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Published Quarterly



A MAGAZINE OF RELIGIOUS FREEDOM

LIBERTY

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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FIRST QUARTER, 1920

NO. 1

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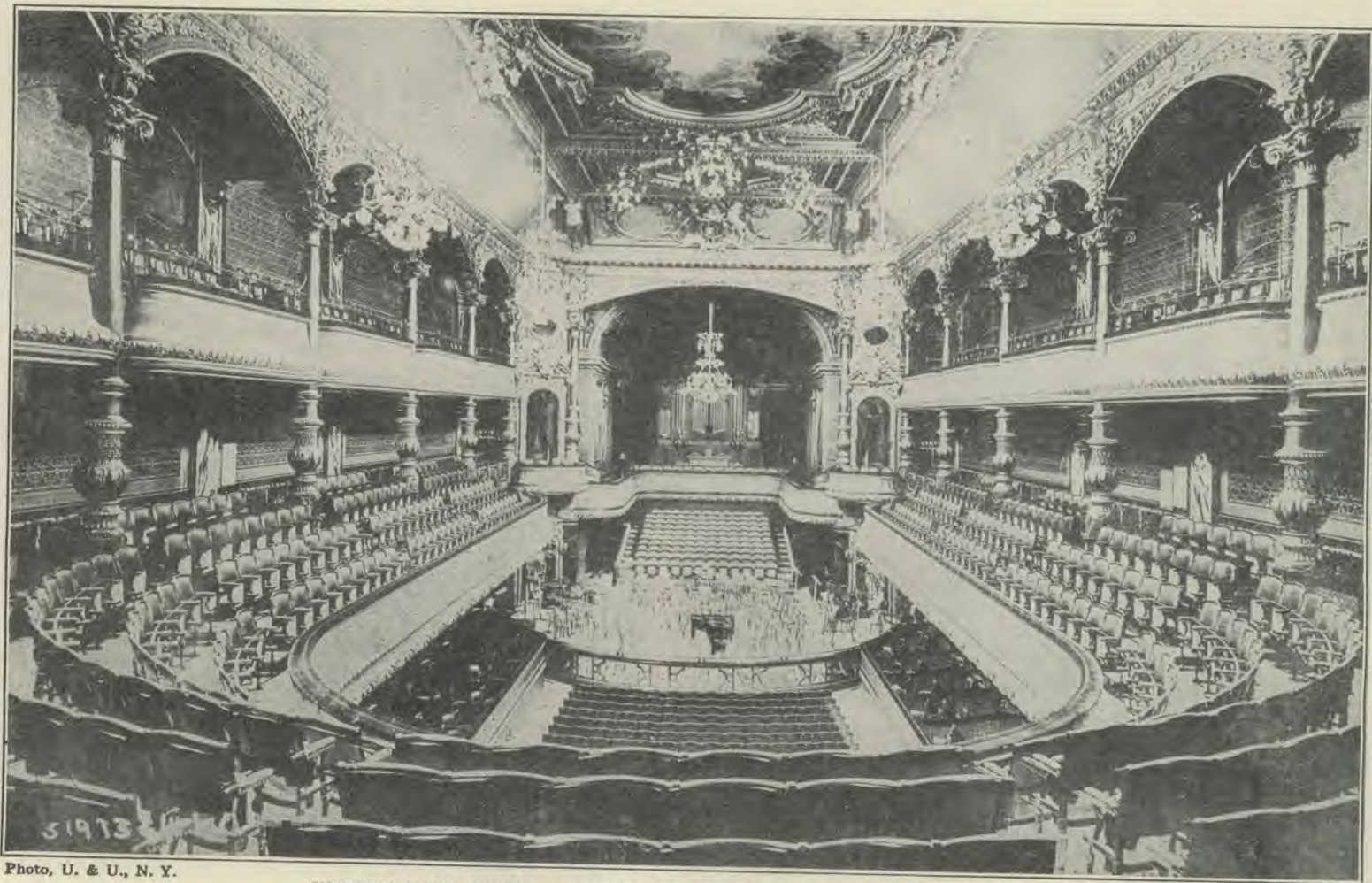
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VICTORIA HALL, GENEVA, SWITZERLAND, CAPITOL OF THE LEAGUE OF NATIONS
Building in Which the Conventions of the League Will Be Held

LIBERTY

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

VOL. XV

FIRST QUARTER, 1920

NO. 1

A New World a Political Impossibility

By the Managing Editor

DURING the World War, and especially as the great struggle drew to its close, it was often predicted that as a result, in fact, as the great result, we should have a new world. A single sample statement, from a clergyman, may be quoted:

"When this war is over, we shall find a purged world, a world that has seen the error of its ways, and which will rise to a higher plane morally and spiritually."

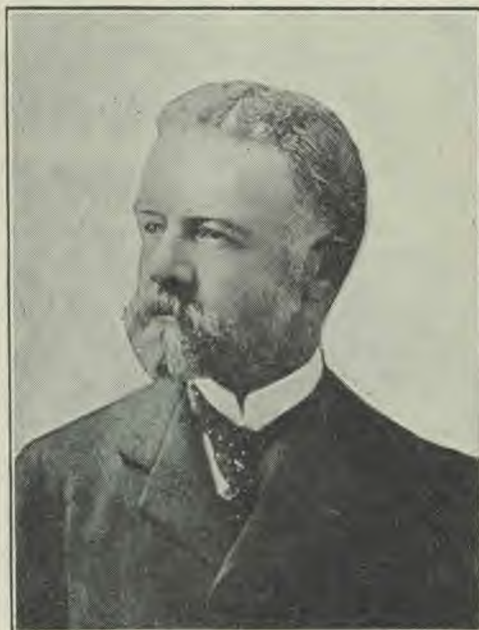
But where are the indications that this ideal is being or is to be realized? Where are the signs of any such tendency in any nation or in the hearts of any people? It does not exist, for there is in the world today no such chastened condition of mind. Indeed, even in the most sorely war-stricken countries, the coming of peace was fol-

lowed quickly, not by repentance for past sins, but by a far deeper plunge into sin.

The trouble with the optimism that sees new and better things coming forth from the ashes of the old, so to speak,—of the pre-war world,—is that it leaves God and his law out of the reckoning.

The great war ending in the armistice of Nov. 11, 1918, or the passing of that war, did not give the world the hoped-for peace. Instead of a single war there were presently more than a score of smaller wars, and ever since there has been little but political and industrial trouble, involving much actual war, and this not in a single country, but in many countries.

The lesson all should learn is that



Photo, G. V. Buck, Wash., D. C.

Senator H. C. Lodge, Who Thinks the League of Nations Will Breed Wars

men cannot be regenerated morally by any human power. War can be eliminated only by the elimination of sin from the human heart, and there is but one power that can free from sin, namely, the gospel of the Son of God, our Lord Jesus Christ.

The universal adoption of the golden rule as applied to both national and personal affairs, would solve the problem

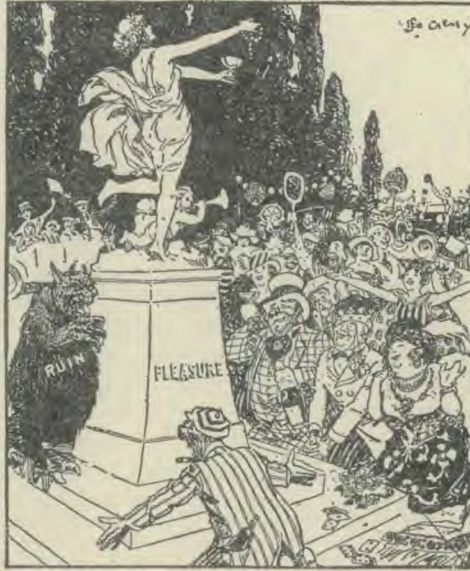
of how to secure universal and lasting peace; but the natural man is incapable of reducing the golden rule to practice in his life. That rule is a perfect summary of the last six precepts of the decalogue. It is the "law and the prophets" concerning human relationships condensed into less than a score of words, and that by our divine Lord himself, the source of the law and the prophets. And as he has put his law into few words, so he is able to put it into the heart and life of him who is willing to receive it and to model his life by it. This, and this only, constitutes the individual a new creature, a new man; and only in this way, namely, by the transformation of the individual units of society, can we ever have a new world in the sense in which that term is now used by certain idealists.

Men have always been anticipating a golden age, an ideal state to be attained by human aspiration and effort crystallized into human covenants and laws. But this ideal has never been realized, nor can it ever be realized.

As long ago as the time of Plato and Aristotle men were wrestling with the same problem that still confronts the

human race; namely, the elimination of evil and the establishment of universal and lasting peace by political action. Both philosophers endeavored to define all the possible forms that government might assume, and to picture the blessings that might be brought to the race by a perfect human government. But all their efforts met only failure, for the reason that individual men were not

right, and any government cannot long be better than the units of which it is composed. There is absolutely no hope or help in human nature. Man cannot lift himself from the moral slough into which he was plunged by the fall. He must have divine help. Such help is found only in the gospel of our Lord and Saviour Jesus Christ. The only perfect government the children of



The After-the-War Spirit as a London Paper Sees It

men will ever know is that which will be established when Christ returns again to this earth as he has promised, not only through many of the prophets, but by his own words, as recorded by those who heard him, and preserved to us in the New Testament.

A "new earth," a "new world," we may expect, for that, too, is promised in the Scriptures of Truth. Isaiah 66:22, 23, records the divine promise of the new earth, and to this promise the apostle Peter refers when he, in the third chapter of his second epistle, says that "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Civil rulers, especially hereditary monarchs, do not like the thought that their authority will ever be superseded by another dynasty. They



The Industrial Situation, According to a Washington Paper

do not like to think of political changes. When Nebuchadnezzar, king of Babylon, nearly six centuries before Christ, saw in a dream, recorded in the second chapter of the book of Daniel, a great image symbolizing not only his own kingdom, but others that were to follow it, all of which would give place finally to the everlasting kingdom of God, he was at once displeased.

In this great image which the king saw in his dream, Babylon was represented by the head of gold, then followed breast and arms of silver, thighs of brass, legs of iron, feet and toes part of iron and part of potters' clay. In interpreting the dream, Daniel told the king that he, or rather his kingdom, was symbolized by the gold; and that after Babylon would arise another kingdom symbolized by the silver, which in its turn would be superseded by another kingdom symbolized by the brass. This presently gave way before the fourth kingdom, or empire, symbolized by the iron. This kingdom in its later history was to be divided, the division being represented by the iron and clay in the feet and toes. Then while the kingdom of Rome was still in that divided state the God of heaven, said the prophet, would set up a kingdom which should stand forever.

