

A Memorial to Congress

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

DEVOTED TO THE AMERICAN
EXEMPLIFIED IN THE
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IDEA OF RELIGIOUS LIBERTY
COMPLETE SEPARATION
AND STATE



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TURNING TO CAESAR

LIBERTY

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

VOL. III

FIRST QUARTER, 1908

No. 1

Survey of the Field

United States.—There seems to be throughout the country a steady growth in the demand for religious legislation, but mostly, at the present time, along the line of the Sunday closing of saloons. This, put forth as a temperance measure, is forming precedents for future legislation of a more decided religious stamp. In New York City, Chicago, Kansas City, and Washington, D. C., active campaigns are being conducted at the present time in the interests of stricter Sunday observance. In various cities special days have been set apart by the clergy for working up a Sunday-enforcement sentiment in their respective churches. Certain religious journals have had much to say concerning the playing of such games as baseball and football on Sunday by soldiers and sailors on government reservations, and strongly worded protests have been sent to President Roosevelt and the Secretary of the Navy against the Sunday games. The government has not yet seen fit to suppress these games. The work done by Judge Wallace, of Kansas City, Mo., has resulted

in over eleven hundred indictments by the grand jury for Sunday work within its jurisdiction. In Chicago twenty-two religious and reform organizations (Protestant and Catholic) have united in demanding a closed Sunday for that city. The Chicago officials have not yet yielded to the demands of these bodies. A decision rendered by Justice O'Gorman, of the New York supreme court, declared all Sunday shows, dances, and entertainments illegal. Police Commissioner Bingham at once declared his purpose of enforcing the Sunday law in harmony with Justice O'Gorman's decision, and as a result for several Sundays in succession everything in the nature of an entertainment, even illustrated lectures in Y. M. C. A. halls, in New York City, was prohibited. But this Puritanical Sunday was not appreciated even by the Sunday-enforcement advocates, and the police commissioner has tempered his orders to the police force to such an extent that entertainments of a certain class will be permitted. The police are to exercise their discretion in the matter. Already there is a tendency to



JUSTICE O'GORMAN

swing back to the old order of things. In other and smaller cities similar drastic action has been threatened.

The question of whether Christmas services should be conducted in the public schools, in which Jewish children would be required to participate in Christian songs, has provoked an interminable amount of discussion. Nearly all the press utterances we have seen upon the controversy have been to this effect: "This is a Christian country, and if the Jews do not like it, they do not need to come here,"—thus utterly repudiating the principles of Christ, and overlooking the fact that in this country, church and state are supposed to be separated. The same can be said of the motto on the gold coins of the United States. The kernel of wisdom to be obtained from this latter discussion is this: If we fail to declare ourselves a Christian nation (when we are not), God will fail to recognize us as a Christian nation (when we are not); and that if we do not nationally recognize him by stamping his name on our coins, he will not recognize us individually, or put his name upon us. The discussion has shown plainly that very many good people who profess to believe in the separation of church and state do not know what such a condition means; and if they did, they would be against it, and would be in favor of a union of the state with the church,—their church,—and the enforcement of its religious rites and ceremonies by law.

It is now proposed that the great "Laymen's Missionary Movement" shall turn its attention to the work of securing a better observance of Sunday. Laws closing saloons on Sunday have been declared constitutional by the Supreme Court of the United States.

France.—Rev. W. F. Crafts, in the *Northwestern Christian Advocate* of Dec. 11, 1907, says of conditions in France: "France having long tried the 'holiday Sunday,' and found it a work day, has turned from the solitary position it long occupied as the only civilized nation having no Sunday law. It was our privilege to

be there on the first closed Sunday. Trade was more fully suspended than in most American cities, but there will be little gain in that with every evil resort left open to make money and mischief." Just as it was in the Dark Ages, when occupations were prohibited on Sunday, the people went to the shows. Then the religious overseers of the government had laws enacted compelling the people to go to church. That is the next logical step; and as our religious politicians to-day can not accomplish their object without taking it, will they hesitate to take the step? In the matter of the separation of church and state in France, many Catholics are claiming that it has been a good thing; their fears of disaster have not been realized; the number of candidates for the priesthood has not been lessened; and the priests have been brought into closer touch with the people. And yet the French government is severely denounced by Catholics everywhere for making the separation; and wherever Rome has a grasp upon any country, she not only seeks to maintain her grasp, but to strengthen it, as is the case now in South American countries.

Germany.—A press report from Berlin says: "The 'English Sunday' is not wanted in Germany." A campaign has been entered upon in Germany to bring about a stricter observance of Sunday by introducing some of the rigid laws which govern the observance of that day in England. Mass meetings have been held to protest against laws to enforce a stricter observance of the day. But the Germans of some sections, notably Frankfort, are getting a rather close copy of the "English Sunday." In Frankfort the theaters, restaurants, and tram-cars are about the only concerns that are doing business. Asked how this condition was brought about against the will of the people, the reply was made: "The authorities thought it would be a benefit, and so it was done. We must sometimes introduce reforms against the will of the public. And the Jews?—In Frankfort, where the Jews are numerous, not a murmur seems to have been heard. The good Jews take their two Sundays instead of one, and make no fuss about it—perhaps because it would be of no use."

Editorial

Temperance Reform

THE minds of the people of the District of Columbia are being agitated over the temperance question, and earnest efforts are being put forth to secure from Congress legislation which shall prohibit the sale of spirituous liquors within this territory, which is under its exclusive control. We heartily favor this effort for the prohibition of the liquor traffic, for the following reasons:—

1. Intemperance is one of the greatest foes to national life and prosperity.
2. Intemperance undermines the very foundations of civil society.
3. Intemperance unfits the citizen for the proper discharge of his duties either in private or public life.
4. Intemperance leads to the disregard of the natural rights of man, and, consequently, to the increase of crime.
5. Intemperance is the most effective agent in filling the courts with criminal cases and the jails and prisons with convicts.
6. Intemperance imposes a burden upon society by subtracting from the producing power and adding to the consuming power.
7. Intemperance changes homes into hells; and hells do not constitute a safe foundation for civil government and national existence. This was well expressed by the Indian chief who thus summed up the effects of "fire-water" upon his people: "Once we were powerful; we were a great nation; our young men were many; our lodges were full of children; our enemies feared us. . . . Now we are very poor; we are weak; nobody fears us; our lodges are empty; our hunting-grounds deserted; our council fires are gone out."
8. Intemperance tends to produce an indigent class, an unemployed class, an ignorant class, and an unprincipled class,—the greatest foes of society and republican institutions.
9. History furnishes no example where a nation or an individual has been injured

by the restriction of the traffic in intoxicating liquors, while hundreds of volumes would be insufficient to contain the record of disaster, crime, and decay directly traceable to intemperance.

For these reasons, and because we regard it as within the proper sphere of civil government to legislate upon a question so intimately connected with the life, liberty, and pursuit of happiness of all citizens, we make this plea, and, if opportunity offers, shall cast our votes, in favor of prohibiting the sale of intoxicating liquors in the District of Columbia.

Church and State

Our Ground of Opposition

WE desire that it shall be distinctly understood that we do not advocate the complete separation of church and state, or of religion and government, because of hostility either to the church or religion on the one hand, or to the state or civil government on the other hand. We profess the religion of Jesus Christ and labor for the coming of his kingdom. We accept the instruction of the Scriptures: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." We stand upon the true American idea of the relation between the church and the state, which has been well expressed, as far as this phase of it is concerned, by Dr. Philip Schaff in these words:—

Finally—and this we would emphasize as especially important in our time—the American system differs radically and fundamentally from the infidel and red-republican theory of religious freedom. The word freedom is one of the most abused words in the vocabulary. True liberty is a positive force, regulated by law; false liberty is a negative force, a release from restraint. True liberty is the moral power of self-government; the liberty of infidels and anarchists is carnal licentiousness. The American separation of church and state rests on respect for the church; the

infidel separation, on indifference and hatred of the church, and of religion itself.

We oppose any semblance of a union of church and state, or of religion and government, because we believe it to be detrimental to the best interest of both, and we do this as Christians who believe in the Christian idea of the relation which should exist between them. Time will demonstrate again, as it has demonstrated in the past, that this is the right attitude for the truest friends both of the church and the state.

A Sunday Law Campaign

NEARLY all the Protestant ministers of the city of Washington, D. C., have united with the Catholic clergy in an effort to secure the better observance of Sunday, and one of the methods by which it is proposed to accomplish this result is by inducing Congress to pass a Sunday law for the District of Columbia.*

We grant the right of any body of men to seek by all proper means to influence public opinion in favor of their religious views; but when they attempt to use the law-making power to compel others to act in harmony with their religious views, we enter an emphatic protest. We recognize civil government as of divine origin, but believe in the total separation of church and state, as enunciated by the Author of Christianity in these words: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

We protest against Sunday laws, because such legislation is religious legislation, and the passing of such laws is a long step toward the union of church and state.

We protest against Sunday laws, because "there is not a shadow of right in the gen-

eral government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation."—*Madison*.

We protest against Sunday laws, because, as expressed in the protest which gave rise to Protestantism, "in matters of conscience the majority has no power."

We protest against Sunday laws, because, while frequently urged as temperance and other reform measures, their real and ultimate object is the compulsory observance of the day.

We protest against Sunday laws, because, although professedly in the interest of the laboring man, they really enslave all labor. The assumption of the right to forbid honest labor on one day involves the right to forbid it on any or all days.

We protest against Sunday laws, because they are an attempt to enforce religion under the plea for physical rest. The fallacy of this plea is exposed by Mr. W. F. Crafts, himself a prominent Sunday-law advocate, who says: "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."

We protest against Sunday laws, because, as Neander informs us, they were the means through which church and state were united in the fourth century, and instead of preserving the Roman empire, they contributed largely to its downfall.

We protest against Sunday laws, because they interfere with the religious freedom even of those who regard Sunday as the Lord's day.

We protest against Sunday laws, because their whole tendency is to make men hypocrites instead of Christians.

We protest against Sunday laws, because, in the words of James Madison, "a just government, instituted to secure and perpetuate it [public liberty], . . . will be best supported by protecting every citizen in the enjoyment of his religion with the same equal hand which protects his person and his property; by neither invading the equal rights of any sect nor suffering any sect to invade those of another."

We protest against Sunday laws, because

*Already five Sunday bills have been introduced into the present session of Congress; two on Dec. 5, 1907, one "to further protect the first day of the week as a day of rest in the District of Columbia," and another "prohibiting labor on buildings, and so forth, in the District of Columbia on the Sabbath day;" another, on December 9, "to prevent Sunday banking in post-offices in the handling of money-orders and registered letters" in the mail service of the United States; and two others for the District of Columbia, on Jan. 13 and 14, 1908.

"the duty that we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge."

We protest against Sunday laws, because we maintain that "in matters of religion no man's right is abridged by the institutions of civil society, and that religion is wholly exempt from its cognizance."

We protest against Sunday laws, because it is the very genius of Christianity to grant to every man the right to believe the gospel or not to believe it, to obey the divine law or not obey it; and what the Author of Christianity has granted, no human authority has the right to abridge or take away.

We protest against Sunday laws, because they commit the law-making body to the settlement of a religious controversy,—a thing entirely foreign to the purpose for which it was instituted.

We protest against Sunday laws, because "the church which connives in the smallest degree at the state's intrusion upon her domain, has abandoned *in toto* her claims to be a Christian church. . . . She sinks at once to a mere bureau of government."—*Ringgold*.

We protest against Sunday laws, as every true Protestant ought to do, because Sunday laws will necessarily bring matters of religious faith before the courts for adjudication, and, as stated in the memorial of the Presbytery of Hanover to the General Assembly of Virginia in 1776, "it is impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without erecting a chair of infallibility, which would lead us back to the Church of Rome."

We protest against Sunday laws, because (to quote Madison again), "whilst we assert for ourselves a freedom to embrace, to profess, and to observe, the religion which we believe to be of divine origin, we can not deny an equal freedom to them whose minds have not yet yielded to the evidence which has convinced us. If this freedom is abused, it is an offense against

God, not against man. To God, therefore, not to man, must an account of it be rendered."

We protest against Sunday laws, because to enact such laws "will destroy that moderation and harmony which the forbearance of our laws to intermeddle with religion has produced among its several sects."

We protest against Sunday laws, because we are fully convinced that it is for the best interest both of the church and the state that they shall be kept entirely separate, and that religion will be purer, and civil government more useful to mankind, if no attempt is made to unite the two.

We protest against Sunday laws, because they degrade the whole idea of Sabbath observance to a mere outward ceremony and secular affair, as is evidenced by the advocates of such legislation attempting to justify their demands by the invention of the fiction of "a civil sabbath."

We protest against Sunday laws, because their primary purpose is to protect a religious institution, rather than to protect all citizens in the enjoyment of their natural and inalienable rights.

And, finally, in behalf of the common rights of all citizens, in behalf of that Christianity which we profess, in behalf of the state, whose highest prosperity we desire, in behalf of those believers who differ from us in religious faith, in behalf of the unbeliever whose rights we respect, in behalf of all sorts and conditions of men—we protest against this demand for a return to those legal enactments which have darkened the pages of history in other lands, and which, if adopted, will exhibit to the world the melancholy spectacle of the abandonment of those principles which have distinguished this country above the other nations of the earth as being one which, as stated by Bancroft, has "dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea, . . . and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power."

Cæsar's Superscription

THE question of the motto on the coins has been brought to the attention of Congress by the introduction into the House of Representatives of a bill directing that the words "In God We Trust" should be retained upon the coins of the United States. The author of this bill (Mr. Shepard of Texas) made a speech in its favor while the House was in committee of the whole on Tuesday, January 7. Mr. Boutell of Illinois followed with a brief speech, which we quote in full:—

Mr. Chairman, I have listened, as I am sure all the members of the committee have listened, not only with great pleasure but with profit, to the eloquent remarks of the scholarly gentleman from Texas, and I think we will all concede that in every fit and appropriate way the American people should show to the world that we are a God-fearing people. No nation has ever had greater cause to thank Providence for the career which it has had in its national life. But it seems to me, Mr. Chairman, there is an appropriate time and an appropriate manner to show that trust in an overruling Providence.

I presume that the appropriateness of time and place and manner of rendering unto God the things that are God's was never better shown than in that remarkable parable in which a coin was used as an illustration with such convincing effect. The way in which to show, Mr. Chairman, our trust in God is in our lives as individuals and in our influence as a nation. There are, however, occasions where the expression of our faith would be untimely and therefore irreverent. If the removal of this legend indicates that we have lost our faith as a people, or that the president in approving its removal was lacking in proper reverence and regard for national

ideals, then the criticisms of the gentleman from Texas would perhaps be justifiable. But do we strengthen our faith or reverently exhibit it by blazoning it upon our coinage?

Following along the line of argument of the gentleman from Texas, it would be as appropriate to place this motto upon all the commissions and other documents that are issued by the United States. Let me close by reading the words of that parable which, as I have said, show the proper time and place and manner of displaying our faith in Omnipotence and the propriety

of discriminating between things worldly and things divine. I read from the twenty-second chapter of the Gospel according to St. Matthew, beginning at the fifteenth verse:—

15. Then went the Pharisees, and took counsel how they might entangle him in his talk.

16. And they sent unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

17. Tell us, therefore, What thinkest thou? Is it lawful to

give tribute unto Cæsar, or not?

18. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

19. Show me the tribute money. And they brought unto him a penny.

20. And he saith unto them, Whose is this image and superscription?

21. They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.

22. When they had heard these words, they marvelled and left him, and went their way.

This doctrine was sufficient warrant for the course pursued by the President, who has displayed good judgment, discriminating taste, and a proper reverence.

Mr. Chairman, let me repeat in closing, that the place to show the faith to which the gentleman from Texas has so beautifully alluded is in the lives of our citizens and in the influence of our government, and let us make our coinage the sound coinage of a faith-keeping commonwealth.



