

Rome and the United States

Liberty

A Magazine of Religious Freedom

Devoted to the American Idea of Religious Liberty Exemplified in the Complete Separation of Church and State



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"RING OUT, YE BELLS, WITH JOYFUL SOUND"

LIBERTY

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

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Editorial

Our Platform

It seems difficult for some professed champions of reform to understand how a body of people can be Christians and be heartily in favor of all genuine moral reforms, and at the same time be opposed to any legal enactments which would give Christianity any preference above a false religion. For this reason it becomes necessary for us to state frequently our position, and to make it clear that our opposition to religious legislation does not mean opposition to religion.

We believe in Christianity, and make a personal profession of faith in Jesus Christ as the only and sufficient Saviour from sin. We have no sympathy with atheists, infidels, or any other enemies of Christianity, and we are in no way allied with them in our work. We also believe in civil government as a divinely ordained institution, and in properly constituted civil authority as established "for the punishment of evil-doers, and for the praise of them that do well." We sincerely desire the prosperity both of the church and of the state, in harmony with the true principles for the administration of both.

It is because we believe in Christianity, and are laboring to hasten the coming of the kingdom of Christ, that we are uncompromisingly opposed to any legislation which is intended, or may be used, to enforce the observance of any professedly Christian institution, whether such an institution rests upon the authority of a divine

command or upon a merely human tradition. It is contrary to the genius of Christianity to seek to compel assent to its teachings or to enforce the observance of its institutions. It is the very essence of the Christian religion, as taught by its divine Author, that every one should have the liberty to believe or not to believe, to obey or not to obey. The results of his choice are plainly set before him, but he is then permitted to make his choice. It was Jesus Christ who said: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." And it was one of the old prophets of Jehovah who said: "How long halt ye between two opinions? if the Lord be God, follow him: but if Baal, then follow him." Jesus Christ draws all men by the cords of love, but he does not drag any one to himself. He earnestly invites all to come unto him, but does not compel any one to come.

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 from each other, and that religion will be purer, and civil government more useful to mankind, if no attempt is made to unite the two. It seems clear to us that this lesson is taught in the whole course of history, and that Jesus Christ did not enunciate a new principle, but merely interpreted the lesson of history, when he said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that

are God's." We believe in the strict application of this principle in the administration of both the church and the state to-day.

Any religion, or any institution of religion, which needs the support of the civil power in order to survive, is not worthy to survive. Men should be protected by law in their right to believe in, and to practise, any form of religion, or to reject all forms of religion, so long as in the exercise of this right they do not infringe upon the rights (not the feelings) of others; and men should be permitted to propagate in any legitimate way the religion in which they believe, without the aid or the opposition of civil government. This gives to truth a free field and a fair chance, and it ought to be satisfied with this. For any one to ask for more is to confess the weakness of his cause.

This is the platform upon which we stand. We are giving our time, our strength, and our means to the spread of the gospel of Christ as we understand it, and we freely grant to others the same privilege. We do not ask for laws to compel others to think and act as we do, and we do not concede to others the right to enact laws to compel us to think and act as they do. Are not these the true principles of religious liberty?

A Significant Fact

THE country in which Jesus of Nazareth lived was under the jurisdiction of pagan Rome. The laws of the land not only did not favor the true religion, but they forbade the teaching of any other religion than that adopted by the state, under the penalty of confiscation of property and even death. But in the face of all this we have no record that the Master ever waited upon the civil authorities, and asked them to insert either his name or his Father's name in the imperial decrees, or to place Christian usages and institutions upon an undeniable legal basis in the laws of the land. Would it not be well for some of the professed followers of Christ to-day to ponder upon this fact? There is great danger now that Christianity will be wounded in the house of its professed friends.

"With Malice Toward None"

IN this issue of LIBERTY will be found some plain speaking. We believe that the time has come for this. In the efforts which are now being made to secure such legislation as will commit the civil government to the decision of religious controversies and to the support of religious institutions, we discern the first steps toward religious persecution, and we deem it our duty to make a vigorous protest against all such efforts. In the alliance between Protestants and Roman Catholics, to bring such a pressure to bear upon the government as will lead to religious legislation in favor of an institution which rests upon no other authority than pagan and papal decrees, we discern a revival of the intolerance of the Middle Ages and the methods of the Inquisition, and we are constrained to point out the danger. We bear no malice toward misguided Protestants or Roman Catholics, but we are strongly opposed to their views of the proper relation between religion and the state, and we claim the right to warn as many as possible against them. In our manner of doing this we hope we have not overstepped the bounds of Christian propriety, or unnecessarily wounded the feelings of any. We ask all to read the articles carefully and with candor, and then to judge for themselves.

Not a Mere Theory

IN suggesting that religious persecution will be the result of religious legislation, we are not indulging in a mere academic discussion of a remote possibility. The history of past centuries justifies this conclusion, and a present illustration is not lacking, as the following facts will show.

Last April two men, Messrs. George B. Thomson and D. A. Deedon, of Manchester, Tenn., stretched some wire fence along a road in the woods about two miles from town, in order to keep the cattle out of their corn. For this breach of the Sunday law of the State they were indicted, tried, convicted, and fined; and as they declined to pay the fines, they were sentenced to the workhouse (the county jail) until the

finer should be satisfied on the basis of forty cents per day. The sheriff who arrested these men, and the judge before whom they were tried, both expressed their high regard for them as worthy citizens, and regretted that they felt it their duty to enforce the law, and place these men in confinement, and the sheriff admitted that many others did as much Sunday work as these men had done.

What is the explanation for the zeal manifested to enforce the Sunday law in the case of these two men, while others are permitted to work unmolested?—It is found in the fact that these men are conscientious observers of the seventh day of the week. Some one is using this Tennessee Sunday law, just as it is possible to use every Sunday law on the statute-books, as the engine of religious bigotry, and is by this means seeking to enforce at least an outward regard for a religious institution upon those who are convinced that there is no divine authority for such a requirement. This is religious persecution, and if those who are now demanding the enactment of religious legislation obtain what they desire, we shall see much more of it in this country.

The only way to avoid these consequences is to deny the principle, and to insist now and always that civil government has no jurisdiction in matters of religion. Keep the church and the state separate.

A Well-Deserved Rebuke

UNDER the heading, "An Unholy Alliance," the *United Presbyterian* of September 12 fittingly characterizes the endeavor of the ministers of La Crosse, Wis., to join the labor union. We quote:—

We see the statement that the ministers of La Crosse, Wis., formed a union and entered the Trades and Labor Assembly of that city. Against this the brewery workers' union entered complaint that the agitation by the ministers against the saloons had injured their fellow unionists. The assembly recognized the justice of the complaint, and withdrew membership from the ministers' union. The rebuke was richly deserved. The alliance was an unholy

one. The formation of a union and connection with a trades assembly was a cheap and unworthy effort to gain favor with the labor unions. It is altogether unworthy of ministers to thus attempt to court favor with any class of men. Ministers of the gospel are the accredited representatives of the Lord Jesus. Their mission is to men without reference to classes; their commission, to endeavor to bring all men into the universal brotherhood of Christ. They may not compromise their office or their commission. In so doing they dishonor their Lord and bring their profession into contempt.

"The Ever-Recurrent School Matter"

In the issue of the *Literary Digest* for October 12 we find the following paragraph:—

An aggressive forward movement in the ever-recurrent school matter was recently made at Middletown, Conn., by the Roman Catholics of that place. The Rev. Dr. Donovan, rector of St. John's Catholic Church, proposed to the citizens of Middletown that his parochial school be accepted for public-school purposes upon payment by the city of \$4,800 yearly to the parish, the priest to provide teachers for the several rooms. In other respects the school was to be under the direction of the school committee.

At a special election held September 20 this proposal was rejected, by a vote of 934 to 643. This latest effort of the Roman Catholics to secure, under one form or another, a division of the public funds for the benefit of their parochial schools, has led to some plain discussion of the principle involved. The *New York Tribune* said:—

It is not unlikely, too, that the shrewdest Catholics, foreseeing the declining usefulness and market value of their religious school, were doubly eager to unload the institution on the town. But their effort to do this without surrendering control over the teaching staff proves how little they understand the depth of the true American's feeling against sectarianizing the public schools.

In its consideration of this matter *The Christian Advocate* (New York) was clear and fearless:—

Such a scheme if allowed would justify the Jews in establishing private schools and asking the commonwealth to support them.

All the denominations might establish denominational schools and demand a portion of the public money, which would plunge this country into a condition similar to that of England, where for many decades there has been a chronic irritation — now become acute — locally and in Parliament. The claim of the Catholics that they have a right to such conditions can not be supported.

The same paper also quoted a part of the address of General Grant to his comrades in Des Moines, Iowa, as follows: —

Encourage free schools, and resolve that not one dollar of money appropriated to their support, no matter how raised, shall be appropriated to the support of any sectarian school. Resolve that neither the state nor nation, nor both combined, shall support institutes of learning other than those sufficient to afford every child growing up in the land the opportunity of a good common-school education, unmixed with sectarian, pagan, or atheistical tenets. Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the church and state forever separate. With these safeguards, I believe the battle which created "the Army of the Tennessee" will not have been fought in vain.

This proposal on the part of the Roman Catholics of Middletown shows what will be done throughout the country if the papal theory of government is adopted. And it is passing strange that those who can see this with clearness when the issue is over the division of the public money for school purposes, fail to see that the demand for religious legislation on the part of some Protestants is just as clearly a union of church and state. The fact that Protestants are in the majority, and that they ask for this legislation in behalf of the Protestant religion, does not change the principle. To violate this principle is really to abandon Protestant ground and to accept the papal idea of a Christian state.

"SHOULD he [the ruler] *persecute* his obedient, loyal subjects, on any religious account, this is contrary to all law and right; and his doing so renders him unworthy of their confidence, and they must consider him not a *blessing* but a *plague*." — *Adam Clarke, on Romans 13.*

A Canadian Institution

THE defenders of the Canadian Lord's Day Act declare that the Sunday legislation which was demanded and obtained by the Lord's Day Alliance "seeks only to conserve the weekly rest day in its integrity as one of our national institutions, and leaves every man perfectly free to observe as his holy day any other day in the week if he thinks best."

This means that it is the declared intent of the Lord's Day Alliance that every person in Canada, of every religious denomination and of no religious denomination, shall be compelled by law to observe the Canadian Sabbath, and then he will be permitted to observe the Lord's Sabbath if he chooses to do so. Objections to this procedure are stigmatized as "alarmist cries and plaintive pleas in the name of 'religious liberty.'"

This demand for a law to preserve the weekly rest day as a secular or national institution is a mere subterfuge. Every one knows, the promoters of such legislation included, that those who make this demand would not be satisfied with a law setting apart any other day than Sunday as the day of weekly rest, and that the chiefest reason for this demand is that they regard Sunday as the Christian Sabbath. And these medieval religionists express surprise that any one should object to the compulsory observance of the day they regard as the Sabbath, since all are left "perfectly free" to observe, in addition to this, the day specified in the Scriptures, if they wish to do so. According to this view of the rights of conscience, the early Christians enjoyed perfect religious liberty when they were permitted to worship the true God after they had first acknowledged the superiority of the pagan deities by burning incense before them according to law. Only minds blinded by religious bigotry could seriously regard such a proposition as defensible. The leaders of the Lord's Day Alliance may be filled with religious zeal, but it certainly is not a zeal according to knowledge. They need to study gospel principles.

A Curious Experiment in Legislation

PRESIDENT ROOSEVELT has recently been emphasizing the just principle of the equality of all men before the law; that men are entitled to equal opportunity and equal privilege.

It is one thing to maintain this rightful equality of men before the law, and quite another to attempt to make all men equal by law. This was the experiment a king of ancient Tibet tried in the latter part of the ninth century. Sir Thomas Holdich, in his "Tibet the Mysterious," tells the story of the king's failure:—

He enacted that all men should be equal; he compelled the rich to share their riches with the poor; he favored an absolutely equal distribution of all the comforts and conditions of life. This was, indeed, the attainment of a high ideal—but it did not answer. In a very short time his people, by the natural force of personal idiosyncrasy, returned to their former condition of inequality, and, after repeating the experiment three times, he gave it up. The wise men of Tibet said it was due to a survival of inequality in methods of existence during former lives.

At any rate, the wise men of Tibet discovered that there were some things that could not be done by legislative enactment.

A Dangerous Precedent

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 have then been established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge of the fairest portions of the Old World.—*U. S. Senate Sunday Mail Report, 1829.*

These are true words. To teach to all men everywhere the principle of the complete separation of church and state contained in these words, is the mission of LIBERTY.

It is because we believe the principle contained in the words quoted from this Senate report that we are opposed to all legislation in reference to the observance of the Sabbath. Legislatures, both state and na-

tional, are being besieged with those who pose as National Reformers, urging that laws be enacted compelling the observance of a day of rest. Against all such legislation, upon this, or any other religious question, either in name or in fact, we shall forever enter an earnest Christian protest. We do this "because we are Christians, and stand for the principles enunciated by Jesus himself when he said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." As Protestants we shall ever protest against the intrusion of the civil power into religious questions.

Says this Senate report, "Let the national Legislature *once* perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds," and will have laid the foundation for the same "desolating scourge" in the New World that did its baneful work in the Old. This was said, too, in the adverse report given when Congress was petitioned to stop the carrying of the mail on Sunday. For the national Legislature to do this the Senate declared would be the deciding of a religious controversy, the performing of an act which would lay the foundation for the "desolating scourge" of the Old World to begin in the New. What was true concerning Sunday legislation in 1829 is equally true to-day.

There is a controversy regarding the Sabbath, not only concerning the manner of its observance, but as to the proper day to keep as well. Some do not believe we should observe any day as a day of rest. It is their privilege to believe this, and they are in no sense answerable to man in the matter.

The majority of Christian people, however, believe the first day of the week, or Sunday, is the proper day of rest. They have the inalienable right to believe this, and to observe it as strictly as their own consciences may dictate. But their consciences are no guide for others. They have no manner of right to *compel* those who differ from them in belief and practise to keep this day. The disregard other people may have for the day which they keep does not prevent them from keeping the day.

There is, however, a respectable minority who keep the seventh day, or Saturday, in harmony with the plain reading of the law of God. The Bible, which they take as their only guide, says, "The *seventh day* is the Sabbath of the Lord thy God," and commands that this day be remembered and kept holy.

We repeat, there is a religious controversy in reference to this question. No legislature, either state or national, can make a law in favor of Sunday observance, without in this very act deciding which day is the Sabbath, and thus deciding a religious controversy. But it is not the province of legislatures to decide religious questions. They did this in the Dark Ages, when heretics were burned, and the "desolating scourge" of religious persecution left its dark trail over the world. It is that we may not return to the dark days of those medieval times that we oppose all legislation upon this question. Not only is it not within the province of any statute-making power to decide *which day* is the day to observe, but it is not the work of legislatures to decide *how* this or any other religious institution shall be observed. The state has no more right to say how a man shall keep the Sabbath than it has to say how he shall be baptized. And every man has as much right to decide how he will keep the Sabbath as he has to decide how he will be baptized.

The question of *how* the Sabbath shall be observed is not a new one. In the days of Christ, the Pharisees of his time accused both the Author of the Sabbath and his disciples of breaking the Sabbath. Matt. 12: 1-12. The charge, of course, was not true, but they made it, and some sought to take the life of the Saviour because he refused to keep the Sabbath as they thought it should be kept. The blunder these meddlers made in this matter should ever stand as a warning to those who are seeking to have their notions of proper Sabbath observance enacted into law, and thus to compel all to do as they do in this matter. The proper observance of the Sabbath, we grant, is a very important matter, but it is *one* which each one will have to settle at the

tribunal of the universal Judge, and not one for which one man is accountable to another.

The Bible contains full instruction in reference to Sabbath observance. The instruction given covers not only outward acts, such as manual labor on the day the Lord has blessed, but the words, and thoughts of the heart as well. Isa. 58: 13, 14. Throughout the Book we are taught that the keeping of the Sabbath is a spiritual act, and pertains to the heart of man. To really know whether or not a man is a Sabbath-keeper, it is necessary to know the thoughts of the heart. This, the Inquisition sought to do, and when other measures failed, instruments of torture were brought forward, that they might wring from their victims the thoughts and intents of their souls.

It is not the work of the state to attempt to enforce by law the divine precepts regarding the observance of the Sabbath. Any effort in this direction made by the state is legislating on a religious question, and an effort to unite church and state. And, as was said of an effort to continue a religious establishment in Virginia by an act for the compulsory support of teachers of the Christian religion, "distant as it may be . . . from the Inquisition, it differs from it only in degree. The one is the first step, the other is the last in the career of intolerance."

