



Equal and Exact Justice to all Men, of Whatever State or Persuasion, Religious or Political.—Thomas Jefferson.

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In the Scriptures the Christian's relationship to Christ is described under the symbol of the marriage tie: "Ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7: 4. "I have espoused you to one husband." 2 Cor. 11: 2. And the individual Christian is in this represented as having been espoused "as a chaste virgin to Christ."

SUCH individuals gathered in fellowship form the Church of Christ. And the relationship to Christ of such collection of individuals is also described under the symbol of the marriage tie: "Husbands love your wives, even as Christ also loved the Church, and gave himself for it. . . . So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church. . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church." Eph. 5: 25-32.

In accordance with this idea the Church of Christ is represented in the Scriptures as the purest and fairest of women, leaning upon the arm of her beloved; drawn to him with the drawings of his love; her only thought being of her beloved; to her the chiefest among ten thousand and altogether lovely, whose banner over her is

love, and who would present her to himself "a glorious church not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Such is the Church to Christ; such is Christ to his Church; and such is the relationship between Christ and his Church.

To such a church as this Christ committed his gospel to be by her made known to every creature. It is only such a church as this that can make known the gospel of Christ. That gospel "is the power of God unto salvation to every one that believeth." Rom. 1: 16. No one can make known that power who does not know that power for himself and in himself. And the Church could make known the power of God only by knowing the power in and for herself. And that power being known only by faith, in the nature of things it is only by abiding faithful to her Lord that the Church could fulfill the work of the gospel committed to her trust.

AGAIN: The gospel is Christ in men the hope of glory. Col. 1: 27. This is what the Church of Christ is to make known to men. No one can make known Christ in men who for himself does not know Christ in himself. It pleased God "to reveal his Son in me that I might preach him." Gal. 1: 16. But Christ dwells in men only by faith: "That Christ may dwell in your hearts by faith." Eph. 3: 17. It is evident, therefore, that the only way in which the Church can make known Christ in men the hope of glory, is to have, and to know, Christ revealed in herself. And as this is only known by faith it is evident that it is only by abiding faithful to Christ that she can know Christ in herself or make him known in men.

ONCE more: In the gospel the righteousness of God is revealed; and the righteousness of God only. And it is the righteousness of God only which the Church of Christ is to know, and which she is to make known to all the world. This is the ministry of the gospel which is committed

to the Church of Christ. This righteousness is known only by faith, and revealed only to faith. "Therein is the righteousness of God revealed from faith to faith." "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Rom. 1: 17, and 3: 22. As, therefore, this righteousness is known only by faith, and is revealed only to faith, it is plain that it is only by abiding steadfast in faithfulness to Christ that the Church can know or make known the righteousness of God which is revealed in the gospel. And the sum of all these counts, and of many more that might be given, is simply to demonstrate over and over that it is only by abiding wholly in Christ, by trusting in him entirely, by depending upon him completely, by perfect faithfulness to him, that the Church can be what she must be in order to do what she is established to do.

SUCH was the Church of Christ in the beginning. Such is always the Church of Christ indeed. But such neither is nor has been the professed Church of Christ. For there has been an apostasy from Christ and from the true Church of Christ. In the apostles' days the warning was given, "Of your own selves shall men arise speaking perverse things, to draw away disciples after them." Acts 20: 30. And there shall come "a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . For the mystery of iniquity doth already work." 2 Thess. 2: 3-7.

THE Lord exalted his Church, and clothed her with the beautiful garments of salvation and righteousness, and the power of godliness, before the eyes of all the nations. He made her exceeding beautiful, and she prospered, and her renown went forth to all the world for her beauty; for it was perfect through His comeliness which He had put upon her. But not satisfied

with the exaltation which the Lord gave, which could come and remain only through her own humility, the Church grew haughty and exalted *herself*. Not content with the beauty of the Lord, which he had put upon her, she prided *herself* upon her own beauty; and instead of trusting in him for her beauty, she trusted in herself. Not content that God alone should be glorified in her, she glorified *herself*, and lived deliciously. Then, trusting in herself, priding herself upon her own beauty, magnifying her own merit, and satisfied with her own sufficiency,—this in itself was to put herself in the place of God. Then it was natural enough that she should seek to draw disciples to herself rather than to the Lord. Not only this, but having exalted herself, and magnified herself, and trusting in herself, it was impossible for her to draw disciples to anybody but herself. Thus came the apostasy. And thus, instead of remaining the Church of Christ in truth, manifesting to the world the mystery of God and of godliness, she became, though still professedly the Church of Christ, only the manifestation to the world of the mystery of *self* and of selfishness, which is the very mystery of iniquity.

#### THE CHURCH AT ROME.

Pre-eminent in both phases of this career was the church at Rome. She was pre-eminent in faith, inasmuch that her faith was "spoken of throughout the whole world." Rom. 1: 8. She was also pre-eminent in apostasy, inasmuch that this likewise has been spoken of throughout the whole world, and for nearly eighteen hundred years. As she had been so highly exalted and honored *by the Lord*, correspondingly low did she fall, and correspondingly dishonored did she become, when she exalted *herself*. As high as was her privilege while abiding in the faith, so correspondingly low was her degradation in her apostasy. As she had been perfect in beauty through the comeliness which the Lord had put upon her, so she became frightful in the ugliness of her own uncomely self-conscious pride of her own accomplishments, which were only evil.

