

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



Entrance to White House

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WASHINGTON, D. C.

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 to 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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and "Inauguration" Number



THE purpose of the SECOND WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE (Portland, Oregon, June 29 to July 6, 1913), according to the "Christian Statesman," is "TO PREPARE FOR THE COMING OF THE LORD IN CIVIL AFFAIRS." It is called by the National Reform Association.

In this number of "Liberty Magazine" you will find a full and fair discussion of the GREAT PRINCIPLES under consideration at this "Christian Citizenship Conference." Note especially "The Spiritual Versus the Social," "Reading the Bible in the Public Schools," "Struggles for Great Principles," "Religious Legislation in Disguise," "Looking to the State," "Turning to Caesar," and "A Triumph of Right Principles."

**Every Citizen, Be He Protestant, Catholic,
Jew, or Infidel**

should see to it that no laws are enacted which will in any way deprive him or his fellow citizens of different belief of the RIGHT OF CHOOSING or the RIGHT OF CHANGING his or their BELIEF in all RELIGIOUS MATTERS. He will ever insist upon the fullest enjoyment of his —

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LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

W. W. PRESCOTT, Editor

C. M. SNOW, Associate Editor

CONTENTS

EDITORIAL	PAGE
The Survey of the Field	57
A Sunday Ordinance Declared Void	60
Legislative Discussion of a Religious Question	62
Notes by the Way	66
Religious Legislation in Disguise	70
GENERAL ARTICLES	
The World's Christian Citizenship Conference	76
Civil Citizenship and Christian Citizenship	79
Sunday Bills in New York and New England	80
A Triumph of Right Principles	81
The Blessings of Liberty	84
Religious Liberty in the Dutch Republic	85
Sunday Laws in the United States	88
TEMPERANCE	
Help From Heaven	87
Why I Am Against Liquor	87
National Prohibition Will Set No New Precedent	94
ILLUSTRATIONS	
The Church Turning to Cæsar (frontispiece)	
Alfonso XIII, King of Spain	58
Peter I, King of Servia	59
Francis Joseph I, Emperor of Austria	61
George I, King of Greece	64
Olga, Dowager Queen of Greece	65
President Wilson and Ex-President Taft in the Inaugural Procession on March 4	67
President Wilson and His Cabinet	69
The Balkan-Turkish Peace Plenipotentiaries	72, 73
President Wilson Delivering His Inaugural Address	74
Wilhelmina, Queen of the Netherlands	85

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TURNING TO CAESAR

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 Caesar. I should be afraid to borrow help from the government; it would look to me as if I rested on an arm of flesh instead of depending on the living God.—Spurgeon.

LIBERTY

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

VOL. VIII

SECOND QUARTER, 1913

No. 2

EDITORIAL

If some zealous ministers would labor as earnestly to reform the individual by the power of the gospel as they seek to reform the mass by the power of the law, the prospect for the coming of the kingdom would be brighter.

THE articles and reports that appear in this issue are convincing testimony that we are not dealing with mere theoretical possibilities nor conducting an academic discussion. Freedom of conscience is in danger, as is shown by the many efforts to enact religious legislation, and we sound a warning.

THOSE who feel a burden to reform the American people by law may be interested in the suggestion of "a lifelong Democrat" of Cleveland, Ohio, who, in a letter received at the White House on March 12, 1913, recommended that a bill be passed by Congress making it compulsory for American citizens to use more soap and water. He thought Americans in general were far from being as clean as they ought to be, and added that in his opinion Congress

should take some steps to eliminate the "dirt evil." While this man's recommendation will provoke a smile, it is yet very much in line with the all-too-common idea that it is within the province of civil government to enforce such regulations as are thought to be in the interest of the public health and of good morals.

THE extent to which an advocate of the idea of a Christian state may go in making religion a political matter is shown by an extract from an article by Rev. Samuel Zane Batten in the *Christian Statesman*, February, 1913:—

Politics is the art of applied religion. Social justice is men's interpretation of human brotherhood. Civil law is the people's statement of doctrine. It is in their political life that the real religion of a people is expressed and realized. . . . In their practise of citizenship we read men's fitness for life in the city of God.

This seems far away from the inspired definition of religion: "To visit the fatherless and widows in their affliction, and to keep one's self unspotted from

the world." Some one ought to repeat with a trumpet tone the words of Christ, "My kingdom is not of this world."

It is time that a voice was raised against the encroachments of religious combinations which are beginning to set aside the individual conscience. In politics there are many voices that cry against the money trusts. But the most dangerous trust is the religious trust, which ignores the rights of the individual in matters of religion. Why are honest business men afraid of the financial trusts? Because they are fully acquainted with the past history of these trusts. Have we forgotten the past history of the religious trusts?

The Churches and President Wilson

A LETTER written under date of February 20 in behalf of the Federal Council of the Churches of Christ in America, and signed by its officers, was sent to President-elect Wilson a few days before he took the oath of office. The opening paragraph of the letter runs thus:—

The Federal Council of the Churches of Christ in America extends to you the good will and the prayerful sympathy of the churches of Christ, and tenders you the serious and earnest cooperation of the forces represented by the churches, as you take up the task, as the chief magistrate of the nation, of guiding the moral forces of the people, and of the leadership of the nations of the world.

We do not wish to be hypercritical, but there is something about this which does not strike us favorably. Why should a great religious combination offer "the serious and earnest cooperation of the forces represented by the churches" to the President of the United States? In what sense does the chief executive of this nation have the task "of guiding the moral forces of the people"? Does the Federal Council expect that the kingdom

of God will come through the gateway of politics? The Christian principle of civil government requires that the church and the state shall be kept separate, and we hope that the new administration will act upon that principle.

Looking to the State

THE first week in April was set apart by the Sabbath Observance Department of the W. C. T. U. as "Lord's day week," a time of special prayer for the preservation of the Sabbath; but some of the statements made and one of the requests listed in the announcement, seem to indicate that the state is chiefly relied upon for help. We quote:—

The state has as much right to establish a six-day week as it has to establish an eight-hour day. The nation and the individual need the Sabbath more than ever before in the history of the world. The stress of modern life demands it. The Constitution provides for it: "All men shall be secured in their natural right to worship Almighty God, according to the dictates of their own conscience."

Request the influence of all persons for the enforcement of present Sunday laws.

As a general rule, the state has no right to forbid labor at any time. Honest toil is not a crime, and the authority of the state can not be properly invoked to brand as a criminal one following his usual round of work any day in the week. He may be a sinner in the sight of God, but no legislature has anything to do with that. Upright citizens should not be forced by law either to work or to rest, any more than the hours of sleep should be prescribed by statute.

It must have been a revised version of the Constitution from which this alleged quotation was taken, as these words are not found in the standard text of that document.

All Sunday laws are an infringement upon the rights of conscience, and the

enforcement of some of them would result in depriving some excellent citizens of their right to labor one day in the week. Sabbath-keeping is a spiritual experience and can not be compelled by law. It is proper to pray for spiritual blessings, but not to attempt to force them upon others by legal enactment.

Enforcing the Law

Too frequently the cry is raised, "The law must be enforced! The law must be enforced!" It is under such sophistry as this, without considering the nature of the law and the proper limitations which must ever exist in the exercise of power, that the most cruel and despotic acts of persecution have always been covered. Under such sophistry as this the Medes and Persians cast Daniel into the lions' den, and the Babylonians the three worthies into the fiery furnace. Under such sophistry the Jews decided that they were justified in crucifying Christ. "We have a law, and by our law he ought to die," they said. Under such sophistry the bloody edicts of Nero and Caligula, of Domitian and Diocletian, were executed. Under such sophistry the professed Christian church of the days of medievalism enacted her tenets of faith and religious dogmas into civil law, and then enforced the law upon all dissenters and non-conformists, until the rivers of Europe flowed crimson with the blood of martyrs. They did not call it persecution. They were simply enforcing the law. Under similar sophistry that religion must be protected, how many crusades have been instituted, how many massacres have been perpetrated, and how many martyrs have been burned at the stake, tortured on the rack, and executed upon the scaffold of oppression!

Upon what basis are Sunday laws justifiable which penalize honorable labor

and industry, and make acts which are justifiable and proper on six days of the week criminal on Sunday? Upon what basis can observers of another day be exempt under the present Sunday laws, and justified in doing the same acts which are condemned in others as criminal?

What science is there in law which can group individuals together, and exempt some while penalizing others for doing the same things at the same time? Such laws can not be explained upon any other basis than that they are purely religious laws, not civil laws (which are of universal application on every day of the week), and that they are designed to protect Sunday as a religious institution. Such laws are not justifiable in civil government unless the government desires to establish religion by law, recognize the dogmas of one class of believers above those of another, and thus settle a religious controversy by civil law.

The Spiritual Versus the Social

In these days when so much emphasis is being placed upon the social side of the activities of the church, and when legislation is being sought to such an extent in order to compel at least an appearance of morality, it is refreshing to read a plea in favor of giving the chief prominence to the spiritual side of the church's work. We, therefore, pass along to our readers a portion of an editorial article which appeared in the *Missionary Review of the World* for November, 1912, and which we heartily commend:—

We acknowledge that the purpose of the church is twofold—spiritual and social. According to the New Testament her chief work is spiritual. There has ever been a danger to press the social side so as to crowd out the spiritual. There is to-day. The social side appeals more to the natural man, who is opposed to the spiritual. The apostles placed the

emphasis on the spiritual. Philip preached Christ unto the eunuch as they journeyed. Peter, in his great sermon on the day of Pentecost, placed the emphasis upon the spiritual, and reached the climax in his declaration, "There is none other name under heaven given among men, whereby we must be saved." Paul always emphasized the spiritual. The apostles recognized the value and place of the social, and competent men were appointed to take care of it, but they gave themselves wholly to the ministry of the word and to prayer, thus emphasizing the spiritual function.

Whenever the church has maintained this same emphasis, she has prospered. Whenever she has shifted the emphasis upon the social side, she has become weak. The church in all her work should place the emphasis to-day upon the declaration that Christ came into the world to save sinners. Social life is dependent upon spiritual life. Man must be right with God before he can be right with man. The social life of men can not be improved until their spiritual life is made right. The preeminence should be given to Christ. . . .

It [the gospel] is able to meet all needs and conditions to-day. Man, especially modern man, sometimes thinks he can change the social side of life, and he thinks, and plans, and works earnestly and determinedly. But his thoughts are vanity, and his labors are vain.

The church has the twofold purpose — spiritual and social. The emphasis must be placed upon the spiritual; and when sinners are saved and believers are quickened, then new social life will follow.

Of interest also is a view of the program proposed by the Federal Council of the Churches, taken by Rev. R. M. Hall, of Galveston, Tex., a Presbyterian pastor, who was a delegate to the recent meeting of the council. An examination of the program of the meeting aroused a

fear in the mind of Dr. Hall "that the council was treating symptoms instead of the diseases themselves." His fears were confirmed later, and he wrote: "Painting the pump will never cleanse the infected water in the well. Painting pumps was a large part of the performance. Social service problems took up a large portion of the time and thought of the council." In his report of the meeting, Dr. Hall goes on to say: —

Every Christian man must be deeply interested in the proper solution of the problems arising in connection with such subjects as "The Worker Versus the Employer;" "The Industrial Community;" "The Agricultural, Urban, and Suburban Community;" "Wages;" "Proper Housing;" "The White Plague;" "The Hookworm;" but I submit that we utterly fail to find here a Scriptural program for the church of the Lord Jesus Christ, which church has been instituted and is operating under a very different and, at the same time, a very definite commission. If we really wish to change the effect, we must first of all heal the cause. A union of all the churches of Christendom and a universal reformation of all the people under the sun would not result in the eradication of sin from the human heart. Jesus Christ cut vastly deeper than this, and he expects his church to do the same. He was not a reformer, but a regenerator.

Sound principles are set forth in both these extracts. The tendency is very strong at the present time to lose sight of the regenerating power of the gospel, and to depend upon civil law and an improved environment as the leading agencies for establishing the kingdom of God in the earth. Those who are working on this basis are doomed to bitter disappointment.

The Survey of the Field

In Portugal

THE establishment of the republican government in Portugal has brought a new era of liberty, and doubtless of progress, too, for the people. There was a fear at first that the comparatively small amount of gospel work in progress in Portugal would be handicapped under the new régime. This has proved groundless. Instead, on every hand, Portugal is now, perhaps as never before in her history, open to the gospel. The need, too, at present is urgent, for it is a time of crisis. The Jesuits have been expelled from the country; the people, naturally religious, are loosed from the thralldom which for centuries has kept them in ignorance; and now they hardly know which way to turn. The great danger is that Portugal will become a nation of atheists. Several times on offering Scriptures to the people the reply was: "*Nao Senhor, sou republicano*" (No, sir, I am a republican).—*The Missionary Review of the World, February, 1913.*

How Rome really regards the separation of church and state and the loyalty of the people to republican institutions is clearly pointed out by the official organ of the Vatican, *L'Osservatore Romano*, in its comments on the course of certain Catholic priests in Portugal. It is reported that eight hundred Catholic priests have accepted pensions from the Portuguese government. By so doing, they declare it their duty to support that government, since the prosperity of Portugal depends upon the stability and consolidation of the existing order of things. *L'Osservatore Romano* declares their action to be "insupportable and scandalous," because "adhesion is given to republican institutions," and also because it "represents a humiliating subjection of

the clergy to lay authority and an implied recognition of the iniquitous law of separation, solemnly condemned by the Holy See." The Papacy's official mouthpiece therefore officially condemns adhesion to republicanism and the separation of church and state. Inasmuch as the government of the United States is founded on those two principles which are condemned by *L'Osservatore Romano*, it is not difficult to determine what is Rome's real attitude toward the fundamental principles of the government of the United States. From the standpoint of that fact, Rome's declaration of her intention to "make America Catholic" means a great deal to America and Americans if it should ever be accomplished.