"Iniquitous Legislation"

IN the *Independent* of October 10, we find a review of "Religious Liberty in South America," a recent book by John Lee, D. D. From this review we make the following extract:—

The three republics just mentioned [Peru, Ecuador, and Bolivia] made it, until recently, a high misdemeanor to exercise publicly any form of worship save that of the Roman Catholic Church; and had, furthermore, upon their statute-books laws which invalidated all marriages not solemnized according to the decrees of the Council of Trent. The effort of Protestant missionaries to have this iniquitous legislation abolished is the story here told us by Dr. Lee. And to our American ears a significant and startling story it is. The American hier-

archy were silent almost to a man, when their co-operation was asked; the Catholic press of this country indulged in its favorite sport of mud-flinging, when it became aware of this movement for civilization; and the Roman Curia delivered one of its Delphic utterances when it was at length shamed into speaking. Not one of these three agencies of Catholic action, it is hardly necessary to say, lifted a finger in aid of an enterprise which would result in removing from the Catholic Church itself a stigma of shame.

This experience in the effort to establish religious liberty in those countries where the Roman Catholic Church has been in control, shows what may be expected in this country if the papal theory of government prevails; and it makes no difference in the results whether this papal theory is adopted at the dictation of Roman Catholics or of Protestants who have abandoned the true Protestant principles of government, or whether the Roman Catholic or Protestant religion is established by law. In any case it means an abridgment of the rights of conscience, which will result in persecution.

Enforcing the Canadian Lord's Day Act

PROMPTED by an agent of the Canadian Lord's Day Alliance, an attorney of Ontario, Canada, recently sent the following letter to a young man, an observer of the seventh day, and a student in a Christian academy, who had done some quiet work on Sunday, that had disturbed no one:—

Complaints have been made to me that you have been violating the provisions of the Lord's Day Act, and the residents of the southern part of the township of Toronto are very much aggrieved that no action has been taken. I sincerely hope that you will in future observe the requirements of the law, no matter whether your religious belief enjoins you to keep the Sabbath day holy or not. As a citizen of the country, you should observe the laws of the country, and I hope there will be no reason for taking any further action in the matter.

This young man conscientiously keeps the Sabbath day, though not the "Sabbath day" of the recently passed Lord's Day Act. And now, under this act, he is told

that he must keep this other day also, whether his religious belief enjoins him to do so or not. What plainer evidence than this is needed to show that the enforcement of Sunday laws means an utter ignoring and trampling upon the rights of conscience?

An Object-Lesson

THERE are in this country about 70,000 Christians who observe the seventh-day Sabbath, and their number is constantly increasing. They are scattered throughout every State in the Union, and live in the cities, in the towns, and in the country districts. The day which they observe as the Sabbath has become the busiest day of the week in the commercial world, and they are surrounded by those who are pursuing their ordinary work on that day. When they go to their places of worship their eyes necessarily behold what they regard as a desecration of a holy day, and their ears are saluted with the hum of secular industry. They would be glad to have all observe the Sabbath "according to the commandment," and thus honor the Creator, but they never have asked, and never will ask, for legislative enactments which would compel those to pay an outward regard to this day who have not been convinced by their own consciences that they ought to keep it holy. They simply ask to be left free to observe the day of their choice without being fined either directly or indirectly,—without being compelled to pay a fine in money into the State treasury or to pay a fine in the way of loss of time by enforced idleness upon a day which the Scriptures designate as a working day,—and they freely concede to others the civil right to work on the seventh day of the week and to rest on another day if they choose to do so, or to refuse to observe any day as the Sabbath.

Now if such a body of Christian observers of the seventh day of the week can be developed in this country by the power of conscientious conviction alone, in the face of all those circumstances which the advocates of Sunday observance regard as so

fatal to their cause, is it not apparent that no Christian institution needs the support of the civil power? We commend this object-lesson to the consideration of those who are claiming that what they designate as "the Christian Sabbath" will perish from the earth unless they can secure the passage of laws to protect and preserve it.

Sunday Closing

As a "part of the great moral uplift that is going on everywhere," the *Portland Oregonian* instances the growing movement for the closing of saloons on Sunday. That the movement is a growing one all can see, but that it is great for morality is a long way from an established fact. It has had three results that all have witnessed. It has increased Saturday selling for Sunday drinking at home, turning households into miniature saloons; it has given the saloon more of the air of a respectable, law-abiding business enterprise; and it has compelled the saloon-keeper to go through the motions of reverencing a religious institution. These are results which no one who understands the soul of Christianity can look upon as great in their power for moral uplift, truth, and righteousness.

A Blow at Genuine Religious Experience

SUPPOSE it were proposed to make prayer to God compulsory by civil law. From whom would the most earnest protests come?—Not from the irreligious, but from those to whom prayer is a blessed spiritual exercise, in whose minds the very thought of compulsory prayer would be abhorrent.

If it were proposed to make baptism or the Lord's supper obligatory by civil law, every soul to whom these ordinances are spiritual acts would protest. In its very nature, a religious act must be voluntary, and from the heart, else it becomes but a sacrilege.

It is those who believe in the spirituality of religion, in a genuine experience in sacred things, based upon conscience and

conviction, who should protest the most vigorously against the movement to unite religion and the state. This movement is a blow aimed at all genuine religious experience.

The argument that would make the state religious goes as far as argument can to destroy personal religion. This principle was clearly stated by Alexander Vinet, pastor and professor, who led in the free-church movement in Switzerland. He wrote:—

If the state, as such, can possess a religion, we assert that the individual thenceforward can have none, and that the smallest degree of religious liberty is an anti-social heresy. We defy anything to be granted to the state, unless everything be granted, or anything to be refused to it, unless everything be refused.

Never, in fact, has a religion contracting alliance with the civil power entertained such a suicidal idea, nor is it possible that it should do so; but by consenting to such alliance, it has not the less sanctioned the principle that the state possesses a religious jurisdiction; and all that it grants to the state in this respect, it virtually takes from itself; it places in the hands of the state the handle of the spiritual sword; it surrenders its own independence to its discretion, and, above all, it denaturalizes its peculiar characteristics; it accredits the idea of a collective and territorial religion; it denies to conscience its supremacy; it leaves nothing supreme in man; it wounds religious conviction both in its life and in its principle.

A constitution which makes the state religious, makes the individual irreligious, inasmuch as he consents to such a constitution. In vain will he declaim against dissimulation and falsehood; there exists in the political order to which he adheres, a primary falsehood, in which, by virtue of his adhesion, he is an accomplice. Nor does this remain an abstract falsehood; it has practical results; it produces a long line of individual falsehoods. He who accepts it, accepts the civil power as the responsible ruler of his conscience, and charges the state to provide a religion for him.

Moreover, it is impossible for us to regard this merely as a theory without consequences. This system, so hostile to the principle of religious profession, can arise only from contempt or forgetfulness of this principle. It has been established through the weakness of decay of convictions. What wonder, then, that its effects should cor-

respond with its cause, and that, having its origin in indifference, it should also produce remissness? When the church can consent to the fiction of a state religion, she has lost to a certain extent the consciousness of its reality, and this consciousness has a tendency to grow weaker and weaker.

Christ's Kingdom Not of This World

Sermon by the Bishop of London

THE forty-fifth triennial general convention of the Protestant Episcopal Church in the United States convened, October 2, at Richmond, Va., with ninety-two bishops and a large number of clerical and lay members present. After the reading of the ten commandments by Bishop Tuttle, and Scripture reading by Bishop Potter, of New York, and Bishop Satterlee, of Washington, D. C., Rev. Winnington-Ingram, Bishop of London, delivered the opening address. Discussing the future of the church, he said:—

To run a church as a man runs a successful business; to depend upon cleverness and management, rather than the grace of God; to neglect prayer and intercession in favor of influence with the press; to lower the teaching of the church or its moral standard in order to suit the self-indulgent, is to spell ruin and failure and shame for the most orthodox church in the world. In a voice which still rings down the centuries, Jesus Christ proclaimed, "My kingdom is not of this world."

And yet what are many of the leading and "most orthodox" churches of to-day doing but attempting to make Christ's kingdom of this world, and, depending upon "management" rather than the grace of God, in their efforts to gain control of civil governments, unite religion and the state, and enforce Sunday observance by law?

Religious Legislation and Beer

THE demands for religious legislation springing up in all quarters within recent months indicate the working of some power along well-defined lines in the interest of that particular movement. Whatever the organization is that is carrying on this work, it is evident that it is not particular

as to the company it keeps, or who its advocates are. From one quarter the demand for religious legislation goes forth coupled with the demand for the restriction of the liquor traffic and the suppression of vice; and from another quarter the demand goes forth in a different setting. This was illustrated by the action of the German Press Association of the West at Peoria, Ill., on September 26, in passing a strong resolution demanding that the Illinois General Assembly give full power to city councils in every incorporated municipality in the State to regulate Sabbath observance, and "to grant to respectable and reliable societies, organizations, and individuals special licenses for the sale of beer and wine at festivals and assemblages." This German Press Association of the West is willing to use its influence to secure legislation regulating Sabbath observance provided the right be granted to "respectable societies, organizations, and individuals" to sell beer and festivals and assemblages." This German Press Association of the West is a powerful organization, and can wield a strong influence of its own; and yet the reason for prefacing its demand for liquor licenses with a demand of a seemingly religious character must be apparent to all. The cause of truth needs no such compromising support.

"THE national jurisdiction is confined strictly to *this world*. There are good citizens of all religions and of no religion. The only thing the state, *as a state*, is interested in, or has any right to be interested in, is the matter of a man's behavior, as a citizen, in this world. It is none of the state's business to engage in the work of *saving souls* in the next world. If it is, then it ought to decide which religion is true. Then it should adopt it. Then it should devote its first and chief energies to the conversion of the rest of this world. But America will probably think twice before it will decide to go back to the eleventh century. The world's experiments in this direction are not over-encouraging."—*Rev. Dr. Minot J. Savage, in Public Opinion, July 13, 1889.*

General Articles

Rome and the Constitution

C. M. SNOW

FIFTEEN years have made a marvelous change in the attitude of the Roman Catholic Church toward the Government of the United States of America. The change has amounted to a complete revolution. But there is a question of serious import to be solved in relation to this transformation of attitude. It is this: Is this change a change in the policy of the Roman Catholic Church, or is it a change in conditions and institutions and fundamental principles here which makes it possible for Rome to approve and commend now what fifteen years ago she viewed with disapproval and contempt? In the language of the Declaration of Independence we say, "Let facts be submitted to a candid world."

In the September issue of the *Catholic World* (1871), page 736, there appeared the following in reference to the Constitution of the United States:—

"As it is interpreted by the liberal and sectarian journals that are doing their best to revolutionize it, and is beginning to be interpreted by no small portion of the American people, or *is interpreted by the Protestant principle*, so widely diffused among us, . . . *we do not accept it*, or hold it to be *any government at all*, or as capable of performing any of the proper functions of government, and if it continues

to be interpreted by the revolutionary principles of Protestantism, it is sure to fail. . . . Hence it is we so often say that if the American Republic is to be sustained and preserved at all, it must be by the rejection of the principles of the Reformation, and the acceptance of the Catholic principle by the American people."

That was published to the American people thirty-six years ago, and for twenty-one years it stood unchallenged as the authoritative expression of the attitude of the Roman Church toward this government.

In 1892, however, we note a remarkable change. On July 11 of that year there was published in the *New York Sun* a letter from the Vatican outlining Pope Leo's plans respecting the United States, as follows:—

"What the church has done in the past for others, she will now do for the United States. . . . Like all intuitive souls, he hails in the United American States, and in their young and flourishing church, the source of new life for Europeans. He wants America to be powerful, in order that Europe may regain

strength from borrowing a rejuvenated type. . . . If the United States succeed in solving the many problems that puzzle us, Europe will follow her example, and this outpouring of light will mark a date in the history not only of the United States, but of all humanity."

In October of the same year, Archbishop



POPE LEO XIII

Satolli was sent to the United States as the pope's personal representative, to be "apostolic delegate" at the national capital.

On September 5 of the following year this "apostolic delegate," at the World's

truth, and in the other the Constitution of the United States."

On the evening of October 18 of the same year, at the celebration of Cardinal Gibbons' jubilee at Baltimore, Md., Archbishop



A NEAR VIEW OF THAT PART OF THE VATICAN IN WHICH POPE LEO XIII LIVED.
HE DIED IN THE ROOM INDICATED BY THE CROSS

Catholic Congress in Chicago, delivered the following message from Pope Leo XIII to the American people:—

"In the name of Leo XIII I salute the great American republic; and I call upon the Catholics of America to go forward, in one hand bearing the Book of Christian

Ireland made the following striking remarks:—

"I preach the new, the most glorious crusade, church and age! *Unite them* in mind and heart, in the name of humanity, in the name of God. Church and age! . . . Monsignor Satolli, the church and

the age. Rome is the church; America is the age."

The following evening at the banquet the archbishop spoke as follows:—

"I do not know whether you appreciate the full value of *the union* you see typified here to-night,—the union of the Catholic Church and America. . . . The Vice-President of the United States comes here and takes his seat alongside the cardinal. The spirit of fraternity *between church and state* thus typified, is the result of the work of our American cardinal."

On September 24 of the following year, 1894, newspaper dispatches from Rome

"We highly esteem and love exceedingly the young and vigorous American nation, in which we plainly discern latent forces for the advancement alike of civilization and of Christianity."

With the thought of these quotations in mind I would ask the reader to read again the first quotation in this article. Having done that, let every lover of the principles of the American government ask himself what has wrought the change. Then it was *not accepted* as "*any government at all*, or as capable of performing any of the proper functions of government." Now it is highly esteemed and loved exceedingly,



HOLMES

PECKHAM

BROWN

HARLAN

FULLER

BREWER

WHITE

MC KENNA

DAY

stated that Bishop Keene was bearing to America from the Vatican a rescript of the following import:—

"The papal rescript elevates the United States to *the first rank* as a Catholic nation. Heretofore this country has stood before the church as a missionary country [a mission field]. It had no more recognition officially at Rome than had China. . . . By the new rescript the country is freed from the propaganda and is *declared to be a Catholic country*. . . . The importance, not only to Catholics, but to all citizens of the United States, of this radical change in the relations to Rome of the church in America, can scarcely be overestimated."

That was indeed a radical change, and the writer of the despatch was not the only one who understood it so. But let us read the sentiments of Pope Leo himself, as expressed in his encyclical of Jan. 6, 1895:—

elevated to "the first rank as a Catholic nation," lauded as "the age," Catholics commanded to go forward with its Constitution in one hand and the Bible in the other, and above all having the promise that what Rome has done for other nations she will now do for the United States. Has the Constitution been changed, that it is now to be elevated from the position accorded it by the *Catholic World* to a position of the highest respect—to occupy a position equal with the Bible in the hands of the advancing hosts of Roman clergy?—No, it has not been changed—but it has *been interpreted*. The *Catholic World* said that so long as the Constitution was "interpreted by the Protestant principle," they would not accept it, "or hold it to be any government at all." This change of attitude, then, is *prima facie* evidence that the interpretation has not been in harmony with Protestant principles. That interpretation

was given immediately preceding the change of attitude of the papacy. That change of attitude began to be manifest on July 11, 1892. The interpretation of the Constitution which brought it about was rendered by the Supreme Court of the United States the twenty-ninth day of February of the same year. That court on that date declared it to be the "meaning" of the Constitution of the United States that "this is a religious nation," "a Christian nation," and that it is proved to be so by the voice of the people and in "organic utterances." It set forth the work done by Catholic explorers and missionaries as among the reasons for arriving at its decision. In reaching its decision, however, the Protestant principle of the separation of church and state was totally ignored.

That declaration, coming from the highest legal body in the land, stating that "this is a Christian nation," and that the Constitution itself shows that it is, must stand forth as the reason and only reason for the remarkable change in the attitude of Rome toward our nation and its Constitution. Rome has not changed; but our Constitution has been made to mean what it never could mean when interpreted by Protestant principles — by the principles of the men who framed it and adopted it.

"AMONG all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God."—*U. S. Senate Report, 1829.*

Conscience Free

G. B. THOMPSON

SOMEBODY has said, "You can forge a crowbar on an anvil, but you can not hammer out a conscience."

These words teach a principle which we will do well to remember. Conscience is that power or faculty in a man by which he is enabled to distinguish between right and wrong. It is the conviction in his own

heart between right and wrong. You can not administer a conviction to a man by force. A man may be compelled to do a certain religious act, but unless his judgment is convinced, he has done violence to his conscience.

The Lord has never given to man the right to invade the inner man, the conscience. This is a fortress, so to speak, which he alone has the right to enter. And this he does, not by force, but through the medium of his Holy Spirit, to persuade, and convince man of his duty on moral questions.

A little reflection is all that is necessary to cause us to

see the wicked principles underlying all the attempts made by so-called National Reformers to compel men by law to do right in religious matters. They may succeed in making men hypocritical, but in no sense of the word have they made them truly religious.

"Whatsoever is not of faith is sin." Mark the words, "*is sin.*" This is easily illustrated. Suppose National Reformers, some of whom pray, and believe in the efficacy of prayer, should secure the enactment of a law which would compel all to pray. Imagine some profane person seized by a minion of the law, and by force made to



JUSTICE BREWER, OF THE U. S. SUPREME COURT, WHO WROTE THE DECISION THAT THIS IS "A CHRISTIAN NATION"

pray. What would such a prayer be? Not being of faith, it would be sin.