#### POWER SHE MUST HAVE.

As she was now trusting in her own merit and her own sufficiency, and seeking to draw disciples to herself, she was left to her own inventions to attract them. She accommodated herself to the ways of the sun-worshipping heathen; she perverted the right way of the Lord, and spake perverse things. She decked herself in gold and jewels and costly array. By such means her adherents multiplied greatly. But lo! just here she encountered a serious difficulty: she found it impossible of herself to hold her converts in subjection to her bidding. The chiefest trouble in this respect was in securing conformity to her will in the matter of the observance of Sunday as a holy day, which she had set up as the sign of her authority to command the obedience of men. To accomplish this she realized the want of a power beyond herself, a power other than her own. The power of God was not open to her in this; nor, in fact, in anything else that she commanded, for none of these things had the Lord required. It is the Church's duty to obey God, not to command men. True, the power of God was still for her, and free to her, but the way to it lay only through sincere repentance, through humbling herself, and confession

of sins, and separating from her heathen customs and from all iniquity. This she would not do. But power she must have and power she would have, even though it were illegitimate. Having forsaken the heavenly power she now sought for earthly power. Having forsaken the arm of the Lord, she sought the arm of man. Having disconnected herself from the kingdom of heaven, she would now connect herself with kingdoms of earth. Still trusting in her own beauty, and her own bedecking of silk and gold and precious stones and pearls, and holding in her hands the proffer of rich gifts to any lover that would receive her pernicious advances and form an alliance with her, she finally succeeded, through Constantine, in gaining imperial favor and forming an adulterous connection with an earthly lord. The now unholy Church formed an unholy connection with the unholy State. And the very first fruit of it was an imperial law enforcing her will in Sunday observance; and the next was the definite placing of the imperial authority at her disposal with which to compel conformity and to punish obstinate heretics.

#### FORMED AN ADULTEROUS UNION.

Thus did she who had been espoused as a chaste virgin to Christ; she who had been joined in the bonds of pure and holy marriage to him who is perfect in power, in love, and purity; she who had known the blissful delights of his love—thus did she violate her virgin vows, break her marriage ties, and become a bloody, murderous harlot, and the very symbol of confusion. Accordingly, the next view that is given of her is this: "I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints and with the blood of the martyrs of Jesus." Rev. 17: 3-6.

#### THE LORD WOULD HAVE HEALED BABYLON.

And though in the course of time she had scattered her pernicious ways to all the heathen, and had indulged her lascivious propensities with every kingdom on earth, even yet the Lord would have healed Babylon. In the Reformation he sent a balm for her, if so be that she might be healed. But she would not. Therefore such as loved the Lord were obliged to forsake her. But lo! these that had forsaken her to join themselves to the Lord, instead of remaining faithful to him, followed her evil example, and forsook him and joined themselves also to the kingdoms of the earth in illicit connection. Thus it was with every professed Protestant church, except the Baptist, that ever had a chance, from the Reformation to the founding of the National Government of the United States. This Government, by utterly prohibiting to itself any connection with the Church or religion, intended to shut off all opportunity for any church to follow here the Romish-Babylonish example of joining itself to the national Government, though even then and ever since it was sorely against the will of some.

#### FOLLOWING THE SAME COURSE.

Yet in spite of this national principle of government, and in the face of the warnings of the history of eighteen hundred years, the churches of the United States for the last fifty years have been gradually drifting into the course of the original apostasy, and in the last fifteen years their progress in this way has been most rapid, until its culmination in the present year. We might here give representative facts showing the progress of this apostasy all the way; but what is the use of it when the final step has been taken the present year before the eyes of all the world. Everybody knows that for several years the professed Protestant churches of the United States have boasted of the greatness of their numbers, but yet have openly and repeatedly—by pulpit, platform, and press—confessed their lack of power to maintain the observance of Sunday as the "Christian Sabbath" by their own adherents. But what have they done to recover this loss of power? Did they resolve to insist upon strict conformity to discipline on the part of these disloyal adherents? No, no; instead of this, one prominent preacher lately expressed the sentiment that has pervaded all upon this subject, when he declared that he himself would go out of the Church, as he stated it, "body, boots, and breeches," before he would discipline a single one of them. Did they resolve to preach the gospel fervently in the demonstration of the Spirit and power of God? No; for in this they experienced the same difficulty that was met in the original apostasy—they were compelled to confess that there is no "thus saith the Lord" for Sunday observance. There was therefore no authority of God to which they could appeal to arouse the conscience, no word of the Lord through which they could invoke the agency of the divine Spirit to touch the heart. Did they then act upon this confession of no "thus saith the Lord" for the observance of Sunday as the Sabbath, and turn about and seek to conform their ways to what the Lord has indeed spoken with his own voice and written with his own finger with respect to the day which shall be observed? No; they did not do this, either. What, then, did they do?

#### THEY DID THIS.

*Resolved*, That we give our votes and support to those candidates or political officers who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the civil Sabbath.

For several years they offered themselves upon this bid to all takers. But until the present year no opportunity was presented upon which they might act positively and decidedly upon the resolution which they had formed. The World's Fair enterprise, however, when it was taken up by Congress, presented the very chance for which they had been looking. Consequently, at this they acted together as one body in demanding the Nation's recognition and support of Sunday sacredness, in this way:—

*Resolved*, That we do hereby pledge ourselves and each other that we will, from this time henceforth, refuse to vote for or support for any office or position of trust any member of Congress, either senator or representative, who shall vote for any further aid of any kind for the World's Fair except on conditions named in these resolutions."

The grand condition was that the gates should be closed on Sunday, so that the "Lord's day" might not be desecrated.

#### THEY FOUND IT.

God has said that he "hath made of one blood all nations of men for to dwell on all

the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; *that they should seek the Lord*, if haply they might feel after him, and find him." Acts 17: 26, 27. Here are these churches who find themselves sorely in need of a power beyond themselves, and other than their own. But instead of meeting the Lord's mind and seeking him, and so setting a bright example to all men, they turn their backs upon the Lord and seek the Government of the United States, and feel after it,—*and they found it, too*. The Church of Christ is the Lord's appointed agency through which he would call men unto himself that they may find in him deliverance from this present evil world. Now here are these *professed* churches of Christ who find themselves overloaded with worldly influences and worldly practices. But instead of seeking the Lord for deliverance from this burden of evil, they seek by the chiefest of worldly means a closer alliance with the highest source of worldly influences and worldly practices! For deliverance from an evil which they know, they seek the very source of that evil!! For deliverance from the power of the world, they enter by force into the possession of the greatest worldly power!!! Was there ever a more complete apostasy than this? Could the example of the original apostate church be more exactly followed than it has been in this procedure? And in this even the Baptist Church is in large measure included. Even she who had always kept herself clear of such an illicit connection has been carried away in this evil tide of apostasy; and all together joined hands with the original apostate church to make successful their determination to secure the power of earthly government.

