

# LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

DEVOTED TO THE AMERICAN  
EXEMPLIFIED IN THE  
\* \* OF CHURCH

IDEA OF RELIGIOUS LIBERTY  
COMPLETE SEPARATION  
AND STATE



OUR FIRST PRESIDENT

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# Religious Liberty Association

## DECLARATION OF PRINCIPLES

Scriptural Basis: "Render to Caesar the things that are Caesar's, and to God the things that are God's." "The powers that be are ordained of God."

1. The Bible is the Word of God, and Jesus Christ the Saviour of the world.
2. The ten commandments are the foundation of all morality, and comprehend the whole duty of man, both to God and man.
3. The religion of Jesus Christ, being founded in the love of God, needs no human power to support or enforce it. Love can not be forced.
4. It is the right, and should be the privilege, of every individual to worship, or not to worship, according to the dictates of his own conscience, provided that in the exercise of that right he does not interfere with the equal rights of others.
5. Civil government is of divine origin, designed for the protection of men in the enjoyment of their natural rights. It is ordained to rule in civil things, and in this realm is entitled to the respectful obedience of all.
6. The civil power is not authorized to enter the realm of religion, enacting legislation to define or to enforce any religious dogma, ritual, or observance. Coercion in matters of religion always means persecution.
7. All religious legislation on the part of the state, and all movements tending to unite church and state, are subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.
8. It is proper, therefore, for all to protest against, and use every laudable and legitimate means to prevent, religious legislation, or the union of church and state, in order that all may enjoy the inestimable blessings of religious liberty.
9. The warfare of modern science and modern theology upon the Word of God is a warfare upon the liberties of men, which are defined and guaranteed by that Word.
10. The liquor traffic is a curse to the home, to society, and to the nation, and a menace to civil order, and should be prohibited by law.

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# Contents



	PAGE
<b>FRONTISPIECE</b>	
An Alaskan Iceberg	2
<b>EDITORIAL</b>	
A Clear Voice Needed	4
Harking Far Back	4
Where Is the Blame?	4
Dogmatic Science	5
Asking Congress to Manufacture a Sabbath for the Grocers of the District	6
The Primary Purpose of the Sabbath	8
How Sunday Laws Have Treated Christian Men	9
A Review of Lawyer Jackson's Sunday Law Brief	11
<b>CONTRIBUTED ARTICLES</b>	
The Rulers of This World	16
Religious Liberty in the Balances	19
Do You Wish Congress to Prescribe Your Religion?	35
Are Sunday Laws Police Regulations?	42
<b>BOOKS</b>	46
<b>ILLUSTRATIONS</b>	
President Fallieres of France	6
President Diaz of Mexico	7
King Edward of Great Britain	8
Emperor William of Germany	9
Czar and Czarina of Russia	10
King and Queen of Sweden	11
Emperor Francis Joseph of Austria	12
Queen Wilhelmina of The Netherlands	13
King Victor Emmanuel of Italy	14
King Manuel of Portugal	15
King Charles of Rumania	17
King Peter of Servia	18
King George of Greece	19
Sultan Mehmed of Turkey	20
Shah Musaffaru'ddin of Persia	21
China's Baby Emperor	22
Emperor Mutsuhito of Japan	23
President Taft and the Governors' Congress	24, 25
King Khoualonnkorn of Siam	26
Emperor Yi-Syck of Korea	27
King Ferdinand of Bulgaria	28
King Haakon of Norway	29
King Christian of Denmark	30
King and Queen of Belgium	31
America's Peril (cartoon)	33



ICEBERG NEWLY BROKEN FROM AN ALASKAN GLACIER

"Hast thou entered the treasures of the snow, or hast thou seen the treasures of the hail, which I have reserved against the time of trouble?" Job 38: 22, 23



# LIBERTY

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

VOL. V

SECOND QUARTER, 1910

No. 2

## Editorial

ONLY by sacredly guarding my neighbor's right to think and to believe for himself can I with any degree of assurance guard my own right in the realm of belief and conscience.

A FAIRLY complete report of the hearing on the Johnston Sunday bill will be found in another column. Let none fail to read the entire report. We can promise that it will be interesting and profitable reading, no matter on which side of the controversy the reader of this journal may stand. In this report will be found the complete arguments of Profs. W. W. Prescott and Alonzo T. Jones. These arguments are fundamental—they go to the root of the matter.

THE Constitution of the United States was not modeled after the charters of the colonies. It blazed a way for the States to follow. The example of our forebears is worthy of emulation to-day by our national government when Congress is being beseeched to enact a religious law after the pattern of the States. Congress should lead rather than follow—especially when the ex-

ample set is a bad one. It is not for the parent to copy the child's misdeemeanors, but to set an example that will turn the feet of the child in the path of truth and righteousness. Let there be no religious legislation by our national Congress.

WE are giving, in this number of LIBERTY, what no other journal or magazine, so far as we know, has ever attempted, that is, the pictures of the principal rulers of this world. Every person who receives a copy of this issue will want to preserve it. It is veritably a royal photograph gallery. Every one who receives a copy should see to it that his neighbors and friends also are supplied. We shall be disappointed if this issue does not reach a circulation of one hundred thousand copies. Every one who believes the message which this journal is bearing to the world should appoint himself a committee of one with power to act in bringing about that much-to-be-desired result. This number should sell wherever shown. Try it; the remuneration will be ample both from a financial standpoint and from the knowledge of the fact that a good work has been well done.



### A Clear Voice Needed

"CONCERNING the law of the Sabbath," says the *Homiletic Review* for June, 1909, "a clear voice, a sure touch, a sane utterance, are the immediate need, not pious hysteria, demanding legislative enactment for the regulation of Sabbath observance. Here, as elsewhere, the inculcation of one sound principle is more effective than the formulation of a multitude of petty rules, or the enforcement of vexatious prohibitions." As true words as ever spoken; and be it remembered that the voice which spoke the Sabbath command was the clearest voice that ever spoke on earth—the voice of Jehovah himself. "And he added no more" to the "ten words" uttered at that time. Every attempt of men to create a Sabbath by legislation is an attempt to do what Jehovah would not do—to "add more" to the Sinaitic code; and the "more" which by such legislation is "added" contradicts the Sabbath command of the decalogue. Because that which contradicts God is antichristian, such legislation is not only un-Christian but anti-Christian.

### Harking Far Back

DR. WALLACE RADCLIFFE, representing the ministerial committee of the District of Columbia, urged the passage of the Johnston Sunday bill during the hearing before the House Committee on the District of Columbia, because so many were congregating in the moving-picture parlors on Sunday. This suggestion has a remarkably strong flavor of ancient times. In the year 401 A. D., a convention of church dignitaries held in Carthage passed a resolution to petition the Roman emperor "that the public shows might be transferred from the Christian Sunday, and from feast-days, to some other days of the week."—*Neander, "Church History," Vol. II, page 300*. The reason they gave for their

petition was this: "The people congregate more to the circus than to the church."—*Ib., note 5*. Instead of going out into the highways and byways and finding men and women, and giving them the gospel, their policy was to have the civil power, by a kind of "police regulation," close every door but that of the church, corral the multitude into the sanctuary where the gospel could be forced upon them without regard to their wishes. The same kind of legislation was provided in colonial days, and by "police regulation" not only were all doors but the church doors closed, but the church doors were opened and the people driven in by force of fine, imprisonment, and the braided whip. All legislation designed to exalt Sunday is of the same character, no matter how innocent the first step in that direction is made to appear or is, by pious men, declared to be. It is easier to keep the flood-gate closed than to shut it and repair the damage when the inundation has actually begun.

### Where Is the Blame?

TREMENDOUS efforts are now being put forth by the churches of Australia, from Anglican to Salvation Army, to get rid of "the continental Sunday." What is stirring up the church leaders is the fact that numerous places of amusement are crowded just when services are going on in the churches, and cricket matches are played Sunday morning and afternoon. It is just as it was at the time when Sunday began first to be recognized as an institution of the church, that is, in the third and fourth centuries. It was found then that "the people congregate more to the circus" than to the churches. It was thought necessary then, just as it is now by many, to enact laws protecting the day and compelling church attendance. But it is not the "continental Sunday" that is to blame. The trouble rests right here:



it is difficult to convince the people of divine displeasure for refusing to recognize an institution that has no divine sanction. The Sabbath of the fourth commandment has been perpetuated to the present time without human laws to enforce it, because its origin is divine; but the Sunday sabbath, being of human origin only, its defenders feel the necessity of human laws to uphold it; and its harsh requirements are enforced with cruel severity even upon those who, feeling they must observe the divinely appointed Sabbath, feel also that they are entitled to the other six days of the week as days for labor, following in this the example of Jesus himself. The Sunday law is antichristian on two counts: first, because it is a human law designed to regulate the religious conduct of individuals, thus putting a human requirement between man and his God; and second, because it imposes a penalty upon the keeping of the day which Jehovah himself set apart as the Sabbath. The Sunday law deprives the true Sabbath-keeper of one sixth of his rightful working time. Let the blame rest where it belongs, upon the deficiency of divine sanction and blessing in the Sunday sabbath itself.

religion of their own. The dogmatism of modern science is binding the thought and the spiritual activities of this generation as with bands of steel. It has penetrated the churches and gripped both pulpit and pew. In very many cases the faithless theologian has become a dogmatic scientist, and preaches science for salvation and doubt for doctrine. Against this tendency of our times, which is unsettling faith and assaulting the very foundations of morality, this magazine warns and protests. That the movement above referred to has entered even the sanctum of the Jefferson County *Union* is evidenced by the editor's statement that religion itself has been "made fairer to look upon and more conducive to the needs of mankind" as a result of the work which science has accomplished. If religion were dependent upon human science for the accomplishment of such a work, the conclusion is inevitable that man can improve upon God's work—and has done so! The resultant would therefore be a religion not of divine origin merely, but of divine origin, humanly improved that it might be practical. To state the purpose and the result of such an undertaking, should be warning enough to every sincere child of God. Just in proportion as modern science has progressed, doubt has increased concerning the reliability of God's Word, skepticism has spread abroad, and the conclusions of human research have been substituted for the plain statements of revelation. Instead of making the religion of the Bible "fairer to look upon," science has practically abolished the religion of the Bible, so far as the influence of such "science" extends, and has substituted human wisdom in the place of it. While this may be pleasing to that pride of man which glories in self-salvation, it furnishes no secure foundation upon which man may rest his hope of a future life.

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#### *Dogmatic Science*

SAYS one of our exchanges (the Jefferson County, Wisconsin, *Union* of February 25) in commenting upon one of the principles found on the second cover page of this magazine: "Dogmatism is never found in true science. It belongs only to the theologians. Science speaks only of what she knows and can prove." But who that has kept pace with the pretentious claims of modern scientists can deny that what are known as the great sciences of our day have become supremely dogmatic? "Scientists" have not hesitated to discard utterly the God of the Bible and set up a god and a





CLEMENT ARMAND FALLIERES, PRESIDENT OF FRANCE

### ***Asking Congress to Manufacture a Sabbath for the Grocers of the District***

It is an anomalous position in which Congress is asked to place itself according to the provisions of a bill introduced in the House of Representatives on December 10 last, by Mr. Livingston. The attempt to pass the Livingston bill is an attempt to require of Congress the creation of a sabbath for a portion of the tradesmen of the District of Columbia, that is, the grocers. The bill was known as H. R. 13876, and provided that —

it shall be unlawful for any person in the District of Columbia to sell or to offer for sale, or to keep open any place of business for the sale or delivery of, any groceries or meats or vegetables or

other provisions on Sunday, except that from the first day of June until the first day of October meats sold prior to Sunday may be delivered at any time before ten o'clock of the morning of that day; *Provided*, That nothing in this act shall prevent the sale of fruit at fruit stands and the regular business of restaurants and hotels.

The penalty affixed to the breaking of this remarkable would-be law is from twenty-five to fifty dollars for the first offense, and for each subsequent offense a fine of from fifty dollars to one hundred dollars or imprisonment for not less than one month nor more than three months, or both fine and imprisonment, in the discretion of the court.

To ask such legislation is to put Congress in an embarrassing situation. What has the Congress of the United States ever done that entitles it to create sabbaths for any one? Jehovah declared that he gave man the

Sabbath "because that in it He rested from all his work which God had created and made." Gen. 2:2, 3. The Sabbath which Jehovah instituted, and which he commanded man to keep, was given as a memorial of creation. What creation has Congress — even the Congress of the United States of America — ever accomplished that entitles it to step up alongside the Almighty and command a memorial rest day, or sabbath, under pains and penalties?

It is an indisputable conclusion that it has no such right, either earned by itself or authorized by Deity. Having no such right, even so august a body as the Congress of the United States should look carefully to its goings when it is asked to take such prerogatives unto itself.



Where is the authority? Says one, "It is in the people, and Congress is the people in legislative capacity." But this is untenable on two counts: First, the people have delegated to their representatives in Congress no authority to assume the prerogatives of Deity and institute a sabbath; and second, Jehovah requires of the people that they keep the Sabbath he made, rather than make one of their own. So long as Jehovah has never delegated to the people of this world any authority to make a sabbath, any attempt on their part to delegate such authority to their representatives in Congress is an attempt to usurp the prerogatives of Deity; and therefore any attempt on the part of Congress to create a sabbath for any one would be a double usurpation—a usurpation of a prerogative which the people have never conferred upon them, and a usurpation of a prerogative which Jehovah has never conferred upon the people individually or collectively. When God smote Uzzah for attempting to steady the ark wherein rested the divine law, he gave the world a lesson which it ought to heed. He who would importune Congress to create a sabbath is asking this nation to play the part of Uzzah toward the government of God, insult the Deity by implying, through such legislation, that God is not able to perpetuate a Sabbath without the support of human law. And if men will not observe the Sabbath which Jehovah spoke amid the flames and thunders of Sinai, need we expect them to observe a sabbath spoken on Capitol Hill without any divine manifestation or authorization?

