

LIBERTY

A MAGAZINE OF RELIGIOUS FREEDOM



DRAWN BY ELISABETH M. HALLOWELL

BETSY ROSS MAKING THE FIRST AMERICAN FLAG

RELIGION THE BASIS FOR SUNDAY LAWS — Page 42

TWENTY CENTS A COPY

WASHINGTON, D. C.

Religious Liberty Association

DECLARATION OF PRINCIPLES

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

For further information regarding the principles of this association, address the Religious Liberty Association, Takoma Park, Washington, D. C. (secretary, C. S. Longacre), or any of the affiliated organizations given below:

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LIBERTY

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

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PAINTED BY R. ANDELL

WASHINGTON AT TRENTON

"There you have the full measure of the Father of His Country. He faced the facts. He recognized the full import of their seriousness. But he was firm in the faith that the right would prevail. To faith he proposed to add works. If ever a great cause depended for its success on one man, if ever a mighty destiny was identified with one person in those dark and despondent hours, that figure was Washington."

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Excerpts From President Coolidge's Address

on the
150th Anniversary
of the
Battles of
Trenton and Princeton

PRESIDENT CALVIN COOLIDGE delivered a masterly address in Trenton at the 150th anniversary of the Battles of Trenton and Princeton, on the aims and principles for which our forefathers contended during the long struggle for independence. The following interesting excerpts are taken from his address:

"Intrenched behind the Delaware with a ragged, starving army, poorly equipped, broken in morale, dwindling through the expiration of enlistments and daily desertions, while the patriotic cause was at its lowest ebb, on December 18 Washington wrote to his brother:

"You can form no idea of the perplexity of my situation. No man, I believe, ever had a greater choice of difficulties and less means to extricate himself from them. However, under a full persuasion of the justice of our cause I cannot entertain an idea that it will finally sink, though it may remain

for some time under a cloud.'

"There you have the full measure of the Father of His Country. He faced the facts. He recognized the full import of their seriousness. But he was firm in the faith that the right would prevail. To faith he proposed to add works. If ever a great cause depended for its success on one man, if ever a mighty destiny was identified with one person in those dark and despondent hours, that figure was Washington.

"Such was the prelude to the historic

events which, notwithstanding their discouraging beginning, were soon to culminate in the brilliant victories of the patriotic armies in the Battles of Trenton and Princeton, the 150th anniversary of which the people of New Jersey are now so appropriately celebrating."

"It was finally decided to attempt the crossing of the Delaware from Pennsylvania into New Jersey on Christmas night, 1776, for the purpose of a surprise



P. MASON & CO.

Washington Crossing the Delaware



NASSAU HALL, PRINCETON, ERECTED 1756

Seized by the British in 1776; retaken by the Americans at the Battle of Princeton, Jan. 3, 1777. Here met, from June 26 to Nov. 4, 1783, the Continental Congress; and here General Washington received the grateful acknowledgments of Congress for his services in establishing the independence of the United States.

attack on the Hessians who occupied Trenton." "Tradition relates that Washington said to General Knox: 'The fate of an empire depends upon this night.' It was not until four o'clock in the morning that the little army of 2,500 men began their march on Trenton. The password was, 'Victory or death.'"

"It cannot be said that this ranks as a great battle, but it was the turning point in the Revolutionary War at which defense and defeat became offense and victory. From that hour the spirit of the patriot cause rose." "The crisis was passed. They way was open to arouse the spirit of the Colonies to such point that they were able in the following October to surround and defeat Burgoyne at Saratoga. That victory brought the open support of France and led on to Yorktown and independence."

"The American Revolution was not an accomplished fact until the adoption of our Federal Constitution and the establishment under its provisions of an efficiently functioning government. Unless the engagements at Trenton and

Princeton had led in this direction, they would have been all in vain, and we should not be here assembled to do our reverence to them and their heroic figures.

"Washington and his generals are gone. The bloody tracks which their barefoot armies often left on the frozen ground have long since been washed away. The smoke of the conflict in which they engaged has cleared. The civil strife and disorder which followed have been dissipated. But the institutions which they founded, the Government which they established, have not only remained, but have grown in strength and importance, and extended their influence throughout the earth. We can never go to their assistance with supplies and re-enforcements. We can never lend our counsel to their political deliberations. But we can support the Government and institutions which are their chief titles to the esteem and reverence in which they are held by the common consent of all humanity.

"Our country has traveled far since those soul-inspiring days. Our progress

has been great. Our prosperity has been the wonder of the world. Our present-day existence has its difficulties, requiring courage and resourcefulness. The political and economic life of the nation offers abundant opportunity for developing the character and increasing the moral power of the people. I believe it to be a grave error to assert that the spiritual force of the men and women of the Revolutionary period was superior to that which exists in the America of the present. But they did set for us an example which no nation can ignore and long exist. No doubt their desire was as great as ours, if their chance to gratify it was more limited, for an opportunity to reap a profit from following their own business and living in security and peace. But this was not their supreme choice. They were willing to accord to those rights which they set out in the Declaration of Independence something more than lip service. When they had pledged to the support of those principles their lives, their

fortunes, and their sacred honor, they demonstrated by their actions that they stood ready to redeem that pledge. In order that their ideals might be maintained, they did not hesitate to sacrifice all that they had and were."

"The main effort of our Revolutionary period, it seems to me, was to bestow upon the individual a larger freedom guaranteed by the authority of law. When the battles were over and the Federal Constitution with its Bill of Rights had been adopted, when the Federal courts had been appointed and the jurisdiction of the national laws was thoroughly established, the people of this country found themselves in the possession of greater liberties than were enjoyed by any other nation. While our political ideals were in many respects an inheritance, and our political capacity the result of generations of experience, our theory and form of a representative system of self-government based on the broad doctrine of

(Continued on page 52)



AFTER CHAPPEL

Washington With His Family at Mount Vernon



Christianity Needs No Governmental Safeguards, Only Freedom



THE New Albany (Pa.) *Leader* of Oct. 14, 1926, contained a splendid editorial on the fundamental principles of religious liberty, and we take pleasure in reprinting it as follows:

"True liberty—both civil and religious—permits your doing with your time that which to you seems best, and pleases you most, provided always, that you do no bodily injury to other people, neither damage nor steal their property, nor threaten to injure people or damage their property; nor blacken the reputation of others. When you unite with a church or other organization, you obligate yourself to conform to the rules, regulations, and discipline of the particular church or order with which you unite. *You choose* to obligate yourself. Under the obligations you have taken, the church or order of which you are a member has a right, by virtue of the vow or obligation, to fine or expel you for breaking the rules.

"It would be as absurd and unjust for the secret order or the church to attempt to fine and punish people for not living up to the rules and regulations of either, if they have never united with such church or secret order, and have never obligated themselves by vow or oath to obey their rules, as it is to arrest and fine non-Christians for not observing church institutions.

"Religious liberty is a sacred and inalienable right. It has cost a long and continued struggle to secure and maintain it in America. Its foes are in the ranks of those who profess to be its friends. Religious obligations enforced by civil or man-made laws are the scaffold on which liberty is slain. All that makes religion vital and effective for its own holy objects, expires when civil law is used to enforce it. No exception can be made. You cannot by enactment bind the consciences of men, nor force into obedience of what God requires. The men, even though they err, who are true to their consciences, cost what it may, are nearest to the kingdom of heaven.

"Christianity as taught by its Founder, does not need any governmental safeguards; its

reliance for safety and prosperity is not on police and penalties, fines and jails, or brutal supremacy. No, it is the only thing under heaven that is not afraid; it is the only thing that considers all such instruments as not only not necessary, but a hindrance. The principle of justice and the golden rule are both opposed to employing physical force or man-made laws to secure acceptance of, and obedience to, the rules and regulations of the kingdom of Christ. Civil laws are intruders and trespassers in the spiritual kingdom. Sincere but misguided people have all down through the ages attempted to promote the kingdom of Christ under penalties of fines and imprisonment. The powers of the civil government, when employed to protect the bodies, goods, and reputation of men, are a blessing, but when used to compel the observance of some religious teaching, doctrine, or institution, under the plea of protecting such religious institutions, such government becomes a persecutor of dissenters.

"The failure of the average citizen to study the underlying principles of religious liberty, and to become acquainted with their religious rights under the Constitution, is opening the way for tyranny to again get a foothold in this country. Every State legislature and every session of Congress is besieged by certain interests to get laws passed protecting their interpretations of religious duties, making their belief the law for everybody else."

The editor in a personal letter to the editor of the *LIBERTY* magazine further states:

"When Christian people have the unmolested privilege of meeting in church services without fear of having their meetings broken up by officers of the government; when they are not forced to pay money to support churches in which they do not believe; when they can preach the gospel as they understand it without being thrown into jail, as the Baptists and others in the past ages have been; when they can keep the Sabbath of their choice and work the other six days, and have their bodies, property, and reputation protected by the civil

government; they are enjoying all the liberty that it is possible for civil government to give them and be just. All these privileges and liberties are being enjoyed today, barring where Sunday laws exist and are being enforced.

"When our country came on the stage of action, slavery was an institution protected by law. There was also an establishment of religion in many of the colonies. While the principles of the new government were opposed to slavery and the union of church and state, the best that could be done at that time was to get the principles adopted. As Abraham Lincoln explained in his debates with Douglas, our forefathers set up the standard, but could not bring about the conditions to harmonize with the standard. Col. Richard M. Johnson caught a vision of what the forefathers hoped to accomplish, and in his Sunday Mail Reports to Congress, gives a clean-cut presentation of our government's position on the Sunday law question and true religious liberty under it. Abraham Lincoln had gotten a broad understanding of justice, and human liberty based on it, and gave his life to deliver the oppressed. Lincoln had a vision of the spirit of justice and the liberty our forefathers hoped to perpetuate in this country, in and through the American government under its Constitution."

We are glad to see the editors of the daily newspapers taking a hand in defending the true ideas of civil and religious liberty as conceived by the framers of our matchless Constitution. As a rule, they are not fooled by the propaganda of the modern reformers who are seeking to turn our government policies back to the old order of things, instead of making possible the complete establishment of the new order of things as originally designed by our forefathers.

L.



HE who champions the cause of the oppressed, incurs the enmity of the oppressors.

Democracy in Britain Vitiates Sunday Laws

FOR centuries Sunday sport and recreation was under the ban in Great Britain. But recently the people were given the privilege of voting on the proposition of permitting Sunday golf playing. Southend, the cockney paradise of the Thames estuary, has just voted to open its municipal links on Sundays. The Royal St. David's links at Harlech on Tremadoc Bay, the most famous of Welsh golfing centers, has just been opened to Sunday golf by an overwhelming vote. The Upper Banffshire Club in the Scotch Highlands has just broken the rule of centuries by opening its links to Sunday play.