#### VIOLATED VOWS AND BROKEN PLEDGES.

Thus again have these, who had been espoused to Christ, who had been joined to him in the bonds of heavenly alliance, violated their vows and broken their marriage bonds to Him who is perfect in power, in love, and purity. Once more these have forsaken the heavenly power and sought for earthly power. They have forsaken the arm of the Lord and have put their confidence in the arm of flesh. They have forsaken the heavenly Husband and have formed an adulterous connection with an earthly lord. Once more the unholy Church has formed an unholy connection with the unholy State. And once more the very first fruit of it is a national law expressive of her will in the matter of Sunday observance: and the rest of the baleful fruit of such illicit connection will inevitably follow. Is it at all strange, therefore, that the following passage should have been printed, even some time ago, by a leading D.D. in one of the leading "Protestant" papers of the country? Discussing the question of the reunion of Christendom, he argued for it against certain ones, thus:—

You would exclude the Roman Catholic Church, *the mother of us all*, the church of scholars and saints, such as Augustine, and Aquinas, and Bernard, and Fenelon: the church of all races, ranks, and classes, which already gives signs of becoming American as well as Roman. . . . You would exclude also the Protestant Episcopal Church, the beautiful daughter of a beautiful mother.

That was printed February 9, 1888, in the *Evangelist*, New York City, one of the two leading Presbyterian papers of the country. And from that time to this, never have we seen or heard a single word of protest or dissent from any of the pro-

fessed evangelical Protestant churches of the country. This states their relationship to "Babylon, the mother of harlots," as that of daughters; and even beautiful daughters, after the "beautiful mother." Their silence is consent that the relationship is correctly stated. And their action in forsaking their rightful Lord and entering into this illicit union with another is positive demonstration the relationship is herein correctly given. For just as certainly as the original apostasy created "Babylon the mother of harlots and abominations of the earth," just so certainly this apostasy in our day and in our country has created the harlot daughters of "Babylon the mother." She is the mother only of "harlots and abominations." By positive statement it has been said of them and for them that they are her daughters. By silence they have confessed it, and by action they have demonstrated it. And it is so. We are sorry; but so it is.

A. T. J.

#### The Only Proper Sunday Law.

LAST week we published an article from the *Christian Patriot* in which it was asserted that—

Sunday laws are not at all religious. They have two objects: first to secure everyone his right to a weekly day of rest; and, secondly, to prevent the disturbance by worldly noise and business of those who rest on Sunday.

It seems strange that men will deny the religious character of Sunday laws, especially in the face of scores of judicial decisions to the contrary. Two weeks ago we published an article giving a number of these decisions, and many more might have been given. In his excellent work, "Law of Sunday," Hon. James T. Ringgold, of the Law Department of Johns Hopkins University, quotes numerous decisions sustaining five propositions, as follows:—

1. Sunday is a holy day.
2. The holiness of Sunday is to be recognized by remaining idle on that day; and not to so remain is to be immoral.
3. Sunday idleness is enforced as a religious duty in the individual.
4. There is a divine command that men shall be idle on Sunday; and this command is an element of Christianity.
5. This divine command is a part of American constitutional law.

These propositions are not a statement of Mr. Ringgold's convictions of truth, but are simply statements of what the courts have decided to be the law on the subject. Of course there are also decisions that Sunday is a civil institution; but that is true in a certain sense of any institution established by civil law. Any other religious institution might be made civil in exactly the same sense by simply entrenching it in the civil law. It is vain to deny the religious character of Sunday laws.

Another point in the *Patriot's* article which demands further notice is its proposition that—

those who conscientiously and really observe any other day as a Sabbath should be exempted from the law, provided they do their Sunday work in such a way and at such a place as not to disturb the Sabbath quiet of the first day of the week.

This very thing marks Sunday laws as religious. The proposition is to exempt from their provisions "conscientious" observers of another day. Why not simply *observers* of another day? Evidently because the purpose of the law is to secure a religious observance. Were this not the case a law requiring every man to

rest one day each week, and compelling employers to give their employees one day off each week, would fully meet the demands of nature for a day of rest. But it is a religious service which the law is intended to secure, hence only those who yield this on another day are exempted from observing, at least outwardly, the day required by the civil law.

The only proper Sunday law would be one exempting from its provisions the entire population of the country together with transient visitors of all descriptions.

C. P. B.

#### Religious Co-operation.

THERE is a growing sentiment in favor of the federation of local churches in the work of social reform. This is the meaning of all the quasi-Christian and semi-churchly organizations whose existence and work are due to and demand the sacrifice of Christians. The Evangelical Alliance, Peace Congress, Brotherhood of Christian Unity, Christian League, Civic Centre and many other organizations witness to the truth of this statement. The advocates of church union are neither modest nor hesitating. They have no doubts of the righteousness of their cause. There is to them no question as to the sincerity, honesty or principles of those who do not agree with them. Their verdict against them is given with no uncertain sound. Such as do not favor amalgamation are schismatics, sectarians, heretics.

The objects set before Christians to be secured in co-operative effort are:—

1. "The crossing of denominational lines."
2. The evolution of the great sociological problems of our times.
3. "Co-operation with the real tendency of the world." (Carlyle calls this the insight of genius.)
4. To reunite the dismembered fragments of the church of Christ, *i. e.*, secure universal organic church union.
5. The elimination of doctrine as vital to the Christian life. Removal of such creed statements or doctrinal beliefs as are objectionable to any.

It may not be inopportune to point out the weaknesses in this scheme.

I. It is well to remember that all attempts to realize organically the universal church ideas has led to the introduction of the grossest form of error: Co-operation of churches in a given community under a single head. Co-operation of given communities through their single heads in a nation gives a national church. Co-operation of national churches through their heads is Roman Catholicism. And the State Church and the Roman Church mean the wildest forms of error enforced by the strong arm of the civil power unless the spirit of liberalism or of atheistic philosophy creates a public opinion which makes such enforcement impossible. For one thousand years Christianity has been struggling to remove this Nessus shirt from the body, and just when she thinks herself free, it is slipped on again by the foremost leaders in Christian activity. Let it not be so. When once the limiting, cramping idea of a single universal organic church has lost its emasculating power never allow it to again assert itself.

