

# THE AMERICAN SENTINEL.

Equal and exact justice to all men, of whatever state or persuasion, religious or political.—*Thomas Jefferson.*

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## The American Sentinel.

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THE REV. J. M. FOSTER, of National Reform fame, recently lectured in Indianapolis, and the *Sentinel* of that city said of him that "he seemed to be the incarnation of John Calvin." Mr. Foster felt wonderfully tickled at this, regarding it as a compliment, and said: "We do not object to that. It is no reflection on the sentiments advanced." Without saying anything against the honesty of John Calvin, there is no question but that he was as violent a persecutor as any agent of the Inquisition ever was. Intolerance of the religious opinions of others was a part of his creed and practice. National Reformers in taking him as their patron saint only show the nature of their movement.

THE *Pearl of Days* says that "a bill making it a misdemeanor to sell wine, ale, or beer on Sunday, has passed both Houses in the Legislature of Tennessee."

This bill might properly be named a bill making it a righteous act to sell wine, ale, or beer on the last six days of the week. Misdemeanor is misbehavior. A misdemeanor is an evil action, since misdemeanor in general is evil conduct. So the bill in general declares that it is wrong to sell liquor on Sunday. The fact that the time is limited to Sunday says, as plainly as language can say it, that it is not wrong to sell liquor outside of that limit. It is a common thing for Sunday-law zealots to say that everyone who does not favor their schemes is in league with the saloons; but we should like to see how the supporters of the Tennessee Sunday bill can make it appear that they are not deliberately contracting with the liquor sellers to legalize their business and make it respectable six days in every week.

THE leaders in the matter of Sunday legislation are very fond of classing all opponents of their schemes as infidels and atheists. They will have hard work, however, to maintain the Pharisaic position which they have assumed, so long as eminent clergymen of various denominations continue to preach sermons against the Blair bills and Sunday legislation in general. On Sunday, March 24, the Rev. M. D. Shutter, of the Church of the Redeemer, Minneapolis, preached a sermon

on "Religion and the State," dwelling for the most part on the Blair Sunday bill. He said:—

"I am opposed to this measure, because any attempt to promote by legislation the observance of any day as a day of religious worship is no part of the function of the State. A State may simply act on grounds of general public welfare. It may require cessation from labor one day a week, if, in the judgment of legislators, this is necessary for the public benefit; but it may not require this cessation on any particular day, because that is regarded by any part of the people as a holy day, or for the purpose of promoting the observance of such a day as a day of 'religious worship.' For the State to proceed upon the basis that such a thing is demanded by the law of God, is to establish the principle that the State has a right to determine what are the laws of God. The Sabbath is in debate even among Christians. The action contemplated in the Blair bill makes the State a partner in a religious controversy, and forces it to a decision against one set of claimants and in favor of the other. Its decision must then be enforced, and this is persecution. The principle itself is the one that lies at the bottom of a union of Church and State. Let Christian people translate the truths and doctrines of Christianity into their lives, and not into the statutes. Conversions are not produced by law. We had a trial of the very thing to which this bill would lead, in the early days of this country, when each colony was dominated by a religious sect. We have gotten away from that condition. Let us take no backward steps!"

### Sunday and the Law of Nature.

A GENTLEMAN in Kansas, who has been receiving the AMERICAN SENTINEL for some months, by the courtesy of a friend, writes to us that he does not indorse its teachings, and particularizes after the following fashion:—

"It would be unwise to enter into detail, but I am amazed that Americans calling themselves intelligent should oppose so-called civil Sunday legislation, and, at the same time, favor legislation touching other propositions contained in the decalogue. 'Thou shalt not kill,' 'Thou shalt not steal,' 'Thou shalt not bear false witness,' etc., might as well be kicked against on religious grounds as, 'Remember the Sabbath-day,' etc.

"I have had personal occasion to know that a mule team can make a one-thousand-mile journey at the rate of six days per week, and come out at the end in less time and in better condition than when worked seven days per week.

"I once asked a locomotive engineer which would be the best for the locomotive, all other things being equal, forty-two days' work in six weeks, or forty-two days' work in seven weeks? He replied, 'The latter, by all means.' Mules and locomotives cannot be accused of religious fanaticism.

"My conclusion is that a rest-day of one in seven is *inwrought into the nature of things*. You and I cannot change it. We may buck, and kick, and wax profane, but the great law of a necessary rest-day will still exist, and the higher the enlightenment the more the law will be recognized."

We quote this much of the letter because it is a fair sample of the understanding, or rather the misunderstanding, which Sunday-law advocates seem to have of our opposition to their work.

Our correspondent well says that we are opposed to "so-called civil Sunday legislation." That is it, exactly. It is *so-called* civil Sunday legislation, but actually religious or ecclesiastical Sunday legislation. To show that this is so we make a few quotations.

In an article in the *California Prohibitionist*, of December 6, 1888, the Rev. N. R. Johnston, a prominent National Reformer, said:—

"We do ask a law that will be in accordance with the divine law of the fourth commandment."

And again:—

"We recommend most strenuous and prayerful efforts in the States and Territories to secure legislation in harmony with the fourth commandment."

In Mr. Crafts's speech before the general assembly of the Knights of Labor, at Indianapolis, November 16, 1888, he said:—

"A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the religion out and you take the rest out."

The Rev. James Brand, D. D., in an article in the *Advance* of March 21, 1889, said:—

"If there is no good moral principle behind the Sunday law it cannot stand."

And Colonel Shepard, president of the American Sabbath Association, in his address upon his election, said: "Every man, woman, and child in our country is going to be judged by the fourth commandment," indicating, as Mr. Johnston said, that Sunday laws are designed to enforce the religious observance of the day.

Finally, as an admission of what we have always claimed, we quote from a sermon by Rev. Byron Sunderland, D. D., entitled, "The Right to Sunday Laws," published in the *New York Evangelist*, March 28, 1889. Speaking of the declaration made by Mr. Wolfe of the secular league, before the Senate Committee, that "he did not object to the civil Sunday, and would help to enforce it," Mr. Sunderland says:—

"No man can make such an admission and not go to the end with those who secure and retain a Christianity which is the rational observance of our American Sabbath in every particular. It is simply impossible to have a civil Sunday, that is, a day of rest from ordinary occupation, and not exclude from it a voluntary religious observance. The declaration forcibly reminds one of a certain lord bishop who said, 'Oh, but you know, John, I do not swear as a bishop, only as a man.' 'That is true, your grace,' replied the valet, but I was thinking when the devil comes for the *man* what will become of the *bishop*?"