CONGRESSMAN H. S. BOUTELL, OF ILLINOIS

A State Religion Advocated

In an editorial in the *Christian Statesman* for January we find a statement of the National Reform view of state religion as follows:—

We do not want the state to do the work of the church. We simply want it to do its own work. The question then is, Has the state any religion of its own to teach?— It certainly has. It makes use of the doctrine of a personal God in its use of the oath. The first day of the week is generally regarded as a *dies non* in the sphere of national life, and this custom is based on the Christian belief that it is sacred to the memory of our Lord, who rose from the dead on that day. We have numerous laws relating to morality, which all citizens should be acquainted with, since they are expected to observe them, and may lay themselves open to fine or imprisonment unless they do. The state, then, has a religion and a system of morality based upon it. The state, therefore, should teach its own religious principles and that system of morals which is founded upon it. This is vastly different from teaching sectarian religion. It infringes on no one's rights.

In its published prospectus the *Statesman* declares that it is designed, among other things,—

to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and to indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land.

By putting these two paragraphs together, we can get a pretty clear idea of the National Reform conception of the relation between religion and the state. We deduce from them these conclusions:—

1. The state already has a religion.
2. There is, then, to this extent, a union of religion and the state in this country.
3. By the use of the oath the state commits itself to the doctrine of a personal God.
4. By making the first day of the week a *dies non*, it commits itself to the doctrine of Sunday sacredness and the resurrection of the dead.

5. Certain laws are designated as "relating to morality," but evidently intended to be understood as "relating to religion," and thus the state is held committed to morality based upon its religion.

6. Having, then, a religion and a morality, the state should teach them.

7. The state religion is not a sectarian religion, and does not infringe on any one's rights.

8. This religion of the state should include a declaration of allegiance to Jesus Christ.

9. It should include the acceptance of the moral laws of the Christian religion.

10. There should be a distinct recognition that this is a Christian nation by putting the nation's Christianity on "an undeniable legal basis."

There are certain conclusions which will inevitably follow from this state religion platform of principles. Here are some of them:—

1. The state religion of this country is the Christian religion, and that interpretation of the Christian religion which demands a belief in a personal God, in Jesus Christ and his resurrection from the dead, and in the first day of the week, commonly called Sunday, as a day to be observed as the Lord's day.

2. Inasmuch as it does not infringe on the rights of any one for the state to teach the Christian religion, and this particular interpretation of that religion, it must follow that no one has any right to refuse to believe the Christian religion, and this particular interpretation of that religion.

3. All the citizens of this country should be compelled to adopt the Christian religion as the state religion by suitable amendment to the Constitution.

4. There should be formed the closest union between the Christian religion and the state, and the state should become the teacher and the defender of the Christian religion.

5. Those who do not acknowledge the right of the state to define, teach, and enforce religion must of necessity be punished, not because they are irreligious, but because they are rebellious citizens, guilty

of denying the fundamental law of the land — traitors.

This whole house of cards falls to the ground when we call attention to the fact that the state is not a personal entity apart from the citizens who compose the state, and therefore can not, in any proper sense, have a religion which it is under obligation to teach; and further, that the mere recognition by the officials of the government, in conducting the affairs of the state, of the *existence* of religion can not be transformed into the *acceptance and profession* of that religion by the state. The framers of this government knew what they were stating when they declared that this nation "is in no sense founded on the Christian religion."

What would become of the boasted liberty of this country, if these National Reform principles should prevail? — Religious liberty would be the liberty to believe and profess the Christian religion as interpreted by the National Reformers, or be persecuted, or leave the country!

We believe in religion, and in the Christian religion, and in the old-fashioned gospel as opposed to the New Theology, but we believe in religion as a personal experience growing out of the free choice and faith of the individual, and not as an affair of the state. We are unalterably opposed to any effort to use the machinery of the state to teach or enforce religion — even the religion in which we believe. We believe in religious liberty for the other man — the man who differs from us — whom we shall try to win, but not to compel.

Baptists and Federation

IN one of our exchanges we find the published decision of the Canadian Baptists in reference to the question of federating with the other churches. That decision reads:—

The Baptists decline to unite with the churches which are at present negotiating with a view to the union, and which invited them to enter into a conference with them. They find a "fatal impediment" in the practise of infant baptism, also in the adoption of any other mode than immersion;

they desire to avoid all alliance with secular authorities; they will not identify themselves with creeds which have any tendency to establish a human standard over conscience, and they recognize no claim to ecclesiastical succession.

It would be expected from this that the Canadian Baptists would take a stand squarely against the enforcement of a religious institution upon the people. It would be a noble act for the Canadian Baptists and all other Baptists to stand uncompromisingly for liberty of conscience when such a matter as the Canadian Sunday law is urged upon the public.

Pius X on Church and State

THE position of the Roman Church on the question of the relation of church and state is set forth authoritatively in the recent encyclical of Pope Pius X on Modernism. He mentions the following as one of the "modern" ideas that has been creeping into the church:—

As faith and science are strangers to each other by reason of the diversity of their objects, church and state are strangers by reason of the diversity of their ends, that of the church being spiritual, while that of the state is temporal.

Concerning this the pope says:—

The principles from which these doctrines spring have been solemnly condemned by our predecessor, Pius VI, in his constitution, "*Auctorem fidei*."

He further says upon the same point:—

But it is not enough for the Modernist school that the state should be separated from the church. For as faith is to be subordinated to science, as far as phenomenal elements are concerned, so too in temporal matters the church must be subjected to the state. They do not say this openly as yet — but they will say it when they wish to be logical on this head.

The principle of the separation of church and state, solemnly condemned by Pius VI, is also as solemnly condemned by Pius X. There should no longer be any question in the minds of any as to where the Roman Church stands on the question of the separation of church and state. And Pius VI and Pius X can count as their allies, in fact, if not in declaration, those in this country

who are seeking so energetically the union of religion and the state. The same principles are involved, and the same results will be achieved.

Sunday Closing of Saloons

THE publishers of LIBERTY believe in temperance. We not only believe in temperance, but we practise it, not simply by discarding all malt and spirituous liquors, but in a much broader sense, which includes abstinence from tobacco and other narcotics and stimulating articles of food or drink.

By means of our institutions, and through our literature, we are advocating in all parts of the world total abstinence from all intoxicating drinks. With every true effort in the interest of temperance we are in the fullest accord, and we most gladly lend our co-operation.

With the whisky traffic we are at war. We deplore the fact that so many otherwise excellent people are in one way and another accessory to this disreputable business. Intemperance inflames the passions, and depraves and blights every noble aspiration of the soul. It fills our jails, penitentiaries, and almshouses with wrecks of once noble manhood, and leaves widows, orphans, poverty, sorrow, and broken hearts in its train. In the interests of all men, many of whom are victims of ungovernable appetites, the terrible rum traffic should be suppressed.

With such pronounced views upon the temperance question, and much aggressive work in its behalf, it may seem strange to some that we are not friendly to the securing of laws closing saloons on Sunday. It is true that we are not, for the reason that laws closing the saloons on Sunday are not asked for, or made, primarily in the interest of temperance, but in the interest of Sunday. Sunday is a religious institution. It was correctly denominated in the *North British Review*, the "wild solar holiday of all pagan times." The purpose of Sunday-closing laws is to exalt the day, not to stop the sale of intoxicating drinks.

Why close the saloon on Sunday, rather

than on Monday or Tuesday? Who ever heard of a Monday closing of saloons? But why not, if temperance is the issue? Intemperance is just as wicked on Monday as on Sunday. It is just as wrong for a man to get drunk and beat his wife on Monday as on Sunday. A law closing the saloons but one day in the week, tacitly legalizes the business the remaining six days. We can not, therefore, favor any such legislation; for the real object of the law is to close the saloons because of the supposedly religious character of the day, and not because the sale of intoxicating drinks is wrong. The wolf of religious legislation is there, though hidden under the lambskin of temperance.

We believe that saloons are a great evil and ought to be closed every day in the week. We teach this everywhere. But at the same time we are opposed to all legislation upon religious matters, and shall lift our voice against every attempt of this kind, well knowing that it tends toward a union of the church and the state. Sunday laws are a step in this direction, and we shall continue to oppose their enactment, even when they are brought forward disguised as temperance measures.

A Striking Likeness

THE work going on in this country at the present time, designed to enforce a religious practise by law, partakes of the same nature as the inquisitorial work of the Dark Ages, and possesses the same characteristics. In an article in the *Northwestern Christian Advocate*, of Dec. 11, 1907, Dr. W. F. Crafts, in speaking of the new Idaho Sunday law, says:—

The Pacific Coast secretary of the International Reform Bureau combined in this bill the best elements of forty other State Sunday laws. It is especially a model to be studied and copied in that it provides that any executive officer found guilty of neglecting to enforce it is ineligible for any public office for two years. Every politician will see genius in that penalty, and will not be surprised to hear the law is well enforced.

Note the striking likeness between the penalty laid upon civil officers for failing

to enforce this Idaho law and the penalty laid upon civil officers in the days of the Inquisition for failure to enforce the judgments of the inquisitors. The following rule was adopted: "Any civil officer who refused to co-operate in the work [of the Inquisition] was himself excommunicated, and all who would hold intercourse with him. Next, the city of his residence was laid under interdict. If more stress was needed, the officials were deposed." Is it too much to say that the same spirit inspired both these provisions?

A Court Decision on Sunday Laws

DURING the last three months there has been carried forward in Kansas City, Mo., a campaign for the enforcement of the Sunday laws now on the statute books. The leader of this campaign is Judge Wm. H. Wallace, who, in addition to his zeal displayed on the bench, has addressed public meetings and in other ways taken a prominent part in this crusade. Among his utterances we find the following: "Greece, Rome, Assyria, and Babylon had recognized religions." "English common law, which is the law in the United States and in Missouri, is permeated with Christianity." "The founders of this country did not intend to plant an infidel nation." Following the usual course of reasoning adopted by the advocates of religion by law, Judge Wallace draws the conclusion from these premises that the laws compelling a certain regard for Sunday, which he regularly calls the sabbath, are wise provisions and ought to be enforced.

This argument may be briefly summed up thus: The old pagan nations had an established religion which they enforced upon all the people, therefore the same régime ought to obtain in the United States, in spite of the profession of "A New Order of Things." In England, where they have had an established church for centuries, they have passed many religious laws which we ought to adopt in this country. As our forefathers did not intend to found an infidel state, therefore it must be that they intended to enforce religion by law.

The learned judge utterly fails to recognize the fact that this is not Greece nor Rome nor Assyria nor Babylon nor England, but the United States of America, a country which has furnished to the world the example of a nation which has accepted the Christian idea of government—the separation of church and state. Babylon had a recognized religion, and in enforcing it the three friends of Daniel were cast into the burning fiery furnace. Rome had a recognized religion, and for centuries those who professed the same religion as is now professed by Judge Wallace, were subjected to every form of persecution, even to being thrown to the lions in the Colosseum. The law of England was permeated with so-called Christianity, and after suffering under it until all hope of religious liberty was lost, the persecuted abandoned the country to try their fortunes in some country where they had less of that kind of Christianity. This nation was not established as an infidel nation; but it is also true, as stated in the treaty with Tripoli, that "the government of the United States of America is not, in any sense, founded on the Christian religion." This government should protect all religions and favor none.

But now comes the press report that "the St. Louis court of appeals, in a decision announced this morning [January 7], sustains the position of Judge Wallace in reference to the law against Sunday labor, at least so far as it applies to barbers. The line of argument would appear to sustain Judge Wallace, as it applies with as much force to other labor as to shaving persons on Sunday."

In discussing the case in the opinion the court said:—

Now under this rule, the question is whether the act of laboring as a barber for compensation on the Sabbath day as a business, identically as on a secular day, is morally fit and morally proper when considered with reference to the Sunday laws and the great purpose sought to be achieved by the legislature in providing them as rules of conduct. The very reading of our Constitution and laws discloses the one to have been ordained and the other provided by and for a God-fearing Christian people who regard the Sabbath as a holy day, set apart

for the rest of man and brute and the worship of Almighty God.

This is obvious from words and phrases employed and sentiments expressed therein, manifesting the benign spirit and beautiful charity of Christianity. To the end that a due observance of this day shall be had, the arm of the civil law is interposed by means of the Sunday laws for the purpose of enforcing cessation of all labors other than those impelled by the necessities and the Christian motives of love, as manifested through charity. While the Sunday laws command a cessation of labors on that day, they do not interfere with the free exercise of conscience in respect to matters of religion. Every person may worship or not, as he feels inclined after communion with his own soul.

However, these laws reckon with the well-known fact that as a Christian people the larger element of our citizenship conscientiously believe the Sabbath to be hallowed time which should be devoted to rest and worship rather than to business pursuits. That these good people may enjoy the right of conscience in the fullest measure and devote the day to repose and the worship of Deity without being molested or chagrined by the noise and turmoil incident to the pursuits of active business, these penal provisions have been enacted. Such is the fundamental notion involved in the Sunday laws, as we understand it.

The position of the court is perfectly clear, and its reasoning would be altogether fitting for an ecclesiastical council of the Middle Ages. When shorn of its smooth phraseology, the opinion might be stated in words like these: The constitution and laws of the State of Missouri were made by professed Christians and for professed Christians; they were especially designed for the benefit of those who believe that Sunday is the sabbath; this is plain from "the benign spirit" permeating them; the majority believe that the Sunday sabbath should be devoted to religious exercises; and in order that "these good people may enjoy the right of conscience," all other people are compelled to keep quiet on Sunday, lest these "good people" should be "chagrined" by seeing some one else doing what they believe to be wrong. Thus the rights of conscience of all who are not classed among "these good people" are openly ignored in the supposed interest of

the religion of the majority, while the unfortunate minority are blandly told that such laws "do not interfere with the free exercise of conscience in respect to matters of religion," inasmuch as thus far no one is compelled to go through with the actual forms of worship! And all this is the evident meaning of the constitution and laws of the State of Missouri, which are permeated with "the benign spirit and beautiful charity of Christianity"! Is it any wonder that many honest-hearted men are openly scoffing at such Christianity as this? We wish it to be distinctly understood that LIBERTY does not believe in nor advocate that kind of Christianity. Neither did Christ.

Such an argument as this, plainly stated, brings out in bold relief the iniquity of religious legislation, and shows how its advocates and defenders are led to ignore the simplest and most fundamental principles of civil and religious liberty in the attempt to justify laws which in reality compel the conscience. Such an opinion as this one rendered by the St. Louis court of appeals practically recognizes a union of church and state, and affords little basis of hope for religious liberty within the jurisdiction of that court. Some one ought to conduct a campaign in behalf of the rights of conscience in the State of Missouri.

In Oklahoma

A SUNDAY bill has been introduced into the first session of the legislature of the new State of Oklahoma. It is patterned after the typical Sunday bill, with the possible exception that the exemption clauses are broader than usual. From some of the provisions of this bill any person is exempt "who conscientiously believes that the seventh or any other day of the week ought to be observed as the Sabbath, and who does actually refrain from business and labor on that day for religious reasons."

This exemption clause is sufficient, if there were nothing else to indicate it, to betray the true character of the bill. It is religious legislation and in the interest of a

religious observance. It is not sufficient, according to this exemption clause, that one who wishes to labor on Sunday has rested on another day of the week, but he must "conscientiously" believe that that other day is the Sabbath, and he must refrain from labor on that day "for religious reasons." In the light of such provisions as these, what becomes of the much vaunted claim that Sunday laws are simply police regulations, or that they are simply for the purpose of securing one day in seven as a day of rest for the laboring man? According to this proposed Oklahoma law, if a man rests on any other day than Sunday, he must do so "for religious reasons," or he will be compelled to rest on Sunday also, all of which shows that religion, and not rest, is the primary feature of the bill.

But aside from this, what have legislators and judges to do with a man's conscientious belief? or on what ground can they inquire whether a man rests on a certain day "for religious reasons"? How shall it be decided whether the belief is "conscientious," or whether the rest is "for religious reasons"? If the judges are in doubt, will it not be necessary to call for the inquisitors? With Cicero we might exclaim, "Where in the world are we! In what city do we live!" The language of this bill might easily suggest that we are in Spain in the Middle Ages, or that we are in Constantinople under the benign influence of Mohammedanism.