The Scot is not permitted to work, nor is he permitted by law to play, on Sunday. He may only sit in church or indoors, and determine decency until tea time, says Clair Price, in the *New York Times*, when the cook is permitted to resume her alliance with the tempter. Crowds of black-hatted Scottish elders with their black-gloved wives wait outside the kirks (churches) until the most important members arrive. Then they surge in, silent moving masses of relentless depression. Yet strict as the Scot is about his observance of Sunday, he has always been able to get away with his Sunday golf playing while condemning all other sports on Sunday. The Scot

wants nobody to interfere with his Sunday golf after kirk or meeting. That is his sport. That is his pleasure and his recreation. Yet Scotland has a notorious prohibition against "all Sunday sports and recreation."



The Goddess of Liberty on the Dome of the U. S. Capitol



PAINTING BY K. F. LESSING

The Disputation at Leipzig, in 1519, in the Presence of Duke George of Saxony and Prince Barnim of Pomerania, Between Martin Luther (at the left) and John Eck

Lutherans Opposed to Lord's Day Alliance Program

By

ADAILY paper containing the following statement, recently came to the desk of the writer:

"Be it resolved, That we, the Louisiana District Conference of the Lutheran Church, again pledge ourselves loyally to maintain and apply the time-honored American principle of the separation of church and state, and that we view with disfavor the attempts of religious organizations or churches to use the authority and influence of government for the inculcation, propagation, or conservation of church interests."

This resolution adopted by the Lutherans is very much to be commended. Especially is this action of interest in view of the claim put forth by the Lord's Day Alliance that the Lutherans are with them in their effort to obtain a Sunday-closing law.

W. F. Martin

Not long ago this same body of Christians is reported to have declared:

"No ecclesiastical body worthy of the name Christian has the right to call on the state for assistance in carrying out the mission of the church."

These statements ring true to the Augsburg Confession, that historic document setting forth the faith of the followers of the great Reformer.

They further declared:

"As the power of the church or of the bishops confer eternal gifts and is exercised and exerted only by the ministry, it cannot by any means interfere with civil policy and government."

If this policy had always been followed, how different would be the history of the world. When it has been

followed, civilization has advanced and the church has prospered; but on the other hand, when the sword has been used to defend Christianity, civilization has degenerated, and the church has languished.

The Author of Christianity never intended that His followers should use the sword in its defense. If need be, thousands of angels would hasten to the aid of the church. The weapons of its warfare are not carnal, but they are mighty. The religion of Christ stands firmer when left to stand alone. It is then standing in its own strength.

Dr. Schaff puts it well when he says:

"The best legal guaranty of religious liberty is a peaceful separation of the spiritual and the temporal power; the best moral guaranty of liberty is humane culture and Christian charity."

Again:

"The church needs and should ask nothing from the state but the protection of law."

The church always loses by force and violence. Her success depends upon the spiritual weapons of truth as found in the revealed truth of the Scriptures. Well did Christ say, "My kingdom is not of this world." On another occasion

He said to a militant disciple, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword."

With these and many other such statements in mind, the Lutherans did well to say, "We view with disfavor the attempts of religious organizations or churches to use the authority and influence of government for the inculcation, propagation, or conservation of church interests."

The wise philosopher, Franklin, once said,

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

The work of the church is a work of love. It cannot and should not use the power of physical force.



THE Philadelphia *Public Ledger* says that the Pennsylvania Sunday law of 1794 "is openly disregarded, even by those who defend its integrity most staunchly."

THE WISE PHILOSOPHER,
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PAINTED BY DAVID MARTIN



U. & U., WASH., D. C.

Looking up Pennsylvania Avenue From the United States Treasury

Religion the Basis for Sunday Laws

WHEN hearings were being conducted on the Lankford Sunday

Bill (H. R. 10311) by a subcommittee of the District of Columbia Committee of the House of Representatives, an effort was made by the proponents of the measure to leave the impression that they were prompted primarily by a desire to procure a day of rest for the laboring man. This was particularly noticeable in the earlier sessions. It became evident as the hearings proceeded that this was purely an attempt to enlist the aid and support of some who might not otherwise have had any interest in the bill.

There is no attempt to impugn any one's motives when it is stated that a secular day of rest was the farthest thing from the minds of the representatives of the Lord's Day Alliance or the National Reform Association. The attempts to secure a Sunday law for the District of Columbia were so strenuous because it was hoped such a law would be a model for the nation at large. If once Congress could be committed to the principle of legislating on purely religious matters for a limited sphere, what would there be to hinder action covering a wider territory? A precedent was being sought. An attempt was being

By

Heber H. Votaw

made to drive in a wedge. It was hoped that a door might be pushed ajar.

The following pertinent statement by Rev. R. H. Martin, in a tract published by the Department of Moral Welfare of the Board of Christian Education of the Presbyterian Church, clearly proves what has been charged:

"But why make so much ado about this matter? Washington is only one city, and its population not over 500,000. Why ask the Christian people of America to take the trouble to petition Congress about it?"

"Because Washington is the nation's capital. The 'evil effects of its Sabbath desecration are nation-wide, even world-wide. Millions of American citizens visit their capital and witness this desecration. Sixty thousand government employees from all parts of the country live in Washington. The men who make and execute our laws breathe this Sabbath-desecrating atmosphere, and it cannot but influence their official conduct. The representatives of all the governments of the world, of India, China, Japan, of all the nations to whom the church sends missionaries to convert the people to Christianity, come to Washington and live there. They witness this disregard for this fundamental institution of Christianity, and take it as a reflection of the nation's attitude toward it, and thus Washington's Sabbath desecration militates against Christianity in far-distant lands."

Lest some who read this article may not be acquainted with the attitude of this magazine, let it be said here that

the editors believe that those who accept the first day of the week as a day of rest should have every opportunity to observe it without interference from Congress, State legislatures, or municipal authorities. LIBERTY stands for absolute freedom of conscience in religious matters. It would contend for the rights of those who disagree with its position as earnestly as for those who subscribe to its principles. It cheerfully admits that all have a perfect right to teach by education and moral suasion whatever religious beliefs they may hold.

But this magazine strenuously objects to the attempt to enforce by civil law institutions that are purely religious in their origin, and have no significance outside the religious realm. The proponents of Sunday laws seek to deny to others that which they claim for themselves.

Another tract by Mr. Martin shows the real attitude of some of the strongest proponents of Sunday legislation, and reveals how much opposed to the spirit of the Constitution they are. We read:

"The church must awake from her lethargy and become militant in her defense of our Sabbath laws. . . . *Our civil Sabbath laws are necessary to protect the church in her opportunity on this day.* . . .

"The state by its laws declares secular labor or secular amusements on this day to be a misdemeanor or a crime, punishable by a fine, or imprisonment, or both. It places these acts in the same class as theft and adultery. . . .

"The law brands these acts as crimes, not because they are wrong in themselves, but because, *performed on this day sacred to rest and worship*, they are wrong. Thus the state helps to keep alive in the consciousness of the people the unique and sacred character of the day. This aids religion, because it helps maintain throughout the day a moral atmosphere favorable to churchgoing and the performance of religious duties."

Here we have a flat admission that the church must have the help of the state to protect and propagate its religious day. The admission is made that there is nothing inherently wrong in the acts which these men would have the state condemn, but they are considered wrong because "*performed on this day sacred to rest and worship.*"

What a condition! What a confession of failure! The power of God is gone! The omnipotent arm is stayed so that it cannot save, and these who are pledged to preach the gospel of Him who said, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations," cry for the aid of the state, and turn to the puny arm of the civil law to enforce decrees affecting the conscience.

Why does not the writer of this tract stop when he says, "*The church in her majesty and might* must arise and with a militant spirit, begotten by the con-

sciousness of her divine power and of her divine commission to protect this sacred day," without adding, "go forth in defense of these [meaning civil] Sabbath laws"?

As the writer proceeds the spirit of persecution and fanaticism apparently rises, for he says:

"She [the church] *must co-operate with public officials in enforcing the Sabbath laws against all violators.* In many cases she will need to compel these officials to enforce them against their own will."

As final evidence of the union of church and state this writer would bring about if he could, we quote these words:

"While the state enacts these laws, it has no educational agency for creating and strengthening sentiment on behalf of them. The state relies on the church to do this. If she fails in it, she fails not only in her duty to herself, but also to the state."

Here we have a flat admission that the church must have the help of the state to protect and propagate its religious day. The admission is made that there is nothing inherently wrong in the acts which these men would have the state condemn, but they are considered wrong because "*performed on this day sacred to rest and worship.*"

New Jersey Sunday Law Situation

GOVERNOR MOORE, of New Jersey, in harmony with a resolution passed by the New Jersey Legislature, appointed, some weeks ago, a commission of six members chosen in equal number from each house of the legislature, to bring a report before the legislature recommending either a revision or a repeal of the present Sunday law of that State. The sections of this law are dead letters and nonenforceable. If they were literally enforced, they would stop all travel on Sunday,—walking, riding horseback, or in vehicles of any kind, except when going to and returning from church. Motoring, and operating passenger trains for business or pleasure, are forbidden.

All singing and music for pleasure or diversion is forbidden. Likewise all sports, games, and recreation for “diversion” are placed under the ban. Bathing in the ocean is declared unlawful. In fact, the present Sunday law prohibits every activity of every kind and every avocation, except such as is strictly religious in character, on Sunday. If the law should be enforced in detail, it would cause a revolution in New Jersey in short order. Because the public would not stand for it any longer, it is not enforced, and so the governor recommended that this commission suggest a revision or the repeal of the law.

A hearing was held in the senate chamber by the commission on Dec. 1, 1926.

None but clergymen took part in the discussion. They were divided into two camps—the liberals and the conservatives. The liberal clergymen opened and closed the hearing, requesting that the present law be repealed and a rest law enacted in lieu of the old law, protecting the rights of the workingman to have one day of rest in seven, without specifying which day he should choose or how he should spend his time. The conservatives opposed the repeal of the old Sunday law, and many of them even opposed any modification of it.

The writer was one of the liberal clergymen, and on three different occasions the conservative clergymen attempted to hiss and shout him down, because he expressed sentiments which were distasteful to them. The *New York Times*, in reporting the hearing, says:

“Hisses were heard from the standpatters when a view not to their liking was advanced.

... Some distasteful logic was contributed by the Rev. C. S. Longacre, of Washington. He recalled that there is no agreement as to which day should be observed as the Sabbath. He praised the California law, which provides for a day of rest, but places no restrictions upon its observance. A strict constructionist declared that New Jersey did not want to take its

morals from California. Mr. Longacre rejoined that if it was moral to do a thing one day, it should be legal to do it any day. Whereupon he was ordered by a conservative to ‘sit down!’”

The *Newark News* gave the following account of the hearing:

“Rev. C. S. Longacre, of Washington, D. C., general secretary of the Religious Liberty Asso-



Flag of the State of New Jersey

ciation and a minister of the Seventh-day Adventists, was permitted to speak after protest from the conservatives on the ground that he was not a resident of New Jersey. Rev. Mr. Longacre argued for a complete severance of church and state in conformity with the spirit of the Federal Constitution.