These statements, from among many that might be quoted, show not only that Sunday legislation is religious legislation, but that it cannot by any possibility be anything else.

Concerning the sixth, eighth, and ninth commandments, which our correspondent quotes, we have this to say: First, that there is a universally recognized difference between the first four commandments and the last six. The first four re-

late only to man's duty to God, but the last six present his duty to his fellow-men. With man's duty to God no man has any right to interfere, but Governments exist for the sole purpose of preserving the proper relation of citizens to one another. Second, legislation concerning killing and stealing and bearing false witness is not legislation upon the sixth, eighth, and ninth commandments, and does not derive its authority from those commandments. The Government punishes the murderer, not because the commandment says it is wrong to kill, but because the murderer interferes with the right to life and liberty which the Government grants to all citizens. This is shown further by the fact that, when the Government punishes the murderer, it does not execute one particle of the penalty for breaking the sixth commandment. The punishment which civil government metes out to the murderer does not make his guilt any the less, or leave him any the less to answer for before the bar of God. It is simply a pledge on the part of the Government that the people shall be protected in future from his lawlessness.

We might call attention, while passing, to the fact that Sunday legislation has nothing whatever to do with the fourth commandment, even though it were proper and possible for Government to legislate concerning the decalogue. A man will search in vain for any reference to Sunday in the fourth commandment. A law in accordance with the divine law of the fourth commandment, such as Mr. Johnston wants, would enforce the observance of the seventh day, or Saturday; but, although this day is enjoined by the commandment, civil government has no right to enforce its observance.

Our correspondent says that "a mule team can make a thousand miles' journey at the rate of six days per week, and come out at the end in less time and in better condition than when worked seven days per week." We do not question that at all, but we claim that it affords no reason for Sunday legislation. Granting that man and beast could do more work if they rest one day in seven, what is there in that to indicate that that day should be Sunday? and what right has the Government to specify on which day they shall take their needed rest? We are not, as he imagines, "kicking against a rest-day." We not only believe in the right of every man to rest one day in seven if he chooses to, but we also believe that it is the duty of every man to rest one day in seven, even on the day which the fourth commandment enjoins; but we do not recognize the right of Government to say that a man shall do his duty in regard to the fourth commandment, any more than it may compel him to obey the first, and worship God.

Then again there is a difference of opinion among men as to what day is enjoined by the fourth commandment; and Government has no more right to decide the question between them than it has to interfere with men's honest difference concerning the age of the earth or the mode of baptism. Every man has reason, and one man cannot think for another, neither can the Government take it upon itself to do the thinking for all its citizens.

In line with the statement that "mules will do more work if allowed to rest one day in seven," is the statement that "a rest-day of one in seven is inwrought in the nature of things;" but that does not prove that the Government should compel men to comply with that law, neither does it

indicate upon what day that periodical rest should be taken. If we are to fall back upon the law of nature, then we must let nature execute her own laws, or else we must legislate upon everything which the laws of nature demand.

We will take a parallel and see how it works. The necessity for bodily rest is inwrought in the very nature of man, and not only so, but nature has indicated when that rest should be taken, by making a regularly recurring period of darkness, in which sleep is natural, and work is most difficult. Now, if the State may legislate concerning a weekly rest, surely there is more reason why it should legislate concerning a daily rest, because the daily rest is more necessary to one's physical well-being than is the weekly rest, and nature indicates when the daily rest should be taken, but indicates nothing concerning the time of the weekly rest. If the State may say that all men must rest upon Sunday because it is good to rest one day in seven, then it may likewise say that all men must take eight hours' sleep every night. And just as the State makes no difference even though a man may have rested one day in the week and is not tired when Sunday comes, so it must make no difference even though a man is not tired when the regularly appointed hour for retiring comes. Sunday-law makers say that those who observe another day than Sunday are a very small minority, and that they must submit even though they are inconvenienced and obliged to lose more time than others. They say that the liberty of rest for one depends upon the law of rest for all. Now we will apply that argument in another case.

The State, as we have seen, is under greater obligation to compel people to rest every day than to rest once a week, but when it comes to enforcing this law, it finds some men who are employed upon a morning newspaper, and who are obliged to work in the night and to take their needed rest in the day-time. These would naturally protest against a law compelling everybody to go to bed at nine o'clock and stay there till five in the morning; but the advocates of the law may claim that the liberty of rest for each depends upon the law of rest for all, and that no discrimination can be made. The number of those who work upon morning newspapers is only a small proportion of the number of inhabitants of the country, and the convenience of the majority must be considered. We think that anyone can see the injustice of this, and we know that the only reason why they cannot see the gross injustice of the same argument concerning Sunday is because of prejudice and religious bigotry.

Later on in his letter, our friend tells about people who have been "downed" in trying to reverse the nature of things; but, as we have shown, we are not trying to reverse the nature of things. We are not protesting against a weekly rest-day. All that we protest against is the assumption that, because some men want to take their rest on Sunday, everybody else must be compelled to do likewise. This is not in the nature of things only as it is man's nature to be selfish; and against such unreasonable selfishness as that everybody ought to protest. It is neither civil nor religious.

E. J. W.

THE Sunday bill which Senator Tillman introduced into the Arkansas Legislature, and pushed through the Senate, failed to pass the House. So the people will have rest for a season.

### "Principles of the Christian Religion" According to the National Reformers.

WHEN the Blair Amendment was introduced into the Congress of the United States, the National Reformers said it was just the thing they wanted, just what they had been working for for years; that they would "begin without delay the circulation of petitions (to be furnished in proper form by the association), and let an opportunity be given, in all parts of the country, to make up a roll of petitions so great that it would require a procession of wheelbarrows to trundle the mighty mass into the presence of the representatives of the Nation, into the House of Congress."

The questions naturally arise to an observer: Why has the National Reform Association always been so persistent in pushing such movements? Why do they so much want the Blair Amendment to pass? What part of it is it they so very much favor? is it the educational part, or some other part?

These questions are all answered, to my mind, by J. C. K. Milligan in the *Christian Statesman* of July 26, 1888. He says: "True, the pending amendment has its chief value in one phrase, 'the Christian religion.'"

Mr. Milligan says that because it will enforce the teaching of the Christian religion, that makes it truly valuable. Then of course without that it has no true value. Now can you answer the question, "Why do they so much want the amendment passed?"

What does it mean if the proposed amendment should be adopted? It simply means that a set of rules will have to be culled out, by somebody, and called the "principles of the Christian religion." In other words, the principles of the Christian religion will have to be defined. I could teach the principles of Ingersoll as the principles of the Christian religion, and the law could not stop me, if it did not define the principles of the Christian religion.

