MAGAN
W. A. SPIGER	R. C. PORTER	M. C. WILCOX
W. T. KNOX	J. E. FULTON	E. E. ANDROSS
I. H. EVANS	L. A. REED	M. N. CAMPBELL
G. B. THOMPSON		J. O. CORLISS

SUBSCRIPTION RATES

Three months .....\$0.50  
 Six months ..... .90  
 One year (50 numbers) ..... 1.75  
 With "Questions and Answers" ..... 2.00

Two or more copies to one person, six months, each \$0.60.  
 Two or more copies to separate addresses, six months, each \$0.65.  
 Weekly and monthly SIGNS one year, \$2.25.  
 Expiration: The wrapper bears date of the last issue due on your subscription. Unless renewed in advance, paper stops with the expiration date.  
 Change of address: Kindly give both old and new address.  
 JAMES COCHRAN, *Circulation Manager.*

OUR Puritan ancestors were a religious sect of English Protestants. They first arose during the reign of the great Queen Elizabeth. They came into being after the days of the mighty Reformation of the sixteenth century. The name "Puritan" is derived from the Latin word *purus*, meaning *pure*. The Puritans never designed to purify the world, neither had they any desire to purify the Church of Rome; but the task they assigned themselves was that of purifying the Reformation. As Archdeacon Hessey expressed it in his Bampton lectures, delivered before the University of Oxford, "They were determined to carry the Reformation further," that is, to reform the Reformation.

"Continental Sunday" and "Book of Sports"

RELIGIOUS liberty — the doctrine of the sacred right of conscience — was one of the cardinal tenets of Martin Luther, Melancthon, and their colaborers. The monk of Wittenberg, especially, cared nothing for the observance, as a sacred rite, of the first day of the week. He considered dancing and the playing of games upon that day as legitimate as upon any other. It was his influence in the matter that gave birth to the institution known as the "continental Sunday."

This laxity of Sunday observance soon spread to England. King James issued his famous decree, or statute, "The Book of Sports," which permitted his subjects to indulge in amusements, pastimes, and sports, to their hearts' content, upon the first day of the week. This greatly angered the Puritans. They immediately began to demand that he at once repeal the provisions of "The Book of Sports," and enact all the laws of Moses into the civil code. This his majesty refused to do. Then the Puritans threatened his crown and kingdom, and began an attempt to overthrow his dynasty.

The monarch retaliated by persecuting the Puritans. He told them they must cease their conspiracies and seditious against his government. They did not do this, and so were driven from the realm of England.

Theocracy or Sunday Law Not Needed

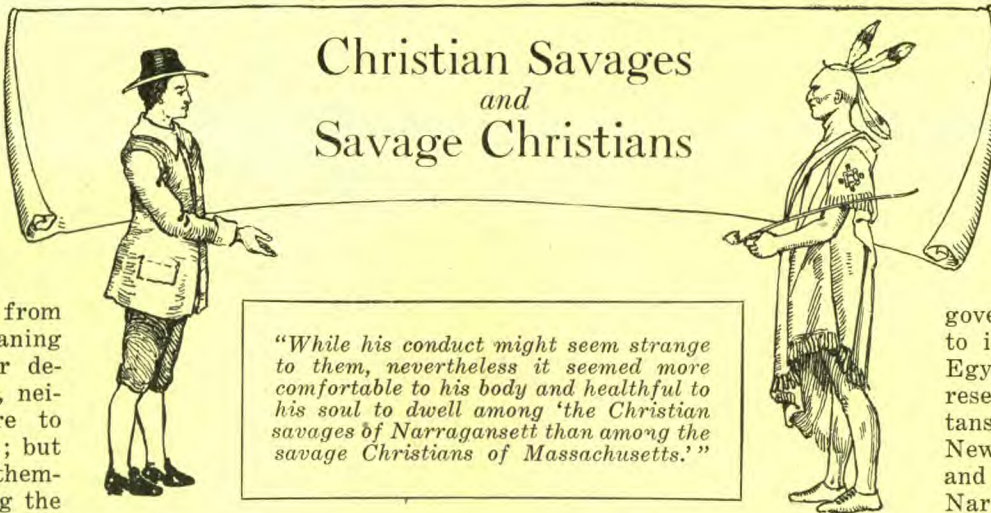
THEY went to Holland, and there proposed to the *Staats Generale* — the legislative body of that little land — that they entirely change their form of government, and convert it into a religious theocracy. They proposed that the Ten Commandments be translated into the civil statutes, along with all the laws of Moses. And they further demanded that Sunday observance be enforced by civil law.

The *Staats Generale* referred their memorial to "the learned universities," who, after giving it careful and diligent consideration, returned answer to the legislature that they found no authority in the word of God for the setting up of a theocracy, or for the keeping of Sunday, the first day of the week.



SHELTERED BY THE NARRAGANSETTS

## Christian Savages and Savage Christians



"While his conduct might seem strange to them, nevertheless it seemed more comfortable to his body and healthful to his soul to dwell among 'the Christian savages of Narragansett than among the savage Christians of Massachusetts.'"

This setback discouraged the Puritans. They had failed to get either England or Holland to adopt their ideas of government and of Sunday keeping. Then it was that they decided to go to a new land across the ocean, where they would be free to set up a theocratic form of government, and enforce the observance of the first day

of the week. One of their most noted members has left on record a truly remarkable exposition of this scheme — published in a book bearing the unique title, "The New Canaan."

This instructive treatise set forth the fundamental theory of their governmental views. According to it, England was the land of Egypt; the Atlantic Ocean represented the Red Sea; the Puritans were the people of Israel; New England was New Canaan; and the Indian tribes — Pequots, Narragansetts, *et al* — took the place of the Canaanites, the Hit-

tites, the Perizzites, etc. As God in the ancient days had appointed the heathen tribes of the land to destruction, the Puritans considered it perfectly proper for them to devote to death the Indians who surrounded them. They held that this was only carrying out the principle of the Scriptures. Hence they have been dubbed "those pious men who first fell upon their knees, and then fell upon the aborigines." It followed, too, that they had a right to seize the lands of the Indians without compensating them, for God had not given compensation to the Canaanites.

To the shores of this "New Canaan" there came a doughty little Welshman — Roger Williams by name. His ideas on religious liberty soon brought him into conflict with the prevailing notions of the theocracy. Roger was not slow to teach that to inflict penalties upon a man simply because of his religious views was persecution. This raised a storm. The Puritan divines rejoined that to inflict pains and penalties upon a man for not yielding to the claims of a false religion was surely a wicked act of persecution; but that to enforce a *right* religion by the power of the civil arm was not persecution, but the lawful province of God's church.