The same is true in reference to the Sabbath. Sabbath-keeping is a spiritual service, to be rendered to the God who made the Sabbath, and not to man. The law of God is spiritual. Rom. 7:14. The fourth precept of this law, therefore, which enjoins the keeping of the Sabbath, is spiritual, and only spiritual persons can keep the Sabbath "according to the commandment." It is not a form, but is a matter of conscientious conviction. On this, as well as other religious things, you can not "hammer out a conscience" as you would "forge a crowbar." A person may, through fear of the penalty of civil law, stop work on Sunday, but this is not Sabbath-keeping. The judgment must be convinced; the act must be a matter of faith and conscientious conviction, or it is of no more value than the empty forms and ceremonies of the Pharisees, which the Saviour denounced when on the earth.

Let there be no force in religious matters. The Master left men free. He drew a clear distinction between the state and religion. We are to render to Caesar, or the civil power, the things which belong to it, and unto God the things which belong to him. Let there be no effort to coerce the conscience. A man has a right to worship or not to worship, as his conscience may dictate. If, in the exercise of this divine right, he should invade the civil rights of his neighbor, the law may restrain him for his incivility. But when this is done, its function ends. It is not to seek to regulate his conscience.

The Triumph of Rome

PROTESTANTS little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let history testify of her artful and persistent efforts to insinuate herself into the affairs of nations; and, having gained a foothold, to further her own aims, even at the ruin of princes and people. Romanism openly puts forth the claim that the pope "can pronounce sentences and judgments in contradiction to the *right of nations, to the law of God and man.*"

And, let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII and Innocent III are still the principles of the Roman Church. And had she but the power, she would put them in practise with as much vigor now as in past centuries. Let the principle once be established in the United States, that the church may employ or control the power of the state; that religious-observances may be enforced by secular laws; in short, that the authority of church and state is to dominate the conscience, and the triumph of Rome in this country is assured.—"*The Great Controversy,*" pages 580, 581.

[The most convincing comment upon the foregoing extract is the last papal encyclical issued by Pius X. The interpretation of this document is thus given by the Roman Catholic correspondent of the *Church Times* of London.—ED.]

"Never before has the papacy so definitely and so explicitly committed the church to the absolute rejection of all modern modes of thought and of the results of scientific and historical research, or so definitely and explicitly tied her to the modes of thought and the scientific notions of a past age. . . . Those who hold that Catholics have a right to private judgment in political matters are denounced as vigorously as Biblical critics; in politics, as in all else, they are to submit blindly to ecclesiastical authority. Any attempt to reconcile authority and liberty is denounced as treason to the church. I am aware that this is not new; I am afraid that it represents the constant teaching of Rome for many centuries past. But we have been told so often, even by the most orthodox apologists, that it was merely theoretical and mostly obsolete, that it is somewhat startling to find that, on the contrary, it is still in full force, that the doctrines of Gregory VII and Boniface VIII are reiterated with increased emphasis at the beginning of the twentieth century. Throughout the whole document runs the conception of the church as a mere appanage of the papacy; of the body of the faith, bishops, priests, and laity, as a horde of slaves obedient to the nod of a despot, without rights or liberties, save such as it may be the pleasure of the despot to grant them. Never before has the absolutism of Rome been defined with such brutal frankness."

Threatening Shadows

FROM the facts thus far elicited in this argument [in a previous study of the prophecy], we have seen that the government symbolized by the two-horned beast [of Revelation 13] must conform to the following specifications:—

1. It must be some government distinct from the powers of the Old World, whether civil or ecclesiastical.

2. It must arise this side of the Atlantic.

3. It must be seen coming into influence and notoriety about the year 1798.

4. It must rise in a peaceful manner.

5. Its progress must be so rapid as to strike the beholder with as much wonder as the perceptible growth of an animal before his eyes.

6. It must be a republic.

7. It must exhibit before the world, as an index of its character and the motives by which it is governed, two great principles, which are innocent and lamblike.

8. It must perform its work in the present century.

And we have seen that of these eight specifications two things can be truthfully said: First, that they are all perfectly met in the history of the United States thus far; and secondly, that they are *not* met in the history of *any other government on the face of the earth*. Behind these eight lines of defense, therefore, the argument lies impregably intrenched.

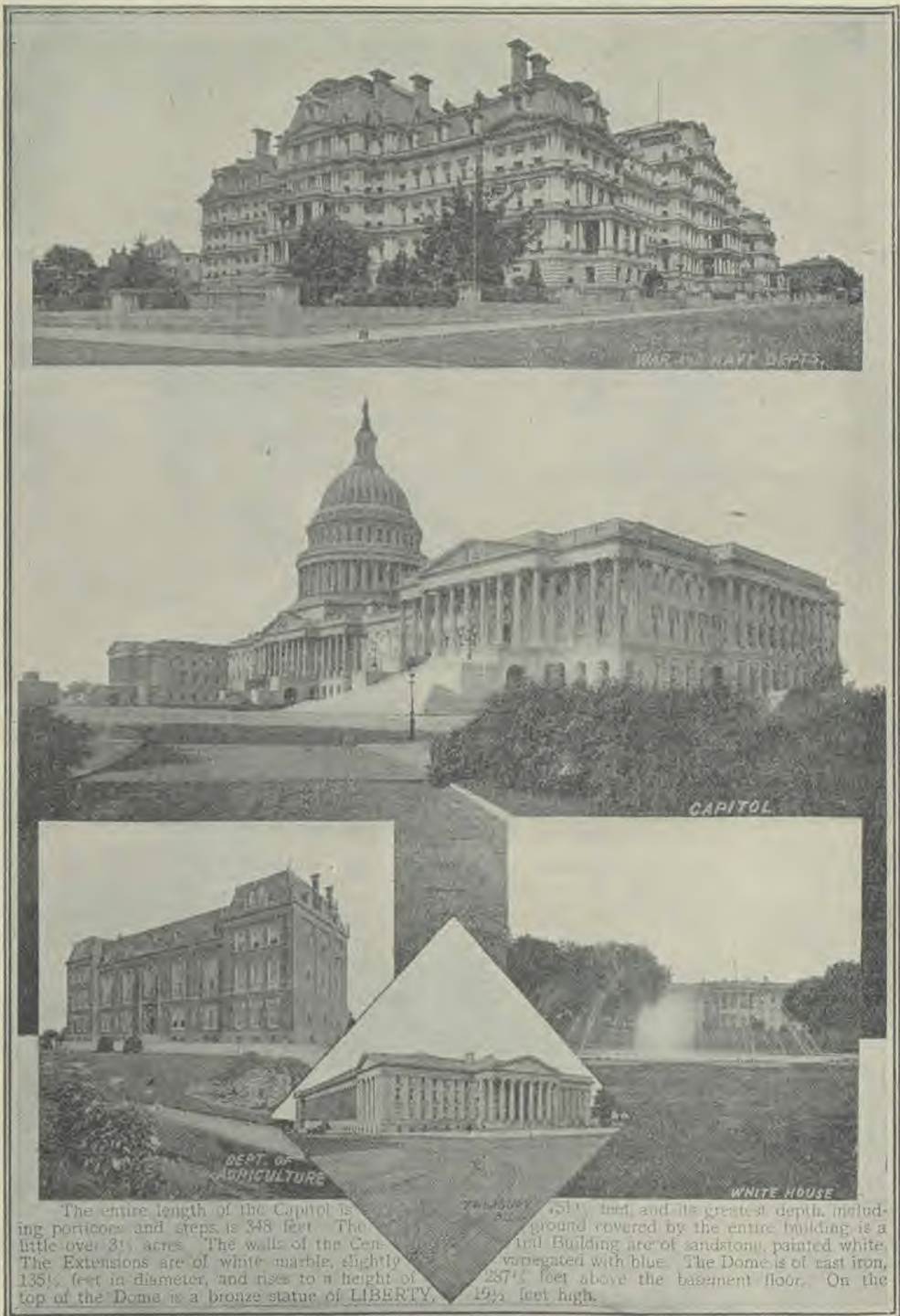
The American patriot, the man who loves his country, and takes a just pride in her thus-far glorious record and noble achievements (And who does not so regard it?), needs an argument no less ponderous and immovable, and an array of evidence no less clear, to enable him to accept the painful sequel which the remainder of the prophecy also applies to this government, hitherto the best the world has ever seen; for the prophet immediately turns to a part of the picture which is *dark with injustice*, and marred by oppression, deception, intolerance, and wrong.

After describing the lamblike appearance of this symbol, John immediately adds, "And he spake as a dragon." The dragon (pagan Rome), the first link in this chain of prophecy, was a cruel persecutor of the Church of God. The leopard beast (the papacy), which follows, was likewise a persecuting power, dragonic in spirit, grinding out for 1260 years the lives of



"SPEAKING" FOR EIGHTY MILLION PEOPLE. A SCENE IN THE HOUSE OF REPRESENTATIVES, WASHINGTON, D. C.

millions of the followers of Christ. The third actor in the scene, the two-horned beast, speaks like the first, and thus shows himself to be a dragon at heart; "for out of the abundance of the heart the mouth speaketh," and in the heart actions are conceived. This, then, like the others, becomes a persecuting power; and the reason that any of them are mentioned in prophecy is simply because they are persecuting powers. God's care for the church, his little



A GROUP OF GOVERNMENT BUILDINGS
WASHINGTON, D. C.

flock, is what has led him to give a revelation of his will, and point out the foes with whom they would have to contend. To his church, all the actions recorded of the dragon and leopard beast relate; and in reference to the church, therefore, we conclude that the dragon voice of this power is to be uttered.

The "speaking" of any government must be the public promulgation of its will on the part of its lawmaking and executive powers. Is this nation, then, to issue unjust



BROADWAY, THE MAIN COMMERCIAL ARTERY
OF NEW YORK CITY

and oppressive enactments against the people of God? Are the fires of persecution, which in other ages have devastated other lands, to be lighted here also? We would fain believe otherwise; but notwithstanding the pure intentions of the noble founders of this government, notwithstanding the worthy motives and objects of thousands of Christian patriots to-day, we can but take the prophecy as it reads, and expect nothing less than what it predicts. John heard this power speak, and the voice was that of a dragon.

Nor is this so improbable an issue as might at first appear. The people of the

United States are not all saints. The masses, notwithstanding all our gospel light and gospel privileges, are still in a position for Satan to fire their hearts suddenly with the basest of impulses. This nation, as we have seen, is to exist to the coming of Christ; and the Bible very fully sets forth the moral condition of the people in the days that immediately precede that event. Iniquity is to abound, and the love of many to wax cold. Matt. 24:12. Evil men and seducers are to wax worse and worse. 2 Tim. 3:13. Scoffers are to arise, saying, "Where is the promise of his coming?" 2 Peter 3:3, 4. The whole land is to be full of violence, as it was in the days of Noah, and full of licentiousness, as was Sodom in the days of Lot. Luke 17:26-30. And when the Lord appears, faith will scarcely be found upon the earth (Luke 18:8); and those who are ready for his coming will be but a "little flock" (Luke 12:32). Can the people of God think to go through this period and not suffer persecution?—No; this would be contrary to the lessons taught by all past experience, and just the reverse of what we are warranted by the Word of God to expect. "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. If ever this was true in the history of the church, we may expect it to be emphatically so in the last days.

Let, then, such a general spirit of persecution arise as the foregoing scriptures declare will in the last days exist, and what is more probable than that it should assume an organized form? In this country the will of the people is law. And let there be a general desire on the part of the people for certain oppressive enactments against believers in unpopular doctrines, and what would be more easy and natural than that such desire should immediately crystallize into systematic action, and oppressive measures take the form of law? Then we would have just what the prophecy indicates. Then would be heard the voice of the dragon.

And there are elements already in existence which furnish a luxuriant soil for a baleful crop of future evil. Our nation has grown so rapidly in wealth that it stands to-day as the richest nation in the world. Wealth leads to luxury, luxury to corruption, corruption to the breaking down of all moral barriers; and then the way is

open for the worst passions to come to the front, and for the worst principles to bear rule. . . .

Revelations are continually coming to light, going beyond the worst fears of those who are even the most apprehensive, of wrongs committed among all classes of society at the present time. The nation stands aghast to-day at the evidence of corruption in high places which is thrust before its face. . . .

But some may say, through an all-absorbing faith in the increasing virtue of the American people, that they do not believe that the United States will ever raise the hand of persecution against any class. Very well. This is not a matter over which we need to indulge in any controversy. No process of reasoning nor any amount of argument can ever show that it will *not* be so. We think we have shown good ground for strong probabilities that this government may yet commit itself to the work of religious persecution. . . . As we interpret the prophecy, we look upon it as inevitable. But the decision of the question must be left to time; we can neither help nor hinder its work. Time will soon correct all errors, and solve all doubts, on this question.—“*The Marvel of Nations*,” by *Uriah Smith*, pages 164-172, third edition.

The Sphere of Law

CYRUS SIMMONS

WE are told that law is a rule of action, defining what is right and prohibiting what is wrong. This is the accepted definition of the law of the land.

In organized societies the object of law is to restrain evil-doers, and protect life, limb, and property. The object of civil law is to regulate civil conduct. The state, by its laws, may suppress, or have a restraining influence over its citizens, but it is powerless to make one good.

There is a great difference between the state, or the things that belong to Cæsar, and the church, or the things that belong to God. There is also a great difference between the law of man and the law of God; the one emanates from a finite, the other from an infinite mind; the one regulates the kingdoms of earth, the other the kingdom of heaven. As the mind of God is infinitely greater than the mind of man, so is the legislation of heaven infinitely

greater than the legislation of earth. “For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” Isa. 55:8, 9.

Notwithstanding this great difference, earthly governments are respected by God. “The powers that be are ordained of God.” Rom. 13:1. Since sin entered the world, and man thereby lost the dominion given him at creation, the kingdom of God has been supplanted in the hearts of men by the kingdom of the enemy. Instead of love, hatred, murder, and strife have taken possession of the many. For the protection of the weak and the good, “the powers that be are ordained of God.”

Even in state governments jurisdictions are observed. The law of one State can only be enforced within the confines of that territory. God has given to man the right and the power to make laws for the regulation of earthly governments, but he has not committed to him the right or privilege of legislating for the kingdom of heaven. Such a procedure would be a usurpation of his right, and such a law would be void for want of jurisdiction.

The powers that be which are ordained by God are a delegation of authority given to man. If he essays to make laws for the kingdom of heaven he goes beyond the agency conferred upon him, and what he does is not binding.

The laws that regulate the kingdom of heaven are instruments of love; those that regulate the kingdoms of earth are instruments of coercion. The former are perfect, holy, just, and good; the latter are imperfect, frequently unjust, and sometimes bad.

The law of God discerns the thoughts and intents of the heart; the law of man has been shown to be inadequate to regulate conduct. Man can not be legislated even by God into the kingdom of heaven. God’s law is a portraiture of righteousness. It reveals the necessity of a Saviour. “The law was our schoolmaster to bring us unto Christ.” Gal. 3:24. If the law of God could have saved, there would be no reason for a Saviour. How dare the governments of earth attempt to do that which it is impossible for God himself to do? Laws of the land that aim at “civic righteousness”

result in persecution. They go beyond their sphere. Laws of the land that modify, change, or interfere with the law of God, transcend the powers conferred, and are not respected by the courts of heaven.

The Sabbath is not a civil rest day, as some courts have ingeniously held in order to avoid the question of religion, but it is a divine institution, given to man direct from the hands of God. The law of the land that attempts to regulate its observance, or to define what day is the Sabbath, unites the state with the church, and sets a precedent that is dangerous to religious liberty, and can but be productive of evil.

What Were the Principles for Which Roger Williams Was Banished?

A New England Story and Its Lesson

W. A. COLCORD

THE name of Roger Williams stands intimately connected not only with the early history of America, but with one of the great principles upon which the American government was founded, and which has made this nation great. Of him the historian Bancroft says: "He was the first person in modern Christendom to assert in its plenitude the doctrine of the liberty of conscience." Another says: "He was the first true type of the American freeman, conceding fully to others the high-born rights which he claimed for himself."

Why He Was Banished

For asserting and maintaining this doctrine of religious freedom, he was banished, in 1635, from the colony of Massachusetts, and fled in the depths of winter to what is now known as Providence, Rhode Island. Here for fourteen weeks, without bread or bed, he wandered among the forests, associating with the Indians, and receiving from them the hospitalities denied him by his fellow countrymen.

Like most of the other New England colonies, Massachusetts had an established religion. Puritanism, with its rigorous exactions and its law requiring church attendance on Sunday, had been made the established religion of the colony. Those who had fled from religious oppression in the Old World to find religious freedom in the New, through establishing their own religion by law, themselves became oppressors of men's consciences.

Speaking of the results of this religious establishment, Francis Wayland says:—

"Our Puritan ancestors drove away the Baptists, and, as I fear we must allow, hung the Quakers. . . . The origin of their error was a mistake as to the limits of human responsibility. When they had once taken it for granted that they were responsible for the correctness of the religious belief of their fellow men, and that therefore they were at liberty to use all the physical power which God had placed in their hands to propagate truth, and to arrest the progress of error, persecution followed, of course."