Some think this kind of reasoning is carrying the matter a point too far, for they say, "Everyone knows what the principles of the Christian religion are." I doubt the statement very much; but to save argument we simply submit the words of the father of the bill. Senator Blair says: "I believe that a text-book of instruction in the principles of virtue, morality, and of the Christian religion, can be prepared for use in the public schools by a joint effort of those who represent every branch of the Christian church, both Protestant and Catholic, and also those who are not actively associated with either." This he said in a letter to the secretary of the National Reform Association. Now if a text-book is to be made, I should like to ask, Will not those things which are to be put into the text-book have to be defined before they go into the book, or will the amendmentists accept anything, whatever it may be, as the principles of the Christian religion? To ask such a question is to answer it. And since they will have to be defined, how will it be done?—"By a joint effort of those who represent every branch of the Christian church, both Protestant and Catholic, and also those who are not actively associated with either." It will be quite a mongrel will it not?

But since National Reformers are the ones who work up sentiment, and try to get such laws passed, they, of course, will be represented as fully as any other body of the Christian church

in this council which is to decide what the principles of the Christian religion are. Since they ask the privilege of doing this (defining the Christian religion), it is only fair to ask the question, What have these principles which you would define as the principles of the Christian religion, led you to do? what kind of spirit have they led you to manifest? We will let their own words answer these questions.

The *Christian Statesman* of October 2, 1884, says: "Enforce upon all that come among us the laws of Christian morality." How long would a person have to be "enforced" to obey the laws of Christian morality before he would say, "The love of Christ constraineth me"? By this very act of enforcing Christian morality they are trying to do something which will drive people farther away from Christ instead of drawing them closer. That is one flaw in their principles of the Christian religion.

In the *Christian Statesman* of November 1, 1883, Mr. Coleman says: "To be perfectly plain, I believe that the existence of a Christian Constitution would disfranchise every logically consistent infidel." Remember, that with National Reformers all who oppose their views are infidels. Isn't that pretty hard? Webster defines "disfranchise" as follows: "To deprive of the rights and privileges of a free citizen." One of the rights of every citizen, in this country, is the right to worship God, or not to worship God, according to the dictates of his own conscience. Another right is to be protected; another to vote; another to hold property, etc.

So Mr. Coleman would take away such rights as these; take away all rights to freedom, as a free citizen; all rights to be protected; all rights to worship God according to your own idea, etc., etc.

It looks very much like just making a man a vagabond on the face of the earth, does it not? And why should all this be done? Simply because you don't believe as Mr. Coleman does.

How would you like such principles as these taught to your children? Yet this seems to be National Reform religion.

In the *Statesman* of May 21, 1885, the Rev. E. B. Graham says: "We might say in all justice, if the opposers of the Bible do not like our government, and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas, and then, if they can stand it, stay there until they die." What kind of Christianity is that?

Just because a man does not agree with you in religious views, send him straight to the devil. Does that sound much as if that man's "Christian principles" had led him just where he ought to be to teach others? It does seem to me that he has been led just where he would be likely to recommend some carnal power to enforce his ideas of the Christian principles. Does his talk sound very much like the gospel in its simplicity when it went forth "conquering and to conquer"? The principles of the Christian religion have been legislated upon far too much by worldly powers already, Mr. Graham. That is the reason it does not go forth "conquering and to conquer," as much as it used to. But there is another point in Mr. Graham's remark. It is this: he speaks his sentiments in "all justice." That is the National Reform idea of justice. Again: The Rev.

Jonathan Edwards said in a speech in New York City in February, 1873:—

"What are the rights of the atheist? I would tolerate him as I would tolerate a poor lunatic; for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would tolerate a conspirator."

Mr. Edwards takes pains to explain the term "atheist." He simply makes out that all who are opposed to this movement, which he is working to forward, are atheists. Please notice this: it is possible for an atheist to rave. It is possible for a Seventh-day Baptist to rave. It is possible for a Seventh-day Adventist to rave. How may they do it? Simply by speaking their convictions. If they do this they are to be tolerated as conspirators, and, of course, trotted off to jail. Again, Mr. Edwards says: "Yes, to this extent I would tolerate the atheist, but no more. Why should I? The atheist does not tolerate me. He does not smile either in pity or in scorn upon my faith." Mr. Edwards has spoken too plainly to be misunderstood this time any way. If he has not taught the doctrine, which, if expressed in words, would be, Love those who love you; hate those who hate you; curse those who curse you; and anything of like import you have a mind to add, then I don't know the meaning of plain English.

Again, Mr. Edwards says: "*Tolerate atheism, sir, there is nothing out of hell that I would not as soon tolerate.*"

There you have it all in a nutshell. That can not be misinterpreted. If there is nothing out of hell as bad as an atheist (atheist, deist, Jew, Seventh-day Baptist, and Seventh-day Adventist), then it is plain that he would be closer to his place if he was sent to hell; and that is not all, Mr. Edwards manifests a spirit to send him there, if he can.

Well, friends, how do you like the National Reform version of the "principles of the Christian religion"? You have a few of them before you, decide if you like them or not.

C. EMMERSON.

### Sunday Legislation Is Church and State Union.

THE following is a sermon which was delivered, March 24, by Rev. R. D. Clark, pastor of the Baptist Church at Eureka, Cal. So highly was it appreciated that, by special request, he repeated it two weeks later, April 7, in Russ Hall in that city. We recommend it to the careful perusal of all into whose hands this number of the SENTINEL may fall, as a candid statement of facts, by one who cannot be accused of being prejudiced against the Sunday sabbath:—

The efforts which are now being pushed, to secure national legislation in favor of Sunday observance, mark an important era in the history of the Sabbath question. Let no one be deceived in regard to this movement, for it strikes directly at the foundations on which our republic rests. Everyone who is familiar with the history of this country, is not ignorant of the struggles through which the colonies passed in securing liberty from ecclesiastical oppression, a separation between Church and State, and the right of every individual to worship God according to the dictates of one's own conscience. Whatever legislation may be inaugurated, looking towards compelling men to observe any religious requirement,

is a union of Church and State, and will only result in untold evil.

This Sabbath question is one which involves the fundamental rights of the individual conscience, the constitutional rights of each inhabitant of these United States, as well as the constitutional rights of each State under the national compact. Of course, there is a growing tendency on the part of a great mass of our people to disregard Sunday as a sacred day, and in this State, as you all know, the law in regard to Sunday has been set aside altogether.

