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LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



PUBLISHED QUARTERLY
TEN CENTS A COPY - THIRTY-FIVE CENTS A YEAR
WASHINGTON, D. C.

Religious Liberty Association

DECLARATION OF PRINCIPLES

1. We believe in God, in the Bible as the word of God, and in the separation of church and state as taught by Jesus Christ.
2. We believe that the ten commandments are the law of God, and that they comprehend man's whole duty to God and man.
3. We believe that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it. Love cannot be forced.
4. We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights and to rule in civil things, and that in this realm it is entitled to the respectful obedience of all.
5. We believe 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 this right he respects the equal rights of others.
6. We believe that all religious legislation tends to unite church and state, is subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.
7. We believe, therefore, that it is not within the province of civil government to legislate on religious questions.
8. We believe it to be our duty to use every lawful and honorable means to prevent religious legislation, and oppose all movements tending to unite church and state, that all may enjoy the inestimable blessings of civil and religious liberty.
9. We believe in the inalienable and constitutional right of free speech, free press, peaceable assembly, and petition.
10. We also believe in temperance, and regard the liquor traffic as a curse to society.

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LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM

Published quarterly by the

REVIEW AND HERALD PUBLISHING ASSN., TAKOMA PARK, WASHINGTON, D. C.

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Entered as second-class matter May 1, 1906, at the Post Office at Washington, D. C., under the Act of Congress of March 3, 1879

SUBSCRIPTION RATES.— One year, 35 cents; three years (or 3 subscriptions, 1 year), \$1; five or more copies, mailed by publishers to five addresses or to one address, postpaid, each, 6 cents. No subscriptions for less than one year received. Remit by Post Office Money Order (payable at Washington, D. C., post office), Express Order, or Draft on New York. Cash should be sent in Registered Letter. When a change of address is desired, both old and new addresses must be given. No extra charge to foreign countries.



THE CHURCH RUNNING ONTO THE POLITICAL REEF

LIBERTY

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

VOL. XIII

SECOND QUARTER, 1918

NO. 2

Another Sunday Law Drive

By C. P. Bollman

AS matter for this issue of LIBERTY is being prepared for the printer, the District of Columbia is experiencing the beginnings of another drive of the church-and-state forces of the nation for a Sunday law for Washington. The present seems to be regarded as an opportune time for the introduction of measures that have back of them more insistence and enthusiasm than merit. The thought of the promoter of questionable "reform" measures seems to be: Rush them through while Uncle Sam is busy with other, and to him greater, concerns, for under prevailing conditions minor measures are not likely to be scanned very closely. And certainly pending Sunday bills will not bear very close scrutiny.

There are two kinds of Sunday legislation: the first and rarest kind treats Sunday as a *dies non*, or no day, and seeks to leave every man free on that day, as far as possible, from the demands of business. We have an example of this sort of legislation in the words "Sunday excepted," in Article I, sec. 7, par. 2, of the Federal Constitution, and nobody can reasonably find any fault with it. For various reasons a vast majority of the people want Sunday "off," that is, they want to be free on that day from the exactions incident to the ordinary affairs of life, and to this there can be no reasonable objection.

The situation is quite similar on the Fourth of July and Christmas; everybody wants these occasions free from the ordinary demands of other days, and it is right that, as far as consistent with public safety, their wishes should be respected.

In some States no man can be required to defend a civil action on his weekly day of rest, be that day the seventh or the first of the week. Such a law is in the interests of individual liberty.

But what shall we say of another kind of Sunday legislation, the purpose of which is not to safeguard the rights of the individual and to minister to his comfort and happiness, but to exalt and safeguard the real or supposed sanctity of a particular day of the week as a religious institution? What can be said but that such legislation is in violation of the foundation principles of our American Government?

When the national Constitution was framed, the people, jealous of their liberties, withheld from Congress all power to make any "law respecting an establishment of religion, or prohibiting the free exercise thereof." By what right, then, can Congress enact any law requiring the observance of any religious institution, ceremony, or rite? What authority can possibly be claimed for the national legislature in any such matter? Suppose it does affect only a Federal territory or district, where, we ask, is the



SHALL THE EARTH AGAIN PASS UNDER THE SAME DARK SHADOW?

authority for requiring or forbidding anything on the part of any person for any religious reason? It cannot be found, at least not in the Constitution, and that is the instrument by which Congress itself lives and moves and has its being.

Article X of Amendments provides that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people." How, then, can Congress assume to enact any law touching any religious question, or imposing in any way the discharge of any moral or supposedly moral duty, as such, upon any one? By what right can Congress assume to say that any man or any woman who wishes shall not do anything on Sunday that may be innocently done on other days, merely because some people regard such labor or business as sinful if done on that particular day?

The whole scheme of Sunday legislation is built upon a wrong foundation. It rests upon the assumption, first, that secular pursuits on Sunday are in violation of a divine command; and second, that it is the duty of the State to forbid and punish sins of that particular char-

acter. That this is not only an assumption, but that it involves also gross presumption, must be apparent to any one who will give the subject even a few moments' consideration. There is and can be no such law enacted upon a moral basis, that is, with the idea of enforcing a duty to God, that does not involve in effect some modification of the divine Sabbath law. In the first place, all such laws assume to transfer to the first day of the week prohibitions which originally applied only to the seventh day. Therefore, to make such a law is to assume to settle by civil enactment the vexed theological controversy over the change of the Sabbath from Saturday to Sunday. In the second place, whereas the divine Sabbath commandment says, "In it thou shalt not do any work," every man-made Sabbath law contains many exemptions, thus practically modifying or even radically changing the divine law. Many people, having complied with the law of the State, feel eased in their consciences, and practically make, not the divine law of the Sabbath, but the civil law of Sunday, the standard of their Sabbath observance.

In his book, "The Sabbath for Man," Dr. W. F. Crafts tells of sending out to

a large number of leading people the question, "Where have you seen the best Sabbath observance?" A California pastor answers, "Among the Christian people of California." But California has not, nor did it have at that time, a Sunday law; hence the Sabbath keeping so highly commended by the California pastor was voluntary, not enforced, Sunday observance. It was a service from the heart, not something done to keep out of the police court, nor to avoid fines and imprisonment. In answer to the same question, a Chicago business man claimed the same distinction for his city, which at that time made little pretense of enforcing any compliance with the Sunday law. Manifestly, the reason for the excellence of the service was the same; the observance of the day was entirely voluntary, and was modeled not after a human statute, but after the individual's conception of the requirements of the divine law, and was, therefore, of a much higher order than any legally enforced outward compliance with a merely human requirement could possibly be.

Religion, to be of any value, must be from the heart. "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." John 4: 23, 24.

And so we say again, as we have often said in the past, that the highest service civil government can possibly render to Christianity or its institutions and observances, is to let them severely alone. Let every man be left perfectly free to believe or disbelieve, to worship or not to worship, to keep a sabbath or not to observe any weekly rest day, just as seems to him good.

We are not living under a theocracy, but under a government of the people, by the people, and for the people; and the people long ago agreed not to meddle in their civil capacity with religious concerns, and Congress can do no better than to respect that agreement as written into the United States Constitution.



RELIGIO-POLITICAL "REFORMERS" AT WORK

Is Prohibition Civilly Justifiable?

By the Managing Editor

AN Indiana court recently decided this question in the negative, and declared the prohibitory law of the State unconstitutional because of its invasion of legitimate personal liberty.

LIBERTY magazine maintains that prohibition of the liquor traffic and of liquor drinking does not infringe upon proper personal liberty, that it is not a moral but a civil question, and that bone-dry prohibition is justifiable for purely civil reasons.

The organized liquor traffic is a demoralizing factor in politics. It hoodwinks and deceives the electorate, suborns public officials by means of money or influence, and in general corrupts the whole body politic. It is in its very nature a foe to our free institutions. The only way to correct the evil is to destroy the traffic.

The use of intoxicating liquor tends to poverty, to crime, to death. It is an indulgence that increases taxation for the support of poorhouses, hospitals, and jails. This can be prevented only by bone-dry prohibition rigidly enforced without fear or favor.

The most moderate drinker may transmit to a son or even to a daughter such a craving for stimulants as will eventually bring that child to a drunkard's grave, and entail a large expense upon the community.

It is frequently the case that drinking parents spend upon the gratification of their appetite for alcohol, means that



should be spent in feeding, clothing, housing, and educating their children, thus imposing upon the community an expense they themselves should bear, or else, what is even worse, a burden of poor, neglected families growing up in want, ignorance, and vice. Prohibition is the only sure defense against such burdens.

Every intoxicated person is potentially a menace to the lives and property of those by whom he is surrounded. A fire destroys thousands of dollars' worth of property because some one has been drinking. A railroad accident occurs for a similar reason, involving the loss of both life and property. A man, woman, or child is run down in the street and maimed or killed because a driver or automobilist was, perhaps, not actually drunk, but had been drinking.

A poor man in crying need of medical attention falls unconscious in the street, and as likely as not he is taken as a supposed drunk to a cell at the police station, where he probably dies, instead of being carried to a hospital where his life might have been saved, and all because drunken men are not an uncommon sight upon our streets. Again the logical remedy is bone-dry prohibition.

And has the state no right to apply the remedy?—Certainly it has; and not only the right, but the duty. It is true that some men drink without ever abusing the privilege in any of these ways. It is also true that some men carry concealed weapons without ever once using them;

but does that fact prove that there ought not to be a law against the practice? — By no means. As Aristotle says, "One swallow does not make spring, nor even a fine day." Men who always drink moderately are the exception, not the rule; but even if the pronounced evil were the exception instead of being the rule, would not the community be entitled to protection against it? — Certainly so. Probably not one man in a hundred who carries a pistol or who would carry one could he legally do so, would ever shoot anybody, but that all may be protected against the one hundredth man, the law forbids pistol toting to all men.