If the vending of groceries, fruits, and



PORFIRIO DIAZ, PRESIDENT OF MEXICO

meats is a wicked business, it should be prohibited every day in the week. If it is a disreputable business, it should be prohibited not merely a portion of Sunday, but all of Sunday and all of all other days. What makes an act that is proper on Monday a crime on Sunday? It is an unassailable conclusion that when an act which is legitimate on Monday is made a crime if performed on Sunday, there is a distinction made in days which nothing but religious sentiment can account for. It is government enforcing religion.

The inconsistency of such a law is too apparent to need extended consideration; but we would like to ask why grocers are singled out as the special subjects of enforced sabbath-keeping? And if they are to be thus singled out, why are they to be granted legislative absolution for





EDWARD VII, KING OF BRITAIN AND  
EMPEROR OF INDIA

carrying on their business a portion of the day? If the keeping of a humanly made sabbath is a good thing, why is not Congress content to let men — even grocers — decide for themselves whether they will have that good thing or not? Why should men be fined fifty dollars because they do not care for what some others consider a good thing? Salvation is a good thing. There is more involved in it than there is in keeping Sunday. Should we importune Congress also to enact a law compelling men to accept salvation under penalty of a fifty-dollar fine or three months in jail? The consistency or inconsistency is exactly the same in both cases, and if one can be called a "police regulation," so can the other, and upon the same grounds.

There is plenty of business in this

realm for both state and national legislators without seeking to define man's relation to God or dictating how man shall perform his religious obligations to the Almighty. Sabbath-keeping is a religious duty, and as such can be rendered to God only. The state has no more business with it than it has with conversion, baptism, or the Lord's supper.

C. M. S.

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### *The Primary Purpose of the Sabbath*

THEY who claim that the primary purpose of the Almighty in establishing the Sabbatic institution is that man may have an opportunity "to recover himself" from the effect of his toil of the six days preceding the Sabbath, have spoken without consulting the expressed purpose of the Almighty — as *expressed by himself*. "Moreover also I gave them my Sabbaths, to be a sign

between me and them, that they might know that I am Jehovah that sanctifieth them. . . . 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: 12, 20. When Israel forsook the Sabbath of Jehovah, the people forgot God and served the idols of the heathen. "They rejected mine ordinances, and walked not in my statutes, and profaned my Sabbaths: for their heart went after their idols." Eze. 20: 16. God gave men the night for rest; he gave them the Sabbath as a sacred, set time for worship and communion with him.

When the night is used for the purpose for which God gave it, and when the Sabbath is used for the purpose for which God intended that, the



body is rested and refreshed, and the soul likewise. The Sabbath communion of the soul with God is the surest and strongest guaranty against that tendency of the natural heart away from God and into idolatry, doubt, and spiritual death.

But when the day is used for work, and a large portion of the night is used either for work or for pleasure, and the hours of the Sabbath are used to make up the rest of which the system has been robbed during the previous six days, the Sabbath loses its significance, the soul loses the spiritual refreshment which is its due, and the purpose of the Creator in giving the Sabbath is frustrated.

The Sabbath is Jehovah's memorial of creation. He who keeps it in harmony with the purpose of the Almighty in giving it, can never forget him. All nature then proclaims him. He who is the author of the Sabbath is the author of creation also, and gave us the Sabbath that in keeping it we might remember him. To reduce it to a mere resting period is to rob it of its significance and us of our greatest shield against apostasy, idolatry, and soul ruin.

C. M. S.



WILLIAM III, EMPEROR OF GERMANY

### *How Sunday Laws Have Treated Christian Men*

MANY fail to see how Sunday laws can bring about a union of church and state, or result in persecution. Those who think that they will, have been told by members of Congress that they are "unnecessarily alarmed," and "frightened at shadows."

This doubtless reflects the views of many, both in and out of Congress.

Many years ago we predicted and published to the world that the movement in this country to unite church and state and enforce Sunday observance by law would, if successful, result in persecution and oppression to conscientious observers of the seventh day. The National Reformers, who were behind this movement, saw no danger in it, and assured us that no harm could come from Sunday laws and their enforcement. They said:—

From the beginning of the National Reform movement, they [Seventh-day Adventists] have regarded it as the first step toward the persecution which they, as observers of the seventh day, will endure when our sabbath laws are revived and enforced. One can but smile at their apprehension of the success of a movement which would not harm a hair of their heads; but their fears were sincere





NICHOLAS II AND HIS WIFE, THE CZAR  
AND CZARINA OF RUSSIA

enough, for all that.—*Christian Statesman, March, 1874.*

The events of only a few years later, however, amply demonstrated that our fears were not only sincere, but well-grounded. In eleven years, from 1885 to 1896, under the revival and enforcement of Sunday laws which then took place, over one hundred conscientious, God-fearing Seventh-day Adventists in the United States, besides some thirty in foreign countries, were prosecuted for doing quiet work on Sunday, resulting in fines and costs amounting to \$2,269.69, and imprisonments totaling 1,438 days, and 445 days served in the chain-gang.

Since this, many similar persecutions have taken place under the Sunday laws of this and foreign countries.

In the face of these facts, we think we have something more than "shadows" to be frightened at, and good grounds for disbelieving the assurances of those who tell us that the success of this Sunday-law movement will not harm "a hair of our heads." Prosecutions, fines, imprisonments, and chain-gangs can hardly be called "shadows."

We know the spirit that is behind this movement, and that will be manifested as the movement develops. Its professions are lamblike, mild, and apparently Christian, but when it speaks, it will reveal the spirit that has characterized all religious persecutions. See Rev. 13: 11-18.

An exemption for observers of another day in a Sunday law is only religious toleration, and carries with it the assumed right to be intolerant.

If the men in Congress now having to do with these measures knew in what they were finally

to result, they would doubtless let them alone.

Eighty years ago Congress saw some of the evils involved in Sunday legislation. The famous "Sunday Mail Reports" adopted by Congress in 1829 and 1830, sounded a clear note of warning.

The sound logic and the unanswerable arguments against Sunday legislation set forth in these reports are no less potent nor pertinent now than they were then.

The evils resulting from such legislation are not alone confined to the wrong that may be done the oppressed. The oppressor wrongs himself. President Fairchild has well said: "Injustice and oppression are not made tolerable by being in strict accordance with the law. Nothing is surer, in the end, than the reaction



of such wrong to break down the most perfectly constituted government."

Sunday legislation can result only in evil. W. A. C.

### A Review of Lawyer Jackson's Sunday Law Brief

At the close of the hearing on the Johnston District Sunday bill before the House Committee on the District of Columbia, begun March 8 and concluded March 16, Mr. E. Hilton Jackson, a Washington attorney, presented a thirty-two-page "brief," prepared "on behalf of" the Washington ministers' "Sunday Rest Committee," in which he sets forth "the legal and constitutional aspects of Senate Bill No. 404"—the Johnston Sunday bill.

The author of the brief does as well, perhaps, as any one could do in an attempt to support a bad cause; but the brief is a veritable tissue of the most glaring inconsistencies and contradictions. We notice a few of the many inconsistent, untenable, and contradictory positions taken in it.

#### Do Sunday Laws Enforce Sunday Observance?

Thus, at the beginning, the brief says:—

Here, at the outset, it may be observed, American legislation on this subject, with the exception of some early colonial legislation, neither enforces nor enjoins the observance of Sunday, but simply compels the cessation from the usual avocations of life, with certain exceptions coming generally under works of necessity and charity.

And yet the title of the Johnston Sunday bill, which the brief was gotten out especially to uphold, and which is quoted on page 1 of the brief, itself says, "An



GUSTAVE V AND HIS WIFE, THE KING AND QUEEN OF SWEDEN

act for the proper observance of Sunday as a day of rest in the District of Columbia;" and a Colorado court decision is quoted approvingly in which it is stated that—

the stability of government, as well as the welfare and interest of society, renders it necessary that the day of rest should be uniform and that its observance should be compulsory.

#### The Model for American Sunday Statutes

The brief endeavors to show that "the Christian sabbath is a civil institution," that our present Sunday laws are only "police regulations," and are not at all religious; and yet under the heading, "History of Sunday Legislation," it says:—

By far the most important English statute concerning the observance of





FRANCIS JOSEPH I, EMPEROR OF AUSTRIA  
AND KING OF HUNGARY

Sunday was passed in 1676 in 29 Car. II. Inasmuch as this statute was for the most part the law of the American colonies up to the time of the American Revolution, and *became the model after which the American statutes have been passed*, it is quoted in full.

Every one who has ever read the Sunday law of Charles II knows that it is religious, and that there is nothing "civil" about it. Its very title shows it to be most intensely religious: "For the better observation and keeping *holy* the *Lord's day*, commonly called Sunday." The law itself declares its object to be — that all the laws enacted and in force concerning the observation of the day,

and *repairing to church thereon*, be carefully put in execution; and that all and every person and persons whatsoever shall upon every Lord's day apply themselves to the observation of the same, by exercising themselves thereon in the duties of *piety* and *true religion*, *publicly* and *privately*.

This, the brief says, is the "model" after which the American Sunday laws "*have been passed*;" and yet there is nothing religious about them! "Sunday, in the purview of the law, is a civil and not a religious institution"! Remarkable!

#### *Why Valid in England*

Referring to this Sunday law of Charles II, the brief says: "It has never occurred to the English courts to question its validity." Surely not, for it has never occurred to the English people to do away with their religious establishment, of which their Sunday laws are but an essential and integral part. But in America, where church and state are supposed to be entirely separate, it is strange

that the inconsistency of appealing to European precedents in support of religious laws in the United States does not occur to some ministers and lawyers. They wish to escape the terrible evils of the "Continental sabbath," and yet ask for one of the very things that has contributed most largely to the making of the "Continental sabbath"—sabbath-keeping *by law*.

#### *The "Christian Nation" Basis*

After asking the question, "Is the United States a Christian nation?" the brief asserts that "it will be conceded at the outset that the validity of the proposed legislation is in no way dependent



upon the establishment of the affirmative of this proposition; "and yet, with an evident but unconfessed consciousness that the legislation is religious, and can be defended only upon religious grounds, it goes on to say, "It is not believed, however, that the legal and constitutional argument in support of *legislation of this character will lose any of its validity* if it can be established that the United States has been judicially declared to be a *Christian nation*." And then the brief immediately proceeds to prove, by quoting some five pages of extracts from the *obiter dicta*, or "extra-judicial" portion of the Supreme Court decision of 1892, that "*this is a Christian nation*."

Here is a clear case of playing "fast and loose" with facts. Sunday laws are not religious, and their validity is in no way dependent upon its being shown that they have a religious basis; and yet legislation "of this character" will not "lose any of its *validity*" if it can be shown that it has such basis!

#### **National Sunday Legislation Unconstitutional**

The brief further declares that "Sunday laws [are] not an invasion of the First Amendment of the Constitution, which declares that 'Congress shall make no law respecting the [an] establishment of a religion or prohibiting the free exercise thereof,'" and cites a decision of the United States Supreme Court upholding the constitutionality of a *State* Sunday law.

This is correct so far as State Sunday laws are concerned. The Constitution of the United States does not forbid the *States* passing religious laws, or even having religious establishments; but it does most emphatically forbid *Congress*



WILHELMINA, QUEEN OF THE NETHERLANDS AND PRINCESS OF ORANGE-NASSAU

passing any such laws, or attempting to create any such establishments. And this is why the Johnston Sunday bill is unconstitutional. Its friends are not content with the *State* Sunday laws. They wish *Congress* to pass a *national* Sunday law — the very thing the Constitution forbids. In this is shown not only their unacquaintance with the gospel of Jesus Christ — in seeking to use *force* in matters of *religion* — but either their ignorance of, or their disloyalty to, the Constitution of the United States itself, and to the principles upon which the *national* government was founded.

#### **A Religious Controversy Involved**

The brief cites a decision in a certain State, to the effect that Sunday legislation "enters upon no discussion of rival





VICTOR EMMANUEL III, KING OF ITALY

claims of the first and seventh days of the week." Three times over the famous "Sunday Mail Reports" adopted by Congress in 1829 and 1830, declared the very opposite; that the passing of a Sunday law by Congress "would constitute a legislative decision on a religious controversy, in which even Christians themselves are at issue."

#### *State Action Not a Precedent for the Nation*

The brief cites a large number of court decisions of the States upholding State Sunday laws. While there is little question but that according to the Bills of Rights in most of the State constitutions the State Sunday laws are themselves unconstitutional, yet no law passed by any State, and no decision of any State court is, of necessity, any correct rule, model, or criterion for Congress

or the Supreme Court of the United States to go by. They are or should be governed by the Constitution of the United States, and not by what the States or State courts may say or do.

The government of the United States was founded upon "a new order of things," and the States should follow the example set by the national government, and not the national government the relics of religious establishments still remaining in the States.

#### *Court Decisions Vary*

And yet when we come to the States, it is not true, as this brief asserts, that "it has been settled by an unbroken line of decisions that Sunday laws are a proper and legitimate exercise of the police power of the State." In 1858 the Supreme Court of California, in a decision (*ex parte* Newman), the sound reasoning of which has

never been overthrown, declared the Sunday law of that State unconstitutional.