II. We ought to beware of the world

spirit. To have the "insight of genius" is intoxicating to an ordinary mortal. But intoxication does not prepare for service even though it be only spiritual. What is the "world tendency" of which we hear so much, and from which so much is to be gained? What can be the tendency of a world in revolt from God? Who is the ruler of this world? Alas! it has not yet passed from under the control of Satan. While heavenly forces strive for the mastery and are increasingly victorious he is a wild prophet indeed, a false seer, who would dare to say that the kingdoms of this world have become sufficiently the kingdoms of our Lord to warrant his followers rendering them obedience. God indeed moves through the ages, ruling and over-ruling, but Satan moves also. He is ever being thwarted but he is ever deceiving men to their ruin. His power to do real harm lies along this line. When he leads astray the children of God he does his most deadly work. The world tendency so far as participated in by God's people is the most terrible apostasy the ages have seen.

III. This movement is to be avoided also because it is an attack upon the rights of the individual. I do not stop here to note the impossibility of its success. Men are never improved in the mass. That is not the point here, however. The doctrine of co-operation, as a celebrated evangelist says, is "the application of the trust principle in religious work." The difference in principle between combinations of labor is infinitesimal. So, then, trades unionism is to be the law in all successful Christian work. There are no *rights of man* but the right to do what the combined judgment of his Christian rulers tell him to do! The Pope asks no more. Superstition can do better than this for there is a possibility of escape, but when the highest Christian judgment and authority leaves us no choice but implicit obedience to human authority acting for God, human rights, the right of private judgment, liberty of conscience which Christ came to give men, has passed away.—*C. H. Moscrip, in Central Baptist.*

#### Would Our Forefathers Blush?

THE following dialogue is said to have taken place between an artist and a Catholic priest while the former was painting the pictures of Paul and Peter on the walls of a grand cathedral:—

*Priest.*—And Patrick, why do you put so much red on the cheeks of the apostles?

*Artist.*—Because I imagine as they look down upon their successors how they must blush!

As I have contrasted the sentiments of Wesley and others with their successors of to-day on the subject of religious liberty I have thought, if the pictures of the former were to be painted, that it would take a good deal of red paint on their cheeks to produce the required blush.

Let those who think the language too strong compare the spirit of those who are boycotting, oppressing and imprisoning, like felons, devoted and God-fearing Christians who differ from them religiously, with the spirit voiced in the following words by John Wesley:—

Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind of degree, to the spirit of persecution. If you can not reason or persuade a man into the

truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the Judge of all.

Dr. Clarke, the Methodist commentator, says in his notes on "Compel them to come in," Luke 14:23:—

No other kind of constraint (than prayers, counsels, entreaties, etc.) is ever recommended in the gospel of Christ. Every other kind of compulsion is anti-Christian, can only be submitted to by cowards and knaves, and can produce nothing but hypocrites.

Persecution is so far from being encouraged by the gospel, that it is most directly contrary to many of its precepts, and indeed to the whole genius of it; it is condemned by the example of Christ who went about doing good; who came not to destroy men's lives but to save them; who waived the exercise of his miraculous power against his enemies, even when they most unjustly and cruelly assaulted him, and never exerted it to corporal punishment, even of those who most justly deserved it.

From all this we may learn that the church which tolerates, encourages, and practices persecution, under the pretense of concern for the purity of the faith, and zeal for God's glory, is not the church of Christ; and that no man can be of such a church, without endangering his salvation.

Would that the words of these godly men might be indelibly stamped upon the heart of every Methodist and every other person in the land; then there would be no need of their forefathers blushing were they to look upon their successors.

K. C. RUSSELL.

Northumberland, Pa.

#### Not American after All.

NOTWITHSTANDING all that has been said about the "American Sabbath," the Woman's Christian Temperance Union has repudiated the qualifying word, and if consistent the ladies of that organization will hereafter use only the term, "the Sabbath," to describe the day which they regard as sacred to rest and devotion. This action, which was taken at the Woman's Christian Temperance Union Convention in Denver, October 28 to November 2, was on this wise: A resolution was under discussion which declared "for the protection of the home against the saloon; for the enfranchisement of woman, and for the preservation of our American Sabbath." The official record tells the story thus:—

Mrs. Babcock moved to amend the resolution by substituting the word "the" for "our American" before the word "Sabbath."

A member opposed the striking out of the word "American" on the ground that this is an American Women's Christian Temperance Union, while Mrs. Babcock supported her motion, saying, "The Sabbath is not a national but a divine institution. It was given at the creation of the world, not for one nation, but for all people and for all time. We have in our membership in the Woman's Christian Temperance Union those of all nations and of all religious beliefs."

Mrs. Sickles spoke to the point, that this word "American" affords a contrast to the kind of Sabbath that is kept all through the heathen world, and for that reason she opposed the amendment.

Dr. Anna Shaw said: "I am in favor of the amendment. If the Sabbath was ours and American only, I should see nothing especially sacred in it. It is not ours, neither is it American, and I think we ought not to claim the Sabbath, even if we do try to claim the world as American. We ought not to make a distinction between our Sabbath and somebody else's Sabbath."

The amendment was put to the house and carried, and no further changes offered until the convention reached the resolution relative to the Sunday closing of the World's Fair, when Miss Pugh moved that in its preamble the words, "Lord's day" be changed to "Sunday."

Again we quote from the official minutes:—

A member thought that if a change were made at all, it should be to the "Sabbath," because Sunday is a name which comes to us from the heathen world.

Miss Pugh explained that the Sabbath is the seventh day in the week. Every day is the Lord's day. Sunday is the day which has been specially set apart.

It was stated by different members that there is Bible authority for calling it the Lord's day and also the Sabbath.

Mrs. Campbell said: "I sincerely hope that this change will not be made. We have people in Wisconsin who will think it is Saturday if it is changed to the Sabbath."

The motion to change from "Sunday" to "Sabbath" was lost, while that to change the "Lord's day" to "Sabbath" was carried.

Of course there was no consistency in this action. Sunday is not the Sabbath; and while not officially admitted by the body, was, in this discussion, repeatedly brought home to the attention of the convention by the admissions to that effect made by several of the members. It is an unwelcome truth that Sunday is only a counterfeit, and a usurper, but it is being rapidly brought to the attention of the people so that in supporting it and denying the Sabbath of the Lord, they are without excuse. God has not left himself without witnesses.