The plea of personal liberty is misused when it is urged in defense of any practice which menaces the rights of others. It is said that on her way to the scaffold, Madame Roland exclaimed: "O Liberty! Liberty! how many crimes are committed in thy name!" The same might be said today when grave judges in the name of personal liberty deny to a great commonwealth the right to protect not only the community at large, but even dependent wives and helpless children, against the insatiate greed of that greatest of all debauchers of mankind and the worst of all enemies of the public peace, the legalized liquor traffic.

Works of Necessity

Who Is to Decide?

By G. B. Thompson

THE following extract is clipped from the *Washington Post* of Feb. 19, 1918:

"The presbytery of Washington has protested against Sunday work by the Government employees, and has directed its standing committee to investigate and report. 'Certain work must be done on Sunday,' said a member of the presbytery, 'but much unnecessary work is being done.'"

Admitting that some work is necessary on Sunday, the presbytery seem aggrieved because some "unnecessary work" is being done. This raises a very vital and perplexing question, as to what is "unnecessary work." Who is to decide — the man who is employing the help, the man who is working, the preacher, or the courts? But in wrestling with this question, courts have floundered in a chartless sea, searching vainly for a port.

A work of necessity is indefinable. What may be necessary for one man on Sunday may not be for another. And what is necessary on one Sunday may not be necessary the next. What may be necessary in one locality may be entirely uncalled for in another. A man

may deem it necessary some Sunday morning to go into the woods and chop wood, to keep the family from freezing. The ring of his ax may disturb the ear of the preachers. Are they, for this reason, to decide the work is unnecessary, and hale him to court? The ringing of a church bell on Sunday morning may disturb the secular ear of the unbeliever. Must it be understood, therefore, that church bells are unnecessary and not to be rung? If not, why not? Are the courts to decide that a secularist is not as competent to say what is a work of necessity as a preacher? A builder may decide that in order to fulfil his contract, or save a building under construction from damage, it is necessary to work Sundays. Who shall say that his decision is incorrect? A man may feel that in order for him to support his family during the high cost of living, and pay his debts, it is necessary to work on Sunday. Who shall decide this — the man himself or the presbytery? In case the clergy decide that the work is unnecessary and the man cannot work, will they assume any responsibility for the needs

of his family or the payment of his bills? If not, who will?

A farmer may conclude in time of harvest that it is necessary, in order to save his crops, to work in the field on Sunday. Can the farmer decide this, or must the presbytery meddle with his business and tell him what is necessary and what is not? The illness of a wife may make necessary some work of the husband, such as hiring help or some other secular act, on some fine Sunday. Who will determine about this? Shall the judge on the bench invade the privacy of the home, diagnose the illness, and determine whether the situation was sufficiently grave to warrant the act, or shall the husband decide such matters? In good old colonial days, it was a violation of law for a husband to kiss his wife on Sunday. Are we drifting back to those days?

It is sometimes claimed that the work on Sunday is unnecessary because it annoys the worshippers. But honest labor is no annoyance to worship. Revival meetings are run every day in the week; the hum of business is heard on every hand,—the din of boiler factories, the crushing and grinding in vast iron mills, the rattle of trains, and the scream of steamboats; and these are no annoyance. The funerals of our loved ones are held in homes and in churches, and we do not hear that any one is annoyed because of unnecessary work. Why is this same work an annoyance on Sunday, and considered unnecessary?

It is quite apparent that it is because of religious dogmas that the work is deemed unnecessary. And once we begin to crystallize religious dogmas into statutes, we shall see the ghost of religious tyranny that stalked abroad in the Dark Ages, arise from the dust of the past and thrust its hideous mien upon us. We are, I fear, drifting in that direction. Or, considering how many statutes we have forbidding this, that, and the other thing on Sunday, would I not better say that we have already drifted far in that direction?

The Outlook for Religious Liberty

BY W. E. GERALD

IN 1776 our forefathers declared their belief that our Creator had endowed all men with certain inalienable rights, among which are life, liberty, and the pursuit of happiness. To secure these blessings to themselves and their posterity, they framed the Constitution of the United States, in 1789, as the great bill of their rights. In it careful provision was made that both civil and religious liberty should be guaranteed to all people in this fair land.

No city or State is supposed to have any laws that contravene the principles and provisions of the Federal Constitution. But what is the prospect today? Are those rights as secure to us as they were when our forefathers made this declaration and established the Constitution? I am afraid not. Self-indulgence has been undermining the people's power to govern themselves individually. The remedy sought—of multiplying laws with their penalties—does not stem the tide of evil, but only diverts it into another channel.

The strife between capital and labor, fed by the fires of greed for money, has become so tense that the Government has had to step in between and establish by law the number of hours of work. The unscrupulous greed of speculators has forced the Government to fix the prices of food, and it may yet have to take over some of the industries of the nation, as it already has the railroads. The great war in Europe, which in April of last year drew this nation into its vortex, is driving the Government still farther along the road to paternalism. Under the stress of it, England, and to some extent our own Government, is now prescribing to her people *what* and *how* and *when* they shall eat. The more desperate the need to preserve the Government, the faster is initiative and individual freedom of action disappearing.

(Continued on page 57)



"WHY DO THY DISCIPLES TRANSGRESS THE TRADITION OF THE ELDERS?"

Individuality

The Bane of Despotism

By W. F. Martin

THE Creator never made any two leaves exactly alike. Each one is stamped with an individuality. It is so with humanity. Some seem to try to rid themselves of this stamp. Again, others endeavor to suppress the manifestation of individuality in their fellow men.

Whatever crushes individuality is a despotism, no matter whether it professes to enforce the will of God or of man. "Every one of us shall give account of himself to God."

When one breaks away from the conventionalities and goes into new fields, he becomes a mark for the society which has not succeeded in fettering him. He is pointed at as "erratic," "wild," and sometimes an attempt is made to make an "example" of him.

In dread alarm it was said of the apostles, "These that have turned the world upside down are come hither also." "Why do thy disciples transgress the tradition of the elders?" was asked of the Master. One might as well ask,

"Why doesn't Niagara run as placidly as a slow-moving canal?"

There is ever need of people who will discover new truths. Without these, human life would become stagnant and the world a salt sea. Persons of genius are ever in the minority. "Fear not, little flock."

Genius can breathe only in an atmosphere of freedom. The soil in which individuality grows must be preserved and cultivated. Real worth comes from the cultivation of individuality. Thus one is valuable to self and to others.

In order for life to be in the mass, there must be life in the units. Many go with the crowd; by refusing to follow their own nature, they soon have no nature to follow. They ask, "What is suitable to my position? what's the custom?" It is true, energy and individuality may be turned to a bad use; but on the whole, more can be done by an energetic person than by an impassive one.

Unoriginal minds do not and can not see the need of originality. "Art thou

he that troubleth Israel?" is an old excuse brought against the one who breaks away from dull formality and plows up new ground. The initiation of all wise advance moves ever has come, and must ever continue to come, from individuals.

Again, we will say they are eccentric; but the mere fact that there are so few eccentrics is the chief danger of the times. Moses, in the crisis, stood alone in the gate of the camp. Others caught the spirit and rallied to his side.

After all is said, the single individual

with right on his side, is stronger than the multitude who trail along with no settled purpose, save that of seeking their ease.

"God give us men. The time demands
Strong minds, great hearts, true faith, and
willing hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And dam his treacherous flatteries without
winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking."

INNOCENT ENTREATIES BECOME OPPRESSIVE COMMANDS

By Frank A. Coffin

A GOVERNOR'S proclamation urging every citizen in the State to go to Sunday school, is an innovation among modern official documents. This paper, signed by Governor Stephens of California, named November 4, last, as "Go-to-Sunday-school Day," expressed his confidence in the Sunday schools, and urged everybody to attend on the day designated. The proclamation is said to be in line with a national movement. As given in the daily press, it reads as follows:

"The future of the State of California depends in a large measure upon the training and education of the young people of the present generation. In that training and in the upbuilding of the characters of the youth, no influence is more powerful than that of our Sunday schools. I am a firm believer in the efficacy of their work, and I feel that the people of this State should do everything possible to encourage and inspire those who are devoting themselves to the furtherance of Sunday school endeavor.

"I do, therefore, designate and set apart Sunday, November 4, as Go-to-Sunday-school Day, and urge all persons to attend the Sunday school of their choice on that day."

This proclamation appears to be innocent enough. But between officially urging all citizens to attend church on Sunday and commanding them to do so, is only a step.

Pressure by misguided religious organizations is constantly being exerted upon our lawmakers, to induce them to enact Sunday-closing laws. The action by California's governor, probably taken at the request of at least one of these organizations, shows that the ultimate object of these agencies is to secure laws compelling all, not only to rest on Sunday, but also to attend church on Sunday. Milder Sunday laws may first be promulgated, but once on the statute books, amendments will be added, making them most obnoxious.

No Sunday law ever has been or can be enacted which will be in harmony with the principles of justice and democracy. To worship or not to worship is a question to be decided by the individual conscience, not by the state. When the state attempts to compel worship, it succeeds only in making martyrs or hypocrites—hypocrites of those who do not believe in the sort of worship the state prescribes, but who submit to its mandate; martyrs of those who believe in a different sort

of worship, and who refuse to sacrifice principle. If the state has no right to say what god its citizens shall worship, what right has it to say how or when they shall worship? And can the state, then, have any right to say that a man must rest upon Sunday, a religious day?

Sunday has reached its present place as a day of rest and worship through the decrees of church councils, the enactments of an ancient church-controlled power, the influence of tradition, and the custom of religious people. It cannot be divorced from religion, and all claims that Sunday laws are civil statutes, devoid of any element of religion, are without foundation.

Sunday laws, being religious, are a step in uniting church and state. Americans, having established a democracy upon the principle that the stability of both the church and the government will be best preserved by acting independently, can ill afford to seek state support for religious dogmas. The church which seeks such laws thereby acknowledges a reprehensible loss of spiritual power. She can never recover her spirituality by state aid. Policemen's clubs may cow church-hating citizens, but they never will convert their hearts. Conversion is an inward work, which must be accomplished within the man by the Creator, with the consent of the individual. Of what real

value to the church is the name of the unconverted sinner upon its books? Is it not better that such individuals show their true colors, instead of camouflaging under the false garb of the churchman?