Williams, Cotton, and the Bloody Tenet

ALL of this led to a most heated discussion between Roger Williams and a noted Puritan divine named John Cotton. In the course of the controversy, John Cotton wrote a book defending the Puritan position, and gave it the following title: "The Bloody (bloody) Tenet (tenet) of Persecution Washed White in the Bloud (blood) of the Lamb." This at once drew the fire of the pugnacious little Welshman, who published a work in reply, to which he gave title as follows: "The Bloody (bloody) Tenet (tenet) of Persecution, Made More Bloody (bloody) by the Attempt of John Cotton to Wash It White in the Bloud (blood) of the Lamb." The Puritan preachers determined to make Williams smart for his heresy. But he, hearing that they were coming to seize him, fled in the deep snows of a bitter night, and took refuge with the Indians of Narragansett.

Baffled in their attempt to lay hold upon Roger's body, his Puritan brethren wrote him a letter in which they set forth that it seemed very strange to them that he should prefer to dwell among the savages of Narragansett rather than the Christians of Massachusetts. Roger wrote a letter answering this, in which he set forth that while his conduct might seem strange to them, nevertheless it seemed more comfortable to his body and healthful to his soul to dwell among "the Christian savages of Narragansett than among the savage Christians of Massachusetts."

And there he remained, and founded Providence, and the colony of Rhode Island, the cradle of the true principles of religious liberty on the North American continent. P. T. M.



WELCOMED BY THE CHRISTIAN SAVAGES



## A Dragon in Lamb's Clothing

A World-Wide Religious Despotism Coming — Persecution to Be Revived

By Albert M. Dart



OVER and over again, the Bible points out the fact that the last days of this world's history will be days of peril. So strong an expression as this is used: "A time of trouble, such as never was since there was a nation." The Saviour, speaking of the last days, says that men's hearts will fail them "for fear, and for looking after those things which are coming on the earth."

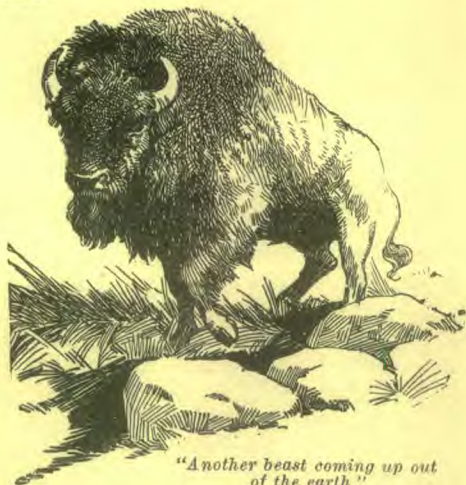
This awful condition comes as the result of rejecting the word of God; because in the rejection of the Word, men are left in the hands of Satan, the destroyer.

The worst conditions known to history are those brought about by an attempt on the part of man to coerce his fellow man in matters religious. Of the Dark Ages, the Saviour says, "Except those days [of persecution] should be shortened, there should no flesh be saved." Matt. 24:22. This is a strong statement, and shows the awful character of religious tyranny.

### World-Wide Despotism Coming

THE Bible predicts a religious despotism in the last days, world-wide in its influence. Its attendant persecutions will not be lacking; and under these conditions, the inhabitants of the world will make their choice for or against Christ. The faithful in Christ, those accepted of Him and taken home with Him at His appearing, will have heralded the last warning message to the world in the face of this despotic, tyrannical condition, and tasted the persecutions that ever have attended and ever will attend that false system.

"And it shall come to pass in that day, that the great trumpet shall be blown [see 1 Thess. 4:16], and they shall come which were ready to perish [objects of persecution] in the land of Assyria [the oppressor, the persecutor], . . . and shall worship the Lord in the holy mount at Jerusalem." Isa. 27:13.



"Another beast coming up out of the earth."

This despotic system that will work such havoc with the human race is brought to view in Revelation 13, and in other places in the same book.

In the thirteenth chapter, the prophet sees "a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten

crowns, and upon his heads the name of blasphemy." Verse 1. That the beast represents a religious system is seen from the fact that "they worshiped the beast" (verse 4); and again in verse 8, "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." This last statement shows the beast to represent an apostate religious system, for the true people of God do not worship it.

Whenever the people of God apostatize from Him, they seek other power than that of God to carry forward His work. The civil power is used to enforce religious observances upon the people. Hence there is persecution. The beast system here considered does just that; for "it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." Verse 7. It was world-wide, you see — a world-wide, despotic, religious system, with its ever present persecutions of those who are loyal to the principles of God's government.

### A Lamb Changes to a Dragon

THIS system is further revealed in the appearance, before the prophetic eye of the persecuted seer of Patmos, of "another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Verse 11. "The dragon" is prominent in this system. He is the leader of it. The dragon represents Satan (Rev. 12:9), and the agents he uses in carrying on his work of deception in the world. He gave to the first beast "his power, and his seat, and great authority." Rev. 13:2.

The character of the two-horned beast changes from lamblike to Satan-like; for he finally speaks as a dragon. "And he exerciseth all the power of the first beast before him." Verse 12. That was despotic power, persecuting power. Then the further unfolding of this despotic beast system under the symbol of the two-horned beast reveals the startling fact that the work of Satan is carried on under a lamblike garb — a wolf in sheep's clothing. This is no new thing, however, for it has ever been Satan's method of procedure; but we seem to forget this fact sometimes, and judge the value of a movement by its appearance rather than its merits.

### A Twentieth Century Tyranny

BUT is this religious despotism, which is so clearly pointed out in this prophecy, a thing of the past, or will its tyrannical head be seen even in our twentieth century civilization and enlightenment? The answer is not difficult to find. The last generation is warned against this system. The wrath of God is to be poured out upon all connected with it. See Rev. 14:9-12.

Christ comes in the midst of these scenes. "And I looked, and behold a white cloud, and upon the cloud One sat like unto the Son of man." Verse 14. And those whose names were found in the book of life were seen on

the sea of glass, with harps in their hands, having gained the victory over Satan in his last-day, world-wide, despotic sway, in which he deceives the inhabitants of the world — every one whose name is not written in the book of life. See Rev. 15:1-3.

The pen refuses to depict the havoc wrought to the human family under this last-day tyranny. Do you want a part in bringing it about? The system pointed out in prophecy is one in which the civil power is used to enforce religious dogmas.

### Drunken with Martyrs' Blood

THIS fact is further seen in Rev. 17:3-5, where the apostate church is brought to view under the symbol of a woman seated upon a scarlet-colored beast. The woman is beautifully arrayed, and has a golden cup in her hand; but the cup is "full of abominations and filthiness of her fornication." Here is the despotism of which we write. The church is united to the state represented by the beast upon which the woman is seated, and which she directs. This is illicit relation — fornication; and the result of this union is seen in verse 6: "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."

The use of political power to further religious ends is the sum of this system.