The consideration of the various Sunday bills which are discussed in this issue of LIBERTY ought to show clearly the folly of attempting to legislate in behalf of a religious institution. Recognizing that such legislation will work a hardship to those who observe another day, an attempt is made to exempt them from some of the provisions of these laws, but the very wording of these exemption clauses shows that the purpose is to require the religious observance of one day of the week. We lift the danger signal against all such legislation. It is distinctly religious legislation, and is both un-American and unchristian,

The Divine Sabbath Law

THE true Sabbath does not need the prop of a civil statute, for it rests upon a divine law. We respectfully urge those who are seeking legislation by the state in favor of Sunday seriously to consider this fact. This law is the fourth precept of the decalogue, and is recorded in Ex. 20: 8-11, and reads as follows:—

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

Concerning this precept, we call attention to the following facts:—

1. God himself wrote this law upon stone. Ex. 31: 18. Its promulgation was attended with the most sublime exhibition of glory and power which has been seen since the creation of the world. "Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Ex. 19: 18.

2. This law has never been repealed. Concerning the divine precepts, the psalmist declares: "My tongue shall speak of thy word; for all thy commandments are righteousness." "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119: 172, 142. "The works of his hands are verity and judgment; all his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111: 7, 8.

Jesus came not to annul or destroy this law, but to magnify it, and make it honorable. Isa. 42: 21. To the Pharisees, some of whom were saying in their hearts that he had come to do away with the law, he said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass,

one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5: 17-19.

3. This law is of universal and perpetual obligation. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and *all the world* may become guilty before God." Rom. 3: 19. The Presbyterian Confession of Faith truly says: "The moral law doth forever bind all, as well justified persons as others, to the obedience thereof. . . . Neither doth Christ in the gospel in any way dissolve, but much strengthen, this obligation."—*Chapter 19, page 82, article 5.*

4. This law says the seventh day is the Sabbath. Sunday is not the seventh day. There is no divine command for its sabbatic observance. Neither Jesus nor his apostles ever observed it as a day of rest, nor commanded any one so to observe it. Its observance rests wholly upon tradition. Therefore, all laws enacted for its observance are against the true Sabbath—the seventh day—in that their tendency is to exalt a human substitution in the place of the day the Lord has made and claims as his own. In saying this we would not be understood as favoring legislation in behalf of the seventh day. We would be opposed to this also.

5. Cardinal Gibbons, speaking of Sunday, says: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—"*Faith of Our Fathers,*" page III.

This statement from Cardinal Gibbons is reiterated in one form or another by many Catholic authorities. As a sample of many others we quote the following extract from "Plain Talk about the Protestantism of To-day," by Mgr. Segur, page 213:—

It is worth while to remember that this observance of the *sabbath* [Sunday]—in which, after all, the only Protestant *worship* consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of *Sunday* by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church.

6. Protestant authorities make candid admissions concerning this matter. Note the following:—

Dr. William Smith, LL. D., after examining all the texts supposed to have reference to Sunday-keeping, says:—

Taken separately, perhaps, and even altogether, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purposes above mentioned was a matter of apostolic institution, or even of apostolic practise.—"*Dictionary of the Bible,*" article *Lord's Day.*

In the issue of the *Church Standard*, one of the leading papers of the Protestant Episcopal Church, for June 24, 1905, the following plain statement was made:—

We shall search the New Testament in vain for any sign that the Lord's day was ever regarded by the apostles or the apostolic church as identical with the Jewish Sabbath day, or as a continuation of it, or as a substitute for it. Nothing of the kind is discoverable in the New Testament.

Others testify that there is no divine command for the observance of Sunday:—

The current notion that Christ and his apostles authoritatively substituted the first day of the week for the seventh, is absolutely without any authority in the New Testament.—*Rev. Lyman Abbott, in Christian Union, June 26, 1890.*

It is true there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week.—*M. E. "Theological Compendium," page 103.*

7. We commend the following eloquent words concerning the law of God, from the pen of Rev. George Elliot:—

Long should pause the erring hand of man before it dares to chip away with the chisel of human reasoning one single word graven on the enduring tables by the hand

of the infinite God. What is proposed?—To make an erasure in the heaven-born code, to expunge one article from the recorded will of the Eternal! Is the eternal tablet of his law to be defaced by a creature's hand? He who proposes such an act should fortify himself by reasons as holy as God, and as mighty as his power. None but consecrated hands could touch the ark of God; thrice holy should be the hands which would dare to alter the testimony which lay within the ark.—“*The Abiding Sabbath*” (\$500 Dartmouth College Prize Essay), page 129.

The Theocratical Theory of Government

IN the last issue of LIBERTY, attention was directed to the papal theory of civil government, a union of church and state with the church in control, which makes the government subordinate to, and subject to, the authority of the church. This theory is utterly subversive of the true Protestant, and the true American, idea of civil government, the separation of church and state, and in its baldest form is generally repudiated in this country, although there is a marked tendency to adopt a Protestantized form of this theory by placing Christian usages upon a legal basis in the laws of the land. Protestants who oppose the papal theory for establishing the doctrines of the papacy, yet seem inclined to accept the same principle when it may be employed to foster the teachings of their own church. We protest against any union of church and state, or of religion and the government, whether the church and the religion be papal or Protestant.

And now comes a new proposal in the form of a call for a national convention for the nomination of candidates for the presidency and the vice-presidency of the United States upon a platform which is essentially theocratical in its nature. That we may be sure not to misrepresent the movement we will quote the principal part of the call:—

To the Press, to the Churches, to Every Party, and to all Patriots and Loyal Citizens of our Country, who believe in the fatherhood of God and the brotherhood of

man, and in the statement and decision of our Supreme Court that “this is a Christian nation, and that no law should contravene or conflict with the divine law.” You are hereby called to gather in His name, in national mass convention, in the Watch Tower at Rock Island, Ill., May 1, 1908, to choose or nominate national candidates for president and vice-president of the United States, on a platform pledging them to use God's law, commanded by him on Mount Sinai, and Jesus' golden rule, as a standard and measure of and for just laws and righteous government, etc.

We are further told that it will not be necessary at this proposed convention to waste time in framing a platform, as “His platform is perfect,” and the ten commandments “written and commanded by Jehovah, indorsed, practised, and commanded by King Jesus,” are declared to constitute the platform of the so-called “United Christian party.”

In order that the purposes of this party may be fully clear we will quote further from some of its representative utterances:—

Jehovah wants King Jesus on the throne of David, according to Luke 1:32.

Why not enthrone Christ on God's platform by our votes and in our government now?

The kingdom of God will come when the Christian forces unite on the day of election and vote for its coming.

God's church and state are one, and can never be separated by men or devils.

The ballot-box is the place to separate the sheep from the goats in the kingdom of God.

A declaration is also made in favor of such an amendment of the Constitution of the United States as shall be necessary to give the principles of this party “an undeniable legal basis in the fundamental law of our land.”

We feel under the greater necessity of calling attention to this movement because its leaders evidently interpret the fourth commandment of the decalogue, as we do, to require the observance of the seventh day of the week, commonly called Saturday, as the Sabbath. We judge this from the following paragraph:—

When Sunday law-breakers grasp the fact that the seventh and not the first day

of the week is the Sabbath of the Lord according to his command, and that our Supreme Court has decided that no law should contravene the divine law, they have a right to and will demand laws measured by God's law and Jesus' rule.

We heartily indorse the principle of obedience to the law of God, and to the fourth commandment of that law just as it reads, and we are working to hasten the time when the declaration of the "great voices in heaven" shall become an accomplished fact, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ;" but we just as heartily repudiate this political scheme for bringing about such a state of things. We have no warrant either in the teaching or the example of Jesus of Nazareth for an alliance between religion and the government, even though the religion be his own; neither have we any record in history where such an alliance proved to be advantageous either to religion or to government. Jesus himself did not attempt to bring in his kingdom through the gateway of politics, nor seek decrees or enactments from the rulers of the Roman empire through which to give the principles that he advocated "an undeniable legal basis in the fundamental law." Rather, he declared, in unmistakable language, "My kingdom is not of this world."

In view of this political movement it seems fitting to call attention to a similar movement in the fourth century, and to point out the results which attended it. At that time "there had in fact arisen in the church . . . a false, theocratical theory, originating, not in the essence of the gospel, but in the confusion of the religious constitutions of the Old and New Testaments, which, grounding itself on the idea of a visible priesthood belonging to the essence of the church and governing the church, brought along with it an unchristian opposition of the spiritual to the secular power, which might easily result in the formation of a sacerdotal state, subordinating the secular to itself in a false and outward way. . . . This theocratical theory was already the prevailing one in the time

of Constantine; and, had not the bishops voluntarily made themselves dependent on him by their disputes, and by their determination to make use of the power of the state for the furtherance of their aims, it lay in their power, by consistently and uniformly availing themselves of this theory, to obtain a great deal from him."—*Neander*. For the purpose of increasing his own power the emperor Constantine consented to the union of church and state under the influence of this false, theocratical theory, until in due time, according to Eusebius, "through the powerful aid of God his Saviour, all nations owned their subjection to the emperor's authority."

What, however, was the effect of this experience upon the church? We will let Neander reply: "The more the church strove after outward dominion, the more was she liable to go astray, and to forget, in this outward power, her own intrinsic essence as a church of the spirit, and the more easy it became for outward power to obtain dominion over her." "In forgetting and denying its own essential character, on the simple preservation of which its true power depends,—in consenting to make use of a foreign might for the furtherance of its ends,—the church succumbed to that might."

The lesson is plain. An alliance between the church and the state means disaster to both, since they were divinely ordained to occupy entirely separate spheres. Therefore, although we believe in religion, and further believe in the observance of the seventh day of the week as the true Sabbath of the Lord, yet we are uncompromisingly opposed to any effort to establish even our own religion in the law of the land, and to the attempt to enthrone Christ as king of this world through the agency of a political party. The church will be purer and more prosperous when she declines any connection with the temporal power, and relies wholly upon that spiritual power which has been promised to her by her true and living Head. The United Christian party is hindering rather than helping the coming of the kingdom of Christ.

General Articles

A Memorial

To the Honorable Senate and House of Representatives in Congress Assembled:

Your memorialists respectfully represent that the body of Christian believers with which they are connected, the Seventh-day Adventists, and whose views they represent, has a growing membership residing in every State and Territory in the Union; that nearly all these members are native-born American citizens; and that it is supporting missionaries and has a following in every continent of the world. It is a Protestant body, which was established in this country about sixty years ago.

We recognize the authority and dignity of the American Congress, as being the highest law-making power in the land, to whose guidance and fostering care have been committed the manifold interests of this great country; and our justification for presenting this memorial to your honorable body is that we are not seeking to direct your attention to any private or class concerns, but to principles which are fundamental to the stability and prosperity of the whole nation. We therefore earnestly ask your consideration of the representation which we herewith submit.

We believe in civil government as having been divinely ordained for the preservation of the peace of society, and for the protection of all citizens in the enjoyment of those inalienable rights which are the highest gift to man from the Creator. We regard properly constituted civil authority as supreme in the sphere in which it is legitimately exercised, and we conceive its proper concern to be "the happiness and protection of men in the present state of existence; the security of the life, liberty, and property of the citizens; and to restrain the vicious and encourage the virtuous by wholesome laws, equally extending to every individual." As law-abiding citizens, we seek to maintain that respect for authority which is the most effective bulwark of just government, and which is especially necessary for the maintenance of republican institutions upon an enduring basis.

We heartily profess the Christian faith, and have no higher ambition than that we

may consistently exemplify its principles in our relations to our fellow men and to the common Father of us all. We cheerfully devote our time, our energies, and our means to the evangelization of the world, proclaiming those primitive principles and doctrines of the gospel which were interpreted anew to mankind by the Saviour of the world, and which were the fundamental truths maintained by the church in apostolic times. We regard the Holy Scriptures as the sufficient and infallible rule of faith and practise, and consequently discard as binding and essential all teachings and rituals which rest merely upon tradition and custom.

While we feel constrained to yield to the claims of civil government and religion, as both being of divine origin, we believe their spheres to be quite distinct the one from the other, and that the stability of the republic and the highest welfare of all citizens demand the complete separation of church and state. The legitimate purposes of government "of the people, by the people, and for the people," are clearly defined in the preamble of the national Constitution to be to "establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty" to all. All these aims are of a temporal nature, and grow out of the relations of man to man. The founders of the nation, recognizing that "the duty which we owe our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge," wisely excluded religion from the concerns of civil government, not because of their indifference to its value, but because, being primarily a matter of the heart and conscience, it did not come within the jurisdiction of human laws or civil compacts. The recognition of the freedom of the mind of man and the policy of leaving the conscience untrammelled by legislative enactments have been abundantly justified by a record of national development and prosperity which is unparalleled in history. This is the testimony of our own experience to the wisdom embodied in the principle enunciated by the divine



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OPENING OF THE FIRST SESSION OF THE SIXTIETH CONGRESS, DEC. 2, 1907

Speaker Cannon Taking the Oath of Office

Teacher of Christianity: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

We, therefore, view with alarm the first indication of a departure from this sound principle. In the history of other nations of the world, where church and state have been united to a greater or less degree, or where the struggle to separate them is now in progress, we have a warning, oftentimes written in blood, against the violation of this doctrine which lies at the foundation of civil and religious liberty. We affirm that it is inconsistent with sound reasoning to profess firm adherence to this principle of the separation of church and state, and at the same time endeavor to secure an alliance between religion and the state, since the church is simply religion in its organized and concrete expression; and, furthermore, that the same authority which can distinguish between the different religions demanding recognition, and give preference to one to the exclusion of the others, can with equal right and equal facility distinguish between the different denominations or factions of the same religion, and dispense to one advantages which it denies to the others. These considerations ought to make it doubly clear that what God has put asunder, man ought not to attempt to join together.

A more specific reference to an important period of history may illustrate and enforce the affirmations herein set forth. Under a complete union of a heathen religion and the state, with extreme pains and penalties for dissenters, the first disciples, directed by the divine commission, proclaimed the doctrines of Christianity throughout the Roman empire. For nearly three centuries the warfare of suppression and extinction was waged by this haughty power, glorying in the superiority of its own religion, against non-resistant but unyielding adherents to the right to worship according to the dictates of their own consciences. Then came a reversal of the unsuccessful policy, and what former emperors had vainly sought to destroy, Constantine as a matter of governmental expediency embraced, and Christianity became the favored religion.

Then began that period of "indescribable hypocrisy" in religion, and of sycophancy and abuse of power in the state. "The apparent identification of the state and

the church by the adoption of Christianity as the religion of the empire, altogether confounded the limits of ecclesiastical and temporal jurisdiction. The dominant party, when it could obtain the support of the civil power for the execution of its intolerant edicts, was blind to the dangerous and un-Christian principle which it tended to establish . . . Christianity, which had so nobly asserted its independence of thought and faith in the face of heathen emperors, threw down that independence at the foot of the throne, in order that it might forcibly extirpate the remains of paganism, and compel an absolute uniformity of Christian faith."—*Milman*.

"To the reign of Constantine the Great must be referred the commencement of those dark and dismal times which oppressed Europe for a thousand years. . . . An ambitious man had attained to imperial power by personating the interests of a rapidly growing party. The unavoidable consequences were a union between church and state; a diverting of the dangerous classes from civil to ecclesiastical paths, and the decay and materialization of religion."—*Draper*. Succeeding decades bore testimony to the fact that "the state which seeks to advance Christianity by the worldly means at its command, may be the occasion of more injury to this holy cause than the earthly power which opposes it with whatever virulence."—*Neander*.

It was but a series of logical steps from the union of church and state under Constantine to the Dark Ages and the Inquisition, some of these steps being the settlement of theological controversies by the civil power, the preference of one sect over another, and the prohibition of unauthorized forms of belief and practise; and the adoption of the unchristian principle that "it was right to compel men to believe what the majority of society had now accepted as the truth, and, if they refused, it was right to punish them."

All this terrible record, the horror of which is not lessened nor effaced by the lapse of time, is but the inevitable fruit of the acceptance of the unchristian and un-American doctrine, so inimical to the interests of both the church and the state, that an alliance between religion and civil government is advantageous to either. If the pages of history emphasize one lesson above another, it is the sentiment uttered on a memorable occasion by a former presi-

KING OF ENGLAND

KAISER

QUEEN OF ENGLAND

KING OF SPAIN



QUEEN OF SPAIN

KAISERIN OF GERMANY

QUEEN OF PORTUGAL

QUEEN OF NORWAY

A REMARKABLE PHOTOGRAPH: FIVE QUEENS AND THREE KINGS

(Photographed after King Edward's luncheon party at Windsor, on Nov. 17, 1907.)

dent of this republic: "Keep the state and the church forever separate."

