



Equal and exact justice to all men, of whatever state or persuasion, religious or political.—*Thomas Jefferson.*

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THE Czar seems to be determined that Russia shall be a "Christian" country, even if he has to drive every Jew out of the empire to accomplish that result. A ukase has just been issued, which practically condemns about a million Jews to choose between exile and the endurance of intolerable persecution, merely because they do not agree with this miserable despot in his religious views and practices.

WE are told that being without a State church, we are a Godless Nation. But the religious life of a nation does not depend upon the alliance of the church with the secular power. Christianity achieved its noblest work while untrammelled with the golden fetters of the State. If the religion of Jesus has not sufficient vitality to stand, independent of State patronage, then let it fall.—*Rev. Joseph Glasson.*

THE *Leader* (Baptist) of May 29, published an account of a Baptist Bible-reading Conference at San Bernardino. As at Oakland, Dr. Read conducted the Bible-reading on "The Lord's Day." His arguments on this we have previously noticed. At the close, the observance of the day, and the "civil sabbath," were touched upon. The report in the *Leader* said:—

How shall we observe the Lord's day? Whatever brings you nearer to Christ is right; whatever leads you farther away from him is wrong.

If the Sunday newspaper puts you in a more devotional frame of mind, then read it.

Now, as to the civil sabbath, all that we can

consistently ask is protection in our own observance. If a band of music persists in playing near us while at our worship and disturbs the quiet of the day to us, we can appeal for protection to the civil authorities, but if they go off in some canon to themselves we cannot consistently call for any enactments to prohibit them. I am in favor of the Sunday closing of saloons, but only on the condition that they close all the time, for they are a nuisance anywhere, any time, and all the time. The enactment of laws based on simple Christian commands savors too much of the spirit that martyred the early Baptists in New England. It leads to union of Church and State. The only recourse for Christians is to suffer for Christ.

Would that all Baptists and Christians held such sound principles.—*Signs of the Times.*

### An Alarming Situation.

IN the Senate of the United States, July 24, there was the most important debate that has been conducted in Congress, not only during this particular Congress, but for years. And yet we fear that very few people in the United States will know of it or will see in it particular import. The debate arose on the Indian Appropriation Bill, which had passed the House, and was now to be considered in the Senate, and the particular point in debate was the consideration of the two following items. We quote from the record:—

*The Presiding Officer.* The reading of the bill will proceed.

The reading of the bill was resumed. The next amendment of the Committee on Appropriations, was, on page 60, to strike out the clause from line 19 to line 21, inclusive, as follows:—

For support and education of sixty Indian pupils at St. Joseph's Normal School at Rensselaer, Indiana, \$8,330.

*Mr. Dawes.* I ask unanimous consent that that amendment and the next one may be considered together, for the same reasons.

*The Presiding Officer.* The next amendment will be stated.

The next amendment was to strike out the clause from line 25, on page 60, to line 2, on page 61, inclusive, as follows:—

For the education and support of one hundred Indian children at the Holy Family Indian School, at Blackfeet Agency, Montana, \$12,500.

*Mr. Dawes.* Mr. President, the Committee recommend the striking out of those two appropriations, and I desire as briefly as possible, to

state the reasons which have actuated the Committee in this recommendation. They both stand on the same ground, if one should be stricken out both should, and if either remains both should remain.

These are schools under the management of the Catholics. They are new appropriations by the Government for the maintenance of two new Catholic schools, and the one between them, the St. Boniface's Industrial School, is also one of the same kind. That the Committee did not strike out, for the special reasons which I will state in a moment.

What influenced the Committee to strike out these schools was simply this consideration: They desired not to go any further than the present condition of affairs in appropriating the Government's money for the maintenance of schools of particular religious denominations. The present and existing state of things in that particular, if these schools are not added, will be precisely what it was last year.

Thus it seems that the Government of the United States has already been appropriating public money for the support of schools of religious denominations, and that this question would not have been raised, had not the Catholics made a request for support of these additional schools of their own. The way the matter has stood, up to the present time, not including the appropriations contemplated in this bill, is thus set forth by Senator Dawes, the Chairman of the Committee:—

The appropriations in this regard have run from the year 1886, as follows: For Catholic schools in 1886, \$118,343, as against \$109,916 for all others; in 1887, \$194,635 as against \$168,579 for all others; in 1888, \$221,169 for Catholic schools, and \$155,095 for all others; in 1889, \$347,672 for Catholic schools, as against \$183,000 for all others; in 1889-90, as I have said, \$356,967 for Catholic schools, as against, for all other denominations and all other schools, \$204,993.

That is the condition of things which the present administration found when it entered upon office. Hundreds of thousands of dollars given outright to religious denominations for the purpose of teaching their denominational views, virtually a union of Church and State! The present administration desired to put a stop to this, keeping the Church and the State separate, and letting the churches support their own schools, and teach their own doc-

trines, at their own expense, but says Mr. Dawes:—

The present management was in favor of divorcing the Government absolutely from them all, but it found it impossible to do that.

And has it come to this, that, through the Indian Department, the different religious denominations of the country have already got such a hold upon the United States Government that they cannot be shaken off? Is it possible that already there is such a union between the State and these churches, that it is impossible to divorce the Government from them? That this is so, is proven not only by the statement of Mr. Dawes, but by the result of this discussion in the Senate. Although the effort was to strike out two items of appropriation to Roman Catholic schools, the result was that not only was neither of these stricken out, but both with two more were adopted. Strong opposition to the measure was made, by Senator Reagan, of Texas, and Senator George, of Mississippi, whose speeches we shall print in THE SENTINEL; but their noble effort availed nothing. The tide was too strong; the political power of the churches, and especially of the Catholic Church, is too great.