If we are using our energies to advance such a system, it matters not who we are or what our religious belief, we are helping to bring ruin to the human family; and I see no harp in our hands on the blissful sea of glass in the glad day when despotism and tyranny shall be broken by the wielding of the scap-



"A beast rising up out of the sea."

ter that was not to depart from Judah till Shiloh come.

Future days are dark; but the rays of light from the prophetic page pierce the gloom, and the glory of Prince Immanuel lightens the path of the just, even to the heavenly portals, which will soon swing open for the redeemed host. Shall we enter?

"WE are asked to-day, by those who have forgotten — or have never known — the lesson of the past, to encourage the enactment of laws by the state which will deal with the religious affairs and the consciences of men. The church importunes the state to make certain religious requirements a part of the fundamental law of the nation. She asks that the God of the Bible be made the god of the republic by having His name engrossed upon the constitution of the nation. Rome had its many national gods; America would then have its one. Rome legislated for the protection of its gods and the institutions sacred to them; America would then do the same. Rome banished and imprisoned and put to death men whose only offense was their religious belief, and their mode of practicing it. Will America follow to the logical result the career of the ancient republic?"

"THE less piety, the more politics; the less love, the more legislation; the less faith, the more force."



# Blue Laws & Hypocrites

*What Would It Profit the Church if She Could Compel Every Man to Attend Church on Sunday?*

By

Hampton W. Cottrell



"Various business men were arrested, and dragged before the courts."

**H**OWEVER frequently it may be denied, the fact remains that Sunday legislation is religious legislation; and as such, it is in the interest of the "salvation of the day," of its supposedly sacred character, and not in the interest of over-worked employees of mines, logging camps, factories, railroad construction camps, *et cetera*, as is so frequently contended by its advocates when they appear in the daily press in favor of such legislation and compulsory Sunday closing.

The enforcement in Oregon, at the present time, of the 1854 territorial Sunday blue law, as finally amended December 18, 1865, is the outgrowth of the spirit of religious bigotry that dominated the prevailing religious sect during the medieval ages. Some men now have a theoretical knowledge of God, as did some then; but these now do not understand, as those then did not, that the only source of influence to make sinners Christians is the power of God's grace in the heart of the offender, at the personal choice of the individual. "Whosoever will" may come.

The apostle Paul, prior to his conversion, believed in compulsory religion; but after his grace-wrought change, he said, "The love of Christ constraineth us" to "persuade men," rather than to compel by civil law, as now obtains under the Oregon Sunday blue law.

## *Respectable Business Men Arrested*

LAST fall, in the city of Portland, and in several other cities and localities in Oregon, various business men were arrested, and dragged before the courts, because they were not acting on Sunday as a few other men thought they should act on that day.

Through the judicial skill of Judge Ganzenbein, the schemes of the religious dictators of other men's conduct were put to sleep throughout the county of Multnomah, until November. Then, at the state election, the people will have opportunity to decide whether they will have a state Sunday blue law, which demands that every man be religious on Sunday, or at least act as though he were, and defines the character of his religion for that day each week.

## *The Field of Civil Government*

CIVIL government was ordained of God, with human authority to be expressed in its laws. Primarily, it was to protect every man in the enjoyment of his inherent rights. These rights include that to be religious, or not to be religious, as he may elect, and also choice of the sect with which he will affiliate. Secondly, civil government was to punish the invader of said rights for the transgression of the law, which is crime.

The divine government has its eternal laws, the transgression of which is sin. It directs the individual wholly in matters of conscience and religion, with which the state, of right, can have nothing to do. After the state has

punished the criminal for his crime, he is still accountable to God for his sin.

Paul says that "every one of us shall give account of himself to God" for his violation of conscience, which may be manifest in matters of religion or otherwise.

Jesus Christ said, "Render therefore unto Cæsar [civil government] the things which are Cæsar's; and unto God the things that are God's."

The Sabbath is surely religious; for we read, "The seventh day is the Sabbath of the Lord thy God." It must therefore be rendered to God, not to the state; for civil government can, of right, have nothing whatsoever to do with duties which the individual owes to God only.

## *Sunday Laws and Heathenism*

MODERN Sunday laws and forced rest had their origin in heathen religion, in the days of Constantine. In the year 321, he issued his memorable religio-civil edict, in which he said, "Let all judges and all city people and all tradesmen rest upon the venerable day of the sun." The act then makes the following exemptions: "But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain or the planting of vines; hence the favorable time should not be allowed to pass, lest the provisions of Heaven be lost."

The character of Constantine's law is seen in its promotion and exaltation of a pagan religious institution, a memorial of the greatest of heathen gods,—the sun,—from which the day received its name, "sun's day." From pagan Rome under the rule of Constantine, Sunday observance was introduced into the professed Christian church and Christianized by the papacy. Sunday, together with other religious tenets, was forced upon the world's inhabitants by that then dominant power, the professed church of Christ, until the world was stained with the blood of many million martyrs.

## *The Thumbscrew and the Fagot*

THIS unprecedented shedding of innocent blood was the natural result of the unholy alliance of church and state. When the church, through the state, attempted to enforce its religious tenets upon dissenters, it was driven, by its unholy course, to establish the now historic religious Inquisition. And as religion is a condition of heart, and not simply a question of outward acts, the church was further compelled to establish the stocks, the thumbscrew, the fagot, and the block, in order to wrench from the dissenter a confession of the motives of the heart.

It is clear to all, that the pagan Sunday law was not enacted to meet the supposed need of a pretentively-believed-in but un-

known physical law, that all men require one day of rest in seven in the best interest of their physical well-being; for the city people, the tradesmen, and the judges have no more physical need than do the country people, who were, by the exemption, required to proceed with agriculture on that day.

The pagan church and state were united, and persecution followed, and millions of Christians were put to death for conscience' sake. The English church and state formed a union, and from it our forefathers fled to the New World. They hoped to establish here individual freedom of choice in matters of religion or of no religion, provided only that in the personal carrying out of one's ideas, the equal rights of others should not be invaded.

Well meaning as our forefathers were, soon religious legislation began in the eastern and the southeastern colonies; and under similar unfair and unjust laws, Baptists, Quakers, and Roman Catholics suffered persecution, and were banished, whipped, imprisoned, or hanged.

## *Sunday Laws Are Religious*

SECTION one of the Sunday law of England reads: "All and every person and persons whatsoever shall, on every Lord's day, apply themselves thereon in the duties of *piety* and *true religion*, publicly and privately." Is this a religious law? The Oregon Sunday blue law, and Sunday laws in other states, are just as religious in character as are those of Rome, England, and Russia, and are steps looking toward the union of church and state in this country.

Dr. Joseph Cook, of Boston, a prominent National Reformer, is quoted as saying, "The experience of centuries shows that you will in vain endeavor to preserve Sunday as a day of rest, unless you preserve it as a day of worship."