Religious Liberty for Madagascar

The French government has adopted a decree for the regulation of public worship in Madagascar which will, in the opinion of friends of religious liberty in France who have seen it, constitute an important advance in the direction of religious liberty. The decree has not yet been officially published, but will appear shortly in the *Journal Officiel*. While it does not fully satisfy the wishes of our friends, it has been framed, we are assured, in a liberal spirit. The decree puts an end to the arbitrary régime which has hitherto prevailed in Madagascar, and having been adopted by the *conseil d'état* in Paris, it will, as soon as it is promulgated, become a legislative enactment of the highest authority, which it will be impossible for any illiberal governor-general to set aside. On the other hand, there is not likely to be serious difficulty in obtaining any amendments which experience may prove to be necessary in order to carry out the intentions of the legislature — in this case the

weighty body of French jurists known as the *conseil d'etat*.—*The Missionary Review of the World*, January, 1913.

Religious Toleration in Spain

Spain is breaking with its intolerant past. Religious toleration is now secured for all evangelical workers, who find many ready to welcome their min-

Evangelical literature is being read, and many new faces are seen at the services. Mission tours have brought the Lusitanian Church into touch with Bible readers in rural districts, where work was formerly impossible; and in spite of the pervading political discontent, the church makes progress.

Religious Liberty in the Caucasus

From Trebizond, a station of the American Board in Asia Minor, on the southern shore of the Black Sea, the glad tidings of the gospel have spread into the near territory of Russia. One of its fruits is the Greek Protestant community of Azanta, Russia, which has been frequently an object of persecution from the Russian officials in Sochoum. Some months ago these officials sealed the doors of the Protestant church and school, and for three months the faithful pastor and his little flock were prevented from holding services. At last the secretary of the Evangelical Alliance in St. Petersburg secured an order from the government that such congregations should be permitted to enjoy religious liberty. It was night when the order reached Sochoum, but a Russian Baptist pastor, at the time visiting in that city, started at once with the glad tidings. After a carriage ride of three hours, and a walk



ALFONSO XIII, KING OF SPAIN

istry. The circulation of the Bible increases, and there is a greater willingness to read gospel literature. In the recent synod of the Spanish Reformed Church, the ministers read encouraging reports of the divine blessing that rests upon their work, and told of increased self-support. The excesses of antireligious propaganda in Portugal have led seriously minded people to consider their duty to God.

through the dark woods of another three hours, he reached Azanta and aroused the pastor of the little flock. Together they rang the bell, that it should announce the good news through the darkness of the night. The villagers, fearing fire, sprang from their beds and rushed to the church in their night-clothes. There they were greeted with the joyful news of religious liberty, and

soon the grand old hymn of Luther, "A mighty fortress is our God," rang through the night as an expression of gratitude to the Hearer and Answerer of prayer.—*The Missionary Review of the World, November, 1912.*

In the Balkans

The spirit of animosity that has long existed between the members of the Greek Catholic Church and the Roman Catholic Church has been manifesting itself in a very bitter way during the war that has been dragging on for a number of months in the Balkans. The events which have there taken place illustrate the truth that religious persecution is not a question of which church is in power, but whether or not any church is in power. The Balkan allies are largely adherents of the Greek Catholic Church, but in Albania there are many Roman Catholics. It is reported that the troops of the allies are forcing conversions from the Roman Church to the Greek Church at the point of the bayonet, and that one Roman priest was beaten to death because of his opposition to that method of church work and his refusal to be "converted." The despatches received at Vienna state that four hundred Albanian Roman Catholics at Djakova, "weeping and wailing, were forced to join the Orthodox (Greek) Church, the soldiers ordering them to choose between orthodoxy and death. At six other villages the residents were similarly 'converted.'" And this is the manner in which the soldiers of Spain "converted" the Indians of Mexico to the Roman Catholic faith. Any church that permits itself to be "established" by a human government is bound to be a

persecuting church. Only where religion and the state are joined can such shameful outrages be perpetrated.

In France

A recent ruling of the French council of state makes it plain that Sunday closing of business places is not compulsory, provided one day of rest is granted



PETER I, KING OF SERVIA

The troops of this monarch and of King Nicholas of Montenegro are accused of compelling Roman Catholic Albanians to join the Greek Catholic Church at the point of the bayonet.

employees each week. Such a provision, while guarding the right of men and women to a day's rest each week, is very unsatisfactory to American advocates of Sunday laws. This proves that their interest is more in enforcing a religious ordinance than in protecting the individual.

C. M. S.

A Sunday Ordinance Declared Void

Recent Court Case in the District of Columbia

MORE than a local interest attaches to the question of the regulation of Sunday observance by law in the District of Columbia, as is shown by the attention given to this matter by such general organizations as the Lord's Day Alliance of the United States, the International Reform Bureau, and the National Reform Association. Although many efforts have been made in recent years to secure the passage of a general Sunday law for the District, all such efforts have thus far been unsuccessful. At the same time, it has been generally understood that all saloons, and barber shops within a certain territory, were closed on the first day of the week by legal enactment. By a recent decision, however, of the District police court it has been determined that there is no legal hindrance to the opening of barber shops in the District on Sunday. The facts bearing upon this case are here given.

Previous to the year 1871 there were three separate forms of municipal government in the District of Columbia,—the corporation of the city of Washington, the corporation of the city of Georgetown, and the levy-court. Each one of these governing bodies controlled certain well-defined territory. By act of Congress approved Feb. 21, 1871, the charters of the city of Washington and of the city of Georgetown were repealed, the levy-court was abolished, and the plan introduced of governing the District by a board of commissioners.

An ordinance was passed in 1869 by the board of aldermen and the council of the old city of Washington, forbidding the opening of barber shops on Sunday within the city limits. This ordinance applied only to the old city of

Washington, comprising in a general way the territory bounded by the east branch of the Potomac, what is now known as Florida Avenue, Rock Creek, and the Potomac. Since the act of 1871 it seems to have been assumed that all the old city ordinances not specifically repealed were still in force, and upon this basis barbers within the limits of the old city of Washington have been compelled to close their shops on Sunday during all these years, or to pay such fines as the police court might impose. Just recently the proprietor of quite a large establishment was arrested for keeping his place open on Sunday. When the case came to trial in the police court, the attorney for the defendant moved to quash the information—

because the act of the board of aldermen and the board of common council of the city of Washington passed on the seventeenth day of September, 1869, was repealed by the act of Congress passed on the twenty-first day of February, 1871.

"Additional grounds" for making this motion were stated to be:—

1. The ordinance on which the opinion is based is unconstitutional and void.
2. Because the act of Congress of Feb. 13, 1878, conferred no authority upon the Commissioners of the District of Columbia to enact such an ordinance.
3. Because the ordinance is unreasonable, unequal, and uncertain.

Judge Pugh, of the police court, sustained the motion, and the case was therefore thrown out of court.

The decision in this case was based upon an opinion rendered not long ago in the court of appeals of the District of Columbia, and reported in Volume 33 of "Appeal Cases of the District of Co-

lumbia," page 197. It appears that one George Hauf was charged with offering for sale loaves of bread weighing less than sixteen ounces each, in violation of an ordinance passed by the board of aldermen and the council of the old city of Washington. When the case came to trial—

the defendant moved to quash the information upon several grounds, among which are:—

1. The ordinance is unconstitutional and void.

2. The charter of the late corporation of Washington conferred no authority to enact such an ordinance.

3. It is unreasonable, uncertain, and meaningless.

The motion to quash was sustained, and the defendant was discharged, but the case was appealed by the District of Columbia. The court of appeals affirmed the decision of the police court in an opinion rendered by Mr. Chief Justice Shepherd. From this opinion we quote:—

Evidently, one of the main objects of the new legislation was to subject the inhabitants of the entire District to the equal operation and protection of all police regulations, general in their nature, and affecting the interests of all in a like manner. If all such general regulations of the several preceding municipal governments, not expressly repealed by the organic act of Feb. 21, 1878 [1871?], or by some subsequent authoritative act, are to be held to be in force, the people would, in some instances, be subjected to two or three conflicting regulations of the same thing, determinable by the particular part of the District in which an act affected thereby may have been done. . . . In view of these conditions, we are of the opinion that the ordinance is inconsistent with the act of Feb. 21, 1871, and was therefore repealed by it.

In rendering his recent decision in the police court, Judge Pugh referred to the Hauf case, and declared that the opinion of the court of appeals might be regarded as his opinion in the barber case by simply changing the names of the par-



FRANCIS JOSEPH I, EMPEROR OF AUSTRIA

who protests against the compulsory conversion of Roman Catholics to the Greek Catholic faith in the province of Albania.

ties and the description of the offense charged.

Although the corporation counsel has given notice of an appeal from Judge Pugh's decision, yet the case is so absolutely parallel to the Hauf case, in which the court of appeals practically decided that all the ordinances of the old city of

Washington were repealed by the act of 1871, that there is little or no probability that Judge Pugh's decision will be reversed.

As matters now stand, there is no general Sunday law in the District of Columbia, and the only specific Sunday ordinance in force on that day is the law which closes liquor saloons, which will be somewhat modified by the excise bill passed in the closing hours of the last Congress. In spite of this fact, unwilling

testimony was borne in a public hearing before the District Committee of the House of Representatives, Feb. 15, 1909, that Sunday is as well observed in the city of Washington as in any city in this country. What need, then, is there of a Sunday law?

We hope the day may be far distant when freedom of conscience shall be abridged in the District of Columbia by a law compelling the observance of any day of the week as a Sabbath.

Legislative Discussion of a Religious Question

THE theory that because a thing is good it is proper to enforce it by law, seems to find acceptance in the minds of an increasing number who at heart desire the prosperity of the state. One striking evidence of this is the introduction into legislatures, both State and national, of bills designed to regulate the conduct of citizens, with special reference to religious observances.

An illustration of this desire to make people good by law is found in the bill introduced in the house of representatives in the State of Pennsylvania, Feb. 3, 1913, requiring the reading of the Bible in the public schools, which runs as follows:—

AN ACT

Regulating the reading of the Holy Bible in the public schools of this commonwealth.

Whereas, The rules and regulations governing the reading of the Holy Bible in the public schools of this commonwealth are not uniform, and—

Whereas, It is in the interest of good moral training, of a life of honorable thought, and of good citizenship, that the public-school children should have lessons of morality brought to their attention during their school-days, therefore be it resolved,—

SECTION 1.—Be it enacted by the senate and house of representatives of the commonwealth of Pennsylvania in gen-

eral assembly met, and it is hereby enacted by the authority of the same, That at least ten verses from the Holy Bible shall be read or caused to be read without comment at the opening of each and every public school upon each and every school-day by the teacher in charge, Provided that where any teacher has other teachers under and subject to direction, then the teacher exercising this authority shall read the Holy Bible or cause it to be read as herein directed.

SEC. 2.—That if any school-teacher whose duty it shall be to read the Holy Bible or cause it to be read as directed in this act shall fail or omit so to do, said school-teacher shall upon charges preferred for such failure or omission and proof of the same before the governing board of the school district, be discharged.

On February 26 this bill came up in the house for consideration, and the discussion upon it, which was quite lengthy, showed a confusion of thought upon the question of religious legislation which is more common than it ought to be. In order to show the quality of the arguments, both pro and con, we quote from the legislative journal extracts from the remarks of various speakers:—

Mr. Stein: . . . In the first place, the bill calls for the reading of the Holy Bible; and at the very first inception of the act, I say to you, Whose Bible shall be read? You gentlemen know that the Holy Bible ordinarily means the King

James Version, or the Reformed Version, and that is the only one that is acceptable to the Protestants. The Catholic says that the only true version is the Douay Version, and that is the only version acceptable to him. The Jew says that he will not subscribe to either of these versions; and the atheist, who has just as much political right to his opinion as the religious man, says, "Away with all the versions. I will have my own opinions as to what is contained in the Bible." When you say the Holy Bible, you are not limiting it to any particular one, but you are taking only one version, and that version is according to the religious belief of the teacher who reads the Bible. The Catholic teacher will necessarily read the Bible that is acceptable to her, because she believes that it is the only one that reflects her shade of thought and faith. The Protestant teacher will read the Reformed Version, the Jew will read her version, and the atheist will do the same. Now, my friends, can't you see that this is opening the door to a very dangerous and undesirable and un-American discussion? We believe that church and state should be separate, and the very foundations of our government are erected upon that theory. But my friend from Braddock will reply to that, and I also expect that my friend from Beaver will have some remarks to make on the floor of the house. But I want to say to you that your convictions are no stronger than mine, or the people of my district, and if we want to be true liberty-loving Americans, we have no right to open up a religious discussion in the public schools. . . . The father and the mother are the proper persons to properly give the children religious instruction, and this should not be done in the public schools.

You men seem to forget that the public school is supported by the equal taxation of all classes of people. Every citizen of the country is called upon to share in this taxation, and gladly responds to the taxation for school purposes. I ask you men if you should occupy public time with sectarian matters.