This kingdom is to be given to the people of the saints of the Most High, or in other words, to all of God's re-

deemed people of every age and clime. This is the kingdom spoken of by our Saviour himself, as recorded in Matthew 25:34, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

The territory of this kingdom is the new earth of which Isaiah and Peter wrote. It is the earth referred to by our Saviour (Matt. 5:5) in the words, "Blessed are the meek: for they shall inherit the earth." And this is the only new earth that believers in the Scriptures have any right to expect. It will not come as the result of a political union, or of anything man has done or can do, but it will be ushered in by the power of God in his own good time and way. But let every man know assuredly that it can never come by a religio-political union of any kind, but only by the will and act of God himself.

In this kingdom there will be no strikes or riots, no oppression of the poor, no withholding from labor its just reward. There will be no crushing war debts, no distracted mothers, no starving children. All will be peace and joy, for the Prince of Peace will be King, and all his subjects will from their own free choice bear him true allegiance.

Says the inspired writer:

"I saw a new heaven and a new earth. . . . And I John saw the holy city, New 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 of God is with men. . . . And God shall wipe away all tears from their eyes; and there shall be no more death." Rev. 21:1-4.



John's Vision of the Kingdom of Peace

The Third World's Christian Citizenship Conference

A New Phase of National Reform

By Our Own Reporter

THE Third World's Christian Citizenship Conference held meetings simultaneously in the Syria Mosque and in the Soldiers' Memorial Hall in Pittsburgh, Pa., from Nov. 9-16, 1919. In this conference were delegates from forty nations. In a way these delegates represented both church organizations and civil governments. It was really a great church council composed of the high dignitaries of the various Christian churches and officers of high rank in civil government. In this respect it was suggestive of the great church councils held during the fourth and fifth centuries, which resulted ultimately in uniting church and state and preparing the way for the Dark Ages.

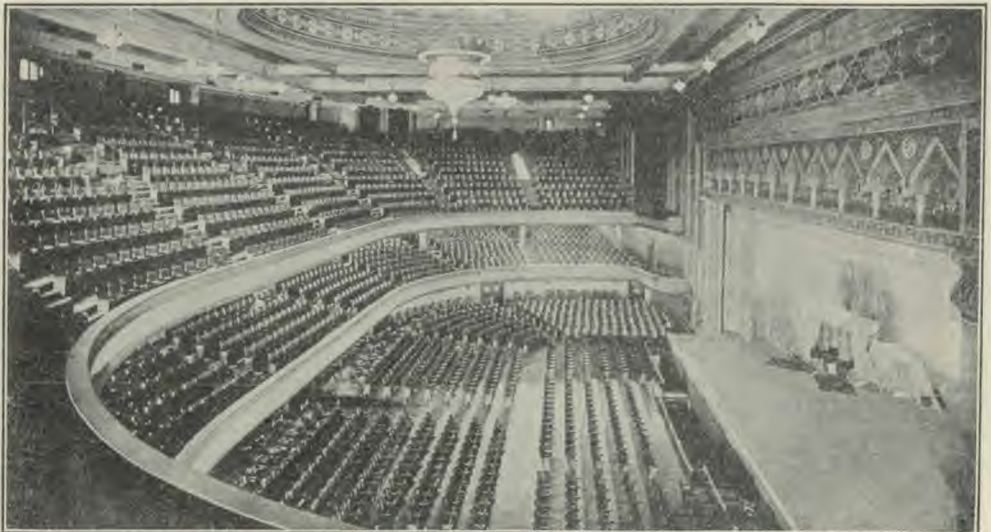
This world conference was held under the auspices of the old National Reform Association, the object of which is to establish the Christian religion, with all its laws and usages, as supreme in the fundamental law of the land. The old National Reform Association has been so intolerant in its spirit and so narrow in

its creed, that it is now in ill repute with the average American citizen who stands for civil and religious freedom. This has led the National Reformers for a number of years to style their meetings "Christian Citizenship" Conferences.

Many men not only of national but of international reputation were advertised to speak at this conference, but as usual many of them never appeared. However, men like Hon. Charles Evans Hughes, Hon. Henry Van Dyke, Sir F. Popham Young, Hon. Orrin Lester, "Ralph Connor," Daniel A. Poling, F. Herbert Stead, George E. Perkins, Hon. P. P. Claxton, and a number of bishops were present and attracted large crowds when they spoke. The subjects considered covered practically every aspect of religious, social, political, financial, industrial, military, and civil life.

The published program stated:

"The National Reform Association has sought to exercise due care in the selection of speakers, but it does not assume responsibility for individual utterances."



Interior of Syria Mosque

Superintendent Martin stated repeatedly that they had "a free platform" for "the fullest possible expression of opinion and discussion of the several topics introduced."

Evidently the speakers availed themselves quite fully of the freedom thus guaranteed, for many of them voiced sentiments that were diametrically opposed to what National Reformers call the fundamental principles of their platform. Probably some who had been invited to speak did not know fully what the National Reform Association stood for, or if they did, they certainly were courageous in denouncing in strong terms some of the pet theories of the "Reformers."

For example, the chairman introduced Pedro Riva Zuchelli, representative from Uruguay, by saying: "I do not know his topic or what he is going to say, but as I said before, this is a free platform; he is at liberty to say anything."

However, when this speaker had finished reading his paper, the chairman arose and said, "I cannot let this pass without registering my protest. I dissent from and reject the sentiments expressed in this paper."

Mr. Zuchelli had described the terrible religious conditions that exist in Uruguay under a union of church and state, and had argued strongly the complete separation of church and state.

Señor Juan Orts Gonzales, from Spain, said that his country was afflicted with "too much religion," but needed "a revival of Christianity."

Captain U. M. Bachman, an officer of the Russian army, told of the terrible conditions in Russia, and asserted that

"the church has lost its power. The clergy are suffering want and abuse, and the people blame them for bringing the curse upon their country."

Dr. Henry Van Dyke, diplomat, author, and lecturer, spoke on the topic, "The World to Be." He summarized the terrible world conditions, the increase of crimes of every description, race riots, holdups, strikes, lockouts, and general industrial and social unrest.

"In view of all these things," he continued, in substance, "and their number is innumerable, does the present look like the dawn of a new era, the presage of a new world? Is Utopia just around the corner?

May we fold our hands and await the coming of a golden age without courts of justice and without police protection, without government intrusted by God with the power of the sword for vengeance on evil-doers? The old conflict, the



Syria Temple A. A. O. N. M. S.

struggle of light against darkness, the fight of good against evil, is still going on.

"Does any one here imagine that human nature has changed in the last five years? Look around you; read the accounts of the world's happenings; look within yourself, and face the answer. The trouble with a great many good people is that they are afraid to face the facts. The war is won, and yet in a hundred corners of the earth fighting continues. In every country the right to live is imperiled, and the right to pursue happiness is almost destroyed by the high cost of living."

Dr. Van Dyke concluded by saying that the "new world" was not likely to be realized within this, or the next, or

the succeeding generation, nor so long as "selfishness, ignorance, and violence are inherent in human nature." He further declared that "a full gospel" alone could "transform the heart and make a better world possible."

Nearly all the speakers entertained the idea that "the world to come" "whereof we speak" is going to be ushered in gradually by sundry reforms, until finally every one will acknowledge Christ as king. They believe this is going to be brought about through the acceptance of the teachings of Christ as interpreted by the National Reformers, as the basis of all law.

But occasionally a speaker took issue with this political view of universal civic righteousness and salvation through human processes. Dr. Charles L. Goodell, of New York, evangelist and author, spoke on the subject of "Reform and Evangelism." He said that some of the theories which he heard advanced by some at the World's Conference made his "blood run cold." He declared that a great deal had been said about "reforming" the world — nations and large masses of people — through legal processes, by enforcing religious requirements, but such methods could result only in disappointment; and that much had been said about "mass movements" and a "world conscience," "but," said he, "Christ moved the masses by individual effort. He worked not from the masses down to the individual, but from the individual up to the masses. Christ did not look to the state to help his cause, but he depended upon the Holy Spirit to do his work in the hearts of individuals. It was not the German state that brought about the Reformation of the masses, but the individual — Martin Luther, who under God, wrought that mighty work. It was individuals like Huss, Wycliffe, Savonarola, Knox, John Wesley, and Whitefield, men who were fired with holy zeal toward God, that moved the masses.

"A single individual that is fired with the Holy Spirit is worth more to God

today than ten thousand leagues, or covenants, or reservations, or injunctions, that are destitute of the divine Spirit. God desires to write his name upon the hearts of individuals, and not into legal documents. The only way to change the state or the masses for the better, is to see that the work of God's grace is done in individual hearts. The world needs a Spirit-filled ministry that preaches the straight gospel rather than political science. The individual must first get an individual experience, not in political science, but in the science of salvation, before he can help others to higher ground. We have been working too long at the wrong end of the line. We must come back to the gospel plan, and preach the word."

Rev. Dr. T. H. Acheson, of Pittsburgh, presented a program for permanent peace. He said: "The proclamation by the Christian church of the full gospel is imperatively needed as a means to the establishment of permanent peace. The war might never have taken place if the church the world over had proclaimed its full message."

Mr. O'Brien, in welcoming the visitors on behalf of the mayor, said that Pittsburgh presented to them "the example of the most decorous observance of the Sabbath [Sunday] to be found anywhere in this country."

Four days later the newspapers, under the caption, "Sunday Closing Ordinance Will Be Enforced by Police," published an order issued by the director of the Department of Public Safety, notifying all proprietors of business establishments that the Sunday-closing ordinance would be strictly enforced the next Sunday. The police commissioners announced through the columns of the newspapers that every business man in the Center and Wylie Avenue districts who failed to keep his establishment closed the following Sunday, would be placed under arrest. In these districts the business men are mostly Jews.

(Continued on page 20)

Two Kinds of Religion Exemplified

By Heber H. Votaw

THE "eternal vigilance" which is necessary to preserve liberty was much needed. The community was deeply stirred. While some taught that righteousness in individuals might be helped in its development through human law, others denied that such a thing was reasonable or even possible. One class felt justified in insisting on the enactment of legislation that would demand that the guardians of the civil law might use force to bring conformity in matters of faith, or at least conformity in its outward manifestations. This class seemed to have more confidence in their political petitions to legislative bodies than in their spiritual prayers to God.

man for that liberty left to us by the founders of the Republic, was leaving the room. Soon he was overtaken by a large man, distinguished by his clerical garb, who with clenched fists and signs of deep emotion said: "Do you claim to be a religious man?" His loud tones and evident agitation drew the crowd close enough to hear the other's rejoinder, "Yes, sir." The quiet, even tones of the answer stirred him the more, for he cried out, "You, you, a religious man; well, sir, I want none of your kind of religion!" Quick as a flash, but in unruffled speech, the reply came, "My dear sir, my religion is the kind that you do not have to have if you do



"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Another class was confident that if questions of the conscience were to be decided by earthly tribunals, bigotry would run riot in persecution. To afford opportunity for hearing both sides of the question, a public debate was arranged.