Henry Collin Minton, D. D., LL. D., president of the National Reform Association, at a convention held at Oakland, California, July 27 to August 1, 1915, speaking of Sunday legislation, said: "We are facing the great question in this Congress only as we set it as a religious day. . . . Primarily and essentially it is a religious day."

## *Tightly Closed on Sunday*

WHILE the city of Portland and the entire county of Multnomah are resting under judicial injunction until the November election, the counties of Washington, Lane, Linn, and others are under the ban, so that newspapers, cigars, gasoline, or refreshments cannot be secured on Sunday. The law forbids the opening of any place of amusement on Sunday except theaters.

If this law is technically enforced, newspapers cannot be printed, sold, or delivered on Sunday. All picnic and pleasure resorts

(Continued on page 16)





"Enough potatoes for dinner."

# Killed by a Sunday Law

*Good Citizens Imprisoned  
Others Suffer Death*

By William H. Martin

IT is oftentimes stated that there is no danger of any one's suffering through the enactment of religious laws; that we have passed the age of persecution.

It was the writer's lot to live in a state where there was a rigid Sunday law, and to experience and observe its workings.

### *The Dangerous Law Enacted*

IN the year 1885, the legislature of Arkansas passed a stringent Sunday law; and what follows is a brief record of some of the things that occurred in the two years before it was modified.

My father, William Martin, was an elder of the Seventh-day Adventist Church in the little town of Springdale, in the northwestern part of the state of Arkansas. Previous to his accepting the Adventist faith, father was not a Christian; but he was converted under the preaching of two Adventist ministers, in the year 1884. He then set up the family altar. The current of his life was changed, and he became a devout Christian. The change in his life was recognized by his neighbors and friends, among whom he was highly respected. Each Sabbath morning, he would take his family, and drive from the farm, one and a half miles out of town, and worship in the little village church, with his brethren.

### *Religious Bigot and Spy*

ONE Sunday morning, after having kept the Sabbath according to the commandment, father and I took our horses and plows and went into the cornfield, half a mile from any public road, and were quietly working.

A neighbor left his home that morning, came through a quarter of a mile of woods, then another quarter of a mile along a rail fence opposite the field where we were working, saw us about our business, and the next day went before the justice of the peace and swore that our working "disturbed" him.

My father was tried as a criminal before the law. This shows that it is a dangerous thing to put power into the hands of a religious bigot, thus enabling him to persecute his fellow men.

### *Dug Potatoes and Was Put in Jail*

ANOTHER elder of the church, J. A. Armstrong, went into his garden one Sunday morning to dig enough potatoes for the family dinner. A neighbor of his, whom he had many times befriended, passed by his house that Sunday morning, saw him in the garden, and indicted him before the mayor of the town. Mr. Armstrong was tried, convicted, and taken to prison by a drunken deputy sheriff with two six-shooters buckled around him, and compelled to lie in jail four and a half days, for the simple act of digging, on Sunday morning, enough potatoes for dinner.

He was a good citizen and a good Christian, yet he was branded a criminal.

All history testifies that religious laws enacted at the behest of those who make a profession of Christianity have operated to the great disadvantage of those who are really devout Christians. Sunday laws are no exception to this rule.

Belonging to this same Seventh-day Adventist Church was a man named Swearingen. This man was one of the deacons of the church. After having worshiped with his family on the day which he thought was pleasing to his Master, he and his son were hauling wood to their home one Sunday morning.

### *Squirrel Hunter Convicts Him*

A NEIGHBOR of his came strolling through the woods with his rifle, shooting squirrels. He came upon Mr. Swearingen and his son, and stopped for a while to converse with them, then passed on. A few days later, this neighbor was called before the grand jury to testify concerning violations of the Sunday law. Of course, he told the incident of having seen these men at work. A bill was found against them by the grand jury, they were tried in the court at Bentonville, the county seat of Benton County, were convicted, and sent to prison, where they served a term of twenty-six days.

It was the writer's privilege to go into that foul-smelling jail, spend a little while with these men, and then bow in prayer to the God who always hears the oppressed and the persecuted.

### *Took His Horse and Cow*

WHEN the prison term was up, Mr. Swearingen and his son went home, thinking they were free men, and that the demands of the law had been met. A few days later, however, the sheriff of the county rode up to the gate, called Mr. Swearingen from the house, and presented to him a bill for the board of himself and son while in prison. The old man stated that he had no money; so the sheriff levied on his horse, led it away, and sold it. The bill was not yet paid; and the sheriff, returning, levied on the only cow, and was intending to sell it; but kind neighbors paid the fine, and the cow was saved to the family. If there was ever persecution during the Dark Ages, this was persecution that was brought upon this godly man, causing him to suffer imprisonment and the loss of his goods. The God who marks the sparrow's fall has written this all down; and sometime, some one will have to answer for it. These cases all came under the direct observance of the writer of this article.

When the legislature convened again, in the year 1887, honest-hearted men were tired of such proceedings; so a bill was introduced by Senator Robert H. Crockett, grandson of the noted David Crockett, intended to place all citizens of the state on an equality before the law. In his argument for the passage of his bill, Senator Crockett told not only of these cases mentioned, but of others just as true. We have taken pains to verify the following, as given by Senator Crockett:

A young Seventh-day Baptist and his wife, newly married, came from a northern state and settled in Arkansas, there to make their home. They were God-fearing, humble people, industrious and honest. In course of time, a sweet babe came to their home, and their cup of joy was full. This young man believed that the God who commanded him to rest on the seventh day gave him the privilege of working six days. A neighbor saw him at work in his field on Sunday, and indicted him before the grand jury. He was tried, convicted, and sentenced to prison. Persecution with its venom had entered his home, and a deep shadow fell across his household. The wife was deprived of her husband, and the babe of a father. A good citizen was counted as a criminal.

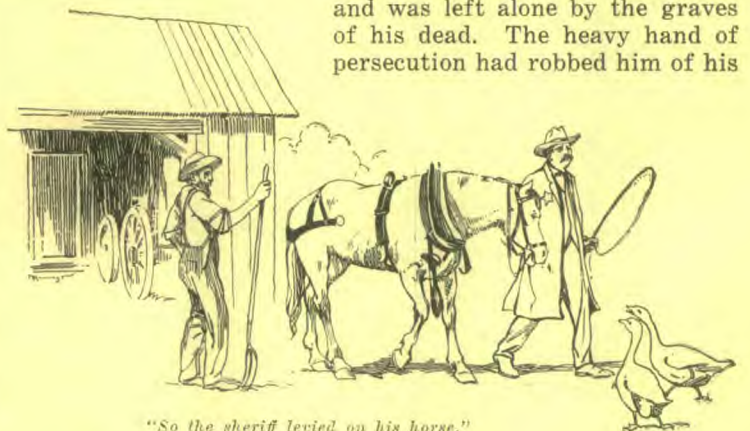
### *His Baby and Wife Killed by a Sunday Law*

A FEW days later, the baby sickened. The young wife called a messenger, and sent him to prison with a request that her husband be allowed to come home, as the doctor had said the baby must die. The hard-hearted jailer said "No," that the man must serve his prison sentence.