To remedy this state of things, an effort is being made to introduce national legislation, which shall not simply supplement State and municipal legislation, but which shall compel a strict abstinence from secular labor or business in all places and departments, which are under the direct control of Congress, including inter-State commerce. The radical and revolutionary character of this movement, and the possible results which may spring from it, are not understood. They cannot be appreciated at a glance. There is involved in this question an unconstitutional centralization of power and dictatorship on the part of the national Government. There is a direct, though concealed, purpose in this movement to accomplish a practical union of Church and State. This movement is directly opposed to the republican doctrine of religious liberty, and the scriptural doctrine of freedom of conscience.

Here is the title of the bill: "A bill to secure to the people of these United States the enjoyment of the first day of the week, commonly known as 'the Lord's day,' as a day of rest, and to promote its observance as a day of religious worship." The closing section of the bill declares that local legislation of States and municipalities "shall be construed, so far as possible, to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath-day."

Resting from secular business and labor has been the specific method of sanctifying the Sabbath. It is claimed that the Lord's day cannot be observed religiously as it ought, unless men do rest from their secular affairs. It is further claimed by the advocates of this bill, that if any are enabled to rest thus religiously, all must rest. Therefore, they seek such legislation as will compel all to rest, whether they conscientiously desire to do so on religious grounds or not, in order that those who desire to rest religiously may thus rest. There is, therefore, no meaning in the expression, "Lord's day," as a day of rest, except from the standpoint of religion. Anyone can see, with no very great insight into the future, that such legislation would give the National Government a supervision and dictatorship over all decisions which might be called for under local legislation, requiring local authorities to so construe existing legislation as to secure the religious observance of the first day of the week. The advocates of this bill are so intent on its passage that they have sought the aid of the Roman Catholics. In seeking the aid of the Romanists to support this Sunday legislation, Protestants are helping to put themselves and the American nation into the hands of the Papal hierarchy. To obtain control of civil government through national legislation, has been the life-long policy of the Papal power. Having thus, like the camel, gotten partly inside the tent, Romanism would not fail to push its work

along, educational and otherwise. The end of such a beginning would not be far away.

But, suppose this Blair Sunday bill becomes a law, men will be compelled to observe the day as a day of rest, whether they wish to or not. What are Adventists and Seventh-day Baptists and Jews going to do? Simply be compelled, contrary to the dictates of their own consciences, to observe a day that they do not regard as sacred; and, further, they and others will be compelled to attend church somewhere, whether they wish to or not. Isn't that persecution? Isn't that going back to colonial times, when men were fined and imprisoned for non-attendance at public worship? Suppose a man has no more regard for Sunday than for any other day, and thinks he has a perfect right to spend the day as he pleases, provided he does not interfere with others in their observance of it, would it be right for them to compel him to observe the day in accordance with their views of its proper observance? Suppose he is a laboring man, and is compelled to toil six days in the week, when there is work, and he has an invalid wife, and he thinks when Sunday comes he cannot do better than to take his wife out into the country, to see the green fields and enjoy the pure country air, and thus give to her a little longer lease of life, and I should say to him, "See here; the law forbids your going on excursions on Sunday, or hitching up and driving your horse, simply for purposes of recreation." Suppose he should say: "This is a free country, and I have a right to do as I please on Sunday, provided I don't interfere with the happiness of anybody else." And I should answer: "But our new Sunday law forbids your doing anything that will disturb the quiet of the Sabbath." He would say: "What do I care about your Sabbath? I don't believe in your Sabbath, and why should my liberty be judged by another man's conscience?" But I answer: "The law compels you to observe the Sabbath, to gratify my sense of the sacredness of the day." Then he would answer, "Your Sunday law is unconstitutional." In September, 1779, Congress proposed that immortal first amendment to the Constitution, which, it is hoped, will never be set aside. It reads as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press, or of the right of the people, peaceably to assemble and petition the Government for a redress of grievances."

Thus religious liberty was planted in our national Constitution. But this was not brought about, remember, until long years of persecution had been endured by Baptists, Quakers, and others, at the hands of those denominations in different colonies that had secured for themselves authority from the "mother country" to "lord it over God's heritage," and compel everyone to conform to their church authority. Shall these United States, after more than a hundred years of progress in religious liberty, go back to those bigoted times, under which our forefathers groaned, and from which they so nobly struggled to be released? God forbid! The colony of Massachusetts was settled by the Puritans, in 1630, but, before they landed, the "Court of Assistants" passed the law connecting Church and State. The colony in Connecticut was settled by the Puritans, who also united Church and State. The colony in Virginia was settled by Episcopalians, or members from the Church

of England. They also united Church and State. Those of Massachusetts and Connecticut were Congregationalists. Ministers were to be supported by taxation. When anyone of any other denomination refused to pay the tax imposed on them for the support of the State Church and its ministers, he was fined, imprisoned, whipped, or banished, and after being banished, if he returned, he was hung.

Many instances are on record of such persecution in early colonial times. For fifty years in the Colony of Massachusetts no man could vote for his rulers unless he was a communicant in their churches. Roger Williams, a Baptist, was banished from Salem, in 1636, and his persecutors, fearing he would establish another colony, determined to send him back to England; but he, getting wind of their intentions, fled and took up his abode among the Indians, and for more than a year remained among them, learning their language and preaching the gospel to them, and it was through him that the Massachusetts Colony was saved from utter extermination at the hands of the cruel savages.

On July 20, 1651, Obadiah Holmes, John Clark, and John Crandall, Baptist ministers from Newport, R. I., were arrested near Lynn, Mass., while preaching on the Sabbath, taken by the officers to the parish church in the afternoon, sent to Bristol jail, and subsequently fined; Mr. Holmes, £30 (\$150); Mr. Clark, £20 (\$100); and Mr. Crandall, £5 (\$25). The fines of Clark and Crandall were after a while paid, but Mr. Holmes was kept in Boston jail till September, when he was tied to the whipping-post and publicly whipped. His clothes were stripped off, and thirty lashes sank into his naked flesh, the executioner striking with all his might, spitting upon his hands three times, so that he might do his utmost. The flesh of Mr. Holmes was so torn and cut that for weeks afterward he could only rest upon his hands and knees, even in his bed. Two men who came up and shook hands with Mr. Holmes after his whipping, John Hazel and John Spur, one not saying a word, and the other saying, "Blessed be the Lord," were fined and imprisoned for the act.

In October, 1658, a law was passed in Boston to banish Quakers on pain of death.