The simple, straightforward presentation of the principles of religious liberty, as set forth in the Scriptures, appealed to the audience, and many changed from proponents to opponents of any union of church and state.

The meeting closed, and the spokes-

not want it; yours is the kind you seek to ram into a person whether he wants it or not."

The effect upon the listeners was electrical, and the clergyman seemed completely nonplused. The readiness of the retort made emphatic the truth that it contained; namely, that while men may attempt coercion, God invites, entreats, beseeches. This is made clear in the words of Christ, "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47.

Enforced Obedience or Voluntary Acceptance

By W. F. Martin

ALL religious legislation has had as its object but one thing: The enforcement of certain dogmas held by some man or class of men. There has been coupled with this, the fear that, if left without the power of the civil law, these doctrines would not find favor in the minds of the masses.

No religion which commends itself, and which reaches the souls of men, needs the power of civil legislation. Place two dogmas side by side: one may win, the other lose. The one which wins, will ask for no help from the civil power. It has in itself the elements of success. That one element is truth.

Souls hungry for the bread of life see in it that which is satisfying. No need of driving them to it. Its beauty draws them. The other, lacking these elements, resorts to force; unable to win by its virtue, and thus to reach the soul, it appeals to the civil power and rules the body, compelling an outward obedience to a pretended spiritual doctrine.

Any religion which has not the inherent power to perpetuate itself is not worthy to live. When the Prince of Orange was fighting his great battle against the Spanish Inquisition in the Netherlands, he was opposed by Philip of Spain, Cardinal Gramelle, and other intolerant bigots. It was supposed that

without the ax, the fire, and the rack, the Catholic religion would be extinguished; "for as most of the people are ignorant fools, the heretics will soon be the great majority if by fear of punishment they are not kept in the true path."

Such work does not convert the soul, nor make men better. A law compelling men to be baptized, would not benefit



those who should unwillingly receive this rite. It could compel a seeming acceptance, which in the religious realm amounts to hypocrisy.

A law compelling men to keep Sunday or any other day as if they thought it sacred, would be enforcing a religious dogma and compelling people to acquiesce outwardly in the religious ideas of others.

Religious laws make hypocrites. The conscientious man objects, and gets into trouble. It is certainly time for the ideas which controlled the religious persecutors of the sixteenth century to be banished, never to appear again. That

we have not attained the ideal is proof of the limitations of our fallen nature. There is in government absolutely no power to lift mankind to a higher spiritual plane. The sooner this is recognized, the better.

Sunday Law Versus Constitutional Law

By S. B. Horton

AN analytical study of law must reveal sooner or later the fact that Sunday laws are unconstitutional — that is, from the viewpoint of the American or republican form of government.

In the study of law one meets with such expressions as moral law, common law, statutory law, and constitutional law. The moral law is admitted to be “the will of God as the rule for the disposition and conduct of all responsible beings toward him and toward each other.” We understand the will of God to be summarily expressed in the ten commandments, originally written on tables of stone by the Lord, one table containing rules concerning our relation to him (first, second, third, and fourth commands), the other table containing those commands which concern our relations to each other (fifth, sixth, seventh, eighth, ninth, and tenth).

Common law is defined to be the unwritten law (especially of England), “the law that receives its binding force from immemorial usage and universal reception; as ascertained and expressed in the judgments of the courts.” The term is used in contradistinction to statute law, which supersedes the common law.

Statutory law is “the written will of the legislature expressed with all the requisite forms of legislation”—“used in contradistinction to the unwritten or common law.”

Constitutional law is “law that relates to the constitution, as a permanent

system of political and juridical government, as distinguished from statutory and common law, which relate to matters subordinate to such constitution.” A constitution is the “fundamental, organic law or principles of government of a nation.”

In point of primary importance, then, the moral law stands first. It is God’s will to man in his relation to him, expressed in the first four commandments over which civil government cannot of right have jurisdiction in the least particular; and his relation to his fellow being, expressed in the last six commandments, concerning which civil government has been given secondary and limited administrative authority — in keeping with the thought expressed by the apostle Paul, “The powers that be are ordained of God.”

Next in importance is constitutional law, the fundamental, organic, and established policy of government beyond which and in violation of which legislatures and congresses may not rightfully pass. In America we have a nation of States with their constitutions and all the legal paraphernalia of executive, legislative, and judicial authority, yet subordinate to the nation’s Constitution and statutes, the unity of the States being expressed in the phrase, “*E Pluribus Unum*”—“from many one.”

The purpose of the Constitution of the United States was stated by its framers at the time of its adoption, Sept. 17, 1787, in these words:

(Continued on page 23)

A Prominent Churchman Against Religious Laws in Pennsylvania

THE Philadelphia *Public Ledger* of October 21 printed the following interesting letter from Professor Hobart, of the Crozer Baptist Theological Seminary, in favor of the repeal of the famous Pennsylvania Sunday Blue Laws of 1794.

"TO THE EDITOR OF 'PUBLIC LEDGER:'

"SIR: The writer is not a pastor, and therefore cannot speak for any church. He is a teacher in a theological seminary. But he has no commission to speak for that seminary, or for any member of its faculty. But as a Christian man who respects the rights of others to their opinions as much as he claims the right to his own, he wishes to dissent from the opinions of those who are insisting that the civil law shall be invoked to keep those who desire from having in a quiet way their own choice of observing Sunday. Those of us who are at all familiar with the religious history of our country know that the Puritans came here to establish a government under which they could worship God as they chose. But they at once set up a law that others might not do so. In their mistaken endeavors to secure a quiet Sunday they persecuted, whipped, or banished many. It was a long struggle. But after a time the laws — mis-called 'Blue Laws' — were either so far changed or in practice banished into 'innocuous desuetude' that men have been allowed to follow their own inclinations so long as they do not disturb the worship of others or impose on others the cruel burden of seven days' work in a week.

"Just now there seems to be a recrudescence of that old and discredited idea that men can be regulated in their religious life by civil law. This is unfortunate. It is impossible. It is out of harmony with the only true psychology and the best interpretation of the Saviour's teaching.

"I would not be understood as advocating the playing of ball on Sunday. Personally I have no interest in the game any day. I am protesting only at the effort to make men observe the day as a religious day by law. It

is right to insist that it shall not be observed in a way to disturb others who wish for a quiet day. It is right to insist that the Christian people who observe it shall give their help a day of comparative rest. But to deny men the right to use on the first day of the week a park in which they have an equal interest with others, as a place for a game which no one accuses of immorality or danger to a community, seems to me wholly erroneous. If the law of the State forbids it, then the authorities are morally bound to observe the law, but the law should be repealed at the next legislature.

"This is not said to encourage any to neglect the public worship. I would that all attended church. But it is to help put the matter where it belongs. Civil law cannot make men religious. The only way is for the Christian people to keep the day as they ought, to teach others by precept and example as well as they can, and leave the rest to the influence of the truth.

"ALVAH S. HOBART.

*"Crozer Theological Seminary,
Oct. 20, 1919."*

**Philadelphia "Public Ledger"
Calls for Repeal of Blue Laws**

The editor of the *Public Ledger* makes the following pertinent comments upon Professor Hobart's timely letter:

"The *Public Ledger* gives space with pleasure to the temperate and well-considered expression of opinion by Professor Hobart, of the Crozer Theological Seminary, in favor of the repeal of the so-called 'Blue Laws.' He undoubtedly voices the view of a steadily increasing body of public opinion on this subject, and if those who feel as he does — namely, that it is impossible to make men religious by civil law — would but make known their views with the same earnestness and persistence as are shown by the advocates of the old discredited and obsolete idea to the contrary, then perhaps legislators would have the courage to act up to their convictions. It is morally certain that a majority of the senators and representatives who at the last session of the Pennsylvania Legislature voted against the bill to permit



orchestral concerts on Sundays, did so against their own convictions of right and justice, but acted in response to the noisy pressure of a propaganda that was intolerant and intensely active. Professor Hobart rightly says: 'Civil

law cannot make men religious. The only way is for the Christian people to keep the day [Sunday] as they ought, to teach others by precept and example as well as they can, and leave the rest to the influence of the truth.'

Why We Oppose Compulsory Religious Observances

THE ground of our opposition to all legislation designed to enforce religion or religious observances, including Sunday observance, is that all such measures are unchristian and in the end harmful instead of helpful.

Every religious reform the world has ever seen has been opposed by the state-intrenched church. This was true in the days of the ancient prophets. It was true in the time of John the Baptist and of our Lord Jesus Christ. The Reformation was opposed by Charles V in Germany and by the civil powers in England. John Knox met the same opposition in Scotland, and Calvin fled from France to save his life. The state church opposed the Methodist reformation in England, and also the work of Baptists, Presbyterians, and Friends in the American colonies; and today dissenters in all the church-and-state countries of the world are under annoying disabilities, and all in the supposed interests of religion.

Christianity is "the power of God unto salvation;" not to those who accept it in obedience to a law of the state, but "to every one that believeth."

Men are not reformed religiously in the mass, but individually. The gospel appeals not to nations, but to the individual units in the various nations. The gospel commission in its fullest expression is,

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved." Mark 16: 15, 16.

The gospel message appeals to the individual; for only the individual can be-

lieve and be baptized. The same thing is very strongly emphasized in the message to the Laodicean church in Revelation 3:14-22. True, in form the church is addressed apparently in the mass, but as shown by verses 20 and 21 the real appeal is to the individual:

"If any *man* hear my voice, and open the door, I will come in to him, and will sup with *him*, and *he* with me."

The same truth of individual appeal and individual responsibility is also made prominent in Revelation 22:17:

"Let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

In a sense this may be called a compelling invitation, but there is in it no element of corporal compulsion, nor is there any room for the use of physical force in the gospel scheme:

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

This is the divine order, to change which is to pervert the gospel and to substitute fancied salvation by works for real salvation by faith. The two are diametrically opposed the one to the other.