C. P. B.

#### Paternalism.

WE would naturally and properly expect that the National Reformers, who are so bold in their demand that others shall obey the laws of the land (even their unrighteous Sunday laws), would always be careful themselves to keep in harmony with the law. And surely they would never advocate any course of action that would be contrary to "law and order." But, no, they are just as ready to imitate their great model—the Papacy—in that matter as they have proved themselves to be in other things.

In a speech at Kansas City, Mo., last September, Rev. W. F. Crafts said their next work was to pour in their petitions on the World's Fair Commissioners so that they would not dare to open the Fair on Sunday.

And if they fail (in closing the Fair) we must ask Congress again, to make sure that the American custom and not the loose evil manners of foreigners shall prevail in regard to the Sabbath.

Mr. Crafts and his fellow craftsmen know perfectly well that Congress has no right to say anything in regard to the matter; for they know that—

The powers not delegated to the United States by this Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.—*U. S. Constitution, Amendment 10.*

And the question under consideration is, and always has been, one of those *reserved powers*. Yet in that speech Mr. Crafts said:—

Congress has sent a great fair into Illinois, and Congress must see that the State is protected from a violation of its laws—must see that the Commissioners shall not be allowed to break down these elements of morality.

So in order to carry out their purpose they are not only willing, but even demand, that Congress shall nullify one of the most inviolable of States' rights. And they would have it done on the flimsy pretext that the State of Illinois is not able to protect itself from being overridden, and its police regulations broken down, by the managers of the Fair. But the Constitution which prohibits Congress from meddling with the police regulations of the States, also provides that when a State is not able to con-

trol its disorderly inhabitants the President of the United States may, upon call from the State, send in troops to quell the disturbance. But it does not provide that such aid shall be sent until called for. So they would violate a second provision of the Constitution in order to bend others into a compliance with their religious ideas.

The very thought of violating constitutional law, in order to enforce statutory law is startling. But when it is deliberately proposed that the Congress of the United States shall violate its own constitutional law for the purpose of enforcing a statutory law of a State, it is indeed alarming. It is one more very significant indication of the present tendency towards paternalism by the general Government. A tendency which, if logically followed to the end, would not only nullify all State rights, but would also destroy every right of the individual. It would place all power in the general Government, which would enforce its laws by uniformed and armed soldiers as do the monarchies of Europe. Truly great is this so-called National Reform! and wise are these pseudo National Reformers!

J. O. BEARD

#### Religious or Political—Which?

If straws show which way the wind blows, we are drifting toward a strange combination in South Africa. A strange combination, because with the experience of our forefathers fresh in our minds, it seems passing strange that any intelligent person should cherish sentiments contrary to the principles of religious liberty.

Is it not a sad acknowledgment of the Church's weakness when she finds it necessary to appeal to the Government to maintain her existing institutions? Have the churches of Cape Town and Cape Colony so far lost their spiritual power as to call upon the civil law to enforce what they deem to be the duty of our citizens? It will be a sorry day for South Africa when the Government enforces the usages of the Church. Does the Church hope to make Christians by act of Parliament? To be a Christian is to be Christ-like; nature must be changed. As well might men expect to change the leopard's spots or the Ethiopian's skin by some compulsory act, as to make a man a Christian by compelling him to observe Christian institutions.

No man who has the true principles of the gospel at heart, will for a moment entertain such an idea. The sacrifice of Christ was a voluntary sacrifice; so the service of the Christian must be a voluntary service. "Whosoever will, let him come" is the gospel plan. It is too slow to meet the minds of modern theologians, and so they practically revise it thus: Whosoever won't, compel him by civil law.

Who sought the aid of civil law in the early church? Was it Christ and the apostles? Nay, verily. They were the parties who suffered the penalties of civil law. The men who enforced religious rites, and who infringed upon the religious convictions of others, were the apostate Jews, who loved tradition more than the word of truth as taught by Christ and the apostles. They had departed from the true faith, and so had lost the power of the gospel, and knew no other way to carry out their ends than by appeal to the Government. They obtained power, which they were evidently seeking for,—

power to put to death the Son of God and his chosen apostles, but what was the result? Let the condition of the Jews to-day answer the question.

It was when the Church had departed from the truth, and had lost its purity and power, that it began to clamour for the support of the Government. When we hear professed Christians to-day talking about petitioning the Government in aid of Christianity, we must conclude that it is for the same reasons.

That there is a growing sentiment in favor of legislation on religious questions is becoming very apparent. Only a short time ago, a meeting of the Evangelical Alliance was called, in Cape Town, to consider what could be done to promote a better observance of the "Lord's day." One speaker said that the Christians were responsible for this Sunday desecration, and that they could not be guiltless and allow it to continue. The Sunday excursions, picnics, recreations, etc., on Sunday must be stopped. Those men who voted against the Kimberly Exhibition being closed on Sunday, should not be returned to Parliament next year. The people should be educated, and such a petition sent into Parliament as will meet its approval, so that a law shall be made to compel the observance of the Sunday. As the majority of the people are in favor of Sunday-keeping (Jews and Sabbatarians being a small minority, who of course are opposed to its enforcement), therefore it ought to be made compulsory.

These are some of the sentiments which were expressed at this Alliance. Now the Sabbath is a divine institution, and its observance is a duty that man owes to his Creator, and not to the Government. It is not in the province of human government, therefore, to dictate to man what shall be his duty in this respect. Besides, in the Colony the Mohammedans keep Friday, the Jews and Sabbatarians, Saturday, and the majority of Christians keep Sunday; therefore no one of these days could be enforced without infringing upon the rights of the two other classes.

Is the question of Sabbath observance a religious or a political question? A religious question, to be sure. Well then, why not deal with it in a legitimate manner? It is the privilege of the different denominations, which observe the Sunday, to preach from their pulpits, to teach in their Sunday-schools, and to instruct the people privately in reference to the observance of the day.

Who can say that it is not the privilege of the Jews and Sabbatarians to do the same in their churches in reference to the seventh day, which they believe should be observed as the Sabbath?

Again, who can say that it is not the privilege of the keepers of Friday to advocate their views with the same freedom? If they can convince Christians or Jews that they are right, and that all ought to observe Friday, who can deny the Jew or Christian the right of changing his practice in that respect?