On October 27, 1659, William Robinson and Marmaduke Stevenson were hanged in Boston, for returning after banishment, because they were Quakers. In 1660 and 1661 two more, a woman and a man, were hung for a like crime. In 1635 President Dunster, of Cambridge College, preached a sermon in which he declared that he found no scriptural authority for infant baptism, and for this doctrine he was removed from the presidency. This sermon awakened inquiry, and, in 1665, Thomas Gould, of Charleston, refused to have his baby baptized, because he believed it to be unscriptural. For this they censured him in their church, and punished him in their courts for more than seven years. The Congregationalists of England strongly protested against these persecutions in Massachusetts. They said in a letter to Captain Oliver, dated March 25, 1669: "Now must we force our interpretations upon others, Pope-like? How do you cast a reproach upon us who are Congregational in England, and furnish our adversaries with weapons against us? We blush, and are filled with shame and confusion of face, when we hear of these things."

In March, 1729, in Rehoboth, twenty-eight Baptists, two Quakers, and two Episcopalians

were sent to Bristol jail for refusing to pay the parish minister's tax. In Connecticut every town was required to support an orthodox minister, or be indicted by the grand jury and suffer penalties.

In 1744 John and Ebenezer Cleveland were expelled from Yale College for attending another church in vacation.

In 1747, at Hartford, three ministers were imprisoned for preaching without the consent of the parish minister, one four months, one five, and one eleven months.

At Archfield, Conn., in 1770, 398 acres of land, belonging to Baptists, were seized and sold to pay the minister's tax. In vain for three years they sought relief from the Legislature, and finally they appealed to the king and council and got the law disannulled.

In Virginia, under the establishment of the Episcopal Church, laws of the severest character were enacted against the Quakers and others. In 1661-62 a fine of fifty pounds of tobacco was imposed for every failure to attend the parish church on Sunday, unless necessarily confined to home, and £20 sterling (\$100) for each month's absence of a dissenter or nonconformist from the established church. They imposed a fine of a ton of tobacco for neglecting to have an infant baptized. Men and women were indicted and fined for not attending church. Some Baptist ministers were arrested and imprisoned as vagrants, some were pulled down from the stands on which they were preaching, and insulted and whipped, while many were imprisoned for preaching the gospel not according to the established church.

A national Constitution for the United States was adopted in 1787. Its provisions were satisfactory, so far as they went, but many felt that religious liberty was not sufficiently guarded.

The Baptist General Committee of Virginia, in 1788, expressed their disapproval of this important omission, and after consultation with James Madison, this committee, in August, 1789, wrote to General Washington, then President of the United States, saying they feared that liberty of conscience, dearer to them than property or life, was not sufficiently guarded.

Washington gave a kind and encouraging reply. I will give a few extracts from his reply: "I have often expressed my sentiments that every man conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshipping God according to the dictates of his own conscience. . . . While I recollect with satisfaction that the religious society of which you are members have been throughout America uniformly and almost unanimously the firm friends to civil liberty, and the persevering promoters of our glorious revelation, I cannot hesitate to believe that they will be the faithful supporters of a free, yet efficient, general Government. Under this pleasing expectation I rejoice to assure them that they may rely on my best wishes and endeavors to advance their prosperity. . . . In the meantime be assured, gentlemen, that I entertain a proper sense of your present supplications to God for my temporal and eternal happiness. . . . I am, gentlemen, your most obedient servant, GEORGE WASHINGTON."

I have quoted these examples from colonial times to show you what will be the result in this country again if we attempt to compel Sunday observance by national law.

The persecution through which our forefathers passed opened their eyes to the dangers threatened by the union of Church and State, and hence the solicitude they manifested, who had suffered most at the hands of the established church, to see that the Constitution guaranteed religious liberty to all.

There will be no limit to religious intolerance if once you succeed in uniting Church and State. But what is our country coming to, ask these advocates of Sunday legislation, if we thus allow the people to do as they please on Sunday? I know not. But what are we going to do as Christians? they ask. Simply do our duty in preaching the gospel, and in setting a good example, will increase a strong public sentiment in favor of righteousness and sobriety. To attempt to compel men to observe Sunday and attend church, is to try to advance the kingdom of Christ by the sword, which the dear Master condemned; saying: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." And when Peter seized the sword and struck in his Master's defense, he said: "Put up thy sword into the sheath, for all they that take the sword, shall perish with the sword."

How long think you would it be in this country, if a law were enacted to enforce Sunday observance and the attendance of religious worship in the house of God, before blood would begin to flow? There would be no end to revolution and rebellion by and by. Our country would be torn to pieces by factions, and these factions would get into power, and Christians would be persecuted to the death.

Before you vote to incorporate a Sunday law into the Constitution of these United States, read the history of the past on this point of the union of Church and State, and then oppose any such measure by all the power that you, as free men, can wield. As a nation, we are not ready to take a step backward a hundred years. We are not ready to place our liberties into the hands of any church or combination of churches, under the name of the "American Sabbath Union." The Lord deliver us from all laws that tend in any way to bind the consciences of men. Baptists and others worked too hard in the early formation of our grand old Constitution to now surrender the whole thing into the hands of those who, like Uzzah, put forth their hand to steady the ark of God. When a nation does that, like Uzzah, it will perish.

God's cause is not dependent on the legislation of any Government to keep it from ruin.

The Sabbath and its sacredness are not dependent on the secular arm to make its observance binding on the consciences of men. Compulsion never did and never will bring men into harmony with God and his laws. Such harmony, if secured at all, must begin in the heart, implanted by the Spirit of God, and men must act willingly from love to God, or there can be no obedience.

Liberty of conscience, and liberty of action in matters of religion, is the birthright of every American, and has been guaranteed under the Constitution of our glorious republic. Let us not surrender that birthright through fear that the country, by Sunday desecration, will go to ruin. If Christians do their duty in the family, the society, and the church of which they are members, there need be no fear for the welfare and safety of our country.

### A Frantic Appeal.

THE *Denver Times* of March 12 contains a specimen of the lengths to which certain religionists wish to have this country go, and of the recklessness of their assertions in trying to make Church and State union seem necessary. One H. Martyn Hart, who is called "Dean Hart," and is said to be running a parochial school in that city, although whether Episcopalian or Roman Catholic we do not know, has an article in which, by a skillful manipulation of figures, he demonstrates that "we have gradually sunk" into a "fearful condition of immorality." By putting the population of the State at about one-half what it actually is, and by multiplying by three the number of persons now in prison, no matter how trivial their offense, he arrives at the absurd conjecture that the criminal record of Colorado is worse than that of the Bowery in New York or the Seven Dials in London. Now see what he gives as the cause of this state of affairs, and his remedy for it:—

"Now, sir, I have no hesitation in saying that the public-school system is alone to blame for this shameful condition of morality. The maudlin sentimentality which in its silly ignorance cries out against 'Bible teaching,' has had its cry, and we now demand that the other side shall be heard.