The history of the thing is worth relating. It began in 1885, the first year of President Cleveland's administration, when the Commissioner of Indian affairs made this statement:—

The Government should be liberal in making contracts with religious denominations to teach Indian children in schools established by those denominations. It should throw open the door and say to all denominations, "There should be no monopoly in good works. Enter all of you, and do whatever your hands find of good work to do, and in your efforts the Government will give you encouragement out of its liberal purse." In other words, the Government without partiality, should encourage all the churches to work in this broad field of philanthropic endeavor.

And according to the list given by Mr. Dawes, the first appropriation of public money that was given for this purpose was \$118,343 to Roman Catholics, with \$109,916 for all other denominations put together, and that it steadily increased until, by the appropriation for the fiscal year of 1889-90, the Roman Catholics were given \$356,967; and \$204,993 to all other denominations. That is, within four years the Roman Catholic Church received \$1,238,786 while all the other denominations together received \$761,583. In other words, within four years the Roman Catholics were enabled to increase their appropriations \$238,424 above the amount with which they began, while all other denominations were enabled to increase theirs but \$95,087.

Is it difficult, for any reader to see a direct connection between these facts and figures, and the frequent visits of Cardinal Gibbons to the White House during the presidential administration from March 4, 1885 to March 4, 1889? There is no

room for reasonable doubt that the suggestion in the report of the Commissioner of Indian affairs for 1885, was secured by the Roman Catholic Church. This probability is made stronger by the fact that in the year 1885, the very year when this thing began, there was established in the city of Washington, a Catholic Bureau of Missions, of which Mr. Dawes says:—

They have been on the ground here for the last five years, pushing Catholic schools upon the Government as earnestly as was in their power, and largely to that influence is attributed this great increase, which has come to be three-fifths of all the appropriations. They are active still.

No man can fail to see the direct connection, we repeat, between these facts and the above figures. It is true that because of their being accessories after the fact, and upon the principle that "the partaker is as bad as the thief;" the Episcopalians, Methodists, and Presbyterians are inexcusably guilty of participating in this iniquity. But, from the facts, it seems certain that the scheme was originally a Roman Catholic one.

Further particulars are also necessary. The present administration desired to stop the flow of this evil tide, and to break the grasp of this devil-fish upon the national Government. But finding it impossible to do so at once, it thought at least to put a check upon it, and, therefore, absolutely refused to recommend any increase of appropriation to any church; and did recommend that the Government conduct its own schools and teach the Indians itself. The Catholic Bureau of Missions applied to the present administration for aid in establishing three new schools. There were also applications on the part of the Episcopalians, the Presbyterians, and the Methodists; but all such applications were refused. With the refusal the Protestant denominations contented themselves; but the Catholic Bureau, says Senator Dawes, "having failed to get a contract for these three schools from the Government in addition, and aggravating the inequality that had already aroused public sentiment, they went to the House of Representatives, without any estimate or recommendation from the Department, and obtained the insertion into the bill, of these three schools."

When the bill reached the Senate, an amendment was there added to it voting an appropriation to yet another school, making four in all that the Catholics had secured. As soon as the other denominations heard of this, they hurried up to Congress with a protest against the proposed appropriation; but there was no suggestion of any protest from them against having the appropriation of former years continued both to the Catholics and to themselves. It seems, therefore, that the protest came only because the Catholics had succeeded in obtaining additional money, when they themselves could secure nothing additional. Their

protest, therefore, simply amounts to nothing. It has no force whatever; and their protest never will have any force as long as they continue to receive money from the Government in support of their own church schools. Let these protesting denominations absolutely refuse to take any more money from the Government; let them return to the Government the money which they have already, and unconstitutionally, taken, and then let them protest against the appropriation to Roman Catholic schools. This will give some force to their protest. This, however, is hardly to be expected; because, having been sharers with the Roman Catholics in the iniquity of the thing these five years, and now raising a protest only because the Catholics get more than they can get, it is so far contrary to the nature of church encroachments on governmental power, as to be beyond all expectation that these denominations could by any possible means, be led to take such a proper and honest course.

It is just to state, that the Baptist Missionary Association is among those who have protested against these appropriations; and their protest is consistent, because they have never been partakers in the evil. The Baptists have pursued a consistent course, and have refused to avail themselves of the generous invitations of the administration of 1885-89, and have maintained their own right, as well as their own ability to teach the religion which they believe, at their own expense, without selling their honor as well as their rights, to the national Government.

The condition of things exposed in this debate on the appropriation bill, is one of the most startling revelations that has ever been made on the subject of the union of Church and State in this Government. The fact that there is already formed such an alliance between the national Government and the Church power that it is considered impossible to break it, ought so to arouse every man who loves religion or the Government that the supposed impossibility of breaking the alliance shall be annihilated, and the whole question be put upon its genuine constitutional basis, and the Government have nothing at all to do with religion in the teaching of it, or in any other way.

The reasons for the supposed impossibility of breaking this union of Church and State are, in themselves, of such importance as to require more space than we can give in this article. We therefore defer that point until next week. A. T. J.