It is true that a later court in 1861 (*ex parte* Andrews) upheld the law; but it is also true, when the real character of the law had been revealed in a crusade under it, in which conscientious observers of the seventh day were prosecuted, that the State legislature in 1882 ignored this later decision, and, in harmony with the decision of 1858, abolished the State Sunday law of California entirely; and that from that day to this California has had no Sunday law. Why did not Mr. Jackson have the "candor" to state these facts?

Jan. 21, 1908, the Court of Appeals of the District of Columbia, the highest court in the District, declared the Mary-



land Sunday law of 1723, which, by act of Congress in 1801, had been incorporated as a law of the District, "obsolete" and "repealed by implication." "Such laws," the court said, "were the outgrowth of the system of religious intolerance that prevailed in many of the colonies. They prescribed religious and not civil duties." For decision, see *Washington Law Reporter* for Feb. 14, 1908. And yet this law simply prohibited "work," "bodily labor," and "unlawful pastimes" "on the Lord's day, commonly called Sunday," and permitted "works of necessity and charity," just as the Johnston District Sunday bill now proposes to do. About the only difference between the two is in the penalty prescribed by each, one calling for "two hundred pounds of tobacco," or three hours "in the stocks;" and the other thirty dollars fine or thirty days in prison.

Only a few days ago the court of appeals of Kentucky adjudged as unconstitutional the Kentucky statute prohibiting the operation of barber shops on Sunday; and about a year ago the Oregon circuit court for the county of Multnomah declared the State Sunday closing law "in violation of the constitutional guaranty of religious freedom, and therefore void." If rightly adjudicated, this would be the verdict of every court upon every Sunday law in the land.

As to court decisions, they can be found on almost all sides of all questions, and can not therefore be taken as infallible guides in determining what is *right*. In 1856 the Supreme Court of the United States rendered a decision in the Dred Scott case, in which the position was maintained that the Negro race



MANUEL II, KING OF PORTUGAL

"had no rights which the white man was bound to respect." But the people of the United States reversed that decision.

*Principle vs. Precedent*

Those who have a case least defensible upon *principle* generally rely most upon *precedents*. In the recent overturning in the House of Representatives, the leader in the overthrow of the old established order of things well said: "It does not make any difference to me that this system is sanctified by time. There has never been any progress in this world except by the overthrow of precedents and the establishment of new precedents."

It matters not, therefore, if the precedents were all on the wrong side of this Sunday-law question; Sunday laws are wrong, because they are religious, and ought therefore to be abolished.

W. A. C.



## Contributed Articles

### *The Rulers of this World*

B. G. WILKINSON, PH. D.

As the change in man's relation to man after the flood involved the origin of civil government, that change is worthy of our attention.

When Noah left the ark, in recognition of God's preservation he raised an altar and offered a sacrifice. This was a great change from what the true believers had done before the flood. That catastrophe obliged men henceforth to carry their altar with them.

When Cain killed Abel, sentence had been pronounced, not by a jury nor an assembly of men, but by Jehovah himself. In other words, God himself was Judge, Ruler, and Executive. In the case of Cain, for instance, it was a question of the highest order—that of life itself. And as the lesser is always included in the greater, it is clear that when God pronounced the sentence in this criminal case, he also retained the power to declare the decision in civil cases.

But the altar was no longer at the garden of Eden, it was henceforth surrendered to the children of men, to be erected in their midst wherever they should be found. But what was to be done with the decisions formerly rendered by the Creator? Had they disappeared never to return? Were they to follow the altar; or did God make provision for this point? Let us hear what arrangement God had for future cases which would demand such decisions. "And God blessed Noah and his sons, and said unto them, . . . At the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."

When Cain killed Abel, the blood of the former was not to be shed by man. On the contrary, God had said, "Whosoever slayeth Cain, vengeance shall be taken on him sevenfold." From the time of the flood onward, that was not

to be so. At the gate of the garden of Eden, God had offered man the chance of having a divine government upon earth. But men refused to come; therefore before the flood, anarchy prevailed. So, as any government is better than no government, God, after the flood, passed the rule of man over into the hands of man. Every man's brother was to become the protector of the life of every man; and not his protector only, but also his punisher. Therefore, when God ordained men to be the protectors and regulators of the relations of life, he placed them in charge over man's highest earthly possession. Inasmuch as he ordained men to have final decision over man's *greatest* possession, he, therefore, called him to rule over man's lesser and least possession. Or, in ordaining a human government over the great relations of life, he also ordained the same over the lesser civil affairs.

That was the Old Testament doctrine. It is also the doctrine of the New Testament. "The powers that be," said the apostle Paul, "are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God. . . . For rulers are not a terror to good works, but to the evil." Rom. 13: 1-3. Out of this present evil world, as Paul names it, God ordained that there should come forth rulers. For what purpose? Just as the conscience within, telling of future judgment for or against, was there with its terror of final retribution for evil done; so rulers were provided for *now* to be a terror to evil works.

But for the comfort of all, Paul drops here another great truth. "Rulers are *not* [were not to be] a terror to *good* works." When, therefore, a potentate of this earth becomes a terror to good works or to the workers of good, are they such rulers as God ordained?—Assuredly not. Yet some narrow-minded chauvinists go so far in their misguided patriotism as to say that all rulers must be obeyed whether they decree good laws



or bad. Paul never taught such doctrine. The government that is a terror to good works is not the power ordained of God.

It is proper therefore to make a distinction between the government and its personnel. When its personnel is in harmony with the government, they must be obeyed as representing the government. And distinction must also be made between the government and certain measures of the government. In all cases, government — that is to say, a praise to the good, and a terror to the evil — is ordained of God. But government is not an abstract idea. It distills and takes form before the eyes of men in the shape of tangible laws. And he who says that he is a friend of the government, while he disobeys those laws which are the visible expression of the government's essence, that person would be a hypocrite. Therefore in God's scheme of providing for rulers over men, while repudiating governors who were a terror to the good, he made no place for rebels nor for lawbreakers.

One of the greatest conquests of modern times is the understanding of the true source whence rulers derive their power. While God ordained governments and made them fountains of sovereignty, he did not, nevertheless, place upon earth any ambassador of his, who, among other functions, was charged with the mission of pointing out to peoples either the form of government they should adopt or the family they should choose as rulers. That was the medieval idea. Under the theory of the divine right of kings, the Dark Ages came on, and mankind was for years held in the bondage of feudal tyranny. When Francis I of France concluded his Concordat with Pope Leo, Francis I proceeded to the great cathedral of Reims, where he was consecrated king of France by the



CHARLES, KING OF RUMANIA

sacred oil in the "vial let down from heaven." At the same time their heaven-anointed king placed his hand on the holy Gospels and swore to exterminate or to drive from his kingdom all heretics, those who walked contrary to the Church of Rome. The massacre of St. Bartholomew and the dragonades of Louis XIV were the logical outcome of the divine right of kings.

Now all this is changed, or ought to be changed. "Should the liberty of conscience of only one citizen be violated," said the noble Jules Flevry, June, 1881, in the French Senate, "a French legislator would forever get himself glory to pass a law if it were only in behalf of that one case." This was different language from that used in the days of Francis I or Louis XIV. What a sublime array of rulers do the nations of the





PETER I, KING OF SERBIA

earth now present to us, none of whom have ever taken such an oath, as did Francis I, nor do many of them personally believe in such oaths. On the contrary, they look toward the people, not toward the priests, as the source of their power; and in the words of Tennyson, their throne is "broad-based upon the people's will." They have come to recognize that a man's religion is a matter over which they have no jurisdiction; that it is a question between the man alone and his God. They have received their mandate from the people, and these same people who chose them to be their rulers do not wish the delicate questions of their religion to be made affairs of government.

Though much progress has been made; though these rulers are animated by the high sentiment which their responsibilities involve; though their governments have come through to the conquest of

our great modern principles: yet, at no time in the course of history did more serious problems confront those who bear the sword than at present. The very greatness of recent national expansion demands that modern nations take time to pull themselves together.

A few decades in the past, full liberty of association was unknown. Even some of the more civilized nations prohibited more than twenty citizens to form an association, and then left those who did unite together without the full guaranties which vigorous effort should receive from the parent association of all associations — the government. Yet as societies have bounded forward in knowledge, in wealth, and in power under the granting of liberty of association, the rising influence of gigantic corporations has thrown a shadow across the future of some nations. Graft has come in, and linked arms with political

corruption. And the unassociated members of the state, finding redress from corporate oppression difficult to secure at the hands of the government, have, in marked instances, taken the power into their own hands, and have caused the menace of anarchy to evoke the specter of terror.

Civil and religious liberty find themselves threatened once more. Corporations which teach have entered into competition with corporations which own. And under the great expansion which has come with modern progress, grave and menacing situations have arisen to confront the modern nations of the earth. We can only pray, as loyal and dutiful citizens, that those whom providence has called to rule the governments of earth, may receive the strength and largeness of views necessary for the great tasks before them.

*Takoma Park, D. C.*



## Religious Liberty in the Balances

### The Johnston Sunday Bill Hearing

BY THE EDITOR

PROBABLY at no hearing ever given by a Congressional committee was deeper interest manifested by the common people than at the hearing given on the Johnston Sunday bill by the House Committee on the District of Columbia on March 8. The hearing lasted two hours, from 10 A. M. to 12, and the large committee room of the House of Representatives Office Building was filled, with probably not less than one hundred standing in the aisles and along the walls.

The measure had been favorably recommended by the District Commissioners; it had been passed by the Senate, and a similar measure had already been passed by the House, but not by the Senate. Congress had been importuned by letters and by telegrams from all parts of the country, both for and against the pending measure. It was a critical time, and all seemed to realize it. The friends of the measure realized that to lose this was to lose an object long sought and just within their grasp, and for which they had labored incessantly for over twenty-one years.

The opponents of the measure realized that here the government of the United States was trembling in the balances, about to decide one of the most serious questions that had ever come before her highest lawmaking body. Though seemingly a trivial matter, it meant, nevertheless, that she stood at the parting of the ways, with one foot already in the path that would lead her back toward those experiences of oppression which she abandoned when she became the world's guiding star out of the darkness of intolerance into the sun-



GEORGE I, KING OF GREECE

light of religious freedom. The friends of the bill had adopted the questionable expedient of pinning upon their clothing small American flags, as if to transform that emblem of freedom into the labarum of a federated church, moving toward medievalism and pandering to oppression.

It had been arranged by the chairman of the committee that the advocates of the bill should have a full hour and the protestants a full hour. This did not suit the advocates of the Sunday bill. They thought it would give them added advantage to divide their time so as to have a half hour in which to close the discussion. This was not agreed to, but a compromise was reached, the advocates being allowed forty minutes to open and twenty minutes to close, the protestants having their hour between these two periods. The chairman, Representative S. W. Smith, announced





MEHMED V, SULTAN OF TURKEY

that, in view of the fact that the Postal Appropriation bill was before the House for passage, the hearing would have to close at 12 o'clock.

E. Hilton Jackson had charge of the advocacy of the measure, and K. C. Russell of the opposition.

The chairman announced the arrangement agreed upon and called upon Mr. Jackson to proceed. Mr. Jackson called upon Attorney B. P. F. Sands. Mr. Sands laid claim to parenthood of the measure, and claimed that this bill was the incarnation of the good features of the Sunday laws of all the States and "absolutely unobjectionable." His time was consumed in giving a history of the vicissitudes of this particular bill and his connection therewith. He represented the Master Butchers' Association of the District of Columbia.

The second proponent of the bill was Attorney Chas. F. Diggs, who spoke for the Retail Grocers' Protective Association. He declared that the clerks in the retail grocery business had "found it impractical" to have a rest day "without legislation." There was danger that the other man might get some of the trade that should come to their store if some closed their stores while others remained open. With them it was purely a matter of dollars and cents rather than of conscientious conviction or desire really to keep Sabbath. Mr. Diggs fell at once into the untenable position of advocating that because the retail grocers were not advocating the measure on religious grounds, therefore there was no religion in it. But the array of clerical talent behind the measure and the long endeavor and strenuous agitation of the ministerial force of the District, were sufficient contradiction of his claim. He asserted that this was a local measure

concerning only the people of the District, and that the opposition to it was almost wholly from the outside, from those not concerned in the matter. He seemed to feel that the number of times such a bill had been up for passage ought to entitle it to become a law, and declared there was nothing left for the committee to do but to recommend its passage.

The third proponent of the measure was Mr. Geo. A. King, of Georgetown, D. C., one of whose arguments for the passage of the bill was that the citizens of Georgetown wanted it, and inasmuch as Congress had not done anything else for them and this would not cost any money, the bill ought to be passed. He thought their desires should have more weight with the committee than those of "mere theorists." He, too, fell into the error of thinking that because the



citizens of Georgetown were not asking for this legislation on religious grounds, it was therefore proper legislation. He said: "Nobody can make anybody go to church if they don't want to; nobody tries to do that by this bill." It seems difficult for some to see that the same legislature which says, "You shall not work on Sunday," can also say, "You shall attend church on Sunday," and can enforce compliance under the same pains and penalties that it uses to enforce cessation of labor on Sunday. Mr. King and many others forget that this very thing *was done* in the earlier epochs of this country's history; that it could be and doubtless would be done now if the union of church and state existed now which existed then; and that the passage of such legislation as this would be the national government's first step backward toward those times and those conditions.

Mr. King further stated that "all this bill asks is to put a stop to competition and trade one day in the week." He, too, put the matter of salary, or employment, above Sabbath-keeping, and made employment a matter of involuntary servitude by declaring that the employee "is forced to do as his employer demands, to work the number of hours their employers tell them, or quit work."