"Why, sir, if this goes in for ten more years, the whole of the generation will be in prison! Let the ten commandments be a daily part of the school curriculum. There is no denominationalism in them. And even if there were, I would rather have my child in the Methodist society than in the Reformatory at Golden. And Father Carr will tell you the same.

"But this pernicious nonsense of teaching morals through history, opening schools with 'extracts' from standard American authors, must cease, and cease at once. Let the children recite the ten commandments, and let them be taught out of some short text-book the extended meaning of those condensed sentences.

"Let the motives for keeping the commandments be instilled in them,—the blessing which righteousness brings to this life, and the sure and certain judgment which awaits the unrepentant offender at the Judgment bar of the great King.

"Away with the twaddle of the ignoramuses. I believe they call themselves 'agnostics.' They have had their way long enough; now let sense and self-respect prevail, lest we all become criminals together."

That is to say that the public-school system is worse than nothing; that its tendency is to produce criminals at a greater rate than the slums of the large cities, where there are no schools. If National Reformers want people of sense to endorse their project of religious teaching by the State, they would do well to suppress such wild calculations as H. Martyn Hart. His mode of reckoning, and his conclusion that in ten years the whole generation will be in prison, is like Mark Twain's humorous calculation by which he demonstrated, from the shortening of the Mississippi River by cut-offs, that in the next century the river would have shrunk so much that Cairo and New Orleans would be one city.

Let the children be taught the ten commandments, says Mr. Hart. "There is no denominationalism in them," says he. No; neither is there any denominationalism in the Bible, yet a good many denominations profess to find authority in it for all their conflicting views; and no man can teach the Bible without giving it the mould of his opinions. Now we believe in the Bible, and the ten commandments; we think it would be a grand thing if everybody would study them; but

we do not think that enforced study of them, even if only correct ideas were taught, would be of any value. When the State says that a man has no right to choose for himself by whose opinions of the Bible he will be influenced, it says that he shall not hold his own opinions. For the State to give Bible instruction in its schools, especially out of some short text-book giving "the extended meaning of those short sentences" of the ten commandments, would be to say that no person has a right to study the Bible for himself. Are the American people ready for a despotism which shall attempt to control their thoughts?

We make our appeal to Christian people—to those who revere the Bible. We claim that they are the ones who should be the most interested in keeping Church and State separate—in keeping the Bible from being the plaything of politicians, and religion from being a thing of compulsion. If they do not want to see the Bible banished from the homes, as it was in the Dark Ages, then let them take a decided stand against the pretended teaching of it in the public schools.

### The W. C. T. U. and the Papacy.

SOME time ago Miss Willard replied to an open letter addressed to her by Mrs. Lucinda B. Chandler, of Chicago. The letter was concerning the religio-political tendency of the Woman's Christian Temperance Union, and Mrs. Chandler, deeming the points not met by Miss Willard, wrote a rejoinder, and sent it to the *New York Independent*, in which Miss Willard's letter was published. That paper refused the rejoinder, which was afterwards published in the *Labor Enquirer*. Following is a portion of the letter to Miss Willard:—

DEAR SISTER AND FRIEND: In your letter replying to mine, published in another sheet, I recognize what was already my conviction, that you are working from an ideal that is in your own life an absorbing motive power, and that the practical measures you propose in politics are recommended from a mistaken standpoint. Were the membership of Christian churches, of all shades of belief, Catholic and Protestant, as thoroughly devoted to practical righteousness, and as sincerely consecrated to human welfare, as yourself, the statement made at the annual convention at Nashville, and given in the open letter in the *Independent*, would be in order simply as a rallying call to faithful souls, an inspiration to zeal, and void of anything implying danger.

But that resolution does not represent the meaning and animus of the resolutions to which I referred in my first open letter, written before the Nashville convention.

The Vermont State W. C. T. U. led, in the following resolution: "That we believe Christ as the author and head of government should be recognized in all political platforms, and by all societies, and we will rejoice to see the day in which a political party distinctly gives such recognition."

The New York convention "recommended to the W. C. T. U. of this State that they make urgent request of all political parties to this end." Five other States fell into line with identical resolutions, and Ohio added a resolution "heartily approving the aims of the National Reform Association."

The aim of the National Reform Association being to amend the United States Constitution by

the "recognition of God as the head of this Nation," and, as distinctly stated by Secretary Weir, that the "party" that acknowledges the authority of God in civil government, pledges itself to plainly this: "God being the source of governmental power, and the ruler (?) who uses it being therefore his minister, that they will choose for every office only such as fear God," such amendment of the Constitution, and such tests in partisan politics, would not only in effect repeal Article VI, clause 3, of the United States Constitution, but would revolutionize Americanism backwards.

Secretary Weir also wrote to the *Christian Statesman* (before the Nashville convention), as follows: "I am convinced the thing to do is to appeal for aid in carrying our Lord's cause through in the Prohibition party, to the National W. C. T. U."

"The Prohibition party cannot do without their aid, and knows it. It is the attitude of the W. C. T. U. that is compelling the unwilling leaders of the party to indorse woman suffrage. . . . If they insist on the clear, frank, full recognition of Christ's authority and law, we shall get it."

Does Mr. Weir mean that if the W. C. T. U. "declares its solemn purpose to help forward the universal reign of Christ in the customs of society and the laws of the land, not in form, but in fact, not ecclesiastically, but really," and does not propose to aid the National Reformers in abrogating a fundamental principle of Americanism by putting religious tests into political platforms, and undermining religious liberty as now guaranteed by the Constitution,—does Mr. Weir mean that "we shall get," what is needed to secure that result, by the aid of the W. C. T. U.?

The verdict of history, and down to the religious persecutions of witches and Quakers through civil power, in this country is on the side of maintaining the wise provision of the Constitution of the United States: "But no religious test shall ever be required as a qualification to any office or public trust under the United States."

And here let me repeat somewhat of my first letter:—

"It was the spirit of truth Jesus promised to his followers. The spirit of truth is the almighty, saving, redeeming power by and through which all humanity must be made whole.

"Religious test as qualification for civic service would not develop a spirit of truth. If the Christian church cannot win the respect and allegiance of individuals, and of the people, by the evidences in its membership of superior goodness, justice, truth-loving and righteous dealing, it fails of proving itself the light of the world, and has no ground rightly to assume a leadership in civic or national affairs, much less to endeavor to destroy the foundation on which our civic institutions are built."