The American colonists, who had lived in the mother country under a union of the state and a religion which they did not profess, established on these shores colonial governments under which there was the closest union between the state and the religion which they did profess. The freedom of conscience which had been denied to them in the old country, they denied to others in the new country; and uniformity of faith, church attendance, and the support of the clergy were enforced by laws which arouse righteous indignation in the minds of liberty-loving men of this century. The pages of early American history are stained with the shameful record of the persecution which must always attend the attempt to compel the conscience by enforcing religious observances. The Baptists were banished, the Quakers were whipped, good men were fined, or exposed to public contempt in the stocks, and cruel and barbarous punishments were inflicted upon those whose only crime was that they did not conform to the religion professed by the majority and enforced by the colonial laws. And all these outrages were committed in the name of justice, as penalties for the violation of civil laws. "This was the justification they pleaded, and it was the best they could make. Miserable excuse! But just so it is: wherever there is such a union of church and state, heresy and heretical practises are apt to become violations of the civil code, and are punished no longer as errors in religion, but as infractions of the laws of the land."—*Baird*. Thus did the American colonies pattern after the governments of the Old World, and thus was religious persecution transplanted to the New World.

We respectfully urge upon the attention of your honorable body the change which was made when the national government was established. The men of those times learned the meaning and value of liberty not only of the body but also of the mind, and "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 of God in Judea."—*Bancroft*. Warned by the disastrous results of religious establishments in both the Old and the New World, these

wise builders of state excluded religion from the sphere of the national government in the express prohibition, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Thus they founded a nation—the first in all history—upon the Christian idea of civil government,—the separation of church and state. And the century and more of liberty and prosperity which has crowned their efforts, and the widespread influence for good which the example of this nation has exerted upon the world at large in leading the way toward freedom from the bondage of religious despotisms and ecclesiastical tyrannies, has demonstrated the wisdom of their course. The "new order of things" to which testimony is borne on the reverse side of the Great Seal of the United States, introduced an era of both civil and religious liberty which has been marked by blessings many and great both to the nation and to religion.

We are moved to present this memorial, however, because of the persistent and organized efforts which are being made to secure from Congress such legislation as will commit the national government to a violation of this great principle, and to the enforcement of a religious institution. Already there have been introduced during the present session of Congress five bills of this nature:—

S. 1519, "A BILL to prevent Sunday banking in post-offices in the handling of money-orders and registered letters."

H. R. 4897, "A BILL to further protect the first day of the week as a day of rest in the District of Columbia."

H. R. 4929, "A BILL prohibiting labor on buildings, and so forth, in the District of Columbia on the sabbath day."

H. R. 13,471, "A BILL prohibiting work in the District of Columbia on the first day of the week, commonly called Sunday."

S. 3940, "A BILL requiring certain places of business in the District of Columbia to be closed on Sunday."

While a merely cursory reading of the titles of these bills may not indicate clearly their full significance, we affirm that an examination of their provisions will reveal the fact that they involve the vital principle of the relation of government to religion. Their passage would mark the first step on the part of the national government in the path of religious legislation—a path which leads inevitably to religious persecution. If government may by law set-

the one religious controversy and enforce one religious institution, it may logically settle all religious controversies and enforce all religious institutions, which would be the complete union of church and state and an established religion. We seek to avoid the consequences by denying the principle. We are assured that the only certain way to avoid taking the last step in this dangerous experiment upon our liberties is to refuse to take the first step.

We hold it to be the duty of civil government to protect every citizen in his right to believe or not to believe, to worship or not to worship, so long as in the exercise of this right he does not interfere with the rights of others; but "to pretend to a dominion over the conscience is to usurp the prerogative of God." However desirable it may seem to us who profess the Christian faith to use the power of government to compel at least an outward respect for Christian institutions and practices, yet it is contrary to the very genius of Christianity to enforce its doctrines or to forge shackles of any sort for the mind. The holy Author of our religion recognized this great principle in these words: "If any man hear my words, and believe not, I judge him not." The triumphs of the gospel are to be won by spiritual, rather than by temporal, power; and compulsion may be properly employed only to make men civil.

Therefore, in the interest of the nation, whose prosperity we seek; in the interest of pure religion, for whose advancement we labor; in the interest of all classes of citizens whose rights are involved; in the interest of a world-wide liberty of conscience, which will be affected by the example of this nation; in the interest even of those who are urging this legislation, who are thereby forging fetters for themselves as well as for others, we earnestly petition the Honorable Senate and House of Representatives in Congress assembled, not to enact any religious legislation of any kind whatsoever, and particularly not to pass the bills to which reference has been made in this memorial. And for these objects your memorialists, as in duty bound, will ever pray.

THE GENERAL CONFERENCE OF SEVENTH-DAY ADVENTISTS:

A. G. DANIELLS, *President*;

W. A. SPICER, *Secretary*.

"In God We Trust"

THE President makes a strong case in his letter telling why he abandoned the practise of inscribing "In God We Trust" on American gold coins. He lays stress upon the fact that the inscription is never spoken of with reverence, but has often been the subject of jest and ridicule amounting to sacrilege. The use of the motto on coins tends to cheapen and degrade it, in his opinion, just as it would be cheapened by using it on postage-stamps or in advertisements.

Those who cling to the idea that the coin should bear some reference to the Almighty, might gain a clearer conception of the difference between secular and holy things by studying the words of Jesus Christ when confronted by hypocrites who tried to confound him as to earthly and heavenly authority: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

The government of the United States is strong, and the people of the United States are free, because in this country there is no mixture of religion and government. A coin is a convenience of business—"the pale and common drudge 'tween man and man." It has no conscience nor chastity, and will serve the devil as soon as God. Some months ago debate raged high over the question whether money dishonestly gained was not in itself tainted,—a question that was threshed out a millennium ago, when Rome laconically remarked, "*Non olet*." The assumption that some money is tainted must make room for the twin assumption that some other money must be holy—that the stuff itself is saintly! If the contemner of tainted money refuses to bow down to saintly gold, is he not a rebel against his own belief? And if he does, does he not become an idolater?

There is no end to the trouble that the pious man may fall into if he ventures to mix the things that are Cæsar's with the things that are God's. Let the coin bear a date, and the name of the authority that issues it, and the value that mankind agrees to attach to it. If Christians will but stop to think, they will find plenty of comfort in looking at the date—those figures are significant. But there is less need of placing a pious motto upon the coin than upon the flag.—*Washington Post*.

The Oklahoma Constitution

*Religious Toleration or Religious Liberty:
Which?*

W. A. COLCORD

AFTER all that has been said in the United States during the last century and more concerning the difference between religious toleration and religious liberty, it seems rather strange to hear people still talking about granting "perfect toleration" in matters of religion. And when we consider that the difference between these two things was clearly pointed out by James Madison, and corrected, in the convention which framed one of the first State constitutions, if not the first, formulated in the

Our attention having been called to this matter, and learning that a large delegation of prominent men from Oklahoma and Indian Territory was about to wait upon the President of the United States to present to him the proposed constitution for his approval, we addressed the following letter to the President, directing his attention to this strange and defective expression in this document:—

TAKOMA PARK, WASHINGTON, D. C.,

OCT. 25, 1907.

*President Theodore Roosevelt,
Washington, D. C.*

RESPECTED SIR: Permit me to call your attention to what appears to me to be a serious defect in Section 2 of Article I of the proposed constitution for Oklahoma.

As framed, this section reads:—

Perfect toleration of religious sentiment shall be secured, and no inhabitant of the State shall ever be molested in person or property on account of his or her mode of religious worship, and no religious test shall be required for the exercise of civil or political rights. Polygamous or plural marriages are forever prohibited.

The use of the word "toleration" here, while doubtless an inadvertence, it seems to me is nevertheless unfortunate. Religious toleration is not an American doctrine, nor is it compatible with

our free institutions. It is appropriate and applicable only in countries where there is an established religion. In a land where freedom in matters of religion is recognized as a right, such a term, it appears to me, is out of place.

The distinctions between toleration and liberty were clearly pointed out in the early history of this country. When Virginia, one of the first States of the Union to



CITY HALL AT GUTHRIE, OKLAHOMA, WHERE THE CONSTITUTIONAL CONVENTION WAS HELD

United States,—that of Virginia,—it seems even more strange that this very mistake should be made, and the mistake not noticed nor corrected, by the convention of one hundred and ten men which met one year ago in a ninety days' session to frame a constitution for the latest State to seek admission into the Union, that of Oklahoma.

formulate a constitution, came to draft its fundamental law, this question came up for consideration. As originally framed, Article Sixteen of the Bill of Rights of this constitution provided that "all men should enjoy the fullest toleration in the exercise of religion, according to the dictates of conscience."

Referring to the discussion which took place over this article, Appleton's "Cyclopedia of American Biography," Vol. IV, page 165, says:—

Madison pointed out that this provision did not go to the root of the matter. The free exercise of religion, according to the dictates of conscience, is something which *every man may demand as a right, not something for which he must ask as a privilege*. To grant to the state the power of tolerating is implicitly to grant to the state the power of prohibiting: whereas Madison would deny to it *any jurisdiction whatever* in the matter of religion. The clause in the Bill of Rights, as finally adopted, at his suggestion, accordingly declares that "all men are equally entitled to the free exercise of religion, according to the dictates of conscience."

In his work, "Church and State in the United States," page 14, Dr. Philip Schaff says:—

There is a very great difference between toleration and liberty. Toleration is a concession which may be withdrawn; it implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms. . . . In our country we ask no toleration for religion and its free exercise, but we claim it as an inalienable right.

Another work, Thompson's "Church and State in the United States," page 12, makes the following observation:—

Toleration denotes neither the freedom of religion from state control, nor the equality of all religions before the law. Toleration is the allowance of that which is not wholly approved. Religious liberty, on the other hand, is absolute freedom of religious opinion and worship.

In a speech in the House of Lords, in 1827, on a bill for the repeal of the Test and Corporation acts, Lord Stanhope said:—

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

And in the Sunday mail report adopted by the United States Senate in 1829, the following clear and concise statement was made:—

What other nations call toleration we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government can not deprive any portion of citizens, however small. Despotism may

invade those rights, but justice still confirms them.

From the foregoing, it is evident that religious toleration implies an established religion, and a reservation on the part of the state of the right to dictate in matters of religion, and it is therefore unchristian and not in harmony with the genius of our government.

In view of all this, therefore, with all due respect and modesty, I wish to ask you to consider the propriety and advisability of the expression, "Perfect toleration of religious sentiment," in Section 2 of Article I of the proposed Oklahoma Constitution, being altered to read, "Perfect religious liberty," etc. It appears to me that such a change would be highly proper and desirable.

Respectfully,

W. A. COLCORD,

Secretary Religious Liberty Bureau.

Three days later we received the following communication from the Attorney-General:—

Mr. W. A. Colcord,
Secretary Religious Liberty Bureau,
Takoma Park, Washington, D. C.

SIR: Your letter of the 25th instant to the President in regard to the proposed constitution for the new State of Oklahoma has been referred to this office for acknowledgment. You may be assured that what you say will receive careful consideration.

Very respectfully,

[Signed] CHARLES J. BONAPARTE,
Attorney-General.

Whether this un-American utterance in the fundamental law of this newest of States will be corrected, we shall await with interest to see.

Sunday: Religious or Civil? Which?

G. B. THOMPSON

IF Sunday is a religious institution, then the state can never properly have anything to say as to its observance; for it is not the province of the state to settle religious questions, and command the observance of divine precepts. It might be proper for an ecclesiastical council to give consideration to such matters, but the function of the state is not ecclesiastical, but purely political. Religion is a thing of the heart. It is the personal relation between man and his Creator, and for it we are amenable nowhere, except at the tribunal of the

Universal Judge. Because, therefore, Sunday is an institution of the church, not of the state, and its observance is a religious act, Congress can never rightfully pass any law regulating its observance.

To parry the force of this, however, the claim is advanced that Sunday is not a religious but a civil institution; and as the state should deal with civil matters, it should regulate the observance of the day.

But if Sunday is a civil institution, why should its observance be made compulsory? We have holidays which are purely civil institutions; for example, Washington's birthday, the fourth of July, and other like legal holidays. But who ever heard of the observance of these days being made compulsory? When has a bill ever been introduced into any national or State legislature specifying how these days should be observed, and closing up all shops and business houses and places of recreation, under penalty of civil law? All would resent such a step and deem it tyrannical. But if Sunday is a civil institution, it is merely a holiday, and should be dealt with the same as other holidays.

Upon whichever horn of this dilemma so-called National Reformers impale themselves, it is equally fatal to their theory, and emphasizes the truth that legislation concerning Sunday is not within the province of the state.

The President and the Motto

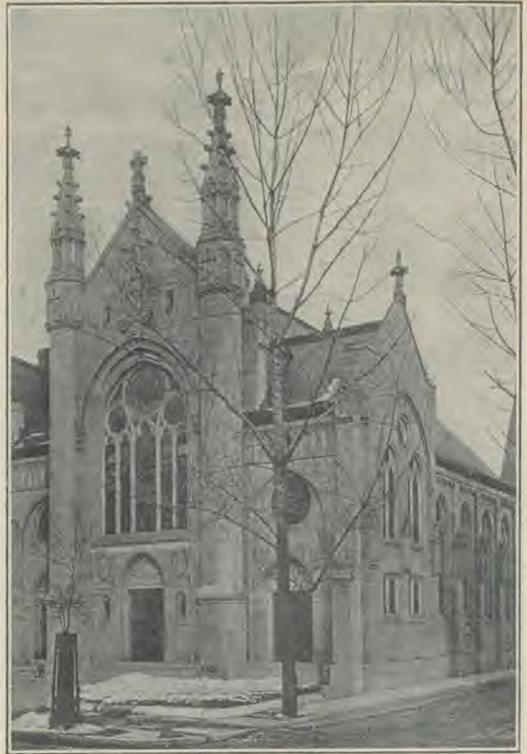
[In response to a letter relating to the removal of the motto, "In God We Trust," from the coins, President Roosevelt wrote the following letter.—Ed.]

"THE WHITE HOUSE, WASHINGTON,
Nov. 11, 1907.

"Mr. Thomas Henshall,
"Kansas City, Mo.

"DEAR SIR: When the question of the new coinage came up, we looked into the law, and found there was no warrant therein for putting 'In God We Trust' on the coins. As the custom, although without legal warrant, had grown up, however, I might have felt at liberty to keep the inscription had I approved of its being on

the coinage. But as I did not approve of it, I did not direct that it should again be put on. Of course the matter of the



THE CHURCH IN WASHINGTON WHERE PRESIDENT ROOSEVELT ATTENDS

law is absolutely in the hands of Congress, and any direction of Congress in this matter will be immediately obeyed. At present, as I have said, there is no warrant in law for the inscription.

"My own feeling in the matter is due to my very firm conviction that to put such a motto on coins, or to use it in any kindred manner, not only does no good, but does positive harm, and is in effect irreverence, which comes dangerously close to sacrilege. A beautiful and solemn sentence, such as the one in question, should be treated and uttered only with that fine reverence which necessarily implies a certain exaltation of spirit. Any use which tends to cheapen it, and, above all, any use that tends to secure its being treated in a spirit of levity, is from every standpoint profoundly to be regretted. It is a motto which is indeed well to have inscribed on our great national monuments, in

our temples of justice, in our legislative halls, and in buildings such as those at West Point and Annapolis—in short, wherever it will tend to arouse and inspire a lofty emotion in those who look upon it. But it seems to me eminently unwise to cheapen such a motto by use on coins, just as it would be to cheapen it by use on postage-stamps, or in advertisements. As regards its use on the coinage, we have actual experience by which to go. In all my life I have never heard any human being speak reverently of this motto on the coins, or show any signs of its having appealed to any emotions in him. But I have literally hundreds of times heard it used as an occasion of, and incitement to, the sneering ridicule which it is above all things undesirable that so beautiful and exalted a phrase should excite. For example, throughout the long contest, extending over several decades, on the free coinage question, the existence of this motto on the coins was a constant source of jest and ridicule; and this was unavoidable. Every one must remember the innumerable cartoons and articles based on phrases like, 'In God we trust for the short weight;' 'In God we trust for the thirty-seven cents we do not pay,' and so forth, and so forth. Surely I am well within bounds when I say that a use of the phrase which invites constant levity of this type is most undesirable.