The fourth speaker for the bill was Mr. W. K. Cooper, secretary of the Young Men's Christian Association of Washington. The association had taken no official action authorizing its secretary to advocate such a measure, but a number of its members had signed a petition favoring the bill, and these he presented to the committee. He, too, protested that he was not advocating the measure because of religious conviction. He advocated the bill in the interests of the preservation of the day



MUSAFFARU'DDIN, SHAH OF PERSIA  
Recently deposed, whose young son is the present ruler

of rest and of the "best American home life." With some of his statements most people would agree, as, for instance, this: "The right to the enjoyment of life makes absolutely necessary some cessation from gainful employment. . . . We are working our machinery and running our stores, until, in our greed for gold, we are losing that high appreciation of individual worth which so characterized our early life in this country." There can be no question but that the keeping of the Sabbath is necessary to the fullest enjoyment of life, and that a man has a right to that enjoyment; but the question is, Has Congress a right to compel a man, whether he will or no, to exercise all the rights freely granted him? The answer must be, No. Otherwise they would not be rights guaranteed to the individual, but civil duties owing to the





CHINA'S BABY EMPEROR, RULER  
OF 450,000,000 PEOPLE

state. Again, at just what juncture can the state step in between a man and his business activity and say, "Your business is absorbing too much of your attention so that you are losing your appreciation of individual worth; you must diminish your activity"? When government reaches the point where it can pass laws based upon the effect of a man's business activity on his own soul, it will have reached a point in paternalism beyond which none of the most paternal governments of old have ever gone. And it is impossible of demonstration that the enactment of a human law establishing a human sabbath will eradicate from the souls of men the greed for gain.

Mr. Jackson introduced a Mr. Chandler, who merely registered his desire to

see the bill pass, but made no argument. He was followed by Mr. P. J. Ryan, of the Central Labor Union, who desired to have the measure so amended that mechanics working for the classes exempt from the provisions of the bill could have their day of rest.

In introducing the next speaker, Mr. Jackson said: "We next call upon Dr. Radcliffe, not as a representative of the clergy of the District of Columbia, but as a resident and public-spirited citizen, to occupy five minutes."

Dr. Radcliffe, who is pastor of the New York Avenue Presbyterian church, did not in any degree whatever live up to his introduction. He let it be known from the start that he was there to "represent a very large and comprehensive committee in the District of Columbia, which for the last four or five years has been seeking some such legislation on the part of the District." That large and comprehensive committee is composed of the pastors of the majority of the churches of the

District whose aggressive insistence upon the passage of this species of religious legislation is a matter of history. The speaker wished it understood that all the religious organizations of the District except the Seventh-day Adventists were represented by him and were urging the passage of the bill. This admission and declaration in itself contradicted Mr. Jackson's introduction and stamped the measure as a church measure. He seemed to feel that there was little hope of a man following the promptings of conscience when the demands of his employer and the needs of his family *seemed* pressing, forgetting entirely the concrete example present in that council chamber proving his premise false. The chief opposers of the bill were from a



class who not only had no protection for the day they keep but suffer the added disadvantage of laws actually inimical to their faith and practise. Yet they have employment, provide for their families, and obey the promptings of conscience.

The doctor demanded protection for his church services from the noisy work of building edifices and repairing streets on Sunday, but asked no such "protection" for meetings held in his church on other days, showing by this conclusively that it was the day rather than the people or the service for whose protection he was pleading.

As the attendance of the people at the circus prompted the clergy of the year 364 to demand the closing of places of amusement on Sunday, so the attendance of the people at the moving-picture parlors prompted the clergy of the District through Dr. Radcliffe to ask for the passage of a measure here which would, among other things, close all places of amusement on Sunday. As the church of the year 364 and onward went speedily into the Dark Ages, we have no reason to expect that the passage of a Sunday law to-day will be a panacea for the spiritual miseries of the people.

The close of Dr. Radcliffe's remarks left the proponents of the measure with four minutes of their time unused. This time Mr. Jackson proposed to reserve for the close, which would give them within six minutes of the amount of time they had demanded at the first for their closing argument. This the chairman would not allow, and Rev. J. H. Nelms of the Protestant Episcopal church occupied the four minutes. The one point which he sought to make was this: that the only objection that could be urged against the bill was that it interfered with personal



MUTSUHITO, EMPEROR OF JAPAN

liberty; and this, he thought, could be urged against any bill ever passed. Had he learned to recognize the fact that while the state has a right to regulate the relations of men as between man and man, it has no right to regulate the relation of men to God or specify men's duties in religious things, he could not have made such a statement. Civil government is in the order of God that the natural rights of men may be protected; but nowhere has God commissioned civil government or any other creature to stand between him and a human soul. The government which attempts to regulate the conduct of men in things religious puts itself between man and God. The establishment of this nation was the protest of a people to the whole world against such a régime of heaven-defying soul-thralldom. They did not propose that the scions of medievalism, trans-



planted into the New World, should be permitted to take root here, and curse the New World as it had the Old. That lesson learned gave us our Bill of Rights and our Constitution as it is.

Mr. K. C. Russell had charge of the opposition to the proposed law and in-

(3) that it involved a gigantic quibble, because the bill itself seeks to evade its own real purpose, being a measure for the enforcement of a religious institution rather than for the relief of the workman; (4) that it is a step backward rather than forward.



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PRESIDENT TAFT

troduced the speakers. The first speaker against the bill was Mr. H. C. Kirk, who spoke for ten minutes as representative of the Secular League. He opposed the measure upon the four premises: (1) that it was an unnecessary measure, inasmuch as the police regulations of the District already amply protected all in the enjoyment of their natural rights, Sundays as well as other days; (2) that it was self-condemnatory inasmuch as it created new crimes and new criminals;

Reading from left to right, lower row, sitting: Gov. Joseph M. Brown, Georgia; Gov. Simeon S. Pennewill, Gov. Herbert S. Hadley, Missouri; Gov. Martin F. Ans F. Shafroth, Colorado.

Row standing, reading from left to right: Gov. Edw. Aram J. Pothier, Rhode Island; Gov. W. W. Kitchin, James O. Davidson, Wisconsin; Secretary Wilson; Gov. F. Carroll, Iowa; Gov. Ashton C. Shallenberger, Neb. Gov. George Curry, New Mexico; Gov. R. S. Vessey,

Following Mr. Kirk, Prof. W. W. Prescott occupied fifteen minutes in presenting the reasons why Seventh-day Adventists are opposed to all such legislation. He said:—



*Argument by Prof. W. W. Prescott*

MR. CHAIRMAN, GENTLEMEN OF THE COMMITTEE: It seems proper that we should have a clear understanding of the real point at issue between us in speaking for and against this measure. Those who are opposed to this bill are not op-

posed to this: Is it incumbent upon the legislative body to *compel* men to rest? I submit that as the real question at issue.

We take no issue with what these gentlemen say as to the desirability of rest; we take no issue with them on the ques-



## NORS' CONGRESS

Weeks; Gov. John Franklin Fort, New Jersey; Gov. President Taft; Gov. Augustus E. Willson, Kentucky; Indiana; Gov. Bryant B. Brooks, Wyoming; Gov. John

Montana; Gov. Richard L. Sloan, Arizona; Gov. na; Gov. William E. Glasscock, West Virginia; Gov. rary, Idaho; Gov. Judson Harmon, Ohio; Gov. Beryl ary Hitchcock; Gov. Adolph O. Eberhart, Minnesota; e; Gov. John Burke, North Dakota.

posed to any man having one day of rest whenever he wishes to take it. They are not in favor of slavery either for working men or for those who are recognized as bondmen. The real question

tion from a physiological standpoint. It is just as important that men should sleep regularly as that they should rest a certain portion of time. And with the same logic they use in asking you to pass a bill to compel men to rest, they can come next time and ask you to pass a bill compelling men to sleep. They rest upon the same basis, gentlemen.

*Class Legislation*

It is important for us to consider principles, and not merely questions of ex-





KHOULALONKORN, KING OF SIAM

pediency. It is not the question of whether certain classes of men ask for legislation. It is not proper to come in here and ask you to pass a kind of legislation that will favor certain classes against certain other classes. That question was well argued out in the Senate when this matter was before the Senate; and one senator, a leader of the Senate, said, "I am not disposed to allow any class to come and ask for a law that interferes with some man who wants to pursue his calling, simply because some other man does not want to pursue it."

A statement has been presented before you here this morning to the effect that this is a bill to put a stop to competition.

I ask you whether legislation designed to put a stop to competition is proper legislation.

This bill has been designated as a bill for public health. I ask you whether it is any more a bill for the public health than a bill that would compel people to eat at certain hours, or to sleep at certain hours, or a bill that would require them to ventilate their rooms at night in a certain way. When you go onto that ground, you pass from the ground of proper legislation. That is a matter of personal right and choice, and the power has not been conferred on any legislative body to make people rest, or to eat, or to sleep at certain hours.

The state has no right to enforce either rest or labor except as a punishment for crime. The state can not properly compel the individual either to rest or to work. That is a matter of individual right, with which the legislature ought not to interfere.

#### *History of the Bill*

Now may I call attention, gentlemen, to the character of this bill, to the history of the bill, because the history of this bill will,

I think, throw some light upon the real purpose and nature of the bill?

The first appearance of this bill, or the beginning of it, was on Jan. 14, 1908, when the senator from Alabama introduced a bill "requiring certain places of business in the District of Columbia to be closed on Sunday." On April 7, 1908, the same senator introduced S. 6535, a bill "for the proper observance of Sunday as a day of rest in the District of Columbia." This bill had no exemption clause whatever. Later the senator made a report on this bill, and he substituted for his first bill, the bill requiring certain places of business to be closed on Sunday, the second bill requiring a cessation from work on Sunday; but he



introduced an exemption clause in the third section, reading thus:—

“ Provided, That persons who are members of a religious society, who observe as a Sabbath any other day in the week than Sunday, shall not be liable to the penalties prescribed in this act if they observe as a Sabbath one day in each seven, as herein provided.”

In that form it came to the House, and died in the committee. At the extra session of the present Congress, the same senator, on March 22, 1909, introduced substantially the same bill. This time the exemption clause was attached to section one; but it still read, “ shall not be liable to the penalties prescribed in this act.” Under discussion in the Senate, this bill was amended. This exemption was changed to read, “ That persons who observe as a day of rest any other day in the week than Sunday shall not be held to have violated the provisions of this section,” not act.

#### *The Next Step*

Now, gentlemen, following the history of this bill, you will see that the first time this Sunday bill was introduced, there was no exemption clause whatever; then it was amended, and the exemption clause was attached to the third section, applying to the whole act; it was further amended, and the exemption applied to the first section only. The next step, gentlemen, and only one step, is—out of the bill entirely. It has passed from the third to the first section; the next step is to get it out entirely.

I am not saying that a Sunday bill with a broad exemption clause is a proper bill. I am simply saying this: The history of this bill shows that those who handle it assume the right to determine who shall rest and who shall



YI-SYCK, EMPEROR OF KOREA

not rest, and how they shall rest, and to prescribe Sunday, first, as a sabbath, then changing it to a day of rest, but limiting the exemption only to a portion. It shows this: The right in this bill is assumed to control men as to how they shall spend a certain day, and to compel them to spend it according to a certain plan.

#### *Only Upon Religious Grounds*

I maintain, gentlemen, that it is impossible to give preference to one day in the week over any other in the matter of legislation except upon religious grounds. I maintain that it is impossible to prefer a day, one day in seven, except on religious grounds, and I wish to call your attention to a citation in that matter. It is not the view of one who might be opposed to a certain bill, and it is not the opinion of a layman, but the view of Chief Justice Terry, of the California State Court. I will read an extract from his statement. Of the position that the





FERDINAND, KING OF BULGARIA

Sunday law is a necessity for the benefit of the citizen's health, and the restoration of his powers, he says:—

"This argument is founded on the assumption that mankind are in the habit of working too much, and thereby entailing evil on society, and that without compulsion they will not seek the necessary repose which their exhausted natures demand. This is to us a new theory, and is contradicted by the history of the past and the observation of the present. We have heard, in all ages, of declamations and reproaches against the vice of idleness, but we have yet to learn that there has ever been any general complaint of any intemperate, vicious, unhealthy, or morbid industry. On the contrary, we know that mankind seek cessation from toil from the natural influence of self-preservation, in the same manner and as certainly as they seek slumber, relief from pain, or food to appease their hunger. Again, the amount

of rest which would be required by one half of society may be widely disproportionate to that required by the other. It is a matter of which each individual must be permitted to judge for himself. As well might the legislature fix the days and hours for work and enforce their observance by an unbending rule which shall be visited alike upon the weak and the strong. . . . The truth is, however much it may be disguised, that this one day of rest is purely a religious idea. Derived from the Sab- batical institutions of the ancient Hebrews, it has been adopted into the creeds of the succeeding religious sects, and, whether it be the Friday of the Moham- medan, the Saturday of the Isra- elite, or the Sunday of the Chris- tian, it is alike fixed in the affection of its followers be- yond the power of eradication, and in most of the States of our confederacy the aid of the law

to enforce its observance has been given under the pretense of a civil, municipal, or police regulation."

REPRESENTATIVE KAHN: What is the number of that California Report?

W. W. PRESCOTT: Newman, 9th Cal., 502, if I remember correctly.

The title of the bill, gentlemen, indicates the character of the bill. The title says it is "a bill for the proper observance of Sunday as a day of rest in the District of Columbia." What is meant by the proper observance of the day? Do we have any laws relating to the proper observance of any non-religious days? The very title of this bill, which calls for the proper observance of Sun- day, shows at once the religious char- acter of the bill, and indicates that it is designed to give preference to one day over any other, and that day is chosen for religious reasons.