Miss Willard "believes the Catholic Church is growing more liberal than is generally supposed, and that it can no more regain its temporal power than medieval ignorance, superstition, and abject servitude to kings and popes can be restored."

Undoubtedly the atmosphere of American liberty has greatly circumscribed the veneration for popery and superstition. Undoubtedly there are large numbers in the Catholic Church who will not recognize the authority of the Pope in political matters. But why are the members of that church commanded by the Pope to remove their children from the free public school? Why are they being taught, or to be taught, "an abridged

course of religious instruction, apologetic, dogmatic, and moral," that "the civil laws of Christendom are binding on conscience so long as they are conformable to the rights of the Catholic Church?"

Why are the children of Catholics taught that "rationalism, or rather atheism of the State, consists in the exclusion from the civil government of all religious influence, above all that of the true religion of the Church of Jesus Christ (the Roman Catholic Church, of course), or, in other words, the separation of the State from the church, absolute independence of the State with regard to the church, which means oppression of the church by the State."

If the power and prestige of popery and the Romish hierarchy is so emasculated that it can be passed by with a wave of the hand as an insignificant factor in future possibilities, political and religious, why is it that the civil powers of the world are for the most part in direct relations with the Vatican? Why do fifteen different Governments treat diplomatically with this mortal man who claims to be God's vicegerent on earth?

Why has the Christian Government of England felt called upon to establish relations with Leo? Why did Grover Cleveland feel called upon to send a jubilee greeting to the Pope at Rome? He had the same right to send an offering as any other individual, to be sure, but as the presiding officer of this Nation it conveyed to the Pope a much greater significance than had it come from citizen Cleveland merely.

And why did Mr. Cleveland desire to send a "testimonial of the veneration for your august person" to the poor old man who complains of being a "prisoner," though possessed of royal power? Was it possibly because he was the "religious head of 225,000,000 who form the larger part of modern democracy"?

There is no evidence that the Romish hierarchy is losing ground as a political power, but the contrary. There has been no withdrawal, or abrogation, of the following claims of a Papal encyclical, as quoted by Rev. Josiah Strong, in *Our Country*:—

"XIX. The Romish Church has a right to exercise its authority without any limits set to it by the civil power."

"XXVII. The Pope and the priests ought to have dominion over the temporal affairs."

"XXX. The Romish Church and her ecclesiastics have a right to immunity from civil law."

"XLII. In case of conflict between the ecclesiastical and civil powers, the ecclesiastical powers ought to prevail."

Bishop O'Connor is quoted by the same author as saying: "Religious liberty is merely endured until the opposition can be carried into effect without peril to the Catholic world."

"Religious liberty, in the sense of a liberty possessed by every man to choose his religion, is one of the most wicked delusions ever foisted upon this age by the father of deceit." "It is neither more nor less than falsehood. No man has a right to choose his religion."

"The Catholic who says the church is not intolerant belies the sacred spouse of Christ." Every cardinal, archbishop, and bishop in the Catholic Church takes an oath of allegiance to the Pope in which occur the following words: "Heretics, schismatics, and rebels to our said Lord (the Pope) or his aforesaid successors, I will to my utmost persecute and oppose."

That "America is the hope of Rome," as de-

clared by the Pope, cannot be doubted by anyone who has followed closely the history of Romanism, the wary proceeding of the church on this continent, its accumulation of wealth, its persistent effort to prepare for a final attitude of antagonism to our free-school system. The Romish Church everywhere on this globe is a unit; no such unity elsewhere exists. Its ultimate aim, boldly announced and diligently worked for, is temporal power. Will the National Reformers and the W. C. T. U., as the ally of that party, work to remove the chief barrier under our Government, the constitutional guarantee of liberty of conscience, by and through which this foe to liberty can be held in check? It is true, as Rev. J. H. Warren, of California, says: "They blow no trumpets, are sparing of statistics, but are at work night and day to break down the constitutions of the country, beginning with the public schools. As surely as we live, so surely will the conflict come, and it will be a hard one."

Lafayette, himself a Romanist, said: "If ever the liberties of the American people are destroyed, they will fall by the hands of the Romish clergy."

Neither against the craftiness of Romanism or the devastating greed of mammon will the ballot of woman achieve fraternization unless it can avail to help this Nation do works meet for repentance. The workingmen are far nearer the spirit of the New Testament than are the ruling forces of Wall Street, of a robbing and oppressive financial system, and a commercial system that is making our institutions and Government a plutocracy.

"But religion is an affair of the heart." Yes, dear sister, it is "with the heart man believeth unto righteousness." Politics certainly cannot be reckoned in that domain. When, if ever, civic affairs are controlled by the heart, they will no longer be political. Then why resort to the sphere of craftiness, of fierce antagonisms and mean ambitions, of crooked expenditures, political platforms, and partisan contentions, to proclaim that "Christ is the author and head of government."

It is an attempt for which Jesus of Nazareth set no precedent, by precept or example. He proclaimed his kingdom to be a spiritual kingdom. Proclaiming the gospel of peace and good-will as a sentiment in political platforms will be but sounding brass and tinkling cymbal.

THE *Lutheran Observer* says that "the law of the Sabbath belongs both to God and to Cæsar." We would like to know where it obtained its information, and what part of it belongs to God, and what to Cæsar. We know of no law of the Sabbath, except that found in the decalogue; certainly there is no other with which God has anything to do. Did God and Cæsar go into partnership in giving that law? The question needs no answer; God was the sole giver of the law from Sinai, and that contains the only Sabbath law that he ever gave. How, then, did Cæsar get any claim upon it? Simply by fraud. Cæsar has of right no more to do with the Sabbath than with the ordering of the angels in Heaven. To say that because he claims it we are in duty bound to recognize that claim, in order to comply with the divine command to "render unto Cæsar the things that be Cæsar's," is equivalent to saying that every usurper's claim should be regarded as valid. The fact that a man has his hands on a thing is no proof that he owns it. Instead of acknowledging his claim, we say, "Hands off."

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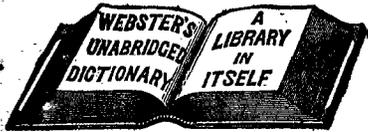
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# The American Sentinel.

OAKLAND, CALIFORNIA, May 1, 1889.

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It was announced, at the time the SENTINEL was changed to a weekly, that this volume would consist of forty-eight numbers. In order to make the volume end with the year, a paper must be omitted twice before the close of the year, and the first of these omissions will be next week.