"Though not opposed to Sabbath observance, in which he fully believes, Mr. Longacre objected to

any law designed to enforce religious beliefs by recourse to the penal code. Even religious organizations, he said, are not agreed as to how the Sabbath should be observed, and individuals differ widely in their views. There is not even agreement as to which day should be observed as the Sabbath, he said.

"What is needed, Mr. Longacre declared, is a rest day, not a religious day
(Continued on p. 55)

Presbyterian Pastor Scores Council of Churches for Meddling in Politics

THE Rev. Dr. J. H. Viser, pastor of Lafayette Presbyterian Church of Norfolk, Va., tells the Norfolk Council of Churches, according to the

Norfolk *Ledger-Dispatch* of Oct. 7, 1926, that he is entirely out of sympathy with their policy to compel every one to observe Sunday by the authority of the civil magistrate. He sent a most interesting and instructive letter to the Rev. G. H. Steed, executive secretary of the Norfolk Council of Churches, requesting that his name be withdrawn from those listed as members. The text of the letter reads in full as follows:

"DEAR MR. STEED: I note that I am still receiving mail from the Norfolk Council of Churches, and believe that the council still considers that the Lafayette Presbyterian Church and myself, as pastor, form a constituent part of said council. But such is not my understanding of the case, and I desire that you remove our name from your books. The reasons for my request follow:

"1. The Norfolk Council of Churches does not represent the ideals for which I stand and for which I believe the Bible stands.

"2. The Norfolk Council of Churches seeks, in violation of the Word of God, to secure the advancement of the kingdom of Christ by the use of 'Cæsar's weapons.' The Lord Jesus Christ said: 'My kingdom is not of this world: if My kingdom were of this world, then would My servants fight.' John 18:36. The consistent teaching of God's Word is that we, as Christians, have nothing to do with running

the world's affairs. The sole business of the church of Jesus Christ is to 'preach the word,' to lift up Christ, to proclaim His gospel to earth's remotest bounds — and that is all! But it is enough! Let the church get busy about the Lord's business, and it will be so occupied that

there will be no time left in which to meddle with extraneous affairs.

"The Council of Churches is forever seeking to influence legislation in favor of Christ. The 'lobbying' of bills, the sending of delegations to the State legislature and other political 'jockeying,' are entirely foreign to the gospel of the lowly Nazarene, who while here on earth consistently refused to participate in the politics of His day. When Jesus lived on earth, the world seethed with political unrest and groaned under the weight of political wrong, but Jesus never once lifted up His voice in protest. In the time of His direst need, He would not call to His side the twelve legions of the shining hosts of God, and ordered His disciple to put up the sword!

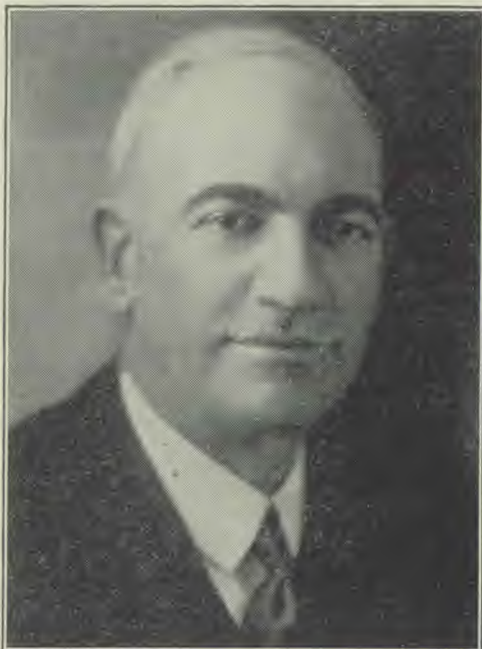
"When the news of the beheading of John the Baptist was brought to Jesus, He did not advocate the organizing of a revolution or the signing of a petition to have Herod cast from the throne. He simply took His disciples apart for rest and prayer! (What a blessed resource for the believer today!) When He was informed regarding the Galileans whom Pilate had slain at worship, He merely pointed out the moral lesson to be learned from that incident. His famous and horribly misapplied saying, 'Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's,' as regards Cæsar's dues can mean no more than an exhortation to pay the tribute asked without question — it belongs to Cæsar,

(Continued on page 54)

The Mania for New Laws

IF ever what we call 'liberty' fails," said Representative John Q. Tilson, the majority floor leader of the House of Representatives in Congress, "and any form of despotism, either of the many or the few, comes to the people of this country, it will be more on account of the tendency for multiplying laws than any other." Mr. Tilson said, in part:

"The one tendency now visible in our American governmental life that is most dangerous to the stability and perpetuity of our institutions is the mania for laws and more laws. . . . The mania for new laws, which is costing the people enormous sums and accomplishing so little good, to a considerable extent grows out of a desire of active minority groups of our people to regulate everything and everybody. They wish to hasten the millennium and reform the world by law. They are our best people, and I do not deny it. Many of the most insistent for laws and more laws are the loudest in their profession of Christianity, but they seem to have given up hope of bringing 'peace on earth, good will to men,' by moral suasion, and look to the policeman to make people good by force and the jail to keep them so.



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Hon. John Q. Tilson

"If I understand human nature aright, such a plan will never work. Law and force have no place in the domain of conscience and religion. To those who believe that it can be done in this way I can do no better in answering than to quote these sound and memorable words of St. Paul: 'If righteousness come by the law, then Christ is dead in vain.'"

As long as men of the type of Representative Tilson are in Congress to balance up the radical reformers, our liberties are safe. Our danger lies in not sending more of this kind of men to Congress and to our State legislatures. Too many legislators are carried away by the fad that law is the rectifier of every moral ill, and that the kingdom of heaven is going to be ushered into the world through the gateway of politics by reform legislation. L.

Public Sentiment on the Sunday Issue

THE editor of the Ogdensburg (N. Y.) *Republican-Journal* says:

"There is no doubt in our mind that Ogdensburg would vote overwhelmingly in favor of Sunday movies if the question was placed before the people in an official manner. We believe it to be everybody's own affair whether he or she wants to go to the movies on Sunday or any other day. If people do not care to see the pictures, they can stay away. It seems a peculiar situation that the rich man can enjoy his automobile and golf on Sunday, when the poor man, who cannot afford those pleasures, should be denied the right to attend a clean movie on Sunday. Where's the justice in it?"

The way the Sunday laws operate today, with so many exemptions favoring the rich man's Sunday golf, and automobiling for pleasure, and Sunday movies in the churches, and hitting at the poor laboring man's possible pleasures on that day, it has the appearance that the rich and the churches have the exclusive monopoly of the day, while the poor man sits at home twiddling his thumbs, which likewise is unlawful under the Sunday laws, because they prohibit all activities on Sunday that are "unnecessary."

A Confession of Weakness

IT is the duty of every citizen to contend earnestly for the faith of the founding fathers. Their patriotic work and their loyalty to the great principles of free civil government have wrought much in behalf of human liberty. The only kind of Americanism worthy the name today is the 1776-percent Americanism, which has not only kept the American Republic in existence for 150 years, but has placed American ideals in the forefront of other nations.

The founders of this Republic, according to the early Congressional annals, as Christians and patriots, advised against such State legislation as Sunday laws. The Federal Government refused to legislate upon this subject. It referred the question of Sunday observance back to the churches for proper adjustment, since not all Christians were united and agreed as to which day should be observed, nor as to the manner of its observance.

The noted English scholar and historian, Dr. Peter Heylyn, a clergyman of the Church of England, who made a thorough search into the historical phase of the subject, contends that "Sunday observance is neither Biblical nor apostolic."

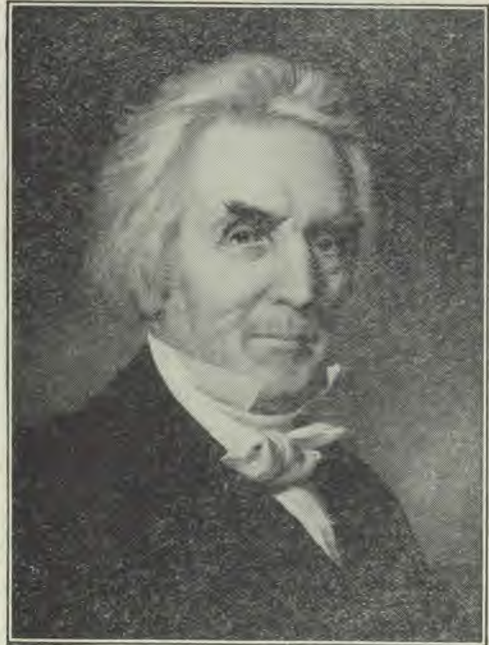
Dr. Alexander Campbell, the founder of the Disciple Church, says that it is not in accordance with Christian ethics to attempt to compel the observance of any Christian ordinance, such as Sunday. He says that the forcing under civil penalties of religious observances upon people who have no faith in God or the gospel, is entirely foreign to the gospel plan.

There are some modern church papers which see the true light of a voluntary religion instead of a legal religion. The *Continent* and the *Chronicle* belong to this class, and they contend that the church's chief duty is, "not to besiege legislatures for laws or courts for convictions, but to teach as many people as possible the joys of a 'Sabbath well

spent,'" and that "it appears that the Sunday Alliance (urging Sunday laws) is starting at the wrong end. Its refuge in law seems to be an open confession that in some way the church has failed in its obligation to man."

When the churches occupy more time in the pulpit and "from house to house," teaching Sabbath observance, instead of seeking Sunday laws from the legislatures and legal precedents in the way of court decisions, then the influence and prestige of the churches will be enhanced. Let the churches win believers through the effectual power of the Holy Spirit, instead of resorting to the authority and power of the civil magistrate to fill their pews on Sunday. The church exhibits her weakness when she seeks by law to destroy competition on Sunday between the theaters and the churches. A live church does not need to resort to such tactics. The church has no more right to shut up the theaters on Sunday than the theaters have to shut up the churches on week days.

S. B. HORTON.



Dr. Alexander Campbell

The Birthplace of the American Flag

By

C. P. Bollman

THE story of the birth of the "Stars and Stripes" is of absorbing interest to every red-blooded American, whether native born or one who has been adopted into the family from without.

As strikingly and beautifully expressed by the editor of the *National Geographic Magazine*,

"Flags symbolize the noble aspirations and glorious achievements of the human race; they epitomize the romance of history; they incarnate the chivalry of the ages. Their origin is divinity itself; for when, at the beginning of recorded time, Jehovah made a covenant with man, promising that never again would He send the waters to cover the face of the earth and destroy all flesh, He unfurled the first flag—the multihued banner of the rainbow—which He

set in the clouds as a symbol of security and an assurance to all future generations of His watchful care."