To be sure the Bible is the rule for all, or should be, and yet no man has a right to compel another to believe the Bible (if it could be done), or to serve God contrary to his own convictions. It is not in the province of human government to legislate on man's duty to his Creator, inasmuch as man is not to answer to the government but to God alone for his religious belief and practice.

Government has no right to enact

laws which will infringe upon the conscience of the humblest of its subjects, so long as the individual in following his convictions does not violate the rights and privileges of his neighbor. The Bible represents our duties religiously, and to the Author of the Bible are we responsible for any failure on our part to comply with its requirements. It is man's privilege and duty to preach, to teach, to invite, to persuade others to become Christians; but to compel them, never,—no, never.—I. J. Hankins, in *Present Truth*, London.

#### A Tennessean Stirred Up.

THE following letter sent us by a friend in Tennessee to whom it was written, shows that there is a lively revolt in that State against persecution for conscience' sake. Our after comment will correct one or two inaccuracies in the letter, which runs thus:—

Mayston, Tenn., Nov. 1, 1892.

*My dear friend Scoles:* My blood runs hot with indignation at the barbarous treatment being dealt out to those men in Paris, Tenn. A Christless Christianity is outraging every sense and sentiment of justice, mercy and decency. A big dog chewing the ears off a little one, a big man insulting a little one, is tame in comparison with a big society trying to crush out a little one through the guise of an unconstitutional law. A big Christian (?) community trying to crush out a little one.—For shame! For shame!

They tried the same game on King, but just before his case reached the Supreme Court, where the Sunday law would have been declared unconstitutional, King suddenly died. Died? No, he was murdered. The orthodox church could never afford to have such a decision as that. She would murder a hundred men before she would consent to that.

I have drawn up a petition to Governor Buchanan, to exercise his executive clemency in their behalf. I have not asked him to pardon them, for they are guilty of no crime. I have already over fifty signatures to this petition, and could get thousands if I had a little time.

I want you to get up one also, and after that we must get a lot of petitions to the next Legislature to repeal all those odious Sunday laws. A law that is good for Monday or Wednesday is good enough for Sunday or any other day. No one has any right to do wrong any day. No one has any right to intentionally disturb a neighbor or a meeting any day in the week.

I wish the United States Congress would enact every Sunday a national holiday, for people to be as free to do and act that day as on any other national holiday, to go to church, to a picnic, or any other place, or to work if they feel inclined. What has become of freedom in free America?

Let us pelt the Governor with petitions until Moon and Dortch and Stem are released from the chain gang. There is no politics in it; there is no religion in it; it is simply a question of our common humanity. These Sunday laws are unconstitutional; are class legislation; are a union of Church and State; are un-American and wholly unnecessary.

The writer of this letter is evidently not a reader of THE SENTINEL, else he would know that Moon, Dortch and Stem are not now in jail, having served out their sentences some time since; but he would understand that these same men are again under indictment, together with some eight or nine others, members of the same church. That the whole Seventh-day Adventist Church is not in jail is not the fault of the instigators of the Henry County Inquisition.

Another error into which the writer's zeal has led him, is in supposing that King was murdered. Mr. King died of natural causes, though it is very probable that his malady, heart disease, was aggravated by the things which he suffered at the hands of his persecutors. Had the writer of the foregoing letter said that Mr. King was hounded to death

by his persecuting neighbors and the authorities of Obion County, he would not have been so wide of the truth. However we are glad to know that there are in Tennessee those who are alive to the outrages being perpetrated there in the name of Law and Order, and who are ready to protest against such judicial wickedness.

C. P. B.

#### Repeal Sunday Closing Legislation.

THE World's Fair Sunday Opening Association is actively engaged in securing the expression of the will of the people on the question of repealing the act of Congress closing the Exposition Sunday. Mr. Thompson, Secretary of the organization, who returned from a trip to the Eastern cities this week, says that the sentiment of the people of that section on the question of repealing the act is quite as strong as it is in Chicago. This is true of Boston, New York, Washington, and Philadelphia.

George W. Childs, the philanthropist, expressed himself as strongly in favor of having the Exposition at Chicago open Sunday. Mr. Childs was of the opinion that the Philadelphia Exposition being closed Sunday was a mistake that should not be repeated in Chicago. Other public men of Philadelphia are ardently in favor of repealing the act closing the Fair.

Petitions for an open Fair Sunday will be showered upon Congress to a greater extent than that body has ever before known. These petitions will come from every State and city in the Union. They will come from ministers, bankers, clubs, hotel keepers, and labor organizations. One unique feature of the work being done by the association is an effort to gauge public sentiment on the question. Postal cards have been sent to a certain number of men from "Dun's Reference Book" without discrimination or selection. So many to every city of the United States of the population of not less than 4,000 or more than 10,000 inhabitants. These cards were mailed with a circular asking for immediate response. Nothing whatever was given to prejudice the vote. The result was encouraging. From the first 1,000 sent out the answers indicate that four out of every five persons in the United States desire a repeal of the Sunday closing act. The special committee under whose auspices these cards were sent out—composed of James A. Sexton, Mayor Washburne, the Rev. Dr. Thomas, and James W. Scott—will certify as to the returns.

#### LABOR UNIONS WILL ASSIST.

The labor organizations of the city will supplement the work by complete and effective work. Mr. Morgan of the Trade and Labor Assembly, in connection with a number of other labor leaders, will spare no means to secure petitions from every organization in the country. In addition to these, resolutions will be passed and sent to the congressmen and senators.

It is expected that the municipal government will take decisive action upon the question, inasmuch as the Exposition is given under the direct auspices of the city, and further, that hundreds of thousands of visitors from foreign nations and sister cities will be depending upon the hospitality of Chicago. Further, the Exposition being closed Sundays these people will be compelled to drift aimlessly in the streets, or fall victims to the inevit-

able evils of a large and overcrowded city. Chicago's reputation for hospitality will be at stake in this matter, and consequently this feature is of great importance.