*"Innocent Beginnings"*

Now, in the Senate discussion of this



bill, gentlemen, there were some rather important statements made, that I have not time to read. But one senator, speaking of the innocent beginnings of such a law, said that out of this grows some very serious things, and he traced it from such a bill as this up to compulsory church attendance; and he said all these things have "innocent beginnings." Now I claim this is simply the innocent beginning that means much more in the future. This tends to decide a religious controversy. It is apparent to you, gentlemen, at once, when this matter comes up, that there are parties here before you who observe different days of the week. I observe the seventh day of the week. But let me say to you gentlemen, that I would not come in here to ask you for legislation in favor of the seventh day of the week. There are sixty to seventy thousand persons in this country who demonstrate every day in the year that it is perfectly possible for citizens to respect and observe the day of their choice without asking for any legislation in any way pertaining to their day of rest.

#### *Not a Mere Theory*

We are charged with working on theory. This is no theory. I have had an experience of nearly half a century, and I can testify, both in business and in other lines of operation, that it is possible for a man to close his business on the day that he conscientiously believes to be the Sabbath, because he chooses to do so. But to ask for legislation to close certain business to prevent some one else from getting my business, is a queer sort of legislation.

For over half a century there has been this body of people—Seventh-day Adventists. They do not work on the seventh day of the week. If by reason of that they miss their employment, they



HAAKON VII, KING OF NORWAY

seek it elsewhere; but they put conscience and the authority of God's Word above the question of whether or not they get a satisfactory place to work. And they observe the day without any legislation. This is not theory, but a fact.

We are not speaking purely upon theory, and we are not asking—in fact, we are opposed to—legislation that would favor *any* day of the week, for the reason, as I have stated, that any legislation favoring any day of the week as above any other day of the week must rest upon religious ground, however much you may disguise it.

#### *How Public Worship Should Be Protected*

REPRESENTATIVE CAMPBELL: Suppose that within three rods of any church there was being reared a building ten stories high, and there were one hundred workmen on it. Suppose that while church was going on next door,





CHRISTIAN IX, LATE KING OF DENMARK

those one hundred workmen were using structural material in the work of constructing that building. Would you be willing to see that going on?

W. W. PRESCOTT: I would say that the same law which protects public worship should protect it every day of the week; that it does not require any special legislation for any day or time. Such legislation as protects public worship should protect it every day of the week. That would be my reply.

REPRESENTATIVE KAHN: Are you a Seventh-day Adventist?

W. W. PRESCOTT: Yes, sir; I am.

REPRESENTATIVE KAHN: Suppose the Seventh-day Adventists go to church on Saturday. Suppose you were in your church on Saturday, and there was a seven-story building going up near where you were holding service. Would you ask for legislation to prevent that?

W. W. PRESCOTT: We have had that sort of experience ever since I can remember, and have met with it in all parts of the world, and we never, in any instance, have gone to legislatures or courts to ask for protection against disturbance on the seventh day of the week. We take what comes to us, simply. We make the best of it, and we stir up no further trouble by asking for special privileges.

#### *Opinion of a Judge*

Judge Simon Wolf followed in a ten-minute speech. He held that the measure was fundamentally unsound; that the only reason for the observance of a weekly day of rest was a religious reason, and the Constitution forbade the enactment of legislation based upon such grounds. He deprecated the evil influence which such legislation would have upon the various States of the Union, coming, as it would, from the highest lawmaking body in the land. Such legislation, if it were ac-

complished, bearing the stamp and approval of the Congress of the United States, would be quoted far and wide as model legislation. Some legislative bodies would go further in one direction and some in another, and the effect would be prejudicial to the best interests of the people and contrary to the guaranty of the Constitution. "Disguise it as you may," said he, "it is a religious measure and nothing else."

He called attention to the fact that there was no warrant in the Scriptures for legislation to enforce Sunday observance, and quoted Cardinal Gibbons as authority for the statement that Sunday observance was not mentioned from Genesis to Revelation. He declared that the fathers of our country had specifically warned legislators against just such legislation as the Johnston Sunday bill.

Asked by a member of the committee



specifically why he would object to the passage of this bill if the religious world generally wanted it, the judge replied: "Because it is legislation upon a religious subject, which is contrary to all our institutions, and contrary to the United States Constitution." A member of the committee asked him whether he considered the proposed legislation unconstitutional. He replied that he would so consider it.

The next speaker was Rabbi Abram Simon, who occupied five minutes. He did not wish to seem to oppose the Sabbath idea or the idea of the necessity and desirability of rest; but maintained that the process of education was a much stronger process than that of legislation, and that in the matter of the legal enforcement of Sunday observance there was a religious controversy involved.

If the whole question was one of "police regulation," he wished to know why Thanksgiving and the Fourth of July were not "regulated" in the same way.

Mr. Robert S. Copeland, representing the employing photographers of Washington, appeared before the committee to protest against the passage of the measure, holding that to close the photograph parlors on Sunday would be to ruin the business of many of them.

Prof. Alonzo T. Jones, of Michigan, closed the argument for the opposition, occupying fifteen minutes. He said:—

*Argument by Prof. A. T. Jones*

MR. CHAIRMAN: As was announced, I am from Michigan. That, of course, puts me at once outside the District, and among those who were informed by one of the speakers on the opposite side that this legislation as to what is done inside the District is "none of our business." But I submit that whatsoever the Congress of the United States does is the business of every citizen of



ALBERT AND HIS WIFE, KING AND  
QUEEN OF BELGIUM

the United States, whether done in the District of Columbia or anywhere else. The Constitution of the United States says that I, having been born in the United States, and subject to its jurisdiction, am a citizen of the United States. Therefore that is why I am here; because this legislation concerns not only me but every other citizen of the United States outside the District of Columbia.

If the people of the District of Columbia were self-governing people, and had this to accomplish themselves, as the people of a State, then it would be none of my business, who do not belong in the District of Columbia; but when the Congress of the United States does it, then it is the business of every citizen of the United States, because the Congress of the United States has instruction from the people of the United States setting limitations beyond which the Congress can not go in legislation. And that is why I am here. Therefore



I shall not speak on any of the local affairs of the District of Columbia, but solely upon the principle involved in this legislation.

#### *Character of Sunday Legislation*

It has been mentioned here, I mention it further, and shall dwell upon it perhaps more, and that is, that it is religious legislation, and can not be made anything else. For fifteen hundred and ninety-six years Sunday legislation has been religious legislation, and nothing else, with no pretense of anything else; and now, I submit to this committee, that when the thing has for 1,596 years been nothing but religious legislation, it can not be changed all of a sudden by somebody saying that it is something else.

Some history of the legislation proposed in this bill has been referred to, carrying it back to 1904. I think the real history of it goes back twenty-two years. Twenty-one years ago last December there was a public hearing before the Senate Committee on Education and Labor. I was there then; and the Sunday legislation then was the first of the modern stripe. The Sunday legislation then was not only specifically religious, but specifically "Christian." But from then until now, as it has been followed up, it has been stripped of some of its religious phraseology, but not all. This bill has been stripped as far as they possibly could to leave it in any respect at all what they wanted. But yet they did not get it all out, although they have done their best.

#### *Revolution Backwards*

The bill reads: "That it shall be unlawful for any person or corporation in the District of Columbia on the first day of the week, commonly called Sunday, to labor at any trade or *secular* calling."

Secular calling! The antonym of secular is religious. The act is "for the proper observance of Sunday." Sunday is religious. So then, since it is religious, it is revolutionary. Revolution, in itself, is not wrong, because this nation was established by revolution; but this

is revolution in the wrong way: it is backward, and that kind of revolution is doubly wrong.

But the Constitution of the United States specifically establishes religious right, in that—note it—"Congress shall make no . . . law prohibiting the free exercise of religion;" and any legislation respecting Sunday observance does prohibit the free exercise of religion; it even prohibits the free exercise of those who observe Sunday, and whom the legislation is supposed to favor.

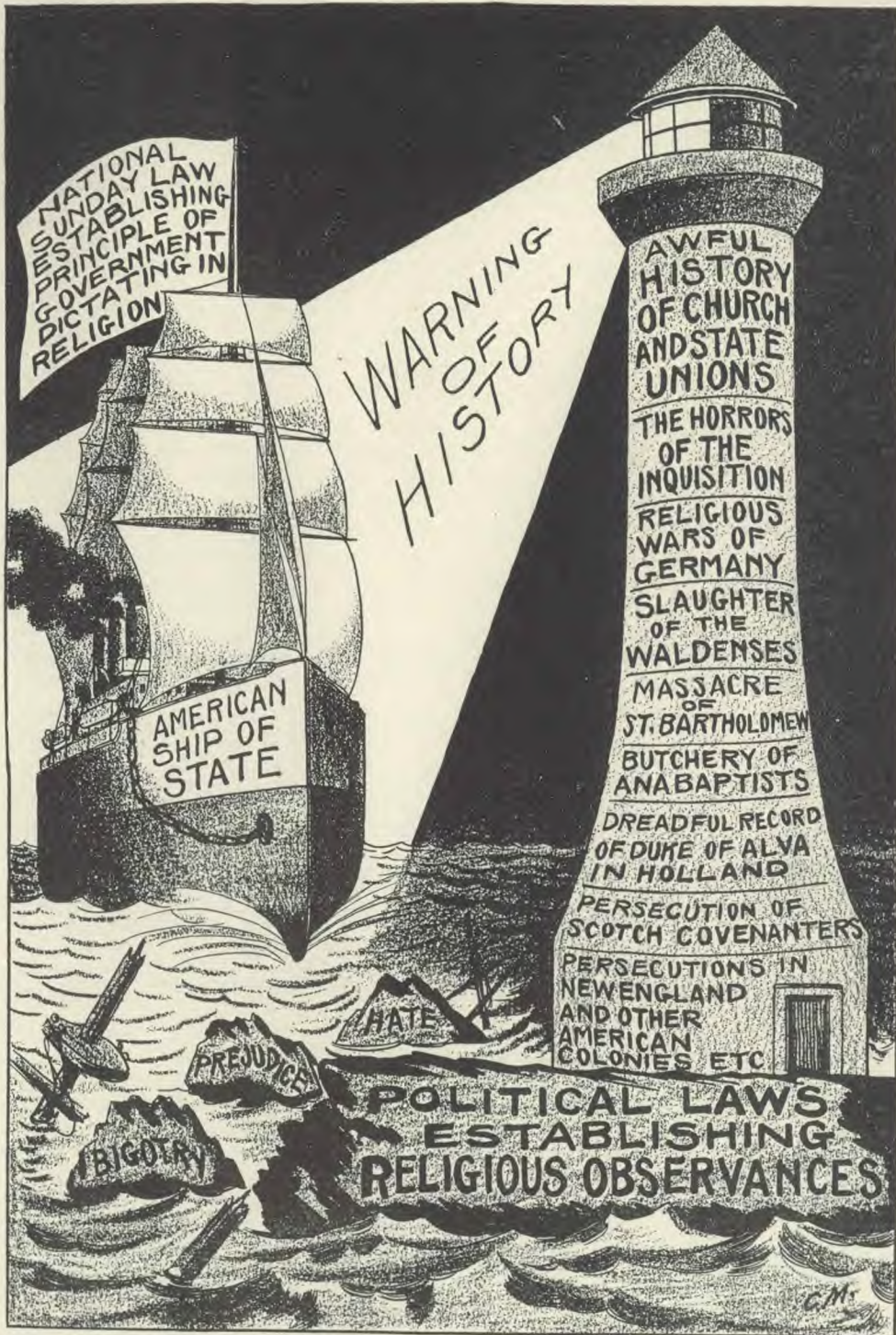
#### *How Religious Liberty Was Established in the United States*

Now the contest that established that right in the United States was a good deal longer than the contest that established the Constitution of the United States. The contest for religious liberty in the United States lasted from 1776 to 1789; and it was fought directly on this one issue; and Madison and Jefferson, and Washington, and their compatriots established it thus for the very purpose of prohibiting Congress or the government of the United States from ever touching in any way religion, and specifically the Christian religion above all others in the world. And they did it, as Madison said, because they saw all the consequences in the principle, and they escaped the consequences by denying the principle.

And that is why I, a citizen of the United States, but not of the District of Columbia, am here to-day, to speak upon this proposed action of the Congress of the United States.

All the consequences of all the religious legislation that has ever been in the world, all the consequences of a union of church and state, are in this legislation, in this bill as it stands to-day; and I, with a whole lot of other people of the United States outside the District of Columbia, see the consequences in the principle, and we, as our fathers who made this nation, propose to escape the consequences by denying and repudiating the principle.





**SHALL WE HEAD FOR THE ROCKS ?**

The catastrophe of other nations furnished the framers of the Constitution a beacon of awful warning, and they have evinced the greatest possible care in guarding against the same evil. - *Congressional Sunday Mail Reports, 1829-30.*



### *The Flag and Patriotism*

There has been mentioned here the display of these little flags that are conspicuous, suggesting that those who favor this legislation are the patriotic ones. But no more unpatriotic thing could ever be done in the United States than to favor Sunday legislation.

### *Do Sunday Laws Preserve a Nation?*

It is claimed that we must have this law to save the nation, to preserve the state. Gentlemen of the Committee, one single fact annihilates that whole theory: If Sunday legislation were for the salvation of the state or the preservation of the nation, the Roman empire should be standing to-day intact; for no people, no nation, ever had more Sunday legislation, or more stringent Sunday laws outside of New England in the truest "blue" Puritan days and laws. Therefore when Rome had the most Sunday legislation ever in the world, and the most stringent and the most thoroughly enforced Sunday legislation, if there be any virtue at all in it, Rome ought to be standing to-day. But all that Sunday legislation only helped the more to sink the Roman state forever; and so it is ever with this sort of legislation. "There is no relish of salvation in it."