Read the history of the church from the day of Pentecost down to the present time, and you will not find a single instance in which persecution more or less severe did not follow an attempt to help the church by clothing it with civil power. Men will think; they must think, no matter what the law says. God made them to think, and clothed them with the power of choice; and they will choose,

regardless of civil law. It cannot be otherwise; and even if it could be that the choice should be regulated by law, such a choice would not and could not be acceptable to God, who says, "Son, give me thine heart." The "heart" here means the affections, and love is not forced, but free. Only the willing have promise of the heavenly land.

Such are the fundamental reasons why LIBERTY opposes any and every thing that savors in any degree of a union of church and state, or that in any way imposes a penalty for nonreligion or offers a premium for a profession of one faith above another, or of any faith at all. All such measures are evil and only evil continually. C. P. B.

Sabbath Keepers a Valuable Asset to the Nation

By John N. Quinn

UNDER a democratic form of government, a national religion is absolutely impossible. When civil government adopts a religion, thus nationalizing ecclesiasticism, the form of government, if formerly democratic, becomes theocratic. A democratic form of government and a theocracy are as irreconcilable as are sin and righteousness. This is especially true when governments attempt to legalize the religion of Jesus Christ. Christianity is so altogether spiritual that when men seek to legalize it, the result is gross carnality.

While Christianity cannot be nationalized without making it a lifeless form, nevertheless when it becomes a vitalizing power in the lives of citizens of a nation, that nation thus secures a mighty asset of safety. God's protection is worth much to any people.

Sabbath keeping is a matter of individual practice; it can never be forced upon any one. The Sabbath is a sign of God's power, of his authority; the Sabbath is to the economy of God what the Stars and Stripes, the Union Jack, and the Tricolor are to the governments which they represent.

The heel of the oppressor was placed on the neck of the Jewish nation because that people persisted in trampling under their feet the Sabbath of Jehovah. Jer. 17:19-27; 2 Chron. 36:14-21. What

happened to Israel was written in the Book of God for the learning of people to the end of time. Rom. 15:4, et al.

That Sabbath keeping is vital to the national life of a people is thus testified to by a few of earth's great thinkers:

"If the Sabbath had not been observed as a day of rest during the last three centuries, I have not the smallest doubt that we should have been at this moment a poorer and less civilized people than we are."—*Lord Macaulay*.

"Where there is no Christian Sabbath there is no Christian morality; and without this, free institutions cannot long be sustained."—*Justice McLean*.

"There is no freedom without religion, no religion without worship, and no worship without the Sabbath."—*Count Montalembert*.

"The stream of religion runs either deep or shallow, as the banks of the Sabbath are kept up or neglected."—*Matthew Henry*.

"Of all divine institutions, the most divine is that which secures a day of rest for man."—*Lord Beaconsfield*.

"Give the world half of the Sabbath, and you will find religion has no strong hold on the other half."—*Sir Walter Scott*.

"Sabbath is a day of account, and a candid account every seventh day is the best preparation for the great day of account."—*Lord Kames*.

"They who always labor can have no true judgment; they exhaust their attention, burn out their candles, and are left in the dark."—*Edmund Burke*.

"The longer I live the more highly do I esteem the Christian Sabbath, and the more grateful do I feel toward those who impress its importance on the community."—*Daniel Webster*.

In the year 1843 the first Seventh-day Adventists came into existence. There are now over one hundred fifty thousand of these people, people who are loyal to the Sabbath of Jehovah. They are to be found in all lands, for they have encircled the globe in their missionary operations. No matter in what land you find them, you come in touch with a people who are blest of God. Beset though they are by the frailties peculiar to men, yet God has honored their loyalty to his word, a loyalty that manifests itself in the presence of financial loss, and at times even of persecution. When Siberia's prison doors were opened a few months ago, Seventh-day Adventists walked out with other prisoners.

A people thus loyal to God and to the sign of his authority, are a valuable asset to any nation. So long as the nation

grants to all its citizens absolute religious freedom, freedom to worship or not to worship, freedom to observe the weekly Sabbath or not to observe it, whether it be the original seventh day or the first day of the week,—so long will that nation prosper. Should the nation decide against God's day and in favor of the first day of the week, becoming oppressive to its citizens, attempting to compel all to observe a weekly rest day, then the glory will depart, for God will remove the power of his protection. God hates persecution; God loathes intolerance. He loves liberty, for he is its author; he accepts no service based upon force. Physical force in the matter of conscience, of religion, ever has and ever will be the world's curse. Disaster is its inevitable accompaniment.

Sunday Laws of 1794 Declared Inoperative by Common Pleas Court No. 5 of Philadelphia

REV. DR. THOMAS T. MUTCHLER, secretary of the Lord's Day Alliance of Pennsylvania, brought action in Philadelphia early last summer to restrain the Board of Commissioners of Fairmount Park from permitting games in the park on Sunday. The park commissioners had granted to the boys and girls of Philadelphia the privilege of playing various uncommercialized games of recreation on Sunday afternoons in a secluded section of Fairmount Park, where the public would not be disturbed by them. It was against this action of the commissioners that the Lord's Day Alliance officials invoked the State Sunday law of 1794, seeking to secure an injunction from the court against the operation of the action of the commissioners.

The park commissioners secured the services of Attorney George Wharton Pepper to defend their action and to

secure the dismissal of the bill at the cost of the instigators. The court sustained the contentions set forth in the legal brief which Attorney Pepper filed with the court, the case was dismissed, and the costs were assumed against Mr. Mutchler and those associated with him in the action.

The legal brief which Attorney Pepper filed with the court presents some interesting points which are worthy of special notice, relative to all forms of compulsory Sunday observance, and which ought to convince the lawmakers and courts that Sunday laws have no proper place upon civil statute books. Sunday laws should have been eliminated when we separated church and state, because they came into existence when the church and the state were first united and religious observances were enforced by civil law.

Dr. Mutchler, the principal instigator,

represented in the caption of his bill a long list of prominent persons connected with the Lord's Day Alliance, and a number of other religious organizations, incorporated and unincorporated, as litigants in the case. This is an old trick frequently resorted to by Dr. Mutchler when he appears before the legislature in Harrisburg to intimidate the members with the threat of a boycott at the polls, but it had no influence with the court.

Mr. Pepper in his legal brief refers to the Rev. Dr. Mutchler as the "principal instigator" in the case, and proceeds to set forth the facts as follows:

"The individuals and corporations and unincorporated associations named in the caption of the bill have no formal relation to the litigation except as its instigators. Such of them as may have been included by proper authority will be liable for the costs of the proceedings. But no evidence has so far been produced tending to show that any corporations ever authorized anybody to place them in the list as instigators. A small group of people entertaining eccentric views respecting Sunday observance are resorting to the machinery of the law in an attempt to enforce upon the great mass of their fellow citizens their own views respecting the way the commissioners of Fairmount Park should discharge their statutory duties. There is absolutely no warrant for their assumption that they represent anybody but themselves.

Dr. Mutchler "Near Contempt"

"Since the hearing in court, the principal instigator, Thomas T. Mutchler, is reported in the newspapers as having discussed in an unseemly fashion and with a view to publication the issues which both parties had left with the court for decision. If the reverend gentleman is correctly quoted, he has come perilously near

to contempt of court. The Sunday interests of a Christian community cannot safely be entrusted to a man who spends the rest of the week violating the proprieties. . . .

Wants Law Tested

"If the prohibition of 1794 still holds good in 1919, the methods of enforcing it provided in the act should be pursued. The two belong together. The more gentle and merciful procedure of a court of equity is not in keeping either with the spirit of this act or with the temper of the instigators of this litigation. If the prescribed fine is not paid upon conviction, the guilty person can be committed to the House of Correction at hard labor, and on bread and water. The rigor of the prohibition is matched by the grimness of the penalty.

"Let them call upon the mayor or the president judge of this court to arrest some poor boys and girls or the officials and eminent citizens who constitute the park commission. Let the prosecutors convict them if they can, and in default of fine, lock them up at hard labor and on harder food. No doubt an arrangement could be made to permit the instigator to look through the bars at the prisoners. In 1794 no orthodox enumeration could be made of the blessings of the saved which



Statue of William Penn, City Hall, Philadelphia

did not include a contemplation of the tortures of the damned.

"The question is therefore narrowed down to this: Is what the commissioners have done such a menace to the morals of the community as to call for the intervention of a court of equity? The sports and recreations in question are in themselves not only harmless, but positively desirable from the point of view of public morals. This is not a case, therefore, of something which would be bad if done on any other day and merely worse if done on Sunday. It is admitted that sound public policy should encourage out-of-door games on Saturday afternoons. The only question is whether something confessedly wholesome on Saturday becomes an offense against morals if repeated on the ensuing day.

"Whose morals are menaced under such cir-

cumstances? Certainly not those of the young people who play the games [when they have no religious and moral convictions]. For them the competitive exercise is a wholesome outlet for animal spirits. They are helped, not harmed, by what is complained of.

No Menace to Morals

"Surely there is no menace to the morals of those who voluntarily gather around the players and look on. There is nothing to degrade the man, woman, or child who pauses in a walk through the park to watch the game and enjoy the sport. The morals of the instigators of this litigation are not endangered. These instigators and the little company of those who share their views are busy observing Sunday in their own way — far from the park and from the life of the people. The mere fact that the instigators know that the distant games are being played can do no harm to them. Righteous indignation never hurt anybody.

"Assuredly, the morals of the vast majority of Philadelphians are unaffected. Probably not more than one half of one per cent of the population knew of the action of the commissioners until their action was extensively advertised by this litigation. If the instigators are diligent enough in proclaiming the triumph of immorality, perhaps a few will believe them. But even in that the instigators and not the respondents will be to blame.

"The playing of the games is not obtruded upon those who do not approve of them. On the contrary, the places where the games are played are eminently appropriate for the purpose. The whole park is a public playground under the control of the commissioners. . . . Nobody need take part in the games or look at them who does not care to do so. If the spectacle offends any one, he may walk for miles in parts of the park where nothing of the sort will meet his eye.

Sunday Laws No Part of Christianity

"The conception of Sunday entertained by the instigators is no part of our common Christianity. It is repudiated by all Catholics and by an infinitely great proportion of Protestants. To the extent that rigorists can persuade or terrorize the legislature, they may be able to place or retain upon the statute books penal enactments which give comfort to them and discomfort to others. But such laws affect

what they effect and nothing more. The legislature of Pennsylvania cannot enact definitions of Christianity which anybody is bound to accept. The essence of Christianity is found elsewhere than in the pamphlet laws.

"It is one thing to protect worshippers and other God-fearing people from disturbance. It is quite another thing to demand that the chancellor shall force upon the great majority of the populace the unpleasant alternative of doing nothing or of spending the day with the instigators. . . . Since there is neither reason nor authority to sustain the relators' petition, it is



William Penn's House, Fairmount Park, Philadelphia

respectfully suggested that the bill should be dismissed at the cost of the instigators."