THE Bible, which is a religious book if any thing, is a subject of controversy among over two hundred sectarian denominations, and its introduction into our public schools, must strike at the harmony that should be cultivated and sustained.—Judge Thomas Barlow.

### The Secret of Abolishing the Saloon.

REV. W. F. CRAFTS, in his tour across the continent and back, seems to have made the journey especially to tell the people how bad a small sect known as Seventh-day Adventists are. In his visit to Peoria, Illinois, he did but little else than denounce this sect. He represented them as very bitterly opposed to all Sunday legislation, and gave utterance to the most scathing anathemas because of such opposition. He stated that if they would use the same opposition toward the liquor traffic, that they do toward Sunday laws, the saloon would be banished from the land in a year.

If we are correctly informed, Seventh-day Adventists only number about thirty thousand. And if it is true that so small a number of Christians could rout the saloon in a year, why doesn't Mr. Crafts turn *his* guns in that direction, and try to find the requisite number to engage in the work with him? Certainly if the saloon could be driven from the country, it would be more beneficial to the morals of society than all the benign influences ever dreamed of, in Sunday laws.

Now what will Mr. Crafts do? Will he take back his rash statement, or will he insist that there are not thirty thousand Christians in the United States working for temperance? If the temperance army is not that strong, we would suggest that it be reinforced from the ranks of the workers for Sunday legislation. If it should be said that Sunday desecration and intemperance go hand in hand, and that working for Sunday laws is really working for temperance, we must insist on saying that the proof is wanting. Any one with ordinary observation knows that there are multiplied thousands of good citizens who are strongly opposed to the saloon, and yet they do not observe Sunday at all. They either spend the day at their ordinary business, or else in some harmless recreation. The facts are too apparent for any one to say that a failure to observe Sunday religiously is always accompanied by intemperance.

The saloon element, it is true, pay but little regard to Sunday, and generally spend the day in drunken carousals. It is not their failure to keep Sunday that drives them to the saloon; but because of their habit of strong drink, and the influence of the saloon, their sensibilities are so benumbed that they do not regard any principles of morality as they should. So if Mr. Crafts has carefully made his estimate, and is sure thirty thousand zealous Christians can rout the saloon in a year, we earnestly advise him to devote his energies to the destruction of this great social evil, and when the cause of so much misery is removed the iniquity will cease of itself. We hope Mr. Crafts will free himself from the delusion that working for Sunday laws will advance temperance,

and turn his misguided zeal and energy to hunting up his thirty thousand Christians, and by inspiring them with intense devotion to the temperance cause, either prove his statement to be true, or else quit telling that Seventh-day Adventists could rout the saloon in a year, if they would devote themselves to that work.

A. O. TAIT.

### What Is the State?

HAVING learned that a State or a Nation cannot become a moral creature, by reason of its having been formed of men who are individually accountable, the next inquiry which naturally presents itself, is, what kind of a creature, then, is the State? and what are its functions? These are very important questions, and if properly answered, will solve the problem, of how far the interests of the Church and the State are identical.

It cannot be successfully disputed that civil government is ordained of God, for this is so stated by the Scriptures. Rom. 13:1. But for what purpose? To rule in religious matters? If so, then what need of the Church? Why not let the State be the Church, and have all the gospel ordinances administered by government officers? In that case, each government officer would, of course, be inducted into office by prayer and imposition of hands, in the same way as officers of the church. It may be objected that such an extreme would not be admissible, because it would necessarily degrade Christian ordinances to the level of secular matters. True enough; but if civil government is ordained of God to regulate, in any degree, matters of religion, who shall say where its powers must end? Did not the Apostle Paul exhort the Roman Christians to be subject to the "powers that be" for conscience' sake? Yet the very work of preaching the gospel, in which that apostle was engaged, was opposed to the religion and laws of the Roman Government. The religion of Rome, at that time, was pagan, and that was controlled by the State. The religion Paul preached was Christianity, to which Rome was uncompromisingly opposed. Neander, in his Church History, quotes the following from Cicero, as one of Rome's fundamental maxims of legislation:—

No man shall have, for himself particularly, gods of his own. No man shall worship, by himself, any new or foreign gods, unless they are recognized by the public laws. Vol. I, pages 86, 87, Torrey's translation, 1852.

And yet in the face of law so stringently opposed to Christianity, the apostle exhorted the subjects of Rome, who professed Christianity, to be subject to the "powers that be," calling them the "higher powers," and declaring that they were "ordained of God." Now, if that Government was ordained of God, to enforce such laws as it did against Chris-

tianity, then how manifestly wrong was it for the Apostle Paul to preach a religion in Rome, which was diametrically opposed to the laws of Rome! Looking at the matter in this light, Nero did the work of a minister of God in executing wrath upon the Christians for not conforming to the laws of the country, which commanded all to "worship the gods in all respects, according to the laws of your country, and compel all others to do the same; but hate and punish those who would introduce anything whatever, alien to our customs in this particular."

This was Roman law. Yet Paul himself, as well as the other apostles, practiced that which was plainly in violation of that statute, and suffered death in consequence. They justified themselves, too, in the course they pursued, by asserting that the law of God had higher claims on them than the laws of earthly governments.