Mr. Kitts: . . . I have had some practical experience in public schools, having started in the lowest grade at school and taught my way into a college preparatory high school before I took up the study of

law. It has been an actual matter of experience among teachers that the reading of the Bible in public schools would start a turmoil among the members of the school board and the teachers and the families in a very short time, and I think that if this bill were passed, it would be one of the most unwise pieces of legislation that was ever written on the statutes of Pennsylvania. . . . I do not mean to say for a moment that I am not in favor of bringing the religious teachings and the teachings of God as prominently before the people as possible, but I do not believe that this matter should be brought into the public schools.

Mr. Lowers: . . . The children who come from other shores lack the moral and educational training necessary to become a part of this great country of ours. Those of us who live in a populous district know that in our schools there are at least fifty per cent of the pupils coming from these homes. What do we find there? We find nothing but filth and squalor and an absolute absence of any moral training. You can appreciate the necessity of giving them not only the educational but also the moral training to enable them to take up their duties of citizenship and those of the home. Therefore I say this is not a sectarian, but a moral measure, and should become a law of this great commonwealth of ours.

Mr. Ulerich: . . . I want to say further to the gentlemen who take exceptions to the matter of the reading of the Bible by saying there is a certain faith known as the Roman Catholic Church which is opposed to the reading of the Bible in the public schools, that it has been my observation and my experience that the Roman Catholics are not at all as narrow in their views as some people would have us believe. I have had at least thirty-five or forty Roman Catholic teachers in the public schools, and I have never had the experience of one of those teachers objecting to the reading of the Bible in the public schools, and therefore, as a teacher, I take exception to the gentleman from Erie when he states that trouble occurs by reason of the reading of the Bible in the public schools.

Mr. Joseph Gray: . . . The gentleman from Allegheny who introduced this bill, after stating that it is not a sectarian

bill, immediately says that there is only one actually generally accepted Bible, and he proceeds to tell us what the version of that Bible is. I must say to the gentleman that I don't think he is entirely correct. At least, there is a very large population in this country and in other parts of the world who won't accept that version; but as this applies to

will make it one half, then I shall be sure of being in the right—believe in the Bible; and among those people there may be those who the gentleman says are non-sectarians. The gentleman says that this is non-sectarian, and that the Bible can produce nothing but good, and it teaches only good morals by the reading of it. I want to say in answer to the

gentleman, that the taking of the Bible and the reading of it has caused an infinite amount of trouble, and the man who follows that through will often find himself in chaos. We have that to-day, and you gentlemen all know it. I don't see why you who have certain things in your Bible should insist that I should read that Bible when I don't agree with all that is in your Bible; and I do not see why my children should be asked to read that Bible, as I have no right to ask you to read the Bible in which I believe. You have no right to cram that down my throat any more than I have a right to make you swallow something that you don't want; and I think that it is only fair that this should be recognized. I think that it is un-American that we impose upon one another in that way. I don't want you gentlemen to think that I am opposed to the Bible, but I want you to know, and I want you to think, that I am opposed to anything in which I have not the same faith, and that I want to stand by that, and I want to see you do the same thing. . . . Finally and ultimately, we can not get the children into any school who will



GEORGE I, KING OF GREECE
who was recently assassinated at Saloniki.

us, I want to say to the gentleman that I don't agree with his statement. . . . We naturally stand on the ground that this is a Christian nation, but do you gentlemen realize that there is only about twenty-three per cent of the people of Pennsylvania and of the United States who belong to a Christian denomination of any kind? That includes all Christian denominations, all religions of all kinds. Only about one third of the people in Pennsylvania—I don't know exactly about Pennsylvania particularly, but I

not ask the teacher questions, and some questions will come up and immediately the child will ask questions. What is the teacher going to do? Will she say, "I don't dare make any comments," and the child will say, "That is strange"? I think that is one great reason why this bill should be defeated.

Mr. Wildman: Mr. Speaker and Gentlemen of the House, the gentleman from Allegheny has quoted from the great moral teachers, and I wish to say that I received my inspiration from the Great

Teacher himself. He said, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." The public schools are the institutions that belong to Cæsar. The Bible tells us to go to the church. I believe that the proper place for the teaching and reading of the Bible is the church and the Sunday-school, but not in public school which is maintained by the popular expense of the people.

Mr. R. J. Baldwin: Mr. Speaker, I expect to vote against the bill, and I want to give you my reasons; in fact, I want to be put on record. My reasons are these: From what has been said by those who are in favor of the bill, it appears in those communities where it is acceptable and causes no dissension, the Bible is now freely read or can be. I know very well, and I want just to read you what the framers of the Constitution had in mind. The first line that they put when they framed the Constitution of this government, they had in mind the idea to avoid dissension that arose from church and state being mixed together. The very first line says this: "Congress shall make no law respecting the establishment of religion." . . . The passing of this statute raises in my mind and will raise in the minds of some people in sections of our State religious propositions that will creep into the public schools. It is practically a part of the state. It is just as essentially a proper thing to keep out of the public schools as it is to keep these propositions out of any legislative body. I look upon this kind of legislation as mingling church affairs with affairs of state, and I agree exactly with the gentleman to my right upon this point. We are simply going to have consequences that don't need to arise unless we pass a statute of this character which affects our public schools. I can say that there are many sections in which there can be no harm in reading the Bible in the public schools, but there are other places where it will not serve the purpose for which it is intended, and in some sections there may be quarrels arising that are otherwise absolutely unnecessary.

Mr. Ramsey: Mr. Speaker and Gentlemen of the House, I had expected at the beginning of this session that my col-

league, the representative from Delaware County (Mr. R. J. Baldwin), would get upon the opposite side. I didn't expect, however, that he would go there upon this question of reading the Bible in the public schools. I, too, like my colleague, Mr. Baldwin, prefer to be put upon the record as favoring this legislation. I don't agree with the gentleman when he



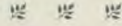
OLGA, DOWAGER QUEEN OF GREECE
wife of the assassinated ruler.

says that we are not to legislate on religious questions.

We believe in the Bible, and we believe in reading the Bible, and we are not seriously opposed to its being read in a public school where the sentiment is unanimously in favor of such reading; but we are opposed to legislation which would make such an exercise compulsory in the public schools regardless of circumstances. While the theory of the separation of church and state, strictly applied, would forbid any kind of religious exercise in a public school supported

by taxes collected from all the people, yet we are not urging a campaign to enforce the application of this theory in cases where no objection is raised to the reading of the Bible, but any individual has a right to enter complaint against the practise, and to such complaint there is no sufficient answer.

The Pennsylvania House of Representatives was unwise enough to pass this bill, and this fact suggests the necessity of conducting a campaign of education concerning the fundamental principles of religious liberty and the rights of conscience. There is danger that they may be forgotten.



Notes by the Way

THE following notes concerning the religious liberty campaign which was carried on in many of the cities and towns along the Pacific Coast may be of general interest:—

I was a week late in joining Messrs. Corliss and Martin, and so had to forfeit the pleasure of attending the large meetings at Walla Walla, Spokane, Tacoma, Yakima, and Bellingham, but I had the privilege of assisting at Seattle, Olympia, Portland, Salem, Eugene, Cottage Grove, Roseburg, Grants Pass, and Medford. We are now planning to tour all the larger cities and towns in California.

One thing has impressed itself profoundly upon my mind in this campaign, and that is the liberty-loving spirit which exists in the hearts of the people in the Pacific Coast States. I find them much more ready to stand by and defend religious liberty than I had expected. I can understand now why California has no Sunday law upon its statute-books. It is not a mere "happen so." The people do not want religion enforced by civil law; they believe that the church should attend to her own business, and the state likewise to hers, without either abetting or interfering with the other. Californians and Arizonians take pride in the fact that their States are the only ones in the Union which maintain the purely American idea of a total separation of church and state. Persecution is impossible there, as elsewhere, so long as religious dogmas are not established by law. A

people can justly be proud who grant full religious liberty to all citizens alike, who see to it that each individual stands on an equality before the law with every other individual, irrespective of his religious professions and without fear of penalty or persecution.

It was certainly interesting to see with what vigor the people in Oregon and California took hold of the matter of defeating the recent Sunday bills which were introduced by religious societies into their respective legislatures. It was very evident that the business people and the laymen did not want these bills enacted into law. Personally, I met about one hundred business men in Salem at the time the Sunday bill was before the legislature, and every one was decidedly opposed to the bill. One prominent business man said to me: "The preachers tell us when we go to church that the devil is in the people, but I believe the devil is in the preachers when they ask the state to enact Sunday laws."

The lay people do not want religious legislation, and they sent their protests to the legislature by the thousands. The ministers who are demanding these Sunday laws are only making themselves odious in the eyes of their own church-members, and are losing their hold upon them when they ask for religious establishments by law.

We had the pleasure of listening to the last feeble, dying gasps of the Oregon Sunday bill after we had worked hard

for its defeat for nearly a week, and there was only one voice that spoke for it during its funeral ceremony before the house of representatives. That voice was the voice of the one who introduced the bill at "the request of the Northwest Sabbath Association," and his voice was so feeble that I could not hear all he said. In less than three minutes the bill was defeated, with one vote in its favor,

day Adventists ought to have no liberty if they do not obey the Sunday laws and stand by the decision of the majority. When he finished, the one person who applauded was the other minister, and the people showed their utter disapproval. I then answered him again in a kindly way. To his argument that we had to give up our liberties when we entered the compact of society, and had to

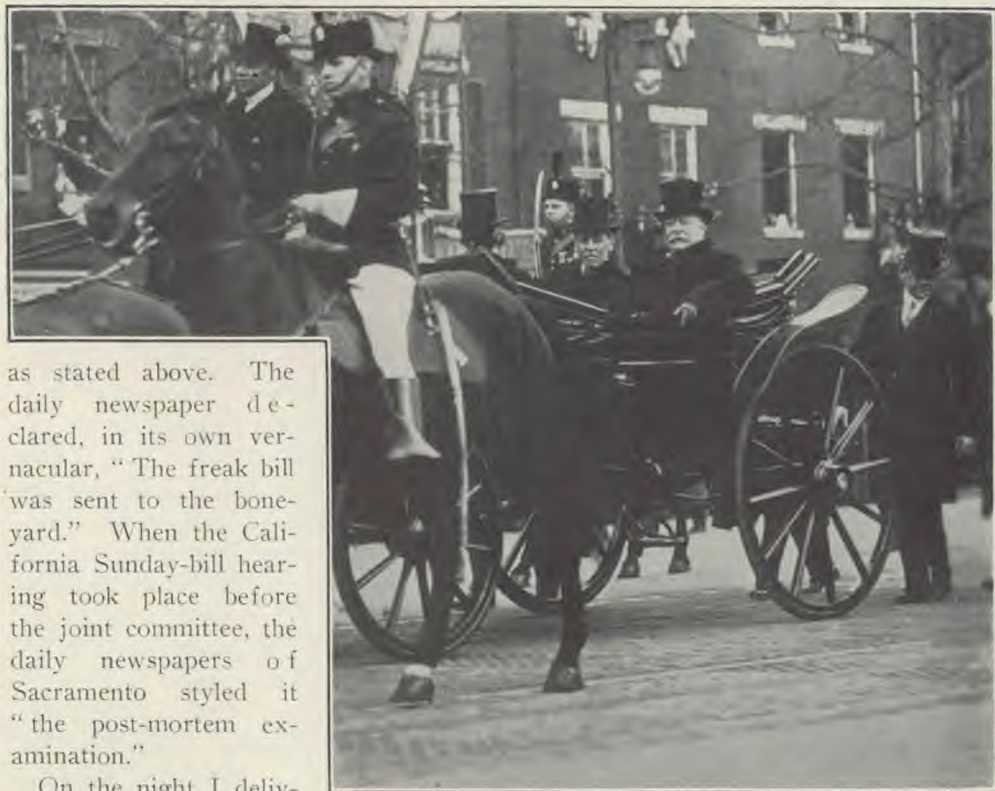


Photo by Harris & Ewing

PRESIDENT WILSON AND EX-PRESIDENT TAFT IN THE
INAUGURAL PROCESSION ON MARCH 4

as stated above. The daily newspaper declared, in its own vernacular, "The freak bill was sent to the bone-yard." When the California Sunday-bill hearing took place before the joint committee, the daily newspapers of Sacramento styled it "the post-mortem examination."

On the night I delivered a lecture on religious liberty in the Armory at Roseburg, Oregon, two ministers attempted to throw cold water upon what I had said, by asking some foolish, irrelevant questions. I answered their questions candidly and respectfully, but this did not satisfy them, and they asked the audience to remain. I did not object, but gave them the privilege. One of the ministers then began a tirade of abuse and invective, telling the people Seventh-

abide by the decision of the majority in all things, I replied that men entered into the compact of society to protect their natural rights and God-given liberties, and that society itself could not add a single natural right to any one nor justly take from any individual any such right; that in matters of religion the majority had no voice, but that God himself was the majority, and the man who

stood alone with God and truth was in the majority; that God's written Word alone was final in its decision upon all religious questions.

When I had finished answering his arguments, all the people applauded vigorously. The preachers must have felt the rebuke of their own people most keenly. An intelligent-looking woman afterward came to me and said: "I was ashamed of the conduct of my pastor in asking such foolish questions and trying to interfere with the meeting, and since he has not apologized I want to apologize for him. I shall tell him, too, that I consider he did not act the part of a gentleman even, to say nothing of manifesting the spirit of Christianity."