A BAPTIST clergyman in the East, in writing to renew his subscription for the AMERICAN SENTINEL, says: "I most heartily commend the stand you have taken with reference to National Reform and Sunday legislation. You are right." He shows his appreciation in a practical way, too, by sending five dollars, with directions that the remainder, after paying for SENTINEL subscription, "Civil Government and Religion," and *Sentinel Library*, be used to extend the circulation of the paper.

THE second section of the proposed Arkansas Sunday law reads as follows: "Every apprentice or servant compelled to labor on Sunday shall be deemed a separate offense of the master." This seems rather hard on both servants and masters. Why the servant should be deemed an offense of the master, is not clear to our mind. If it means that the master is to be held accountable, why should the servant be deemed an offense at all? Is this action simply a covert way of declaring that servants are a nuisance? We give it up; but it is evident that the man who supports only a small establishment cannot have so many offenses as the one who has a large household. We have heard that there are some ministers in the Arkansas Legislature, but is there not a school-teacher among the lot? It is evident that it doesn't need a very high grade of intelligence to make a law good enough to persecute by.

In the *Christian Statesman* of April 4, the Rev. J. M. Foster has a report, in which he says: "Everything that can be said in favor of the Sunday paper may be urged in behalf of an open saloon. And until the church is ready to banish the Sunday paper she cannot close the saloon. The men who issue the Sunday paper, like the men who open the saloon, are fugitives from justice. They ought to be in the penitentiary, for they are law breakers." We have not yet heard of any newspaper proprietor who was a fugitive from justice. But passing by that rhetorical flourish, look at the position which Mr. Foster takes. It is no worse in his eyes to run a saloon on Sunday than to run a newspaper. Thus, just as we have often claimed, Sunday legislation is anti-temperance legislation. The saloon and the newspaper are placed by it on the same level. If it is just as bad to print a newspaper on Sunday as it is to open a saloon on that day, then it must be just as correct to run a saloon on Monday as it is to issue a newspaper on that day. We repeat it: Sunday laws are laws to make legitimate the selling of whisky.

A DISPATCH from Washington, dated April 10, says: "There has been so much agitation of the proposition to abolish Sunday dress parades in the army that before action is taken upon it by President Harrison it will be made a subject of discussion by the Cabinet. Secretary Proctor several days ago recommended to the President that Sunday dress parades be abolished, but so many army officers entered objections that the order was not acted upon immediately, and is now to receive Cabinet consideration." Thus the Sunday-law advocates meet with another rebuff in their efforts to inflict strict Sunday observance upon the people. They claim to be laboring in behalf of the workingmen, but the workingmen protest; then they want to help the poor soldier, but the soldier insists that he doesn't need any such help. The Sunday-law people will soon be obliged to throw off the mask, and declare plainly that they want the Sunday strictly observed simply because it suits their notions, and if the working-people don't want it they must yield anyway.

THE Williamston, Mich., *Enterprise* prints an article on the Blair bill which closes up with the following pertinent comment and anecdote:—

"All efforts to make mankind religious, or even moral, on the theory that by removing the opportunity you cure the desire, have been failures, flat failures. No man made good by law, by lack of opportunity, has any manhood worth the name, and the effort to accomplish such a result reminds me of the story of Elder Knapp's convert. Elder Knapp was a very successful revivalist, and on one occasion he was walking along the street of a city when he was accosted by a drunken man, who clasped his hand warmly, saying, 'Why, how do you do, Elder Knapp?' The Elder, in surprise that a stranger, more especially one maudlin with liquor, should speak to him, drew back, saying, 'I don't know you, sir.' 'What, not know me, Elder? Why, you converted me last winter,' said the man. The Elder buttoned his coat closely, starting on with the remark, 'You look like one of my poor human jobs. The Almighty didn't have any hand in it.' So any man made good or religious by force of law, hasn't got any depth of root on which to develop a crop worth harvesting."

## The State for the Church.

At the Ohio Sabbath Convention, the Rev. James Brand, D. D., read a paper entitled, "To What Extent are the Christians of Ohio Responsible for Existing Sabbath Desecration?" Of this paper the Rev. J. M. Foster, in his report in the *Christian Statesman* of March 7, gives the following summary:—

"He arraigned the church for conniving at Sabbath desecration on the part of her members. They buy and read the Sunday newspaper. They are drivers and conductors on street-cars. They are stockholders in Sabbath-breaking corporations, and they make their purchases at the grocery on the Sabbath. There is no difference between this and any other kind of secular employment. It is a breach of the fourth commandment. The church should discipline her members for these breaches of God's law. Until the church is willing to keep the law herself, she cannot have power in the world."

This last statement is very true. When the church does not live up to her own profession she loses power; and it is only when she thus loses power that she asks the civil authorities to re-inforce her waning strength. Whenever the church asks the State to come to her aid, it is a confession that the power of godliness has gone or is fast going from her, and that only the form remains.

And this brings us to the main thought sug-

gested by the paragraph just quoted, and that is, that when the church asks the State to legislate in behalf of Sunday, it asks the State to do its work for it. Dr. Brand admits that church members are primarily responsible for the great amount of Sunday desecration, and yet asks the State to put a stop to it. He says that church members are engaged in all sorts of business on Sunday, and that it is the duty of the church to discipline those members; and therefore when Sunday laws are asked for, to stop those persons from doing Sunday work, the State is simply asked to enforce church discipline. Let anyone deny it who can. This is exactly in harmony with the idea put forth by Mr. Foster in 1884, that "the State and its sphere exist for the sake of, and to serve the interests of, the church." And this shows that the sum and substance of so-called National Reform work is the enactment and enforcement of Sunday laws. When they have been secured, then the church will without doubt have other work for the State to do, namely, to see that all the people attend church. It will surely follow.

THE American Sabbath Union publishes each month a small tract in the interest of Sunday legislation. The January "Document" contains brief extracts from the hearing before the Senate Committee on Education and Labor, and the March "Document" refers to this in these words:—

"The January 'Document' of the American Sabbath Union shows that both Professor Jones [A. T. J.] and Dr. Lewis, and also the champions of the Jews and infidels, admit all that the friends of the Sunday-Rest law generally claim—the right of the Government to make Sunday laws for the public good; denying what the friends of the Sunday-Rest bill also deny, that the Government should compel a religious observance of the day."

We wish to say that so far as the above relates to A. T. Jones, it is absolutely false, as anybody can see who reads the report of the hearing before the Senate Committee, and as all readers of the AMERICAN SENTINEL can testify. The editors of the SENTINEL have always opposed Sunday laws, no matter what pretext was given for their passage, and have denied the right of the State to say when men shall rest. We protest against this unfair attempt to make it appear that there is no point in any of the opposition to the schemes of political ecclesiastics.

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