That night, the baby died, and kind neighbors carried it to the cemetery for burial. The wife came home broken-hearted, and took to her bed. Again a messenger was sent to the prison to ask that the husband be permitted to come home, as the wife was dying; but again the request was met with a refusal. When the next morning broke, the young wife's life was gone out, a victim of the persecutor's misguided zeal.

The following day, when the neighbors were gathered in that humble home, the husband and father, having completed his sentence, was released, and came to the spot made sacred by the presence of his wife and baby, but over which now deep gloom was spread.

He followed the remains of his wife to the cemetery, and there saw the flowers, scarcely withered, on the grave of his baby. Bowed down with grief and sorrow, he saw his wife lowered into the earth, heard the few simple words spoken by the minister, and was left alone by the graves of his dead. The heavy hand of persecution had robbed him of his



"So the sheriff levied on his horse."

dearest treasures on earth, and had ruined his home, just as religious legislation has always done in the past and will always do in the future.

The only safe rule is, to leave the question of how and when man shall worship, to the individual and his God, and adhere to the true American idea that the state should have nothing whatever to do with the control of the religious belief of its citizens.





# Some Freaks of Bigotry



*Only the Church or the Cemetery for  
Sunday — Compelling People to Be  
Pious — Travesties upon Justice*

By  
Charles S. Longacre

THE object of every Sunday law has been to compel people to be pious and religious on Sunday. Nearly all the Sunday laws in European countries that had a union of church and state compelled people "to attend divine service on Sunday." The early American colonies copied their Sunday laws from England, which made religion a part of the state. The Puritans of New England compelled all people, whether religious or nonreligious, to support the established church; and all were fined "ten shillings for nonattendance at divine service on Sunday."

Men and boys were put into the stocks for laughing and whistling aloud on Sunday. Husbands were fined for kissing their wives on that day. All people were prohibited from walking or traveling on behalf of business, pleasure, or recreation. If they walked or rode at all, it had to be on a road that led directly from their premises either to the church or to the cemetery. The Puritan's idea of proper Sunday observance was to compel all people to find the rest that the inhabitants of the cemetery enjoyed.

### *Go to Church or Else Stay Home*

THE Puritan prohibited, by the power of the civil magistrate, all unnecessary work on Sunday. When a man was not attending church, he had to remain at home, and was practically compelled to sit in an easy-chair the rest of the day. He could not even twiddle his thumbs, according to the strict interpretation of the law, without being guilty of unnecessary labor.

### *Should We Prosecute the Cider Barrel?*

PEOPLE were fined for picking a few apples from a tree or gathering a few vegetables out of the garden for a Sunday dinner. Cats were caged up till Monday morning, for fear that they might work by catching mice and rats on that day. Bees were imprisoned in their hives, so that they could not gather honey on Sunday.

If a barrel of cider began working on Sunday, the Sunday blue law Puritan would roll it out of his cellar, and outside the gate of his premises, until Monday morning, and then would promptly roll it back, and allow it to resume operations again at the same old stand.

As defined in colonial times, "any sin committed with an high hand, as the gathering of sticks on the Sabbath day, may be punished with death. when a lesser punishment might serve for gathering sticks privily and in need."—"Records of Massachusetts Bay," volume 2, page 93.

Many of these drastic Sunday laws, forbidding recreation and all unnecessary work,

are still on the statute books in some of the states of the Union; and occasionally a modern Pharisee, in a spasm of super-righteousness, attempts to revive these blue law relics of colonial and medieval times, when people thought it was proper to live under the old régime of a union of church and state, and to enforce religion by the power of the civil magistrate.

Recently a court official of Linden, New Jersey, fined an aged woman five dollars and costs for carrying in her apron seven apples, which the owner of a neighboring orchard had given her permission to take. "Even if she did not steal the apples," said the judge, "she ought not to have been carrying them on Sunday," and he promptly imposed the fine and costs.

A few weeks before this incident occurred, the same judge "fined John Sepp, an ice dealer, for giving away on Sunday ice that was needed for a sick baby."

### *In Chain Gangs Through a Sunday Law*

THIS travesty upon justice and common sense was committed by an American court, in the year 1915; and it was the logical outcome of the operation of a modern Sunday law, which gave the court the authority and privilege to decide what constitutes "proper Sunday observance" and "unnecessary labor on Sunday."

Recently in Pennsylvania, under the drastic Sunday laws enacted in 1794, grocers were fined, at the instigation of a committee of clergymen, for selling bread to the hungry, ice to cool the fevered brow of the sick, and fresh milk to quench the thirst of suffering infants.

Scores of Seventh-day Adventists have been fined, and imprisoned for months in filthy dungeons, and compelled to work in chain gangs with murderers, for no other crime than doing a few trifling things on Sunday, after they had conscientiously rested on the seventh day of the week. They had committed no outrage, nor disturbed the peace of any one; but because they refused to reverence Sunday as a religious institution, they were treated as criminals.

Just recently five Seventh-day Adventists were haled before the court at Gallatin, Tennessee, for the merest trifles. The prosecutor charged that he had seen Robert and Ralph Ashton in their potato bin on Sunday, picking over a few bushels of decayed potatoes, while he was passing by in his automobile, himself on a business errand. A Mr. Templeton was accused of having violated the Sunday law of Tennessee by digging a mess of potatoes out of his garden for dinner on Sunday. A Mr. Robinson was prosecuted for mending a broken screen door, to pre-

vent the flies from coming into the house, and for quietly working on an unfinished chair in his chair shop. Another man was prosecuted for picking a few peaches from a tree for a Sunday repast. The trial developed the fact that religious prejudice was at the root of the indictments.

### *Exemption Clauses Are Worthless*

THE state of Oklahoma has a Sunday law that exempts those who observe another day than Sunday as holy time; yet in the face of this statutory exemption, two upright Seventh-day Adventist citizens of Hitchcock, Oklahoma, were recently convicted for quietly displaying goods in their own store on Sunday. The case is now pending before the supreme court of the state. If the higher court sustains the decision of the lower court, it is conclusive proof that exemption clauses in behalf of those who observe another day than Sunday are utterly worthless. The record of the trial shows that religious prejudice was the prime cause of these prosecutions. Religious organizations promoted the instigation of the indictments.