At Eugene, Oregon, I had an altogether different experience with the preachers who listened to the lecture. Three of them remained after the meeting, and the Lutheran minister said: "You ought to have one hundred men proclaiming these truths and principles to the people in the State of Oregon. Do you know whether the delegates from my denomination voted with the rest of the delegates, at the great Federal Council of the Protestant denominations recently held in Chicago, to eliminate the name Protestant from their organization, so they could make overtures to the Catholic churches to join the Federated Churches? I believe we should work for unity," he said, "but I do not believe in compromising principles as they are doing, for the sake of harmony. Instead of bringing harmony into the ranks, they are stirring up much dissension. It is a good thing they went to the length they did, as it has opened our eyes to the dangers that are ahead of us. I see danger in this great church combine, and I am glad you are preparing the minds of the people in the West for the coming World's Christian Citizenship Conference in Portland, so they may not be swept off their feet and fooled as they

were during the Federal Council in Chicago."

A Christian minister who was present was so enthusiastic over what he had heard that he asked the privilege of saying a few words at the close of my lecture. He took about five minutes, seconding most heartily what I had said, and wanted the people to circulate literature upon the subject. These ministers said they were going to subscribe for *LIBERTY* and the *Protestant Magazine*.

Well, it certainly is refreshing to discover occasionally that God has reserved many in Israel who have not yet bowed the knee to Baal, and who are entirely loyal to the principles of religious liberty. Wherever we have gone, the people have applauded our efforts and manifested the greatest interest in the principles of religious freedom. I do not believe that the people in the West are going to be deceived by the World's Christian Citizenship Conference on the subject of religious legislation concerning Sunday laws. On the evening when I announced to the audience gathered in the Grand Opera-house at Salem that the Oregon Sunday bill had been defeated with only one vote in its favor in the house of representatives, they broke loose and applauded again and again.

I had often heard it stated by the Sunday-law advocates in the East that the people in California and Arizona were a lot of pagans because they had no Sunday laws on the statute-books in those States, but I was happily surprised to find that the people on the Coast compare most favorably with their Christian cousins in the East. The reason they have separated religious enactments from their civil statutes is not because they are hostile to Christianity and its doctrines, but because of their friendliness to religion. They believe that the interests of the church and state can be fostered best with the church and state completely separated.



Photo by G. V. Bush

The President and Cabinet. At the extreme left, Pres. Woodrow Wilson; at his right, W. J. Bryan, Secretary of State; L. M. Garrison, Secretary of War; A. S. Burleson, Postmaster-General; F. K. Lane, Secretary of the Interior; W. C. Redfield, Secretary of Commerce; W. B. Wilson, Secretary of Labor; D. F. Houston, Secretary of Agriculture; Josephus Daniels, Secretary of the Navy; J. C. McReynolds, Attorney-General; W. G. McAdoo, Secretary of the Treasury.

Religious Legislation in Disguise

Strengthening Sunday by Professing to Promote Public Health

DURING the last three months there has been unusual activity among those who are interested in the enactment of legislation regulating the observance of Sunday. In the various State legislatures in session, more than fifty bills of this character have been introduced, and the passage of many of them has been urged at hearings held by legislative committees.

Among the bills thus introduced is one which demands special attention. It was prepared by a special committee of the American Association for Labor Legislation, and is backed by the Commission on the Church and Social Service, a department of the Federal Council of the Churches of Christ in America. In attempting to secure this kind of legislation, the social service commission is carrying out the instruction of the Federal Council, which at its second quadrennial meeting, held in Chicago, Dec. 4-9, 1912, adopted the following resolution:—

We earnestly recommend to State and local federations of churches the importance of not only guarding against the repeal or weakening of the laws we now have providing for Sunday rest, but of placing on our statute-books laws securing one day in seven as a rest day for all classes of working men, and the securing to every community a more complete protection against all Sunday practices that tend to demoralize society or weaken the forces that make for virtue and righteousness. As a means to this end, we heartily cooperate with the social service commission of the council in its nation-wide campaign for one day in seven for the workers.

The Standard Bill, which the social service commission urges to be introduced in every State legislature, and which has already been presented in at least two legislatures, reads as follows:—

AN ACT to promote the public health by providing for one day of rest in seven for employees in certain employments.

Be it enacted, etc., as follows:—

Section 1. *Scope of the Act.*

Every employer of labor, whether a person, partnership, or corporation, engaged in carrying on any factory or mercantile establishment in this State, shall allow every person, except those specified in Section 2, employed in such factory or mercantile establishment, at least twenty-four consecutive hours of rest in every seven consecutive days. No employer shall operate any such factory or mercantile establishment on Sunday, unless he shall have complied with Section 3. Provided, however, that this act shall not authorize any work on Sunday not now authorized by law.

Section 2. *Exceptions.*

This act shall not apply to—

- (1) Janitors.
- (2) Watchmen.
- (3) Employees whose duties include no work on Sunday other than—
 - a. Setting sponges in bakeries.
 - b. Caring for live animals.
 - c. Maintaining fires.

Section 3. *Schedule for Sunday Workers.*

Before operating on Sunday, every employer shall post in a conspicuous place on the premises a schedule containing a list of his employees who are required or allowed to work on Sunday and designating the day of rest for each, and shall file a copy of such schedule with the (Commissioner of Labor). The employer shall promptly file with the said (Commissioner) a copy of every change in such schedule. No employee shall be required or allowed to work on the day of rest so designated for him.

Section 4. *Time-Book.*

Every employer shall keep a time-book showing the names and addresses of all employees and the hours worked by each of them in each day, and such time-book shall be open to inspection by the (Commissioner of Labor).

Section 5. *Penalty.*

Every employer who violates the pro-

visions of this act, or any of them, shall be liable to the State for a penalty of — dollars for each offense, recoverable by civil action by the (Commissioner of Labor).

Section 6. *Time of Taking Effect.*

This act shall take effect October first, nineteen hundred and thirteen.

It is only necessary to read this bill in order to perceive that something else is aimed at besides "the public health:" and that while the title mentions "one day of rest in seven," without designating any particular day, yet the framers of this measure plainly had in mind one particular day which they designed as far as possible to be the day of rest. The necessary provisions of a law that would secure "one day of rest in seven" to working men are very simple. The California law may be cited in proof of this:—

Every person employed in any occupation of labor shall be entitled to one day's rest therefrom in seven, and it shall be unlawful for any employer of labor to cause his employees, or any of them, to work more than six days in seven; provided, however, that the provisions of this section shall not apply to any case of emergency.

In this California law no specific day is mentioned, while in the Standard Bill being urged by the social service commission a particular day, Sunday, is mentioned five times,—twice in Section 1, once in Section 2, and twice in Section 3. In section 1 a condition is imposed upon any employer who desires to operate his factory on Sunday. In Section 2 those workers whose work on Sunday is lighter than on other days, or is a work of necessity, are excepted from the provisions of the act, and in Section 3 the condition mentioned in Section 1 relating to the operation of a factory on Sunday is specifically defined. All this shows that while the bill is professedly "an act to promote the public health," it is in reality designed to promote the

observance of Sunday; and while it ostensibly claims to secure "one day of rest in seven," it in reality is designed to secure as far as possible Sunday as the day of rest.

While this conclusion may be legitimately drawn from the wording of the bill, we have in addition to this the testimony of the secretary of the social service commission, Dr. Charles S. Macfarland, to the same effect. After his attention had been called to the fact that this bill appeared to favor a particular day, he frankly replied: "We have put it on the basis of *one day's* rest in seven. Of course, as a matter of fact, we know perfectly well that this means the strengthening of Sunday." This admission, voluntarily made by the secretary, indicates the true character of the measure, and stamps it as religious.

The leaflet distributed by the social service commission explaining the alleged need of such legislation declares:—

The Sunday laws, enacted in the first instance to protect the Sabbath from desecration, have not only in the turmoil and rush of modern conditions failed to do that, but have also signally failed to protect men from the debasing effects of continuous seven-day toil.

The claim is usually set up that Sunday laws are not of a religious character, but are merely an exercise of the police power, designed to preserve public order; but here the statement is candidly made that Sunday laws were "enacted in the first instance to protect the Sabbath from desecration." We have always maintained this to be the fact, and we are gratified to find that it is now admitted by those who have resolved in favor of "securing to every community a more complete protection [by law] against all Sunday practises that tend to demoralize society," etc.

While the Standard Bill under consideration does not specifically require abstinence from labor on Sunday, yet it

imposes special requirements upon those who wish to operate their factories on Sunday, and we have the testimony of the secretary of the social service, who is urging it, that it "means the strength-

ance by law will be more clearly appreciated when some further facts bearing upon it have been stated. The Federal Council of the Churches of Christ in America claims to represent seventeen



Photo by Underwood & Underwood

THE BALKAN-TURKISH PEACE PLENIPOTENTIARIES AT STAFFORD

Seated left to right.—M. Venezolas (Greece), Andra Nikolics (Servia), Stoyan Novakavics (Turkey), Lieut.-Col. Popovitch (Montenegro), Dr. Milerko Visnitch (Servia). On the left of the Center of center row.—M. Gennadius (Greece); next man, Sir Edward Grey; Mrs. Asquith, on the le

ening of Sunday;" and we are, therefore, fully justified in affirming that it is designed, like the other Sunday laws, "to protect the Sabbath from desecration."

The full significance of this latest movement in behalf of Sunday observ-

million members of various Protestant churches, and fifty million adherents. Its representatives assert that the views of the council should have great weight with legislators because it utters the sentiment of such a large number of voters.

But this great organization does not stand alone in calling for such legislation. In an article by Rev. Peter E. Dietz, published in the *Catholic Citizen* of Milwaukee, Feb. 8, 1913, Roman Catholics

be introduced in all our legislatures.

The especially good features of the bill are that it provides for twenty-four consecutive hours of rest in every seven consecutive days, and that a schedule containing a list of employees, who for rea-



LONDON, ENGLAND, JUST BEFORE THE RECENT PEACE CONFERENCE

Mijouskovitch (Montenegro), Dr. Daneff (Bulgaria), M. Madjaroff (Bulgaria), Mestapha Rechad Pasha (Tunisia), M. Scouloudis (Greece); second man in center row, on left, Lord Haldane (the Lord Chancellor). Third man in center row, on left, Mr. Asquith (English Premier), who stands on the extreme right of the center row.

everywhere are urged to assist in securing this legislation. We quote a portion of the article:—

The American Association for Labor Legislation has drawn up a standard bill for one day of rest in seven, which will

sons sufficient to the State are compelled to work on Sundays, shall be filed with the Commissioner of Labor.

Section 3 of the bill provides that under the new act, no work shall be authorized on Sunday not now authorized by law.

The viewpoint of the bill is that of human conservation primarily, and it loses sight, in part, of the divine command to keep the Sabbath. It seems to us that the Sunday should be made more evident in the bill, and that the one day

The writer of this article plainly recognizes that this proposed law is a law in favor of the observance of Sunday, but complains that "it loses sight, in part, of the divine command to keep the Sabbath." He declares that it would have been better if observance of Sunday had been more distinctly enjoined, and yet he calls upon "Catholics everywhere to join in the effort to secure this legislation," basing their action upon "God's first great labor law — the Sunday." The frankness of this writer is refreshing, and he does not hesitate to express in plain terms what is more or less clearly implied in the bill itself.

The American Federation of Catholic Societies, which includes Roman Catholic societies of various kinds in practically every State in the Union, has repeatedly committed itself in favor of securing the enactment of Sunday laws. In a resolution adopted in its tenth annual convention, held Aug. 20-24, 1911, it declared:—

Our societies in the various parts of the United States have been urging the abolition of Sunday labor.

In its eleventh session, held at Louisville, Ky., Aug. 21, 1912, the secretary



PRESIDENT WILSON DELIVERING HIS INAUGURAL ADDRESS

of rest in seven ought to appear in a secondary rôle—in the light of an exception to the law.

Catholics everywhere ought to assist this legislation more largely from the viewpoint of God's first great labor law — the Sunday.

reported thus on the Sunday-enforcement movement:—

Our societies in many localities are urging for a more rigid Sunday observance, and have encouraged the movement for a post-office closing on Sunday. They are also opposing the holding of political rallies on the Lord's day.

The Boston Archdiocesan Federation of Catholic Societies adopted this resolution:—

We are unalterably opposed to any relaxation of the Sunday laws. Sunday is a day of rest to be devoted to the praise and service of God. We hold the safest public policy at present is to adhere to the rigid observance of the laws now safeguarding the sanctity of the Lord's day.— *The Pilot, official organ of Cardinal O'Connell, Boston, March 16, 1912.*

Thus at various times have the representatives of the Roman Catholic Church committed themselves in favor of enforcing the observance of Sunday, and the conclusion is therefore justified that there will be a response to the "call to arms" in behalf of this Standard Bill for One Day of Rest in Seven.

Such a combination of religious forces urging the enactment of legislation which "means the strengthening of Sunday," has never been known before in the history of this country. If the fifty million adherents of the churches composing the Federal Council of the Churches of Christ in America, and the fifteen million adherents of the Roman Catholic Church unite in demanding the passage of this bill, it will require a conscientious conviction of right principles, and the courage born of such a conviction, to stand against such a powerful federation.

In sounding a note of warning against the united efforts of two great organiza-

tions to influence legislation, we are simply calling attention anew to principles enunciated nearly a century ago, and at that time accepted by the Congress of the United States. Well worthy of attention, therefore, at this time, are the following statements taken from a report communicated to the United States Senate, Jan. 19, 1829, and adopted by that body:—

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

No such extensive religious combination existed in 1829 as is now urging in every State that legislation which "means the strengthening of Sunday." The argument put forth in this quotation has, therefore, redoubled force, and the outlook for "religious despotism" seems much more probable. We urge all those who prize civil and religious liberty to protest against this legislation, which plainly appears to us to be a step, and a long one, toward the restriction of the rights of conscience.