At one time, when Peter and John had been preaching the gospel contrary to the law under which they lived, they were threatened by the authorities for so doing, and were commanded to desist from such a course. They simply replied, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19. That all might know how they regarded the authority of the civil power in religious matters, they still kept on preaching Christ; but were again apprehended, and brought before the council. They were then reminded of the caution given them a short time before; but the apostles quietly said, "We ought to obey God rather than man." Acts 5:29. These answers of the apostles plainly show the position they occupied, relative to this matter. They did not have the faintest idea that the State had the least authority in matters of religion. More than that; their words plainly teach that human laws are utterly incapable of meeting the requirements of the individual conscience, and are therefore inadequate to regulate matters of personal faith toward God.

Why, then, were those injunctions regarding the "powers that be," given by the Apostle Paul to the Roman Christians? Manifestly to teach them that their relation to Christianity in no way absolved them from their duty as citizens, to the government under which they lived. Although they had come to recognize the King of Heaven as their spiritual Ruler, they were not to forget that civil governments have a part to act, in procuring peace and protection to the honest and industrious, and, for that purpose, were ordained of God. And, although the king of the country in which they lived, was a wicked heathen, they would not be justified in refusing to obey his laws, which imposed taxes to maintain peace and public order. So long as those laws did not contravene that law

which is above all—the law of God—they were enjoined to observe them, as duties toward their fellow-men, which were covered by the law of their heavenly King.

Civil government, then, is ordained of God, for the sole purpose of regulating affairs between man and his fellow-man. This is as true of a heathen as of a Christian power, as seen from the fact that Paul made such a statement and applied it to the Roman Government, when it was intensely pagan, and even when it was ruled by Nero. But, admitting this, it does not follow that God ordains each statute enacted by civil governments, or any of the statutes thus enacted. To say that every civil magistrate holds office by divine authority, and has, therefore, a right to rule in religious things, is stating that which every one knows is not, and cannot be, true. For, in that case, no man, whoever he may be, would have any alternative but to obey the mandates of the civil authority in divine as well as earthly things, without a question as to whether it was just or not. This would destroy all necessity for any one but the magistrate to read the Bible, in which is found recorded the will of God. Moreover, such a rule would make the magistrate's conscience the rule for all under his jurisdiction, and would, therefore, destroy the relation man is supposed to sustain toward God, by making him, in religious matters, wholly responsible to the magistrate rather than to God. This principle is well illustrated by the statement of Louis XIV., when, on his death-bed he was approached in relation to his spiritual condition. His answer was, "I have left all these matters with the church, and I expect they have attended faithfully to them." Here was a man who had been taught to depend wholly on the church, as an institution divinely guided, and the consequence was that, in all his wicked career, he never acknowledged any responsibility except to that institution upon which he had been prone to lean. The same condition of things would surely follow with those who were led to believe in the divine appointment of all the magistrates of the land.

It is well known, however, that the powers of civil authority are always obtained and regulated according to the peculiar notions of those who happen to be in authority; and the way governmental authority has usually been obtained, is well stated by Macaulay, in his essay on "Gladstone on Church and State":—

A nation of barbarians pours down on a rich and unwarlike empire, enslaves the people, portions out the land, and blends the institutions which it finds in the cities with those which it has brought from the woods. A handful of daring adventurers from a civilized nation wander to some savage country, and reduce the aboriginal race to bondage. A successful general turns his arms against the State which he serves. A society, made brutal by oppression, rises madly on its masters, sweeps away all

old laws and usages, and when its first paroxysm of rage is over, sinks down passively under any form of polity which may spring out of the chaos. A chief of a party, as at Florence, becomes imperceptibly a sovereign, and the founder of a dynasty. A captain of mercenaries, as at Milan, seizes on a city, and by the sword makes himself its ruler. An elective senate, as at Venice, usurps permanent and hereditary power. It is in events such as these, that governments have generally originated; and we can see nothing in such events to warrant us in believing that the governments thus called into existence, will be peculiarly well fitted to distinguish between religious truth and heresy. *Par. 33.*

Yet such as these, were among the "powers that be," and existed in the providence of God; not, however, to regulate religion among men, but to maintain order and the proper relations between man and man. To say more than this, would be to assert that God ordained the powers of the East to maintain Mohammedanism and Buddhism. This could not be true; otherwise the gospel commission conferring authority to carry the gospel into all the world, was a mistake, and the labors of foreign missionaries in heathen countries, are all out of order.

The truth is, that the language of Paul to the Roman Christians, was designed to state only a general truth, which was applicable to every form of government in order to ensure peace and prosperity to God's creatures everywhere. Order in government may be seen even in the lower grades of creation. We have only to watch a colony of honey-bees for a short time, when it will be seen that they have governmental order, and are controlled in all their movements, by some acknowledged head. And those proverbially enterprising insects known as ants, are said, by naturalists, also to be governed by specific laws which are rigidly carried out in each community of these little creatures. The governmental powers of these, and other orders of the animal creation, were just as much ordained of God, as were human governments; yet it does not follow that their powers of government were designed to extend to religious things. J. O. CORLISS.

#### A Travesty on Law.

THE Law and Order League, of Irondequoit, New York, has undertaken to stop Sunday baseball playing in that place. On Sunday, July 20, a number of the members of the League accompanied by a justice of the peace, and several constables, appeared upon the grounds where a game was in progress, and ordered the playing stopped; they had not provided themselves with warrants, however, and were obliged to withdraw.