### *A Bloody Bludgeon for Bigots*

RELIGIOUS legislation knows no limitations and no mercy. Sunday legislation has always been promoted by religious organizations, and has trampled upon the most sacred rights of humanity. Sunday laws have been a bloody bludgeon in the hands of religious bigots, to coerce dissenters. Not only is the Sunday institution unscriptural, but the methods of enforcing its observance are contrary to justice as well as to gospel principles.

The law of the state, the prison, fines, and the chain gang are not Christ's instruments for promoting religion. Civil laws and carnal weapons were never employed by Christ to advance His cause. Nothing but the power and love of God can transform human hearts. It is in the secret closet of prayer, and not in the chain gang, that we conquer our enemies. It is spiritual regeneration, and not civic reformation, that transforms the evildoer.

### *Not the Methods of Christ*

THE Man of Galilee did not try to reform the government, but to convert the individual. What this sinning world needs is more of the love and gentleness of the Christ of Calvary manifested by those who claim to walk in His steps. He requested His followers to worship God in spirit and in truth, at the altar of love and mercy, and not through the civil government, at the altar of force.

### *Un-American in Principle*

THE only Christian and American attitude of American citizens toward a Sunday law, in a state which separates religious dogmas from civil enactments, is to vote religion out of politics when they have an opportunity to do so, as they will have in Oregon at the next general election.

All people ought to observe the day they believe to be holy time, from conscientious principles; but they should never be forced to observe it, by the power of the civil magistrate. Every citizen should enter his protest against all proposed legislation in the interest of the compulsory observance of Sunday, Saturday, or any other day of the week. Compulsory religion is un-American in principle.

"It is the purpose of the gospel to win souls for the kingdom of God. It is the province of the state to protect men in the exercise of their rights. The spheres are distinct, and their legitimate operations do not conflict."



# Would Have Imprisoned Jesus Christ

How a Sunday Law Is Both Unjust and Unchristian

By Milton C. Wilcox



**T**HERE are many good men and women who believe a Sunday law to be a proper thing, just and equitable to all, and worthy of support. Will they read these reasons as to why there should never be a Sunday law?

The first of these reasons ought to appeal to all just people, religious or otherwise. The second reason is an appeal to Christians.

## I. Unjust

THE first reason is that a Sunday law is unjust.

There are seven days in the week.

There are "six working-days."

One of the six working-days is 16 $\frac{2}{3}$  per cent of one's working time.

The orthodox Jew works six days, and rests on the seventh day.

The Seventh-day Adventist works six days, and observes religiously the seventh day.

The Seventh-day Baptist works six days, and holds Sabbath on the seventh day.

There are many, in the aggregate, who belong to no church, who conscientiously work six days, and religiously observe the seventh day.

To demand that after they have observed one day religiously, they must observe another, is to deprive them, by law, of 16 $\frac{2}{3}$  per cent of their working time. It is a tax upon the laborer of 16 $\frac{2}{3}$  per cent of his income.

A Sunday law demands that he shall pay this tax not to the state, not to benefit any one, but solely in deference to the wishes and will of the Sunday keeper.

In other words, conscience demands that he shall keep the seventh day as conscience demands of others that they keep the first day.

In this, both are equal.

But then the Sunday keeper declares that the seventh-day man shall keep Sunday too, if not of choice, then by compulsion—that he shall give 16 $\frac{2}{3}$  per cent of his working time solely in deference to the religious predilection of the Sunday-law man.

My Sunday-law friend, turn the thing around, and see how you would like it.

You would say that such a law was intrinsically, inherently, obviously, manifestly, unjust, and ought to be forever repealed and prohibited.

## II. Unchristian

THE second reason is that a Sunday law is unchristian.

Because Jesus Christ is the personification of love, and love cannot compel service.

Because Jesus Christ never taught His disciples to ask or seek the aid of the civil law, or to use force or penalty, to promote or enforce Christianity or morality; and when two of His leading, most ardent disciples sought to use it, it called forth from Him the rebuke, "Ye know not what manner of spirit ye are of." Luke 9: 55.

Because our Lord taught, "If any man hear My words, and believe not, I judge him not." John 12: 47.

Because for all needed things in Chris-

tianity, Jesus Christ promises all power from above. Matt. 28: 19, 20.

Because the Golden Rule declares, "All things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7: 12. No Sunday keeper would wish to be prosecuted for working on any day.

Because Jesus Christ observed the seventh day, and therefore if He were here upon earth to-day, and worked as He did in Nazareth, a Sunday law, if it were in operation, would condemn the Sinless One as a criminal, or tax Him—the Saviour of men—16 $\frac{2}{3}$  per cent that it did not tax His professed follower, the Sunday observer.

A Sunday law is therefore both unjust and unchristian, and never ought to have a place on the statute books of any state or nation.

## Truth's Solitary Champion

(Continued from page 3)

not hear him, there is One above who will. "O God," he cries, "I commend my cause to Thee."

### The Royal Blush of Shame

THE last charge is read. John Huss turns toward the emperor, and declares: "I came to this council of my own free will, with a safe-conduct from the emperor. I came in the full confidence that no violence should be done me, and that I might prove my innocence." The emperor grows red in the face; and that blush of shame has its mighty influence in days to come, when another emperor is tempted by church dignitaries to



destroy Luther, though he has a passport, as had John Huss. All the bitter years, over a hundred of them, have preached their lesson; and Luther goes away from the council unharmed. Thus the truth has grown mighty enough to prevail against the church dogma that faith need not be kept with heretics.

But to resume: Sigismund blushes at the true words of Huss, for the emperor knows that the safe-conduct has been taken away. In shame and confusion the emperor sits, with downcast eyes. Everybody can see the

reddening of his cheeks. Without trial, Huss is sentenced to death. He is to be burned. Huss prays for God to forgive them, and the council smile at his prayer. Then Huss is officially degraded. A bishop's robe in derision is thrown over his shoulders.

"Confess your errors and retract them before it is too late."

Huss turns to the people. "The bishop," he says, "wants me to retract; but if I were to do so, I should be a liar before God."

"Silence, you stiff-necked and wicked heretic!"

They place a chalice in his hands, then take it away, saying, "O thou cursed Judas, we take from thee this chalice, in which the blood of Christ is offered for the remission of sins."

"Confiding in my God and Saviour," Huss replies, "I cherish the hope that He will not take from me the cup of His salvation."

### Does Might Make Right?

THUS did majorities seek to prove that they rule in questions of conscience, of right, of truth. But greater than the majority, greater than emperor, pope, or archbishop, is John Huss, calm, peaceful, quiet, while the emperor sits shamefaced, a coward. One word of his would set the prisoner free. But a trimmer to the demands of the enemies of Huss, he has come to think that he is not obliged to keep faith with heretics. He even believes that the council has power to make wrong right. Yet the emperor cannot forget the untruth of his act, cannot but read the dictates of conscience. He knows that he is committing an act that will ever be potent to redden his cheeks with shame.