The World's Christian Citizenship Conference

W. F. MARTIN

BEGINNING June 29 and closing July 6 of the present year, there is to be held in the city of Portland, Oregon, the second World's Christian Citizenship Conference. This is to be a similar gathering to the one held in Philadelphia, Nov. 16-20, 1910. The coming conference is to be a larger and more representative gathering than the one held in Philadelphia. This meeting, as the one held in 1910, is to be under the auspices of the National Reform Association. At the close of the preceding conference a resolution was passed asking the National Reform Association to call a similar conference to be held on the Pacific Coast in 1913. Acting on this advice, the leaders of that body came West, and after visiting the principal cities on the Coast, located the conference in Portland and settled on the above-mentioned date. The first call issued gave some of the main reasons for the meeting, among which are these:—

"The immediate result to be sought through this conference and through all the work of preparation for it, is the revival and diffusion of national religion. . . . It will promote respect for law, will rebuke profanity and enhance the efficacy of the oath, will set public education in its proper relation to morality and religion, will help in securing the right of all men to the day set apart for rest and worship by the Creator."

Further it is stated in the call:—

"We believe that this assembly will be in many respects the most significant gathering of Christian forces thus far in history. . . . All in all, this conference now promises to be one of the largest and certainly in every way the most representative world gathering ever held, especially on the American continent."

The city of Portland makes a donation of \$15,000 in money, and grants to the conference the use of its new auditorium. Prominent ministers, educators, and laymen from different parts of the world

are to be present. The attendance is expected to be from ten to twenty thousand. Prominent among the speakers are to be eminent men and women of repute from the United States and the Old World. The range of subjects is very extended. To get an idea of the subjects and speakers note the following: "The Moral Progress of British Legislation," Hon. A. J. Balfour, London; "Municipal Reform," Rev. Dr. M. A. Matthews, Seattle; "Missions and World-Wide Peace," Rev. Dr. Andrew Wallace Williamson, Edinburgh, Scotland; "Christian Forces in the Levant," Dr. Armenag Haigaizion, Asia Minor; "The Sabbath Question," Dr. John F. Carson, Brooklyn; "The Moral Implication of the Right of Suffrage," Pres. Woodrow Wilson. Other prominent speakers are to be Judge Ben Lindsey, Benjamin Ide Wheeler, Secretary of State William Jennings Bryan, Charles Merle d'Aubigné (son of the noted historian), Dr. Bang (bishop of Norway), and former Vice-President Fairbanks.

The above is only a partial list, but it is sufficient to give an idea of the range of subjects and the class of speakers who are to take part. Further, it is stated in the *Christian Statesman* for May, 1912, that "on the program of this conference it is proposed to have from seventy-five to one hundred of the world's leading thinkers and actors for the uplift of humanity, one man from each country of the world." These men and the delegates are "to make a demonstration in behalf of national Christianity in our own country."

Again: "It is to prepare for the coming of the Lord in civil affairs that the second World's Christian Citizenship Conference, Portland, Oregon, June 29 to July 6, 1913, is called."—*Christian Statesman*, June, 1912.

It should be remembered that this conference is to be held under the auspices of the National Reform Association.

Article 2 of the constitution of this association says: "The objects of this society shall be to maintain existing Christian features in the American government; to promote needed reforms in the action of the government touching the Sabbath, the institution of the family, the religious element in education, the oath and public morality as affected by the liquor traffic, and other kindred evils; and to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and to indicate that this is a Christian nation, and to place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land." In other words, they desire to make Christianity the legal religion of the nation.

Henry Collin Minton, D. D., LL. D., is at present the president of this association. Dr. Minton was one of the speakers at the 1910 conference. The subject of Dr. Minton's address at that time was "National Christianity and Public Education." In the course of his talk, the following significant statement was made: "In countries where an established church exists, it is assumed that the institutions and influences of religion are necessary to the production of good citizenship and to the well-being of the state, and hence these are maintained at the state's expense. . . . Discredit the theory if you do not like it. I do, and perhaps you would agree with me if we only had time to see how broad and far-reaching are the economical interests of the state." This is enough to show the attitude of the head of the National Reform Association toward a state-established religion. There is no question but that he is in hearty sympathy with such a plan. From his position, he will have a molding influence on the conference. Again, it is to be understood that this voices the real sentiment of all the leaders in this movement.

The *Christian Statesman* is the official organ of the association, and the means

whereby it speaks to the world. In its issue for November, 1912, there appeared the following:—

"There should be new national legislation whereby there shall be embraced in our federal Constitution some such expression of the principles of Christian civil government as the following: We recognize Almighty God revealed in Jesus Christ as the source of all authority in civil government and the ruler among men, and accept his revealed will as the ultimate standard of right."

It is hoped by the promoters of the conference to make this great gathering a means to secure this much-desired legislation. It does not seem to occur to them that a state-established religion would demand a state-established head of that established religion. That is surely a marked departure from the accepted ideas of true Americanism. As surely as this or any similar amendment is secured, so surely will dissenters be persecuted. The article from which the above is an excerpt closes with the following significant statement: "The second World's Christian Citizenship Conference will therefore serve the greatest practical use not only by awakening and deepening popular sentiment in behalf of Christian legislation, but by bringing to bear at the same time upon political organizations and governments some definite pressure that may lead ultimately to their open espousal of Christian political principles." The promoters of the conference hope that a wave may be set in motion that will compel political parties to grant their demands, and cause such parties to consider it good policy to give to the National Reform Association the demanded religious legislation. A wise statesman once said, "Keep the church and the state forever separate." This is certainly not giving heed to that counsel. The lessons of the dark ages and of the early history of our own nation, and the condition of the nations who to-day have a union of church and state, should teach men that the ends of both the church and the state can best be attained by keeping them separate.

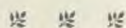
Further, to show that the promoters of the conference propose to mold the laws of the land in favor of their religious views, note the following from Dr. Samuel Z. Batten in a recent interview in Portland: "One of the more immediate devices will be the organization of churches and social welfare societies and leagues in such a manner that when any legislation designed to further the great program is pending in any State, all these elements can throw their combined strength into a lobby for it, instead of each individual organization being obliged to fight out its own battles alone." It is easy to see here a religious combination to dictate legislation. Have these men forgotten that the weapons of the Christian's warfare are not carnal? If the civil power bends under this pressure, it will mark the end of religious liberty in our government.

That the efforts for religious legislation are not to be confined to the United States is evident from the following: "In a larger sense the world will be the audience; and let the conference be made so to speak for God, for Christ, for humanity, that the world shall hear and heed."—*Christian Statesman*, October, 1912. Again in this same issue of the *Christian Statesman* we find these words: "It is believed that the world-wide agitation of the principles held by the association and the equally wide discussion of the methods whereby we hope to obtain our ends will meet with the approbation of all right-hearted Christian citizens, and will furnish or suggest a method of cooperation by Christian people everywhere for securing needed political reforms not only in the United States, but in the various countries of the world."

We have no desire to criticize the men who are promoting the conference. Their aim, no doubt, is good. They see the trend of things, and think to stay the tide of evil by legislation favoring the Christian religion. Good as their intentions are, and high as their hopes may be, they are doomed to disappointment. They are working on wrong principles.

Men can not be made good by law. Then, again, religion is a matter of personal relationship of the individual to his God. It is outside the domain of civil government. It is a matter of individual choice. The church has best prospered when it has depended on its own power, drawn from its great Author, and has reached its lowest ebb when looking to the civil government for support. Whenever the church has gone to the civil law to propagate its doctrines and enforce its decrees, there has been something dangerously carnal in the purpose. There has been in it the intention to enforce its dogmas upon all whether they believe them or not. That means persecution to the dissenter. It restricts the religious liberty of both the believer and the unbeliever. On the other hand, the state is formed for political and not for religious purposes. The state can not afford to dictate the religion of its citizens. The question for the state to ask is not, Is a man a good Christian? but, Is he a good citizen? Our government was founded on the great principles of civil and religious freedom. Long may this endure, and our land remain a country where all of whatever creed may stand equal before the law.

College Place, Wash.



God and Caesar •

THE currency used by the Israelites in their business transactions was proof of their dependence on the Roman emperor. As they were subjects of the Roman Cæsar, they were obliged to fulfil the duties of subjects and to render unto Cæsar the things that were Cæsar's. But this did not in any way interfere with the other duty to render to God the things that were God's. So Jesus drew a clear line of demarcation between these two realms. Though separate, they are not therefore antagonistic, but are to abide each in its own sphere beside the other in peace and harmony.

Civil Citizenship and Christian Citizenship

CHARLES E. STURDEVANT

Civil Citizenship Differs From Christian Citizenship, as the Following Parallel Paragraphs Make Plain

CIVIL CITIZENSHIP is the state of being vested with the rights and privileges of an inhabitant of a town, city, or place in this world.

The law of civil citizenship is the law of the municipality or state. This law is human, and therefore fallible.

The law of civil citizenship is the civil law of humanity. This law is the law of force.

Transgression of the law of civil citizenship is called crime.

The law of civil citizenship, being human, fallible, may be erring; and therefore one might be a criminal in the eyes of the law, and not be a sinner.

A loyal civil citizen is called a patriot, or one who loves an earthly country, zealously supports and defends it, and is willing to lay down his life for it.

The weapons of a loyal, patriotic civil citizen are carnal, and mighty according to the strength of the government of which he is a citizen, to the overturning of the purposes of men.

The sword of the civil citizen is a sword of polished steel.

Civil citizens are separate from other nations in this world.

The civil citizen of Rome is not of America, even as Rome is not of America.

Civil citizenship is not in heaven, but on earth.

The civil citizen can not enforce the law of love, which is the only law of Christian citizenship.

For the civil citizen not to enforce the civil law would be to defeat civil government.

CHRISTIAN CITIZENSHIP is the state of being vested with the rights and privileges of an inhabitant of the New Jerusalem, in the world to come.

The law of Christian citizenship is the law of the kingdom of Christ. This law is divine, and therefore infallible.

The law of Christian citizenship is the moral law of Jehovah, whose law is the law of love.

Transgression of the law of Christian citizenship is called sin.

The law of Christian citizenship is divine, infallible, unerring; and therefore one might be a sinner—a violator of God's law—and not be a criminal—a violator of human law.

A loyal Christian citizen may be called a patriot, or one who loves the heavenly country, zealously adheres to and advocates its cause, and loves not his life even unto death.

The weapons of a loyal Christian citizen are not carnal, but mighty through God to the pulling down of the strongholds of Satan.

The sword of the Christian citizen is the sword of the Spirit, the Word of God.

Christian citizens are separate from all nations in this world; for Christ said, "My kingdom is not of this world."

The Christian citizen of Christ's kingdom is not of this world, even as Christ is not of this world.

Christian citizenship is not on earth, but in heaven.

The Christian citizen will not enforce the law of love, but will practise it himself, and advocate it to others.

For the Christian citizen to enforce the moral law would be to defeat Christian government.

Sunday Bills in New York and New England

J. E. JAYNE

FIFTY-THREE Sunday bills have been introduced during the present session of the State legislatures in New York and New England. Thirty-one of these have sought to repeal one or more of the existing legal restrictions concerning Sunday observance.

In character, the bills vary from efforts to change exemption clauses so as to include in the exemption those who observe Sabbath from sundown Friday night to sundown Saturday night, and to favor some particular profession, trade, or form of commercial activity, to a proposition whereby, under local option, in certain communities there might be unrestricted sale of all the necessities of life.

Twenty-two of the bills propose a more strict observance of Sunday. One group of these purports to be for the promotion of public health, and provides that an employer shall not require nor permit an employee to work on Sunday unless the employee is granted at least twenty-four consecutive hours of rest within the next six days.

Another group forbids hunting, fishing, sports, games, theatricals, vaudeville, moving pictures, stereopticon and other entertainments, musical concerts, the sale of all articles, and any labor whatsoever, works of necessity and mercy excepted.

Public hearings on these measures

have been largely attended. Representatives of the Religious Liberty Association have participated in all of them. Among the reasons urged against the bills which propose additional legal restrictions we mention the following:—

That a statutory provision forbidding employers to require employees to work on Sunday without granting them twenty-four consecutive hours of rest during the next six days, authorizes employers to require employees to work on Sunday when the specified rest is allowed. It legalizes the requirement of Sunday labor for certain classes. It discriminates in favor of employers, and enables them to conduct business on all days of the week, while the man whose income is derived from his own labors becomes a criminal if he conducts his business every day of the week.

That every man has a natural right to rest every day of the week if by so doing he does not make himself or those dependent upon him objects of public charity, and thus invade the equal rights of others.

That, likewise, every man has a civil right to work every day of the week in order that he may prevent himself or those dependent upon him from becoming objects of public charity. That to deny this principle is to enslave labor.

Mayor Gaynor on the Sabbath

Mayor Gaynor of New York, having been appealed to by Miss Lillian Freund of 57 Mangin St. on the matter of stricter Sunday observance, set forth his views in reference thereto in the following communication, which appeared in the New York "Times" of Nov. 16, 1912:—

"Dear Madam: I have just received your second letter to me about Sabbath observance, by which you mean Sunday observance. I agree with you about observing the day of rest. But we must be fair and charitable to others. The Christians do not observe the Sabbath day—namely, the seventh day—established by God according to the fourth commandment, or the third, as some number it. The Christians abandoned that day and adopted Sunday, which is the first day of the week. It is all right for us to observe Sunday, but let us have no miserable little prejudice against the Jews because they stick to the Sabbath. Some Christian sects also adhere to the Sabbath, stoutly maintaining that no one had the right to change the day of rest ordained of God from the seventh to the first day of the week.