Immediately at the close of the game the players obtained their own arrest, and gave bonds for their appearance before a justice of their own choosing.

This was not quite so scandalously ludicrous a travesty on "law and order"

as that which characterized the breaking up of a Sunday ball game at the Driving Park, near Alexandria, Virginia, some time ago. On that occasion a colored justice was summoned, the case heard immediately, and the players fined two dollars each and costs. After this was satisfied, the officers attempted to re-arrest on another charge, that of holding a public exhibition on Sunday; but the manager sprang into his carriage and escaped; whereupon, angered at this and the loss of possible fees, the deputy sheriff chased the colored justice off the grounds with a drawn pistol.

Such incidents as these are samples of the enforcement of "civil Sabbath" laws under the influence of the Sunday Union. It is impossible to conceive of a more ridiculous burlesque of either civil justice or true religion.

#### How Came It So?

In *Our Day*, for July, Rev. W. F. Crafts publishes an article entitled, "Trans-continental Notes on Sabbath Desecration," in which he vents his wrath against the Seventh-day Adventists. Mr. Crafts is either making rapid progress in knowledge, or else those Seventh-day Adventists, of whom he makes so much, are a wonderful people. When he first started in his American Sabbath Union work, so far as the record of any of his efforts would show, there were no Seventh-day Adventists in the United States, or else he did not know of any. Immediately afterward, however, they sprang into existence all over the land, or else he learned something in a little while that he did not know before; for in his Sunday-law tour across the continent and back, last summer, and in his campaign last winter, the Seventh-day Adventists in about an equal ratio with Seventh-day Baptists—these two together—were denounced everywhere as the strongest opponents of Sunday legislation,—stronger, indeed, than all other forms of opposition put together. This season, another bound has been made either by the Seventh-day Adventists or else by Mr. Crafts's intellect,—it may be, indeed, by both. For now the Seventh-day Adventists, alone, are declared to be outdoing all other forms of opposition to Sunday laws, put together. He says:—

Everywhere are seen the footprints of the little but lively denomination of Seventh-day Adventists, who are outdoing not only the Seventh-day Baptists, but even Hebrews, infidels, and liquor dealers in battling against Sunday law, as if it were the worst of vices. They put beautiful tract-holders into depots, filled with their literature, which they also distribute from door to door with a generosity and industry that shame by contrast the meagre gifts and efforts of the friends of the American Sabbath.

Now the query with us is, How does all this happen? Were there no Seventh-day Adventists in the United States in December, 1888? Or did they immediately after-

ward spring, like Jonah's gourd, from the ground, or come like spirits "from the vasty deep?" Were they all there before? and did Mr. Crafts not know it? Or did he know it, and ignore it? Or yet again, were they already "everywhere" quietly attending to their own Christian calling as Christian people should? and did Mr. Crafts's, conjuring with his Sunday-law wand, like that individual whom Macaulay mentions who conjured with his magic wand, call all these into an aggravated prominence with no power to bid them retire again? Mr. Crafts would do well to take a lesson from this, for the confessed peaceful methods employed by this people in their opposition which so disturbs him, are nothing at all, in comparison with the demons of destruction that will be called from the wicked world, *professedly in his favor*, by the mischievous relationship that will be created between the Church and the State, should he and his party succeed in securing their desired Sunday laws.

In his article, however, he managed to leave his denunciation and discussion of Seventh-day Adventists, long enough to make an attempt to prove that "Sunday-work causes physical injury" and this is the proof:—

Here is an engineer who does fifty-four days' work a month, making his regular salary swell to \$180, almost every month. A part of the extra work he does because he does not wish to displease his superior when asked to do two days' work in one, and a part because of his blind ambition to make money, at any cost. He is slightly wounded in an accident, from which he would have quickly recovered but that he has no reserve of strength, no recuperative powers, and so he dies at the close of seven years service, for lack of a nine-hour law, and a six-day law.

Is it so, then, that every engineer who swells to \$180 his regular salary of \$100 per month dies at the close of seven years' service? Are they wounded only once in seven years, so that the wound and the loss of his reserve strength, and the seven year period, all co-operate symmetrically to demonstrate, so completely, the fact that Sunday work causes physical injury? If so, then every such engineer has a safe and effectual remedy. Each year, according to Mr. Crafts's figures, he clears \$80 per month by his extra work, this amounts to \$960 a year, and would amount to \$5,760 in six years. Now, there are not many of these engineers who cannot live on the regular salary of \$100 per month. For six years, therefore, each might well have a clear \$5,760 laid by, then let him skip that seventh year, and with it escape being wounded, and having to suffer death; in short, escape all the consequences of his dreadful dissipation in working on Sunday.

This idea of an engineer's "making" his salary of \$100 per month swell to \$180 almost every month, by Sunday work, is as complete a demonstration as need be of the hypocritical fallacy of the plea that

the Sunday-law workers make upon the strength of the "slavery" and "Egyptian bondage of Sunday toil."

Mr. Crafts closes his article with these words:—

Both for the individual and the State, the Sabbath is closely related to success as well as salvation.

And this idea of salvation for the State, as well as for the individual, in the matter of Sunday keeping, shows how much of the civil, and how little of the religious, there is involved, and is intentionally involved, in Sunday laws.