This is the ideal, but too often flags, instead of being symbols of "noble aspirations and glorious achievements of the human race," have been the standards of rapine and cruelty. May this never be true of the American flag.

The picture on this page shows the birthplace of Old Glory. The tablet on the building is inscribed:

"In memory of Betsy Ross, who made in this house the first American flag, adopted by Congress June 14, 1777. This tablet is erected by the Flag House Chapter of the Daughters of the American Revolution, 1911."

It seems that one familiarly known as Betsy Ross was the maker of the first American flag, practically of the form in which we have it today—thirteen stripes, seven red and six white; and in the upper corner next to the staff a blue field with a constellation of white stars, representing the several States, the number, originally thirteen, since increased to forty-eight.

Betsy Ross, whose maiden name was Griseom, was married to John Ross, an upholsterer, in December, 1773. Mr. Ross died early in 1776, and his wife continued the business, to which she added flag making. It is related that—

"In the latter part of May, 1776, Washington, accompanied by Col. George Ross and Robert Morris, called on Betsy, and engaged her to make the first American flag."

It is not positively known where or when this flag was first displayed.

(Continued on page 54)



H. A. ROBERTS

Betsy Ross House, Philadelphia, Pa.

The Government: Civil or Religious

By

W. F. Martin

I HAVE just finished reading an article entitled, "State Religion." The writer of the above-named article argues with all his ingenuity that the government, or state, should not only have a definite religion, but should govern its subjects by instructing them in the theories of this accepted religion.

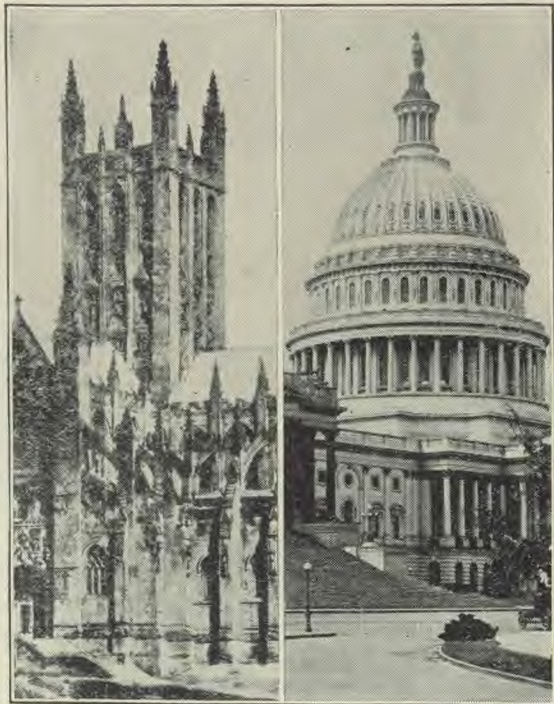
The writer of the above article is a believer in Christianity, and of course believes that the Christian religion should be taught and enforced by the state. It is not necessary to comment at any length upon this, as all past history testifies that, once a religion is adopted by the state, the power of the state will be used to enforce that religion. This is as inevitable as fate.

The one and the only reason why it is desired that the state adopt a religion is that the form of religion thus adopted may be enforced by the state. This means coercion in religion. It means prosecution, yes, persecution, of those who dissent from the state's accepted and state-established religion. All history attests the truth of this. Think of this: if the power of the government is not to be used to enforce religion upon the citizens and inhabitants of a country, why in the name of all reason is it that a governmental recognition of religion is sought?

Take as an example a Sunday law. Any one has a right to keep Sunday. Also one has a right to keep Saturday, as many are doing. If the Sunday keeper seeks a law from the government compelling the keeping of Sunday, it is for only one reason, and that is that he may use the power of the govern-

ment to punish those who refuse to desist from labor or common pleasure on that day. It is all to enforce religion upon the people, no matter whether they have a regard for it or not.

How good it would be if the adherents of religion would trust in the one great motive power of Christianity, the power of the gospel, and not seek through the power of the state to enforce its dogmas! Christianity has suffered more from an alliance with civil government than from its opposition. The weapons of the church are not carnal; nevertheless they are mighty. When the evil one tempted the Author of religion with the kingdoms of this world, He would not receive them, but said, "Get thee hence, Satan." Governmental power has always proved a



Church and State Must Be Kept Separate

satanic gift to the church. This has been manifested in the persecution of dissenters from the state religion. Fires and imprisonment and death have ever followed the enactment of religious laws.

Church and state must be kept separate. Both demand it. The state is a civil institution. It enforces its rules by fines and imprisonment, and in extreme cases by death. If laws relating to Christianity are on the statute books, the government must of necessity follow its

usual method of enforcement. The recognized facts are that religion and its enforcement are not within the realm of the civil government. The two spheres are separate. No one has ever stated this more plainly than the Author of Christianity when He said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Let all Christians and all good citizens try to maintain this divine plan.

Promoting the Kingdom of Our Lord by Legislation

WHEN the Sunday law advocates appear before our legislative committees, they deny with great vehemence that any religious motive is behind their insistent propaganda. They always say that they want a civil Sunday law to regulate and foster the civil conduct of men. They hope so to camouflage the issue as to deceive the legislators. As soon as they get back home among their own people, they remove the mask, and tell the people plainly what is the real objective of their Sunday law program.

The *Christian Advocate* affords a good illustration of this principle. In telling of the attempt to repeal the Sunday laws of Pennsylvania, and how "the Christian people" of that State "have become greatly aroused" and are putting up a "hard fight" in opposition even to a modification of these antiquated laws, the *Advocate* continues:

"We believe that righteousness will win out, and know it will if the church people properly appreciate the importance of the Christian Sunday in promoting the kingdom of our Lord Jesus Christ. Without the Christian Sunday the church will fail."

Here the mask is removed and the appeal for Sunday laws is plainly stated to be for "promoting the kingdom of our Lord," and that "the church

will fail" unless it receives aid from the civil government in the form of laws enforcing the observance of "the Christian Sunday."

If the Seventh-day Adventists or the Jews should approach our legislators and ask them for a Saturday law, and in their desperation should say, "Give us this law, or our churches will perish," we are inclined to believe that our legislators would inform those Sabbatarians thus: "Go home, you parasites. If your church has no more vitality and vigor than that, so that its existence and perpetuity are dependent upon a Saturday law from the civil government, then let it perish. It deserves no better end."

Such a rebuke would be well deserved. The church that cannot stand on its own foundation without civil aid, is not worth preserving. When a Christian says that "the church will fail" without a civil Sunday law, he plainly denies the statement of Christ concerning the stability and perpetuity of His church, "The gates of hell shall not prevail against it." The church has more to fear from its faithless friends than from its determined foes. Compromises and alliances with worldly powers are doing Christianity more harm than all the hosts of hell arrayed against her. L.

Are Churches Justified in Entering the Political Arena?

A GREAT deal has been said of late in newspaper and magazine articles about the impropriety as well as the menace of clericalism in politics. The following excerpts, taken from an editorial in the *Chicago Tribune*, sum up quite well the general attitude of the American press upon this subject:

"We are told that the churches must enter the arena of politics on behalf of public morality, that clergymen, as clergymen, as leaders of their congregations, as professional, official representatives of religion, must undertake to make righteousness prevail in politics and government. Therefore we have clerical organizations, and organizations formed and directed by ministers of the gospel, actively engaged in politics, lobbying for legislation, establishing themselves as permanent agencies for influencing legislators and executives and even courts, and sometimes engaging directly in the activities of law enforcement. . . .

"The *Tribune* has said that this is a perversion of the priestly function, and in effect produces that confusion of the distinction between church and state which has had the most deplorable consequences to both in past time. It has been and is our theory of the function of the clergyman that he should teach and illuminate religious truths, that he should labor with the conscience of men to make them better, and thus to induce right conduct in private and public life. We do not think it is the function of the clergy to become politicians, to organize political action, to dictate as commanders of political force what they conceive to be good legislation or efficient administration or wise policy.

"These we conceive to be the function of the citizen as a citizen, and not the function of the priest as a priest. Likewise, it is not the function of a church as a church, or of church members as a religious organization, to enter the political arena and undertake political action. When they do so, they confuse the wise distinction of church and state, and they prepare consequences, as human experience has repeatedly demonstrated, which are demoralizing to both religion and government. . . .

"For certainly it will be asked: If clergymen justify their entrance into politics on the ground that it is necessary to make righteous-

ness prevail, if they are to undertake the organization for political action of church members on the ground that they cannot rely upon their church members to act righteously as citizens, how is it consistent with these claims that political expediency be adopted in place of conscience? If the clergyman in politics is to hold that the end justifies the means, if he asks us to believe that to force what he conceives to be moral conduct upon others by political authority he is justified in ignoring principle, on what grounds is he to ask from us any sacrifice of selfish interest for principle, or adherence to any other standard in public or private conduct than that of expediency?

"We hold with a higher authority than any clerical reformer, that the things of Cæsar should be rendered to Cæsar, that the power of the priest is in the church, and that it far surpasses the expedient and deceptive achievements of clerical politics. We hold that clerical politics is mischievous to the church and to government, that it has always brought violence and intolerance and confusion, and that it is a violation of one of the most essential principles of our system of ordered liberty. Clericalism in politics is an issue of the gravest moment in our country today."

We hold with the *Tribune* that the church as such has no business in politics. The church as such has a right to defend herself when her rights are encroached upon by any one. The church can rightfully protest against any measure before Congress or the State legislatures, which are calculated to violate the constitutional rights of her members or her property rights. But the church as such has no constitutional right under the American Government to petition the Government to enact laws which shall give legal sanction and support to any of her religious dogmas and tenets of faith, compelling all citizens under civil penalty to comply with religious observances and customs as interpreted by the church. There is a world of difference between protesting against a wrong and demanding legislation as an aid to church propaganda.

L.

Excerpts From President Coolidge's Address

(Continued from page 37)

equality, recognizing that the individual had rights upon which not even the Government itself could encroach, was something altogether new in the world."

"Under our theory, the citizen is sovereign. Whenever he abdicates, some pretender assumes the throne. In large centers of population this has often taken the form of what we term a political boss. The voters cease to function in their sovereign capacity, and turn their power over to some individual who rules in their stead. They cease thinking and acting for themselves, and permit some one to think and act for them. They are not willing to make the sacrifice and perform the service which is necessary to support self-government.

"When this condition exists, there may be many palliatives, but there is only one fundamental remedy." "Under our institutions the only way to perfect our Government is to perfect the individual citizen. It is necessary to reach the mind and the soul of the individual. It is not merely a change of environment, but a change of heart, that is needed. The power of the law may help, but only the power of righteousness can be completely sufficient. I know of no way that this can be done save through the influences of religion and education. By religion I do not mean either fanaticism or bigotry; by education I do not mean the cant of the schools; but a broad and tolerant faith, loving thy neighbor as thyself, and a training and experience that enables the human mind to see into the heart of things.