"Very truly yours,
"W. J. Gaynor, Mayor."

That the proposed legislation is fundamentally wrong.

That there must be sharp distinction between sin and crime, sin being the transgression of moral law, and crime the transgression of civil law.

That civil government can not reenact or enforce any portion of the ten commandments as such, because by their moral character they forbid evil thoughts as well as evil acts, and our Lord's interpretation of them designates as a murderer the man who hates his brother; while civil government can not deal with a man as a murderer until he translates his thought of hatred into an act of violence and kills his brother.

Therefore, of necessity civil government can not be responsible for the enactment of moral legislation, and must content itself with protecting every citizen in the exercise of each of his natural and equal rights.

That each person has a natural and inalienable right to worship or not to worship God as his conscience dictates. That God does not compel him in this matter, and civil government can not.

That it is the duty of civil government to protect men in the exercise of their choice, so long as they do not seek to invade the equal rights of their fellows.

That true Sabbath observance is an act of worship, due only to the Deity, and acceptable to him only when freely rendered by the worshiper.

That the attempt to enforce Sabbath-keeping by civil pains and penalties can

produce only hypocrites, abominable in the sight of God and man.

Frequently, these propositions have caused the advocates of Sunday legislation to admit that it is impossible to enforce the religious observance of Sunday, to deny that the bills under consideration proposed to do so, and to claim that a civil sabbath only is to be enforced by law.

The impossibility and absurdity of that proposition become very apparent when attention is directed to the following facts:—

That acts designated as crimes when done on Sunday are deemed wholly legitimate, and often as really elevating, when done on Monday.

That of necessity, therefore, the difference is in the days, not in the deeds.

That the days differ only in that some men regard Sunday as a holy day.

That if its religious character were removed, Sunday would be only a holiday similar to the fourth of July or New-year's day, upon which it is very proper to hunt, fish, or do any of the acts forbidden in the bills under consideration.

That, therefore, a civil sabbath is not what is provided for in the bills or desired by their advocates.

That these principles have received careful attention is evidenced by the questions asked, and by the fact that thus far every one of these bills proposing additional legal restrictions has been reported unfavorably, and the report has been accepted.

A Triumph of Right Principles

The Defeat of Proposed Sunday Legislation on the Pacific Coast

J. F. BLUNT

WHILE ample authority is found in the doctrinal works of most of the sects, and the most eminent writers among the various classes of religionists have united in the advocacy of civil and religious liberty, it is difficult to secure recognition from the churches at large of the inalien-

able right of the individual to the free exercise and enjoyment of religious profession and worship. Short-sighted members of various religious societies are continually trying to bring about a union of church and state, hoping in that way to obtain assent to their own dogmas

and to force the adoption of their own ceremonials by civil process.

Particularly is this true of those who are striving to secure legislative enactments for the strict observance of Sunday as the Sabbath, although the Bible nowhere indicates that any special deference should be shown to the first day of the week. Its assumed sacredness is due entirely to sectarian preference, the true Sabbath of the Scriptures having been set aside.

California and Arizona alone of all the States are free from these sectarian Sunday laws; but the Oregon enactments have been found unconstitutional, and Nevada is all but clear from the indictment. Utah, the stronghold of Mormonism, has a stringent Sunday law, but through force of public sentiment the law is inoperative in the larger cities. In Idaho, the governor has urged the legislature to repeal the Sunday law, on account of its unconstitutionality and the utter inability of the supreme court to construe its absurd prohibitions or to reconcile its shameless discriminations.

Notwithstanding the failure in California last year to invoke the initiative in behalf of a proposed Sunday law, to have been voted upon at the November election, less than two per cent of the men and women voters having signed the petitions, the advocates of the measure had the temerity to submit the bill, in slightly modified form, to the legislature, now in session at Sacramento. This time, concealing as best they could their own connection with the matter, the ministers who have been clamoring for years for such enactment, pushed forward the labor elements, not only as constituting the main beneficiaries of restrictive laws, but as the actual sponsors for the bill now pending determination.

The bill is designated as the Weekly Day of Rest Bill, but care was exercised to make it clear in the wording of the bill that Sunday, and only Sunday, would be recognized as such "day of rest." While their attorneys argued at the public hearing in the assembly chamber, where a great assemblage was gathered

at night late in January, that there was nothing religious about the proposition, they occupied nearly all their time in the endeavor to prove that Sunday laws were not unconstitutional, and that such laws had been upheld by the supreme courts of various States as proper legislation.

And yet the sectarian character of the bill was instantly apparent. Places of business would be closed during the hours of Sunday worship which would be allowed to open when such services were past, and other business would be suppressed altogether on Sunday, while no restraint is proposed for Sunday amusements. Only in cases of extreme urgency could medical or surgical aid be secured, while in an endeavor to avoid effective opposition, really objectionable pastimes that might well be prohibited every day in the week, would be left by this partizan law to unrestricted enjoyment of Sunday harvests. So many exemptions are provided for that it is evident the advocates of Sunday sacredness only hope to secure some slight recognition for their day of worship, trusting in the future to remedy any defects that may appear, as the power of resistance is weakened.

But care is taken, while pretending to grant exemption to those who observe another day as the Sabbath, to make this grudging concession inoperative to the business of true Sabbath-keepers, for they are left subject to stringent restrictions, and even these pretended benefits are open only to those who are members of a religious society, regularly observing a day other than Sunday as a day of worship. Others, observing the same day from equally conscientious motives, would have no consideration.

The unwarranted conclusion drawn from the appearance of a few members of labor-unions, that organized labor on the Pacific Coast had been committed to enforced Sunday observance, was swept away by the authoritative declaration of the secretary of the State Federation of Labor. Coming as the personal representative of the allied guilds, Mr. Paul

Scharrenberg said he was sorry to oppose the demand of fellow workmen, but it was a fact that organized labor was opposed to any discrimination in respect to days; while the trade-unions want one day in seven as a respite from enforced labor, they believe the day to be selected ought to be a matter of agreement between employee and employer, and that no day should be arbitrarily set apart as a day of rest, inasmuch as religious differences would suggest diverse conclusions as to the day in various places of business.

Memorials from more than sixty chambers of commerce, boards of trade, and other civic organizations, protesting against Sunday legislation, have been added to the remonstrances filed by Seventh-day Adventists, Seventh-day Baptists, various Hebrew congregations and societies, all demanding the maintenance of the inherent rights of man in religious things, in harmony with the constitutional guaranties of State and nation. A single memorial, offered by the Adventists, bore the signatures of 68,559 male voters of California opposed to a Sunday law. These united protests, added to the forceful presentation made at the public hearing, impelled a Sacramento daily paper to say that the bill had been killed and a post-mortem held over its remains. No doubt is felt regarding the overwhelming defeat of the bill when it comes up on third reading.

As illustrative of the methods of those who believe in the sanctity of Sunday, and who look to the state to enforce its religious observance, the recent experience in Utah is educational. Not content with the drastic laws already upon the statute-books of that State, the advocates of state-enforced religion were there to demand still more drastic enactments by the legislature in January. The principles of religious liberty apparently had never been expounded at Salt Lake City, but when presented at the two public hearings in house and senate, there was a ready recognition of the abundant proof of the civil guaranties, hitherto ignored,

whereby all citizens are entitled to decide for themselves which day they will observe, or whether they will regard all days as alike in the conduct of legitimate business.

Three bills had been presented for the purpose of making more oppressive the existing laws relating to Sunday observance. These were opposed by seven bills in the senate and four bills in the house, whose object was the repeal or the substantial modification of the acts then in force, so as to remove all discrimination in respect to days, and to place Sunday in the same category with other legal holidays. The Mormons were divided in sentiment, some declaring that the observers of Sunday being in the majority in the State, all ought to conform to their practise. The Salt Lake *Tribune* pertinently remarked in a column editorial devoted to the support of religious liberty, that the rule of majorities, invoked by the Mormon paper, if carried to its logical end would wipe the Mormon hierarchy off from the face of the earth, as their adherents are in a hopeless minority in the United States.

The campaign in Utah was hot and fiercely waged, but the advantage was with the cause of freedom. When the issue was presented for decision on the floor of the house of representatives, the battle raged for two hours, and advance announcements had brought to the legislature such a crowd as had not graced the halls of legislation at any time before during the session. Eight members absented themselves from the field, but the Sunday bill was defeated by a vote of twenty-one to fifteen; and two Mormon bishops, awakened to a sense of the principles involved, cast their votes against the measure. The result was hailed with marks of distinct approbation by the crowded assembly.

In Arizona last year, in the first session of the legislature after the admission of the State to the Union, a strict Sunday bill was introduced, in the ostensible interest of labor. This bill was defeated, after a vigorous fight upon the floor of the house of representatives, by

a vote of twenty-two to thirteen, following an energetic campaign, in which the friends of religious liberty were accorded a hearing in committee. Stalwart champions for the cause of freedom were found in the legislature, and nothing further was heard of a Sunday law either in the special session held later in the year 1912 or in that convened in January of this year. Arizona is standing with California for the faithful mainte-

nance of constitutional guaranties, in harmony with the conviction expressed by Spurgeon, the great English preacher, himself a Sunday-keeper, who said:—

"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."

Los Angeles, Cal., March 5, 1913.



The Blessings of Liberty

C. P. BOLLMAN

God made his moral creatures free that they might form character, and might from choice, not from constraint but willingly, render to him love and homage. Without true liberty there could be no such thing as nobility of character. Addison well says:—

"A day, an hour, of virtuous liberty
Is worth a whole eternity of bondage."

"Liberty, like day," writes Cowper,—

"Breaks on the soul, and by a flash
from heaven,
Fires all the faculties with glorious
joy."

But liberty does not mean freedom from the restraints of true principle. He who knows and loves real liberty can not be of the number described by Milton when he says,—

"License they mean when they say
liberty."

There is, and, in the very nature of the case, there can be no other bondage so galling, no slavery so debasing, as bondage to evil. "Whosoever committeth sin is the servant of sin," says the Saviour (John 8: 34); and to the same end the apostle writes: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

There are two principles in the universe of morals, namely, good and evil. One of these we must of necessity serve.

True liberty can be found only in owing allegiance to the good. "I will walk at liberty," says the psalmist, "for I seek thy precepts;" while the apostle James writes: "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed," or as the margin has it, "in his doing." James 1: 25.

Freedom of choice, the power to choose, the ability not only to desire but to do the good and to eschew the evil, surcease from the pangs of a guilty conscience, is true liberty. Such liberty was given to man in the beginning; and when it was lost in the fall, and man, so far as his own ability was concerned, became the helpless, hopeless slave of evil, Christ gave himself to die upon the cross that the inestimable gift of liberty might be restored to men. "If the Son therefore shall make you free, ye shall be free indeed." John 8: 36.

Such is soul liberty, something which man can neither give nor take away. Statutes can not compass it; chains can not bind it; prisons can neither confine it nor shut it out; the sword can not kill it; fire can not destroy it. It lives and triumphs even in the dungeon, upon the arena, on the rack, or at the stake. 'Tis such—

"Liberty alone that gives the flower
Of fleeting life its luster and perfume,
And we are weeds without it."

Religious Liberty in the Dutch Republic

C. M. SNOW

THERE is no part of the world, perhaps, in which the agents of religious oppression found more sturdy and uncompromising resistance than in the little provinces that make up the Netherlands. The genius of liberty inspired as noble a resistance to oppression there as might be expected among more populous and more enlightened nations.

The Netherlanders were a Germanic people. Though pagans as viewed from the standpoint of the gospel, and a fierce people in battle, they rigidly refrained from the superstitions and licentious practises of their neighbors, the Gauls. While the priests of pagan Gaul decided all controversies, both civil and religious, and punished with a terrible excommunication all who differed from or disobeyed them, with the Germanic people it was very different. Among them sovereignty resided in the people. Their chieftains were generals chosen by universal suffrage, and their armies were composed of volunteers. The village magistrates were chosen by the great assembly.

The Gauls were a priest-ridden race. The druids (priests) were "a dominant caste, presiding even over civil affairs." "In religious matters their authority was despotic."—*Motley, "Rise of the Dutch Republic,"*

page 5. That despotism in religion and that union of religious and civil things had in those dark days among that pagan people the same results that are seen in later days among more enlightened people,—a people even professing the religion of Christ. Says Motley: "The imagination shudders to penetrate those shaggy forests, ringing with the death-shrieks of ten thousand

human victims, and with the hideous hymns chanted by smoke- and blood-stained priests to the savage gods whom they served."—*Id.* So does the imagination shudder at the contemplation of the cruel work of another régime whose victims outnumbered those by the mil-



WILHELMINA, PRESENT QUEEN OF THE
NETHERLANDS

lions, and whose heartless operations were under the direct control of a priesthood that professed to represent that Man who was bruised for our iniquities and smitten for our transgressions. In both these cases religion and the state were joined, the priests were the real rulers of the people, liberty in civil and religious things was unknown, the people were the prey of the priesthood, and the

minions of oppression reveled in rapine and blood.

While the superstitious Gaul was cowering under the dread of the priesthood, he was living a life on the lowest possible moral plane. History records of the Gaul that he was singularly unchaste, many among that people living in the most revolting and incestuous concubinage. The German, when he became known to history, was the possessor of a purer belief than that of either the Roman or the Gaul. He believed in one Almighty God, or All-Father, too sacred to be represented by any likeness or enclosed in temples built with hands.