A. T. J.

#### Seventy-Five Dollar Jokes.

MR. M. A. GAULT, of Blanchard, Iowa, is a district secretary, and an active worker, of the National Reform Association. We compile a few of his statements, that the reader may better appreciate what follows. Here are some of them:—

Whether the Constitution will be set right on the question of the moral supremacy of God's law in government, without bloody revolution, will depend entirely upon the strength and resistance of the forces of Antichrist.—*Christian Statesman*, Nov. 1886.

Don't think we are advocating war; but if we are not successful in the use of these other means, as it was with the anti-slavery question, after they had agitated and petitioned, and used the ballot they drew the sword; so shall we as a last resort, be compelled to use the sword and the bullet.—*Statement in a lecture at College Springs, Ia.*, Feb. 10, 1889.

Our remedy for all these malefic influences is to have the Government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it.—*Christian Statesman*, Jan. 13, 1887.

We propose to incorporate in our national Constitution the moral and religious command, "In it [the Sabbath] thou shalt do no work," except the works of necessity, and by external force of sheriffs we propose to arrest and punish all violators of this law.—*In a letter to the writer*, dated June 3, 1889.

I see most of your literature in my travels, and I am convinced that your folks will die hard. But we are helping Brother Crafts all the time to set stakes, and get ropes ready to scoop you all in. You will kick hard, of course, but we will make sure work.—*Card to J. S. Washburn*, dated Nov. 22, 1889.

Mr. Gault, and R. C. Wylie have recently been holding local conventions at various points in Kansas, in the interests of National Reform, and especially Sabbath reform. In their convention at Garnett, Mr. McReynolds was granted twenty minutes' time the second day of the convention, which was March 20. In introducing him, Mr. Gault stated to the convention that Mr. McReynolds' people thought they were trying to get a law to persecute them; then turning to Mr. McReynolds, he said: "Mr. McReynolds, I would shoulder my musket and fight for you before I would see you persecuted for your faith."

Mr. McReynolds then arose, and stated that he would first show how Mr. Gault intended to fight for us. He read the

quotations from him and Mr. Graham, found in "Civil Government and Religion," page 54; also Mr. Graham's card to Mr. Washburn. This brought Mr. Gault to his feet. He said all the trouble was, we people did not know how to take a joke. He said he did not mean what he said, but simply wrote to Mr. Washburn in a joke. He said some of their men had said things in the past, which they do not say now; and, for his part he would withdraw all those statements he had made.

We do not wonder that some of these men feel ashamed of some of their statements when they meet them in cold printer's ink, and that they would gladly take them back. The best they can do for them now, however, is to smooth them over, and call them "jokes," and say they did not mean what they said. But how may we know whether they are joking, or mean what they say, or not? The surest way we have of ascertaining this, is by testing those things which they are endeavoring to secure. They are clamoring for more, and stricter, Sunday laws. How do these laws operate? Just recently (March 6) one of our brethren in Tennessee, R. M. King, has been fined seventy-five dollars for working quietly in his own field on Sunday. The judge and prosecuting attorney of the court in which he was tried, as well as his neighbors, have declared that if Mr. King and his brethren continue to labor on Sunday they must leave the country. Now, Mr. Gault may call this a joke, but we look at the matter quite differently. If he and his fellow-laborers had to pay for the come-out of their jokes, perhaps they would think differently too. Here is a man, a Seventh-day Adventist, being persecuted on account of the existence of a Sunday law. Mr. Gault has said, that before he would see our people persecuted he would shoulder his musket and fight for us. Let him take up his gun now, and go down to Tennessee. Here is an opportunity. Let him go to the court house at Troy, Obion County, and pay the seventy-five dollars and costs. Or was he also "joking" when he said to Mr. McReynolds that he would fight for us? How may we know whether he meant this or not? Let him settle the bill, and then we shall have reason to believe he meant this, and was joking in his other statements; otherwise we shall probably hold to our former opinion. It was fun for the boys to stone the frogs, but it was death to the frogs. Mr. Gault and others seem to delight in making these inflammatory speeches, but seventy-five-dollar jokes are quite serious things for poor men to pay. And the worst, we fear, is not yet.—*W. A. C. in Review and Herald*.

IN proportion as the ecclesiastics became co-legislators, heresies became civil crimes, and liable to civil punishments.—*Dean Milman*.

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History of the Tennessee Sunday Law.

LAST week, we printed in this column an extract from the brief of Col. T. E. Richardson, showing that the Tennessee Sunday law is a relic of the Colonial period when Church and State were united. We herewith print another chapter of history from the same source, as follows:—

In 1796, a Constitution of the State of Tennessee was adopted, and as a part of the Constitution, there was appended a Bill of Rights, the third section of which reads as follows:—

That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; that no man can, of right, be compelled to attend, erect, or support any place of worship, or maintain any ministry against his consent; that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall be given, by law, to any religious establishments or modes of worship. Art. XI, Sec. 3, Constitution, 1796.

By Section 4, Article X, of that Constitution, the Declaration of Rights is declared a part of the Constitution, and shall never be violated, on any pretense whatsoever; that the rights contained therein, and every other right not delegated, is excepted out of the general powers of government, and shall remain forever inviolate.

In the Constitution of 1834, Section 3, of the Bill of Rights, is the same provision as heretofore stated, and in Article XI, Section 12, it is affirmed, "And to guard against the transgression of the high powers, we have delegated, we declare, that everything in the Bill of Rights contained, is excepted out of the general powers of government, and shall forever remain inviolate."