Let the experience of Russia tell the dangers of a church-controlled state. Let the hardships of the conscientious Huguenots, of the early New England Quakers, persecuted for their faith, and of the faithful colonial Baptists, banished for conscience' sake, testify eloquently that the pathway of a united church and state is a thorny one.

Already persecution has been started under Sunday laws now existing in various States. These measures,



A church or combination of churches that seeks a civil enactment for the enforcement of any religious dogma, institution, or usage, departs thereby from the Lord Christ, denies the power of the divine Spirit, leans upon the arm of flesh, and haltingly walks by the aid of the crutch of human law.

the opening wedge of religious despotism, ought to be wiped off the statute books. Those lawmakers who stand stanchly opposed to any such religious measures should know that they have the unqualified support of a large number of liberal-minded citizens, for when they understand what is involved, the majority of Americans refuse to favor Sunday laws.

Let the churches do their work in their own sphere, increasing their efforts as much as possible to bring men and women to Christ, but let them not ask state aid in the enforcement of religious dogmas. Let our lawmakers refuse to be cajoled or coerced into the enactment of any measure of religious legislation.



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SOLDIERS READING THE BIBLE

Sunday Rest in the Army and Navy

By C. Porter

THE following, which appeared in the *Post* of this city, Jan. 22, 1918, explains itself:

"Observance of the Sabbath by all men in military and naval service was directed by President Wilson in a statement issued last night at the White House. All Sunday labor, he asked, be reduced to the measure of strict necessity.

"The President, commander-in-chief of the army and navy,' said the statement, 'following the reverent example of his predecessors, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service of the United States. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the divine will, demand that Sunday labor in the army and navy be reduced to the measure of strictest necessity.

"Such an observance of Sunday is dictated by the best tradition of our people and by the convictions of all who look to divine providence for guidance and protection, and, in repeating in this order the language of President Lincoln, the President is confident that he is speaking alike to the hearts and to the conscience of those under his authority.'"

More recently, namely, February 6, as reported in the *Post* of the next day, the

following interview took place between a young military registrant, presumably a Seventh-day Adventist, and the acting adjutant of the District:

"I wish to notify you that I am a Sabbatarian—I observe Saturday as my Sabbath, therefore, I will not be able to present myself for physical examination next Saturday, as directed by my registration board,' declared a bright-eyed young man yesterday to Daniel J. Donovan, acting adjutant for the District.

"You may be all you claim and then some,—I never heard of a Sabbatarian,—but my advice to you would be to undergo the examination Saturday. I believe your religion can stand the strain,' Mr. Donovan replied."

It is all right for the President to direct that as far as possible every man in the army be given opportunity to rest upon Sunday. That is the day the great majority regard as more or less sacred, and it is only right that as far as possible their convictions, or even preferences and habits, be respected; but the principle should be applied to Sabbatarians, that is, to observers of the seventh day, also.

To go beyond that, however, and to officially vouch for the sacred sanctions of any day seems questionable. It may be that "such an observance of Sunday

is dictated by the best tradition of our people," that is, of the majority, but it is not true that it is "by the convictions of all who look to divine providence for guidance and protection."

There are hundreds of thousands of earnest Christian people in this country "who look to divine providence for guidance and protection" who do not regard Sunday as a sacred day by divine appointment, and who have no scruples against doing on that day anything they would do upon other days. One who has never given the subject any thought would be surprised to learn how many there are who attach no importance to the particular day, but observe Sunday merely because others do, and who would just as cheerfully keep some other day if that were customary. With all these Sunday keeping is merely a matter of convenience and not at all a matter of conviction.

Then there are a good many thousands — Seventh-day Baptists, Seventh-day Adventists, and orthodox Jews — who not only have no such convictions concerning Sunday, but who regard it as the rival of the seventh day, which is, as they believe, the only Sabbath by divine appointment.

Probably these denominations have their full pro rata share of young men in the naval and military service of the country. The writer can at this moment recall the names of a number of such young men who are today voluntarily in the service of the United States. Should the commander-in-chief of the army and navy go out of his way to flout the faith of these people, and read them out of the ranks of God-fearing men because they have no convictions of Sunday sacredness?

Would it not be better if the President's order were made broad enough to allow, as far as consistent with public safety, each man in the army and navy to observe by abstinence from duty the day of his choice, and specify that men shall not be required to report for physical examination or do other unnecessary

things upon a day which they regard as sacred to divine worship?

No doubt the President himself would have respected the convictions of the bright-eyed young Sabbatarian, and would have answered him in a less flip-pant and more sympathetic manner; but should not such cases be covered by a general order? Should there not be as great anxiety on the part of the President to respect the convictions of the Sabbatarian or orthodox Jew as those of the Sunday keeper?

This is a matter in which being in the majority cuts no figure. The President's order speaks of "convictions." "Convictions" in this sense pertain altogether to the conscience, and should be respected just as much in the minority as in the majority. For example, in Tennessee there is a constitutional provision that "in time of peace no person shall be required to perform any service for the State upon a day set apart by his religion as a day of rest." This is right, and the same ought to be true of the United States; and the principle ought to be applied to the army and navy in such a way and to such an extent that no soldier or sailor or marine would at any time be required to perform any unnecessary work on a day set apart by his religion as a day of rest. And in such cases "unnecessary work" ought to include work that could without grave danger be done on some other day.

Of course in its last analysis commanding officers would have to be the judges of military necessity, but they should be instructed to respect as far as possible the convictions of their men.

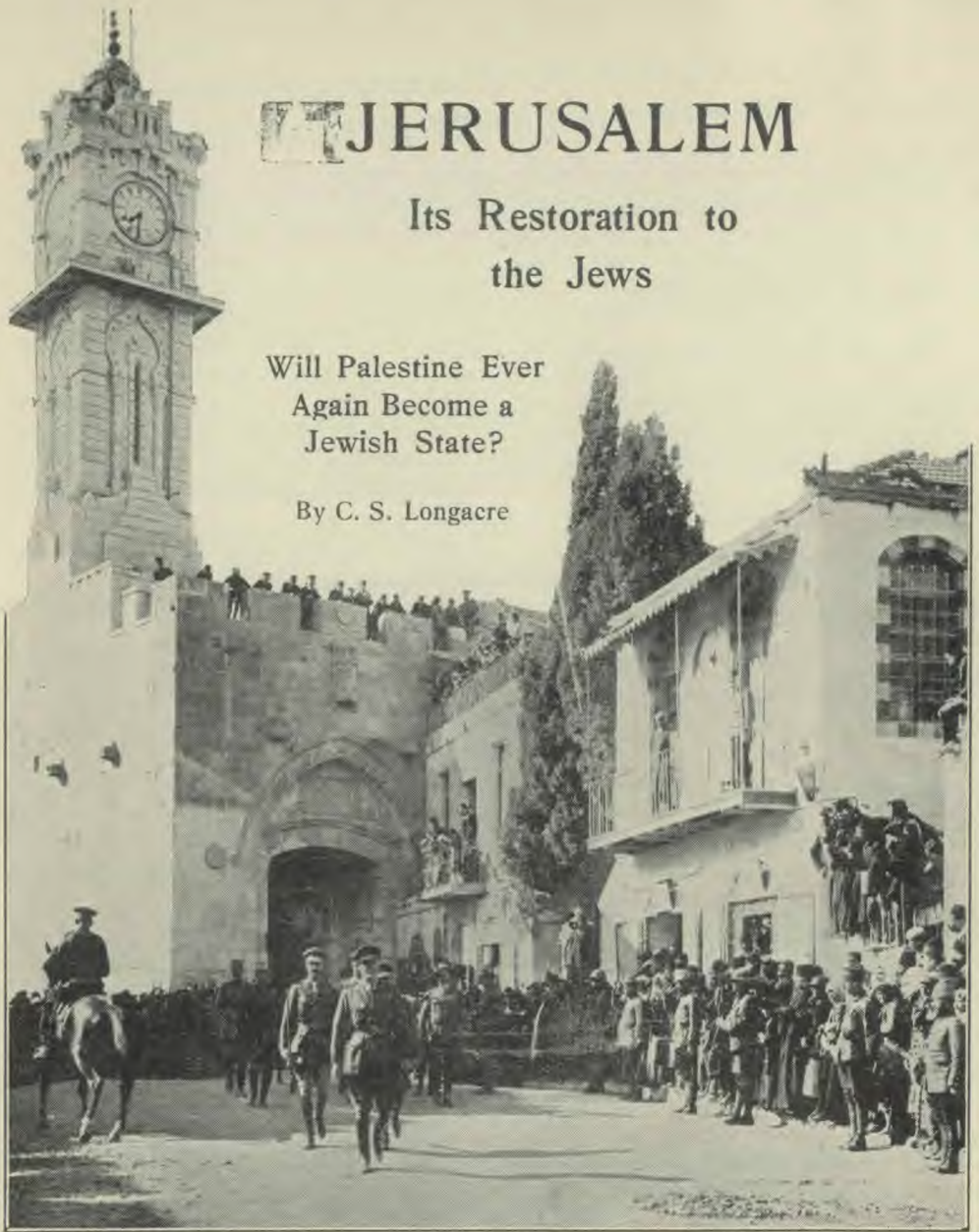
We cannot believe that Mr. Wilson would intentionally wrong or oppress any class or any man, and we feel confident that time will reveal the fact that it was and is his purpose to administer his great office and to discharge its immense responsibilities without favoritism to any sect or party and in strict compliance with the provisions of our Federal Constitution and the spirit of our American institutions.

JERUSALEM

Its Restoration to the Jews

Will Palestine Ever
Again Become a
Jewish State?

By C. S. Longacre



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GENERAL ALLENBY ENTERING JERUSALEM ON FOOT

THERE is perhaps no Biblical, historical, or political event which has attracted more attention and comment than the rescue by a Christian power of Jerusalem from the domination of Mohammedans. There is no city on the earth that has more sacred memories and traditions connected with its history than has old Jerusalem. In

Holy Writ the earthly Jerusalem was affectionately styled "the daughter of Zion." In the divine economy Jerusalem, on Mount Moriah, was a type of Mount Zion, "the city of the living God, the heavenly Jerusalem." Paul, in writing to the Galatians, said that "Jerusalem which now is, and is in bondage with her children," was a figure of "Je-

rusalem which is above [and] is free, which is the mother of us all."