"Let him be accursed of God and man eternally." Such is the decree against Huss; but he replies, "I am willing thus to suffer for the truth in the name of Christ." Then they place a paper cap upon his head—a mock crown, with figures of devils upon it, and the inscription, "This is a heretic."

At last the emperor speaks the fatal words, "Give him over to the beadle." And so they burn him, though Bishop Silvius says of him, "He goes as if on his way to a banquet." Huss is not afraid. He trusts in the power of truth and the great God of truth. And when he has burned in the fire they kindled, they throw his ashes into the river. They of the council think they are rid of John Huss, but they are not. The emperor lives to rue the day when he broke his word to the martyr. The people of Bohemia resent the death of Huss. A great war is the consequence—a war that lasts many years, and drenches Sigismund's kingdom with blood.

### Can Majorities Rule in Conscience?

THE great lesson of July 6, 1415, is this: Majorities cannot rule in questions of right or truth. Majorities may decide who is to be president or city mayor; but in questions of conscience, of truth and right, one man may overrule a dozen nations.

Yet history repeats its solemn follies. The prophecies declare that in the last days, a world will appeal to majorities to rule in questions of conscience. They outline one of the most awful confederations against truth in support of error the world has ever seen. A mighty religious despotism is to be set up in the last days, and all whose names are not written in God's book of life will go in the way of deception and error. Read Rev. 13: 8; 19: 19, 11-18.

What, then, is the lesson to us as individuals, but the one lesson not to trust to majorities to establish a question of truth or right! There are many who travel in the broad way, there are few who find the narrow way. Jesus Christ Himself said that. Then why suppose that votes can determine

(Continued on page 16)



## "The Last War of Our Day"

Said Lloyd-George, in a recent speech before an audience of his fellow townsmen. He also said that Britain must exact such retribution from her enemies at the close of the war as to discourage forever the thought of another conflict.

But will it work out that way? Will the nations beat their swords into pruning hooks, and their spears into plowshares, and learn war no more? It isn't a question of what we think about it. The Bible unmistakably pre-determines what is actually to occur. You need not be in the dark about it.

### ARMAGEDDON

Will enlighten you.

It is a book of 128 pages and cover. The whole question is covered thoroughly and most interestingly. What Armageddon really is, when and where it will be fought, and the nations participating therein, are all clearly explained in this book. A chapter on Turkey and the Eastern question in full is also given. Well illustrated with war pictures.

25 Cents a Copy, Postpaid  
Special rates in quantities.

Address your tract society, or the publishers.

PACIFIC PRESS PUB. ASSN.  
MOUNTAIN VIEW, CAL.

# ? Hard Questions ?

Where did the colored people come from?  
Does the Bible sustain slavery?  
Who was the first pope of Rome?  
Did Mary have other children besides Jesus?

THE *Signs of the Times* is unlike any other weekly periodical in the country. Others record important passing events, and comment upon them. The *Signs of the Times* does that and more — it produces Bible prophecy to show their real meaning. Prominence is given to other important Bible questions also. A most helpful journal for the Bible student who really wants to know. 16 large pages weekly.

Subscribe through our representative in your state, or

SIGNS OF THE TIMES  
MOUNTAIN VIEW, CAL.

Because it answers 271 supposedly unanswerable religious questions, and explains some hard-to-understand Bible texts, "Questions and Answers" is in great demand.



"Questions and Answers" is given as a **PREMIUM** with the weekly *Signs of the Times*. \$2.00 for a year's subscription and a copy of the book.

## LIBERTY

A magazine set for the defense of the gospel of Jesus Christ, yet opposed to every form of religious legislation that tends to enforce religion upon any man. It stands for —

Entire separation of church and state  
Freedom to worship or not to do so  
Freedom of speech and of the press

Published quarterly. 10 cents a copy; 35 cents a year.

Address our representative in your state, or

LIBERTY MAGAZINE  
WASHINGTON, D. C.

## Don't Be Surprised

When you read in your newspaper of some great event in the social, the political, or the physical world. An understanding of the prophecies will make such events clear to you. That man will not be surprised nor overcome who expects to see "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 26.

As an aid in your study, consider the  
*Signs of the Times Magazine*

Its 48 pages are largely devoted to pointing out and explaining the prophecies that have a specific bearing on the big happenings of the day. It goes a step farther; it tells what to look for in the near future. That's what makes the *Signs Magazine* different from nearly all other periodicals. That's why its thousands of readers keep their names on its mailing list.

Come, join us in studying these things. Read the magazine from month to month. A yearly subscription will cost you but \$1.00.

SIGNS OF THE TIMES MAGAZINE  
MOUNTAIN VIEW, CAL.



## Christian Science and Divine Healing

Does Christian science, so called, accept or reject the gospel of Christ? Does it teach the necessity and the effectiveness of the atonement? Is it based on the Bible or upon the pride of the human heart? Is the healing that is said to accompany its work an evidence of its genuineness? These and many other vital questions are pointedly considered in this latest edition of Pastor R. A. Underwood's work with the above title. Here are some of its chapter headings:

Creation, Sin, Atonement.  
Spirits, the Holy Spirit, Heaven.  
Spirit and Matter.  
Christian Science's Claim to Heal.  
Christian Science and Spiritualism.

It contains 112 pages, and sells for  
**10 Cents**

### COMPANION PAMPHLETS

The Lord's Day the Test of the Ages.  
An Exposition of Matthew 24.  
The Saints' Inheritance.  
The Sure Word of Prophecy.  
The Spirit World and a Future Life.  
Christian Science and Divine Healing.  
Prophetic Gift in the Gospel Church.

Eight of them, totaling about 800 pages. All neatly packed in a box, for 80 cents.

Address your tract society, or  
PACIFIC PRESS PUB. ASSN.  
MOUNTAIN VIEW, CAL.



# DEATH

WHAT follows? Life in another form, or does the grave hold its victims in an unconscious state? There is a diversity of opinion on this great, vital question. Whether a Christian or an unbeliever, you will find profit in reading

### The Other Side of Death

The whole question from the Scriptural viewpoint fully discussed. A book of 128 pages, that leaves no doubt in the mind of the reader. Well illustrated. Paper cover, in colors, 25c postpaid. Special prices on quantities of 10 or more.

Order from our depository in your state, or  
PACIFIC PRESS PUBLISHING ASSN.  
MOUNTAIN VIEW, CALIFORNIA



## Blue Laws and Hypocrites

(Continued from page 11)

of every character must close on Sunday if any charges are connected therewith.