"If Congress alters the law, and directs me to replace on the coins the sentence in question, the direction will be immediately put into effect; but I very earnestly trust that the religious sentiment of the country, the spirit of reverence in the country, will prevent any such action being taken.

Sincerely yours,

(Signed) "THEODORE ROOSEVELT."

First Principles of Freedom

THE revival of Sunday laws in various cities is distinctly a religious movement. The laws in the first place reflected the religious creeds and predilections of their authors.

In taking notice of the flaming zeal which everywhere accompanies Sunday law enforcement it should be remembered that, notwithstanding the pious inspiration of Sabbatarianism, the courts have held

almost without exception that legislation of this kind can be sustained only on secular grounds. To advance religious belief as a reason for Sunday blue laws would be to nullify them.

We have the strange spectacle, therefore, of religious laws enacted and enforced at the demand of religionists, and upheld by courts which deny that they are religious laws, and assert that they are nothing more than police and health measures. . . .

Religious laws having no standing in court except on the false pretense that they are secular in purpose, ought to be easily repealed. When they were first enacted in this country, they had the weight of the church, of wealth, of nine-tenths of the population and of practically all respectability behind them. It is not so now. Compelling their rigid execution at this time, a few zealots are simply invoking the authority of sanctimonious lawgivers dead and gone for the regulation of people of different beliefs, different tastes, and different necessities.

We are to remember also that true American liberty had some of its most important beginnings in successful assaults upon these very laws. It was not until the people had learned to question the despotic powers of the New England theocracy and the state church of Virginia, that they ventured to assail the awful pretensions of George III, who ruled by divine right. Sam Adams in Massachusetts and Thomas Jefferson in Virginia were hounded to their graves by the element which supported the blue laws.

These men and others almost as celebrated held that emancipation from ecclesiastical authority was essential to liberty. What would they have thought of eighty millions of people subjected to religious laws which gained their force by judicial denials of the self-evident fact that they are religious laws?

It is maintained in some quarters, and with reason, that repeated invasions of popular rights during the last thirty or forty years have resulted in a serious curtailment of liberty. If reasonable and harmless diversions on Sunday may now be prohibited by a small religious element, backed by a notorious false pretense in the courts, it must be that there has also been a most emphatic loss of independence on the part of the people. The worst of all

slaves are those who willingly bend to the yoke.

Many important questions are pressing for settlement, but they all shrink into insignificance in comparison with this one, involving as it does the personal liberty of millions. Tariffs, trusts, currency, rebates, and all such problems will hardly be dealt with wisely by men who are not free, or by courts which are terrorized or insincere.—*St. Louis Post-Dispatch, Dec. 11, 1907.*

The Sword of Islam

W. A. SPICER

ISLAM, meaning "submission," originally meant, as a religion, submission to God, resignation to his will, even in suffering and persecution. But ere long it came to mean submission to the creed of Mohammedanism, enforced at the point of the sword.

When Mohammed began to formulate the new religion, he accepted many precepts from the Christian Scriptures. "Do unto another as thou wouldst he should do unto thee," was his Arabic rendering of the golden rule. He himself was persecuted by the people of Mecca, as he denounced their idol-worship and proclaimed the faith of Islam. George Sale, translator of the Koran, says of Mohammed's early teaching:—

"He declares his business was only to preach and admonish, that he had no authority to compel any person to embrace his religion; and that whether people believed or not, was none of his concern, but belonged solely unto God."

But when the strong city of Medina espoused his cause, and Mecca itself surrendered, the possession of power changed the prophet's policy. The first passage in the Koran authorizing the use of force is said to be that in the twenty-second chapter: "Fight in defense of God's true religion as it behooveth you to fight for the same." The announcement that Islam was to be pre-eminently a religion of the sword was later put forth by Mohammed in these words:—

"Different prophets have been sent by God to illustrate his different attributes: Moses his clemency and providence; Solomon his wisdom, majesty, and glory; Jesus Christ his righteousness, omniscience, and power;—his righteousness by purity of

conduct; his omniscience by the knowledge he displayed of the secrets of all hearts; his power by the miracles he wrought. None of these attributes, however, have been sufficient to enforce conviction, and even the miracles of Moses and Jesus have been treated with unbelief. I, therefore, the last of the prophets, am sent with the sword! Let those who promulgate my faith enter into no argument nor discussion; but slay all who refuse obedience to the law. Whoever fights for the true faith, whether he fall or conquer, will assuredly receive a glorious reward."

Unbelievers were offered quick choice of three things,—immediate conversion, an exemption clause in the form of payment of tribute, or the edge of the sword. Some of the famous advocates of the new religion had themselves professed conversion under pressure. For instance, Abu Sofian, captain of the Mecca forces in opposition to Mohammed, was captured one night and brought before the prophet. Omar demanded his head, but Mohammed was less hasty.

"Well, Abu Sofian," cried he, "is it not at length time to know that there is no other god but God?"

"That I already know," replied Abu Sofian.

"Good! and is it not time for thee to acknowledge me as the apostle of God?"

"Dearer art thou to me than my father and my mother," replied Abu Sofian, using an Oriental phrase of compliment; "but I am not yet prepared to acknowledge thee a prophet."

"Out upon thee!" cried Omar, "testify instantly to the truth, or thy head shall be severed from thy body."

Having plainly the worst of the argument, under the circumstances, Abu Sofian acknowledged the divinity of Mohammed's mission, thus furnishing, says Irving, "an illustration of the Moslem maxim: 'To convince unbelievers, there is no argument like the sword.'"

Yet one other illustration of the sword as a weapon in theological argument. This same Omar, when calif successor of the prophet, was preaching in the Moslem camp, a day's march from Jerusalem. He had stated that there was no help for the man whom God should lead into error.

"A gray-headed Christian priest, who sat before him, could not resist the opportunity

to criticize the language of the calif preacher. 'God leads no man into error,' said he, aloud.

"Omar deigned no direct reply, but, turning to those around, 'Strike off that old man's head,' said he, 'if he repeats his words.'

"The old man was discreet, and held his peace. There was no arguing against the sword of Islam."

It is all grotesque—considered in the light of divine religion, to be received by conviction and faith. George Sale, in the preface to his translation of the Koran, remarks:—

"The method of converting by the sword gives no very favorable idea of the faith which is so propagated, and is disallowed by everybody in those of another religion, though the same persons are willing to admit of it for the advancement of their own; supposing that, though a false religion ought not to be established by authority, yet a true one may; and accordingly force is almost as constantly employed in these cases by those who have the power in their hands, as it is constantly complained of by those who suffer the violence. It is certainly one of the most convincing proofs that Mohammedanism was no other than a human invention, that it owed its progress and establishment almost entirely to the sword; and it is one of the strongest demonstrations of the divine origin of Christianity that it prevailed against all the force and powers of the world by the mere dint of its own truth, after having stood the assaults of all manner of persecutions, as well as other oppositions, for three hundred years together."

The moral is just as timely now as when Sale wrote, over a hundred years ago.

Sunday-Law Agitation

THE sad thing is that instead of becoming a Bible investigation it [the agitation over the Sabbath question] is taking on a demand on the part of Christians for a legal sabbath. It crawls in in almost every conceivable form; it creeps into our municipal and State legislatures as a police regulation, a temperance measure, in favor of the workingmen, and its latest phase is for the special benefit of the theatergoers. Los Angeles has a pastor in one

of its Baptist churches, Mr. W. F. Ireland, a cousin of Archbishop Ireland of the Catholic Church. In early life Mr. Ireland was an actor. Wishing to introduce a Sunday law into Los Angeles, he made as a pretext that the actors themselves would be very greatly benefited by closing the theaters on Sunday, and consequently brought before the city council of Los Angeles a measure with that end in view, signed by nearly all the pastors in the city, but, strange to say, not signed by any of the theater people. Petitions were circulated in favor of the measure and a number secured. It is reported that thousands were signing the petitions.

What we wish to note here is that the movement is, like all other political movements, seeking to establish itself by every means to which politics can resort, and that not even honorable politics. And yet we would not misjudge all who are connected with the movement. The proponents of such measures may be divided into two classes: first, those who believe that the day ought to be kept free from all traffic and show which are proper and allowable on other days; and, secondly, those who want the evils suppressed wholly, and if not able to suppress them all the time, feel that one-seventh of the time is better than none. There are two classes of opponents to such measures: first, those who want the traffic carried on because of the profit and pleasure, and whose hearts are in harmony with the evils; secondly, those who are opposed to any legislation in support of a religious institution.

Of the proponents we sympathize with the second class. We believe it would be better for society and communities in general, and especially for the youth, if there were no saloons nor vile theaters, but we do not believe that the suppression of these evils for one day of the week will help matters. To suppress the saloons or the theaters on a religious day only is to politically honor and protect the religious day, a thing which should never be done in a free country. And such action admits the necessity, at least, if it does not tacitly approve, of the evils on six days of the week. Such measures form the opening wedge of a church-and-state union, a fearful curse of the ages, and they do not remove the evils which they seek by law to

suppress. We therefore oppose Sunday legislation, not because it centers around Sunday, but because of the nature of the thing itself. As earnestly and determinedly would we oppose it if it centered in the seventh day.

We have no sympathy with the first class of opponents of the measure. Liquor drunk on one day will make a man as maudlin and ugly as if drunk on another. A low theater performance—and the critics tell us that that is about the character of all theaters—has the same effect on the mind one day as on another. The only true political remedy is the total suppression all the time of all such evils upon which it is proper to legislate; the only true religious remedy is the power in Jesus Christ and his word and spirit. When Christians leave that word, turn from that promise of power, for political aid, they forsake the fountain of living waters for the broken cisterns of men; they forsake the Rock of Ages to lean upon the broken reed of Egypt, which pierces those who trust it.

We decidedly object to being allied with saloon forces or theater-goers. Our ground of opposition to Sunday legislation is on an entirely different basis, and this basis is the very genius and spirit of Christianity itself. God left every conscience free to choose or to reject any and every religion, and any and every religious institution, and it does not lie properly within the purview of the state to meddle with any of them. If the minds of the people generally were enlightened in regard to the true principles which underlie Sunday legislation and the history of the thing through past ages, there would be no question as to their position upon it; and if Sunday-keepers knew the power and gospel of Jesus Christ, they would never demand it.—*The Signs of the Times, Nov. 13, 1907.*

THE *Christian Statesman* argues that "nations have souls" as truly as individuals. Will it tell us whether these "national" souls are mortal or immortal, and if any "national souls" are to be saved in the future everlasting kingdom of God? We have read in the Bible of "the nations of them which are saved," but we have not yet found the text which speaks of "saved nations."

Proposed Sunday Laws

C. M. SNOW

THERE have been introduced during the first few days of the present Congress (the sixtieth) five bills whose passage or rejection may determine the attitude of this government upon the vital question of religious liberty.

H. R. Bill No. 4897 provides that "it shall not be lawful for any person to keep open any place of business or maintain a stand for the sale of any article or articles of profit during Sunday, excepting venders of books and newspapers, and apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purpose of charity or necessity; nor shall any public playing of football or baseball or any other kind of playing, sports, pastimes, or diversions disturbing the peace and quiet of the day, be practised by any person or persons within the District of Columbia on Sunday; nor shall any building operations or work upon railroad construction be lawful upon said day."

This bill violates the fundamental principles of our government in two important particulars:—

First, its passage would be a practical union of church and state,—a religious requirement enforced by civil law,—and second, it aims to deprive citizens of this country of natural and inherent rights without due process of law. That these contentions are not based upon theory will be seen by a study of the bill.

It is a bill to "protect" a day—a religious institution—even to the extent of penalizing honest and honorable occupation performed upon that day. This sets the institution above the man, and makes his rights subservient to its perpetuation. That this is done because of the religious nature of the institution is shown in the fact that around no *civil* holiday is such a protection thrown. Not even upon the fourth of July has the government essayed to make honest toil a criminal offense. The attempt to force compliance with the ordinances of the church by civil law is an attempt to resuscitate the intolerable conditions of early colonial days, which so far as the national government was concerned, were repudiated in the first amendment to the Constitution of the United States.



The Roosevelt Cabinet.

- Roosevelt.
- Root.
- Strauss.
- Cardozo.
- McCall.
- Cortelyou.
- Galt.
- Wood.
- Rogers.
- Wilson.
- Bonaparte.

This unique and striking picture gives a view of President Roosevelt's Cabinet as it stands to-day. This Cabinet and the Supreme Court are the two highest official bodies in the United States. With Congress, they represent the three branches of the national government, the legislative, the executive, and the judicial. The circular figure at the left is the Great Seal of the United States, on the reverse of which is the Latin inscription, "Novus Ordo Seclorum," meaning, "A New Order of Things." Only the President and the members of his cabinet have the right to use this Seal.

The proposed law is a religious law because it fosters the observance of a religious ordinance — Sabbath-keeping — by making a failure of such observance a punishable offense. It is a practical truism that the government is powerless to make men religious by law. Neither has it the right to make them appear so whether they are or not.

Such a bill is unworthy of passage in that it partakes of class legislation. Certain occupations and pastimes are penalized on the day set apart, and permitted on all other days, while other occupations are permitted on all days. The equity of the proposed law does not appear when it is proposed to fine the man who transports a load of dirt or conducts a grocery store, and to permit the man who sells tobacco, books, and newspapers to continue his vocation unmolested. Neither can the equity of the proposed law be proved when it is proposed to lay an embargo upon the erection of buildings while licensing the great transportation companies to continue traffic operations upon that day, and making the transportation of baggage by team a laudable occupation while the transportation of other commodities is a punishable offense.

The true character of the bill is made doubly clear by a provision in Section 2, which reads thus: "It shall be a sufficient defense to a prosecution for labor on the first day of the week that the defendant uniformly keeps another day of the week as a day of rest, and that the labor complained of was done in such a manner as not to interrupt or disturb other persons in observing the first day of the week as a day of rest." This clause plainly shows that it is the real purpose of the bill to compel every person to keep some day of the week as a day of rest, a sabbath. It is evidently the expectation that the large majority will keep the first day of the week, but the keeping of some other day, under certain restrictions, is tolerated. Certain facts about this half-way exemption clause, however, should not escape notice: It does not prevent the observers of another day from being arrested and brought into court, but simply affords a possible ground of defense; it does not therefore shield from the stigma of being treated as criminals even those who do observe another day; it makes it possible for a person of one religious belief to do on the first

day of the week what the bill makes a crime for a person of another religious belief to do on the same day; it does not protect those who observe another day from being disturbed by the public labor of those who observe the first day of the week; and it makes it possible for "other persons" who observe the first day of the week to destroy all the benefit of the clause, so far as observers of another day are concerned, by simply insisting that they are interrupted or disturbed by the labor complained of. And it should not be forgotten, with all the rest, that the power to enact such a law *with* an exemption clause involves the power to enact the same law *without* the exemption clause; and that where freedom has been enjoyed, a law compelling a religious observance, even with an exemption clause attached, is a long step toward oppression.

A noteworthy feature of the exemption clause (Section 2) of this bill, is that a certain class is exempt from the penalty of the law provided they have already kept a sabbath, or uniformly observed another day as a day of rest. The purport of this is to make sabbath-keeping compulsory under threat of penalties; inasmuch as he who uniformly observes another day as a sabbath may do on Sunday what another may not do. This feature of this bill has a perfect parallel in a law passed by the General Court of the Massachusetts Colony in 1728, exempting Baptists and Quakers from contributing to the support of the established church. They were to be exempt upon condition that they "usually attend the meeting of their respective societies assembling upon the Lord's day for the worship of God, and that they lived within five miles of the place of meeting." This made church attendance at one place or the other, and a contribution of means to the support of the clergy, compulsory. This would be looked upon to-day as out of harmony with the spirit of religious liberty; and yet the same principle inheres in the proposed bill (H. R. 4897) in that the performance of a religious ordinance is necessary to an exemption from the requirements of the proposed law. It need hardly be said that it is outside the legitimate functions of government to require the performance of religious rites, ceremonies, or ordinances.

Another bill (H. R. 4929) has been in-

roduced, providing "that no labor in constructing buildings, or railroads, or hauling material therefor, shall be permitted in the District of Columbia on the Sabbath day."