These differences in belief, in custom, and in the relation between civil and religious things explain to a very considerable extent the difference in the attitude assumed by the Germanic and Gallic peoples toward the invading legions of Rome and toward the rule of the papal church in later years. While Cæsar found formidable resistance in Gaul, and pacified certain districts only by extermination of the inhabitants, he considered it good policy to treat such people as the Frisons and the Batavians in a different manner; and while the later spiritual Romanizing of Gaul was not accomplished without opposition, the liberty-loving, less superstitious, and therefore less debased Netherlanders made the conquest of their country by the Papacy a battle royal.

When Charles the Hammer came into the Netherlands to smite that liberty-loving people into submission to the Roman Catholic religion, a Frison chieftain, balking at the brink of the baptismal fount, declared that he would rather feast with his ancestors in the halls of Woden than dwell in the heaven which the Roman priest had to offer. Poppo, the son of this Frison chieftain, when he assumed the position left vacant by his father, refused to be converted, but did not oppose the introduction of Christianity among his people. But smarting under enforced allegiance to the Frank, and seeing the liberties of his people

trampled upon by an oppressive combination of church and state, Poppo rebelled. He was totally defeated, however, by Charles Martel in a great battle in the year 750, and perished with vast numbers of his liberty-loving Frisons. This battle gave a great impetus to that kind of propagation of that kind of religion, miscalled Christianity. The monk Wilfred and the Anglo-Saxon Willibrod were active in the propaganda. The latter destroyed the images of Woden, abolished his worship, and founded churches in north Holland. He was made bishop of all the Frisons. The Anglo-Saxon cleric Winfred, or Bonifacius, was an ardent exponent of the doctrine of force in religious affairs. In his propaganda the crozier and battle-ax went hand in hand. So zealously was this kind of evangelization carried on that by the middle of the eighth century a hundred thousand Frisons had been slaughtered and another hundred thousand converted. Thus were the Netherlanders beaten into Christianity (so-called) by the hammer of religious oppression. The papal church was established there upon a foundation hewed out of human flesh by the sword of the conquering foreigners. The Free-Frisons, whose statute-books declared that they should "be free as long as the wind blows out of the clouds and the world stands," had seen their bravest and their best beaten to the ground with saber and battle-ax till only a remnant remained; and these, disheartened and dejected, were bowing in humiliation and disgrace at the altars of their foes to worship in ignorance a God whose attributes had been misrepresented to them in every essential, and whose name had been made to signify to them everything that was worthy of their dislike and distrust. The gospel of love had been supplanted by the dogmas of a state church, and men had the alternative of conversion or extinction. It is needless to say that the bravest and best, scorning hypocrisy and humiliating pretense, had rejected that counterfeit gospel, and slept with their fathers.



TEMPERANCE

Help From Heaven

M. E. KERN

TEMPERANCE evangelism must not be merely a campaign of education. That is good, but many men and women, though intelligent as to the awful results of drink, have fallen beneath its power. Many brilliant minds with the fairest prospects in life have been ruined by this awful curse. After all, the temperance issue is one of moral fiber. Temperance is self-control. A writer, in the *Northwestern Christian Advocate*, truly said: "Apart from this indwelling of Jesus Christ, there is no hope for the subjugation of the drink curse. Whatever our theory of salvation may be, it remains true that only as Jesus reigns in the citadel of a man's being—his heart and his will—is there assurance of a complete victory." "For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. The only safety of any man or woman from the power of evil passion or perverted appetite, is to trust in the power of that Name.

"You talk about my drinking," said the drunkard, "but you say nothing about my thirst." That thirst it is that drives him to despair. His promises and resolutions are like ropes of sand, and the knowledge of his forfeited pledge causes the loss of all confidence in himself. "Never," said John B. Gough, "did I hate liquor more than when I was its abject servant." Many a slave to intemperance has cried out with Paul, "O wretched man that I am! who shall deliver me from this body of death?" Rom. 7:24, margin. Would that every one might learn, as Paul did, that the power of the divine-human Son of God

can set us free! "I can do all things," said he, "through Christ which strengtheneth me." Phil. 4:13. The finite is mastered by the infinite. Men have learned to expect no mastery in the physical world except as they yield to the God of nature. No one endeavors to make a building stand except by yielding to God's law of gravitation, nor an engine move without applying his law of expansion. Neither can we control our own spirits except as we yield to "the law of the Spirit of life."

Is there hope for the tempted? Is there help for the downtrodden?—O, yes; there is hope, hope in God, help from Heaven!

Francis Murphy, the drunken keeper of a grogshop, found help behind prison-bars, where he had been kept for manslaughter. On the cold floor of his prison cell, he found God, and became a new man. And he became one of the most powerful temperance advocates of our time.

The temperance cause is the cause of Christ. Then let the church of the living God occupy her place in this warfare, lending her influence to every good work, and heralding the gospel of "righteousness, temperance, and judgment to come."

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Why I Am Against Liquor

THE reasons why I have no use for alcoholic beverages on sea or on shore are so numerous that it would be impossible to detail them all. My standpoint is simply that liquor is unnecessary and

(Continued on page 92)

LAWS CONCERNING SUNDAY LABOR

STATE.	CITATION TO LAW.	DAY OF REST SPECIFIED.	WORK PROHIBITED.
Ohio	Rev. Stat., 1905, §§ 10-753, 10754.	Sunday	Common labor, opening any place for business, by any persons over fourteen years of age, or requiring any employee to work. Barbering.
Oklahoma	Comp. Laws, 1909, §§ 2057-2069.	First day of week.	Servile labor; public sports, trades, manufactures and mechanical employments, public traffic, serving process unless authorized by law to do so.
Oregon	Ann. Codes, § 1968, as am'd by L. 1903, p. 167. §§ 2297-2299	Sunday, or the Lord's day. Sunday	Keeping open of any store, shop, grocery, bowling-alley, billiard-room, or tipping-house for purpose of labor or traffic, or any place of amusement. Barbering
Pennsylvania ...	Pepper and Lewis' Digest, p. 4406.	The Lord's day, commonly called Sunday.	Any worldly employment or business; unlawful games, hunting, shooting, sport, or diversion.
Porto Rico	Statutes and Codes, §§ 553, 554, 556.	day. Sunday after 12 o'clock noon.	Commercial and industrial establishments.....
Rhode Island ...	Genl. Laws, 1909, ch. 347, §§ 18, 21.	First day of the week.	Engaging in any labor, business or work, game or sport, play or recreation, or permitting the same to children, servants, or apprentices.
South Carolina ..	Criminal Code, 1902, § 500. § 501	The Lord's day, commonly called the Sabbath. Lord's day	Tradesmen, artificers, workmen, laborers, or other persons doing worldly labor, business, or work of their ordinary calling. Any one publicly crying, showing, or exposing for sale any wares, merchandise, fruits, herbs, goods, or chattels whatsoever.
	§ 503	Sunday	Any corporation, company, firm, or person ordering, requiring, or directing any work to be done in any machine-shop or -shops.
	Civil Code, 1902, §§ 2121-2124 as am'd by L. 1903, No. 52.	Sunday	Railroad corporations loading or unloading, or running trains or cars moved by steam.
South Dakota ...	Penal Code, 1903, §§ 39-49, as am'd by L. 1903, ch. 206.	First day of week.	Servile labor, public sports, trades, manufactures and mechanical employments, public traffic, serving process.
Tennessee	Code, §§ 3029, 3030.....	Sunday	Merchants, artificers, tradesmen, farmers, or other persons doing or exercising any of the common avocations of life, or causing or permitting the same to be done by children or servants. Barbering
Texas	Penal Code, §§ 196, 197. §§ 199, 200.....	Sunday	Any person laboring, or forcing or obliging his employees, workmen, or apprentices to labor. Merchants, grocers, or dealers in wares or merchandise; or a trader selling, bartering, or permitting his place of business to be open for traffic.

IN THE UNITED STATES (Concluded)

PENALTY FOR VIOLATION.	EXCEPTIONS ALLOWED.
First offense, fine of \$25; subsequent offenses, fine of \$50-\$100 and 5-30 days in jail.	Works of necessity or charity; persons who conscientiously observe the seventh day as Sabbath and refrain from work on that day; emigrating or traveling by families, landing of passengers by watermen, toll-keepers, ferrymen, etc.
First offense, fine of not less than \$15; subsequent offenses, fine of \$20-\$30, or 20-30 days' imprisonment, or both. Fine of \$1.....	Works of necessity or charity; those who keep another day as holy time.
Fine of \$5-\$50	Theaters, drug stores, doctor shops, undertakers, livery-stables, butchers, and bakers; all circumstances of necessity or mercy may be pleaded in defense.
First offense, fine of \$10 or 5 days in jail; subsequent offenses, fine of \$25-\$50, or 10-25 days in jail. Fine of \$4, or 6 days' imprisonment..	Works of necessity and charity; dressing of victuals in private families, bake houses, lodging-houses, inns, etc.; landing of passengers by watermen, carrying over travelers by ferrymen, removal of families, delivery of milk or other necessities of life before 9 A. M. and after 3 P. M.
First offense, fine of \$5-\$10, subsequent offenses, fine of \$10-\$25; in default of payment within three days, imprisonment in jail at rate of one day for each half-dollar unpaid.	Public markets, pharmacies, bakeries, hotels, restaurants, cafés, and places where refreshments only are served, public and quasi-public utilities, and works of emergency necessary to prevent unusual and serious financial loss; theaters and other places devoted exclusively to amusements or charitable purposes.
First offense, fine of not over \$5, subsequent offenses, fine of \$10.	Work of necessity or charity; professors of Sabbatarian faith or Jewish religion, or members of churches or societies of such professions, may be exempted from the restrictions as to Sunday labor.
Every person of 15 years of age, or older, offending, fine of \$1.	Works of necessity or charity.
Forfeiture of goods.....	
Fine of \$100-\$500	Cases of emergency.
Fine of \$500	Cars loaded with animals, perishable freight during April to August inclusive, regular mail-trains, construction trains made necessary by emergencies, freight-trains in transit which can reach destination by 6 A. M., trains to religious service on order from railroad commission, trains delayed by accident.
Fine of not over \$10.....	Works of necessity or charity; persons exempted who keep another day of the week as holy time, and do not labor on that day, and do not disturb on Sunday those who are observing that day as holy time.
Fine of \$3.....	Acts of necessity or charity.
Fine of \$25-\$50, or 15-30 days' imprisonment, or both. Fine of \$10-\$50	Household duties, works of necessity or charity, necessary farm work to prevent loss of crops, running of boats, rail cars, wagon-trains, common carriers, delivering goods by them, or receiving or storing goods by parties to whom delivered, stages carrying mails or passengers, foundries, sugar-mills, herders who have a herd of stock gathered and under herd, traveling, ferrymen, toll-gate and toll-bridge keepers, hotels, boarding-houses and restaurants, persons who conscientiously believe that the seventh day ought to be observed as Sabbath and who refrain from work on that day for religious reasons.
Fine of \$20-\$50.....	Markets or dealers in provisions, prior to 9 A. M., sale of burial material, newspapers, ice-cream, milk, sending of telegraph or telephone messages, drug stores, hotels, boarding-houses, restaurants, livery-stables, bath-houses, ice dealers, telegraph or telephone offices.

LAWS CONCERNING SUNDAY

STATE.	CITATION TO LAW.	DAY OF REST SPECIFIED.	WORK PROHIBITED.
Utah	Compiled Laws, 1907, §§ 4234, 4235. §§ 4238, 4239	Sunday	Keeping open a store, workshop, bar, saloon, banking house, or other place of business for the purpose of transacting business. Unnecessary labor or business.....
Vermont	Pub. Stat., 1906, §§ 5955, 5956.	12 o'clock Saturday night to 12 o'clock Sunday night.	Any person exercising any business or employment.
Virginia	Code, 1904, §§ 3799, 3800, as am'd by L. 1908, ch. 180. §§ 3801 (const. 24, S. E. Rep. 1837)-3803. § 3803-a	Sabbath Sunday (between sunrise and sunset).	Laboring at any trade or calling, or employing apprentices or servants in labor or other business. Running trains or locomotives, etc.; loading or unloading cars. Loading or unloading steamboats.....
Washington	L. 1909, ch. 249, §§ 242, 244. Codes and Statutes, 1897, § 7251. § 7251-a	First day of week. Sunday	Promoting any noisy or boisterous sport or amusement, conducting or performing or employing any labor about any trade or manufacture; opening drinking-saloon or offering personal property for sale; barbering, selling uncooked meats, groceries, clothing, boots or shoes. Opening on Sunday for purposes of trade or sale of goods, wares and merchandise, any shop, store, building, or place of business. Barbering
West Virginia ...	Code of 1906, ch. 149, §§ 4367, 4368.	Sabbath	Laboring at any trade or calling, or employing children, apprentices, or servants in any labor or other business.
Wisconsin	Ann. Stat., § 4596.	First day of the week (midnight to midnight).	Keeping open a shop, warehouse, or workhouse, or doing any labor, business, or work.
Wyoming	Rev. Stat., § 2644	Sunday	Keeping open a barber shop, store, shop, or other place of business, for the transaction of business.