When the earthly Jerusalem enjoyed the favor of God, she likewise enjoyed the favor of men. Jerusalem had been honored of God above all the cities of earth. He had "chosen" Jerusalem and "desired it for his habitation." Upon Mount Moriah God required Abraham to offer his only son Isaac, the child of promise, as typical of God's sacrifice of his only begotten Son on Mount Calvary. Upon that identical spot David made his great sacrifice to stay the avenging wrath of God upon Israel; and later, by divine direction, Solomon his son was instructed to erect the temple of the living God upon this hallowed mount. The ground was sanctified, and it was said: "Jerusalem shall be called The city of truth; and the mountain of Jehovah of hosts, The holy mountain." Zech. 8:3, A. R. V.

For many centuries Jerusalem stood as "the perfection of beauty" and "the joy of the whole earth." Its temple was the house of the God of heaven, which was erected on the identical spot where rested the base of that mystic ladder that Jacob saw — that ladder upon which angels of God descended and ascended, and which connected earth with heaven, and man with God.

Had Israel, as a nation, preserved the truth of God and her loyalty to Heaven, Jerusalem would have stood forever, and the throne of David would never have been without a reigning king. But the history of that once-favored people was a record of repeated and continual backsliding and rebellion. Its rulers and priests were opulent, arrogant, oppressive, and intolerant. They loved to take advantage of their weaker and poorer brethren. There was none to advocate the cause of the poor and oppressed. Truth, liberty, and justice were "turned away backward," and equity could not enter.

According to the divine record, God would have saved his chosen people and city from utter ruin, but all his en-

treaties were ignored and his offers of mercy rejected. Israel "mocked the messengers of God, and despised his words, and misused his prophets;" and finally, says Peter, they "killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." The divine record is that Jesus, the Son of God, "beheld the city, and wept over it," because of its doom and the blindness and impenitence of those whom he came to bless and save. As he looked upon Jerusalem, he presaged its utter desolation, "that all things which are written may be fulfilled." Its inhabitants, said he, "shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:22-24.

Some have inferred from this latter statement that Christ intended eventually to restore old Jerusalem to the Jews again, gather the Jewish people that are scattered throughout all nations, and re-establish them in Palestine as a nation, with Jerusalem as their center and seat of government. But the New Testament is as silent as the tomb concerning any such prospects. If such a promise was ever made concerning the restoration of their land and city to the Jews exclusively, it will have to be found in the Old Testament.

What the Old Testament Teaches

Nearly two thousand years before Christ, we find Melchizedek, king of Salem (later Jerusalem) and priest of the Most High God, meeting Abraham after his return from the slaughter of Chedorlaomer, and of the other kings that were with him; and Melchizedek blessed Abraham, while Abraham paid him a tithe of all the spoils. Later on Salem came under Egyptian and Babylonian suzerainty, until the Jebusites made themselves masters of this ancient city.

Jerusalem was first conquered from the Jebusites by David, about 1000 B. C.



Later David recaptured from the Philistines the ark, containing the ten commandments, and brought it to Jerusalem, establishing it where Solomon later built the temple.

After David's and Solomon's time, on account of Israel's apostasies and backslidings, their city and nation were repeatedly attacked and conquered by their enemies. Upon the death of Solomon, the Jewish nation was divided into two rival kingdoms, Israel and Judah, one frequently warring against the other. In the days of Isaiah the prophet and Hezekiah king of Judah, the ten tribes of Israel were carried away captives by the all-conquering Assyrians, but the two tribes in Judah were spared for a little season.

A century later, when Babylon conquered the great Assyrian Empire, the same tragic drama concerning the other

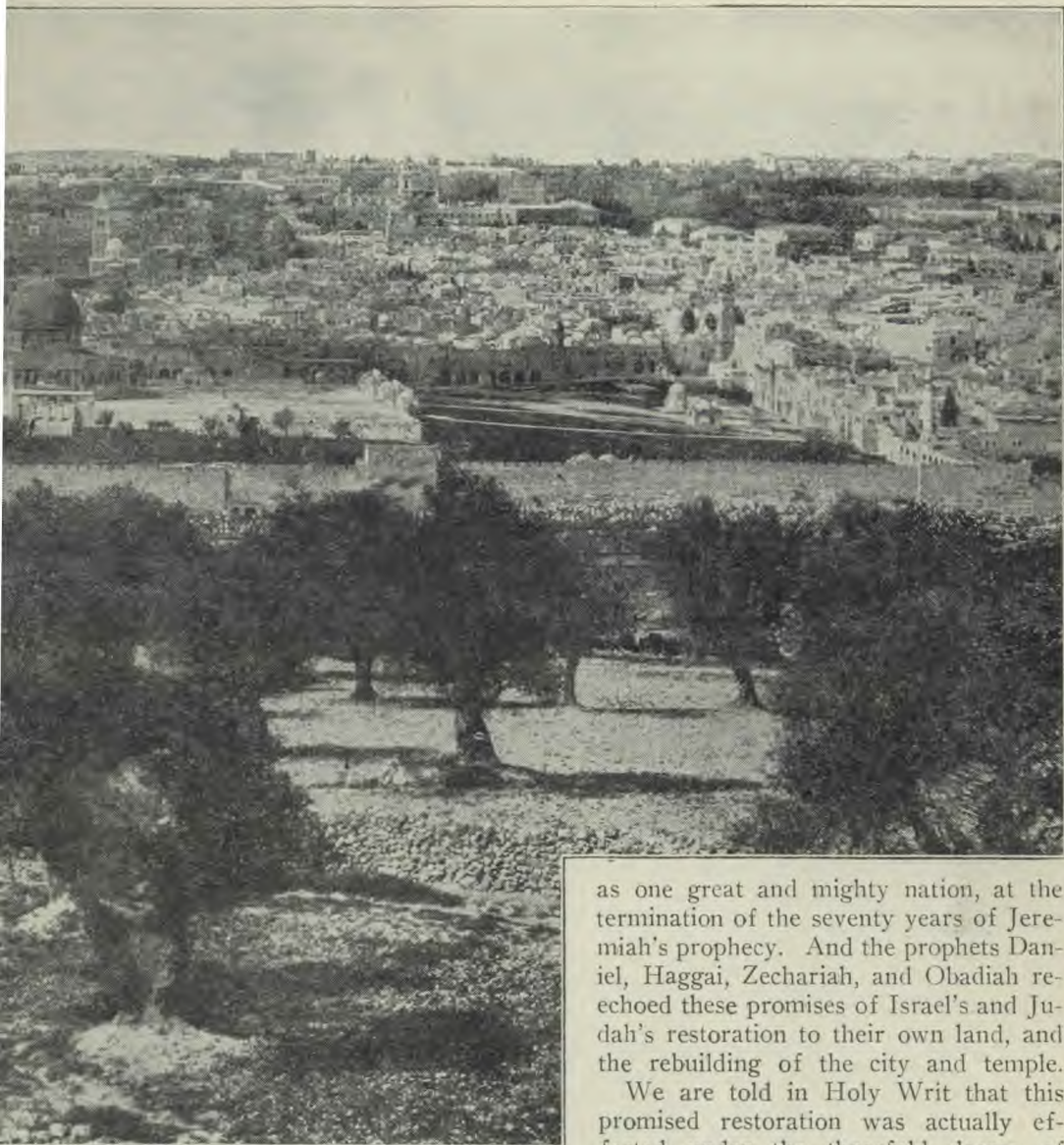


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GENERAL VIEW OF JERU

two tribes in Judah was enacted. Nebuchadnezzar besieged Jerusalem in 606 B. C., and finally, in 588 B. C., laid the city in utter ruins. He then transported all the Jews, with few exceptions, to Babylon, as royal captives.

Jeremiah was the great prophet and historian of that national calamity. He not only predicted the utter ruin of the city and captivity of the people of the



FROM THE MOUNT OF OLIVES

land, but he just as definitely promised the restoration of the city and kingdom, at the termination of seventy years of captivity in the land of Babylon, provided the Jews would repent and mend their ways. Likewise did the prophet Ezekiel among the ten tribes of Israel scattered in northern Assyria, repeatedly prophesy of a conditional restoration of the ten tribes to their own land

as one great and mighty nation, at the termination of the seventy years of Jeremiah's prophecy. And the prophets Daniel, Haggai, Zechariah, and Obadiah echoed these promises of Israel's and Judah's restoration to their own land, and the rebuilding of the city and temple.

We are told in Holy Writ that this promised restoration was actually effected under the threefold decree of Cyrus, Darius, and Artaxerxes, Persian rulers. The Jews were freely allowed to return, if they would, to their desolated city and land, and to fully reorganize their government and rebuild their city and temple, but not to forswear allegiance to the Persian Empire nor to fortify Jerusalem. Under Ezra and Nehemiah the city and the temple were finally rebuilt. Politically, the Jews remained tributary to Persia; but religiously, they enjoyed practical free-

dom in their own land, with local self-government.

When Alexander the Great appeared before Jerusalem in 333 B. C., the Jews opened the gates and welcomed him as the one who was divinely ordained to free them from the Persian yoke. But shortly after the death of Alexander, Jerusalem was put into a sorry plight on account of the rivalries between the Seleucidæ of Syria and the Ptolemies of Egypt. The city was repeatedly taken and retaken by one and then the other. At last the Maccabæans arose and drove the Syrians and Egyptians back to their own do-

domains; but at this juncture the Romans took a hand in the game for world dominion, and subjugated not only the Syrians and Egyptians, but presently the Jews also.