This bill is objectionable for the same general reasons as set forth regarding H. R. 4897, and for the further reason that its passage would necessitate the settling of a religious controversy by legislation. The bill states that no labor of certain kinds "shall be permitted in the District of Columbia on the Sabbath day." There is a decided difference of opinion among religious denominations as to which day of the seven is "the Sabbath day." If the law should be so amended as to specify which day is meant, then the national government has decided this religious controversy. If the law does not specify the particular day, then it is left for the courts to decide a religious controversy — an undertaking which is entirely outside the purview of civil government, and outside the jurisdiction of the courts.

Furthermore, the right to labor is a right of which the government can not in justice deprive the least of its citizens. If the government can take from the citizen the right to labor on *any* day, it can take from him his right to labor on *all* days. In country districts men are compelled by law to cease from their own toil for a certain number of days, and spend that portion of time in making and repairing roads. That is called "working out their road tax." If now men shall be compelled by law to cease labor for one seventh of their time because of the religious character of that portion of time, what tax is this but a religious tax? It matters not that the government requires rest instead of work on that day. If the government can "commandere" the day, it can direct as to what shall be done or shall not be done thereon. The tax consists in the taking of the day rather than in what is required upon the day. If, therefore, the government sets apart one day of the seven as a day upon which labor must be suspended because of the religious convictions of a portion of the people, it has in that act virtually taxed its citizens for the support of religion, one seventh of their earning power, and has instituted a union of church and state, truly, if not avowedly.

Senate Bill No. 1519 declares "that the issuing and paying of money-orders, and the registering of letters and delivery of registered mail on Sundays, is hereby prohibited in the mail service of the United States."

This bill, which seems the least objectionable, has bound up in it the same dangerous principles contained in the other two, in that the national government is to make a distinction between Sunday and other days. There came before the Congress of



POST-OFFICE, WASHINGTON, D. C.

the United States, in the year 1829, a memorial "praying for a repeal of so much of the post-office law as authorizes the mail to be transported and opened on Sunday." The Senate Committee on Post-offices and Post-roads, to whom the memorial had been referred, said in its report:—

If the principle is once established that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum. We shall, if consistent, provide for the erection of edifices for worship of the Creator, and for the support of Christian ministers, if we believe such measures will promote the interests of Christianity.— *United States Senate Report on Sunday Mails, Jan. 19, 1829.*

Concerning the same matter, the House Committee on March 5, 1830, said:—

If Congress shall, by the authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians themselves are at issue. However suited such a decision may be for an ecclesiastical council, it is incompatible with a republican legislature, which is purely for political and not for religious purposes. . . . If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which would follow, involving the dearest rights of all—the rights of conscience.

That is what Congress, in 1829 and 1830, saw in such legislation as that proposed in the foregoing bills. The danger exists to-day as really as it did then. With the national government committed to one act of religious legislation, a precedent is established for anything in that nature that may be demanded of our legislators; and with such a course once sanctioned by the federal government, there would begin an endless procession of religious enactments in every State in the Union. Religious liberty has been purchased at too great a sacrifice to be lightly flung to the winds now. The blessings that have sprung from it have been too great and too far-reaching to justify us in turning again to the old régime that molded religion by court and jail and fagot, and put fetters upon the mind and conscience.

The two other Sunday bills now in Congress, H. R. 13,471 and S. 3940, calling for the prohibition of work and the closing of certain places of business in the District of Columbia on Sunday, are of the same character as those already noticed, and should not be passed.

Religious Motto on Coins

S. B. HORTON

If one were to judge of the quality and degree of Christianity which we profess by some of the utterances used to denounce President Roosevelt for recommending the disuse of the motto, "In God We Trust," from the new coinage, he would be led to conclusions that would be far from complimentary. In morals and in behalf of the "eternal fitness of things," the President's position is proper and tenable; and the furor made by a large number of religious

leaders in this country is indicative not only of a lack of comprehension of the sphere of civil government, but of the determined demand that America shall assume the form of religion at least.

The United States is the only nation which has so fully incorporated into its charter and Constitution the principles enunciated by Jesus Christ; namely, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." The circumstance which leads to this teaching should be referred to, as the subject of money is made part of the incident.

An attempt was made to get Jesus to say something of seditious character, which could be used against him by the civil government. This is always the policy of religious persecutors. He was asked, "Is it lawful to give tribute unto Cæsar?" He replied, "Show me the tribute money. . . . Whose image and superscription is this?" "Cæsar's." "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's."

Up to that time there had been no religious inscriptions upon coins; and for the most part, images of the ruling family were used. Hence Cæsar, having coined the money, his image and superscription were found thereon. It remained for Constantine the Great, the so-called first Christian emperor, to mint a coin of significant character. About the time of the issuing of the first Sunday law, A. D. 321, or soon thereafter, Constantine had some coins made; and according to Stanley's "History of the Eastern Church," "his coins bore on the one side the letters of the name of Christ, on the other the figure of the sun-god and the inscription, *Sol invictus*' [the unconquerable sun], as if he could not bear to relinquish the patronage of the bright luminary which represented to him, as to Augustus and to Julian, his own guardian deity." There is an interesting parallel between the times of Constantine and our own, when we consider the Sunday law and coin questions.

Let the church attend to her business of persuading the wayward and sinners to open the doors of their hearts for the Lord Jesus; for if there is any cause for alarm in this country, it will soon be because of the absence of the name of God in the soul rather than because of the absence of that hallowed name on the coins,

President Roosevelt has evidently been a close student of the varied uses to which money has been put,—illegal usury, questionable trade and barter, the saloon and theater,—and concludes that it would be in the interest of pure religion itself to separate the “chaff from the wheat.” All good citizens should join the President in the hope that “the religious sentiment of the country,” and “the spirit of reverence in the country,” will prevent any action being taken by Congress for the restoration of this motto on the coins. A contrary position means to perpetuate one of the elements which goes to make up a Constantinian religion in very truth. His was a system of forms and compromises, attractive because of its display, which finally led to the subjugation of the state by the church, proving ruinous to both.

Genealogy of Sunday Laws

1. *Younger States of America*: “In Sunday legislation we have followed the example of the older States.”
2. *Older States*: “In Sunday legislation and judicial decision we have followed the example of the oldest States.”
3. *Oldest States*: “In the matter of Sunday legislation we have followed the example of the original colonies.”
4. *Original Colonies*: “In the matter of Sunday legislation we have followed the precedents and example of Old England, which had an established religion, a church-and-state system.”
5. *Old England*: “In the matter of Sunday laws and religious legislation, they are relics of the Catholic Church, incorporated among us when that church was the established church of the empire. When Henry VIII, about 1544, renounced allegiance to the pope, we retained, and are still cherishing, these papal relics.”
6. *Catholic Church*: “Sunday laws and religious legislation were incorporated into our church by the craft, flattery, and policy of Constantine and the ambitious bishops of his time, together with decrees of the popes and councils of later date, by which we transmuted the ‘venerable day of the sun,’ the ‘wild solar holiday of all pagan times,’ into the Christian sabbath of all papal times, which is conceded by all Protestants who follow our example.”—*California Missionary*.

The Persecuted or the Persecutors: Which?

T. E. BOWEN

IN scanning briefly the history of the past, whose record would you choose, candidly, alone before your Maker—the lot of the persecuted, or that of the persecutor?

Jesus Christ's own preaching caused division. The clean-cut messages falling from his lips rebuked sin in a fearless manner. Wherever he went, much discussion took place among the people. Some contended that he spoke by divine authority; others said, “He hath a devil, and is mad; why hear ye him?” Thus a battle continually raged between truth and error, righteousness and sin. This brought enmity where before there seemed to be harmony, even among members of the same family. Some questioned—if this was the right way, why all this confusion and conflicting of elements? In reply, Jesus said: “Think not that I am come to send peace on earth: I came not to send peace, but a sword.”

It was the truth that Jesus taught that stirred up opposition. When Jesus was under arrest, and was being examined by Pilate, the Roman governor, in answer to Pilate's direct question, “Art thou a king then?” he said: “Thou sayest that I am a king [a form of strong affirmation at that time]. To this end have I been born, and for this cause came I into the world, that I should bear witness unto the truth.” Please note carefully that for the one purpose of bearing witness unto the truth, in the midst of all falsity and sin, the Lord said he came into the world. Then of all things esteemed great or important, Heaven counts witnessing to the truth the most important.

The persecuted have in all ages been of the truth; the persecutors, of sin. The conflict between truth and error becomes visible in the array of individuals who are actuated by, and adhere to, these two conflicting principles.

It is not a question as to the numbers arrayed against God's word—the truth—or the worldly distinction of the men opposing, or the power of earthly governments they may have to wield; but the question for every person to study carefully and settle for himself is, “Am I standing for, or arrayed against, truth?” Consider your Master. Alone he stood

for his Father's word — the truth — before a great church, the professed people of God, and before one of the mightiest nations of earth, the Roman republic in its brightest days of worldly power. But which triumphed?

The same conflict raged after Jesus was nailed to the cross for testifying to the truth. His disciples fearlessly maintained, "Whether it is right in the sight of God to harken unto you [a fallen church, backed by the Roman power] more than unto God, judge ye."

These believers were persecuted, hated, hunted, and killed in all manner of ways, simply because they loved God, obeyed him, and fearlessly witnessed for what in their souls they knew to be the truth. The masses framed laws against them, ignored them, or jeered at them, and continued to do this cruel work.

Is it not worth your time to stop and carefully consider to which class you will belong? Sooner or later you will be forced to take your stand either with the one or the other. With which will you choose to be numbered when God makes his final count — the persecuted or the persecutors?

Christian Liberty

"The true doctrine is not our right to think for ourselves, but the right of the other man to think for himself."

THE impression very widely prevails that the battle for Christian liberty has been fought and won. So far as regards persecution of the more active kind, this is the case in the larger part of the civilized world. The right of the minority to free speech and free action in the line of conscientious conviction is, in theory at least, conceded.

But it is a mistake to assume that because harsh laws have been softened, human nature has been radically changed. The grosser forms of persecution have disappeared, but subtler forms remain. The intolerant spirit has survived the death of many institutions by which intolerance was once manifested. Christian liberty is still, in a considerable degree, conceded only in theory. Men still endeavor to punish those who have the temerity to differ with them.

There is no cause for astonishment at this manifestation of inconsistency. It is one of the curious things in human history

to see how generally the persecuted have become in turn persecutors the moment the power was lodged in their hands. And why?

— Because the true principle of Christian liberty had not been grasped, and is to this day apprehended by only a few. The right of any body of men to differ in opinion from others has always been claimed by them; there is no novelty in that. From the beginning, every Christian sect that has arisen has vehemently contended for its right to differ from others. But in few cases has any sect conceded the right of others to differ from it, or forbore to persecute when it had the power. And in



LIBERTY TREE, BOSTON COMMON

our own day, each man is prompt to claim and assert the right to think for himself; but how loath most are to concede the equal right of all other men to think for themselves! Every one resents any attempt to coerce him into the avowal of anything that he does not honestly believe, but how few of us fail at one time or another to attempt thus to coerce others.

The true doctrine of Christian liberty is not our right to think for ourselves, but the right of the other man to think for himself. There is no danger now that our rights will not be insisted upon and enforced, particularly if our thinking happens to fall within that of the majority. It is the other man's liberty that is in danger, especially if he happens to be in the minority. It is his liberty that demands defense at all haz-

ards; for if liberty is denied him, how long will it be conceded to us?

To demand liberty for the other man, even when he differs from us, is not to admit that truth and error are essentially one, nor to deny that it is of great consequence what the other man believes and teaches. It may be our duty to oppose with all our might what he teaches, to denounce it as deadly error. But this may be done without identifying the man with what he teaches, and without the display of the spirit of intolerance and persecution. We need not try to make the man odious because his opinion is odious to us. To be loyal to the truth, and yet faithfully to recognise the equal rights of all men to free thought and free speech, is not always an easy task. The two, however, may be combined. And nothing can be more certain than that the preservation of Christian liberty for any is conditioned on the concession of that liberty for all.—*New York Examiner*.

A Test Case in the District of Columbia

W. A. COLCORD

AMID the wide-spread agitation now on throughout the country for Sunday enforce-

dug up, and a test case under it has just been tried in the courts of the District.

Upon complaint of Gen. John M. Wilson, Charles Robinson, a driver for J. H. Houser, the District Contractor, was arraigned in the Washington police court, July 31, 1907, upon the charge of having hauled dirt on Massachusetts Avenue, on Sunday, July 21, in violation of the law referred to. This law is Section 10 of an act passed by the Maryland legislature in 1723, entitled "An Act to punish blasphemers, swearers, drunkards, and Sabbath-breakers." Section 1 of this act provides,—

"That if any person shall hereafter, within this province, wittingly, maliciously, and advisedly, by writing or speaking, blaspheme or curse God, or deny our Saviour Jesus Christ to be the Son of God, or shall deny the Holy Trinity, the Father, Son, and Holy Ghost, or the Godhead of any of the three Persons, or the unity of the Godhead, or shall utter any profane words concerning the Holy Trinity, or any of the Persons thereof, and shall be thereof convict by verdict, or confession, shall, for the first offense, be bored through the tongue and fined twenty pounds sterling to the lord proprietor, to be applied to the use of the country where the offense shall be committed, to be levied on the offender's body, goods and chattels, land or tenements,

and in case the said fine can not be levied, the offender to suffer six months' imprisonment without bail or mainprize; and that for the second offense, the offender being thereof convict as aforesaid, shall be stigmatized by burning in the forehead with the letter B and fined forty pounds sterling to the lord proprietor, to be applied and levied as aforesaid, and in case the same can not be levied, the offender shall suffer twelve months' imprisonment without bail or mainprize; and that for the third offense, the offender being



DISTRICT COURT-HOUSE, WASHINGTON, D. C.

ment, it is interesting to note that the old Maryland Sunday law of 1723,—incorporated by act of Congress in 1801, along with other Maryland laws, as a part of the laws of the District of Columbia,—has been

prietor, to be applied and levied as aforesaid, and in case the same can not be levied, the offender shall suffer twelve months' imprisonment without bail or mainprize; and that for the third offense, the offender being

convict as aforesaid, shall suffer death without the benefit of the clergy."

Section 10, the Sunday law in question, reads as follows:—

"No person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday, and that no person having children, servants, or slaves, shall command, or wittingly or willingly, suffer any of them to do any manner of work or labor on the Lord's day, (works of necessity and charity always excepted), nor shall



Photograph by Harris & Ewing

JUDGE MULLOWNY

suffer or permit any children, servants, or slaves, to profane the Lord's day by gaming, fishing, fowling, hunting, or unlawful pastimes or recreations; and that every person transgressing this act, and being thereof convict by the oath of one sufficient witness, or confession of the party before a single magistrate, shall forfeit two hundred pounds of tobacco, to be levied and applied as aforesaid."

Section 4 provides that if the fine is not paid immediately, the offender, unless "a freeholder or other reputable person," shall "be whipped, or put in the stocks;" and Section 5 declares that "no offender shall receive above thirty-nine lashes, or be kept in the stocks above three hours, upon any one conviction."

October 29 the case came up in the police court before Judge Mullowny for a preliminary hearing. One week later, November 5, the case was argued before the court by the prosecuting attorney, James L. Pugh, and Attorney E. S. Duvall, who appeared for the defendant, and the judge immediately rendered his decision to the effect that the law was obsolete on account of its long disuse, and inoperative and unnecessary, because its leading provisions had all been covered by other and later legislation. Mr. Robinson was dismissed.

The case was at once appealed to the District Court of Appeals, the highest court of the District, Judges Shepherd, Robb, and Van Orsdel presiding, and came up for hearing before this court on Friday, Jan. 10, 1908. In his argument against the validity of the law, Lawyer Duvall read the greater portion of the act in which this Sunday law section is found, and showed that the entire act is religious, and therefore contrary to the genius of civil government and to the express terms of the first amendment to the Constitution. January 21 the Court of Appeals rendered its decision sustaining the lower court.

That such laws should still be upon the statute-books of that territory which, above all other, is under the direct control of the government of the United States,—the District of Columbia,—or that there should be any question whether such laws are operative and in force here, gives a rather strange and dark background to the picture of this land of far-famed liberty.