Against this spiritual tyranny in the New



ROGER WILLIAMS WANDERING IN RHODE ISLAND FORESTS

World, Roger Williams raised his voice in protest. He maintained that the power of the civil magistrate extends only to civil things, and that no man can be held responsible to his fellow man for his religious belief. For this he was charged with teaching "new and dangerous opinions against the authority of the magistrates," and was expelled from the colony.

Though the winter of 1635-36 was signally bitter, and Roger Williams felt its keen severity, he did not perish. Making friends with the Indians, Massasoit, the Indian chief, took him to his cabin as he would a brother. Here, on soil unpolluted by oppression, he built an altar, and called the name of the place Providence; for, he said, "God has been merciful to me in my distress." Here he established a settlement,



THE ROGER WILLIAMS STATUE, PROVIDENCE, R. I.

and founded a colony, the colony of Rhode Island, one of the leading and essential features of the government of which, he provided, should be perfect freedom in matters of religion.

Thus to Roger Williams is justly due the honor of establishing the first civil government in modern times providing fully and effectually for the free, full, and absolute liberty of conscience. This was the germ of religious liberty in America.

The recognition of the righteousness of this principle grew, until, when the time came to establish the national government, it was quite generally conceded by the fathers and founders of the new nation as underlying the foundation principles of civil government. Hence the Constitution of the United States declares:—

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

George Washington, the first president of the United States, said: "Every man who conducts himself as a good citizen, is accountable alone to God for his religious

faith, and should be protected in worshipping God according to the dictates of his own conscience."

Succeeding presidents have spoken likewise:—

Thomas Jefferson: "Almighty God hath created the mind free; all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercion on either, as was in his almighty power to do."

James Madison: "Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both."

U. S. Grant: "Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the state and the church forever separate."

Do These Principles Apply Now?

Do the principles which were so clearly set forth and so nobly maintained by Roger Williams nearly three centuries ago, apply to the efforts now being made to unite church and state in this country, and enforce religious observance, particularly Sunday observance, by law? And if such efforts succeed, and religion is again established here by law, will not religious oppression follow now as then?

Forgetting the noble and Christian principles of religious liberty so ably defended and wrought out at so great a cost by the worthy champions of soul liberty of the past, many to-day are teaching, as did the persecutors of old, that religious institutions enforced by law are essential to the stability of civil government, and that religion itself will die out unless protected by law. Thus the emperor Diocletian thought,

and as a result there followed that bitter persecution of ten years, 303-313 A. D., the bitterest of all persecutions under heathen emperors.

Spurgeon, the great English preacher, has well said: "I am ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may Parliament ever do true religion, except by mistake! As to getting the law of the land to touch our religion, we earnestly cry, 'Hands off! leave us alone!' Your Sunday bills and all other forms of act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help

to forget or repudiate the grand principles of religious liberty set forth by Roger Williams, and adopted by the founders of the American Republic. Long may these principles live.

International Congress on Sunday Rest at the Jamestown Exposition

K. C. RUSSELL

ACCORDING to announcement, the International Congress on Sunday Rest convened in the Press Building on the Exposition grounds at Jamestown, Va., September 25 and 26.

Aside from those who were on the program as speakers, the attendance was small. It should be remembered, however, that the strength of this Sunday-rest movement can not be determined by the number in attendance at such gatherings, where a few of the champions of the movement meet to consider plans for more effective work in arousing public sentiment in the interest of Sunday legislation. These men not infrequently represent thousands and hundreds of thousands. Besides, it is from the allies of this movement that its promoters are looking for much of its support and strength. On this point one speaker said: "There are multitudes of allies seen and unseen."

One of the strong allies which this congress was rejoicing over at this time was the American Federation of Labor. With great satisfaction the chairman read before the delegates the following letter from Samuel Gompers, the president of the American Federation of Labor:—

"WASHINGTON, D. C., Sept. 14, 1907.

"Dr. T. T. Mutchler,

"President International Federation of Sunday Rest Assn., America.

"1008 Walnut St., Philadelphia, Pa.

"DEAR SIR: Your favor received to-day, and contents noted. I regret very much that circumstances are such as to make it impossible for me to accept your invitation to deliver an address before your association at its meeting in Norfolk, September 25 and 26, but, as I previously stated to you, it is absolutely beyond my power to be present.

"May I take the opportunity, however, of conveying to you my hearty commendation



C. H. SPURGEON

from Cæsar. I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God. Let the Lord's day be respected by all means, and may the day soon come when every shop shall be closed on the Sabbath, but let it be by force of conviction, and not by force of policemen; let true religion triumph by the power of God in men's hearts, and not by the power of fines and punishments."

No greater mistake could be made than

of the principles and purposes of the association which you represent? Not only am I personally in hearty accord with any movement which has for its object the preservation of one day's rest in seven, but the American Federation of Labor has emphatically declared itself in favor of the Sunday rest day, and it has done as much, if not more, than any other organized body of men and women to enforce the observance of the Sunday rest day.

"Again expressing my regret that circumstances prevent my attending the meeting of your association, with every wish for your success, I have the honor to remain,

"Very respectfully yours,
(Signed) "SAMUEL GOMPERS,
"President A. F. of L."

Not only has Mr. Gompers thus declared himself and the great organization which he represents as champions of the cause of Sunday rest by civil enactment, but Mr. John Mitchell, the president of the American Federation of Miners, has also committed himself to the question of Sunday legislation in a letter written to Miss Mary Ogden White, Field Secretary of the New York Branch of the Woman's National Sabbath Alliance, to which reference was also made.

The danger which underlies the action of the labor union in this matter is most clearly outlined by the New York *Independent*, of Oct. 1, 1903, as follows:—

"No one can watch the recent development of trade-unionism, with all its unquestioned value and importance, and not be impressed by the rapidity with which it is tending to become a dogmatic religion, surcharged with bigotry, fanaticism, and superstition. The unions have erected Sunday into a sabbath of the faithful. The trades-unions embrace possibly two and a half million members. If they are all to become dogmatic religionists, the days of persecution 'for the faithful' are not over."

The editor of the *Independent* saw the dangers from the labor organizations only; but add to these organizations the great Inter-Church Federation movement, the Federated Catholic societies, and a number of other influential organizations which are seeking for the same thing, and we can comprehend something of the strength and magnitude of the movement for Sunday enforcement.

Much was made of the fact that the

first English settlers in America brought with them the Sunday institution, and protected it and enforced its observance by law. It is true that they did this, but this does not prove that what they did was right. They brought with them also the church-and-state theory of government, and very soon set up a religious establishment here, under which Baptists, Presbyterians, and others suffered much injustice and not a little persecution. But in 1779, when the true theory of civil government was being developed in this country, this establishment was set aside by an act of the Virginia Assembly as an improper thing in civil government, just as every Sunday law in the land should be; for, since the days of Constantine, Sunday laws have been the very essence and tap-root of religious establishments.

Attention was also called to the fact that the Jamestown Exposition had been closed on Sunday. Had it not been, the chairman stated that neither he nor any of the delegates would have been there. In other words, we presume they would have boycotted the Exposition, as they did the Chicago Exposition of 1893, and the members of Congress who refused to vote for its Sunday closing, as well.

Much Alleged Concern for the Laboring Man

The chief arguments made by the speakers were intended to show the great blessings which accrue to the poor laboring man through Sunday laws, by his being relieved from Sunday toil, and to set forth all who oppose Sunday legislation as the enemies of the working man.

None should be deceived, however, by these arguments, for the facts are that the chief concern of the leaders in this movement is not the securing of mere Sunday rest for the laboring man, but rather the religious observance of the day. Let not this point be forgotten.

This was clearly evident from an earnest discussion on the part of Rev. Frederick J. Stanley, D. D., of New York, and Rev. M. D. Kneeland, D. D., of Boston, Mass., who argued that they should work for laws for the day of rest under the title of "Lord's day" instead of Sunday.

There was a time when the promoters of Sunday legislation, in order to secure the support of labor organizations for the enactment of Sunday laws as "civil meas-

ures," sought to disguise the religious character of their movement by calling Sunday the "American Sabbath," the "civil sabbath," the "first day of the week," and the like; but now the leaders in this movement are beginning to plead boldly for laws to be enacted for the compulsory observance of Sunday under its religious title, "Lord's day." The religious character of this movement is thus becoming so manifestly evident that all, it would seem, should be able to see it readily.

Program for the Future

It may be of interest to the reader to know something of the work that the congress outlined for the future. They propose to resume their efforts in seeking to secure a Sunday law for the District of Columbia; to endeavor to prohibit the landing of immigrants on Ellis Island on Sunday; to exert their influence against Sunday ball games in the United States army; and to secure the passage of a bill for the Sunday closing of the exposition to be held in Seattle, Wash., in 1909.

They reported that Secretary-of-War Taft had been written to concerning Sunday ball games in the army; but his reply was very unsatisfactory to them. He considered their arguments untenable. It will be interesting to watch the results of their efforts in pressing their ideas of the proper Sunday department of soldiers in the United States army.

A Significant Item

On the last page of the announcement sent out by the executive committee of the International Federation of Sunday Rest Associations of America for the convening of this congress, appeared the following:—

"THE FIRST SUNDAY LAW IN AMERICA

"The first legislation within the territory now occupied by the United States was by the Assembly of Virginia in 1619. It contained a provision with respect to the proper observance of the Sabbath."

The promoters of this congress were careful not to quote this "first Sunday law in America," nor to tell what its provisions were "with respect to the proper observance of the Sabbath." The following is the old Virginia Sunday law—the first Sunday law in America—referred to:—

"Every man shall repair in the morning to the divine service and sermons preached

on the Sabbath day, and in the afternoon to divine service and catechizing, upon pain for the first fault to lose their provision and the allowance for the whole week following; for the second, to lose the said allowance and also to be whipt; and for the third, to suffer death."

From this it will be seen that the first Sunday law in America was not only purely and intensely religious, but that it required church attendance on the part of "every man," and provided for the punishment by "death" of all who failed to comply with its requirements.

While the promoters of the Sunday Rest Congress did not quote this law, by their favorable reference to it they did virtually approve of this kind of legislation. This is not a little significant, and indicates what may be expected when this element gains control of affairs in this country.

Furthermore, if the first Sunday law in America had a death penalty attached to it, and this law is now approvingly referred to by the thirteen federated Sunday-Rest Associations of America, who are so insistent on national Sunday legislation, may not the last Sunday law in America likewise contain a death decree. (See Rev. 13:15.) Let those who have been inclined heretofore to regard the movement for Sunday legislation in this and other countries as a matter of little or no importance or significance, ponder this well.

The Papal Theory of Government

PROTESTANT no less than Roman Catholic Christians assign to the spiritual and temporal powers a common foundation in the order and appointment of God. But they differ with them essentially in the application of this general principle to the civil affairs of government.

The papal theory of government, taking this principle as the starting-point, reaches the following results: that the church and the state, having this common origin, are bound to extend mutual aid to each other; that the church, belonging to the spiritual or higher order, is bound to see that both the state and individuals conform, in their laws and conduct, to the law of God; and that, as the two powers are thus united in the common end of obtaining order and holding society together, they should also be so united in their action that the church,

as the superior, may always be in a condition to command obedience from the state, as the inferior. As regards all those things which do not concern the law of God or the moral well-being of society, the

have been practically applied, especially in reference to the infliction of such penalties as the church has from time to time imposed for the violation of its laws. The codes of the emperors Theodosius and Justinian contain many laws relating to religion, enacted only in obedience to the command of the church; merely, says Domat, in his great work on the civil law, "to enforce the observance of the laws which the church herself, and the spiritual powers to whom God has committed the care of her, have established, and to protect and maintain the execution of those laws." Referring further to these emperors, thus obedient to the church, and to those kings of France under whose reigns ordinances on religious subjects were passed of the



PANORAMA OF ROME FROM ST. PETER'S

state is left to deal with its citizens, collectively and individually, without any interference from the church. This is its separate and independent sphere of action. But whenever questions arise which involve conformity to the law of God or morality, then the church is bound to interfere and prescribe the rule of conduct both to the state and the individual. This is called the separate and independent sphere of the church. Correlative obligations arise out of these relations. The chiefest of these is, that when the church commands what the law of God and morality require, the state is bound to obey, just as each individual is. And if it does not obey, it, like the individual, is subject to whatsoever penalty the church may decide to prescribe for disobedience.

In looking through the history of such governments as have been constructed upon the papal plan, we find many illustrations of the manner in which these principles

same nature, this same author says, "They add to the authority of the laws of the church that which God has put in their hands; enjoining, as to what concerns the articles of faith, their subjects to submit



ROMAN CATHOLIC CATHEDRAL AT BALTIMORE, MD.

themselves to the doctrine of the church; prohibiting all persons to preach or to teach anything contrary thereto; and enacting punishments against heretics."

These are not called laws of the church,

and, strictly speaking, they are not, because they are not enacted by the spiritual, but by the temporal authority. They are passed, however, because the church obliges the state to enact them as a necessary protection to its religion and what it calls its "free exercise," and holds the state to be heretical if it does not do so. If the laws are passed according to its dictation, then the civil power, being Christian, must be obeyed; but if they are not, then the church releases all citizens from the obligation of obedience to it, because it is sinful to obey an heretical power. And this is called rendering "to Cæsar the things that are Cæsar's, and to God the things that are God's."

In France, when the papal power was sufficiently predominant to exact obedience to the laws of the church, it caused the temporal power to be so employed in matters relating to the church, that sundry laws were enacted which exhibit, in a strong light, the real spirit of the papal system of government. Domat, in defining the policy which prompted them, says it requires "that Catholic princes prohibit within their dominions divisions touching matters of religion, schisms, and the exercise of any other religion except the Catholic alone, and exclude all heretics from it, by inflicting penalties against them as there is occasion." Again, speaking of the obligation resting upon the civil magistrate, he says: "It is likewise his duty to employ

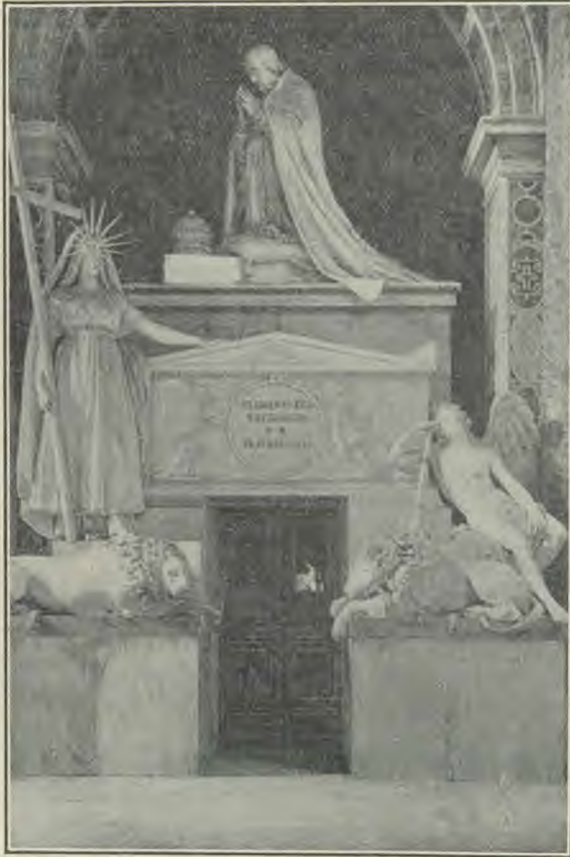
his authority for enforcing the observance of the laws of the church, in so far as they contain rules about manners which may regard the public order." And the same obligation is said to rest upon princes. And then, as a consequence necessarily resulting from this superiority of the church and inferiority of the state, he says that "no person has a right to revenge the encroachments which the ministers of the church may make on the rights of temporal

princes;" thus exempting the pope, in administering the affairs of the papacy, from responsibility to any earthly power, and extending or limiting his jurisdiction only as his own discretion shall dictate.

One of these ordinances was in these words: "Heresy is a crime of high treason against the Divine Majesty, whereof one is guilty when he abandons the true Catholic faith, and obstinately maintains an error which the Universal Church hath condemned."

And another: "They who will not harken to the church, which is the pillar of truth, and against which the gates of hell shall not prevail, ought to be treated as heathens and publicans."

The following modes whereby the progress of heresy was required to be hindered are particularly pointed out: Take from heretics the places where they assemble for worship; forbid them from assembling in private houses; remove their ministers into distant parts; "take care that the children



THE TOMB OF CLEMENT XIII IN ST. PETER'S

of heretics be educated in the schools of the orthodox;" prevent heretics from holding any public office or any honorable employment, or from exercising reputable professions, such as advocates, physicians, or professors in colleges; subject them to corporal punishment; and, finally, put them to death. And those guilty of blasphemy were thus dealt with: they were fined for the first offense, but, in the event of frequent relapses, "their lips are pierced with a hot iron, their tongue is cut out, and they are condemned to the pillory, to banishment, or to the galleys," and, at last, "even to death itself."