Under the Romans, King Herod ruled the Jews with a strong hand, but he rebuilt the temple with such magnificence that it ranked as one of the wonders of the world. After the passing of the Herods, turbulence and partisan strife broke out afresh, and religious fanatics, after they rejected the Messiah, led the Jews in a great rebellion against the Roman power; and Jerusalem was again subjugated and the city and temple laid in utter ruin, by Titus, A. D. 70. More than 1,000,000 Jews perished in the fall of Jerusalem, and the rest were scattered among all nations as captives and exiles. Before the siege of Jerusalem by

Titus, the Christian believers withdrew to Pella and the surrounding country, and thus escaped the terrible punishment meted out to the stubborn, rebellious Jews, as foretold in Deut. 28:29-57.



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ONE OF THE GATES OF JERUSALEM

Christ's Prophecy

Forty years before Jerusalem was laid in ruins, the temple destroyed, and the Jews scattered, Christ had said: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled;" and concerning the temple, he said: "There shall not be left here one stone upon another, that shall not be thrown down;" and "behold, your house is left

unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

The early Christians understood from this prophecy that a permanent curse rested upon Jerusalem, that the temple was never to be rebuilt, nor were the Jews as a nation to be restored to the favor of God. The Gentile world, however, was to come into possession of the Jewish inheritance, and was to keep it until the Son of man returned the second time, and until the earthly Jerusalem should give place to the heavenly Jerusalem, which was to descend "from God out of heaven," at the termination of the millennium. Since it was because the Jews rejected Christ and displayed their impenitence and rebellion toward God, that they were scattered

among all nations and their inheritance taken from them, it would seem preposterous to conceive that the Lord would restore them to his favor with former privileges and blessings while they still maintain the same stubborn rebellion against the Son of God and are farther away from God, his commandments, and his Word than they were nineteen hundred years ago.

What the Prophets Predicted

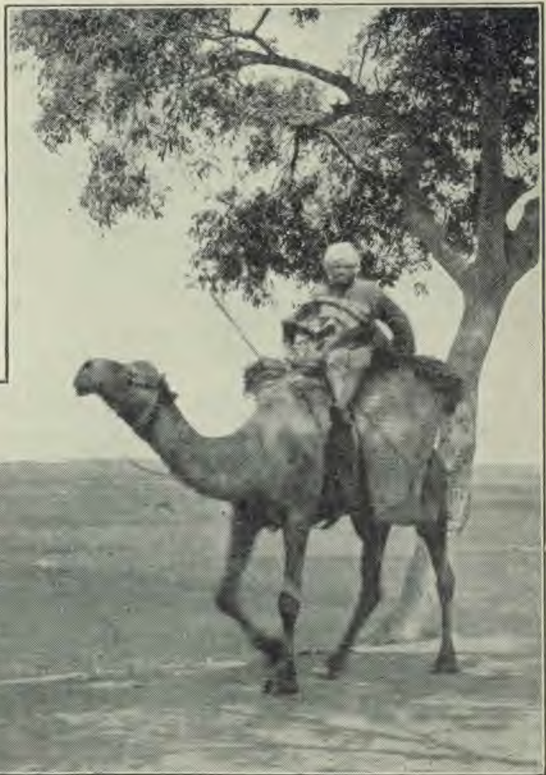
Ezekiel prophesied of the overthrow and subjugation of Israel's and Judah's thrones and crowns, and that they were never to have independent kings again. Thirteen years after Nebuchadnezzar, king of Babylon, had taken the people of Judah and their king captives to Babylon, Ezekiel said to the "profane wicked prince of Israel:" "Thus saith the Lord God: Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." Eze. 21: 25-27.

Here is a clear-cut statement given by the Lord of heaven to Ezekiel, that Israel would never enjoy the same absolute independence after the Babylonian captivity as before; that the throne of David would be overturned three times more, and after that it was to "be

no more, until He come whose right it is," and God would "give it him." No doubt the angel Gabriel had reference to the fulfilment of this prophecy when he said to Mary:

"Thou shalt . . . bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 31-33.

The three additional overturnings foretold by Ezekiel took place when the Persian, Grecian, and Roman monarchies in turn subjugated the world, and incidentally the Jews, to themselves. But after the third overthrow, by the Romans, the Davidic kingdom — the kingdom and throne of David — was to "be no more, until He come whose right it is;" and God said, "I will give it him." The Romans were the first to completely abolish the Jewish state and scatter the



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A MEMBER OF THE BRITISH WATER TRAIN

Jews among all nations. God said that after this, the third overturning of the Jewish kingdom, "it shall be no more." Any one, therefore, who says that the Jewish state and government, in the sense of the Davidic kingdom, shall be again restored to the Jews, is certainly in error.

Jeremiah's Prophecy of Doom

Jeremiah received the following message from heaven:

"Thus saith the Lord, Go and get a potter's earthen bottle, . . . and say, Hear ye the word of the Lord, O kings of Judah, and inhabitants of Jerusalem: . . . Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. Because they have forsaken me. . . . Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." Jer. 19: 1-11.

Judah's kingdom was to be broken like "a potter's vessel, that cannot be made whole again." They might patch the pieces together from time to time, but of these attempts the Lord spoke through Ezekiel, saying:

"So will I break down the wall that ye have daubed with untempered mortar, . . . and ye shall know that I am the Lord. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say to you, The wall is no more, neither they that daubed it; to wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God." Eze. 13: 14-16.

True Israel's True Restoration

By the prophets Isaiah, Jeremiah, Ezekiel, Zechariah, Habakkuk, and Haggai were given many promises concerning Israel's restoration, upon certain conditions. But literal Israel never met those conditions; and there is no indication today that the modern Jews will ever comply with the conditions laid down by Jehovah; consequently, the literal Jews will never realize the fulfilment of the promises of restoration.

Many attempts have been made by the Jews and their allied friends to restore

the political independence of the Jewish state in Palestine, and to rebuild the temple destroyed in A. D. 70; but while such attempts have at times met with apparent success, yet they have proved ultimately to be mere incidents in connection with the changing fortunes of war. Julian the Apostate, ruler of the Roman Empire, said that he would prove the prophecy of Christ a failure by rebuilding the temple and restoring the Jewish state; and he caused the gold and the Jews to flow into Jerusalem more abundantly than they did in the days of Solomon, but his whole plan collapsed before it was finished. All the efforts of the Crusaders were failures, and every other attempt of human devising will prove a failure, according to Scripture.

However, according to the writings of the apostle Paul, these promises will be ultimately fulfilled to spiritual Israel instead of to literal Israel. Paul asks, "Who are Israelites? To whom pertaineth the adoption, . . . and the promises?" Then he answers these questions by saying: "They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children. . . . That is, they which are the children of the flesh, these are not the children of God: but the children of the promise [born after the Spirit] are counted for the seed." Rom. 9: 4, 6-8.

Again Paul, in writing to the Christian believers in Ephesus, who were once Gentiles, says:

"Remember, that ye being in time past Gentiles in the flesh, . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus . . . ye are no more strangers and foreigners, but fellow citizens."

Citizens of what? Why, of "the commonwealth of Israel;" and the promises are to them, not as Gentiles any longer, for the Gentile, as such, has no promise or hope of anything, but as true spiritual Israelites, "not after the flesh, but after the Spirit."

The word "Israel" means literally "an overcomer" or "a prevailer with God." When God speaks of an Israelite in the New Testament sense, he does not mean a literal Israelite or Jew, but any man who has experienced a change of heart by a new, spiritual birth. "He is not a Jew," says Paul, "which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2: 28, 29.

What God respects is character, not pedigree or royal blood. God has always been a respecter of character, and not of persons.

A failure to draw this divine distinction between a literal, fleshly Israelite, or Jew, and a spiritual regen-

erated Gentile adopted into the spiritual commonwealth of the true Israelites, has led many to make a wrong application of God's promises to Israel. Spiritual Israel, and spiritual Israel only, is meeting the conditions laid down by God, under which the children of God are to become the heirs of the world.

The Future Restoration

Paul says it is "the world to come, whereof we speak" which is to be "put in subjection" to God's people. He also says, "Here have we no continuing city, but we seek one to come," and states that our future home is to be "the city of the living God, the heavenly Jerusalem." And John the revelator, who

caught a vision of the new earth after the first earth had passed away, said:

"I John saw the holy city, new Jerusalem [not old Jerusalem], coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle [dwelling place] of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat on the throne said, Behold, I make all things new. . . . He that overcometh shall inherit all things." Rev. 21: 2-7.

This is the only true restoration that God has promised to true Israel; this is the "restitution of all things, which God hath spoken by the mouth of all his holy prophets



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THE MOSQUE OF OMAR

since the world began." Acts 3:21.

All are invited to come to the New Jerusalem and live in the mansions where sickness, sorrow, pain, and death can never enter. "Whosoever will, let him take the water of life freely." All "that do his commandments" and have "the faith of Jesus," "have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. That glorious day of the restoration of true Israel and the triumph of Israel's God, is hastening on. Soon the weary pilgrimage in this vale of tears will be ended, and God's people shall be delivered and stand upon Mount Zion, where no enemy can molest or oppress them any more.

There shall the true Israel know the fulness of "the glorious liberty of the children of God."

"O that the salvation of Israel were come out of Zion!" cries the royal psalmist and prophet. "When God bringeth back the captivity of his people, Jacob

shall rejoice, and Israel shall be glad."

After the turning of this captivity from the bondage of the power of sin and Satan, the true jubilee will come to the people of God. Then God will say: "Proclaim liberty throughout all the land unto all the inhabitants thereof."

Will Maryland Separate Church and State?

WILL Maryland follow the example of Massachusetts and thirty-three other States, by passing legislation prohibiting the appropriation of public funds to institutions under the control of religious organizations and not under the control of the State?

A measure is now pending before the Maryland Legislature which is known as Bill No. 18, entitled, "An Act to prohibit and prevent the appropriation for or payment of public funds to or in aid of any school, college, infirmary, hospital, institution, or educational, charitable, or religious undertaking not publicly owned and under the control, order, or supervision of public officers or agents of the State of Maryland or the United States Government."