Nullifying Exemption Clauses

C. M. SNOW

THERE is something about Sunday laws, wherever they have been enacted and enforced, which can not escape the notice of thinking people, and that is the fact that the special object of their attack is the religious man who conscientiously observes another day as the Sabbath than the day which the Sunday law specifies. No other artisan, or vender, or manufacturer, or farmer is given such minute surveillance by officials, detectives, self-appointed guardians of that law, and secret inquisitors, as is the Christian who chooses to worship his Creator upon the day the Creator has appointed. This has been demonstrated so many times, in so many different

places, that it requires no argument to prove the proposition. Even where exemption clauses in favor of that class have been made a part of the law, the exemption has been so manipulated as to nullify it, and bring about the imprisonment of moral and Christian men.

Such a procedure was reported in both the daily papers of Seymour, Ind. The exemption clause in the Indiana Sunday law is plain and explicit; and yet the judge of the case found the accused man guilty, in spite of the fact that he had conscientiously observed the Sabbath of his choice. Inasmuch as he had begun his piece of work on Saturday evening, and continued it into Sunday morning, it was held that he had not properly observed Saturday, and therefore was not entitled to labor on the following day. His manner of observing the Sabbath was according to the Biblical arrangement, "From even unto even, shall ye keep your Sabbath."

The exponents of the law, however, took advantage of a technicality which renders the *intent* of the lawmakers null and void, and branded as a criminal this Christian against whom they could prefer no reasonable or legitimate charge. He was fined one dollar and costs, it being the first offense. This travesty upon justice and equity is a most discouraging and painful comment upon the moral element in our boasted civilization.

But this is only one of the legal quibbles by which Christian men are made to suffer as malefactors. There have been frequent instances where such Christian men have been arrested in spite of exemption clauses, and fined or imprisoned. The reason given for this miscarriage of justice and this nullification of the intent of the lawmakers is this: The exemption frequently specifies that the labors of this exempted class must be so performed that others will not be disturbed thereby. It has developed that any work whatever done upon that day, however quietly done, or however far removed from public highways, is disturbing to those anxious to enforce the Sunday law upon other people, especially upon persons who worship upon another day. Among such disturbing work we have noted the following: digging potatoes in a garden for a midday meal; plowing in a field far removed from a road; digging out stumps in a pasture; painting the rear

end of a church, the painter completely obscured from the view of those passing along the street.

We might add many other such causes for arrest, but these are typical, and illustrate the case. In many such cases the informer has had to hunt up the one who was doing the work in order to get "disturbed." The mere knowledge of the performance of the quietest kind of work on Sunday by a certain class is sufficient to "disturb" many an individual, and send a professed Christian into a law court to bring an unjust accusation against his Christian neighbor. This is one of the baleful results of legislating upon religious things. There is nothing like a Sunday law to cause professed Christians to forget the true principles of the gospel of Christ, especially the principle of brotherly kindness and the golden rule. There seems to be that in Sunday laws that changes the "milk of human kindness" into bitter thoughts and actions, and the "quality of mercy" into deeds that savor of the cruelty of the unregenerate heart. Having in it that power to transform the hearts and motives of men, it is not surprising that exemption clauses in favor of liberty of conscience should be overridden and nullified. Judged as Christ has taught us to judge things—by their fruit—we find religious legislation unworthy the support of right-thinking people, and utterly subversive of the principles of justice and equity.

The American Constitution

G. B. THOMPSON

IN a letter declining an invitation to attend the centennial celebration of the Constitution, W. E. Gladstone, one of the most learned of English statesmen, declared our Constitution to be "the most remarkable work known to the modern times to have been produced by human intellect at a single stroke, so to speak, in its application to political affairs."

This Constitution, including the amendments, constitutes the "supreme law of the land." Its chief glory, as we view it, is in the complete separation which it draws between the church and the state. There are two provisions which express the sovereign will and authority of the people upon this question. Article VI, Section 3, de-

clares that "no religious test shall ever be required as a qualification to any office or public trust under the United States."

Concerning this negative provision, Dr. Philip Schaff says: "The framers of the Constitution, remembering the persecution of dissenters and non-conformists in the mother country and in several American colonies, cut the poisonous tree of persecution by the root, and substituted for specific religious tests a simple oath or solemn affirmation."—*Church and State*," page 22.

We believe, however, that this clause has a wider application than this. Judge Joseph Story, an able expounder of the Constitution, says: "This clause is not introduced merely for the purpose of satisfying the scruples of many respectable persons who feel an invincible repugnance to any religious test or affirmation. It had a higher object,—to cut off forever any pretense of any alliance between church and state in the national government. The framers of the Constitution were fully sensible of the dangers from this source, marked out in the history of other ages and countries, and not wholly unknown to our own. They knew that bigotry was unceasingly vigilant in its stratagems to secure to itself an exclusive ascendancy over the human mind, and that intolerance was ever ready to arm itself with all the terrors of the civil power to exterminate those who doubted its dogmas or resisted its infallibility."—*Commentaries on the Constitution of the United States*," Boston, 1833, page 690.

More important, however, than this clause is the first amendment to the Constitution, which provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This amendment has been called the Magna Charta of religious freedom in the United States. It separates at a stroke between the church and the state, and takes from the church the right to use secular power for the furtherance of her ends. George Bancroft well 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 of the United States of America*," New York, 1882, Vol. II, page 326.

By this provision of the federal Constitution, the law-making power of our nation is prohibited from enacting any law touching religion. Deciding religious controversies and enforcing religious dogmas are not within the proper sphere of the national government. For this reason we are unalterably opposed to all religious legislation by our national legislature upon the Sabbath question. The observance of a day of rest is a religious act. It is a duty between the individual and God, and this duty can be directed only by "reason and conviction, not by force or violence."

As a free people, we should view with alarm the fact that Congress is continually besieged with petitions requesting the enactment of laws favoring the observance of Sunday. Sunday is not a civil, but a religious, institution, and is therefore beyond the purview of the civil power. Let Congress legislate but once upon the question, and the step will be followed by disastrous consequences. "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 the usurpation of the divine prerogative in this country which has been the desolating scourge of the fairest portions of the Old World."—*Senate Report*, 1829.

National Reformers have sought to disparage the Constitution by claiming it to be a godless document, in that it does not contain the name of God; and amendments have been urged to remedy this so-called defect. But this omission is a wise one. Concerning religion, the supreme law is silent, and it should be, being neither hostile nor friendly to any religion. On this point Schaff well says:—

"The absence of the names of God and Christ, in a purely political and legal docu-

ment, no more proves denial or irreverence than the absence of those names in a mathematical treatise, or the statutes of a bank or railroad corporation. The title 'Holiness' does not make the pope of Rome any holier than he is, and it makes the contradiction only more glaring in such characters as Alexander VI. The book of Esther and the Song of Solomon are undoubtedly productions of devout worshippers of Jehovah; and yet the name of God does not occur in them.

"We may go further and say that the Constitution not only contains nothing which is irreligious or unchristian, but is Christian in substance though not in form. It is pervaded by the spirit of justice and humanity, which are Christian. The First Amendment could not have originated in any pagan or Mohammedan country, but presupposes Christian civilization and culture. Christianity alone has taught men to respect the sacredness of the human personality as made in the image of God and redeemed by Christ, and to protect its rights and privileges, including the freedom of worship, against the encroachments of the temporal power and the absolutism of the state."—*Church and State,* page 40.

It might not be out of place in this connection to call attention to the fact that the constitution of the Confederate States, framed at Montgomery, Alabama, during the civil war did contain the words "Almighty God," and invoked his favor and guidance. Yet this proved nothing concerning the righteousness or unrighteousness of the Confederate cause. Further, that constitution, though it contained the name of God, died with the Confederacy in 1865, while the "supreme law" of the nation, which does not contain the name of the Deity, still lives.

"You have, perhaps, been somewhere told, as if it were the last refinement of appreciative praise, that the Constitution of your country should be valued as if each word were of coined substance of gold. Permit me to say that that eulogy is a sickly, sentimental slander of its mighty guardianship of human rights. Gold indeed! The American Constitution is drained from human agony and tears. That Constitution represents the gathered warnings of liberty from all ages. Its every clause is conceived from the meas-

ureless anguish of our self-tortured race. Its every word is distilled from the blood of martyred millions. In its recital of the two brief prohibitions regarding religion may be heard the shriek of the myriad followers of Christ nailed to the crosses of the Cæsars, the groans of three centuries of victims to the Roman Inquisition, the sigh of millions of martyrs slain by wheel and flood and flaming fagot, the sob and moan of desolate women through a thousand years of war for opinion, the clash and clang of bloody steel, the thunder of slaughtering chariot and canon driven by mortal hate and frenzy in battle-fields heaped with religious murder through twenty centuries of human history. From the shadow of these horrors the Constitution of this republic was made to save us, and protect humanity in all future."—*William Jackson Armstrong.*

We protest against Congress making any law respecting religion. We do this because we are Christians; because we love religion, and the nation, and its splendid liberty; and do not wish to see the ship of state wrecked upon the rocks of a union of church and state. Let the liberties guaranteed to us by the Constitution be in no way abridged.

The First American Declaration of Independence

W. A. SPICER

THE first formal declaration of American independence was signed and proclaimed in North Carolina.

The monument commemorating the signing of this declaration stands in front of the Mecklenburg County court-house, in the thriving, beautiful city of Charlotte, one of the industrial centers of the New South.

In the days of 1775, the North Carolina colonists were protesting against arbitrary acts on the part of their governor and the crown officers. The governor met the protests by dissolving the colonial assembly. It was not a time, however, when repressive measures could avail.

Denied the right of protest through the regularly elected representatives of the colonial assembly, the whole people were moved to demand the right of self-government.

Mecklenburg County led in the movement.

Delegates met in Charlotte, the county seat, in May, 1775. The news of the first clash of arms in Lexington had arrived, and the men of Mecklenburg, on May 20, signed a declaration that the American colonists were by all natural right free and independent States, closing their declaration with the pledge,—

“To the maintenance of which independence we solemnly pledge to each other our mutual co-operation, our lives, our fortunes, and our most sacred honor.”

Every member of the assembly was made a justice of the peace, for the preservation of order, and the historic meeting adjourned, each member pledging himself

ish us. No other being in the universe has the right to intermeddle in the premises, either for the sake of reward or of punishment. The right of God is equally exclusive of individuals and of societies. If we persevere in disobedience to God, our fellow men may attempt to change our minds, but only in such way as God himself has appointed; that is, by the “manifestation of truth commending ourselves to every man’s conscience.” If these means fail, the duty of our fellow men to us is accomplished. We must then be left to our own course. Our fellow men are not responsible for us any further. God, henceforth, reserves the case for his own exclusive jurisdiction.

All this, so far as civil government is concerned, is pretty generally, in theory at least, admitted. That it is as generally, however, admitted in practise, could not with equal truth be asserted. The distinction in civil right, which even now exists in most countries in Europe between those who worship God in one way and those who worship him in another, shows that the truth on this subject has not yet wholly eradicated the persecuting usages of a darker age. Nor is our own country yet entirely free from the reproach of interference in matters of this kind, although the evil shows itself in a modified and disguised form, and



MECKLENBURG (N. C.) COURT-HOUSE; SHOWING MONUMENT TO SIGNERS OF THE FIRST AMERICAN DECLARATION OF INDEPENDENCE

“to use every exertion to spread the love of the country and fire of freedom throughout America, until a more general and organized government be established in this province.”

The Christian's Only Legitimate Weapons

OUR duties to God, whether they be tempers of mind or actions purely indicative of these tempers, are matters subject to the exclusive jurisdiction of God himself. If we obey him, he claims to himself alone the right to reward us. If we disobey him, he claims to himself alone the right to pun-

pleads, in excuse, an entirely different reason.

There are, however, other evils of a kindred character, more closely allied to the spirit of the age, and which, we fear, will not be so readily eradicated. I allude to the animosities which exist between the different sects of professing Christians. These spring from the same source as those forms of persecution to which I have alluded. The principle is in both cases the same. If I have a right to interfere with the happiness of my fellow men, on account of difference in religious opinions in one way, I have the same right to interfere in another way. If I have no right at all,

then interference with his happiness, for this cause, in any way, is a crime.

Suppose my Christian brother to be in error. Suppose that he also propagates error. For this he is accountable to God and not to me. I have a right to endeavor to convince him, if he be willing to hear me; and he enjoys the correspondent right. When this is done, my responsibility ceases, and here our whole relation, so far as this matter is concerned, terminates. He has the same right to propagate his error that I have to propagate my truth. The only weapons which I am authorized to use are considerations addressed to his understanding and conscience. To use any other is persecution. A frank and manly attachment to our opinions, combined with a willingness to look upon our own sentiments and those of others in the light of reason, is everywhere honorable. But to rely upon anything for the propagation of our sentiments, betrays either a consciousness of the weakness of our cause or else a selfish disposition to invade the rights of our neighbor.

If I have no right to contend with erroneous religious opinion, except by an appeal to the reason and conscience of men; if, having done this in fairness and in love, all my responsibility for the progress of that error ceases, then surely every other mode of effort to oppose it must be persecution. It is giving pain for the cause of religious opinions, when I have no right to give pain. If this be so, while it is allowable, nay, while it may be commendable, to support what we believe, by as strong arguments as we please, it is wrong to say or do anything which would give the least unnecessary pain to the feelings of an opponent. It is equally wrong to misstate the opinions of another, or to draw inferences from his opinions which he has not drawn, for the sake of fixing upon him the odium of the public.

When men differ in any matter of belief, let them meet each other manfully. Neither has any right to take offense at opinions honestly and plain'y, nay, I will say strongly, expressed. Let each allow this privilege to the other; and then put the whole question to the issue of argument. No man ought to wince from this. No man has a right to complain because, while I allow him the same privilege, I frankly and decidedly express my opinions. He has no

right to ask that, out of respect to his feelings, I shall not on proper occasions express what I believe to be important truth. He has no right to cherish such feelings, much less to make them the limit to my liberty of speech. Cherishing a candid though fervent love for truth, we may thus differ without altercation, and disagree without bitterness. If our opinions can not be supported by truth and righteousness, by kindness and meekness, by forbearance and rendering of good for evil, let us abandon them; for if they can not be sustained by such means, they surely can be sustained by no other.—*Francis Wayland.*

The Religious Education of Children

It is frequently maintained that children should have given to them, by the state, the religion of the parents. Some parents would be better if they had the religion of their children, and we have high authority for the idea that it is possible for adults to learn something from an unsophisticated child,—that childhood, in fact, may be higher in some respects than a subsequent condition. In too many instances in our barbarous state of society at present, children do acquire the religion of their parents; and a great pity it is. In some instances it is a slum religion of a dangerous and troublesome kind. In another set of extreme cases, not nearly so frequent, it is a religion of mere greed and selfishness and social apathy—a religion of the trough and the sty. . . . But looking at the matter on its best side, if children are to have the religion of their parents, then the parents are the right people to give it. They can not expect to have it precisely given by deputy.—*Sir Oliver Lodge, in The Contemporary Review.*

THE position of coercion taken by so many of the Protestant clergy—the position that although they are admittedly in a hopeless minority of all the people of these United States, they would compel all the rest of us to accept of their Sunday dogmas by recourse to law and other methods—is a grievous departure from their old battle cry of civil and religious liberty.—*Rev. Thomas F. Cashman (Catholic).*

Temperance

The Liquor Traffic

THERE is no man whose interests the liquor traffic does not imperil. There is no man who for his own safeguard should not set himself to destroy it.

Above all other places having to do with secular interests only, legislative halls and courts of justice should be free from the curse of intemperance. Governors, senators, representatives, judges, men who enact and administer a nation's laws, men who hold in their hands the lives, the fair fame, the possessions of their fellows, should be men of strict temperance. Only thus can their minds be clear to discriminate between right and wrong. Only thus can they possess firmness of principle, and wisdom to administer justice and to show mercy.

The licensing of the liquor traffic is advocated by many as tending to restrict the drink evil. But the licensing of the traffic places it under the protection of the law. The government sanctions its existence, and thus fosters the evil which it professes to restrict. Under the protection of license laws, breweries, distilleries, and wineries are planted all over the land, and the liquor-seller p^lies his work beside our very doors.

Often he is forbidden to sell intoxicants to one who is drunk, or who is known to be a confirmed drunkard; but the work of making drunkards of the youth goes steadily forward. Upon the creating of the liquor appetite in the youth the very life of the traffic depends. The youth are led on, step by step, until the liquor habit is established, and the thirst is created that at any cost demands satisfaction. Less harmful would it be to grant liquor to the confirmed drunkard, whose ruin, in most cases, is already determined, than to permit the flower of our youth to be lured to destruction through this terrible habit.