LABOR IN THE UNITED STATES

PENALTY FOR VIOLATION.	EXCEPTIONS ALLOWED.
Fine of \$5-\$100.....	Hotels, boarding-houses, baths, restaurants, taverns, livery-stables, retail drug stores, manufacturing establishments usually kept in continuous
Fine of not over \$25.....	Works usually kept in continuous operation, and irrigating.
Fine of not over \$2.....	Works of necessity and charity; railroad commission may authorize running of such through trains as public necessity and convenience may require.
Fine of \$5.....	Household work; work of necessity or charity; persons who conscientiously believe that the seventh day ought to be observed as the Sabbath, and who refrain from labor on that day.
A separate offense in each county; fine of \$50-\$100 for each offense.	Running trains for the relief of wrecked trains, mail-trains, passenger-trains, stock-trains, trains carrying perishable freight; trains starting on Saturday may run until 9 A. M. to reach destination.
A separate offense in each county or corporation; fine of \$50-\$100 for each offense.	Ships carrying mail, passengers, through freight, live stock, or perishable freight; unloading freight at intermediate stations and loading freight intended for final destination.
.....	Livery-stables, garages; works of necessity or charity; preparing and serving meals, sale of prepared tobacco, milk, fruit, confectionery, newspapers, magazines, medical or surgical appliances; persons who keep another day of week as holy time.
Fine of \$25-\$100.....	Does not apply to hotels (except with respect to sale of intoxicating liquors), drug stores, livery-stables, or undertakers.
First offense, fine of \$10 or five days' imprisonment, subsequent offenses, fine of \$25-\$50, or 10-25 days' imprisonment.	
Fine of not less than \$5.....	Household or other work of necessity or charity; transporting mail, passengers and baggage, running railroad-trains or steamboats; laboring on the Sabbath day by persons who conscientiously believe that the seventh day of the week ought to be observed as the Sabbath, and actually refrain from all secular business or labor on that day, and do not disturb others observing Sunday.
Fine of not over \$10.....	Works of necessity and charity; persons who conscientiously believe that any other day of the week ought to be observed as Sabbath, and who actually refrain from secular labor or business on that day.
Fine of \$25-\$100.....	Newspaper printing-offices, railroads, telegraph companies, hotels, restaurants, drug stores, livery-stables, news-depots, farmers, cattlemen, and ranchmen, mechanics, furnaces or smelters, glass-works, electric-light plants and gas-works, venders of ice, milk, fresh meat, and bread.

STATE.	CITATION TO LAW.	MAXIMUM PERIOD OF WORK.	PERIOD OF REST.	INDUSTRIES AFFECTED.
California	Code, 1906, p. 722 Codes, 1906, Act No. 2665, as am'd by L. 1907, ch. 224.	Six days in seven Sixty hours during six consecutive days in one week.	One day in seven. One day in seven (by implication).	All Drug clerks
Massachusetts	L. 1907, ch. 577	Six days in seven	Twenty-four hours in each week.	Commercial occupations, industrial processes, transportation, and communication.
Missouri	Rev. Stat., 1899, §§ 10088, 10,093.	Six days in seven, beginning Sunday afternoon and running to following Saturday afternoon.	One day in the week.	Bakeries and confectioneries.
New York	Public Health Law, § 240.	Aggregate number of hours in two weeks, 140.	One day in two weeks.	Drug clerks
Pennsylvania	Digest, p. 62	Six days in one week	One day in seven (by implication).	Bakers and confectioners.
Wisconsin	L. 1909, ch. 341	Six days in seven	One day in seven.	Firemen in fire departments of cities of second and third class with 30,000 or more population.

Why I Am Against Liquor

(Continued from page 87)

bad. It is a help only to thieves and robbers, and I have seen them use it over and over again as a means to lure the fisherman and sailor to his destruction. Saloons and haunts of vice swarm around most seaports, and it is as easy for the liquor seller to prey on the newly landed sailor, with his pockets full of money, his generous and simple nature, and his lack of friends in a strange place, as it is for any other vulture to prey on carrion.

How many times have I seen our poor fellows robbed of their money, of their self-respect, and even of their lives by the liquor sellers!

Evil Results Quickly Appear

Alcohol is not allowed to be sold on any part of the coast on which we are working; but as surely as it comes and an illicit sale begins, one sees its evil results as quickly as if, instead of alcohol,

it had been the germ of diphtheria or smallpox. While I have been lying at anchor in Labrador harbors, women have come off to the ship after dark, secretly, for fear of being seen, to ask me for God's sake to try to prevent its being sold near them, as their sons and husbands were being debauched, and even their girls were in danger.

I have seen it come among the Eskimos. It kills our natives as arsenic kills flies, and it robs them of everything that would differentiate them as human beings from the beasts.

Liquor at Sea

Why don't I want to see liquor used at sea? Because when I go down for a watch below, I want to feel that the man at the wheel sees only one light when there is only one light to see; that when the safety of the ship and all it carries depends on the cool head, the instant resolve, and the steady hand of the helmsman, there is not standing there in place of the man, the poor, debased crea-

IN THE UNITED STATES

PENALTY FOR VIOLATION.	REMARKS.
A misdemeanor Fine of \$20-\$50, or not over 60 days' imprisonment, or both.	Overtime allowed in emergencies.
Fine of not over \$50	Exceptions allowed in case of farm or personal service, druggists, watchmen, superintendents or managers, janitors, persons engaged in transportation, sale or delivery of milk, food, or newspapers; cases of emergency and at the request of the employee.
Fine of \$10-\$100	Time on Sunday for setting sponges excepted. Declared unconstitutional by Missouri Supreme Court, February 12, 1910. <i>State v. Miksicek</i> , 125 S. W. 507.
A misdemeanor	Applies to cities of the first class.
.....	Law declared by a county court in 1898 to be meaningless and void, 20 Pa. Co. C. Rep. 503.
.....	

ture that all the world has seen alcohol create—even out of such gifted men as Burns and Coleridge and hosts of others.

I have seen ships lost through collision because the captain had been taking a "little alcohol." I have had to tell a woman that she was a widow, and that her children were fatherless, because her husband, gentle and loving and clean-living, had been tempted to take "a drop of alcohol" at sea, and had fallen over the side, drunk, and gone out into a drunkard's eternity. I have had to clothe the children and feed them when reduced to starvation because alcohol had robbed them of a natural protector and all the necessities of life. I have had to visit in prisons the victims of crime, caused as directly in honest men by alcohol as a burn is caused by falling into the fire.

Why do I not want alcohol as a beverage in a country where cold is extreme, exposure is constant, and physical conditions are full of hardship? Simply because I have seen men go down in the struggle for want of that natural

strength which alcohol alone had robbed them of. The fishermen that I live among are my friends, and I love them as my brothers, and I do not think I am unnecessarily prejudiced or bigoted when I say that alcohol is inadvisable after one has seen it robbing his best friends of strength, honor, reason, kindness, love, money, and even life.

During twenty years' experience on the sea and on the snow in winter,—an experience coming after an upbringing in soft places,—I have found that alcohol has been entirely unnecessary for myself.

I have been doctoring sick men and women of every kind, and I have found that I can use other drugs of which we know the exact action, and which we can control absolutely with greater accuracy, in cases of necessity, for stimulating the heart. I contend we can get just as good results without it, and I always fear its power to create a desire for itself.

Moreover, it is not necessary for happiness; for I know I have known no set

of men happier and enjoying their lives more than the crews of my own vessel, and the many, many fishermen who, like ourselves, neither touch, taste, nor handle it.

I should be willing to allow that the manufacture of it gives employment, that the sale of it is remunerative, that a desire for it can be easily created. But the desire for it has to be "cultivated;" and once cultivated, the "market" is certain to open up, the desire becoming an insatiable, uncontrollable lust in many.

Results Irremediable

I have seen men robbed in many ways, but they have been able, by the help of God, to wipe out any lasting result of such transient losses. But the robberies of alcohol are irremediable. I buried in a lonely grave on a projecting promontory, far down the coast of Labrador, a young girl of eighteen. She was some one's daughter and some one's sister. I had taken her aboard our little hospital ship for the last week of her life. She would have been alive to-day, but she had no desire to live. All that could possibly make life worth living for her had been taken from her through the means of alcohol, and she could not face the home-going again.

If ever I have the opportunity given me to say a word at any time or in any place which will help to prohibit the use of alcohol as a beverage, so long as I can stand upon my feet I shall be proud to get up and say it.—*Wilfred T. Grenfell, M. D., in the National Advocate.*

National Prohibition Will Set No New Precedent

THERE is prohibition all over this country so far as the mails are concerned. If the same were true of the express business, we would have another big dose of prohibition. As the lottery ticket was excluded from the United States mails, and also all newspapers containing lottery advertisements, so some day the United States will exclude all newspapers con-

taining whisky advertisements. A new rule, just out, and adopted February 1 by the Post-office Department, prohibits the exportation, importation, and transportation of the following articles, considered dangerous, in the United States mails:—

Alcohol.
Poisonous acids.
Alcoholic malt and vinous liquors.
Ale.
Dead animals not stuffed.
Arsenic.
Beer.
Benzin.
Dead birds not stuffed.
Explosives.
Cocain.
Gasoline.
Lottery matter.
Malt liquors.
Morphin.
Obscene and indecent matter.
Poisons.
Reptiles, living, or dead not stuffed.
Rough on rats.
Snakes, living, or dead not stuffed.
Strychnin.
Whisky.
Wine.

These rules, which recently have been amended, have been published, and sent broadcast throughout the United States by the government.—*Selected.*

THE editor of the *American Journal of Clinical Medicine*, October, 1907, said:—

"Alcohol is probably the greatest of all breeders of crime, disease, degeneracy, and poverty. It not only robs the nation of an enormous amount of wealth, but in return it contributes nothing to its strength. Is it not the duty of the members of our profession to take an active part in fighting this pernicious traffic? The saloon is distinctly the doctor's enemy, because it impoverishes so many people, and absorbs so much of the wealth of the country, a considerable proportion of which is legitimately the doctor's share."

OUR GENERAL AGENCIES

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Massachusetts Tract Society, South Lancaster. Maryland (see Chesapeake).
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Michigan Tract Society (North), 510 Petoskey St., Petoskey, Mich.
Michigan Tract Society (West), Otsego, Mich.
Minnesota Tract Society, 336 East Lake St., Minneapolis, Minn. (Exchange case 45.)
Mississippi Tract Society, 932 Union St., Jackson, Miss.
Missouri Tract Society (North), Hamilton.
Missouri Tract Society (South), 520 West Lynn St., Springfield, Mo.
Montana Tract Society, Box 118, Bozeman.
Nebraska Bible Supply House, 905 North California Ave., Hastings, Nebr.
Nevada (see California-Nevada).
New England Tract Society (Northern), 136 North Main St., Concord, N. H.
New England Tract Society (Southern), 51 Whitmore St., Hartford, Conn.
New Hampshire (see N. New England).
New Jersey Tract Society, 1109 Division St., Trenton, N. J.
New Mexico Tract Society, Box 286, Albuquerque, N. Mex.
New York Tract Society (Greater), Room 904, 32 Union Square, New York, N. Y.

New York Tract Society, 317 West Bloomfield St., Rome, N. Y.
New York Tract Society (Western), 8 East Jefferson St., Salamanca, N. Y.
North Carolina Tract Society, Glenwood, N. C.
North Dakota Tract Society, Box 285, Fargo.
Ohio Tract Society, Box 187, Mt. Vernon.
Oklahoma Tract Society, 217 N. Seventh St., Oklahoma City, Okla.
Oregon Missionary Society (Western), 719 E. Flanders St., Portland, Oregon.
Oregon Tract Society (Southern), Roseburg.
Pennsylvania Tract Society (Eastern), 4910 Arch St., Philadelphia, Pa.
Pennsylvania Tract Society (West), 7049 Hamilton Ave., Pittsburgh, Pa.
Rhode Island (see New England, Southern).
South Carolina Tract Society, 2332 Park St., Columbia, S. C.
South Dakota Tract Society, Box 595, Redfield, S. Dak.
Tennessee River Tract Society (Western Tennessee), 509 Cole Building, Nashville, Tenn.
Texas Tract Society, Keene, Tex.
Texas Tract Society (South), Box 392, Austin, Tex.
Texas Tract Society (West), Abilene, Tex.
Utah Tract and Bible Society, 776 E. Sixth St., Salt Lake City, Utah.
Vermont (see Northern New England).
Virginia Tract Society, 2705 West Main St., Richmond, Va.
Washington Missionary Society (Western), 1407 East Forty-first St., Seattle, Wash.
Washington: Upper Columbia Tract Society, College Place, Wash.
West Virginia Tract Society, Fairmont.
Wisconsin Tract Society, Box 57, Grand Rapids, Wis.
Wyoming Tract Society, Crawford, Nebr.

UNITED STATES POSSESSIONS

Hawaiian Tract Society, 767 Kinau St., Honolulu, Hawaii.
Panama Tract Society, Cristobal, C. Z.
Philippine Islands Mission, 613 Nozaleda, Manila, Philippine Islands.

CANADIAN AGENCIES

Eastern Canada:
Canadian Pub. Assn., Port Hope, Ont.
Western Canada:
Alberta Tract Society, Lacombe, Alta.
British Columbia Tract Society, 1708 Maple St., Vancouver, B. C., Canada.
Manitoba Tract Society, 290 Bannerman Ave., Winnipeg, Man., Canada.
Saskatchewan Tract Society, Box 244, Regina, Sask., Canada.

FOREIGN AGENCIES

Great Britain: International Tract Society, Stanborough Park, Watford, Herts, England.
India Union Mission: 19 Banks Road, Lucknow, India.
Mexico: Imprenta de la Verdad, 1420 Avenida 20, Tacubaya, D. F., Mexico.
South Africa: International Tract Society, 56 Roeland St., Cape Town, South Africa.
West Indies: Watchman Press, Riversdale, Jamaica, B. W. I. (Cuba, Porto Rico, Jamaica, Central America, Caribbean Islands, British Guiana, Haiti, Venezuela).

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