"This has been a long, slow, and laborious process, accompanied by many failures and many disappointments. No doubt there will be many more in the future. But those who have faith in the power of the individual to work toward moral perfection are willing to intrust their destiny to that method of reform. It is that faith which justifies the Ameri-

can conception of popular sovereignty. There is no other theory by which we could explain the making of the American nation and no other theory on which we can hope for its continuity. It was in this faith that Washington crossed the Delaware." "They were determined then, and we are determined now, to be the masters of their own destiny and the judges of their own conduct. They knew, and we ought to know, that unless we can be American, we cannot be anything."

"Truth and faith and justice have a power of their own in which we are justified in placing a very large reliance. Washington could carry on the war because, as he wrote to his brother, he had 'a full persuasion of the justice of our cause.' It was the final conviction on the part of the British that their cause was not just that led them to abandon their attempt to subdue the Colonies."

"The world has been striving to advance in this direction, to discard the old theory of relying entirely on force, and to adopt the method of relying more on reason. We are in danger of slipping back into the old formula. The habit and tradition of ages calls us in that direction. We cannot establish the new principle unless we are willing to make some sacrifices, unless we are willing to put some courage into our convictions." "This is the holy season. All humanity has laid aside the burdens of the day that they might rejoice in the glad tidings of 'Peace on earth, good will toward men.' Remembering the sacrifices that Washington and his patriot army endured for us, we ought not to shrink from sacrifices to make that inspired vision a practical reality."

When President Coolidge said he knew of "no way" to "perfect the individual citizen" "save through the influences of religion and education," he did "not mean either fanaticism or bigotry." The President does not believe that a legal religion void of faith can transform the individual and give him "moral perfection." He believes

that goodness and morality can be imparted only by faith through the influences of religion and education. In this conclusion he is absolutely right, for "if righteousness come by the law," says Paul, then the promise of being saved "by faith would be void."



New Jersey Sunday Law Situation

(Continued from page 45)

fixed by law. He favors the California enactment providing for a day of rest, but not placing any restrictions upon its observance. If it is moral to do a thing one day, Mr. Longacre said, it is moral and should be legal to do it any day.

"Mr. Longacre evoked cries of protest from the conservative side when he declared civil laws should be enacted as if there were no religion in the world. 'Sit down!' some one shouted from the conservative ranks.

"Speaker Chandless, of the House, asked Mr. Longacre whether the right of undisturbed worship should not be guaranteed those believing in Sunday observance, and if so, how it should be enforced. Mr. Longacre suggested that such a question might properly be left to the sense of the community affected."

The Trenton *State Gazette* had the following interesting editorial on the proceedings of the hearing:

"If Tertullian had been seated in the gallery or on the floor of the senate chamber yesterday afternoon during the hearing by the special legislative commission on the proposed revision of the Vice and Immorality Act, he would hardly have received inspiration to his comment upon Christians.

"See how these Christians love one another," he said, but these words would have been appropriate only in a cynical sense if applied to yesterday's gathering. It was made up entirely of Christians, and they were men and women who find cause for pride and glory in their Christianity.

"It so happened, however, that there was a small minority whose views were divergent from those held by the opponents of changes in the laws. It was an open meeting, and one of these men, a clergyman, sought to express his views, and was greeted with hisses and shouts.

"Hardly becoming conduct on the part of Christians, and surely not in accord with the life of that first Christian, that meek, patient, humble Spirit, the first true Gentleman that ever breathed."

The Trenton *Evening Times* reported:

"The hisses and shouts while the Rev. Mr. Longacre was talking followed his statement that care should be taken not to entangle the question of religion with civil law, and that whatever changes were made should be as if there were no religion in the world. The point he sought to make, he said, was that it was not the prerogative of the state to dictate any religious belief. Once a day of rest has been provided, the manner in which it should be spent should be left to the people themselves, he said."

After the hearings terminated, the commission framed a bill and presented it to the legislature, which provided,

"It shall not be unlawful for any person or persons on the first day of the week, commonly called Sunday, to engage in or take part in any form of recreation, sport, amusement, or occupation, that is not unlawful on other days of the week."

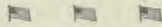
There was a proviso placed in the bill, however, which gives "the governing bodies of the municipalities, or incorporated camp meeting associations," the power "to adopt such ordinances or rules as they deem necessary and proper to control, regulate, restrict, or prohibit the commercialization of any such form or forms of recreation, sport, amusement, or occupation, within their respective boundaries."

This proviso gives the local authorities more power than it gives the State legislature in this matter, and is being seriously objected to by many who cannot see why the commercialization should not be placed on the same legal status as the various forms of recreation.

If the commercial side of a proposition is proper on a week day, why should it not be also on Sunday? The only reason why it is not proper is because of a religious restriction which exists only in a church ritual, so far as Sunday is concerned. But a religious reason or prohibition is no justification for a civil prohibition. It is surely a matter for the churches to regulate and enforce upon their own members.

Three other Sunday bills have been introduced, one aiming to submit the whole matter to the people on a State referendum, and another to repeal all these anti-

quoted blue laws, and thus separate church and state in New Jersey, which is still an unfinished task. [The referendum proposition passed the House March 15, by a majority of two.]



Pastor Scores Council of Churches

(Concluded from page 45)

give it to him! You will search the Gospels and the New Testament at large in vain for one single suggestion of a warrant for the Christian to engage in politics. What effrontery it is, then, to arrogate to ourselves, as followers of Christ, that which He never by precept or example warrants! 'It is enough for the disciple that he be as his Master.'

"Please understand, Mr. Steed, that this letter is in no wise directed against you personally, nor indeed against any individual member of the Norfolk Council of Churches. It is simply your affair whether you believe yourselves to be right or not. That part is none of my business. But it *is* my business when I am involved in the actions of a council of which I do not approve. The individual members of said council may think and believe as they please—I am not the arbiter of their opinions. I am only responsible for keeping myself true to those principles of God's Word which make their appeal to my heart and conscience as being truth.

"Furthermore, please do not misconstrue me as being in favor of 'prize fights,' 'Sunday baseball,' and other kindred matters. I hereby emphatically state that I am unalterably and unequivocally opposed to these and similar offenses. It is the method of endeavoring to secure the elimination of these things that I vigorously oppose. After all, these are only symptoms of an old disease. No reputable physician treats the symptom, he looks for the disease.

"The trouble with humanity is that sin has attacked the heart. Jesus Christ never treated symptoms, He went to the heart and dealt with sin at its source. The way to eliminate evils from society is not by legislating goodness into the lives of people. It can never be done that way! This method has been tried for thousands of years with little or no success. It would seem that the 'religious' bodies would learn a lesson after thousands of years of teaching! The way to secure the ends sought is by preaching Christ and Him crucified. The Christian has no other commission! Search and see!

"To my mind, infinite harm has been done the cause of Christ in Norfolk and elsewhere by

just such well-intentioned, but erroneous efforts to conserve the morals of a community, and to come to the assistance of God! If the church had earnestly and faithfully kept to its business of preaching Christ, instead of dabbling in the world's mud puddles; if the individual Christian had busied himself about his Master's business, holding forth a consistent testimony to the saving and keeping power of the crucified, risen, living Christ, we would not have the present terrible spectacle which now confronts us of a spiritually impotent church facing a world in the hour of its deepest need!

"The above being my convictions born out of my own experience and a study of God's Word and the world's history, you can easily see that I am entirely out of harmony with the Norfolk Council of Churches, and could not possibly work in harmony with that organization. Therefore I am making this request that my name be dropped from the roster upon receipt of this letter.

"With kindest regards and warmest friendship for you personally, I am,

"Sincerely yours,

"J. H. VISER,

"Pastor Lafayette Presbyterian Church,
3022 Lorraine Avenue, Norfolk, Va.,
Oct. 6, 1926."

Many times we were almost tempted to believe with Elijah that practically all the churches and preachers had forsaken the Lord and gone after Baal, but occasionally such men as Dr. Viser loom up as true witnesses for God and in defense of His Word, and we are convinced that God still has a strong reserve, even among the "spiritually impotent churches" today, who have not yet bowed the knee to the modern political Baal, as in the days of Elijah. As long as such men as Dr. Viser have the moral courage to raise their voices in protest against these invasions of their own churches into the political arena, there is still hope that some of these political preachers may see the light and save their churches from further loss of prestige and spiritual impotency, and our government from political apostasy.

L.



THE church that forms any sort of alliance with the state has in so doing denied her Lord and made herself a spiritual adulteress.

The Birthplace of the American Flag

(Concluded from page 48)

"There is much evidence [says "Harper's Encyclopedia of United States History"] that the Stars and Stripes [the flag made by Betsy Ross and adopted by Congress, June 14, 1777] was first raised, after its official adoption, over Washington's headquarters at Middlebrook Heights, near Bound Brook, N. J., and so satisfactory has seemed this evidence that the New Jersey Legislature in 1911 appropriated \$10,000 for a suitable commemorative monument there, and the ensuing Flag Day was celebrated with special ceremonies."

The important thing, however, is not who made the first American flag nor where it was first displayed, but our loyalty to the principles for which the flag stands. The flag was designed by some, at least, of the patriots who framed and signed the Declaration of Independence. It stands therefore for those principles. While it symbolizes the power of a great nation, that power is not to be used to oppress any, but to protect all who come under its shadow and who acknowledge the authority for which it stands. There is nothing sacred in the flag itself, but there is much that is God-given in the principles which gave the flag birth; and to these every American, whether native born or adopted, should be ever loyal and true.



Vigilant Watching Needed to Safeguard Liberty

AMONG those who are urging the passage of drastic Sunday legislation, it is boasted that "sixty-six bills bearing on the Sabbath were before twenty-eight of the legislatures meeting" in 1925, and they expected prior to the beginning of the sessions in forty legislatures in January of this year that fully as many bills of the same character would be presented for the consideration of State legislators. Those who believe that measures of a religious nature cannot be enacted into law in this country in this enlightened time, should give a little study to the

efforts of the political religionists. If those who read this paragraph believe in the great American principle of the complete separation of church and state, they should watch closely the bills that are introduced into the legislature of their home State, and protest early and often against the passage of any bill which may serve as an entering wedge for more drastic religious laws.

v.



No Compulsory Religion for Baptists

THE St. Louis *Post-Dispatch* publishes the following interesting editorial on "No Compulsory Religion for Baptists:"

"Rev. Dr. Henry Alfred Porter, of the Third Baptist Church, in his Sunday sermon on 'The Bible and the Public School,' gave some of the most convincing reasons why the board of education was right in refusing to sanction compulsory Bible reading in the schools, on the demand of a local religious organization.

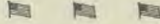
"Dr. Porter expressed his deep conviction that the compulsory reading of the Bible should have no place in educational institutions supported by public funds, on three grounds: First, under the Constitution, citizenship in America has no religious tests. Religion is a private and personal matter. No group of citizens has the right to impose its will on the rest through legislation regarding religion. Second, his view is that 'religion is love. Taxation is a form of force, and tax funds must not be used to the advantage of any religious party.' In the third place, says Dr. Porter, 'as a Baptist I hold the historic position of our people, who have ever been the champions of religious liberty and of the separation of church and state. "Freedom of conscience," says Bancroft, the American historian, "was from the first the trophy of Baptists."'