No active campaign will be made by the Exposition to induce Congress to repeal the act, although it is well known that a bill for that purpose will be introduced. They will give their moral support to the association, and aid it in any way consistent with their position in having accepted the appropriation with the condition of Sunday closing. Colonel Thompson gives assurance that there is little fear of the result being favorable to the Sunday opening cause. After December 1st he will make his headquarters in Washington at Willard's.

Persons who sympathize with the objects of this association can obtain from the secretary of the association at No. 160 Adams Street, pamphlets and printed matter in relation to the same. All inquiries upon the subject will be promptly answered, and every assistance rendered to bring about co-operation in various parts of the country.—*Chicago Tribune.*

#### An Old Sunday Law Enforced.

THE Washington Post of November 22 has this item of news:—

John Curtis, a respectable-looking colored boy, was arrested on Sunday for carrying a shotgun along the street. District Attorney Mallowney refused to make out a charge against him for carrying concealed weapons, but the policeman who made the arrest was not to be balked, and carrying his prisoner into Judge Kimball's court, had him fined \$3 under the old levy court law for carrying a gun "with the apparent intention of hunting on the Sabbath."

There is also an old Sunday law in the District of Columbia which provides—

That no person whatsoever shall work or do any bodily labor on the Lord's day, commonly called Sunday, and that no person having children, servants, or slaves, shall command, or wittingly or willingly suffer any of them to do any manner of work or labor on the Lord's day (works of necessity and charity always excepted), nor shall suffer or permit any children, servants or slaves, to profane the Lord's day by gaming, fishing, fowling, hunting, or unlawful pastimes or recreations; and that every person transgressing this act, and being thereof convicted by the oath of one sufficient witness, or confession of the party before a single magistrate, shall forfeit two hundred pounds of tobacco, to be levied and applied as aforesaid.

Another old statute inherited by the District from Maryland, has this provision:—

That if any persons shall hereafter, within this province, wittingly, maliciously, and advisedly, by writing or speaking, blaspheme or curse God, or deny our Saviour Jesus Christ to be the Son of God, or shall deny the Holy Trinity, the Father, Son, and Holy Ghost, or the Godhead of any of the three persons, or the unity of the Godhead, or shall utter any profane words concerning the Holy Trinity, or any of the persons thereof, and shall be thereof convicted by verdict, or confession, shall for the first offense, be bored through the tongue and fined twenty pounds sterling to the lord proprietor to be applied to the use of the county where the offense shall be committed, to be levied on the offender's body, goods and chattels, lands or tenements, and in case the said fine can not be levied, the offender to suffer six months' imprisonment without bail or mainprise; and that for the second offense, the offender being thereof convicted as aforesaid, shall be stigmatized by burning in the forehead with the letter B and fined forty pounds sterling to the lord proprietor, to be applied and levied as aforesaid, and in case the same can not be levied, the offender shall suffer twelve months' imprisonment without bail or mainprise; and that for the third offense, the offender being convicted as aforesaid, shall suffer death without the benefit of the clergy.

It behooves "respectable looking colored boys" in the District of Columbia to be a little careful in these days of reviving Puritanism and of official zeal for religious institutions.

#### NATIONAL RELIGIOUS LIBERTY ASSOCIATION.

A LEADING article in the *Arena* for December is entitled, "Religious Intolerance in the Republic: Christians Persecuting Christians in Tennessee."

THE Cincinnati Post of November 18 has the following:—

MAYSVILLE, Ky., Nov. 18.—The Mason County Grand Jury returned indictments Wednesday night against nearly all the barber shops, cigar stores, and clothing houses in this city for keeping open on Sunday.

THOSE who have back numbers of THE AMERICAN SENTINEL, *Signs of the Times*, *Review and Herald*, *Youth's Instructor*, or *Little Friend*, can have these idle papers put to active use by sending them, post-paid, to A. D. Guthrie, Librarian Seattle Tract and Missionary Society, 309 Poplar Street, Seattle, Washington. The society wishes these papers for its depot and ship work.

THE pastors of the different churches of the city of Atlanta, Ga., met recently and organized an auxiliary of the American Sabbath Union. On the same day a bill was introduced in the Georgia Legislature to make the reading of the Bible in all public schools compulsory.

Such schools as fail to comply with this requirement are to be deprived of their *pro rata* apportionment of the public school fund.

IN its issue of November 16, under the head, "New Jersey Blue Laws Enforced," the *Daily Times* of Middletown, N. Y., has this item from Hackensack, N. J.:—

"Mrs. Elizabeth Berry and Garry Storms were brought to the jail here to serve four days each for violating the Sunday law. They reside at Woodcliff, and were arrested on complaint of Martin J. Meyers, a farmer of that place, who charged them with husking corn on Sunday."

THE Chicago Herald prefaces a report of an address delivered in the Marlowe Opera House, Englewood, on the afternoon of Sunday, Nov. 6, with this paragraph:—

"Rev. A. T. Jones is among the most ardent of the divines who oppose the action of Congress in ordering that the Columbian Exposition be closed on Sundays. He delivered a statesmanlike address on the measure at the Marlowe Opera House, Sixty-third Street and Stewart Avenue, yesterday afternoon. He treated his subject from the standpoint of constitutionality rather than directly from the assertion that the Exposition should be open."

A FRIEND in Sierra Leone, says in a private letter that "the ministers of the various denominations and other gentlemen waited on the governor with a memorial, praying for a better observance of the 'Lord's day,' and more especially to prohibit vessels from landing here on Sunday, or to discharge or load their cargoes." What would be the result of the "praying" to the governor, our correspondent was not able to tell at the time of his writing.

So in far off Africa as well as in this country, the ministers, who above all others should be praying to the Lord for help in the work to which they have been ordained, are "praying the governor." Will so-called Christians ever learn that their strength is in God and not in governors?

THE *Chronicle*, of Bath, England, on November 3, contained a column and a half report of a sermon from a rector of the established church in defense of church establishment. Following this was a full account of the annual meeting of the Bath branch of the Lord's Day Observance Society. Immediately succeeding these two articles,

was a notice of an address by J. S. Washburn, delivered in the same public Assembly Rooms where the meeting of the Lord's Day Observance Society was held, on the Book of Daniel, in which the point "especially emphasized was this, that religion always does best when let alone by the civil law."