The court dismissed the petition for an injunction against the opening of the park on Sundays for recreation purposes, whereupon the officials of the Lord's Day Alliance proceeded to arrest the boys who participated in the games of recreation, and the issue is now before the supreme court of Pennsylvania.

This law is based upon the Act of Charles II of England, and has no proper place in American jurisprudence, where religious observances cannot by right be established by civil law. People ought to be religious, but it is not the function of the civil authorities at the instigation of religious agitators to make people religious according to the tenets of certain religious societies. The question of Sabbath or Sunday observance is purely a personal matter, and rests entirely and properly upon faith and conviction.

C. S. L.

A Case Where Doctors of Divinity Disagree

ACCORDING to the Philadelphia *Public Ledger* of Sept. 30, 1919, the report presented by the Sabbath Committee "plunged the Ministerial Union of Philadelphia into a tumult" at a recent quarterly meeting of that body.

"The Sabbath Committee, of which Rev. Dr. James M. S. Isenberg is chairman, brought in a report making a strong plea for the abolition of Sunday games in Fairmount Park, and censuring the newspapers for upholding the Park Commission," "criticizing Pres. Judge J. Willis Martin, of the Court of Common Pleas No. 5, and George Wharton Pepper, counsel for the Fairmount Park Commission."

"The Rev. Dr. Frank P. Parkin, secretary of the American Bible Society, led the fight to eliminate those personal references from the report, and in the course of his argument startled those who favored a strict enforcement of the Sunday laws by declaring that he favored the Sunday games in Fairmount Park."

Some "ministers said they were shocked. Some sided with Dr. Parkin." After a "debate that continued nearly two hours, the report was adopted, including the 'personalities,' by a close vote."

Dr. Parkin said he protested the action of the Ministerial Union criticizing the court officials and the attorney: "The statements made there are an injustice, not in accordance with the facts, and are unworthy of any ministerial body." Mr. Pepper believes, and so does the court, that "the action taken by the Park Commission is for the best interests of the Christian church. I take the same position that he does." "I know he cannot be classed among Sabbath breakers," as the report accuses. The Rev. Dr. J. Henry Harms, pastor

of the Lutheran Church of the Holy Communion, also protested against the action of the Ministerial Association, after some of the "ministers tried to stifle discussions of the resolution." Dr. Harms said:

"It isn't much wonder that some people lack confidence in us when they see us trying to apply the gag rule to discussions like these. This report contains things that we, as a body of ministers, do not want to say. I agree with Dr. Parkin that it is going too far to call Mr. Pepper a Sabbath breaker. Nor will we gain anything by throwing mud at the newspapers. Moreover, you are casting an insinuation upon Pres. Judge J. Willis Martin that is distinctly unfair."

The Rev. Dr. Edward B. Pollard, of Crozer Theological Seminary (Baptist), denounced the resolution as a "tactical blunder." It "is causing a division among ourselves, and weakening our cause."

The Rev. Matthew J. Hyndman also vigorously opposed the resolution.

The Rev. Theodore Heysham, a Baptist clergyman, said that "John Calvin rolled his ten pins on Sunday afternoon," and added:

"I do not think this body wishes to indorse the blue law of 1794. I think I stand in pretty good company if I stand with John Calvin."

The Rev. Dr. Rufus C. Zartman, pastor of Heidelberg Reformed Church, said:

"My parents told me there were six days in which to whistle, and when a boy I was not allowed to whistle on Sunday."

The report as adopted read in part:

"Your committee recognizes the immense importance of the proper observance of the Lord's day, first, to the churches as religious institutions; second, to the commonwealth as a civil institution."

Further:

"Your committee desires to register its emphatic disapproval of the biased, unfair, and unjust manner in which some of the daily pa-

pers of Philadelphia handled this entire question. Great space was given to the side favoring a liberal Sunday, and a limited space to those favoring a proper observance of the Lord's day."

Such conduct and such arguments as are set forth above sound almost puerile. They are saturated with jealousy, intolerance, and bigotry that is unbecoming the gospel ministry of this day and generation. By what logic can "the religious institutions" of the church be shown to be "the civil institutions" of the state? Under such a nomenclature and mix-up of religion and politics the state would be justified in enforcing all religious institutions as civil institutions. There is a clear line of demarcation between religious institutions and civil institutions, and a failure to recognize this distinction has been the primary cause of all religious persecutions

the record of which has stained the pages of history.

But there is at least one redeeming feature about this religious controversy, and that is, that there is a growing minority among the clergymen who have a clear vision as to ministerial proprieties. There can never be peace and good will between clergymen and civil magistrates and between the church and the state, until each attends to its own business in its own proper domain. Compulsory religious legislation ought to be entirely eliminated from civil statute books and court decisions. The American Republic is suffering today from the encumbrances of old-time religious legislation under the colonial régime of a union of church and state. We hope we are progressing toward liberty rather than bondage.

C. S. L.

Is the World Getting Better?

SUNDAY, September 28, the mayor of Omaha was set upon by a mob, and besides receiving injuries which rendered him unconscious for hours, narrowly escaped fatal hanging, being cut down and rescued by several policemen who arrived upon the scene not a moment too soon.

The mayor's offense, so far as reports indicate, and the only one, was in attempting to make a speech to a mob bent upon lynching an untried and legally uncondemned man. The mayor pleaded that the law be permitted to take its course, and refused to join the mob in its demand upon the sheriff for his release. At this juncture some one shouted, "Hang him!" (the mayor), and in a few moments the thing was nearly done.

We mention these occurrences only as showing the inflamed state of feeling that prevails in the world today. Human life is about the only thing that is really cheap, so it is taken upon the

slightest provocation. This outbreak in Omaha is suggestive of the conditions that prevailed in the world just before the flood in the days of Noah, when "the earth was filled with violence;" and in Sodom on the eve of its destruction, when Lot was set upon at his own door and escaped only by the intervention of two angels. Like the mayor of Omaha, Lot's only offense was in making a plea in defense of the peace of the city.

Our Saviour cited these two eras and the moral conditions that prevailed in them as types of the last days, in these words:

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in

the day when the Son of man is revealed." Luke 17: 26-30.

There is something decidedly uncanny in many of the things occurring in the world today. This is especially true of such scenes of violence as that which took place in Omaha. Instead of improving, civilization as a whole seems to be going to pieces. Instead of being self-governing, men are today fierce, ready to do desperate things, to imbrue their hands in blood, not only of criminals, but of men who are simply doing their duty in trying to preserve the peace of society and secure the just execution of the laws. It is little wonder that with such conditions of unrest and with the evidences on every hand of having fallen upon perilous times, we see "men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Instances of individual crime are alarming enough, but bad as they are, the fact that men are losing the faculty of self-government, that they rise up and destroy property and take life merely because they will not be restrained and because they themselves refuse to submit to the laws, is still more alarming. The truth is that to a very large degree the world has ceased to be governed by law, and finds itself in the grasp of mobs and revolutionary movements, the sport of caprice and passion, at variance with every element of stable government.

WHAT a pleasure it would be to live if people would do half as much as they expect of others; if they would regard other people's rights half as much as they think of their own.—*Gold Nugget.*

A New Phase of National Reform

(Continued from page 8)

This incident reminds one of the way the petty civil officers of medieval times used to act when the high ecclesiastical dignitaries visited their towns. Such occasions were usually signaled by the burning of a few heretics, and religious laws were rigidly enforced. The Sunday laws of Pittsburgh were not enforced before the church dignitaries came to town, and then they were strictly enforced, especially in the districts where the most of the Hebrews resided. This, of course, pleased the

National Reformers, whose headquarters are in Pittsburgh.

World Commission on the Lord's Day

William M. Rochester, D. D., of Toronto, Canada, chairman of the Commission and secretary of the Lord's Day Alliance of Canada, insisted that since they were dealing largely with world



Even the Disciples and the Master Were Spied Upon and Accused by the Pharisees of Their Day

problems, they must likewise work for "an international defense of the Sabbath." "We must resist," said he, "the secularization of Sunday," adding, "We have a right to compel nonbelievers to observe the Sabbath [Sunday]. The law of God itself teaches that 'the stranger within thy gates' is not to be permitted to work on the Sabbath."

Dr. Rochester claimed that the nation was an individual and had an individual conscience; therefore this command not to permit strangers to work "within thy gates" applied to unbelievers within the borders of a nation.

We are unable to accept his conclusions because his premise is false. The fourth commandment commands all men

to work on the first six days of the week, which include Sunday, and to rest on the seventh day, the Sabbath of Jehovah. There is no record that God ever transferred to the first day of the week the obligation which he imposed upon man to rest on the seventh day.

Right here is where the National Reformers find themselves stranded and without a compass. They cannot appeal to a divine law for Sunday observance. There is no divine law to protect Sunday as a holy day or even a rest day. The divine law commands that work shall be done upon the first six days of the week. Consequently when human laws fail to protect Sunday as a holy day, it is absolutely left without any support whatever. But such is not the case with the seventh day, the Sabbath of the fourth commandment. As long as God lives and his law endures and people fear him, the Bible Sabbath will live and men will be under obligation to keep it holy. The Sabbath of Jehovah can never perish, because his "word endures forever."

Religion in the Public Schools

R. C. Wylie, LL. D., of Pittsburgh, a lifelong National Reformer, strongly advocated the teaching of religion in the public schools. He declared that Judge Brewer's *obiter dictum* statement that this country is "a Christian nation," "justified the teaching of the Christian religion in the public schools." Since Justice Brewer declared this a Christian nation, "can anybody rightfully object to Bible morality in the public schools?" He continued:

"The nation owes some things to God. It is subject to the law of God. In the United States the first day of the week is set apart in memory of the resurrection of Christ. Has anybody a right to object to setting the first day of the week apart in the memory of the resurrection of Christ? Christ is the king of all the nations, therefore the nations ought to honor him by proper legislation to protect the day set apart in his honor."

This is the kind of religion Dr. Wylie thought ought to be taught in the public

schools, yet he stated that he did not favor "the teaching of sectarianism" in the public schools. But Sunday observance is distinctly sectarian.

Dr. Wylie further stated that God ordained governments and gave them a right to lay hands on evil-doers; and therefore the State has a right to protect itself by teaching the principles of the Christian religion and morality in the public schools. Textbooks should be prepared, he urged, containing Justice Brewer's decision, matters relating to religion and morality, all backed up with passages and texts from the Bible.