"And, this able divine points out, the home and the church, which he says are the two divinely appointed institutions, are the proper places in which to inculcate religion. 'An ounce of home teaching in the matter of religion is worth a ton of public school teaching.'

"But if the zeal of the champions of compulsory Bible reading is based on the fear that neither the home nor the church is doing its full duty in the inculcation of religion, the remedy lies not in compulsion, which always arouses resentment and is un-American, but in more strenuous efforts by religious leaders to persuade parents to do their part, and in the

church, as Dr. Porter suggests, 'taking up the task with more energy and courage.' It is a titanic task, he concludes, 'but what else are we here for?'

Let the agitation continue; it sets the people to thinking, and there is hope in good, honest thought. Some will not reach right conclusions, but many will.



The Lord's Day Alliance Gets a Jolt

ACCORDING to the Associated Press of Dec. 13, 1926, the Lord's Day Alliance received quite a jolt on the occasion of its thirty-eighth anniversary convention held in New York City. The Rev. Henry Howard, pastor of the Fifth Avenue Presbyterian church of New York City, who was invited to speak at this convention, set forth principles which were entirely at variance with the Lord's Day Alliance program for maintaining by law and force "the sanctity of the Sabbath."

Reverend Howard is reported to have said:

"One of the greatest mistakes we of the Lord's Day Alliance have made, is that of interpreting the institution of the Sabbath as being primarily a restrictive measure. This restrictive side of it has had quite too much attention. 'The Sabbath was made for man, and not man for the Sabbath.' Christ had clearly established the right of every man to decide for himself what is permissible for him on the Sabbath day. . . . What is needed is not rigid enforcement of Sabbath observance, but a sympathetic interpretation of the spiritual value and significance of the day."

Dr. Howard told of his own upbringing in the "narrowest of narrow religious schools," with Sunday a day of "religious gloom to be endured with becoming resignation," and his reaction to that environment. He said it caused him to "develop a religious superiority complex, a priggishness which must have amused, if not offended," his friends. "But now I have come to see," said he, "that good and gracious as were the motives of those who handled me, the method was wrong."

One thing is evident, the Lord's Day

Alliance leaders are not agreed among themselves as to what kind of restrictions should be placed upon Sunday activities. We would recommend that before they decide to impose their restrictive program upon all the citizens in the District of Columbia or upon the nation, which is their ultimate purpose, they first get together and agree among themselves as leaders. If they have a right to differ within their own ranks without being penalized for it, certainly we who are on the outside should be granted the same privilege and right of dissent on this question without being fined and imprisoned for it.

We agree with Dr. Howard that the Lord's Day Alliance method is wrong. There is a right way and a wrong way of doing the right thing. The Lord's Day Alliance has not only the wrong way, but the wrong day. But even if the proposition was to enforce the true Sabbath day, it would still be the wrong way. God does not want His institutions enforced by civil law, and by fines and imprisonment. That is an utter perversion of God's plan of redeeming men and winning them for His kingdom.

Dr. Howard is absolutely right. Religion is a matter of choice, and not of coercion.

L.



Wants Christianity Contagious, Not Repulsive

REV. C. EVERETT WAGNER, pastor of the West Side M. E. church, New York City, says that many Christians present an "obnoxious Christianity." Said he:

"Too often Christians have tried to force people to be religious by law. They reason something like this: 'Christianity is good for you, therefore you ought to be a Christian.' Obnoxious Christians have only been concerned about securing intellectual assent to a certain mode of life. They have neglected to get the emotions of these individuals behind the Christian ideals. Christianity has been made repulsive instead of contagious as it was manifest in the life of Christ."

The Sunday law movement to force the conscience in matters that are purely religious is making Christianity odious in the eyes of the nonchurch member. It is driving more people away from the churches than it is forcing into the church pews on Sundays. Human nature does not like to be forced, even in civil matters, much less in religious concerns.

If love fails to win the sinner, the force of law can never bend the heart of man to the claims of religion upon the soul. Christ made Christianity attractive, not repulsive; a jewel to be chosen, not a bitter drug to be swallowed.



No Union Between Religion and the State

OCCASIONALLY an American citizen says, "We should not have a union of church and state, but a union of religion and state." But our forefathers aimed not only at the separation of church and state, but at the separation of religion and state. James Madison, the father of our Federal Constitution, and author of the first ten Amendments to that instrument, held that a separation of church and state was not a sufficient guaranty of religious freedom to the citizens of the United States, and so he framed the First Amendment, not against a union of church and state, but against a union of religion and state, expressly stating that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

In defining his position on this question, Mr. Madison said:

"Religion is essentially distinct from human government, and exempt from its cognizance. A connection between them is injurious to both. There are causes in the human breast which insure the perpetuity of religion without the aid of law."

Benjamin Franklin stated that the reason why the name of God and Christ were omitted and why Christianity was not acknowledged in the Constitution,

was not because the founders of our Republic were unfriendly to the Christian religion, but because of their implicit faith that the virtues of the Christian religion were able to perpetuate themselves without the aid of law.

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

We would recommend that our Reformed Presbyterian brethren who have been sending petition after petition to Congress, asking that the name of God and Christ be incorporated into the Constitution and that Christ be recognized as the rightful Ruler in America, and that the Christian religion be recognized as the national religion of our government, read the debates on the Constitution and learn the reasons why our forefathers wisely, after due forethought and deliberation, decided not to incorporate the name of God and the Christian religion into our matchless Constitution. The experiment had been tried before, and the founding fathers of the Republic profited by the experiments of other peoples.

L.



"124-Year-Old Blue Law Remains"

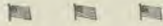
THE KNOXVILLE (Tenn.) *News-Sentinel* of February 10, forwards us the following interesting news item under the above caption:

"Tennessee's 124-year-old blue law is to remain, even though it is not observed in the State. The senate by a vote of eighteen to thirteen killed a bill seeking to legalize sales of gas and oil on Sundays, and abrogating the blue law. The house had previously passed the measure, it having been sponsored by Representative Bushart.

"Despite the law, filling stations are still selling gas and oil on Sundays."

Because a few clergymen opposed the bill granting the privilege of selling gas and oil to automobilists on Sunday in Tennessee, eighteen senators complied

with the wishes of these clergymen, who want all travel suspended on Sunday so people may go to church. They knew that the law was violated every Sunday, and will be in the future, yet they refused to repeal it. They say they must uphold the dignity of the law. Yet such a farce destroys respect for all law.



Reasons Why Sunday Laws Should Be Repealed

THE editor of the Pittsburgh *Sun*, in the issue of January 26, gives the following reasons why the Sunday laws of Pennsylvania should be repealed:

"A new Sunday amusement bill introduced in the legislature by Representative William M. Voltz, of Philadelphia, provides for a referendum vote by counties on sports and entertainments to be permitted within these counties on Sunday. It is certain to be opposed. But the measure, if enacted, will put the question of Sunday observance fairly up to the people, and will rid the statute books of some of the blue laws, uncertain of meaning and always uncertain of enforcement.

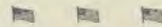
"Laws made for one generation do not fit the next; at the end of three or four generations they are often a glaring and mostly ridiculous misfit. Generally every one admits this. Traffic regulations for 1840, the year the Cumberland road was completed, would be inadequate today; severe laws against horse stealing are not so necessary as they once were, and enactments fixing the bounty on wolves are admittedly without application. Laws regulating Sunday observance were as much a product of their period.

"When the blue laws were enacted, Pennsylvania was mainly agricultural, with its largest cities hardly ranking in population with the smaller county seat towns of today. Sunday restrictions were not a severe form of self-denial to the youth who, at best, could only have gone fishing. The great American game of baseball had not yet been evolved from 'grounders;' football or golf had not yet been imported, and the movies were in the dim future. Will the great mass of industrial workers, the most of them restricted to one day of leisure in the week, continue to be denied a fuller enjoyment of games and entertainments? The best answer is that they are not denied, for the blue laws are not enforced.

"This generation is likely to have a hand in lawmaking as well as those of the past, and

it is right that it should. Every motorist must have noted along the highways numerous posters of last season's circus, notices of sales held a month ago, and advertisements of firms long out of business. They remain because it is nobody's business to tear them down. But laws are a more serious matter. When they are no longer enforced, they should be amended or repealed."

The real reason why the antiquated Sunday law of Pennsylvania should be repealed is because it is strictly a religious law, and in violation of the fundamental law of the land, which forbids the enactment of religious laws. The Pennsylvania Sunday law is modeled largely after the Sunday law of Charles II, which was enacted in 1676 in answer to a demand by the Anglican and Puritan clergy of England. It is the product of a complete union of church and state. Therefore under a régime where the church and state are supposed to be completely separated and divorced from each other, such laws should be repealed. L.



Fitchburg Mayor and Clergy Clash

ACCORDING to the Boston *Herald* of February 4, Mayor Lowe and about seventy-five clergymen and church members clashed in heated argument over the Sunday motion picture shows at a mass meeting in City Hall, Fitchburg, Mass. The mayor was criticized by the clergy for allowing theaters to operate on Sunday. Says the *Herald*:

"Mayor Lowe drew the fire from the assembled clergy when he declared he would not try to dictate to the Hebrews or Seventh-day Adventists what day they should observe as the Sabbath. He said there was a demand for movies on Sunday, and the people who elected him should be given some consideration. He said he would give the people what they wanted."

"The Rev. L. S. Nightwine, pastor of the Calvinistic Congregational church, moderator of the meeting, attacked the mayor 'for delegating his responsibilities to the masses of public clamor.'

"In reply Mayor Lowe said he was a servant of the people, and that he would consider those who put him in office. He declared that the

churches should combat movies by competing with the theaters by making their own services more attractive for their audiences."

We agree with Mayor Lowe that the churches should make their appeal to their own audiences, and not to the civil magistrate, in order to increase church attendance. The church that has lost its appeal with its own people is applying a poor substitute when it appeals to the policeman's baton to line them up. Unless the churches which appeal to force to increase church attendance change their methods, they will empty all their pews on Sunday.



A Warning Against Centralization

THE people must be taught that in encouraging the centralization of their affairs in Washington they are digging the grave of the American Government as it was conceived by the Constitution makers.

They must learn that, in looking to the national capital to cure all their ailments, they are weakening the fiber of true citizenship, and destroying the self-reliant spirit of Americanism, without which this Republic cannot endure. And we in Congress must stop heeding every little group which, like the tailors of Tooley Street, solemnly petition us as "We, the people of the United States."