These ordinances were enacted in France during the reigns of those kings who are held in the highest estimation by the papacy, as the most beloved and honored sons of the church, on account of their obedience to its commands and their devotion to the cause of religion. By means of them, and others of like nature, they caused themselves to be esteemed in Rome as foremost among Christian princes, and placed France in the very front rank of Christian states. The nation presented to the world a model form of government, according to the papal plan. If it had not passed these laws in obedience to the dictation of the church, it would have been heretical, and not Christian. And if those who exercised the temporal power had not caused them to be vigorously executed, they would have subjected themselves to the anathemas of the church. Thus we see the nature and character of the civil institutions for which we are now asked to exchange our own—in other words, what the papacy and its defenders mean by a *Christian state*.—"The Papacy and the Civil Power," by R. W. Thompson, Published by Harper & Brothers, New York, pages 695-699.

Personal Rights

S. B. HORTON

COOLEY'S "Constitutional Limitations," a work of standard authority, says: "Equality of rights, privileges, and capacities unquestionably should be the aim of the law. . . . The state, it is to be presumed, has no favors to bestow, and designs to inflict no arbitrary deprivation of rights. Special privileges are always obnoxious, and discriminations against persons or classes are

still more so; and, as a rule of construction, it is to be presumed they were probably not contemplated or designed."

Again Judge Cooley says: "To forbid to an individual or a class the right to the acquisition or enjoyment of property in such manner as should be permitted to the community at large would be to deprive them of liberty in particulars of primary importance to their 'pursuit of happiness.'"

Now, does not Sunday legislation involve the principles here referred to? And does not a Sunday law menace the inherent rights of the people?

That this view merits attention may be seen from a Sunday-law case reported from Illinois (161 Ill., 296). In reversing the decision of the lower court against a barber who had worked on Sunday, the Supreme Court said, among other things: "If the legislature has no power to prohibit by law a woman from being employed in a factory or workshop more than eight hours in any one day, or forty-eight hours in a week, upon what principle, it may be asked, has the legislature the right to prohibit a barber from laboring and receiving the fruits of his labor during any number of hours he may desire to work during the week? If a woman may be allowed to determine the number of hours she may work in a week, why not allow the barber the same right?"

In a case that was reported from California before the repeal of its Sunday law on a writ of habeas corpus to procure petitioner's discharge from custody, to which he had been committed for violating the Sunday statute, the court held, among other things: "It is not easy to see where or how this law protects labor from the unjust exactions of capital. A man's constitutional liberty means more than his personal freedom. It means, with many other rights, his right freely to labor and to own the fruits of his toil. It is a curious law for the protection of labor which punishes the laborer for working. Yet that is precisely what this law does. The laboring barber, engaged in a most respectable, useful, and cleanly pursuit, is singled out from the thousands of his fellows in other employments, and told that, willy-nilly, he shall not work upon holidays and Sundays after twelve o'clock, noon. His wishes, tastes, or necessities are not consulted. If he labors, he is a criminal. Such protection to

labor, carried a little further, would send him from the jail to the poorhouse. How comes it that the legislative eye was so keen to discern the needs of the oppressed barber, and yet was so blind to his toiling brethren in other vocations?"

I believe that a fair and impartial consideration of the principles involved in this question will convince one that Sunday laws confessedly interfere with inherent and unalienable rights of the people.

The Peace Conference

W. A. COLCORD

ONE of the most significant and anomalous signs of the times is the general cry of peace amidst almost universal preparations for war. While peace conferences are being held, and peace palaces and peace monuments are being erected, there is going on the most gigantic preparations for war ever known in the history of mankind.

Two peace conferences have now been held at The Hague, one in 1899, and one the present year. The first, called by the czar of Russia for universal disarmament, resulted in neither disarmament nor the prevention of war. Since then England, Russia, Japan, Spain, South Africa, the United States, and other nations have been engaged in war, and war preparations have gone on at an ever-increasing rate. The war budgets have gone into the hundreds of millions, and war-ships have been turned out, a single one of which is equal, in cost and strength, to almost a whole navy of a few decades ago.

And what can be said of the results of the conference which has been in session during the past four months? We will let others speak. Of this the *Chicago Record-Herald*, of Sept. 24, 1907, says:—

"Those who have attempted a summary of the acts and omissions of the Peace Congress, so called, at The Hague, have found very little for the credit side of the account."

While the conference was still in progress, the *Washington Post*, of July 12, in an editorial headed "The Bogus Peace Conference," said:—

"If the Peace Conference at The Hague has accomplished anything beyond inspiring a feeling of disgust among all peace-lovers who have read of its deliberations, it has

demonstrated the fact that perpetual peace among the nations is nothing but a vision. The delegates have not only failed to make any progress toward realizing the splendid delusion of universal peace, but they have apparently gone out of their way to stir up passions which should have been allowed to slumber. There has been as much intrigue at The Hague on this occasion as though the conference had been called to slice up China. The spirit of selfishness has ruled, and the aim of each batch of delegates has been to secure all possible advantage in dickerings which have as their basis preparations for war. The murder of peace, and not its preservation, is the mainspring of the conference at The Hague. Under the pretense of seeking means of 'ameliorating the horrors of war,' each bargainer is figuring on the eventualities of war, and trying to secure a position where war would be to his advantage."

A little later, July 19, under the heading, "Failure at The Hague," the same journal spoke again as follows:—

"It may be perceived more clearly than ever that the conference at The Hague is not being conducted in the interests of peace and humanity, but is being made a dickering place for delegates instructed to overreach their opponents if possible. The leading nations are using The Hague Conference as a means of discovering the weak points of possible adversaries, and of increasing their own advantage in case of war."

And on August 30 the *Post* headed still another editorial, "The Humbug at The Hague," in which it spoke of "that solemn jest, The Hague Conference."

How the conference is regarded in Europe may be gathered from the following dispatches from London and Paris, under date of September 22:—

"To call the International Peace Conference at The Hague a fiasco would merely be to repeat the public opinion of the whole of Europe. The greatest disappointment to the delegates is the failure of the conference to have established a permanent court of arbitration. The question of a reduction in expenditures for armaments, . . . long since has been forgotten, and in the reviews of the proceedings now appearing the question is seldom, if ever, mentioned."

"The barrenness of results from the International Peace Conference at The Hague with especial reference to the great questions in which the world is interested, causes regret, but no surprise, in Paris."

The accompanying illustration pictures graphically the real situation. While the

says: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong." Joel 3:9, 10. And this, under the decep-

tive influences of evil spirits (Rev. 16: 12-14), the nations are doing.

The apostle Paul, writing of these times, said: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape." 1 Thess. 5: 1-3.

Instead of universal peace, therefore, the world is about to plunge into the awful time of trouble such as never was since there was a nation, and the seven last plagues, foretold by

Daniel and the Revelator. See Daniel 12 and Revelation 16. Then Christ will come and bring an end to this order of things and to all earthly kingdoms, and begin his everlasting reign.

Let none be deceived, therefore, into thinking that peace, and the world's conversion, and Christ's kingdom are to be brought about by religious legislation. This is a delusion and a snare. Peace is a most desirable condition; but lasting peace can come only through Christ, not through politics.

"WHERE legal enactment begins, moral suasion ends."—*Christian Union*.



From the Spokesman-Review

TWO VIEWS OF THE CHORUS OF UNIVERSAL PEACE

nations are talking of universal peace, they are arming themselves, and preparing for Armageddon—for universal war. And thus God has said it would be in the closing up of this world's history.

Isaiah says that "in the last days" it shall come to pass that "many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob. . . . And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2: 3, 4.

But while the people are saying this, God

Charles V and His Clocks

W. A. COLCORD

THERE is a tradition which tells how Charles V, of Germany, the great opposer of Luther and the Reformation, while in the monastery of San Yuste, whither he had retired upon his abdication, after vainly endeavoring to make some clocks that he had about him run together, made the following observation: "How foolish I have been to think I could make all men believe alike about religion, when here I can not make even two clocks keep the same time."

There is a lesson here for all who believe in the theory of attempting to secure uniformity of belief by force. It is both a hopeless and a wicked task. Pope has well said: "It is with our judgments as with our watches — none go just alike, yet each believes his own." And each has a right to believe his own, otherwise there can be no such thing as individual rights and religious liberty.

The Importance of the Sabbath

T. E. ROWEN

"THE Sabbath was made for man, and not man for the Sabbath." Mark 2:27. Jesus sought by precept and example to place the sacred institution of the Sabbath in its original and proper setting. At creation, when man came forth from the hand of his Creator on the sixth day of creation week, as the Creator's crowning work, God gave to the race the Sabbath. The inspired record says: "And the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had made: and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made." Gen. 2:1-3.

The observance of the Sabbath is a very important matter. It interests every individual; for through the Sabbath God has provided that a direct connection may be maintained between every son and daughter of Adam and himself. To properly keep the Sabbath will so give the correct poise to man's whole career as to keep him in touch with heaven; and, being in touch with his Creator, place him where he can be of the highest possible service to his fellow men.

These statements are not overdrawn, because God himself states the same truths in other words. Speaking of the importance of observing the Sabbath, he said to his people Israel: "And I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their ordinances, nor defile yourselves with their idols. I am Jehovah your God: walk in my statutes, and keep mine ordinances, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am Jehovah your God." Eze. 20:18-20. By these words we learn that if the Sabbath of Jehovah, as given to man at Eden, were observed week by week as Jesus taught us to keep it, man would not, yea, *could* not, depart so far from the true worship of the one true God, the Creator — designated all through the Scriptures as the One by whose power the heavens and the earth were created — as to worship idols. It was the weekly recurrence of the Sabbath, and man's observance of it in true worship, thus coming in close communion with his Maker through living faith, that was designed to keep him from departing from his God.

It will be observed that the Sabbath commandment begins with the word "remember." No sooner has one Sabbath passed than the true Sabbath-keeper must begin to keep in mind the next. Thus all through the week he must "remember" the Sabbath. He should prepare for it, so that when it comes, all his own work will be done, and he may be ready to welcome it, and observe it with delight, as the "holy of the Lord."

It is very important *how* the Sabbath is kept. Jesus was a Sabbath-keeper. And he is our example in all things. Let it be distinctly understood that Jesus kept the Sabbath as God the Father wants it kept, and, too, that he kept holy the seventh day; and, although his own people condemned him as a Sabbath-breaker, yet no place can be found where Jesus failed in the proper observance of the day. To prove a failure would involve the Son of God in sin, and thus cut off the race from life and a Saviour. But Christ kept the whole law, the Sabbath of the fourth commandment included, and in doing this earned the right to redeem the lost race.

But how did Jesus keep the Sabbath? Do we find him in complete inactivity — in idleness? — No. But how did he spend the

day?—The record states that he met with the people in their places of worship, and taught. He also performed miracles of healing on the Sabbath. He healed the impotent man. A man with a withered arm was restored. He sanctioned necessary work, such as caring for dependent animals, and like duties. In all his ways he fully demonstrated his own teaching, that the Sabbath was made for* man, and not man for the Sabbath.

The publishers of LIBERTY believe in Sabbath-keeping. While they oppose laws in support of any day as the Sabbath, it should not be concluded that they are not Sabbath-keepers at all, or that they hold loose principles regarding the importance of keeping the Sabbath holy; for they do regard Sabbath-keeping as very important. They are opposed to Sabbath legislation, because they recognize that human laws are not needed in preserving the sacredness and sanctity of the Sabbath. They do not ask for human laws to protect them in their observance of

the Sabbath, neither do they desire to see laws enacted which will interfere with the right of every man to choose whether he will regard any day as the Sabbath. In other words, were they in the majority, they would not ask the aid of civil laws upon Sabbath observance, to secure to themselves absolute quiet and the enjoyment of the seventh day. Do you ask why? The principle is not correct. Jesus never would do such a thing as that. No record can be found of his seeking the support of civil law to enforce Sabbath observance. And only the Author of the Sabbath has the right to enact laws re-

garding the observance of his own day.

Let us not get into the seat intended for judges, but rather *keep* holy God's Sabbath day. Let us cease legislating for our fellows in religious matters, and set them, as did Christ Jesus our Lord, an example in Sabbath-keeping—an example worthy of being followed. If we occupy the place of judges of the law, we cease to be doers.

Hear what James, the brother of the Lord, says: "If thou judgest the law, thou art not a doer of the law, but a judge. One only is the law-giver and judge, even he who is able to save and to destroy: but who art thou that judgest thy neighbor?" James 4: 11, 12. The very principle of compelling men by law to keep the Sabbath is in and of itself a transgression of the law. It is not an act of love. "Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: love therefore is the fulfilment of the law." Rom. 13: 9, 10.

Sunday laws do work much ill to our neighbor. Instead of going at our brother with the

cudgel of human law to enforce idleness—not true Sabbath-keeping—let us follow the method of Jesus, who said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11: 28-30.

"SECULAR power has proved a satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the state."—*Dr. Philip Schaff.*

The Fourth Commandment

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 rattle, 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.

Religious Liberty

W. A. GOSMER

THE cross of Calvary is the demonstration to the universe of the love of God; it is the revelation and the unfolding of the nature of his government, and of the principles of his kingdom. In the cross of Christ are bound up the issues of life and death, and the happiness, the joy, the peace, and the liberties of all God's creatures, both for time and for eternity. The question involved in the mighty issue was whether arbitrary force and tyranny should ascend the throne, or whether self-denying love should continue to be the ruling power of the universe. The triumph of the one meant slavery and everlasting death; the triumph of the other, eternal life, and the blessings of peace and liberty in the kingdom of God forever. That God is love must be evident to all who behold the Son of God hanging upon the cross. Looking upon that scene, we behold the price paid for our salvation, and what our emancipation from the slavery of sin has cost. In the beginning he made man free, but man did not retain this freedom. This freedom which man lost in Eden was restored to him in the cross of Christ, and thus he became in a double sense the Author of our liberty.

Love and Liberty

"If the Son therefore shall make you free, ye shall be free indeed." One of the strongest evidences that his government in heaven is one of liberty, is the fact that he suffered so ignominious a death to set men free on earth. His pitying eye beheld enslaved humanity groaning in this prison-house of sin. So amazing was his love, so great his solicitude for the lives and the liberties of mankind, and so far-reaching in its consequences was the issue involved, that he left his glory in heaven, and came all the way to earth, in person, in order that he might "proclaim liberty to the captives, and the opening of the prison to them that are bound." Thus to make it possible for men to share once more "the glorious liberty of the sons of God," he came in the most complete self-abasement, in the humility which even the "angels desire to look into," and by an ignominious death, "even the death of the cross," announced to men that fundamental and imperishable principle of his kingdom,—self-denying love. His life

and teaching here below were but a representation of his great kingdom of liberty above. As in heaven there was the liberty born only of love, as a consequence, he who came as heaven's representative, would bring only the principles of love and liberty which were found in heaven.

Might Versus Right

In this world, men had departed from God, and from the principles of his kingdom. As a result, self-seeking in all its forms was rife. This led to the exercise of arbitrary authority, tyranny, and oppression, to obtain and to maintain the pre-eminence among men. Thrones and world-empires arose, as a consequence, which were embodiments of the principles which had taken hold of men, and of the world. Force was required to maintain them, as well as to destroy them, in their turn.

Jesus Christ came that he might bring men back to God, and deliver them from self-seeking and from the slavery of Satan. Yet in doing this, he could not employ force, for that would be only to adopt the tyrannical principles of the slavery from which he came to deliver mankind. It was he who created the human mind free, with the privilege and power of choosing to serve its holy Author, or not to serve him. He would govern man, and the other intelligences of his creation, only by their own voluntary consent. This was the basis of liberty and freedom upon which he placed his creatures in the beginning. Now that man of his own accord had through self-exaltation chosen another master, to whom he was in bondage, Jesus came to give man power to humble himself, that in so doing, he might enter once more into the liberty and freedom which he had lost. But as the way to liberty still remained as it was in the beginning,—submission to God,—the only way in which Jesus could bring liberty to men was to teach them the submission on which that liberty depends,—the surrender of the soul to God in love.

Consequently, there was no element of force connected with his life and teaching. For he could only "proclaim" liberty; he could not enforce it upon any; for, consistent with his own nature and plan of government, he could not invade the liberty which he had granted as an inalienable right upon man at his creation, when he bestowed upon him the power of choice for all eternity.

There is absolutely no such thing as liberty by compulsion, and there can not be. For in the very act of enforcing liberty, it would, by virtue of its own nature, cease to be liberty, and hence would be only bondage. Therefore, owing to the nature of God, and the nature of man, Jesus Christ, in his life and ministry on earth, ever steadfastly refused to recognize the law of force, either in the propagation of his kingdom, or when defending himself against his enemies. When taunted by his murderers for not defending himself by force, he set forth in a single sentence the distinguishing characteristic of his kingdom. He said, "My kingdom is not of this world; if my kingdom were of this world, *then would my servants fight*, that I should not be delivered to the Jews: but now is my kingdom not from hence."