### *What Is the Equivalent?*

But now for the sake of the argument of those who favor this, I am going to accept, for the moment, their plea that it is altogether economic, nothing religious about it, and they do not intend anything religious about it, and see where we are forced, not only by the principle, but by their own advocacy; and this shall be by their own words.

Upon Anglo-Saxon principles of government, and unquestionably the perfect governmental principle of justice, no citizen can be required to surrender the personal exercise of any of his natural rights without an equivalent. By this principle in this government of the people, even in the case of war, when "the people" would be fighting in plain self-defense, no man is ever required to

leave his home and his personal affairs of natural right without receiving a definite and regular recompense. By this principle under the exercise of the governmental right of eminent domain, the state can not take the property of any citizen without the recompense of a fair valuation.

By this bill it is proposed that through enforced rest the government shall deprive each citizen of one seventh of his time and effort. The right to acquire and to enjoy property, in itself, includes the right to the means and to the use of the means to acquire property. Time and effort, therefore, are property. By this bill, and with no other process of law, the government through enforced rest one whole day in seven, deprives each citizen of one seventh of his time and effort, and thus, in effect, of one seventh of his property.

And what is the equivalent? — Just nothing at all — or worse. For a day of enforced rest is nothing but a day of enforced idleness. What this law will do, therefore, is by governmental force to deprive every citizen for one whole day in each week, of his natural right of honest occupation; and the only shadow of equivalent given in return for this is the consequent enforced idleness.

But idleness is no equivalent at all for the time and effort of honest occupation. General idleness *voluntary*, is only mischievous; general idleness *enforced*, is far worse. Industry, industry, honest occupation, not idleness, is the life of the state. And to put upon idleness the enormous premium of making honest industry a crime to be punished by fine and imprisonment, is nothing less than governmentally suicidal.

### *Religion a Necessity*

The originators and promoters of this legislation know this. They know that this proposition is true, that enforced rest is enforced idleness, and therefore is mischievous. Accordingly, on that side, it has been said, and it stands in print as accepted doctrine with them, that "taking *religion* out of the day takes the *rest*



out." This is profoundly true. And that truth fixes it that the obligations and the sanctions of a day of rest can come only from God, the Fountain of religion; for he, and only he, can supply the religion, which is the only possible equivalent of a required day of rest.

From their true premise that "taking religion out of the day takes the rest out," that religion is the only possible equivalent of required rest, it follows inevitably that from some source there must be supplied the religion which shall make effective the rest which this legislation is to enforce.

But it being enforced rest, this essential religion can not possibly come from God, for the government of God is not of force. Neither can it come from the state, for the state is not religious, and can not supply what it has not. But, lo! here is the church, the church combine, that originated this legislation, and that for more than twenty years has been diligently pressing it upon Congress. She is fully ready to supply exactly the religion fitting to this enforced rest.

The situation, then, is this: Taking religion out of the rest-day takes the rest out of the religious day. The church combine demands that Congress shall enforce the rest, and she will supply the religion that is essential to the rest. And they will give you no rest until they do, you may be sure of that.

#### *The Inevitable Result*

Through operation of law enforcing a day of rest the church crowds herself upon the state as the only means of supplying the religion that is essential to rest. Thus there will be forced upon the state a union of church and state as the inevitable consequence of this legislation.

The legislation, then, in its true intent and purpose from the beginning, revolutionizes backward the noble work of our fathers in establishing religious liberty here as a constitutional right.

Upon their professed claim that it is merely and only to secure a rest-day as a civic and economic measure, the leg-

islation is economically and governmentally suicidal.

Upon their own known and published doctrine of a rest-day, the legislation inevitably forces a union of church and state, and *that* can only sink the state.

And to the whole nation the result can only be that the church of the United States will force the masses to accept the kind of religion she has to offer, a religion of force, instead of all the people accepting the religion of their own choice, as our fathers, by the Constitution, fixed matters here, as they hoped, forever.

Mr. E. Hilton Jackson, who was to have occupied the last twenty minutes, was given opportunity to address the committee on March 16. It is impossible to reprint here his thirty-two-page brief, but a short review of it will be found in the Editorial department.

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## *Do You Wish Congress to Prescribe Your Religion?*

W. A. COLCORD

### *A Number of Religious Measures Now Pending*

FOR years there has been a persistent and wide-spread movement in this country to induce the government of the United States to depart from the Christian and American principle upon which it was founded, that of religious freedom, or the separation of religion and the state, and commit itself to religious legislation, or to a union of church and state.

Many well-meaning but misguided people favor this movement, not knowing its character nor realizing its consequences.

A number of religious measures are now before Congress,—a joint resolution proposing a religious amendment to the Constitution (H. J. Res. 17), and several Sunday bills.

### *The Proposed Amendment*

Ever since 1863 the National Reform Association has urged that the Constitution be so amended as to "indicate



that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable *legal basis* in the fundamental law of the land."

This demand has finally crystallized into a proposition to preface the preamble to the Constitution with the words, "In the name of God."

Pious-sounding and innocent-looking as this proposition may be, it contains the germ of all the evils of a union of church and state. Once in the Constitution, those five words will be used as the all-sufficient basis for all the legislation the advocates of a religious establishment may see fit to demand. The nation will then be "Christian," and all "Christian laws, institutions, and usages" will be enforceable by law. This little leaven will leaven the whole lump. A union of religion and the state will then be effected; religious legislation and religious persecution will follow.

#### *What Sunday Legislation Means*

For one hundred years, or since 1811, efforts have been made in this country to secure national Sunday legislation. This likewise means a union of church and state. The Sabbath institution itself being religious, all laws which compel men to observe Sunday as a sabbath, or day of rest, must be religious. Through Sunday legislation largely, church and state were united in the fourth century. "In this way," says Neander, "the church received help from the state for the furtherance of her ends." Out of this union grew all the persecutions of the Dark Ages and the Inquisition. Sunday legislation will result in the same evil now.

#### *The Present Movement*

The present movement for Sunday legislation by Congress is only another effort in a long line of attempts to secure such legislation, and unite church and state in this country. In Washington nearly all the Protestant ministers of the city have united with the Catholic clergy in an effort to secure better Sun-

day observance; and one method by which they propose to accomplish this is by inducing Congress to pass a Sunday law for the District of Columbia. The movement is headed by what is known as the "Interdenominational Committee on Sunday Observance," Dr. Wallace Radcliffe, pastor of the New York Avenue Presbyterian Church, being chairman.

To arouse public sentiment in the movement, this committee not long ago distributed in Washington twenty thousand copies of a publication entitled, "A Christian Appeal in Behalf of Sunday Observance." This is addressed "To the People of Washington," and among other things says:—

"The custom of setting apart one day in seven from secular work for worship and communion with God antedates the ten commandments."

No one can deny that the reason here given for "setting apart one day in seven from secular work" is religious. The reason is plainly stated. It is "*for worship and communion with God.*"

The publication further says:—

"To keep the Lord's day *holy*, Christians must conscientiously make it a day of *rest from all secular work.*"

The prevailing idea throughout the whole publication is that "secular work" should cease on Sunday in order that the day may be devoted to "worship;" that cessation from *secular labor* is a prerequisite to *proper Sunday observance*. But this is precisely what the Sunday bills now in Congress call for—cessation from secular work, trade, amusement, etc., on Sunday.

The Johnston District Sunday bill (S. 404) is entitled, "A bill for the proper observance of Sunday as a day of rest in the District of Columbia," and prohibits ordinary labor, trade, and amusements on that day, under a penalty of thirty dollars' fine, or thirty days' imprisonment, or both.

The grocers and shops bill (H. R. 13876) requires "certain places of business" in the District to be closed on Sun-



day, under a fine of from twenty-five to one hundred dollars, or imprisonment of from one to three months, or both.

The Heflin bill (H. R. 14619) forbids "labor on buildings and so forth in the District of Columbia on the Sabbath day," under a fine of from twenty-five to five hundred dollars.

#### "Lord's Day Legislation"

In the published report of this Interdenominational Committee, dated Oct. 1, 1907, appeared the following:—

"The main and necessary feature of such a movement should be the enlistment of all good citizenship for the procuring of efficient Lord's day legislation for the District."

Note the expression, "Lord's day legislation." This itself shows that it is religious legislation that is wanted. And yet, either through ignorance of the principles involved or in order to blind the people as to the real character of the legislation desired, it is denied that either the movement or the legislation is religious. In an article in the Washington morning papers of Jan. 24, 1910, the chairman of this committee, referring to the Johnston bill, says, "It is a civil and not a religious measure."

This Interdenominational Committee has gone so far as itself to draft a Sunday bill. House Bill No. 19965, introduced in the Sixtieth Congress, is word for word the bill as prepared by the Interdenominational Committee, and sent to the District Commissioners March 26, 1908, for their approval, with an accompanying communication stating that "arrangements are being made to have this bill introduced in both the House and Senate to-morrow."

#### A Religious Exemption

As introduced, the Johnston bill contained an exemption for observers of another day, which itself most clearly proved the measure religious. Those exempt must be members of a "religious society," and observe "as a Sabbath" one day in each seven "as herein provided." It made the observance of

one Sabbath or another compulsory. Before passing the bill on Jan. 27, 1910, however, the Senate eliminated these glaringly religious expressions; but the religious character and intent of the measure remain the same.

#### The Whole Movement Religious

Labor organizations may have been induced to join the movement; Sunday laws may be called "civil," and styled "police regulations;" the desired legislation may be urged under the plea of preventing "compulsory Sunday labor," and of "securing to the laboring man his day of rest;" but the fact still remains that the whole movement is religious. And if the movement is religious, so are the measures called for by it; and if these are religious, to enact them, or any one of them, into law plainly would be religious legislation, and hence unconstitutional.

#### Candid Admissions

The most ardent advocates of Sunday laws themselves admit that legislation for a day of mere physical rest, without religion, is useless. Thus Rev. Wilbur F. Crafts says:—

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

The late Dr. Joseph Cook likewise said:—

"The experience of centuries shows that you will in vain endeavor to preserve Sunday as a day of *rest* unless you preserve it as a day of *worship*."

No man either in the District of Columbia or elsewhere in this country is compelled to work on Sunday. Without law, all can refuse to work on Sunday or on any other day, and go to church or not as they like. To do so might, in some cases, cause the loss of positions and necessitate looking elsewhere for employment; but enforced idleness upon all is not the proper remedy for irreligion or for that lack of conscience which sets aside no day for



God. The religion which is a matter of so little conscience that it is unwilling to run any risks of loss or sacrifice, and needs a governmental prop to support it, can be of little benefit to its possessor, and would certainly be a dangerous thing to embody into civil law.

#### *Enforced Idleness*

God never intended the Sabbath to be a day of idleness. The divine command is, "Remember the Sabbath day, to keep it *holy*." Kept thus it is a blessing. Unless the state can enjoin such observance of the day, it has no right to enforce the cessation from labor prerequisite to it. To do so simply means enforced idleness, and idleness fosters intemperance, vice, and all other crimes.

In "The Sabbath, Its Defense," Dr. W. W. Everts (Baptist) says:—

"It were better no Sabbath were given to the poor than that they should spend it in dissipation. Uninterrupted toil is not so debasing to body, mind, estate, or character."

Dr. Albert Barnes (Presbyterian), in "Practical Sermons," says:—

"If the Sabbath is not regarded as holy time, it will be regarded as pastime; if not a day sacred to devotion, it will be a day of recreation, of pleasure, of licentiousness."

"Doing nothing," says Dr. Crafts, "is an apprenticeship to doing wrong." True; but what are the ordinary Sunday laws but acts requiring men to "do nothing"?

Again he says, "Liquor and leisure never meet but for mischief." But what are Sunday laws but enforced "leisure"? They make compulsory the very thing which fosters drunkenness, licentiousness, and questionable amusements; and then more Sunday laws are called for to correct these evils. One Sunday law is demanded to remedy the wrongs created by another, thus demonstrating that the whole philosophy of Sabbath legislation on the part of civil government, and of religious legislation in general, is wrong from the foundation up.

#### *No Such Legislation Needed*

If those who observe Sunday or those who wish to do so need a law compelling others to observe the day, then, by parity of reasoning, those who observe any other day need a law requiring others to observe that day. And the state can not grant such a law to one class and deny it to another, without enacting class legislation, taking sides in a religious controversy, and making an unjust distinction between its citizens. Chief Justice Terry, of California, says: "The enforced observance of a day held sacred by one of the sects, is a discrimination in favor of that sect, and a violation of the freedom of others. . . . The legislature has no right to forbid or enjoin the lawful pursuit of a lawful occupation on one day of the week, any more than it can forbid it altogether."—*9 Cal.*, 502.

But the truth is, no class needs such a law. Every such law is a selfish, unjust, unchristian thing, and virtually establishes by law the religion of the class represented and favored by it. They may be in the majority, but in religion majorities have no right to rule by law, nor to ask the state to give preference by law to them or to their mode of worship. For the majority to rule by law in religious matters is all any church ever asked in the palmiest days of religious establishments. Note how Catholics view Protestants taking this position:—

"The position of coercion taken by so many of the Protestant clergy in this matter . . . is a grievous departure from their old battle-cry of civil and religious liberty."—*Rev. Thomas F. Cashman, in Chicago Evening Journal, April 8, 1893.*

#### *Not a Mere Local Issue*

The demand that Congress shall pass a District Sunday law is not a mere local affair, nor does it concern simply the people of the District. It is of national significance, and concerns the people of the whole nation.