In concluding, he presented a proposed Amendment to the Constitution, which he styled, "The Nineteenth Amendment," providing for the "proper acknowledgment of God as the source of all power, of Jesus Christ as the ruler of nations, and of his Word as supreme in the fundamental law of the land."

Dr. Philander P. Claxton, United States Commissioner of Education, followed Dr. Wylie on the program, and took direct issue with him on the matter of teaching religion in the public schools. Dr. Claxton's subject was "The Moral Element in Public Education." In part he said:

"The object of our public schools is to make good citizens for the state. I have no patience with those who denounce the public schools as godless because they do not specifically impart religious instruction. They are not godless. They are not irreligious. The instruction imparted in the public schools is the greatest force for the advancement of morality in the United States.

"In this country we have, and I most earnestly hope we shall continue to have, separation of church and state. It is not the prerogative of the public schools to impart religious teachings under our system of government. I take it for granted that no one here would want what some other countries of past ages have had. Yet we were told here today that Germany taught religion in her public schools, and that we ought not to fall behind Germany. It is very true that Germany has always taught religion in its state schools, and what has resulted in Germany despite that fact?—It developed kaiserism and military despotism.

"We do not teach religion in our public schools because it is at variance with the fundamental principles of our government—the

separation of church and state. Separation of church and state has contributed to the vitality and advancement of religion in this country.

"I have found that, as a rule, most public school-teachers are not qualified to teach religion. If they were qualified, it would be impossible for them to agree upon the subject. The difficulty of harmonizing the divergent creeds of all denominations and of nonreligionists is an insurmountable barrier, and there would be little left on which we could all agree.

"I am a Methodist, therefore I do not favor teaching religion in the public schools. It would not be pleasing to me to have my child taught the doctrine of 'election' and 'damnation' by some of your good United Presbyterian preachers, nor would the Methodist doctrine of 'free grace for all' suit all of you Presbyterians.

"I do not object to the reading of the Bible in the public schools, and have no sympathy with decisions that rule it out of the public school curriculum; nor do I have sympathy with decisions that make its reading compulsory.

"If religion is not taught in communities, whose fault is it? In nearly all our cities and towns there are far more churches than public schools. It is the business of the churches to teach religion. As a rule, the pastors are paid four times more for teaching religion than public school teachers are paid for giving secular instruction. The churches are manned by elderly men of collegiate education, whereas the public schools are taught mostly by young girls, a majority without college or university training. If there is a lack of religious teaching in the community, somebody ought to begin to hold religious institutes in the churches."

Dr. Claxton concluded by saying:

"The public school system is moral in its very essence and organization. It is democratic, and therefore cannot teach religion, as the majority are against teaching it."

Mormonism Assailed

More than a whole day was devoted to the consideration of Mormonism. Dr. James E. Talmage, a Mormon apostle, came all the way from Salt Lake City to ask the privilege of speaking before the World's Conference in defense of the Mormon faith. When his faith was as-

sailed, he asked for opportunity to reply. After considerable discussion, he was granted the privilege of speaking five minutes, but he was soon interrupted with hoots, hisses, and cat calls, so that he could not be heard. He stoutly denied all the charges that were brought against his church.

Mrs. Lulu Loveland Shepard asserted that every Mormon was required to wear a peculiar undergarment. In describing the nature and significance of the undergarment she said:



"When the garment is first put on in the Mormon Temple, the tie at the neck is of red, signifying blood atonement. Over the right breast is a square, and over the left is a compass, these signifying that if the Mormon breaks the oath or reveals the secrets, he will be quartered.

"Across the abdomen is a slit signifying that if the wearer reveals the oaths or secrets, his bowels will be removed and dragged on the ground. Then across the knees is a curved line signifying that the wearer's legs shall be cut off at the knees for violation of the oath. These garments are never wholly removed from the body.

"I have had a number of Mormon girls in my home as servants," she continued, "and when they bathe or change their garments, they never entirely remove the soiled garment until the clean one is partially on."

The oath which every Mormon takes, as Mrs. Shepard gives it, is as follows:

"You and each of you do covenant and promise that you will pray and never cease to pray Almighty God to avenge the blood of the prophets upon this nation, and that you will teach the same to your children and your children's children unto the third and fourth generation."

Mrs. Shepard then asked Dr. Talmage: "As one of the twelve apostles of your church, have you not taken an oath of treason to the United States in that you have sworn to avenge the death of Joseph Smith, your prophet?"

Dr. Talmage answered, "I have never taken an oath or made myself responsible for any traitorous conduct to the United States."

The questioning continued: "Are you willing, Dr. Talmage, to display to a committee of men the secret garments you wear, and show the signs inscribed on your chest and stomach?"

Dr. Talmage smiled and answered, "I will not submit to any questioning in regard to my underwear, and I decline to be questioned on the other matter."

A telegram was read from a Presbyterian clergyman in Salt Lake City, stating that he and the other Protestant ministers of Salt Lake City believed that polygamy is dying in Utah. The superintendent of the National Reform Association, Dr. James S. Martin, was authorized to answer the telegram as follows: "If polygamy is dying in Utah, when did it begin to die, and how long is it going to live yet?"

The conference passed the following resolution almost unanimously:

"Voted, That Congress be urged to refuse a seat to any one who has pledged allegiance to Mormonism; that the Attorney-General be urged to compel Mormons to make accounting for the public property intrusted to them; that the Mormon books and propaganda be excluded from the mails; and that all ministers and all foreign governments be advised of the dangers of Mormonism."

Mrs. Shepard, in urging the conference to take drastic action against the political influences exercised by the Mormon Church in this country, said, "The Mormon Church will name the next President of the United States, if you don't wake up."

A Significant Movement

On the whole, this World Conference was an interesting occasion, and withal a most significant one.

(Continued on page 30)

Sunday Law Versus Constitutional Law

(Continued from page 11)

"To form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

William E. Gladstone pronounced this document to be "the most wonderful work ever struck off at a given time by the brain and purpose of man."

The historian Bancroft said of its scope and comprehensiveness:

"The Constitution establishes nothing that interferes with equality and individuality. . . . The rule of individuality was extended as never before. . . . Religion was become avowedly the attribute of man and not of a corporation. . . . No one thought of vindicating liberty of religion for the conscience of the individual till a voice in Judea, breaking day for the greatest epoch in the life of humanity by establishing for all mankind a pure, spiritual, and universal religion, enjoined to render to Cæsar only that which is Cæsar's. . . . Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea."—*"History of the United States," Vol. VI, pp. 443, 444 (edition of 1888).*

The thought that is hard for many minds to grasp is that Sunday laws are religious in principle. The prevailing idea is that to compel men to rest from business and daily toil on Sunday is within the province of civil government, the argument being that man needs one day of rest in seven. Hence the real character of Sunday legislation is lost sight of by the toiler who may favor compulsory Sunday rest laws. But there is no mistaking the fact that Sunday laws had their origin in religion, that they are used for religious persecution, and that in the last analysis the toiler's liberty is interfered with thereby.

We do not have to dig up history to show that Sunday observance is regarded as a religious duty. The one hundred thirty-first general assembly of the Presbyterian Church at its meeting in St. Louis, Mo., recently passed the following resolution:

"That the general assembly reiterates its strong and emphatic disapproval of all secular — secular — uses of the Sabbath — *Sabbath* — day, all games and sports, all unnecessary traveling and excursions, and urges upon all employers of labor and captains of industry to recognize the need of the laboring man for his weekly rest day and secure him in this right and thereby insure his larger efficiency and happiness and the greater prosperity of both capital and labor."

Let the workingman look up the word "secular" and its meaning, also the word "Sabbath," and if he feels that his "happiness" is augmented and guaranteed by Sunday laws, then he is very shortsighted. For if he is deprived of "all games, sports, traveling and excursions," etc., what is he shut up to on Sunday? The answer is very obvious: He will either lie around home with nothing to do, or he may elect to attend church services. It is very proper indeed that men and women should attend church; they would be happier and more efficient for so doing. We are not anti-church promoters by any means. But in the light of America's fundamental law and guaranties of religious and civil liberty, what right has a church organization to secure in this nation the aid of the state to compel church attendance either directly or indirectly?

One of the apostles of Sunday laws for the laboring man said (and he is doubtless of the same opinion still): "A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the religion out, and you take the rest out." — *Senate Documents, No. 43, p. 21 (50th Congress, 2d session, Dec. 13, 1888).*

Early Congresses were of the opinion that religion was at the bottom of Sunday legislation, and therefore refused to pass laws on the subject of compulsory Sunday observance.

The Constitution provides in its First Amendment that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and the Fourteenth Amendment prohibits the States from enacting laws "which shall abridge the privileges

or immunities of citizens of the United States."

True to the Constitution, the Twenty-first Congress, on March 4, 5, 1830, rejected a bill to close the post offices on Sunday, owing to the dangerous precedent which might thereby be set, stating among other things in the report adopted: "It is perhaps fortunate for our country that the proposition should have been made at this early period while the spirit of the Revolution yet exists in full vigor." This expression furnishes ground for assuming that among the things our fathers stood irrevocably opposed to was compulsory Sunday observance under civil statute. And it was not, assuredly, because they were irreligious; nay, they were God-fearing men. But they founded a state with institutions quite different from European church-and-state institutions, such as Sunday laws, and proposed a nonreligious nation with the determination to recognize no religious sect, proposing in the interest of religion itself that the church corporations should attend to such matters as Sabbath or Sunday observance.

We therefore believe that all laws enacted for the compulsory observance of Sunday are unconstitutional, non-Protestant, and anti-Christian. They intrude upon the things that belong to God, over which Cæsar can of right have no part except to protect men in their right to worship, or not to worship.



Servant of the People

THE state is the servant, not the mother, of the people, and far from creating or determining their rights, it finds them already existing. It is a natural and perfect society, and as such bears relation to affairs and interests peculiar to itself and for which it is responsible. But the limits of its action are definitely expressed in the twofold purpose of its existence — the protection of individual rights, and the advancement of the general good.

"The foremost duty of the rulers of the state," wrote the great Leo XIII, "should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such of themselves as to realize public well-being and private prosperity." These ends the state can never realize if it neither understands that it is the helpful agent of the individual, who besides being a citizen of the state is a moral being also, nor remembers that prior to it, both in nature and in time, is the individual and the family too, the safeguarding of whose interests is the only reason for its existence.