Right Conquers at Last

In this world men employ force and violence. They do wrong rather than suffer wrong. They bring their fellow men into subjection for the furtherance of selfish interests and ends. But into that blissful realm of light and liberty above, there enters no element of tyranny or force; no compulsion of the will, no oppressive enactment can find a place in that peaceful rest. But there it is that liberty, in its highest, broadest, and deepest sense, holds joyful sway in every heart. It is the liberty which is heaven-born. It is vouchsafed as an inalienable right to all intelligences in heaven and on earth. It has for its foundation the law of self-denying love; for its Author, the God of liberty; for its demonstration, the life of Jesus Christ while here on earth.

Still farther, as liberty is so pre-eminently godlike, and original alone with him who from his high and holy place dispenses only love and life, and freedom of choice in thought and action to all his creatures, so it is not his design that the liberties of his subjects shall be abridged by one another; for he himself rules only by the consent of the governed. Consistent with his own nature and government, he can coerce no one; consequently, what he can not do, others can not rightly do.

Freedom of Choice

Thus we have seen that God's government is free; that he compels no one against his will or consent to become a subject of his, or to comply with his requirements; that,

neither by precept nor example, does he accord to any the privilege or the right to compel in any degree the consciences of their fellows, nor to invade their rights by suppression, or oppression, or tyranny, either in things pertaining to the conscience as regards the service of God, or to that which pertains to civil government in the free exercise of the rights bestowed upon all mankind by a beneficent Creator, such as "life, liberty, and the pursuit of happiness."

These being the principles of Christ's kingdom, it is easy to see that true Christianity never infringes upon or invades the rights of any. The freedom of mankind from the slavery of sin has been secured through the blood of the cross, not through force, but through suffering. The mission of Christianity, therefore, is to make men free. This is just the opposite of enslaving them. The liberty wherewith Christ sets men free from sin, is the very foundation of religious liberty in the state. It will always be true, as it has been in the past, that religious freedom never long survives the departure of real Christian living in any commonwealth.

One remarkable instance of this is seen in the making of the despotic power of the papacy. Real godliness began to wane even in the first century of this era. The uplifting truth of righteousness by faith was already being lost sight of. The light which faith in the Word of God had kindled, was beginning to grow dim. As time went on, penance, almsdeeds, pilgrimages, flagellations of the flesh, and righteousness by works, in general, gradually and steadily took the place of that righteousness which is a free gift through Jesus Christ by faith.

Midnight Darkness

Generally speaking, with the lapse of a few generations, the light of faith was almost extinguished. With this, came the midnight of the world, when, for more than a thousand years, darkness, oppression, and tyranny filled the earth with woe. A church having the form and the name of Christianity, destitute of the fragrance of the Christ life, and devoid of the principles and the power of the gospel, which persuades men, grasped the arm of the civil power, and for many dreary centuries made war upon the bodies and consciences of men. The decretals of popes, the edicts of church

councils, the doctrine of "the divine right of kings," all conspired to hold the lives and consciences of men in a slavery and a bondage worse than death. The principles of

world the fearful results of a system which sought to compel men to render to Cæsar the things which belong only to God.

All this was but the sure outcome of the



THE TRIPLE CROWN OF THE POPE

This crown is placed upon the head of the pope at his coronation, with the words: "Receive the tiara adorned with three crowns, and know that thou art Father of princes and kings, Ruler of the world, and Vicar of our Saviour, Jesus Christ."

Christ's kingdom lived only in the hearts of the scattered church in the wilderness. The dying testimony of over fifty million martyrs has proclaimed to the ends of the

loss of vital godliness in the church. Such results as these inevitably followed when the leaders of the religious world had lost the freedom wherewith Christ liberates the

soul from the bondage of sin. True faith had been lost sight of, and as a sure consequence, religious liberty had perished. Divorced from Christ, the church had united herself to the world. The power of the state was seized upon to compensate for the departed power of God.

For this sad condition of affairs there was but one remedy. One power alone remained that could suffice to dissolve this terrible union of church and state, and that was the power of Christ re-instated in the lives and hearts of men. That power and that result were forthcoming. Liberty had perished from the earth, but it still lived in heaven. The God of liberty had decreed that the thralldom of darkness and slavery of mind to mind should not always continue. The spell of self-righteousness and despotism must be broken. God must make manifest anew to the world the saving, liberating truth that "the just shall live by faith." Some jets of divine illumination had been at different times lighted in the darkness, and again their luster had grown dim.

Light in the Darkness

But in the sixteenth century the light of heaven descended into the cloister cell, and into the heart of the Augustinian monk. At last he had found what he had in vain striven so long to obtain,—peace and pardon, and the power to conquer sin in his own heart,—in a word, the liberty of Christ. In his own words: "I desire freely, joyfully, and gratuitously, to serve a Father who hath thus shed upon me all the riches of his goodness. I wish to become everything to my neighbor, as Christ has become everything to me. . . . From faith flows love to God, and from love a life full of liberty, charity, and joy. O, how noble and elevated a life the life of the Christian is! But alas! none know it, and none preach it. By faith the Christian rises even to God,—by love he descends to man, still, however, remaining always in God. This is true liberty,—a liberty as far above every other species of liberty as the heavens are above the earth."

The liberty which Luther had found in Christ, he labored with heart and soul, with pen and voice, to proclaim to others. He was God's free man. He could proclaim liberty, because he himself was free. The lamp of heavenly truth was being replenished by the oil of faith and self-renun-

ciation in Christ. The light kindled in the heart of Luther spread throughout the countries of northern Europe. It was not destined to stop there; it swept across the Alps, and shook the papal throne. Nor did it stop there; across the broad Atlantic, upon the American shores, it kindled a light which by God's grace ultimately ushered in an era of light and liberty such as the world had never seen; a light that was thenceforth never to be extinguished until the ushering in of earth's darkest hour, which is to precede the dawn of everlasting day. That hour is drawing on apace. That time of trouble such as never was awaits but the passing of a few more brief, troubled years.

By the people of this last generation, the lessons of a thousand years have been but dimly comprehended, and little understood. Men have all but forgotten the price that liberty has cost. Swiftly and surely the light of faith is dying out. It is but a repetition of the history of the past. The church-collective, having a form of godliness without the power of living faith, is courting the power of the civil arm, and the dial-hand of human liberty is even now pointing backward toward a thousand generations whose history stands written in blood. The outline of a huge religious despotism already stands clearly revealed against the background of passing events.

Why Religion Was Disestablished in Virginia

An Interesting Sketch of American History

W. A. COLCORD

The demand that religion be disestablished in Virginia, "brought on," says Jefferson, "the severest contest in which I have ever been engaged."

WHILE Puritanism was the established religion of most of the New England colonies, Episcopalianism was the established religion in Virginia. As with all religious establishments, the "established" religion here was the favored religion, all others being either prohibited, or, at most, merely tolerated.

The history of the Episcopal Church and its establishment in Virginia dates from the founding of the colony, at Jamestown, in 1607. It was known as the Church of England down to the Revolution, when the colony declared independence from Great Britain. Rigid laws, with severe penalties

attached, were passed for the exclusion of all dissenters, for compulsory church attendance on Sunday, and for conformity to the established or state religion in all things. The Virginia Sunday law, passed in 1619, was particularly severe. It said:—

“Every man shall repair in the morning to the divine service and sermons preached on the Sabbath day, and in the afternoon to divine service and catechizing upon pain for the first fault to lose their provision and the allowance for the whole week following; for the second to lose the said allowance and also to be whipt; and for the third to suffer death.”

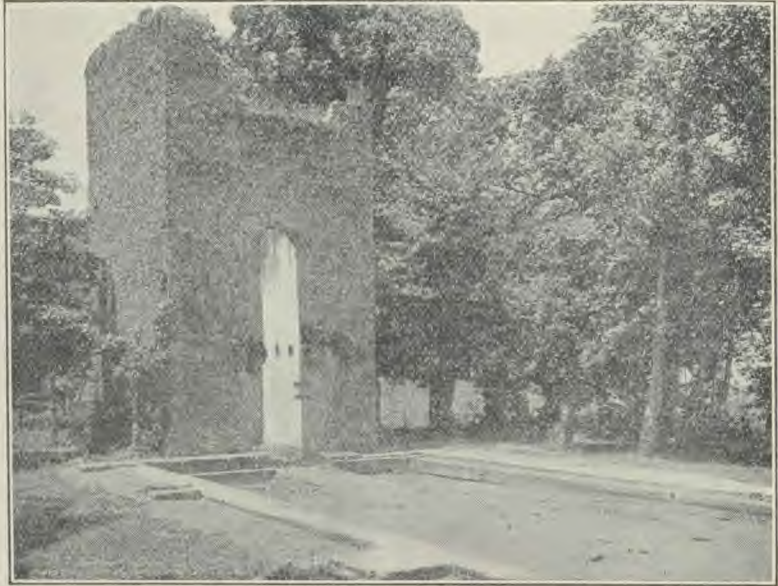
Under this establishment various dissenting denominations, such as the Presbyterians, Quakers, Lutherans, and Baptists, particularly the latter, suffered many hardships and inconveniences, by way of enforced support of the establishment, and in restrictions in preaching and in holding of meetings, not a few Baptist ministers being persecuted and imprisoned. While there was no law authorizing the imprisonment of any person for preaching, the law for the preservation of peace was so interpreted as to answer the purpose. As late as 1774 such arrests and imprisonments were made.

The Demand for Disestablishment

Finally, about the beginning of the Revolution, these dissenting and oppressed people began to demand that religion should be disestablished in Virginia, and that all religions should be treated alike. This was demanded not only as a matter of right, but was further urged upon the ground of reciprocity. If the dissenters were to join the Episcopalians in the conflict to gain their civil liberty, why should not the Epis-

copalians grant to them religious liberty? This was a strong argument, and carried much weight.

Many memorials for disestablishment were presented to the Assembly which met in 1776. These brought on the severe contest referred to by Jefferson. In response to these, resolutions were introduced for the repeal of all acts or statutes, whether English or colonial, making criminal “the



TOWER OF OLD EPISCOPAL CHURCH BUILT AT JAMESTOWN, VA.,
IN 1620

maintaining any opinions in matters of religion” or “making provision for the support of the clergy.”

Against the passage of these resolutions the clergy of the established church fought most strenuously, setting forth “the mild and tolerant spirit” of their church, and the “Christian charity and benevolence” which “had ever characterized her treatment” of “dissenters of every denomination,”—statements little appreciated by the Baptists,—and accusing the Presbyterians of joining the enemies of the church, and “aiming at its ruin.”

But the cause of freedom was rising. Under the inspiring influence of Patrick Henry’s “Give me liberty or give me death,” the strong memorials of the Baptists and the Presbytery of Hanover, and the able arguments of Madison and Jefferson, the spiritual tyranny, brought over from the Old World, was losing ground.

Seeing the spirit for equality and freedom growing, an effort was made to frustrate the movement for total disestablishment by a proposition that "a general assessment should be established by law on every one to the support of the pastor of his choice,"—a measure to establish all the churches! To this some yielded; but the Baptists, together with Madison and Jefferson, persistently demanded the total separation of religion and the state.

For three years the contest went on; but finally, in 1779, the question of a general assessment was defeated, and the establishment put down.

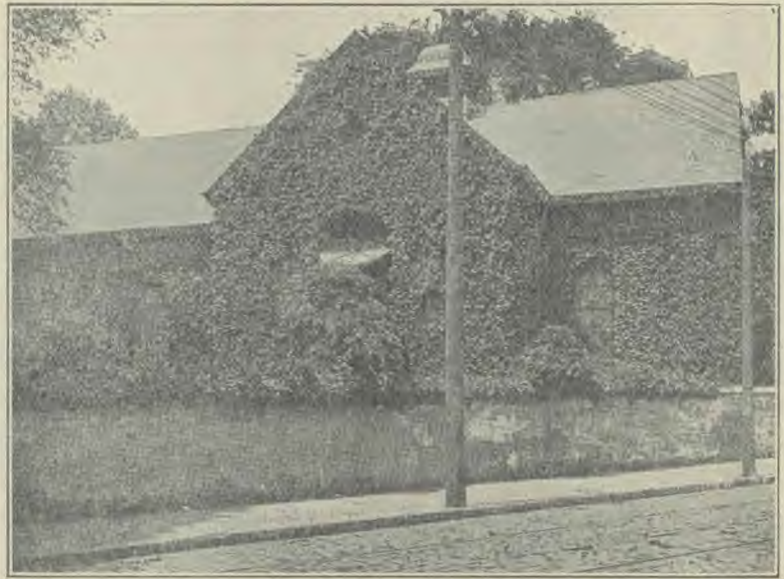
The same year Jefferson's famous "Bill for Religious Freedom" was introduced, the appearance of which greatly alarmed the friends of the old establishment, and caused them to send in a petition "praying that the said bill may not take effect, but an establishment adopted under certain regulations." Finally, in 1785, Jefferson's bill likewise passed, and the long and bitter struggle over a religious establishment in Virginia came to a close.

The principles of religious freedom wrought out in this struggle were soon adopted by all the other States in the Union, and by the national government, as expressed in its constitution.

To the results of this struggle is due largely, no doubt, America's world-wide fame as a land of liberty, and the religious freedom which we now enjoy.

In view of this, what shall be said of the efforts now being made by some to graft religion again upon civil government in this country, and make religious observances a matter of law? They say that this is essen-

tial to the stability of government; that liberty itself can not be maintained without it. They declare that they do not intend to establish any one church, but simply the religion common to all,—a parallel to the "general assessment" establishment of the time of Jefferson and Madison. But, this done, who that has ever read history or knows anything of human nature, can



ST. PAUL'S EPISCOPAL CHURCH

The oldest church in Norfolk, Va. Built of brick brought from England. Was fired upon by the British on New Year's day, 1776, a cannon-ball still remaining embedded in its walls

believe that the matter would stop there?

Some declare there is "no danger" in such movements. "We have had no religious persecution in this country for over a hundred years," they say. But why so?—Simply because religion has been disestablished in this country, and civil government has not interfered with religious matters.

The founders of the nation deemed it unwise to leave any roots of the old establishment in the laws of any State; but in one thing a vestige still remains,—that of the Sunday laws of the various States. Much is being made of this, and more of such legislation is demanded, all of which indicates a return to the days of religious establishments and religious persecution.

In the interests of peace, therefore, and for the welfare of religion, every one should oppose all such un-Christian and un-American movements.

The Sabbath in Puritan New England

The Truth about Samuel Peters' "Blue Laws"

THE so-called "false blue-laws" of Connecticut which were foisted upon the public by the Rev. Samuel Peters, have caused much indignation among all thoughtful descendants and all lovers of New England Puritans. Three of his most bitterly resented false laws, which refer to the observance of the Sabbath,¹ read thus:—

"No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath day.

"No woman shall kiss her child on the Sabbath or fasting day.

"No one shall ride on the Sabbath day, or walk in his garden or elsewhere except reverently to and from meeting."

Though these laws were worded by Dr. Peters, and though we are disgusted to hear them so often quoted as historical facts, still we must acknowledge that, though in detail not correct, they are in spirit true records of the old Puritan laws, which were enacted to enforce the strict and decorous observance of the Sabbath, and which were valid not only in Connecticut and Massachusetts, but in other New England States. Even a careless glance at the historical record of any old town or church will give plenty of details to prove this.

Thus in New London we find in the latter part of the seventeenth century a wicked fisherman presented before the court and fined for catching eels on Sunday; another "fined twenty shillings for sailing a boat on the Lord's day;" while in 1670 two lovers, John Lewis and Sarah Chapman, were accused of and tried for "sitting together on the Lord's day under an apple-tree in Goodman Chapman's Orchard,"—so harmless and so natural an act. In Plymouth a man was "sharply whipped" for shooting fowl on Sunday; another was fined for carrying a grist of corn home on the Lord's day, and the miller who allowed him to take it was also fined. Elizabeth Eddy, of the same town, was fined, in 1652, "ten shillings for wringing and hanging out clothes." A Plymouth man, for attending to his tar pits on the Sabbath, was set in the stocks. James Watt, in 1658, was publicly reproved

"for writing a note about common business on the Lord's day, *at least in the evening somewhat too soon.*" A Plymouth man who drove a yoke of oxen was "presented" before the court, as was also another offender, who drove some cows a short distance "without need" on the Sabbath.

In Newbury, in 1646, Aquilo Chase and his wife were presented and fined for gathering peas from their garden on the Sabbath, but upon investigation the fines were remitted, and the offenders were only admonished. In Wareham, in 1772, William Estes acknowledged himself "Gilty of Racking Hay on the Lord's Day," and was fined ten shillings; and in 1774 another Wareham citizen, "for a breach of the Sabbath in puling apples," was fined five shillings. A Dunstable soldier, for "wetting a piece of an old hat to put in his shoe" to protect his foot—for doing this piece of heavy work on the Lord's day, was fined, and paid forty shillings.