In the Constitution of 1870, the third section of the Bill of Rights is the same as that of 1796, and 1834.

And Section 16, of Article XI, contains

the declaration that everything in the Bill of Rights contained, is excepted out of the general powers of government, and shall forever remain inviolate.

It will also be seen, Article XI, Section 15, of the Constitution of 1870, declares, "No person shall in time of peace be required to perform any service for the public on any day set apart by his religion as a day of rest."

Thus, it will be seen that the framers of the Constitution have ever been jealous of any attempt to interfere with the rights of conscience, or the domination of any church or religious sect.

In recent years, efforts have been made to revive and enforce the law of 1803, and by *judicial legislation*, the offense enacted by that act has been declared a nuisance at common law,

In *Parker vs. the State*, it is said:—

The statute makes it unlawful for any one of the enumerated classes to follow his ordinary secular avocation on the Sabbath day, because it is immoral and is of pernicious effect, and though it may be conceded a single offense may be liable only to the penalty prescribed by statute, yet a succession of such acts becomes a nuisance, and is indictable.

The Court will observe that the title of the act is, "More Effectually to Prevent the Profanation of the Lord's Day," that the purpose is a religious one, and that nowhere are the acts forbidden declared immoral.

With all respect for the distinguished Judge, who delivered that opinion, we insist that it is in violation of the Constitution, that it is a repudiation of the spirit of the declaration contained in the Bill of Rights, and is unsupported by reason or authority. Why is the act complained of declared to be immoral and unlawful? Why is a succession of such acts declared to be a nuisance and indictable? Because they have been done on Sunday. Then it must be because it is repugnant to the religious views of the community. If it is a nuisance, why is it not such on Monday or Saturday, as well as on Sunday? The answer is, because the work is done on Sunday. If it is an offense because done on Sunday, then the law, declaring such acts to be illegal and immoral, is a religious law, enacted for the purpose of favoring some religion. If that be so, then the law is in violation of the Constitution.

The case of *Parker vs. the State*, refers to *Gunter vs. the State*, 1 Lea, 129, as authority. That case was an indictment for violating the Sabbath, by hunting and shooting through the woods and fields with guns, pistols, etc., to the manifest corruption of the public morals, and common nuisance of all good citizens. The opinion in *Gunter vs. the State*, was delivered by the same learned Judge who delivered the opinion in the case of *Parker vs. the State*.

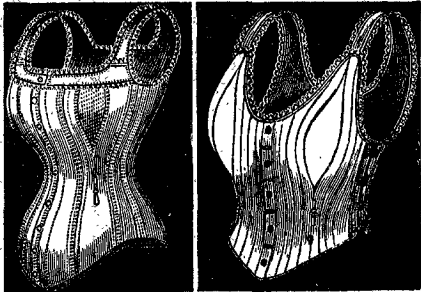
In support of the position taken in *Gunter vs. the State*, he refers to 3 Sneed,

134; 3 Heiskel, 135; 1 Swan, 42, and Bishop's "Criminal Law." Upon examination of the text referred to in Mr. Bishop's work, it will be seen that he lays down the rule to be, that it is an offense unnecessarily to perform secular labor upon Sunday, in such a way "as to disturb the worship of others." The case of *Bell vs. the State*, was an indictment for using obscene language in public, and in the hearing of divers persons. This would be an offense on one day as well as another.

According to the learned Judge who delivered that opinion, the offense was the same whether committed upon Wednesday or Sunday, and can therefore be no authority for the opinion in *Gunter vs. the State*. We insist, however, that it is doubtful whether the opinion in *Bell vs. the State* can be reconciled, with the principles set forth in the Bill of Rights. That opinion is based upon the laws and authority laid down in Blackstone's Commentaries. That distinguished and enlightened author holds that Christianity is a part of the law of the land. However true that may be in England, where the Church is part of the State, such is not the law of Tennessee, or in any of the States of the Union. The Government, State or Federal, can in no sense be said to be founded or based upon Christianity. No preference can be given to any religion. All religions are alike protected.

The followers of Mahomet, the disciples of Confucius, the believers in Buddha, as well as the worshipers of the true and living God, are entitled to like protection, and are secured in the enjoyment of the same rights. In this State, in this Nation, there is no such thing as "religious toleration." Every man enjoys the same right of conscience, and is responsible to no earthly tribunal for his religious faith and worship. The assumption, therefore, that Christianity is a part of the law of the land, is inconsistent with the spirit of our institutions, as well as in violation of the reserved, accepted, and inalienable rights of the people. So, too, upon examination it will be found that the cases referred to, 3 Sneed, 134; 3 Heiskel, 135; 10 Yerger, do not support the positions assumed in *Gunter vs. the State*, and *Parker vs. the State*.

THE Law and Order League, of Long Branch, has given notice to the Board of Commissioners, that the Board and the police will be held responsible for any further violations of the Sunday statutes. The present Board of Commissioners was elected under a pledge to enforce strict Sunday closing. In fulfillment of this pledge, and spurred on by the injunctions of the Law and Order League, notices have been posted, that all places which supply the wants of Sunday visitors must be closed during Sunday.



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CHAP. VI is devoted to the "Sunday-Law Movement in the Fourth Century, and its Parallel in the Nineteenth."  
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NEW YORK, AUGUST 14, 1890.