The following quotation is taken from the January (1918) number of the *Current Opinion* magazine:

"SEPARATING CHURCH AND STATE IN MASSACHUSETTS"

"On November 6, Massachusetts adopted by a majority of more than 75,000 the so-called 'anti-aid' amendment to the State constitution. Thus was settled what the *Christian Register* (Boston) calls 'an issue of grave importance to the religious and civil welfare of the Commonwealth.' In normal times a vote of this kind by a State with the prestige of Massachusetts and having to do with an issue of such vital interest to the American democracy, would be a subject of national comment and imitation. In abnormal times like the present it is in danger of being overlooked.

"The victory of the 'anti-aid' amendment, which was won in the face of the bitter opposition of Cardinal O'Connell, several of the Roman Catholic bishops, and the federated societies of Roman Catholic laymen, prohibits the giving of public money or property to educational or charitable or religious institutions

which are not controlled by public officers or in which sectarian doctrines are taught. Massachusetts, as the *New York Times* points out, has been strangely slow in reaching a position which New York, for instance, took long ago and has embodied in her constitution. The *Times* continues:

"Religious liberty was a long time coming in the Puritan Commonwealth. Not till 1833 did the Congregational Church cease to be the State church. An amendment then abolished taxation for the support of the Congregational Church, a practice that had prevailed for more than 200 years and which the Constitutional Convention of 1820 was not liberal enough to end.

"Taxation for the benefit of colleges and so on continued. The Constitutional Convention of 1853 did not settle the matter once for all. Millions of dollars have been raised by taxation and handed over to institutions over which the public that paid had no control. It was a regrettable and belated condition of affairs. The present Constitutional Convention had the courage to change it. The question had become acute in 1913, when the State supreme court divided on the point whether the State constitution did or did not sanction aid to higher educational institutions in part or wholly under sectarian control.

"Standing upon the impregnable ground that public money should be spent on public purposes, the convention adopted the "anti-aid" amendment, framed, we believe, by a Catholic, by a vote of 275 to 25. The amendment guarantees the free exercise of religion; continues the provision in the present constitution that money appropriated for the common schools shall be spent only on schools under town or city authority; prohibits public aid to any institution of learning where any denominational doctrine is taught, or to any educational, charitable, or religious institution not owned and controlled by the public; prohibits public aid to any church, religious denomination or society; authorizes the State to contract with private institutions for the support of the sick, deaf and dumb, blind, injured, persons unable to support or take care of themselves;

provides that no inmate of a publicly controlled reformatory, penal or charitable institution, shall be deprived of the religious services of his own faith, be compelled to attend those of another faith, or have religious instruction forced upon him."

Let every lover of civil and religious liberty in the State of Maryland send a letter to his senator and representative

in the Maryland Legislature at Annapolis, urging them to pass Bill No. 18. Hundreds of thousands of dollars of the public funds are appropriated annually in Maryland to institutions under the control of religious societies. Let us separate the church and the state in Maryland, and keep them separated. C. S. L.

Coming—A Legalized Christian Democracy

By E. F. Collier

THE tree of the knowledge of good and evil is still the rendezvous for satanic devices. Figuratively speaking, this tree has grown marvelously since its introduction to earthly territory. And some new branches have been added. One of these represents the principle of union of civil and religious service and duty. This branch appeared upon the tree more than fifteen hundred years ago, set in and trained by the master grafter. Upon it sits his satanic majesty, offering its deceptive fruits to the credulous Eves who wander into the fields of forbidden things.

Slowly perhaps, but with considerable adroitness, the game is being played, and it will soon reach its climax. There are men who are working today with a zeal and determination never before manifested, for they consider the goal an object of necessity. The church, they say, has not advanced as it should. Some even argue that it has lost ground and prestige. More and more the conviction is strengthening that popular religions and religious institutions have become unstable. Indeed, many attribute the present world war to this instability, and seek from earthly governments the support that is deemed necessary to uphold and preserve these institutions.

Mingled with the call of patriotism from our President to make the world safe for democracy, is now heard the insistent cry of ambitious ecclesiastical demagogues that the religion of the majority be made safe by legislative enact-

ments. "What shall be the program in religion after the war?" is the question being asked by these men. It is stated that a new religion of more stable qualities is needed, a religion that can unite with a victorious democracy and as a remedial agent stretch out benign hands to heal the wounds of a suffering world. "Let Christianity, unified, and democracy, revived, clasp hands," they say, "and let the principle of Christian democracy be applied to the individual, the home, and the nation."

Here is the up-to-date harbinger of church and state united. These well-set phrases put forth by men who are strong in piety and good works are "catchy," and cannot fail to meet a ready response in the hearts of those who long for world peace and quietness but who do not understand the way by which alone it can be secured. With such high-flung propaganda launched with psychological promptitude, it is easy to foresee the speedy fulfilment of the prophecy recorded in the thirteenth chapter of Revelation.

There is no denying that leaders of sabbath reform movements have been seriously embarrassed and humiliated by the determined resistance offered to their propaganda. Unforeseen difficulties have been encountered in legislative assemblies, enforcement of existing Sunday laws in various States has been unsatisfactory, and there is a widespread feeling that the necessary "widening of the legislative functions of government" can

be secured only by a Constitutional amendment. Federated church movements have already proved efficient in some directions, and when the power inherent in such unification becomes more apparent it cannot help but increase the demand for a further demonstration.

The day of this unhappy issue will soon be upon us in full. In that fateful hour when the right of democracy shall triumph and lordly autocracy be beaten into the dust — then the will of religious masses substituted for the will of Jehovah, like a calamitous spirit, will inject itself into the body politic, and the result will be in itself a union of good and evil, — a Christianized democracy, — an “image to the beast.”

We need to still thank God, and pray for the type of Christian statesmen who have thus far so staunchly championed and upheld the cause of religious freedom. These men who act as buffers between the destructive elements that emanate from apostasy and God's freemen, should have the prayers and support of all loyal citizens; and let it be proclaimed everywhere that in order to perpetuate the strength and glory of our Republic we must not only make the world safe for democracy, but democracy itself, with the principles of true Protestantism, must be kept safe for the individual. The units of a civil society must be free, or that society itself will inevitably become a despotism, whatever may be its form.

* * Observations on the Jones Bill * *

By Our Legislative Observer

DECEMBER 11 Mr. Jones of the State of Washington, introduced in the United States Senate a Sunday bill, S. 3162, “for the proper observance of Sunday as a day of rest in the District of Columbia.” This proposed law is as follows:

“Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the passage of this Act it shall be unlawful in the District of Columbia for any person to labor or to employ any person to labor or to pursue any trade or worldly business on the first day of the week, commonly called Sunday, except in works of necessity or charity, and except also newspaper publishers and their employees, and except also public-service corporations and their employees in the necessary supplying of service to the people of the District, and also except those persons who are accustomed to observe regularly some other day of the week on which they refrain from doing what is herein prohibited on Sunday, and who, when working on Sunday do so in such a manner as not to interrupt or disturb those observing the first day of the week, called Sunday. In works of necessity or charity is included whatever is needed for the good order and health of the community. It shall be unlawful for any person, partnership, firm, corporation, or municipality, or any of their agents, directors,

or officers, to require or permit any employees to work on the said day, excepting in household service, unless within the next succeeding six days during a period of twenty-four consecutive hours he or it shall neither require nor permit such employee to work in his or its employ.

“Any person who shall violate the provisions of this Act shall on conviction thereof be punished by a fine of not less than \$10 nor more than \$50 for the first offense, and for each subsequent offense by a fine of not less than \$25 nor more than \$100, and by imprisonment in the jail of the District of Columbia for a period of not less than one month nor more than three months, in the discretion of the court.

“Sec. 2. That all prosecutions for violations of this Act shall be in the police court of the District of Columbia and in the name of the District of Columbia.”

That this bill is religious in its genesis and purpose is shown by its prohibition of “worldly business.” “Worldly” is defined by the dictionaries as “relating to the world; human; common;” “pertaining to this world or life in contradistinction from the life that is to come; secular; temporal; devoted to this life and its enjoyments; bent on gain;” etc.

It is proposed in the Jones bill to prohibit on Sunday, in the District of Co-

lumbia, everything of this character, with certain customary exceptions in favor of public service corporations, etc., and in favor also of those who "observe regularly some other day of the week," and who upon that day actually abstain from those things the doing of which on Sunday is prohibited in the bill.

Thus it appears that the object of the bill is to secure the observance of one day each week, preferably Sunday, by abstinence from worldly affairs; but if not Sunday, then of some other day, so that the idea and practice of a weekly day of rest or cessation from *worldly* affairs shall be maintained.

In the past, Congress has steadfastly refused to enact any affirmative Sunday legislation. It is

true that the day has been recognized in a measure, but not to the extent of the recognition sought by the Jones bill. Congress has in the past refused to assist in breaking down local Sunday laws by maintaining an open government exhibit

upon that day in States having a Sunday law, or by requiring the employees of the Government to serve the public upon that day; but it is now asked to go farther, and to enact into law a bill that undertakes to say to the individual citizen of the District of Columbia that he must abstain from "worldly" pursuits one day every week, if not on Sunday, then he must "observe regularly some other day" by such abstinence from "worldly business." Is Congress ready to take this step, and to follow on to the logical conclusion of entering upon such a course? We cannot believe it.

THE provisions of the Constitution separating church and state and guaranteeing religious liberty, should be interpreted only in harmony with the well-known views of the men who formed it.

The Outlook for Religious Liberty

(Continued from page 40)

And what is the prospect on the religious side of this question? We witnessed only last summer the amazing spectacle of the mayor of a great city beseeching the governor of the State to permit the people to work in their gardens on Sunday. The governor looked up the statute, and said he thought the exemption for cases of necessity made a loophole for Sunday work during the war. But in the meantime the police kept right on rounding up the "violators." So the legislature passed a special law on this point. It is surprising that

the people will recognize the jurisdiction of the Government in this improper sphere without a protest, but when we consider how long the Puritanic barnacle of Sunday laws has been clinging to the ship of state, it is not so surprising.