Once these principles are grasped it

becomes a relatively easy matter to determine the area within which the state may legitimately operate. It is immediately evident that from its authority must be excluded everything of a purely moral or religious character, except the duty of encouragement and protection. To another perfect society, the church, religious and kindred interests are intrusted. It is evident, also, that the state may not transgress the divine or natural law; nor may it unjustly invade the rights of individual initiative, or violate the sacredness of the home. — *From a speech by Cardinal O'Connell, delivered in St. Louis, reported in the Pilot, Boston, June 28, 1919.*

Repeal of New Jersey's Sunday Blue Laws Advocated

Hon. James F. Minturn,

Justice of the Supreme Court of New Jersey

I APPROACH the consideration of this question as a churchman and a lawyer. A representative form of government, as the name implies, is presumed to be responsive to the sentiment of the people it represents. When it ceases to be responsive to popular sentiment, it becomes an autocracy, and history evinces that autocracies are short-lived.

Our ancestors were an intensely religious people. They carried religion into their everyday lives, and they based their conception of government, like the Hebrews, upon its principles and ideals. Aside from fundamentals, the cornerstone of their system was the strict religious observance of Sunday, to the exclusion of work and diversion, excepting only works of necessity, and this conception was formulated into law in Massachusetts Bay Colony and the Connecticut farms, and finally copied as the law of the land wherever the influence of the Puritan sentiment was dominant.

But when the lure of the factory, the workshop, and the city tempted the young people from the farm and village,

and inculcated a new theory of economic domination and new ideals and ambitions, the sunlight of God's open air was thereby denied them by men's artificial creations; and when the fresh air of the fields, which gave to America the blood and sinew of men who dared to do the things our history records, was no longer theirs, the old order began to lose its dominance, and the sinews of combined capital and its corollary,—the labor organization, representing the new economic order,—loomed up as the dominating forces in American political life. Buckle, in his "History of Civilization," informs us that the nature, character, and habits of peoples are the product of their environment. If a concrete instance in support of this statement were needed, we have it in the great change that America underwent, from the ideal life of farm and village and its religious environment to the economic and materialistic life that now prevails so largely in our ever-increasing municipal population and its worship of worldly things.

Sunday a Day of Enjoyment

In the agricultural days, men, women, and children worked to satiety in the fresh air of the open, and longed for the church and meeting house of Sunday. In these days their descendants stifle in a contaminated atmosphere within doors, and long for a glimpse of the fields. The boy in the cities confined in school and house and workshop longs for the vacant lot or the open river. The working men and women look upon Sunday as the only day in which they can enjoy life and with their families imbibe the fresh air of the fields. In the woods, on the rivers, at the seaside, they throng in multitudes, seeking rest and relaxation from an economic atmosphere that denies them both.

The demand for a change in the religious structures of the American Sabbath is evolved by this change of conditions, and comes from this urban population seeking air, rest, and recreation from the putrid and confining environment of shop and factory. To a large extent the old ideal of the American Sabbath still dominates in the agricultural districts; and the problem presented to representative government as between a historical ideal and an economic necessity, is how to harmonize the situation without sacrificing the substance of the cherished ideals.

In our country the church typifies the moral and religious strength of a few people, and stands as its representative. In attempting to stand for the colonial and agricultural Sabbath in the manufacturing and workshop districts and in the cities, the church is placed practically in the attitude of an opponent to the popular demand for outdoor relief on Sunday, and this, of course, is unfortunate. As a churchman, I cherish the beautiful ideal of the American Sunday, but I cannot close my eyes to what many prominent churchmen concede,—that one of the crying problems of the day, in church life, is how we may fill our churches in the cities, or at least increase the attendance of men.

Is the attitude of the church upon this problem in the cities and manufacturing districts inviting trouble and dissension and absenteeism? If so, does it not behoove us to cast about and adopt some rational *modus vivendi*?

Old Laws Ignored

"You cannot," says Edmund Burke, "indict a whole people." And so you may retain upon the books the legislative edicts of former days, but if they run counter to the tempter of the times, grand juries will ignore their violations and courts thereby become helpless to enforce them.

In such a status, the retention of such a law upon the books results only in public contempt for the observance of all law, and such a popular state of mind is always inimical to law and order, and breeds contempt for government and its administrators.

If you attempt to suppress the ball player on the vacant lot, or the man or woman who finds enjoyment and recreation upon a Sunday afternoon in the picture show, the grand jurymen look askance and desire to know upon what legal theory of exemption his neighbor may find recreation on the golf field, or on the country roads in an automobile.

Years at the bar, and my experience on the bench, have enabled me to perceive the inequality which results from this condition; and when the masses of the people recognize inequality in the application of the law and its enforcement, that decent respect for law and its administrators which in the earlier days was characteristic of American citizenship, becomes endangered.

No reasonable American can survey the field today and not perceive almost with a shudder the unrest, the distemper, and the sullen disregard for law and order which prevails. Will the church further accentuate the condition by refusing to meet in conference the men and women whose organizations and votes present in our representative system a potent argument to the statesman for

changes of some kind in the organic law, to accord with public sentiment in populous centers?

It is no answer to this demand to charge that among its advocates are the parties interested in the financial returns which the realization of the change will bring. These forms of recreation could not exist a week were the public to cease its patronage and seek a new field for relaxation.

Cannot Be Coerced by Law

In the last analysis an educated constituency in a church or in a political order cannot be enlightened or coerced by law. The appeal to the congregations outside the church must be made upon a basis of Christian brotherhood and charity, which recognizes the changes which time and the new economic order have involved in our manner of living and the consequent demand for leisure and such recreation and reasonable diversion as the new conditions make necessary.

History attests that humanity cannot be coerced, because coercion is the forerunner of revolution.

The church, to be successful in its mission in this land and this day, must hold out a sympathetic hand to the people and mingle with the toilers and workers, as its great Founder mingled with the fish-

ermen and laborers, the poor and lowly of Galilee.

The religious crusade of the future to be successful with the people must forget a great deal and turn its face to the coming race, inculcating religion not only from the lofty heights of the pulpit, but down among the haunts of the men where "one touch of nature makes the whole world kin."

The heart of America, represented in the grime and soil of the mine, the workshop and the foundry, is essentially religious, and still beats in unison with the prayer of the Nazarene, as well as with the spirit of Patrick Henry.

Never in church history was such an opportunity presented to churchmen and to Christian statesmen for the reconciliation of the people to fundamental concepts of religion and law.

Such "a consummation is devoutly to be wished," not only in the interest of the state, but in the interest of the church, whose basic interests and future development in a country like this depend in no small degree upon the realization and adoption of a mode of procedure which, while it sacrifices nothing in Christian essence, avoids popular antagonism by conceding, like one of its great doctors, liberty in nonessentials and charity in all things.

The Referendum Proves a Boomerang to Sunday Law Advocates

By W. F. Martin

TO the real lover of liberty, anything bearing on the subject is of interest. Especially is this true when he sees all about him indications that a strong and concerted effort is being made to overthrow or restrict the liberties given to all people by their Creator. A number of incidents which occurred recently are of interest as indicating the activities of the church-and-state proponents. In a number of places

in California, Sunday-closing measures have been sought, some through city councils and others by a direct vote of the people. In most instances these efforts have failed.

Calipatria, a small city in Imperial Valley, California, put the question of one day's rest in seven to a vote, and the people defeated the ordinance. How often this has been repeated! Only a few years ago the State of Oregon wiped

a Sunday-closing statute off its books, by popular vote. The whole State of California also defeated such a measure. The city of Los Angeles overwhelmingly rejected Sunday closing. This all leads one to believe that if it were left to the American people, Sunday enforcement would be rejected.

The San Bernardino city council refused to enact a Sunday-closing law, even though urged to do so by some of the clergy of the city. It is refreshing to see a body of men whose vision is clear on the subject of religious legislation. No man is deprived by law of his right to keep Sunday. Every one should be protected in his right to worship on Sunday or any other day which he may choose, but no one has a right to compel another to worship or rest on any day or at any time. One great fault with Sunday laws (not the only one) is that they cause honest, industrious citizens to be punished for doing honest labor.

The city of St. Louis, through its aldermen, passed a Sunday-closing ordinance. The court of criminal correction has held this law to be constitutional. Delicatessen shops may keep open and sell foods between the hours of three and six o'clock in the afternoon on Sundays. This shows that there is no principle of right and wrong involved, but it is what has become known as sumptuary legislation. From one viewpoint, the ordinance creates a monopoly, and from another, it involves religious persecution.

This law makes no provision for one who observes another day of the week. The many Jewish merchants of St. Louis will be made to suffer as a result of this law. It is interesting in the light of this situation to note what was once said by Judge Cooley, one of America's greatest jurists:

"It is no hardship to any one to compel any one to abstain from public blasphemy or other profanity, and none can complain that his rights of conscience are invaded by this forced respect to a prevailing religious sentiment. But the Jew who is forced to respect the first day of the week when his conscience requires of him the observance of the seventh also, may plausibly urge that the law discrim-

inates against his religion, and by forcing him to keep a second Sabbath in each week, unjustly, though by indirection, punishes him for his belief."—Cooley, in "*Constitutional Limitations*," p. 589 (5th ed.).

How much better it would be if these questions of faith were left to the individual conscience. Just laws, laid in equity and right, should be enforced. Such laws can harm no one. No unjust law should be enacted, and if in an unguarded moment such a measure is passed, as soon as its nature is apparent, it should at once be repealed.

Persecuted for Driving a Wagon on Sunday

MRS. DELLA POST, a faithful Christian who has kept the seventh day (Saturday) as the Sabbath for the past thirteen years, was arrested several months ago for attempting to drive a wagon from Fannin County, Georgia, to Isabella, Tennessee, over a two-and-a-half-mile stretch in North Carolina in a mountainous part of the State on the public highway. A deputy sheriff was watching for her to drive by, and arrested her, while the mountaineers, who are constantly moving on Sunday from their homes to the mines, driving over the same road, were not molested.

The miners do not keep the Sabbath, Mrs. Della Post does, which seems to make a difference. This was done in a State where the Sunday law is universally violated by steam cars, automobiles, and all sorts of vehicles, making noise and driving over the broadways in congested centers where there are many churches and more churchgoers who seem to pay no attention to the general disregard of the Sunday law.

As the officer stepped from his waiting place, he placed the woman, the wagon, and the mule under arrest. He then had the wagon driven about three quarters of a mile toward the nearest justice of the peace, when the road got too rough and he hitched the mule to a fence and ordered the woman to walk with him over the mountain, a distance

of three or four miles, where he swore out a warrant against her. The justice refused to try the case. After two weeks she was taken before another justice, who also declined to sit on the case. Then she was taken to Murphy, N. C., where no trial was secured. The woman was sent back to the second justice, who two weeks later heard the case, and found her guilty.