Captain Kemble, of Boston, was in 1656 set for two hours in the public stocks for his "lewd and unseemly behaviour," which consisted in his kissing his wife "publicly" on the Sabbath day, upon the doorstep of his house, when he had just returned from a voyage and absence of three years. The lewd offender was a man of wealth and influence, the father of Madam Sarah Knights, the "fearfull female travailler" whose diary of a journey from Boston to New York and return, written in 1704, rivals in quality if not in quantity Judge Sewall's much-quoted diary. A traveler named Burnaby tells of a similar offense of an English sea captain who was soundly whipped for kissing his wife on the street of a New England town on Sunday.

Abundant proof can be given that the act of the legislature in 1649 was not a dead letter which ordered that "whosoever shall prophane the Lord's daye by doeing any seruill worke or such like abuses shall forfeite for euery such default ten shillings or be whipt."

The Vermont "blue book" contained equally sharp "Sunday laws." Whoever was guilty of any rude, profane, or unlawful conduct on the Lord's day, in words or action, by clamorous discourses, shouting, hallooing, screaming, running, riding, dancing, jumping, was to be fined forty shillings and whipped upon the naked back not to

¹The terms Sabbath and Lord's day, as here used, the reader will understand refer invariably to Sunday.

exceed ten stripes. The New Haven code of laws, more severe still, ordered that "profanation of the Lord's day shall be punished by fine, imprisonment, or corporal punishment; and if proudly, and with a high hand against the authority of God — *with death.*"

Lists of arrests and fines for walking and traveling unnecessarily on the Sabbath might be given in great numbers, and it was especially or-

dered that none should "ride violently to and from meeting." Many a pious New Englander, in olden days, was fined for his ungodly pride, and his desire to "show off" his "new colt" as he "rode violently" up to the meeting-house green on Sabbath morn. One offender explained in excuse of his unnecessary driving on the Sabbath that he had been to visit a sick relative, but his excuse was not accepted. A Maine man who was rebuked and fined for "unseemly walking" on the Lord's day protested that he ran to save a man from drowning. The court made him pay his fine, but ordered that

the money should be returned to him when he could prove by witnesses that he had been on that errand of mercy and duty. As late as the year 1831, in Lebanon, Conn., a lady journeying to her father's home was arrested within sight of her father's house for unnecessary traveling on the Sabbath; and a long and fiercely contested lawsuit was the result. Damages were finally given for false imprisonment.

Sabbath-breaking by visiting abounded in staid Worcester town to a most base extent, but was severely punished, as local records show. In Belfast, Maine, in 1776, a meeting was held to get the "Town's Mind" with regard to a plan to restrain visiting on the Sabbath. The time had passed when such offenses could be punished either by fine or imprisonment, so it was voted "that if any person makes unnecessary vizits on

the Sabeth, They shall be Look't on with Contempt." This was the universal expression throughout the Puritan colonies; and looked on with contempt are Sabbath-breakers and Sabbath-slighters in New England to the present day.

Even if they committed no active offense, the colonists could not passively neglect the church and its duties. As late as 1774 the First Church Roxbury fined non-attendance

at public worship. In 1760 the legislature of Massachusetts passed the law that "any person able of Body who shall absent themselves from publick worship of God on the Lord's day shall pay ten shillings fine." By the Connecticut code ten shillings was the fine, and the law was not suspended until the year 1770. By the New Haven code five

shillings was the fine for non-attendance at church, and the offender was often punished as well. Captain Dennison, one of New Haven's most popular and respected citizens, was fined fifteen shillings for absence from church.

William Blagden, who lived in New Haven, in 1647, was "brought up" for absence from meeting. He pleaded that he had fallen into the water late on Saturday, could light no fire on Sunday to dry his clothes, and so had lain in bed to keep warm while his only suit of garments was drying. In spite of this seemingly fair excuse, Blagden was found guilty of "sloathfulness" and sentenced to be "publicly whipped." Of course the Quakers contributed liberally to the support of the court, and were fined in great numbers for refusing to attend the church, which they hated, and which also warmly abhorred them; and they were zealously set in the stocks, and whipped and caged and pilloried as well,—whipped if they came and expressed any dissatisfaction, and whipped if they stayed away.

Not content with strict observance of the



ENFORCING THE SUNDAY LAW

Sabbath day alone, the Puritans included Saturday evening in their holy day, and in the first colonial years these instructions were given to Governor Endicott by the New England Plantation Company: "And to the end that the Sabbath may be celebrated in a religious manner wee appoint that all may surcease their labor every Saturday throughout the yeare at three of the clock in the afternoone, and that they spend the rest of the day in chatechizing and preparation for the Sabeth as the ministers shall direct."—From "*The Sabbath in Puritan New England*," by Alice Morse Earle.

A New York Jurist on Religious Legislation

EXTRACTS FROM AN ADDRESS BY EX-JUDGE CHARLES R. PRATT BEFORE THE NEW YORK STATE SABBATH ASSOCIATION, ELMIRA, N. Y., OCT. 31, 1906, ON "SUNDAY LAWS AND THEIR ENFORCEMENT"

THE Christian Sunday, or Lord's day, is not a substitute for the Jewish Sabbath, but it is an entirely independent but analogous institution. It has no divine sanction. It grew up gradually among the early Christians as an appropriate occasion on which to meet together and celebrate the event which distinguished their cult from all others. Hessey in one of the Bampton lectures shows that up to the end of the fifth century, and even later, the two days were not considered to have any relation to each other. It was finally worked into the church calendar as the chief of its holy days, and is one of the very many holy days of the original church, accepted by the Protestant denominations.

There is no claim, I suppose, of any divine installation of the Christian Sunday. Whether a usage or custom growing up among a small and insignificant portion of a small portion of the world's population were divinely authorized or inspired to bind all mankind for all time, the average lay citizen is, I think, at liberty to question.

Those who are most eager for the enactment of strict Sunday laws, and most strenuous and aggressive in their efforts to enforce them, are inspired by genuine belief in the sacred character of the day. It is well to bear in mind, therefore, that it is possible that an equally sincere belief in the opposite view may be held. It is impossible in the present age in a cosmopolitan community to secure the general

observance of any law or rule of conduct on account of any claimed divine or supernatural sanction.

As a civil and political institution, it is not a creation of law in this country. The framers of the first constitution found it in existence, and recognized it in their acts. It is an inheritance from the common law of England. It was introduced into popular Christianity, and thence into common law and usage, by the influence of the clergy about the year five hundred.

Government exists to protect the person and property of its citizens. It can not, as a rule, invade the rights of an individual or person except to enforce the rights of another individual or person. Any law which goes beyond that principle, which undertakes to abolish rights the exercise of which does not involve an infringement of the rights of others, or to limit the exercises of rights beyond what is necessary to provide for the public welfare and the general security, can not be included in the police power of the government. It is a governmental usurpation, and violates the principles of abstract justice, as they have been developed under our republican institution.

The most common form of legal interference in the matters of religion is that which requires the observance of Sunday as a holy day. In these days, the legal requirements do not usually extend beyond the compulsory cessation of labor, the maintenance of quiet upon the streets, and the closing of all places of amusements; but the public spirit which calls for a compulsory observance of these regulations is the same which in the colonial days of New England imposed a fine for an unexcused absence from divine worship. Although other reasons have been assigned for the observance of Sunday, in order to escape the constitutional objections that can be raised against it, if it takes the form of a religious institution, those who are most active in securing the enforcement of the Sunday laws do so because of the religious character of the day, and not for any economical reason.

Sunday, as a religious institution, can receive no legal recognition. It is manifest that the religious liberty of the Jew or of the infidel would be violated by a compulsory observance of Sunday as a religious institution. Sunday laws, so far

as they require a religious observance of the day, are unconstitutional, and can not be enforced. If these laws can be sustained at all, they must be supported by some other unobjectionable reasons. But there have been decisions in favor of the compulsory observance of Sunday as a religious institution.

There are hundreds of laws on the statute-books that can not be enforced; there are very many that were never intended to be enforced. They are sops thrown by the politicians to some local class, or individual influential Cerberus.

The prosecution of noiseless occupations, and the indulgence in quiet, orderly amusements, since they involve no violation of private right, can not be prohibited by law without infringing upon the religious liberty of those who are thus prevented, and such regulations would therefore be unconstitutional. You can not compel a man to rest unless he wishes to. You can not make man virtuous or pious by concurrent resolutions.

The Sermon on the Mount



"BLESSED are the poor in spirit, for theirs is the kingdom of heaven; blessed the meek, for they will inherit the earth; blessed they that mourn, for they will be comforted; blessed they that hunger and thirst after righteousness, for they

will be satisfied; blessed the merciful, for they will find mercy; blessed the peacemakers, for they will be called the sons of God; blessed they that have been persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye, when they shall reproach and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice and exult, for your reward is great in heaven; for so did they persecute the prophets that were before you."

The mission of Christ was said by himself, in a quotation from Isaiah, to be to preach to the poor, and hence it is with no surprise that we find St. Luke substituting simply "the poor" for the "poor in spirit;" for both are right. The first

disciples were won almost exclusively from among the lowly. "The contented poor," Jesus would here say, "who bear their burden meekly, since it comes from God, those, that is, who are 'poor in spirit,' have in their very meekness, the sign and proof that, though poor in outward things, they are rich in higher; for they will, so much the more surely, be, hereafter, the opposite of what they are here. They are the poor who have nothing and yet have all. They have nothing of this world's possessions, and have not yet received the blessing in the world to come. But the very longing for the future, and hope of it, are virtually a present possession. Their devout poverty is their wealth; for it secures treasures hereafter. The 'kingdom of heaven' is theirs already."



This principle runs through all the beatitudes. As Christ's disciples, the future will be the contrast to the present: riches for poverty; joy for mourning; plenty for hunger; a heavenly crown for earthly suffering for the Master's sake. The contrast of sin and pardon; the lowly sense of needed salvation, which already has in itself the assurance that salvation is granted, are implied in all the states of heart recounted. Through all, there runs the deepest sense of the sinfulness and troubles of the present, and springing from this, the loftiest religious aspirations, rising far above the earth, to eternal realities. They thus disclose the inmost and central principle of the new kingdom: the willing and even joyful surrender of the present, in lowly hope of the future—and that from no lower motive than loving obedience and fidelity to Christ. Immediate self-interest is to be disregarded, for the infinitely higher prospects of the future world. The one passion of the heart is to be for greater righteousness,—that is, for an ever more complete self-surrender to the will of God, and active fulfilment of its demands. For himself Jesus claims the most loyal devotion, even to the endurance of "all manner of evil" for his sake. To seek happiness is to fail to obtain it, but self-surrender to God, and faith in Christ as the Messiah, in themselves bring it, when disinterested and sincere. . . .

The key-note of all the utterances of Christ reveals itself in these few sentences. His kingdom is at once present and future: present by the undoubting faith in his assurances that it would hereafter assuredly be attained; future in the fact that the realization of its joys was reserved for the life to come. Unlike John, he proclaims that the time of expectation is over; that the new kingdom has already come as a living power in the soul, diffusing its blessings, at once within and around its members. It is established in its rights and duties, to develop and advance, henceforth, till its glory covers the earth. In one aspect, it is incomplete till its full realization in the distant future; in another, it is already perfect; for it reigns in every single soul which has humbly accepted Jesus as its King.—*Cunningham Geikie, D. D.*

Teaching Only What God Has Commanded

IN the effort to persuade men to believe our opinions, we are bound to present such arguments as God himself has presented; that is, to use no argument which we do not believe to be logically sound, and to assert nothing as fact, which we do not believe to be strictly and literally true. If we exaggerate, or conceal, or mystify, for the purpose of advancing what we believe to be true, we insult the God of truth, whose ministers we profess to be. If we attempt to make men feel that a course of conduct is wrong, we must present it in the moral relations which it holds in the sight of God. I have no right, for the sake of carrying a measure, or stirring up an excitement, or swaying the popular opinion, to urge as a matter of universal obligation what God has left as a matter to be decided by every man's conscience; to make that out to be a crime in every instance which God has made a crime only under special circumstances; or to urge as a duty by command what can only be made out to be a duty by inference. In a word, I am to take the law of God just as I find it: with all the distinctness and with all the obscurity in which he has left it. We are to "commend" this, just as it is, without increase or diminution, "to men's consciences, IN THE SIGHT OF GOD." We are to tell men what is the will of God, as he has revealed it, just as

though God himself were present, hearing every word that we speak, while we profess to be his representatives. To act otherwise is, clearly, to assume to be ourselves the lawgivers; it is to claim for ourselves authority over the consciences of our brethren; it is to insult the Most High himself, by our own most insufferable arrogance.

If God has commanded me to announce his will to my fellow men, it is my duty to announce his will. But this gives me no authority to announce, *as his will*, anything which he has not commanded; and I must announce it precisely as he has revealed it. I have no discretion whatever in the matter. If he has plainly commanded or forbidden anything, I may say plainly that he has commanded or forbidden it; and, in doing so, I must point to the enactment, and urge it on the authority of "Thus saith the Lord." If he has prescribed one duty, and I infer another duty from it, I must announce this second duty, not as *his command*, but as *my inference*. I have no right to urge it as a general command of God. This inference may bind my conscience, but it can, as my inference, bind the conscience of no one else. Every one must in such a case be left to his own judgment; and I have no right to accuse another of disobedience to God, unless he admits that he is for himself convinced of his duty, and then disregards it.

If we can not carry forward the temperance or any other reformation, without making God say what he has not said, and assuming a different moral standard from that which he has established, I think the cause must, at the outset, be desperate; and, after all, how is the thing to be helped? I may wish that God had said differently: I may seem to see that I could do much more good if he had given a different command. But, if he *has not given it*, there the matter rests, and I am responsible for the result. But, before I find fault with the laxity of the moral law of my Creator, would it not be wise to begin by distrusting myself? Have I not reason to fear that there is an error somewhere, when I seem to be more zealous for righteousness than He "who is of purer eyes than to look upon iniquity"?—*Francis Wayland.*

"THERE is nothing so powerful as truth, — and often nothing so strange."

Temperance

The Truth Lives On

THROUGH the rugged march of time,
Marked with mis'ry, sin, and crime,
Error stalks with upreared head
O'er her fields of slaughtered dead,
But beneath her bloody tread
The Truth lives on.

Warriors strong and brave of yore
Drenched Judea's plains with gore,
And the land with war was rife,
For His tomb who hated strife,
In the teachings of whose life
The Truth lives on.

Progress rolls her car along,
Slowly righting human wrong;
Might the right may crucify,
Nothing can her power defy;
Though Herod live and Jesus die,
The Truth lives on.

Burning fagots blazing high,
Gibbets towering to the sky,
Inquisition's rack and pain,
Slavery clanking loud its chain,
Falsehood triumphs still in vain,
The Truth lives on.

Underneath this load of wrong,
Truth eternal moves along;
Every true heart's mighty throe
Rolls away some human woe;
Error reels beneath the blow—
The Truth lives on.

Sunday Closing of the Saloon

K. C. RUSSELL

WITHOUT doubt many who are seeking for the closing of the saloons on Sunday are doing so with the best motives. They hope in this way to preserve one day in the week free from the demoralizing effects of the liquor traffic, and they desire that Sunday should be the day upon which the saloons should be closed, because of its supposedly sacred character.

It is indeed a praiseworthy object for men and women to use their influence, and to put forth every proper and legitimate effort, to prohibit the growing evil of intemperance. When, however, they seek for this reform by asking for the closing of the saloons on Sunday only, they thereby give

countenance to the idea that the traffic is legitimate and proper on other days of the week. By discriminating in favor of Sunday, they are really, to all intents and purposes, sanctioning this wicked and soul-destroying business six-sevenths of the time.

Imagine intelligent men and women, and especially Christian men and women, demanding that murder, theft, perjury, or adultery should be declared criminal only when committed on Sunday! For them to do so would be considered the height of absurdity; yet it is no more absurd than the demand that the open saloon shall be declared criminal on Sunday only, and allowed to carry on its work under sanction of law as a legitimate business the other six days of the week.

It is not the day of the week upon which a crime is committed that makes it criminal, but the act itself. The absurdity of regarding an act criminal on Sunday, and proper and right on other days of the week, is thus clearly stated by a prominent minister, as quoted in the *Literary Digest*, of Aug. 17, 1907:—

"It is simply impossible to create a one-day morality. What is right on Saturday is right on Sunday. When religious people give up this whole impossibility, and insist that a wicked thing shall not be done on any day, and a right thing shall be done every day, they have a basis for law and order that can be enforced. If whisky peddling is a crime on Sunday it is on Monday."

"The enactment of Sunday laws," this same logical writer says, amounts merely to "putting the handcuffs on for one day, and then taking them off for six." So far as these laws affect the liquor traffic, they are, he avers, "simply a determination to let saloons drive their unwholesome trade six days, but the seventh is a sop to the Lord."

The necessity of closing the saloons on every day in the week in order that they may be effectually closed on Sunday, is admitted by a prominent champion of Sunday legislation, Mr. W. F. Crafts, superintendent of the International Reform Bureau, in his work entitled, "The Sabbath

for Man," edition of 1885, page 86, in the following words:—

"The largest of all elements of hope for the Sabbath, except our faith in God, is the prohibition wave which is moving through both the West and South of the United States, and which will finally close the saloons on the Sabbath in the only way that has ever been found permanently effectual, by closing them altogether.