And so it is regarded by the advo-



cates of Sunday legislation throughout the country. The demand for a District Sunday law comes not alone from the clergy of Washington. Every Sunday rest association in the land is interested in the matter. At a meeting of the Executive Committee of the Federation of Sunday Rest Associations of America, held in Philadelphia, May, 1907, an appeal was made to all the affiliated societies to petition Congress for "an efficient Sunday law for the District of Columbia."

The International Sunday Rest Congress, held at the Jamestown Exposition, September, 1907, likewise called for such legislation. In a "Report of the International Federation of Sunday Rest Associations of America," distributed at the Congress, appeared the following:—

"The District of Columbia has no Sunday law. We should secure one by an act of Congress as soon as possible."

#### **Why National Sunday Legislation Wanted**

Years ago, when the Blair Sunday rest bill was before Congress, the National Reformers said:—

"The national law is needed to make the State laws complete and effective."—*Christian Statesman*, April 11, 1889.

The District of Columbia, it is said, is "the only territory in the Union without a Sunday law," nearly all the States having such laws. In this respect it has been declared "unique." This is true, and it should remain unique so long as the States retain their Sunday laws; for such laws, being religious, have no rightful place in any civil government. Instead of the national government following the States in making religious laws, the States should follow the example set by the national government in refraining from making such laws. Nearly all the original States had religious establishments; but when the national government set the example of establishing no religion, the States having religious establishments laid them aside. So should they have done in the matter of Sunday laws.

Of the Massachusetts Sunday laws the Boston *Post* of April 14, 1907, correctly observes: "These Sunday laws are a survival of the complete union of church and state which existed at the founding of the colony." And what is true of the Massachusetts Sunday laws is true of American Sunday laws in general. They are relics of a complete union of church and state.

#### **The Real Object**

The primary object of this movement is church attendance and enforced Sunday observance by law. Note the following:—

"Give us good Sunday laws, well enforced by men in local authority, and our churches will be full of worshipers, and our young men and young women will be attracted to the divine services. A mighty combination of the churches of the United States could win from Congress, the State legislatures, and municipal councils, all legislation essential to this splendid result."—*Rev. S. V. Leech*, in *Homiletic Review*, November, 1892.

There can be no mistaking the meaning of this. Compulsory Sunday laws are set forth as the means of filling the churches with worshipers.

In the *Christian Statesman*, July 3, 1890, Rev. W. F. Crafts said:—

"During nearly all our American history the churches have influenced the States to make and improve Sabbath laws."

This is true, and it is "the churches" who are now seeking to influence Congress to pass national "Sabbath laws." But this will mean the utter subversion of the great principle of religious liberty upon which this nation was founded, the Constitution itself declaring that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Well did the "Sunday Mail Report," adopted by the Senate in 1829, say:—

"All religious despotism commences by combination and influence; and when that influence begins to operate upon



the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence."

Not "days," but the rights and liberties of the people need the protection of civil government. Of all monopolies on earth the most dangerous, the most unreasonable, the most oppressive, is a religious monopoly.

Heart religion, voluntary worship, and true Sabbath-keeping are invaluable; but enforced religion is the worst of tyrannies. If men wish to keep Sunday or any other day, let them do so, but let them not enforce its observance upon others. "God is a Spirit; and they that worship him must worship him in spirit and in truth." "Whatsoever is not of faith is sin."

#### *Views of Prominent Men*

At a meeting of the Woman's Interdenominational Union, held in Washington, Dec. 10, 1906, the late Bishop Satterlee (Episcopalian), speaking on Sunday observance, said:—

"I do not believe in coercion and legislation. I do not believe that even if we had a law, it would be wise to appeal to the law."

At the same meeting Dr. S. H. Green (Baptist) said:—

"I have very little confidence in legislation. Religious legislation is always attended with very great danger."

John Wesley, the founder of Methodism, said:—

"Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you can not reason nor persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the judge of all."

Spurgeon, the eminent English divine, 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 to 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 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 will be closed on the sabbath, but let it be by the force of conviction, and not by the force of the policeman; let true religion triumph by the power of God in men's hearts, and not by the power of fines and imprisonments."

Benjamin Franklin wisely observed:—

"When religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evident to my mind that its cause is a bad one."

#### *The Divine Sabbath Law*

The true Sabbath and true Sabbath-keeping do not need the prop of a civil statute, for they rest upon a divine law and conscientious conviction. The divine Sabbath law reads:—

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



This law God gave himself. It has never been repealed. Like the other precepts of the decalogue, it is of universal and perpetual obligation.

This law says the seventh day is the Sabbath. Sunday is not the seventh day. There is no divine command for its sabbatic observance. Neither Jesus nor his apostles ever observed it as a day of rest, nor commanded any one to do so. All laws enacted for its observance, therefore, are against the true Sabbath, the seventh day, and tend to exalt a human institution in the place of the divine, and man in the place of God.

*Testimony of Catholic and Protestant Authorities*

The lack of Bible authority for the observance of Sunday has been candidly admitted by both Catholic and Protestant authorities.

Cardinal Gibbons says:—

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—*Faith of Our Fathers*, page 111.

Lyman Abbott says:—

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

The Methodist "Theological Compend," by Binney, says:—

"It is true there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week."—Page 103.

Men in Congress are aware of this. On the day before the Johnston bill passed the Senate, Jan. 26, 1910, Senator Money said:—

"Undoubtedly it [Saturday] is the Sabbath, and not Sunday."

The enforced observance of Sunday by law, therefore, will of necessity create the issue of requiring those who take the Bible, and the Bible only, as their

rule of faith and practise, to choose whom they will obey, God or man.

*Some Important Principles Stated*

1. The state can not compel its citizens to distinguish between Sunday and other days of the week without enacting religious legislation.

2. It is the province of the state to prohibit incivility on all days of the week, but it can not rightly make an act uncivil on Sunday that is civil on other days of the week.

3. Any proposed law that distinguishes between one class of citizens and another on account of their religious observances is thereby proved to be a religious measure.

4. Laws which in their practical application require many exemptions in order to prevent their interfering with the rights and liberties of men, constitute a dangerous kind of legislation.

5. The state has no right to inflict upon any citizen a fine of one sixth of his time as a penalty for living up to his religious convictions.

6. It is not within the province of the state to compel the citizens either to rest or to labor except as a punishment for crime.

7. In matters of faith the majority has no power over the minority. The conscience of a single individual is as sacred as that of a whole community.

8. No proper interpretation of the police power of the state can confer the right to make a distinction between days on religious grounds.

9. The United States Congress has thus far had the honorable distinction among the lawmaking bodies of the nations of refusing to enact any laws requiring of its citizens the observance of Sunday as a day of rest. Any change in this respect will be a backward step.

10. He who attempts to choose for another in religious concerns and to enforce his choice upon that other, interferes with the natural and inalienable rights of man.

11. Civil government was ordained to protect the rights and liberties of man.



Sunday laws are enacted to protect a "day."

12. Every lover of genuine Christianity will oppose any effort to enforce a religious observance. The Christian religion is a religion of love and not of force.

13. The Constitution prohibits Congress from making any religious law. Sunday laws are religious, and therefore unconstitutional.

14. Congress decided rightly respecting Sunday legislation eighty years ago, when, in its famous "Sunday Mail Reports," it said:—

"If the principle is once established that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum. We shall, if consistent, provide for the erection of edifices for worship of the Creator, and for the support of Christian ministers, if we believe such measures will promote the interests of Christianity."

"Our Constitution recognizes no other power than that of persuasion, for enforcing religious observances."

"If Congress shall, by the authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy, in which even Christians themselves are at issue."

"The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community."

#### Conclusion

No greater wrong can man do to man than to trample upon the rights of conscience. No greater calamity can come to church or state than the evils resulting from a union of the two. So long as a church remains pure, it does not seek the power of the state for the furtherance of its ends. With the Word of God in its hand, it appeals only to the hearts and consciences of men. So long as it holds only to Bible truth, it asks

for no laws enforcing its faith and practise. But when it departs from the faith, then it asks that the strong arm of the civil power shall come to its aid, and dissenters are made to feel the hand of oppression.

This is what is wrapped up in this Sunday-law movement. This is what we shall see in this land if this movement succeeds.

In the interests of peace, prosperity, pure religion, and good government, therefore, we appeal to every lover of liberty to oppose this movement.

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## Are Sunday Laws Police Regulations?

G. B. THOMPSON

### *What an Earlier Congress Thought of It*

WHEN the Johnston Sunday bill was being considered in the United States Senate previous to its passage, it was denominated a "proper police regulation," and therefore pronounced a proper subject for Congressional legislation. Various amendments were offered which tended somewhat to obscure its religious character.

It is a source of sincere regret that the statesmen of the present time do not have that clear perception in this matter which characterized the statesmen in the earlier and formative period of the government. When in 1829 the Senate rendered an adverse report on the bill asking that the carrying of the mail on Sunday be prohibited, they did not call it a "police regulation," but gave as the reason why Congress could not rightfully pass the measure, that it involved the "decision of a religious controversy." They saw in it a union of church and state. They said:—

"Should Congress in legislative capacity adopt the sentiment [stop the transportation of mail on Sunday], it would establish the principle that the legislature is a proper tribunal to determine what are the laws of God."  
— *Senate Report, 1829.*



The statesmen of that time were correct; and what a Sunday measure was in 1829, it is in 1910. Disguise the measure as we may, the poison is there. Covering the bill with sheepskin phrases, such as "police regulation" and the like, can never hide the wolf of religious legislation. All Sunday laws, whether State or national, are to protect the day because of its supposedly religious character, and not to protect the citizen in the pursuit of happiness. When the clock strikes the hour for the beginning of Sunday, the law prescribes what the citizen can and can not do on that day different from other days, regardless of any convictions he may have in the matter.

#### *What Constitutes Incivility*

"Police regulation," forsooth! Policemen and other officers of the law are chosen by the state to deal with civil matters and see that its citizens are not disorderly, but maintain proper respect for the civil laws, not simply on Sunday, but every day in the week. But why is work performed on Sunday uncivil, or a disorderly act needing "police regulation," any more than on Wednesday? Why should a policeman be authorized to arrest a man for working on Sunday more than on other days? The question, when the offender is brought into court, should not be *when* the act in question was committed, but, Has the civil law been violated? But in securing convictions for violation of a Sunday law, the *day* upon which the deed was committed, and not the *act* itself, constitutes the crime, and subjects the offender to the clutch of the law and the penalty it prescribes.

To perform on Sunday certain kinds of honest labor which in any civilized government on earth are deemed civil, honest, and upright the other six days in the week, is made a crime. Why? — Simply *because the act was performed on Sunday*; and the difference between Sunday and other days can consist only in the supposedly religious character of the day. Sunday laws

make honest toil a crime. It would seem that the man of ordinary intelligence ought to be able to discern that such a law could not be a "police regulation" in the ordinary sense of the term, but is religious in character, as were those laws of medieval times which subjected the best citizens of the world to indescribable torture as heretics.

#### *"Police Regulations" in Colonial Days*

Back in colonial days, when the "breath of the Puritan" permeated things, the "strict and decorous" observance of Sunday was enforced by means of these so-called "police regulations." Some of these old Puritan "regulations" were written by the clergy, Rev. Samuel Peters for one. *Preachers do not usually write the police code.* As a result peaceable citizens were fined for "catching eels on Sunday," sitting under an apple tree on the Lord's day, hanging out clothes on Sunday, etc. One man was whipped for shooting fowls, and another, for attending to his regular work, was placed in the stocks. Fines were imposed upon farmers for working on Sunday. The law enacted in 1649 ordered that "whosoever shall prophane the Lord's daye by doeing any servile worke or such like abuses shall forfeite for every such default ten shillings or be whipt."

The New Haven Code 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.*" — "*The Sabbath in Puritan New England,*" pages 247, 248.

This period of our colonial history was cursed with a state religion. The "police regulations" touching religion were savage in the extreme. Men were whipped, banished, and exposed to the most brutal and inhuman tortures, equaled only in the Dark Ages, if they failed to subscribe to the creed formulated by the ecclesiastical state of that time. What assurance have we that a "police regulation" passed by Congress



to-day will be dissimilar in its operations from such measures enacted by the Colonial Assembly?

Shall we, while reverencing the memory of the martyred Quakers and others, take steps which will usher in a similar period of persecution at this time? Were the laws just quoted "police regulations" merely? Every honest man must admit that they were not. They were laws respecting religion, the result of a union of church and state. That union necessitated ecclesiastical courts, with the imposition of penalties upon those who could not conscientiously subscribe to the creed of the state.

#### *Shall We Go Backward?*

It was the intention of the founders of this great republic to sweep away this colonial and medieval system of state regulation in religious matters, and establish in its place a new order of things. And so far as the Constitution goes, they did. But on the statute-books of many States there have come down to us Sunday laws from those colonial times. Others have since been enacted, and now the national legislature is endeavoring to move in the same direction. But we appeal from colonial methods to the Constitution, and protest against the enactment of Sunday laws, notwithstanding that the religious character of such proposed laws may be clouded by calling them "police regulations." What such legislation was in colonial times, it is to-day. What it did for the government then, it will do to-day. It was religious legislation then; it will be now. It was a union of church and state then; it will be the same in these days. The same "police regulations" which keep men civil the other six days in the week are sufficient to maintain civility on Sunday. The fact that additional legislation is demanded for this day more than other days is sufficient to show that something more than civility is wanted. It is the religious aspect of the day that an effort is being made to protect.