She appealed to the Criminal Court at Murphy, N. C., where her case is now pending. She spent two weeks attending the August term of court, and has spent one week waiting on a trial at the present term.

The history of this case gives unmistakable evidence of a persecuting spirit manifested against a poor, defenseless woman who, against all odds, religiously keeps the commandments of God and is willing to suffer for conscience' sake.

Though classed among the humblest, her endurance is commendable, and her case may be the means of preaching the integrity of God's law to the highest in the State of North Carolina.

The Sunday Law as an Engine of Persecution

About three miles from where lives Mrs. Post, a union church was built by people of different denominations, among them being some Seventh-day Adventists, who contributed to the cost of the structure with the agreement that they would be permitted to use the church with the rest. After it was completed, the deputy sheriff, who went nearly a mile out of his way to lie in wait and watch for Mrs. Post to arrest her, was the leading spirit in the neigh-

borhood to get different ones to break faith with the Adventists and prohibit them from using the church.

When that was accomplished, a movement was started to drive the Adventists out of that vicinity and to begin to persecute them. Knowing their peculiar faith of keeping the seventh day (Saturday) as the Sabbath, the persecutors, in a spirit of intolerance, spied around to find some excuse to have them arrested for breaking the Sunday law, which resulted in the criminal process being sworn out against Mrs. Post,

who put about three armfuls of wood in the borrowed wagon she was returning. The charge trumped up is for hauling wood on Sunday.

It is too bad such a law remains on the statute books, which can be used to persecute for conscience' sake just because the prosecutor has malice against his neighbor.

Mrs. Post is a woman of excellent reputation among the neighbors of her mountain home, and

is the breadwinner for her husband, who is old and in bad health, and for a family of several children.

The Sunday law evidently is not highly regarded by the court, judging from the way it has been construed.

In the case of the State vs. Williams, 26 N. C., p. 400, the court held that putting up fences around the fields and distillery on Sunday is neither an indictable offense at common law nor under the statute.

In the case of the State vs. Brooksband, 28 N. C., p. 73, it is held that keeping open shop and selling liquors on Sunday is not subject to indictment either at common law nor under the Sunday statute.

There can be no liberty where the opinions, preferences, or practices of one man or set of men are forced upon other men, so that instead of living their own lives, limited only by the equal rights of their fellow men, they are compelled, in matters not affecting the equal rights of others, to conform their lives to the standards and opinions of other men. B.

In the case of *Melvin vs. Easley*, 52 N. C., p. 356, Easley, a horse trader, on Sunday sold an unsound horse to Melvin, warranting it to be in good condition. Suit was brought on the warranty.

The horse trader sought to escape liability by alleging that the trade was made on Sunday. The Court held that selling horses on Sunday was not forbidden by the law. That the buyer was not doing the work of his ordinary calling and could bring the suit, while the seller, though doing the work of his ordinary calling, could not take advantage of his own wrong, and was liable.

A Way of Escape for the Lawyer

In further construing the Sunday law in this case, the Court proceeds:

"So the case of a lawyer, who sits in his room and reads a law book, or writes a deed; or a merchant, who in his counting-room, posts his books; or an old lady, who sits by her fireside and knits, if done on Sunday, come within the words of the statute. But my opinion is that the statute is void and inoperative in respect to cases of this kind, and that its operation is confined to manual visible or noisy labor."

In the case of *Rodman vs. Robinson*, 134 N. C., p. 503, a contract made on Sunday for the sale of land was enforced and held not to be in contravention to the statute. The Court in this case, speaking through Chief Justice Clark, gives a very learned and profound exposition of the history of Sunday legislation, showing that it began with Constantine 321 A. D.

In the same case the Court makes the following statement, which challenges Scriptural authority for Sunday observance:

"Even if Christianity could be deemed the basis of our government, its own organic law must be found in the New Testament, and there we shall look in vain for any requirement to observe Sunday, or indeed any day."

CYRUS SIMMONS.

A New Phase of National Reform

(Continued from page 23)

A conference of church dignitaries of the highest rank meeting with governmental representatives and delegates of high civil rank, all unofficially of course, from many nationalities, may be very innocent and fraught with apparently small consequences; but we cannot forget that the church councils of the fourth century began in exactly this way. The ecclesiastical and civil officers first met in joint sessions and passed recommendations which were intended to crystallize public sentiment.

In time these councils became all powerful in influence and resulted in a union of church and state. At first the church was subordinated to the state, and later the state and each individual in the state was subordinated to the impeccable and infallible decrees of the established church. It appears on the surface according to the religio-political aspects which these World Conferences are assuming and the theocratic theories they are advancing, that the National Reform Association is actually beginning to formulate and to build up in this country "an image" to the old Christian apostasy in the early days of the Roman Empire. It may be that this movement is going to make possible the fulfilment of the latter portion of the thirteenth chapter in the book of Revelation. If its theories are ever fully realized, this great religious movement will certainly meet every specification of Revelation 13:11-17.

May God defer the day of its consummation, because it will mean the death knell of individual freedom to worship God according to the dictates of conscience, and a complete union of church and state, with the cruel hand of persecution swaying the civil scepter supreme.

THERE are some problems which human beings cannot solve. This world will never have lasting peace until the Prince of Peace comes the second time.

NOTE AND COMMENT

THE clergy of San Bernardino, California, petitioned the city council to enact a Sunday-closing law, but the council refused.

EX-PRESIDENT TAFT, though in favor of the League of Nations, sees certain limitations in it. He says: "It will not accomplish the millennium. It will not abolish war. The machinery of it will not work without considerable creaking. It will doubtless fail in some cases where its framers hoped it might be very effective."

THE report of the Senate committee on the steel strike states the new economic policy of the paramouncy of the public interest with admirable clearness in these words: "There is no place in this country for industrial despotism or labor despotism. No one should be permitted to unjustly cause the great body of the public to suffer."

A SUNDAY law case is pending before the court in Georgia. An old man past seventy years of age, a Seventh-day Adventist, who has not been able to work more than two days a week on the average, on account of his health, was arrested at the instigation of a jealous religionist for doing a little work about his premises on Sunday.

"WE find ourselves preparing for the next war when the ink is hardly dry on the still unratified Treaty of Peace," says the Kobe (Japan) *Chronicle*, and further remarks that "at present Japan is definitely preparing for war with either Britain or America, and America or Britain are preparing for war with Japan. It is true, none of these nations want war, but they want to be able to dictate to one another in certain disputes which may arise."

THE people of Calipatria, a town in the Imperial Valley, California, voted upon the question of a compulsory Sunday rest, and defeated the proposed ordinance.

Editorial Brevities

THE golden rule was never more needed and never more violated than at the present day.

CHRIST established his church to save sinners by the preaching of the gospel, and not to persecute them by the power of civil statutes.

HUMAN nature is human nature the world over. Time and place may polish it, but can never change it. An acorn will never produce an apple tree.

ONE thing is certain, Whoever is wrong, the persecutor can never be right. Compulsion and torment are the basic principles of the religion of the synagogue of Satan.

A PURE church that dabbles in politics, cannot escape corruption any more than a woman immaculately clothed can preserve the whiteness of her dress while dragging it through a muddy street.

ONE reason why the church and the state ought never to unite is because the church is ordained to love and save the sinner, while the state is established to be a terror to the evil-doer and to punish him.

THE church that enters politics and seeks dominance in temporal matters, is likely to share the fate of the lamb that enters the lion's den. The Greek Church of Russia and the Roman Catholic Church of Mexico present striking object lessons of such experiments.

TRUTH and justice stand the test of time. No falsehoods can stem the revelations of time, and no inhumanity can outwit the justice of God. Time and God will finally settle all problems in harmony with the fundamental principles that control the universe.

THE church has holy days and the state has holidays. The civil authorities do not compel its citizens to observe its holidays under penalty; why should they compel all citizens or any citizen to observe the holy days of the church under penalty? A failure to recognize this distinction between holy days and holidays has resulted in much persecution in the past.

GOD wrote the ten commandments on two tables of stone. The first table prescribes the individual's duty toward God, and the second defines the individual's duty toward other individuals. Therefore the state ought not to enforce the first four commandments of the decalogue, as they regulate a man's duty toward God and are strictly religious obligations.

Sunday Enforcement in Baltimore

WITH one hundred and six persons arrested and hundreds more arrests promised by the authorities for violation of the Sunday "blue laws," the city is seething with indignation tonight. Representative men in all sections of the city are unanimous in their condemnation of the way the public was treated.

The police, acting in accordance with the request of the grand jury, enforced the antiquated statutes without fear or favor. Citizens were arrested for selling everything from pickles to cigars. Many indignant citizens practically invited arrest, so as to put the law to a test. These included autoists and motor service station owners, who were forbidden to traffic in gasoline.

Ice Cream Truck Drivers Held

Jacob and Benjamin Krissle, storekeepers at 139 Aisquith St., were arrested and held for a preliminary hearing on a charge of "selling pickles and chewing gum." Fifteen drivers of ice cream trucks, representing every ice cream manufacturing company in the city, were arrested, charged with working on Sunday.

Policemen did not hesitate to approach a man who was smoking a cigar, and question him as to how he came into its possession. If a satisfactory answer was not given, the man's arrest followed.

Regarded as the "Last Straw"

Already restive under prolonged war restrictions and suffering from a sugar famine, Baltimore felt that the enforcement of the long obsolete "blue laws" was the last straw.

Policemen enforcing the law met bitter rebukes from all sides, and on a few occasions by persons who felt ready to strike a physical blow in defense of personal liberty. — *The Washington Post*, Dec. 1, 1919.

DECEMBER 4 to 11 there was held in this city a convention of ministers, bishops, and laymen, representing "practically every branch of Protestant activity," the purpose of the meeting being to "urge upon Congress the enactment of a rigid Sunday law for the national capital, closing every motion picture show and all other places of amusement in the District of Columbia on Sunday."

This convention was held under the auspices of the National Lord's Day Alliance, its secretary, Rev. Dr. H. S. Bowlby, presiding. Rev. Dr. Newell Dwight Hillis, pastor of Plymouth Church, Brooklyn, made the opening address.

The convention was held too close to our time of going to press with this number of LIBERTY to admit of any further report in this issue. We will deal with the convention and its work next quarter.

The Perfect Law of Liberty

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

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

MAN'S DUTY TO GOD

I

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

II

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

III

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

IV

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

MAN'S DUTY TO MAN

V

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

VI

Thou shalt not kill.

VII

Thou shalt not commit adultery.

VIII

Thou shalt not steal.

IX

Thou shalt not bear false witness against thy neighbor.

X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

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