"While there are but seven of the United States and three Territories where the law does not specifically require the closing of liquor shops through all of the Sabbath, the only States which enforce Sunday closing are those which prohibit liquor selling on all days—Maine, Kansas, Iowa, Vermont, and New Hampshire."

This admission that the saloons must be closed every day of the week in order to have them effectively closed on Sunday, though true, makes inconsistent much of the work of the present Sunday-law movement, and was evidently unwittingly made, for in subsequent editions of the same book this statement is omitted, which is evidence that the elevation and observance of Sunday by civil enactments occupies a place of paramount interest in this movement to that of genuine temperance reform.

This fact is further emphasized by the statement of another champion of Sunday laws, Rev. Frederick J. Stanley, general secretary of the American Sabbath Union, who recently said: "The civil law for the Sabbath is far above that of temperance."

From all this it is plain that the question of temperance reform is of minor importance in this movement for the exaltation of Sunday by civil enactment. Let no one be deceived, therefore, by this frenzied clamor for the Sunday closing of the saloon. It is not zeal for temperance, but for the exaltation of Sunday by civil law. True devotion to the temperance cause will demand the closing of saloons on all days. To demand that they be closed on Sunday only is a demand for Sunday legislation rather than for temperance legislation.

All lovers of true temperance reform should unite their efforts in a vigorous campaign against the manufacture and sale of intoxicating liquors on every day in the week. Let these efforts be made strictly in the interests of true temperance reform, and not make the temperance issue a mere "rider" on which to bring in enforced

Sunday observance. The attempts which have been put forth for mere Sunday closing have caused many to question the sincerity of those who have made such loud claims as temperance advocates, while in reality they have made the question of little importance in comparison with their zeal in trying to secure more rigid Sunday laws.

It should not be forgotten that when the state enacts a Sunday law, it matters not what the particular character of the law may be, it enters the realm of religion, for the Sunday institution is a religious institution. When the state enters the realm of religion, it invades the rights of conscience, which, in the end, must logically lead to the establishment of the Inquisition. God has reserved to himself the administration of moral government. To him alone are men responsible in religious matters; but he has ordained the state to have jurisdiction over civil affairs. The liquor traffic comes within the realm of civil law, because it is a menace to society and life, and can, therefore, be properly prohibited by the strong arm of the state on every day in the week. In doing this the state is no more interfering with individual rights than when it makes laws against theft, murder, or any other crime.

Had the reform against intemperance been prosecuted in harmony with right principles, we might to-day have seen infinitely greater results in the overthrow of the monstrous evil of the liquor traffic.

LIBERTY stands uncompromisingly opposed to the saloon on every day of the week, and believes in exerting every possible effort, with voice, vote, pen, and press, to bring about its ultimate overthrow.

The fruitless results of the attempts which have been made for so many years to unite the Sunday-closing movement with the temperance reform ought to have sufficiently demonstrated that such a course can only result in failure to the temperance cause. Let all friends of true temperance unite in a great movement to mold public sentiment on grounds that are not questionable. Let them not stultify their efforts by making demands that the saloon shall be closed on one day in the week only. No half-hearted, and if no half-hearted, certainly no seventh-hearted, efforts can meet the demands of this tremendous issue. All success to the temperance cause, but let the campaign be conducted on right principles.

The Cause

THERE is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This can not be. Every individual exerts an influence in society. In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and vote be on the side of temperance and virtue? The advocates of temperance fail to do their whole duty unless they exert their influence, by precept and example, by voice and pen and vote, in behalf of prohibition and total abstinence. We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple this giant foe, our motto, "No compromise," and no cessation of our efforts till victory is gained.—*Mrs. E. G. White.*

Lincoln's Temperance Pledge

ABRAHAM LINCOLN, when offered wine at a great banquet, publicly refused, and stated that he had been fifty years an abstainer. To the friend who persuaded him to sign the pledge, he said: "I owe more to you than to almost any one else of whom I can think; for if I had not signed the pledge with you in my years of youthful temptation, I might have gone the way that the majority of my old comrades have gone, which ends in a drunkard's life and a drunkard's grave."

England's Drink Bill

SPEAKING on the extent of "Great Britain's drink bill," the *English Watchword* has this to say:—

"Thanks to our brewers and publicans, and the co-operation of the magistrates who license them, and the consent of the Christian church which permits it to continue, we have:—

1,000,000 PAUPERS on the rates through DRINK,
100,000 CRIMINALS in gaol through DRINK,
50,000 LUNATICS in asylums through DRINK,
60,000 DEATHS annually through DRINK, and
a standing army of
60,000 confirmed DRUNKARDS.

"And yet Christian people support the liquor traffic, and vote for men who will resolutely oppose any attempt to regulate it."

This says nothing about the heartaches, the pain, the desolate homes, the orphans, the widows, the lost manhood and womanhood, the blighted child-life, and the continual wail of agony that follow in the track of the destroyer. These things can not be measured by statistics, but they lift up a continual protest in the sight of heaven against this awful soul-and-body-destroying traffic.

What He Pledged

IN replying to objections to signing the pledge, a reformed drunkard said: "Strong drink occasioned me to have more to do with pledging than ever teetotalism has done. When I used strong drink, I pledged my coat, I pledged my bed, I pledged, in short, everything that was pledgable, and was losing every hope and blessing, when a temperance friend met me and convinced me of my folly. Then I pledged myself, and soon got other things out of pledge, and got more than my former property about me."—*Selected.*

Liquor Drinking in the United States

THAT liquor drinking is steadily increasing in the most civilized and enlightened countries of the world, despite all the efforts that have been put forth to lessen the evil, will appear from the following table, showing the amount of liquor consumed per capita in the United States since 1840, according to the Government Record:—

Year	Amount	Unit	per capita
1840	4	gallons	per capita
1850	4	"	"
1860	5½	"	"
1870	7½	"	"
1880	10	"	"
1882	12	"	"
1884	12½	"	"
1887	13½	"	"
1888	14½	"	"
1890	15½	"	"
1900	17½	"	"

Thus in sixty years the amount of spirituous liquors consumed in the United States has increased from four gallons per capita to over seventeen gallons, or over four hundred per cent. These facts tell their own story of evil.

News and Notes

IN rendering a decision against Mr. Birnburg, a Jew of St. Paul, Minn., for selling groceries on Sunday, Judge Hanfl said that the state "did not legislate for the minority."

FOR driving about half a dozen nails to hold in a window in a shed, Sunday, August 11, Mr. M. J. Mulholland, of Mount Rainier, Md., an observer of the seventh day, was fined five dollars and costs.

VARIOUS speakers at the International Congress on Sunday Rest, held September 25 and 26, at the Jamestown Exposition, asserted that the Sunday institution, supported and enforced by law, is "the charter of our liberties."

MARQUIS P. KNOWLTON, chief justice of the Supreme Court of Massachusetts, delivered an address recently before the International Congress of Religious Liberals, in Boston, on the subject of "The Separation of Church and State."

AT the recent Christian Endeavor Convention, held at Seattle, Wash., Dr. Matthews, Presbyterian, said: "Our Sabbath desecration is making of this an immoral and criminal nation, and unless we stop, repent, and properly observe God's day, we shall have to suffer an awful national judgment."

THE Canadian National Sunday League speaks of the recently passed Canadian Lord's Day Act as "the tyrannical Sunday laws recently enacted at Ottawa," and says: "The religion which requires police, fines, and imprisonment to support it, that causes strife, hatred, and malice, is not the Christian religion."

ALTHOUGH opposing the seating of Senator Reed Smoot in the United States Senate, because he is a Mormon, the International Reform Bureau, of Washington, D. C., through one of its representatives, has joined with and sought the help of the Mormons in securing the enforcement of the recently passed Sunday law of Idaho.

WHY the recently passed Canadian Sunday law contains no exemption for those who conscientiously observe as the Sabbath the day specified in the law of God, may be gathered from the following resolution, which was passed and ordered sent by telegram to Ottawa shortly before the law was enacted: "The London Conference of the Methodist Church in Canada, consisting of five hundred electors, representing two

hundred thousand Methodists, most emphatically protests against any Jewish or Seventh-day Adventist exemptions from the restrictive clauses of the Lord's day bill."

THE superintendent of the International Reform Bureau, of Washington, D. C., Mr. W. F. Crafts, has recently completed a tour around the world in the interests of certain "moral reforms" through legislation. He feels confident that in a few years these reforms will bring about a state of things in which there will be no more war. All questions will be settled by arbitration, and instead of war there will be peace.

NOT long ago an officer, in company with a magistrate, in Tennessee, arrested an observer of the seventh day on Sunday for doing a little Sunday work, and they together tried and convicted him on Sunday in the public highway. When informed later that what they had done was a violation of the very law they sought to enforce, and that they had thereby laid themselves liable to prosecution, they decided to drop the case. Strange to relate, the prosecutor had himself transacted business with this man on Sunday only a short time before.

SPEAKING in defense of the Pennsylvania Sunday law, the *Potter County Journal*, of Coudersport, Pa., says: "Many people make the mistake of considering the observance of Sunday a religious question, to be decided by each individual conscience." No greater mistake can be made than to consider "the observance of Sunday" anything else than "a religious question, to be decided by each individual conscience;" for that is what it is, and that only, when reduced to its final analysis. Any other view will inevitably lead to religious persecution.

THAT the chief promoters of Sunday laws and their enforcement are church leaders is everywhere apparent. Thus, a Methodist minister in Vermont, as reported in the *Boston Globe*, of June 23, says: "I consulted Town Grand Juror Frank Williams to ascertain whose duty it was to see that the laws were enforced. He told me it was his duty; but that the constable should see to the enforcement of Sunday laws. I then wrote to Constable Fletcher, requesting him to serve notice on all offenders against the Sunday laws of the State, in the town of Brandon." And because the constable did not enforce the law, he says, "I called for his resignation, . . . and promised to institute either criminal or civil proceedings against him if he would not send in his resignation."

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.

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2. "Sunday Laws"	8	.50	8. "Church Federation"	12	.75
3. "Logic of Sabbath Legislation"	8	.50	9. "Limits of Civil Authority"	4	.25
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5. "Civil Government and the Church"	4	.25	11. "What Are Works of Charity and Necessity?"	4	.25
6. "Religious Liberty—What Eminent Authorities Say"	12	.75	12. "Backward States"	8	.50

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

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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
"Sunday Laws in the United States" . . . . .	.03	"Baptist Principles of Religious Liberty" . . . . .	.05
"Religious Liberty and the Mormon Question" . . . . .	.02½	"Appeal from the United States Supreme Court Decision Making This a Christian Nation—A Protest" . . . . .	.15
"The Present Crisis and Our Duty" . . . . .	.02½	"The Captivity of the Republic" . . . . .	.15
"The Power of His Coming" . . . . .	.01½	"Due Process of Law and the Divine Right of Dissent" . . . . .	.15
"Religious Persecution, or the Blue Laws Revived"08	"The Legal Sunday, Its History and Character"40
"The Puritan Sabbath for Physical Rest"01½		
"Christ and the Pharisees"05		

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post-office at Washington, D. C., under the act of
Congress of March 3, 1879.

WE request all our readers to note the
announcements of religious liberty litera-
ture to be found on pages 46 and 47.

EVERY person into whose hands a copy of
this number of LIBERTY may come is invited
to become a regular reader by sending in
his subscription. The terms are given on
this page.

THE Vatican at Rome and the Capitol
at Washington represent two widely con-
trasted ideas of government—absolutism
and republicanism. If the theory of gov-
ernment which prevails at the Vatican is
ever accepted by the American Congress,
we may look for the same results which
appeared in those countries at one time
under the control of the papacy—hypoc-
risy and persecution. Is not the lesson of
the past sufficiently plain?

THOSE who are acquainted with the views
on religion and government, which are ad-
vocated by the National Reform Associa-
tion and the International Reform Bureau,
can hardly fail to observe the close parallel
between them and the papal theory of a
Christian state as defined in the article on
that subject in another part of this maga-
zine. It should be remembered, also, that
the article in question was not written by

a religious fanatic or a bigoted cleric, but
by a distinguished layman who was hon-
ored with a seat in the cabinet of a Presi-
dent of the United States. And, further,
this article was written at a time when the
danger that the papal theory of government
would prevail in this country was not nearly
so apparent as it is now. Read the article,
and then consider whether you wish to aid
in the effort to establish in this country the
papal view of the relation between church
and state.

IN this issue of LIBERTY attention is di-
rected to the significant change in the atti-
tude of Rome toward the Constitution of the
United States, and the probable result of
this change, in view of the papal theory of
the proper relation between the church and
the state. A comprehensive view of this
subject may be gained by reading the ar-
ticles, "Rome and the Constitution" (page
10), "Threatening Shadows" (page 15),
and "The Papal Theory of Government"
(page 23). The subject is worthy of study.

A Logical Suggestion

THE following item of news was recently
sent out from Philadelphia:—

Rev. Dr. Robert M. Patterson, a minister
of the Presbyterian Church, who is widely
known in Albany, Chicago, and Philadel-
phia, and who has lived at Malvern, an out-
skirt of this city, since his retirement from
the ministry several years ago, caused an
uproar in the Presbyterian meeting here by
declaring that the death penalty should be
inflicted upon all heretics, blasphemers, and
co-respondents in all divorce cases.

But this man simply followed the logic
of religious legislation to its last step, and
only advocated a return to such laws as
were in force in the most of the American
Colonies, and which helped to furnish the
foundation for the decision that this is a
Christian nation. Those who wish to avoid
this last step should deny the right of the
civil power to establish any religious insti-
tution or creed by law. This is the original
Protestant ground.

WHEN, BY

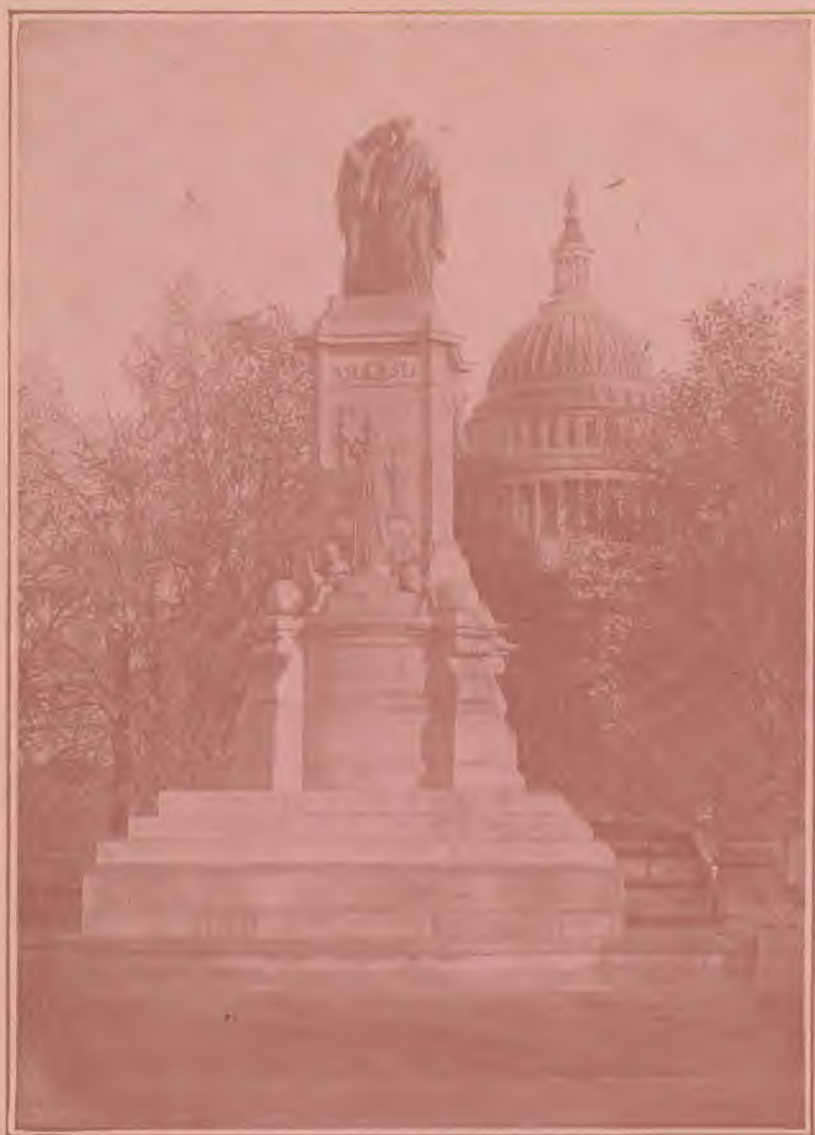
the decree of justice... should be declared the course which they take to the constitution...

They should declare the course which they take to the constitution... and the pursuit of happiness—that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed...

WHEN, BY

the decree of justice... should be declared the course which they take to the constitution...

They should declare the course which they take to the constitution... and the pursuit of happiness—that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed...



THE PEACE MONUMENT, WASHINGTON, D. C.