#### *Police Regulation of Religion*

The term "police regulation" is a very broad one, and susceptible of wide interpretation. It can be made to cover all the persecution of the Dark Ages, the cruel deeds of which made savages shudder. The "police" of that time were administering the laws of a state religion. The Inquisition inquired into the thoughts of its victim, and if the result was not satisfactory, he was taken by the custodian of the law and punished according to "police regulations." Says Motley, the historian:—

"The inquisitors were not subject to the civil authority, but the civil authority to them. The imperial edict empowered them to 'chastise, degrade, denounce, and deliver over heretics to secular judges, for punishment; to make use of gaols, and to make arrests, without ordinary warrant, but merely with notice given to a single counselor, who was obliged to give sentence according to their desire, without application to the ordinary judge.'"—*Rise of the Dutch Republic*, page 169.

"Police regulations" in civil matters are just and right; but extended into the religious realm, the Inquisition with all its inhuman torture and butchery is established. Think of a "police regulation" requiring prayer! What would be thought in this great republic of such a "measure"? To have a policeman call at the home and find out if the inmates had established the family altar and repeated the Lord's prayer regularly on penalty of being fined or imprisoned for refusal, would be to establish under the stars and stripes a tyranny worse than any yet chronicled. What would be thought if Congress, under the guise of a "police regulation," should enact a law requiring the observance of the Lord's supper at stated intervals; or that all, believers and unbelievers alike, should receive the rite of baptism by such mode as Congress might conclude was Scriptural, and have a policeman call with power to arrest those who, either conscientiously or otherwise, re-



fused to conform to this Congressional "regulation"? And what could be said of the statesmanship of those who, because importuned by the clergy for such laws, would grant their request and pass the measure under the garb of a "police regulation"? It is no more contrary to both the letter and the spirit of the Constitution, to enact a law enforcing prayer, the observance of the Lord's supper, or baptism, than to enact a law enforcing the observance of the Lord's day. One is as constitutional as the other. In the enactment of such laws Congress is not merely establishing "police regulations," but is deciding a religious controversy. The state is interpreting the law of the most high God, and is enjoining by civil law an ecclesiastical dogma in harmony with the opinion of the majority. Such a course can but destroy the foundation of the nation, and kindle in this fair land a reign of religious intolerance.

#### *How Such Police Regulation Works in America*

In all the States of the Union, California excepted, Sunday laws are found on the statute-books. What is the result of these so-called "police regulations"? In numerous instances these "regulations" have simply been a weapon in the hands of bigots to persecute those who conscientiously differed with them on the question of Sabbath observance, a purely religious question. In fifteen of the States honest, industrious citizens have been prosecuted for working on Sunday, after having observed, as a day of rest, the day they understood the law of Jehovah commanded. From 1885 to 1896 over one hundred Seventh-day Adventists in the United States and thirty in foreign countries were prosecuted for performing quiet work on Sunday. Of these victims of modern medievalism four hundred fifty-five served time in chain-gangs along with men who were truly criminals.

Armed with this "police regulation," a policeman, constable, or a sheriff has

invaded the quietude of the homes of peaceable, God-fearing citizens, and brought them before courts. And for what?—Simply for worshipping the God of their fathers according to the dictates of their conscience. It is rather a savage "police regulation" which makes honest toil a crime of sufficient turpitude to warrant the sending of Christian citizens to the chain-gang. It is the same kind of "regulation" that in the Dark Ages sent men to the dungeon and the stake. It is this wicked thing which stands as a blot upon the statute-books of the States, and which Congress is to-day asked to enact into law.

#### *What Is Involved in Such Measures*

It is folly to say that the Sunday bill now pending in Congress is harmless in its present form. The principle is there as truly as in a bill more stringent in its requirements. That which was said by the House of Representatives in 1830 when it refused to pass a similar measure, is true of the Johnston bill now before Congress:—

"If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train, of measures which follow, involving the dearest rights of all—the rights of conscience."

This so-called "police regulation" may be mild, but others will necessarily follow. Gibbon, the great historian, truly said:—

"It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish; and it soon becomes necessary to chastise the contumacy, as well as the crime, of the offender. The fine which he is unable or unwilling to discharge, exposes his person to the severities of the law; and his contempt of lighter penalties suggests the use and propriety of capital punishment."—*"Decline and Fall of the Roman Empire," chap. 37, par. 23.*

It will be a dark hour in the history



of this great republic when it enters upon a career of enforcing the religious opinions of the majority by "police regulations." Are the people willing that it should be done?

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### Books

THE books reviewed in this column are books which we believe ought to be in the library of every student of religious liberty principles. The books noticed in our last issue were the following:—

**Islam, a Challenge to Faith.** Student Volunteer Movement, New York City; price, \$1.

**Spain of To-day From Within.** Fleming H. Revell Co., New York City; price, \$1.25 net.

**Garibaldi and the Thousand.** Longmans, Green & Co., New York and London; price, \$2.25.

**Foxe's Book of Martyrs: An Edition for the People.** Eaton & Mains, New York; price, 75 cents.

**The Struggle for Religious Liberty in Virginia.** Review and Herald, Washington, D. C.; price, \$1.25.

**Liberty of Conscience Under Three Tsars.** Fleming H. Revell Co., New York and Chicago; price, \$1.50 net.

**The Trend of Scientific Thought Away From Religious Belief.** The Gorham Press, Boston, Mass.; price, 75 cents.

**Pope or Christ, . . . With Proofs That the Pope Is Not Infallible.** R. B. Neal, Pikeville, Ky.; price, 25 cents.

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### Reviews

**The Footprints of the Jesuits**, by R. W. Thompson. Hunt & Eaton, New York City, or Cranston & Curts, Cincinnati, Ohio. Cloth, 509 pages, price on application to the publishers. The contents of the book are classified under the following heads: Introductory; Ignatius Loyola, Founder of the Order; Constitution of the Society; Government of the Society; Struggles and Opposition; The Struggle for France; The Society Enters Germany; The Jesuits Enter England; Jesuit Influence in India; In Paraguay; The Portuguese and the Jesuits; Idolatrous Usages Introduced; Papal Suppression of the Society; Re-establishment; Re-entering Spain; Revolutions in Southern Europe; Temporal Power of the Pope Overthrown; Papal Demands; Present Attitude of the Papacy; The Church and the State; The Church Supreme; Jesuitical Teach-

ings; Papal Infallibility; The Church and Literature; Intrigues and Interpretations; Conclusion. The author shows how the separation of church and state is necessary to the preservation of liberty, both temporal and spiritual, and that the policy of the Jesuits is to break down that separation, unite church and state, and bring all under the dominance of the head of the Catholic Church. The subtle intriguing of the society in all the nations for the accomplishment of its aims is faithfully portrayed in the pages of this work. Every American citizen should read it.

**The Papal System From Its Origin to the Present Time**, by William Cathcart, D. D. American Baptist Publication Society, Philadelphia, Boston, New York, or St. Louis; cloth, 478 pages; published in 1872; price, 50 cents. The work takes up the birth, growth, and maturity of every Catholic belief and practise, showing the contrast between the papal and ancient Christianity, presenting all decrees, canons, and other testimonies in their original languages and in translations, and setting forth the attitude of the Roman hierarchy toward our cherished institutions. It is a valuable work both for general reading and as a work of reference.

**The Bible and the British Museum**, by Ada R. Habershon. Gospel Publishing House, New York City; cloth, 152 pages; price, \$1. The purpose of the author is to show how the recent excavations of archeologists and the translations of ancient inscriptions are proving from an unquestioned source the authenticity of the Bible record concerning the nations which it mentions. The testimony of the uncovered stones and monuments is answering the Higher Critics in an unanswerable manner. It is of great value to the Bible student, and if one understands "Israel" to mean spiritual Israel rather than simply literal Israel, we must agree with the author's conclusion in reference to the triumph of God's purpose through his people.

**The Papacy and the Civil Power**, by R. W. Thompson. Harper & Brothers, New York; cloth, 750 pages; price on application to the publishers. This is an earnest and, we believe, successful attempt to make plain to the people of the United States the history of the Papacy, its relations to the civil power, and its encroachments upon the rights of civil governments. This work is a veritable thesaurus of information upon all phases of the subject which it discusses. The reader will be surprised at the revelations which it makes, especially as to the designs of the papal hierarchy in this country. Its numerous quotations from authoritative documents are fully credited and authentic. No library is complete without this book.



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**Review & Herald Pub. Assn.**  
Washington, D. C.

# "The Struggle for Religious Liberty in Virginia"

By CHARLES F. JAMES, D. D.

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THIS is a book which will be found invaluable by every student of religious liberty. The writer, who was president of the Roanoke Female College, took occasion some ten years ago to compile from original sources the documentary history of the struggle for religious liberty in the State of Virginia.

The book is in three main parts, covering, first, the period before the Revolution; second, the period during the Revolution; and third, the period after the Revolution. There is also a comprehensive appendix.

The volume abounds in interesting facts and valuable data regarding the growth of the religious liberty effort, the facts having been taken by the writer from the original records in the Congressional Library at Washington and in the State Library at Richmond, Va.

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Entered as second-class matter, May 1, 1906, at the post-office at Washington, D. C., under the act of Congress of March 3, 1879.

"FEAR God, honor the king."

ON the last page of the cover of this issue will be found a striking statement by a judge. His statements must appeal to the common sense of every right-thinking man. But the church whose methods he condemns is not the true church of Jesus Christ. That church leans upon the arm of the Almighty, and seeks no power from human kings or congresses.

THE anarchist would abolish kings and presidents, and set ruin and confusion on the throne of the world. The power-craving religionist would make all kings and presidents subservient to the decrees of popes or church councils, and set the church on the throne of the world. And each object is equally opposed to the real purpose of Jehovah. Jesus said: "My kingdom is not of this world;" and when he comes to his own kingdom, he will "dash them [kingdoms of this world] in pieces like a potter's vessel." Ps. 2:9. There is no place for the kingdoms of this world in the ac-

complished purpose of Jehovah. The eternal reward is apportioned to individuals, not to nations.

IN our columns of book reviews will be found a number of valuable helps. We can not speak too highly of some of the works there noticed. Our readers should have them all.

IN these days when clerical skepticism is so prevalent, there is something refreshing about these words by Dr. J. W. Weddell:—

"You have treated the Bible *scientifically*, and a true science will always render accord. Yet who by wisdom can find out God? You have put it through the petty process of *induction*, and, like Christ, standing in Pilate's court, it has meekly submitted; but there has been something beyond, and from the skies, that induction, as we know it, could not grasp. Come, brothers, let the Bible stand on its God-given basis and do its predestined and miraculous work."

A WORD of explanation should be offered our readers as to why the departments on Religion and Science and Temperance do not appear in this issue. It is not for lack of matter of that nature nor because we fail to appreciate the importance of the subjects usually treated in those departments. As we drew near the time of publication, much matter of a nature that would not wait was poured in; and it was finally thought wise to make of this particular issue a brief or abstract upon the subject of religious liberty, the principles underlying the separation of church and state, and the ruinous results to both nations and individuals where these principles do not obtain or have been abandoned after having been secured. Our readers will want to preserve this issue not only because of the splendid galaxy of portraits which it contains, but also because it is a veritable symposium upon religious liberty. It is our purpose for the future to strengthen our Temperance and Bible and Science departments, so that they will be a real help to our readers in successfully meeting the issues of which these departments treat.



# The Perfect Law of Liberty

"He that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth but a doer that worketh, this man shall be blessed in his doing." James 1: 25, A. R. V.

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

## MAN'S DUTY TO GOD

### I.

"I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me."

### II.

"Thou shalt not make unto thee a graven image, nor any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me, and showing loving-kindness unto thousands of them that love me and keep my commandments."

### III.

"Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh his name in vain."

### IV.

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

## MAN'S DUTY TO MAN

### V.

"Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee."

### VI.

"Thou shalt not kill."

### VII.

"Thou shalt not commit adultery."

### VIII.

"Thou shalt not steal."

### IX.

"Thou shalt not bear false witness against thy neighbor."

### X.

"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

"On these two commandments the whole law hangeth, and the prophets." Matt. 22: 40.

These precepts wrought out in human lives are the surest guaranty of human liberties.



# The Church Seeking Power

## Testimony of a Judge

**C**HRISTIANITY being of a kingdom not of this world, can not be united with that of this world. This is too plain a proposition to be denied, and when the church descends to asking civil power to aid in its support there is something dangerously carnal in the purpose.

"The observers of the first day of the week as the Sabbath can ask no more for their religious convictions than can those who observe the seventh day. If the seventh day worshipers were to demand of government a forced observance of their day, those of the first day would look upon it as arid presumption, and rightfully so, too; and so is the demand of the observers of the first day toward those of the seventh day, and a free government must so consider it.

"The church has always been seeking power and never surrenders any without being compelled. The effort at Sunday laws at this time is but a stepping-stone to that which would be still more oppressive. Look at the case of a Mr. King of Tennessee, a worshiper of the seventh-day school. He plowed a piece of land quietly on his own farm on Sunday, and Pharisees of the first-day school prosecuted him and obtained a conviction for that act and a fine of \$75 imposed for it, and he was cast into prison. No one was molested by his work, but the old spirit of Puritanism indulged itself in that infamous proceeding. No man identified with the law allowing such a conviction, be he a priest or layman, jurymen or judge, or legislator, is worthy the enjoyment of the privileges of a free civil government. It was hoped that Puritanism was dead in this country. But its spirit seems still to be among us, seeking its gratification in the meanest manner possible.

"If the church had the power, every unbeliever would be outlawed; no one could hold an office unless he was a church-member, nor be allowed to teach a common school."—*Judge Thomas Barlow, in the Rome (N. Y.) Daily Sentinel, January 27, 1891.*