Unless we mend our ways, there will not be a custom, practice, or habit but must be censored from Washington. There will be nothing in all the relationship of parent and child, of family and home, sufficiently private to exempt it from the furtive eye of a Federal agent. I venture to say that coming generations, when they awake to the deliberate robbery and wanton devastation of their heritage of local self-government, and begin to suffer the tortures and burdens of such a system as will follow, will denounce in unmeasured terms those who have spinelessly frittered away their rights.—*Senator Borah, in Nation's Business for February, 1927.*

Reforming the World on Paper

THE Rev. Dr. Harry Emerson Fosdick, pastor of the Park Avenue Baptist church of New York City, according to the *New York Times*, said in a recent sermon that many "reformers" were "law-mad." Said he:

"We need in our generation, as in Paul's, a clear appeal from the insufficiency of law to the necessity of a vital religion. Those who rely on law, too often forget the difference between reforms on paper and reforms in people. A legal system is a reform on paper.

"Indeed, any man in a public position comes at times to think that reforms on paper are about the cheapest article on the market. Making reforms on paper seems a favorite indoor sport of a large section of the population. One's desk is littered with them. The world is saved on paper a thousand times a week.

"What this country needs above all else is a genuine revival of spiritual life in our homes, schools, churches, and in ourselves. There are no substitutes for that. The law can do much, but what the law cannot do lies deep, and only a renaissance of vital spiritual life can reach it."

Whatever faults he may have, or whatever errors he may hold, we must admit that Rev. Mr. Fosdick has at least the proper conception of the rightful means and methods which ought to be employed in reforming men according to the gospel plan. Orthodoxy may be correct in doctrine, but its zeal often leads it to employ questionable methods.



Wise Words Well Spoken

DEPLORING the tendency of legislative bodies to enact laws "restricting and regulating" the lives of the people, Senator Reed, of Missouri, last night urged that students of the country "get the old Ship of State back on the high seas with its prow pointed to the north star of individual liberty and hold her there forever." He spoke at the fifth annual senior night given by the Dod Noon Club of the Catholic University.

"Man-made laws never made a man decent," Senator Reed declared, adding that lawmakers are "trying to do by statutes what ought to be done by the church, school, and home." The modern

doctrine which states, "If it is law, it is right," and, "If you can get a majority of one to pass any law and once it is passed it is a sacred act," is wrong, he declared. "Every great act of tyranny was committed in pursuit of man's law and not moral law," he continued. "Christ was crucified according to the Roman and Jewish laws; England opposed the colonists according to their laws, and the colonists licked them according to the law of right and Almighty God. When a law is just, there is not much difficulty in enforcing it; but when it runs counter to the sense of justice, then it is that it becomes a danger to the state. A hate for one law has a tendency to create a disregard for all law, which will undermine the national consciousness."

Senator Reed further urged the students to do their own thinking and to follow no man's lead. "There is no superman whom you can trust to do your thinking for you," he asserted, pointing out that the greatest statesmen have made mistakes and have been the greatest tragedies of the world. If the nation blindly follows one man and he is wrong, the fate of millions may be destruction, he stated.—*Washington (D. C.) Post, Feb. 18, 1927.*



Delaware Blue Law

MILES HANSEN, of Richardson Park, a suburb of Wilmington, Del., painted the kitchen of his home on a recent Sunday, after returning from church. The next day he was arrested, charged with violating Delaware's Sunday law, enacted under the Puritan régime and based on the statute of Charles II, 1676 A. D. The warrant for Hansen's arrest charged him with performing labor on the Sabbath day. The law fixes a fine of \$4, or imprisonment for not more than twenty-four hours, as the penalty. The arrest was one of a number made by the attorney-general's office to enforce this antiquated law.

Delaware is going back to the "good old times" when they used to arrest people for mending clothes on Sunday in their own homes. If the civil laws of Delaware make it a crime to paint a kitchen on Sunday, they ought to make it a crime for the ladies to paint their faces on Sunday. In fact, a civil law is applicable to every day of the week, and it ought not to be a crime to do any labor on any day of the week. What is civil on one day is civil on every day, and what is uncivil on Sunday is uncivil on Monday. It is about time that Delaware adopted American ideals and the American Constitution as the standard for its civil government.



Repeal the Blue Laws

REPEAL THE BLUE LAWS" is the title of the leading editorial in *Collier's Weekly* of Jan. 22, 1927. The editorial is not a protest against a rest day. It says:

"Everybody is entitled to one day's rest in seven. . . . A trainman, or an actor, or a garage attendant is entitled to his day of rest. If he can't get it on Sunday, he is entitled to some other day in the seven."

The LIBERTY magazine is in harmony with these statements. The state may with propriety provide by law that every man must have twenty-four consecutive hours of rest in each week. It is believed by practically every one that better work can be done on the remaining six days if one day is given to rest. This idea has become so well established that all the great public utility corporations have adopted the rotating system. Any one may enjoy physical rest on one day of the week as well as on any other. Sunday holds no advantage in this respect. If there be any advantage in Sunday, it is purely religious.

This magazine believes that any one who desires to observe Sunday as a rest day because of his conscientious convictions, should have the privilege of so doing. And as a matter of fact, there

is no law in this broad land to compel a man to work on Sunday. There are many people here who hold the opinion that Sunday is a sacred day, but who claim to be unable to observe it as they desire because by so doing they would lose some position they hold. Rather than appeal to the authorities for the enactment of civil laws to enable them to obey the promptings of their consciences, these good folk should appeal to God to give them strength to do what they believe to be right.

What such people need is not more civil laws, but more faith. They need also enough Christian charity not to press for laws that might meet their desires, and yet work grave hardships for those who as conscientiously observe another day than Sunday, or those who observe no day at all.

In the editorial referred to, there are some statements of truth which are well worth repeating:

"The very absurdity of many of the half-forgotten laws is an invitation to clean up the statute books. . . . Now is the best time of all to squeeze hypocrisy out of the law."

"What do you do on Sunday? The chances are that without knowing it you break the law. You certainly do if you live in any one of the States which keep the old blue laws on the statute books. . . . That you escape the penalties provided . . . is merely due to the fact that prosecuting officers are governed by public opinion rather than the law. At any time you might be haled into court for doing things which seem to you to be utterly innocent."

Religious laws on civil statute books are always dangerous. The history of mankind shows that fanaticism may break out at any time. Given the arm of the civil law to enforce their ideas, zealous religionists become, all too frequently, bitter persecutors. "Repeal the blue laws." v.



It is far from being axiomatic that all must rest so that all may rest. Thousands rest upon the seventh day when all the world around them is busy. Nobody is compelled to work on Sunday.

Not a Burning Issue

A CALIFORNIA paper makes the following interesting observation:

"The question has arisen in New Jersey whether a deacon who rents his land for Sunday baseball playing should not be deprived of his standing in the church. But this can hardly be considered a burning issue until he seeks admission at the heavenly gates."

Of course, the church has a right to discipline its own church members; and if the member under discipline does not wish to submit to it, he has the privilege of leaving the church. But when the church seeks to discipline nonchurch members under the civil law, then it becomes a burning issue, for as the Scotchman said:

"Between the devil and the deep blue sea,
He canna find a place tae flee."



Baltimore Clerics Oppose Blue Laws

A SPECIAL dispatch to the Washington *Star* of Dec. 25, 1926, says:

"Local clergymen, almost to a man, are opposed to a revival of the Sunday blue laws. 'I am no more in favor of bringing blue laws back into effect in Baltimore than I would be of burning so-called witches at the stake,' declared Rev. Harold N. Arrowsmith, of the Protestant Episcopal Cathedral. 'It is a relic of an age we left behind a century and more ago. People of today have their own conscience to guide them, and don't need a set of laws to tell them what they should do on Sunday.' . . .

"Rev. Charles A. Hensel said the blue laws which remain on Baltimore statute books should be wiped away altogether. 'They made people miserable even in those distant years when the law took human liberty into its own hands. Because of their unpopularity, they never could be enforced for long at a time. In case there should be any fanatical folk who might want to revive them as they are being revived in New Jersey, it might be best to take them off the statute books altogether.'

"Characterizing them as a 'dead letter,' Rev. St. Clair Allen, a Methodist Episcopal preacher, also advocated their erasure from the city laws. 'We have taken great strides in common sense during the past fifty years,' he said. 'The blue laws are only a reminder of days when we were less intelligent than we are now.'"

It is refreshing to know that there are some clergymen who, though observers of Sunday, have sufficient spiritual vision to know that civil Sunday laws are not only improper, but even vicious. They see that a religion that has to obtain aid from the civil government is indeed a sickly, impotent thing. No healthy, pure religion will ever go to Caesar's arsenal for the weapons of its warfare.



Clericalism Defiant in Political Arena

THE Cincinnati *Enquirer* of Dec. 29, 1926, under the caption, "Defiant Clericalism," prints the following forceful editorial on the impropriety of the church's entering the political arena:

"Rev. Ralph W. Sockman, in a recent sermon, declared that the clergy of today are true to American tradition in speaking boldly on matters of social, political, and international policy. He is wrong. It is not the mission of the Methodist Church or of any other church to enter politics, even on behalf of public morality. Like many of his kind, he fails to realize that the functioning of state and church in a democracy such as ours, must be confined to radically different spheres of activity, else the dream of democracy explodes.

"The minister actively engaged in politics, lobbying for legislation, seeking to influence legislators and executives and courts, has departed from the sanctions and requirements of his ordainment to proclaim the gospel. The Founder of the Christian religion would have nothing to do with politics. If He ever made anything plain to His followers, it was that they should altogether avoid politics. His formula was a moral and spiritual formula, from which He never deviated.

"The priestly function may not safely be diverted or perverted. The confusion of the distinction between church and state in America tends to endangerment of the entire political fabric of democracy. The trend of clericalism in America is to enlarge this confusion of distinction. The teaching and illuminating of religious truths constitute a noble and essential function for the advancement of Christian civilization. The awakening of the conscience of men leads to the betterment of the world.

"But political religion can never become a part of the American scheme. Political action dictated or enforced by clerical agency implies

rejuvenescence of bigotry and intolerance, disruption of social relationships, confusions and hatreds. This always has been so; it always will be so. Such misinterpretation of the priestly function invites demoralization to both religion and government, abundant evidence of this truth being now obvious to every observing thinker in the United States. . . .

"Clericalism is out of harness and defiant in America. The fact constitutes an admission that the churches no longer believe in the ability and influence of the church as a moral and spiritual agency. It is a sad admission, and one fraught with potentialities of dangerous consequence."

We agree with the *Enquirer* that the church in politics is not in its proper sphere. Religious zeal in politics has no limitations set upon its enthusiasm. Its ultimate corrective is the Inquisition. Christ never appeared before a legislative committee asking for civil aid to enforce His teachings and His doctrines. He laid the foundations of His kingdom, not upon the shifting sands of politics, but upon the eternal rock of truth, a force which sets free all men who embrace it. Let us stand fast in the liberty wherewith Christ has made us free.