If our forefathers who framed the great Federal bill of our rights on correct principles of civil and religious liberty, had had as much to do with the formation of *State* constitutions, they would have scraped off those barnacles before they allowed such a Puritanic plank to be put into the good ship of state. By this we do not mean that people should not observe the Sabbath. They ought to observe it with piety and devotion, but never under duress of civil law.

More startling yet is the fact that from the church quarter is arising the hideous monster of religious persecution. A large religious convention representing 30 denominations and 18,000,000 people, has declared in favor of repealing the clauses which exempt Seventh-day Adventists for working on Sunday, and favored a \$500 fine and six months' imprisonment.

It is not the legitimate province of the legislature to determine what religion is true, or what false. Our Government is a civil and not a religious institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely, without molestation. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the Government, so long as they do not invade the rights of others.—Sunday Mail Report, adopted by the United States Senate in 1829.

and even confiscation of the property, of those who violate the Sunday law. As ex-President Taft has said, "The future indeed looks dark." But the sure word of prophecy not only has given us an outline of this great crisis (see Rev. 13: 11-18; for explanation, see "Daniel and the Revelation," Review and Herald

Publishing Assn.), but points the way of escape. Rev. 14:6-12; 15:2; 7: 14-16. May it be our lot to be overcomers, and stand at last on the sea of glass in that land where the glorious light of perfect liberty will never grow dim, nor tyrants arise to oppress their fellow men.

Belgrade, Maine.

Why the Preachers Demand Sunday Laws

IT is not the people, but the preachers, who demand Sunday laws. This is true now, and it has always been true. Writing of the fourth century, Neander says:

"Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart."—*History of the Christian Religion and Church,* Vol. II, sec. 3, part 2, div. 3, par. 5.

Further light is thrown upon the subject by this additional statement of the same writer in the same connection:

"Church teachers . . . were, in truth, often forced to complain that in such competitions the theater was vastly more frequented than the church."

Early in the fifth century, or, to be exact, in 401, we find this provision in the fifth canon of the Council of Carthage:

"On Sundays and feast days no plays may be performed."—*Hefele's "History of the Church Councils," Fifth Carthaginian.*

In order that the canon might be more effective than it would otherwise have been, a petition was sent to the emperor Honorius by the same council praying—

"that the public shows might be transferred from the Christian Sunday and from feast days, to some other days of the week."—*Neander's "History of the Christian Religion and Church," Vol. II, sec. 3, part 1, div. 3, par. 5.*

The same reason for this prohibition, as further stated by Neander, was that "the people congregate more to the circus than to the church."

This petition was not granted in full until 425, when the desired law was secured, for the following reason, plainly stated in connection with the law itself:

"In order that the devotion of the faithful might be free from all disturbance."

This also is related by Neander in the immediate connection to which we have referred.

And here we have the same idea of disturbance that still survives in the ecclesiastical mind, namely, that mental disturbance, or "brainstorm," that sweeps some people off their psychological equipoise at the mere knowledge that others are not doing as they feel they must do, and are not worshipping in the same manner and at the same hours that they themselves worship. The bigoted and intolerant are far too easily disturbed. The law ought to, and does, protect all orderly assemblies from real disturbance at all times, and that is as much as any one has a right to ask.

If "the faithful" were disturbed simply because others were attending the circus while they were attending church, they were bigoted and intolerant; if they were disturbed in their devotions because of an almost overpowering desire to themselves break away and go to the circus, it shows that they were, at the most, near-faithful instead of faithful. The state has no duty to remove such temptations from the path of half-hearted worshippers.

A New Declaration of Independence

By the Late David Paulson, M. D.

PRIMITIVE Christianity rendered the state loyal obedience in all things civil, but refused to obey when civil rulers entered the spiritual domain and made laws binding on the consciences of men. Early Christianity not only propagated the gospel without any state aid, but did so in the face of the fiercest opposition. As the church became more powerful, civil government began to court its influence, and the church began to seek the aid of the state in carrying out its divine commission. That ushered in the Dark Ages.

The Reformation, again, directed the church to its true source of power, and gave it a new glimpse not only of religious but of civil liberty. But it remained for those who had been oppressed by both church and state in the Old World, to establish a government here in the New World, founded upon the eternal principles of both civil and religious liberty.

This new government was to legislate only on matters purely civil, leaving to the church and to individuals all questions of religious worship. It did not undertake to regulate the consciences of men in their relation to their Maker. Under this new order of things the church did not lean upon the state, seeking its aid, but it stood alone on the glorious principle that Christ himself enunciated: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21.

God raised up this nation to furnish this necessary object lesson to the entire civilized world. On this point, President Wilson, in an address to the West Point graduates, said:

"It was as if in the providence of God a continent had been kept unused and waiting for a peaceful people who loved liberty and the rights of men more than they loved anything else, to come and set up an unselfish commonwealth."

The Present Outlook

But this glorious picture is fading out. The church is again demanding of civil government laws and regulations favoring its religious propaganda. Politicians and statesmen are again, as at the beginning of the Dark Ages, fawning upon the church to secure its help to further their political aims and objects. The church is rapidly forgetting the lesson of the past, that like causes will produce like results. Unless the church speedily retraces her steps, there will be ushered in another dark age for both church and state.

There are many conscientious souls, with hearts aching over the present outlook, who confidently believe that we have already advanced more than half a generation in that evil direction. One thing is certain: the church always loses divine power when it depends upon human power.

The new Declaration of Independence is a call to the church to cease courting the aid and assistance of civil government, and to remember the words of its Master, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, . . . but now is my kingdom not from hence" (John 18:36); and it is a call to the state to declare that it will forever cease meddling with all matters purely religious. If not, we may speedily expect to see the fires of persecution rekindled in the New World.

IN a true democracy the sovereignty of the people is superior to any institution they may create. The rulers are chosen by the people and for the people, and therefore are subject to the people. In fact, the rulers are servants. Power not conferred by the people and not responsible to them, is self-ordained, autocratic, and devilish.

The Kingdom of Heaven

THE *Christian Statesman*, in a recent number, has an editorial on the subject of "What is the Kingdom of Christ?" After declaring that "on no religious subject is there more confusion of thought," the editor attempts to make the matter plain, but only succeeds in making still greater confusion. Christ's own answer, recorded in John 18:36, seems to be entirely overlooked. When Pilate asked Christ concerning his kingship, our Lord replied:

"My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

With such a clear statement that Christ's kingdom is *not* a kingdom of this world, how dare any Christian say that it is? As in the days when Christ was on earth, there are still those who would make him king before the time. Such should remember that when Jesus perceived that men "would come and take him by force, to make him a king, he departed" from them.

Confusion on this subject of the kingdom of heaven arises largely from a failure to distinguish between the kingdom of grace and the kingdom of glory. Because Christ did not restore the kingdom to Israel at his first advent, he was rejected by the Jewish people. Their hopes had led them to expect at the first advent that which was not to take place till after the end of this present evil world at the second advent of Christ. Of this time the apostle Peter speaks in clear language:

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on

fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13.

It is of this new earth that John speaks in so many places in the book of Revelation. How misleading to apply to the present, passages in this and other books of the Bible which describe conditions on the earth in the future state! Only then will all nations serve Christ. It is then that the kingdoms of this world will become the kingdom of our Lord and of his Christ. Now Christ reigns only in the lives of individuals who of their own free will enthrone him in their hearts. The kingdom of heaven is within one when the King of heaven rules the heart.

The general assembly of all who have personally made Christ their king, forms the kingdom of grace. Many of Christ's parables deal with the extension and methods of growth of this kingdom of grace. Others, however, make the establishment of the kingdom of glory coincident with the utter destruction of the wicked and the salvation of the righteous. Need we add that those who choose to form a part of the kingdom of grace make possible their inclusion among the subjects of the kingdom of glory?

Let us have less effort to forward by civil force or legislative act the supposed interests of the kingdom of heaven; let us have more personal religion from unconstrained personal choice; and the real interests of Christ's kingdom will be better promoted, and the kingdom of grace may be the sooner changed by God, not men, unto the kingdom of glory.

L. L. C.

If the principle is once established that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum.—*Senate Committee on the Post Office and Post Roads, Jan. 19, 1829.*

May We Knit on Sunday?

THE problem of Sabbath observance has come up in various forms in England, where it was decided by certain bishops that no harm could come from working in the fields on the Lord's day. With us the extreme stage of the question has not been reached; but Scranton, Pennsylvania, has asked aloud if it is right for women to knit on Sunday for the soldiers, and also whether knitting during church service is proper. An answer is attempted by the *Baltimore Sun*, speaking ethically, and assurance is given that 'so far as knitting garments for our soldiers on Sunday is concerned,' even the strictest sabbatarian might safely include it among permissible works of mercy and necessity.' The *Sun* argues the point with seriousness, even if it does permit itself a stroke of humor at the end of its homily:

"With all the numberless knitting needles that are enlisted in the cause, there will not be enough woolen articles to keep every soldier warm this winter. Even with spare hours on Sunday utilized, there is no time to be lost if the individual knitting factories are to come anywhere near meeting the demand upon them.

"The question of knitting in church is, we concede, more debatable. If it is right to fight battles on Sunday, why should it not be right to do helpful and comforting things during church services? It is not inconceivable that a warm stocking would be regarded as far more religious up above than a cold prayer, and that a woolen vest for a soldier of the Lord might be considered in the heavenly court of last resort as more eloquent than many sermons. Nor do we think it could be urged that knitting in church would divert the minds of the congregation from exhortations to piety. Knitting, when fully mastered, becomes largely mechanical, and even beginners could still sing the hymns and listen devoutly to the minister.

"We acknowledge that knitting is not *per se* a pious exercise, and that it does not necessarily involve a peaceful frame of mind. The French furies who surrounded the guillotine during the Reign of Terror frequently carried their knitting with them, and rarely missed a stitch even during the most exciting scenes. It would unquestionably be better to knit in church than, like Madame La Farge, at such a revolutionary shrine as that at which she and others of her kind worshiped during those memorable days of blood.