An apparent change has taken place in the mind of the superintendent of the Pacific coast Sunday forced rest league, who has formerly held that a "civic" Sabbath was what he desired. He now says: "A law of this kind should be based upon public conviction that Sunday is a divine institution. . . . It will require more than a civil law to save the day. The church and the state must each do its part." The doctor then expresses himself as looking forward to a time of "state-wide prohibition of Sunday business and Sunday amusements." (*Pacific Christian Advocate*, July 5, 1916.)

### The Theater Exempted

THE state exempts theaters under the law. A city ordinance in vogue in the city of Dallas forbids the opening of theaters on Sunday, except between the hours of 2 and 5 P. M. On July 27, 1916, O. C. Smith, proprietor of the Orpheum Theater, stood trial for violation of this ordinance. A demurrer was entered by Attorney Oscar Hayter, on the plea that the city Sunday closing ordinance was inconsistent with the state law; but the demurrer was overruled, and Mr. Smith was fined. The case was taken to the circuit court on a writ of review. On August 5, it was tried before Judge H. H. Belt, who decided that the city ordinance was in conflict with the state law, releasing Mr. Smith from the fine.

It is said that forced Sunday rest is a necessity because of unfair competition in grocery trade. If a man has conscientious convictions that he should rest on Sunday, can he not cease his labor when Sunday comes, and rest, just as one hundred and twenty-five thousand Seventh-day Adventists and ten thousand Seventh-day Baptists do when Sabbath comes? They do not appeal to the state for its support of their Christian faith, under guise of "unfair competition in business," and pathetically declare: "It will require more than a civil law to save the day. The church and the state must each do its part." The word of God will save any day for which He declares, without assistance from the state.

If men desire, let them rest on the day of their choice. To do so will not invade the rights of any one.

Compulsory Sunday rest advocates assert that "science" has demonstrated that every man should "rest regularly one day in every successive period of seven days, beside the nights, for his best physical good." But there is no law of physical being that requires the stalwart man of thirty years to rest as many consecutive hours in a week as the delicate woman of eighty, but rather that each rest when weary. Any benefit one may derive from a weekly day of rest, more than secured at other periods, is because of the religious character of the institution; and then it must be from the free choice of the individual, and from conscientious motives.

### A Misnomer

THE assertion is frequently made that it is a "civic" Sunday rest that is desired. But there can be no such thing as a civil Sunday rest law or a "civic" Sabbath; for the man who mows his lawn on Sunday, or hoes in his garden, or sells bread from his bakery (which is allowed by the existing law), or sells bread from his grocery (which the law forbids), is just as civilized as he would be were he forced by "state police power" to

go to church, be baptized, partake of the communion, or lead the choir, on that day. Sunday laws and Sunday compulsory rest have therefore nothing whatsoever to do with one's civilization.

### Religion and the Police Power

THE "police power" of a city cannot, by civil right, exceed its grant from the state; nor can the state's "police power," in equity, exceed its grant of power from the federal constitution; and this should be so acknowledged in its laws. And the federal constitution says, "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." In turn, the "police power," or rights, of a nation cannot, of right, exceed its grant bestowed by God, which confines it to the realm of civil questions, and equally separates it from the realm of conscience and religion.

Said the late President Ulysses S. Grant, "Keep the church and the state



forever separate." In the interest of liberty, vote "Yes" on repeal bill No. 312, and abolish the unjust statute intended to enforce religion by law. No. 312. Vote "Yes."

## An Acknowledgment of Weakness

(Continued from page 8)

presidents of the National Reform Association, said: "Those who oppose this work now, will discover, when the religious amendment is made to the constitution, that if they do not see fit to fall in with the majority, they must abide the consequences, or seek some more congenial clime." This is exactly what was done in Rome and during colonial days. Do we want their history repeated?

All over this country, men are demanding of Congress and state legislatures laws for the protection of Sunday as a religious institution. Exemption clauses and deceptive titles fail to disguise the fact that these are religious measures, designed to protect and enforce religious dogmas, and are un-American, uncivil, unconstitutional, unchristian.

The citizens of Oregon who understand the danger of religious laws will on November 7 vote to repeal the only Sunday law on the statute books, and place Oregon in harmony with the state and national constitutions, which guarantee not merely toleration, but absolute religious liberty, to its citizens.

## The Heritage of Liberty

BY CHARLES M. SNOW

OUR fathers bequeathed to us a glorious heritage,—the right of every man to think and to believe and to worship as he should choose. Freedom from the control of the nation across the sea was not the greatest of the liberties achieved in the founding of the American republic. Without freedom in religious concerns, men are robbed of the capacity to enjoy any freedom, and all liberty is robbed of its significance.

The mind that is free is the mind that achieves, that builds, that grows, that overcomes difficulties, driving through the darkness of ignorance and superstition a shaft of light by which benighted men may see their way up to the mount of God. That light has been shining in the New World from the day the American nation was founded; and the nation has, in consequence, grown in power and influence. Its citizens have accomplished marvelous undertakings, and the genius of the Old World has been rekindled by the fire lighted in the New. History furnishes no parallel to the growth of this country in all that goes to make a nation great. This progress has not been a work of chance. It has been the direct result of the seed sown.

The value which we place upon the country's heritage of liberty will be judged by the interest we take in defending the principles and institutions bequeathed to us by the founders of this government.

## Truth's Solitary Champion

(Continued from page 14)

whether we should worship God in this way or in that? The Bible is the standard of truth. It shall judge all, majorities or minorities, on the attitude they take. The Word shall judge them at the last day. Do not rely on numbers.

Do not trust in majorities. More than once, one man has more than conquered against a host. Have we forgotten the lesson of Daniel and his companion, of the three in the fiery furnace, of the early apostles and disciples, of Jesus Christ Himself, and of all the long line of martyrs, who "loved not their lives unto the death," but who overcame "by the blood of the Lamb, and by the word of their testimony"? Rev. 12: 11.

### Votes Cannot Reverse Truth

WHEN majorities have voted the sun out of heaven; when they have stopped the leaves from growing on the trees; when they have turned back the stars in their courses in the skies; when they have caused rivers to reverse their directions and run raging uphill,—then can men vote error into truth, and cast out the truth as error. Truth is but God's revelation of His divine, unchangeable character. How can votes change God, or reverse the principles of His government? Learn the lesson of the ages. God speaks from the pages of history.

Majorities do not rule, cannot rule, in questions of conscience. Man's will cannot be coerced. Religious liberty is each man's God-given heritage, his royal birthright. All the hosts of earth cannot take it away. Christ came to "break every yoke," and to "let the oppressed go free." "Stone walls cannot a prison make, nor iron bars a cage." He whom Christ makes free, is free indeed. All the men of earth but he may join in voting him martyr or slave, but he may still remain in his divine prerogative a free, true man.

Truth is what it is, regardless of men's attitude. It is eternal, unchangeable. It is forever mighty, and it will and must prevail.