By the licensing of the liquor traffic, temptation is kept constantly before those who are trying to reform. Institutions have been established where the victims of intemperance may be helped to overcome their appetite. This is a noble work; but so long as the sale of liquor is sanctioned by law, the intemperate receive little benefit from inebriate asylums. They can not remain

there always. They must again take their place in society. The appetite for intoxicating drink, though subdued is not wholly destroyed; and when temptation assails them, as it does on every hand, they too often fall an easy prey.

The man who has a vicious beast, and who, knowing its disposition, allows it liberty, is by the laws of the land held accountable for the evil the beast may do. In the laws given to Israel the Lord directed that when a beast known to be vicious caused the death of a human being, the life of the owner should pay the price of his carelessness or malignity. On the same principle the government that licenses the liquor-seller, should be held responsible for the results of his traffic. And if it is a crime worthy of death to give liberty to a vicious beast, how much greater is the crime of sanctioning the work of the liquor-seller!

Licenses are granted on the plea that they bring revenue to the public treasury. But what is this revenue compared with the enormous expense incurred for the criminals, the insane, the paupers, that are the fruit of the liquor traffic! A man under the influence of liquor commits a crime; he is brought into court; and those who legalized the traffic are forced to deal with the result of their own work. They authorized the sale of a draught that would make a sane man mad; and now it is necessary for them to send the man to prison or to the gallows while often his wife and children are left destitute, to become the charge of the community in which they live.

Considering only the financial aspect of the question, what folly it is to tolerate such a business! But what revenue can compensate for the loss of human reason, for the defacing and deforming of the image of God in man, for the ruin of children, reduced to pauperism and degradation, to perpetuate in their children the evil tendencies of their drunken fathers?

The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance.

Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic.—From "*Ministry of Healing*," by Mrs. E. G. White.

Claims of Anti-Prohibitionists Examined

K. C. RUSSELL

ONE of the stock arguments which is used by those who are championing the cause of intemperance is that prohibition does not prohibit. It seems a little strange that saloon-keepers and those engaged in other ways in the liquor traffic are opposed to prohibition, if it does not prohibit. The very fact that those who are in favor of the liquor traffic are engaged in opposing prohibition so strenuously, is strong proof that they know that prohibition does prohibit. All can be assured that if prohibition did not prohibit, the friends of the liquor cause would certainly line up on the side of prohibition.

The effectiveness of prohibition has passed its experimental stage. It has been demonstrated that it does prohibit. As evidence of this fact, we refer to the States where it has been tested.

It is further argued that when the state legislates against the liquor traffic, one's personal rights are invaded, the same as if the state should legislate upon religious questions. The difference between the two is broad and clear. When the state enters the realm of religion, it interferes with the rights of conscience. The state has nothing whatever to do with religious questions. Her sphere pertains to civil matters, and to these alone.

The liquor traffic comes within the realm of civil law, because it is a menace to society and life. It can, therefore, be properly prohibited by the state. In doing this, the state is no more interfering with

individual rights than when it makes laws against theft, murder, or any other offense against civil society.

A Good Creature of God

DR. GUTHRIE says: "I have heard a man with a bottle of whisky before him have the impudence and assurance to say, 'Every creature of God is good, and nothing to be refused, if it be received with thanksgiving;' and he would try to persuade me that what was made in the still-pot was a creature of God.

"In one sense it is so; but in the same sense so is arsenic, so is oil of vitriol, so is prussic acid. Think of a person tossing off a glass of vitriol, and excusing himself by saying that it is a creature of God. He would not use many such creatures, that's all I say. Whisky is good in its place. There is nothing in this world like whisky for preserving a man after he is dead. But it is one of the worst things in the world for preserving a man when he is living. If you want to keep a dead man, put him in whisky; if you want to kill a living man, put whisky into him."

"Take a Drop"

"COME in, Patrick, and take a drop of something," said one Irishman to another.

"No, Mike; I'm afraid of drops ever since Tim Flaherty died."

"Well, what about Tim?"

"He was one of the liveliest fellows in these parts. But he began the drop business in Barney Shannon's saloon. It was a drop of something out of a bottle at first. But in a little while Tim took a few drops too much, and then he dropped into the gutter. He dropped his place, he dropped his coat and hat, he dropped his money; he dropped everything but his thirst for strong drink. Poor Tim! But the worst is to come. He got crazy with drink one day and kil'ed a man. And the last time I saw him he was taking his last drop with a slipping noose around his neck. I have quit the dropping business, Mike. I have seen too many good fellows when whisky had the drop on them. They took just a drop from the bottle, then they dropped into the gutter, and then they dropped into the grave. No rumseller can get a drop

in me any more, and if you don't drop him, Mike, he will drop you."

The whisky business is a lawless desperado. It tries to "get the drop" on boys and girls, on men and women, on politicians and officers. The train-robber presents his pistol with the demand, "Your money or your life." Rum gives no such alternative; its demand is, "*Your money and your life.*"—*Selected.*

Some Lessons in Figures

THE following figures are worthy of careful study; for they show how much of the people's money is spent. In thirty years the drink bill per capita in the United States has increased fivefold.

In 1875 intoxicants cost \$5 per capita.

In 1885 intoxicants cost \$11 per capita.

In 1895 intoxicants cost \$15 per capita.

In 1905 intoxicants cost \$25 per capita.

In 1905 the citizens of this so-called "Christian nation" spent \$1,600,000,000 for intoxicants; \$600,000,000 for pleasure; \$24,000,000 for chewing-gum; \$10,000,000 for poodle dogs; and \$8,000,000 a day for gambling. The amount contributed to foreign missions was \$7,500,000.

Words of Warning

IN persuance of its campaign against strong drink a few years ago, the French Anti-Alcohol Society displayed on walls and other suitable places in Paris, small bills, on which were printed short sentences intended to give pause to bibulous persons, such as the following:—

Alcohol nowadays is responsible for more ravages than pestilence, famine, or war.—*Gladstone.*

Alcohol is no more a digester than an appetizer. In whatever shape it presents itself, it is only a poison.—*Fransisque Sarcey.*

Do you know what that man is drinking from the glass which shakes in his trembling hand?—He is drinking the tears and the blood and the life of his wife and children.—*Lamonnais.*

Alcohol gives neither health nor strength nor warmth nor happiness. It does nothing but harm.—*Tolstoi Alliance News, London.*

Alcohol

WHEN a boy, we heard a drunkard boasting that no man had ever been able to throw him in a wrestling match. Said a bystander, "There is one that has thrown you many times." "Who?" demanded the boaster. "Hall," was the reply. "What Hall?" said the boaster. "Alco-Hol," was the response.

Of course the joke created a laugh; but what a suggestion was in it! Alcohol has not only thrown but slain his thousands. All along the stream of time lie the wrecks of life. Human caricatures, man-made brutes, tears of wives, cries of children, ruined homes, paupers' graves, and mountains of crime, mark the pathway of the ravages of this hydra-headed, Briarean-handed, stony-hearted giant.—*Signs of the Times.*

Temperance Brieflets

GRAPE JUICE has killed more than grape shot.—*Spurgeon.*

Strong drink is not only the devil's way into a man, but a man's way to the devil.—*Adam Clarke.*

I oppose drink because it opposes me. The work I try to do it undoes.—*Lord Brougham.*

Drink is the mother of want and the nurse of crime.—*Lord Brougham.*

Nine-tenths of our poverty, squalor, vice, and crime spring from this poisonous taproot. Society, by its habits, customs, and laws, has greased the slope down which these poor creatures slide to perdition.—*General Booth.*

Nothing is so great a friend to the mind of man as temperance. It strengthens the memory, clears the apprehension, and sharpens the judgment, and, in a word, gives reason its free scope of action.—*Dr. South.*

Our Annual Drink Bill

IN its issue of May 8, 1907, the *American Grocer* gave its estimate of the annual drink bill of the United States, for the year ending June 30, 1906, as follows:—

Beer	\$852,974,955
Spirits	495,083,239
Wines	102,797,254
Total	\$1,450,855,448

News and Notes

A SUNDAY bill was introduced in the Oklahoma legislature early in December.

The supreme court of Idaho has rendered a decision sustaining the constitutionality of the recently enacted State Sunday law.

Thus far five Sunday bills have been introduced into the present Congress, four for the District of Columbia, and one relating to the postal service.

In his recent trip around the world, Mr. W. F. Crafts perfected branches of his International Reform Bureau in five of the leading cities of Australia.

The Ministers' Federation of Seattle, Wash., passed a resolution recently to the effect that the officials should perform their duty in enforcing the Sunday law of that city.

Justice O'Gorman, of the supreme court of New York, rendered a decision December 2, sustaining the State Sunday law, in a test case involving the closing of theaters on Sunday.

A leaflet entitled, "A Christian Appeal in Behalf of Sunday Observance," is being circulated in Washington, D. C. It is signed by eighteen clergymen, including a Roman Catholic priest.

For refusing to testify in court on Saturday, on account of her regard for that day as the Sabbath, a woman in the State of Washington not long ago was sentenced to twenty days' imprisonment.

On account of so many of the parents of children in the public schools in New York City being Jews, serious difficulties have arisen there in regard to Christmas exercises and the singing of Christian hymns in the schools.

Section 2 of Article 1 of the Oklahoma constitution provides for "perfect toleration of religious sentiment" in that State. If the days of religious toleration have returned, the days of religious intolerance may not be far off.

In a letter dated Sept. 14, 1907, addressed to Dr. T. T. Mutchler, president of the International Federation of Sunday Rest Associations of America, Mr. Samuel Gompers, president of the American Federation

of Labor, says: "The American Federation of Labor has emphatically declared itself in favor of the Sunday rest."

Consequent upon the Sunday-enforcement crusade started in Kansas City, Mo., by Judge Wm. H. Wallace, 10,111 indictments for violating the State Sunday law have been returned by the county grand jury since September 20.

Chicago, New York, Boston, Kansas City, Topeka, Omaha, and many other places have been having a turn at the enforcement of the "blue laws." As a Pennsylvania paper puts it, there has been a "formidable uprising against the violators of the Sunday laws" throughout the country.

September 4, George B. Thomson and D. A. Deedon, of Manchester, Tenn., both observers of the seventh day, were tried for Sunday labor, and fined five dollars and costs, amounting in all to \$47.80. The labor for which they were indicted was the stretching of a wire fence to keep the cattle out of their corn.

A young man in the German army was recently sentenced to seven months' imprisonment for refusing, on account of conscientious convictions, to do military duty on the seventh day, which he regards as the Sabbath. For the same offense, another young man in Argentina, South America, was flogged until he was unable to walk.

The Trenton (N. J.) *Times* quotes the following from the *Redbank Register*: "The blue-laws ought to be wiped from the statute-books. They serve no good purpose. They are enforced only when some malicious person desires to injure his neighbor. Laws which permit this are worse than useless: they are harmful. . . . It is time this weapon of malice was stricken from the statute-book."

At the annual meeting of the National Reform Association, held Dec. 4, 1907, at Columbus, Ohio, a resolution was passed, stating that "our Sabbath laws ought to be carefully maintained, but we should beware of placing our chief dependence upon these laws." From the wide-spread clamor for Sunday enforcement, this, it appears, is about where the "chief dependence" is being placed by many religious people today.

THE MARVEL OF NATIONS

This remarkable book contains a portrayal of American progress since the founding of the nation to the close of the nineteenth century, when this nation stood as one of the first nations of the world. The manner of its rise and its political nature are evidence of its prophetic importance.

While the historical past and the prophetic present of this nation are of great interest to the American people, the principal and most interesting feature in this work is its teaching of the Scriptural future of the United States.

As evidence of the public appreciation of this work, the 300,000 copies circulated will testify. The work contains 324 pages. Beautifully and substantially bound in two styles.

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Also issued in Danish, Swedish, and German at the same prices.

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For convenience and economy in general circulation, a series of leaflets has been prepared in which the main features of religious liberty are briefly yet forcibly and conclusively presented.

The title of each tract in the following list indicates the nature of its contents, and the figures to the right of the titles give the number of pages in each tract, also the price per 100, post-paid:—

	Pages	Per 100		Pages	Per 100
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Other Tracts and Pamphlets

We also have a limited supply of the following tracts and pamphlets, which we will supply as long as our present stock lasts:—

	Prices		Prices
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"The Columbian Year, and the Meaning of the Four Centuries"05	"Christian Citizenship"01
"Congress on Sunday Laws"01½	"Appeal and Remonstrance"03
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- "The Sabbath in Puritan New England."** By Alice Morse Earle. A work that gives many interesting facts associated with the early history of the New England States. Published by Charles Scribner's Sons, New York. 335 pages. Price, \$1.25.
- "Virginia Presbyterianism in Colonial and Revolutionary Times."** By Thomas C. Johnson. A very interesting and instructive little work of 128 pages, recently issued. It covers practically the same ground as the work entitled, "The Struggle for Religious Liberty in Virginia." Published by the Presbyterian Committee of Publication, Richmond, Virginia. Prices, 25 and 50 cents.
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Takoma Park

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LIBERTY

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Adventists

WASHINGTON, D. C., FIRST QUARTER, 1908

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LIBERTY is now having a circulation of about sixty-five thousand copies an issue. All who receive this issue are invited to become regular readers. The terms of subscription are announced on this page.

We hope all our readers will be pleased with the new design for the front cover page. The symbolism is simple but expressive—the cap of liberty separating the symbols of the church from those of the state. Only with such a “friendly separation” can there be liberty, peace, and prosperity for both the church and the state.

THE memorial on religious legislation which is printed on pages 16-21 in this issue of LIBERTY, is a document worthy of the serious study of all our readers. It is a dignified and forcible presentation of the views of those who, as Christians and friends of both the church and the state, are opposed to any alliance between religion and government. This memorial was laid before the Senate by Senator Julius C. Burrows of Michigan, and presented in the House by Representative Richard Bartholdt of Missouri, on Jan. 29, 1908. The friends of religious liberty would do well to call the attention of their congressmen to the principles emphasized in this memorial.

ON Sunday, January 12, the clergy of nearly all the denominations in the District of Columbia, Protestants and Catholics, according to previous arrangement preached sermons upon the subject of the observance of Sunday in the District. Some confined themselves to the religious phase of the question, while others vehemently demanded legislation by Congress for the protection of the day. “A Christian Appeal in Behalf of Sunday Observance” has been “prepared by the appointment of the Christian ministers of this city in conference called by the Interdenominational Committee upon Sunday observance in the Capital,” and is being circulated. We welcome a frank and full discussion of the subject, but we strongly deprecate any attempt to secure from Congress a decision on this question in the form of a law which would compel the conscience.

ON Monday, January 13, Mr. Lamar, of Missouri, introduced a Sunday bill (H. R. 13,471) into Congress—the fourth since the opening of the present session. This bill is patterned after the Sunday law of the State of Missouri. In introducing the bill Mr. Lamar said that “every State in the Union has laws governing this subject, and the national capital certainly should have.” Mr. Lamar should have made an honorable exception in favor of the State of California, upon whose statute-books there exists at present no Sunday law, although a vigorous effort was made to secure one at the last session of the legislature. We may have occasion to refer to Mr. Lamar’s bill in the next issue of LIBERTY. The following day, January 14, still another District Sunday bill (S. 3940) was introduced in the Senate, by Senator Johnston, of Alabama, making five Sunday bills introduced thus far in the present Congress.

“WHEN the white man governs himself, that is self-government; but when he governs another man, that is more than self-government,—that is despotism.”—*A. Lincoln.*

Resolved that within the State
or Nation or both combined
shall support institutions
of learning, ^{sufficient to} ~~that will~~ afford
to every child growing up
in the ~~country~~ ^{land} the opportunity
of a good common
school education, unmingled
with sectarian, pagan or
atheistical tenets. Leave
the matter of religion to
the family, with the Church
& the private school supported
entirely by private contributions.
Keep the Church and State
~~separate~~ forever separate,
with these safeguards I believe
the battles which created us the
"Army of the Tennessee" will
not have been fought in
vain

A Facsimile of a Part of Gen. U. S. Grant's
Speech at Des Moines, Iowa, in 1875



Lincoln Monument, Washington, D. C.