"However this may be decided, we enter a protest right here against one thing: No young woman should be permitted to take her young man along and make him hold the yarn

for her in church while she winds it up into a ball. That would certainly be demoralizing to the preacher, and it would surely inspire jealous and irreligious thoughts in the minds of girls who had no young men to hold their yarn. We make this point now, both in the interest of religious decorum and of feminine friendship and good feeling."

The foregoing from the *Literary Digest* of October 20, last, serves to show two things: First, how easily people assume something that is not true and then proceed seriously to discuss issues which exist only in their imagination; and second, how utterly impossible it is for the average newspaper man to treat seriously even a serious matter.

Here is a great moral question projected upon the screen of our modern civilization and practical religion by the most terrible war ever known to mankind, and yet the editor of one of our great dailies in one of our leading American cities must needs inject into its discussion something of the frivolous.

But that to which we especially wish to call attention is the fact that nowhere in the Sacred Scriptures is there even a hint that it is wrong to do any sort of work *on Sunday*. All men know, or ought to know, that not until the time of the English Puritans was it claimed by anybody that the prohibitions of the fourth commandment applied to Sunday.

Roman Catholics have always insisted that Sunday sacredness rests wholly upon the precept and practice of the church. All the sixteenth-century Reformers, even including John Calvin, repudiated the idea that either work or play on Sunday was a violation of the law of God. It is true that as early as the fourth century, some people regarded working on Sunday as sinful, but only in so far as it was forbidden by the church, just as eating meat on Friday is today believed by many to be sinful. Will the newspapers ever allow us to get away from this false Puritanical idea of the sanctions of Sunday?

C. P. B.

Editorial Brevities

No man by right can be conscience for another man, only for himself.

FREEDOM of opinion and the right to express it, is not limited to any class, no matter how popular or unpopular the opinion may be, or how numerous or limited the class.

As a gem needs a setting to bring out its color and brilliancy, so liberty needs a setting in law to restrain its abuse and to preserve its glory; consequently, as burnished gold is to a sparkling diamond, so is equitable law to true liberty.

A NATURAL right is of universal application. It is not affected by the decisions of majorities or minorities. When a majority deny to a minority the enjoyment of a natural right, then the will of that majority has become an intolerable tyranny. Equality of rights is the only basis of essential justice.

As long as men have opinions and convictions of their own, there is a possibility of disagreement and conflict. To make the latter impossible, one would have to eradicate from the nature and disposition of carnal man the possibility of the former. Nothing but the grace of God can remove carnality from the nature of man. God does not propose to do it by force, but by grace. All other remedies for selfishness and devices to cause men to live and dwell with one another in lasting peace, are futile.

THE American Republic is on trial as never before, not only because assailed by foreign foes, but by an eminently respectable element that is not in harmony with the fundamental principles of democracy. Those who compose this element would substitute their interpretation of the divine law for the Constitution and laws of the Republic. This could result in nothing short of persecution for conscience' sake.

Churches Urge Passage of Sunday Blue Laws

THREE Sunday bills are now pending before Congress which, if enacted into law, would make the District of Columbia as "blue" as colonial New England ever was in the days of the Puritan régime. The measures pending before the Senate committees at present are S. 3162 and S. 2260. A third bill (H. R. 128) is pending action before the District of Columbia Committee of the House of Representatives.

Let every reader of this magazine who loves religious freedom and believes that religion should not be enforced by law, write to the Senators and Representatives from his State at Washington, D. C., an earnest letter of protest against the passage of these three compulsory Sunday observance bills. There is a right way and a wrong way of doing the right thing, and State enforcement of religion is the wrong way of promoting Christianity. The fact that the churches, and the churches only, are urging the passage of these bills, is *prima-facie* evidence that the bills are religious.

Disestablishment of the Church in Russia

THE *Washington Post* of February 6 published the following dispatch from Petrograd:

"The soviet issued a decree today [February 3], signed by Nikolai Lenine and other members of the *de facto* government, absolutely separating the church and the state, eliminating church income from the state, and confiscating all church realty, furnishings, and paraphernalia."

On the other hand, the same dispatch contained the news item that the high priest of the Greek Catholic Church, the Most Rev. Dr. Tikhon, patriarch of all Russia, "issued today [February 3] at Moscow an anathema threatening the participants with excommunication and calling on the faithful to defend the sacredness of the church."

This report is simply a repetition of the history of the past, as to the final results of a union of church and state. Every country that has had a union of church and state has sighed for the time to come when the partnership would be dissolved. The separation, as a rule, is a trying ordeal, even though it is for the good of all. The state which has supported the clergy, and bought its realty, furnishings, and paraphernalia out of the funds of the public treasury, naturally feels reluctant to relinquish its just claims upon the same. If the church feels the iron heel of the state under such circumstances, she ought to remember that she is reaping what she has sown, and is gathering only a legitimate harvest. When a church uses the state as a tool to oppress others, she can expect nothing more than oppression from the state, when their unholy union is broken. No truer saying was ever uttered: "If the blind lead the blind, both shall fall into the ditch."

C. S. L.

To Preserve a Free Press

A POSTAL Rate rider, attached to the War Revenue Bill, establishes a "zone postage rate" for second-class mail matter, and goes into effect July 1. Unless this bill is repealed before that date, it threatens the very existence of every religious and technical magazine in the country. The Government has always been the friend of education and of intelligent citizenship. Hundreds of millions of dollars are appropriated annually by the general and State governments to foster education in various ways. Why, then, should Congress enact a law which establishes a "zone postage rate" that actually prohibits the citizens of distant States from enjoying the same privileges as do near-by citizens, and which practically nullifies the Government's efforts to unify and educate the citizenry of the nation? Unless this postal rider is repealed or modified, it will strike a large and important section of the public press

of the entire country, and will erect discriminating barriers between the citizens of different sections of our common country.

What would you think if Congress were to vote the public schools out of existence to save the cost of their maintenance? This zone postal rate law would virtually legislate national periodicals out of existence, or force distant subscribers to pay exorbitant and almost prohibitive prices for their magazines, for the mere sake of gaining a larger profit in transportation of the mails.

The immediate duty of every reader of this magazine is to write to the Senators and Representatives from his State at Washington, urging them to support that section of the Smoot bill (S. 2985) which repeals this obnoxious law.

C. S. L.

"WHO does not see," wrote James Madison, in 1785, "that the same authority which can establish Christianity, in exclusion of all other religions, may establish, with the same ease, any particular sect of Christians, in exclusion of all other sects?"—*Writings of James Madison, Vol. I, p. 163.*

This question might be as pertinently asked today concerning proposed Sunday legislation. If Sunday is legally established by act of Congress, who does not see that any other real or pretended Christian institution may by the same power or in the same manner be also legally established with the same ease? Whatever may appear upon the surface, whatever may be the phrasing of the various Sunday bills by which it is hoped to make the observance of that day obligatory and general in the District of Columbia, it cannot be denied that the real reason is the religious character of the day. Were Sunday not a religious institution, there would be no demand for a law making its observance obligatory upon any one. No one is compelled to observe our civil holidays; only holy days are made obligatory.

B.

GOD is no respecter of persons. All men are equal in his sight. The bells of joy will ring just as loud and long in heaven over the news that a "hobo" has been saved as over the announcement that a millionaire has been redeemed. The Pope on his throne who requires man to bow the knee at his footstool, has no more monopoly of the grace of God than his humblest parishioner. King and peasant stand on perfect equality in the sight of Heaven. Why not have a little of heaven here below before going yonder? The sudden change may be more of a shock than some mortals can stand. The last day of final adjudications will be one of wonderful surprises and disappointments, and those that were first will be last, and the last will be first.

THE *Detroit News* of February 22 published the following interesting statement from the pen of Rev. Fr. Andrew F. Browne, of the Redemptorist order, and pastor of St. Aloysius Catholic church of Detroit:

"There is no command in the Bible that requires the observance of Sunday as the Lord's day; its establishment as such was a matter of church authority and legislation. It was not until 300 years after the death of Christ that an ecumenical council of the church at Elvira legislated for the establishment of the first day of the week as the Lord's day. . . . The doctrines of the [Catholic] church do not rest wholly upon the Bible, but are supported by a vast mass of tradition as well."

The above statement is in harmony with the canons of the church councils of the fourth and fifth centuries after Christ, and agrees with the testimony of the most reliable historians of those early centuries. Since Sunday observance is purely a religious creation of the Catholic Church and has no foundation in the Bible, why should Protestants continue to urge its claims as though it were of divine origin? Why not keep the fourth commandment as God wrote it? Why compel all citizens, by civil statute, to observe a day which the Catholic Church, or any church, for that matter, has set apart? If the state can compel the observance of one day set apart by the Cath-

olic Church, why can it not require us to observe all the holy feast days of that same church? If we are going to separate church and state, why not complete the work? The task is yet unfinished in many of the States of our Union. But, thank God, the Federal Government, California, and Oregon have made a complete separation. Let the other States follow their example, and thus make liberty secure.

C. S. L.

THREE months ago, as we were preparing number one of the present volume of *LIBERTY* for the press, Congress adopted a resolution submitting to the several States a Constitutional amendment providing for nation-wide prohibition. Now seven of the State legislatures have voted on the proposed amendment, every one of them favorably. The adoption of the amendment seems assured. Kentucky and Maryland were confidently counted on by the wets to reject the measure, inasmuch as neither of them had ever adopted State-wide prohibition; their prompt ratification is regarded, therefore, as a sure precursor of the speedy triumph of the prohibition amendment. The outlook is certainly most encouraging.

However, the liquor forces are stubbornly contesting every inch of ground, and victory will not be achieved for nation-wide prohibition until the proposed amendment shall have been approved by thirty-six States. Nor will the fight be over even then; the liquor traffic is utterly lawless, and will submit only in the face of ruinous fines and close imprisonment. It is a traffic that will die hard, but its doom is sealed — it must die. However, to insure this result, now in sight, every friend of prohibition must do his duty.

If you are in harmony with the principles set forth in this magazine, and you read an article that is of special interest to you, please call the attention of your neighbors to it, and secure their subscription. You will find the *LIBERTY* subscription rates on the first page. Be a booster for *LIBERTY*.



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