News and Comment

Irvington Sunday Crusade

RECENTLY hundreds of good citizens were arrested in Irvington, N. J., for violating the Sunday laws of that State. The people arrested included storekeepers, bus drivers, trolley conductors, newspaper reporters, musicians, card players, barbers, bootblacks, gas and oil dealers, and motion picture operators. Two women who were newspaper reporters were imprisoned because they refused to pay the fine.

The New Jersey Sunday law forbids all travel on Sunday except to and from church, limited to a distance of twenty miles. Only passenger trains are permitted to run on Sunday one trip each way, and then only for the accommodation of the citizens of New Jersey. No

music can be played for pleasure or diversion, only sacred music. Yet the Lord's Day Alliance says, "There never were any blue laws." But there were blue laws, and in many States besides New Jersey such laws still exist.



THE editor of *Saturday Night* calls the Lord's Day Alliance the "Lords of the Lord's Day." The editor says, "We rebel against the kind of Sunday slavery it is now trying to fasten upon the community."



GENERAL GRANT is credited with making the remark some fifty years ago, "There are three political parties in the United States,—the Republican, the Democratic, and the Methodist Church." — *New York Times*.



A KANSAS legislator has introduced a bill into the State legislature, making it unlawful to make, sell, and eat mince pies, claiming that mince pies are more injurious than cigarettes, and that Kansas has outlawed the cigarette, and therefore ought to outlaw mince pies. Evidently this legislator believes that we should have a law to regulate everything under the sun, notwithstanding the Constitution, which has put certain limits upon our lawmaking bodies.



A RESIDENT of Charlotte, N. C., the city of churches, is compelled by law to go to church every Sunday for the next two years. If he fails to attend church, he will receive a six months' sentence at a prison road camp. This was the sentence imposed by Judge R. Lee Wright, of the superior court, upon the youth for driving an automobile while intoxicated. If churchgoing is a privilege, this sentence places a premium upon crime.

TWENTY-SIX blue law violators, ranging from a taxicab chauffeur to a florist, were arrested in Orange, N. J., on January 10, for desecrating the "Christian Sunday" of New Jersey. More than one hundred were arrested in Irvington, N. J., on a previous Sunday on the same charge of desecrating the "Christian Sunday." This is administering religion with a vengeance.



REV. DR. EDWARD T. HELFENSTEIN, Protestant Episcopal bishop coadjutor of Maryland, comes out openly and favors lifting Sunday bans. In speaking to the Civitan Club he said: "We must recognize the universal desire for enjoyment on Sunday. We have too many laws and waste too much time making laws. We fail to realize we can never make men moral by legislation."



THE safety director of Cleveland, Ohio, Edwin D. Barry, invoked the enforcement of the Sunday laws of Ohio, while the director of public safety of Trenton, N. J., recently issued an appeal to the members of the New Jersey Legislature, requesting the repeal of the Sunday laws of New Jersey. It so happens that the enforcement and nonenforcement of the Sunday laws nowadays depend upon the religious faith and convictions of the civil officers.. Another proof that Sunday laws are religious.



THE constitutionality of an ordinance of the city of St. Louis, prohibiting bakery shops from remaining open for business on Sundays, was upheld by the supreme court of Missouri, which ruled this was a proper exercise of the city's police powers. There is nothing in the Sunday law of Missouri that singles out bakeries. It is lawful in St. Louis to sell cigars and soda drinks, but unlaw-

ful to sell bread. Such a decision may be understood in the legal profession, but it is difficult for people who are blessed with ordinary sense to understand the logic and consistency of such a law and such a decision. It is refreshing to know, however, that quite a number of the State supreme courts have taken issue with the decision of the supreme court of Missouri on this particular point of law.



Sunday Bills Die in Committee

THE six compulsory Sunday observance bills which were pending before the Sixty-ninth Congress, failed of being reported out of committees. Two were pending in the Senate and four in the House of Representatives. Eleven hearings were held on the two Lankford Sunday bills, by the House District subcommittee. One of these bills came up twice for consideration before the full committee of the District of Columbia, after it was favorably reported out of the subcommittee. The larger committee failed to take action upon any of the Sunday bills, after a most desperate battle to force a vote. The larger committee was about equally divided over this much-agitated question.

The country can congratulate itself that it has again escaped a dangerous piece of religious legislation. We thank our many friends for the valuable assistance they rendered the cause of religious freedom in protesting so vigorously to their Congressmen, and for sending in so large a number of petitions against this un-American legislation. It was the longest and hardest battle that has yet been fought over this issue. Let us hope that the cause of religious liberty may ever triumph in America over the forces of religious oppression.

But the proponents of Sunday legislation have announced their purpose to renew the fight in the Seventieth Congress, which meets the first Monday in

December, 1927. In the meantime they will be circulating petitions. The friends of freedom of conscience must also be active if our constitutional rights are to be preserved. L.



Sunday Golfers Arrested in South Carolina

NINE golfers were arrested on Sunday, March 13, for playing golf at Sumter and Camden, S. C. Governor John G. Richards ordered a State-wide enforcement of the ancient and hoary Sunday "blue laws." He sent telegrams to forty-six county sheriffs to prevent the sale of everything on Sunday except milk, ice, and medicine. The sale of Sunday newspapers, of gasoline, and of oil and motor supplies is also put under the Sunday ban.

The winter tourist colony at Aiken defied the governor's orders, and played golf on Sunday, February 20, and Supreme Court Justice Rice, of Aiken, issued a temporary injunction against the enforcement officers of that place not to interfere with the playing of golf on Sunday.

The governor of the State says he does not agree with the supreme court justice, and that he will enforce the Sunday law against golfing everywhere else in the State, and hence the nine arrests on Sunday, March 13, at Sumter and Camden. The *Washington Post* has the following pertinent comment upon this happening:

"South Carolina constables spend a busy Sunday enforcing the blue laws which are advertising the high intellectuality of that State to the world, and nick a couple of gentlemen for not spending the day on a black horsehair sofa. Religion is in a bad fix any place when it has to resort to making people good by statute."—*Washington Post, March 14.*



FORCE in religion will no more change the heart of a sinner than the trainer's whip will change the spots of a leopard.

Sparks From the Editor's Anvil

HE is truly rich who knows how to enrich others.

A CHURCH in politics is as bad as politics in the church.

LOVE is greater than law, for "love is the fulfilling of the law."

HE only is happy who brings gladness and cheer to other hearts.

TRUTH is mightier than tyranny, for "the truth shall make you free."

NEARLY all the great men of the past were deemed bad and dangerous men in their day.

THE government that takes advantage of law to suppress the truth, destroys its own future.

POLITICAL repression produces hatred, hatred provokes injustice, and injustice is the root cause of war.

THE church was to receive power from above in the upper chamber, and not from below in Cæsar's chamber.

THE absence of the golden rule in the life develops the bigot, the tyrant, the persecutor, and the slave-master.

A POLITICIAN thinks of his welfare at future elections, but a statesman thinks of the welfare of future generations.

A RELIGION that cannot stand on its own bottom without state support, deserves to descend to the bottomless pit.

IT is just as impossible to transform a sinner into a saint by law as it is to legislate an Ethiopian into a Caucasian.

WHY are moral legalists and rivers similar in appearance? Both are crooked because they work along the line of least resistance.

THE difference between a pseudo-preacher and a pseudo-statesman is that one collects the scalps of heretics and the other the fleece of lambs.

ANARCHY always comes as a result of tyranny; and tyranny usually follows in the wake of anarchy. The two seem to be inseparable. A recognition of human rights is an antidote for both tyranny and anarchy. America has demonstrated this wonderful truth.

A UNION of religion and the state is worse than a union of the church and the state, because greater damage is done when religion is perverted than when the church is corrupted through an unholy alliance.

A CHURCH as a church has no business in politics, unless it resolves itself into a political party, and is willing to be maligned and ridiculed as is the common lot of political parties.

THE greatest enemies of the cause of Christianity are its advocates whose misguided zeal transforms them into professional "reformers" and religious "legalists."

A PHARISEE feels that he needs no windows in his theological structure to admit rays of light, for his ideas alone are right, and all those that differ are wrong.

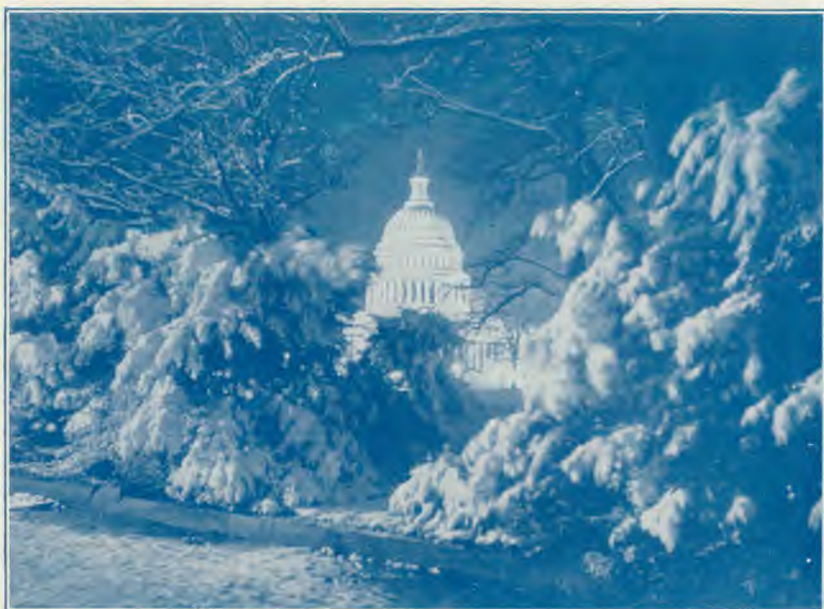
THOSE who are afraid to champion an unpopular truth, have usually more concern for their own personal popularity than for the welfare of the people.

LAWS to stem the tide of evil are like dikes of sand to wall out the ocean. It is not law, but love that conquers the passions of the human heart.

A CHURCH that relies upon the civil law for support is like an old man leaning on a broken reed,—in constant danger of its piercing his body.

To stop a person from talking when he has a grievance is as dangerous as sealing the crater of Vesuvius—an explosion is inevitable.

THE Word of God, when clothed in civil instead of spiritual armor, becomes an engine of tyranny in the hands of tyrants.



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Our Capitol

A THANKFUL AMERICAN

J. NATHANIEL KRUM

Last night I stood below the hill
And looked up through the still, numb fingers
Of the trees.
Great beams of light were piercing upward,
And a feathery snow
Was glittering in the slanting rays,
Like dewdrops on the grass in early morn.

The spacious dome, aglow with cream-white light,
And studded o'er with stars as from an ancient heaven,
Through the splendor of its cloak
With soft voice whispered,
"Liberty."

Then my heart beat faster.
The harmony of nature stole into my being.
My spirit rose within me, till I dared
To break the solemn beauty with my voice
In, "Thank God, I'm an American!"