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ANY one—either new or old subscriber—mentioning this notice, and sending us one dollar for one year's subscription to THE AMERICAN SENTINEL within 30 days from the date of this paper, will receive by return mail, post-paid, a copy of either "Civil Government and Religion," or "The National Sunday Law," both of which are advertised on the preceding page.

THE Troy Annual Conference has petitioned Congress that the corps of army chaplains be enlarged. The development of a military corps of religionists, goes naturally hand in hand with legislative enactments to secure formal observance of religious doctrines.

THE *Southern Sentinel*, a Dallas, Texas, paper, that has for some months been doing good service in the promulgation of correct political doctrines in the Lone Star State, has just been enlarged. The principles of the *Southern Sentinel* are substantially the same as our own, and we rejoice in its prosperity.

THE *Inter-Ocean* says, that under the compulsory education law of Illinois, some school trustees "have assumed the right to indulge their individual prejudices against parochial schools." Yes, such laws as that are always used that way. The proper thing to do to put a stop to it, is to blot from the statute books such laws, forever.

AUGUST 4, an election was held in Salt Lake City, in which the Liberal, or anti-Mormon ticket, was successful. Referring to this fact, the *Mail and Express* says:—

Again the Christians have whipped their opponents. In yesterday's election the Liberals carried the county by majorities ranging from three to five hundred, although the Mormons had placed a bogus ticket, called a "workingmen's ticket," in the field. The contest was bitter and exciting.

Thus, it appears that in Utah whatever is anti-Mormon is "Christian." We have no idea, however, that the men who engaged in this "bitter and exciting" contest had any idea of doing it as Christians, but only as citizens. The use of the word

"Christian" in this connection, is due to the determination of the *Mail and Express* school of politicians to so mix religious and political questions, that the people will entirely lose sight of the difference, and suffer the State to exercise authority in both spiritual and temporal affairs.

It is stated that in a recent lecture in London, Dr. Parker said:—

Sunday is . . . given up to parties at your homes, bicycling, and lawn-tennis, even among occasional church-goers, who would vote against the opening of museums on Sunday.

It should be remembered that this is in "Christian" England, where they have a national Sunday law, an established church, and about all that the National Reformers insist would make it a Christian nation. The moral is, that people cannot be made religious by law. Another thought in connection with it is, that this Sunday intolerance affects people very similarly in every part of the world; the "Christians" who want to compel others to keep Sunday when they do not keep it themselves, are not confined to England, some of them are to be found in New York, and we have even heard of them as far west as California.

THE Paterson (N. J.) *Press* has written to the authorities of one hundred-and-three of the principal cities of the United States for information as to the regulations governing the use of their public parks on Sunday. Replies were received from eighty-nine, and of these, New Orleans is the only city which makes no distinction between Sunday and other days of the week. Washington, D. C., and Richmond, Virginia, furnish no means of recreation and permit no amusements whatever in their parks on Sunday.

The comparison which the city of Washington bears in this regard to the other cities of the country, is an interesting fact to note, when it is remembered with what urgency a local Sunday law was pressed, at Washington, last winter. It is but another evidence of that which the entire country now knows, namely, that the whole effort was only an attempt to secure political capital to further the general movement for a national Sunday law.

A CORRESPONDENT of the *Duluth News*, makes the following good point:—

Rev. W. F. Crafts, of the American Sabbath Union, after presenting his reasons for a Sunday law before an audience of workingmen, was asked if a law could not be made demanding one day of rest in seven, leaving the individual to choose his day. Mr. Crafts replied: "If you take religion out of the day, you take the rest out of it." Now, if you cannot get rest on Sunday without religion, and a law is made compelling you to rest, what else is it but a law compelling you to be religious?

The fact is that were it not for their religious regard for Sunday, neither Mr. Crafts nor any other minister would be

found pleading for a Sunday law. The history of the eight-hour movement, and other labor reforms, proves this; the ministers have, as a class, interested themselves in none of them.

PRINCE BISMARCK is credited with the following:—

Over-education led to much dissatisfaction and disappointment in Germany, but in Russia it led to disaffection and conspiracy. There were ten times as many people educated for the higher walks as there were places to fill. Further, education was making pedantic theorists and visionaries, unfit for constitutional government. It would be madness to put such men in authority. Russians do not know yet what they want; they must therefore be ruled with a rod of iron.

Of course education unfits men to be ruled by despots. Education familiarizes men with the truth that governments derive their just powers not by inheritance, but by the consent of the governed; it is, therefore, the foe of autocrats.

ON April 9, Senator Vance introduced in the Senate, "A bill to release certain church property in the District of Columbia from taxation," which enacts, "That all taxes and special assessments which may have been heretofore charged against any church property in the District of Columbia, but remaining unpaid, be cancelled and released: *provided*, that at the time such tax or special assessment was levied, the property in question was used exclusively for church purposes."

Thus, unquestioned, would the United States Government recognize the demand of the Church for this *modicum* of indirect support from the State. As church property is untaxed, so all other property must submit to a heavier taxation in proportion, and therefore the taxes, which the church property would otherwise pay, are divided *pro rata* among all tax-payers, and consequently the entire taxable property is assessed with the church taxes.

By this indirection the churchman obtains from the non-churchgoer just so much towards the aggrandizement of his church, and the more worldly, wealthy, covetous and miserly the church organization is, just so much more involuntary support and aid it draws from those who are not in sympathy with its hoarding methods.

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