THE Board of Control of the Art Student's League, of New York, has brought up the latest phase of the Sunday question, by its proposition to throw open its studios and schools for the study of the nude on Sunday. The expressed intention of the League to give opportunity for its students to avail themselves of instruction seven days in the week, met with some opposition, but that Sunday should be especially devoted to the nude seems to have horrified many more. Why artistic nakedness should be horrifying on Sunday and quite esthetic on Monday is a question which only the artistically conscientious can solve.

THE *Home Missionary* in its issue for November makes an earnest plea for the extension of the circulation of THE AMERICAN SENTINEL. Among other things it says: "We are confident that those who have read the stirring articles in recent numbers of THE SENTINEL can not feel indifferent in regard to this matter, or rest content, until its subscription list has been increased by many thousands. Let every one now decide to do what he can for THE SENTINEL. . . . Why should not this work grow until from individual subscriptions and clubs taken, there should be a demand for a regular weekly edition equaling that of the recent 'special' of September 22, a round 250,000?"

THE *Sun's* London letter, of November 12, contains this paragraph:—

The liberalism of the times has given rise to a new semi-religious institution known as Museum Sunday. The object is to secure, through church influence, the opening of museums and picture galleries on Sunday. The movement was advocated in many churches on last Sunday.

Are not the religious associations for the Sunday opening of museums and of the World's Fair, and the religious associations for their Sunday closing antagonistic to each other? Can a house divided against itself stand? How long will it be before these opposing forces will unite for the prosecution of seventh-day keepers only and let all others go scot-free?

THE "Pearl of Days" gives the latest baseball news as follows:—

Playing baseball on Sunday is a violation of the Nebraska law. The Supreme Court of Nebraska so decided November 11, in the case of the State against O'Rourke, a case originating in the arrest last year of the Lincoln baseball team while engaged in playing a game on Sunday at Lincoln Park. The players were not fined by the County Judge. The County Attorney filed exceptions and carried the case to the Supreme Court for an interpretation of the law, so that future controversies might be avoided in regard to the legality of playing baseball on Sunday. The court yesterday sustained the exceptions. The syllabus of Chief Justice Maxwell is as follows:—

"Under the provisions of section 241 of the criminal code, any person of fourteen years of age or upwards who shall on Sunday engage in sporting, etc., shall be fined in a sum of not exceeding twenty dollars or to be confined in the county jail not exceeding twenty days, or both.

"Playing baseball on Sunday comes within the definition of sporting and renders the person engaging therein liable to the punishment provided for in section 241."

There are a considerable number of young men in Lincoln, Nebraska, who know that "the seventh day is the Sabbath of the Lord," and who faithfully observe it, to whom this decision will be of interest.

A GENTLEMAN from South Carolina, a lawyer, who has been reading literature on religious liberty put forth by the Association, writes the following:—

Dear Sir: I have perused with a great deal of

pleasure and profit Mr. Jones' pamphlet upon the subject of religious liberty, and pronounce it a work of decided merit. His position is strong and tenable, and can not be gainsaid or controverted by the enemies of religious liberty. The great light and luminary in political and philosophic thought, Edmund Burke, has said that no man has a right to anything that is not reasonable. That is a great and fundamental verity, upon which all human systems are built, and out of which many great and important truths may be evolved.

Human systems and laws are the creatures of human rights. When mankind entered into the covenant and compact of civil government, they agreed to surrender everything that was unreasonable and nothing that was reasonable. If man had not covenanted and agreed to surrender those things that were unreasonable, his liberty would have been his greatest tyrant. He could have had no assurance that those things which he would preserve, cherish, and transmit would be protected. Religious liberty is a natural right, and government was intended to be a rock of safety and security to natural and reasonable rights. We live under two governments in this world, the moral and the civil. The civil is intended to check, restrain and punish any and every member of society who offends against the rights of his fellow-man. The moral is intended to direct, guide, and govern us in those things which belong exclusively, unreservedly, and absolutely to the individual. Conscience is the seat of the moral government, and whenever any earthly power or potentate undertakes to dictate to mankind in matters of conscience, it becomes a usurper; it dethrones and dislodges the rightful sovereign.

The union of Church and State is one of the most gigantic frauds and impositions that was ever practiced upon mankind, and it is responsible for some of the darkest and most diabolical crimes that have ever stained and stigmatized the history of the Old World. It was the union of Church and State that sent Cranmer, and Latimer, and Ridley to the stake. It was the union of State and religion that compelled Socrates to drink the poisonous hemlock.

Mr. Edwards is quoted as saying that he would not tolerate an atheist. Where did Mr. Edwards get his right to be intolerant of other people's opinions? I think the reverend gentlemen would do well to tone and temper his zeal with a little sound and wholesome reflection. Where did Mr. Edwards get his right to believe in a God? Was it the gift and grant of any earthly power? If so, that power is the keeper and custodian of conscience.

If the secular power can say that I shall believe in a God, then it follows as a legal and logical sequence that it can say that I shall not believe in a God, or any of the great and fundamental doctrines of Christianity. It is time that there should be a better understanding between the governed and the government. It is time that rulers and law-givers should learn that human systems are but the evidences of human rights, and that civil and religious liberty are the greatest and most important of human rights, and that government was made to protect and not trample upon them.

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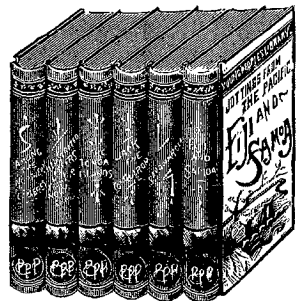
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NEW YORK, DECEMBER 1, 1892.

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THE article, on another page, "Religious Co-operation," deals with this question in a refreshingly original style in this age of a wishy-washy sentimentalism that substitutes a sentiment for a principle and then submits to be ruled by it as with a rod of iron.

THIS may appear at first sight to be paradoxical, but it is nevertheless true. For instance, the sentiment in favor of so-called church union that we hear so much about, is as attenuated as a Homeopathic remedy and as colorless as the ether that fills all space, yet as Mr. Moscrip shows, those who are ruled by it—

are neither modest nor hesitating. They have no doubts of the righteousness of their cause. There is to them no question as to the sincerity, honesty, or principles of those who do not agree with them. Their verdict against them is given with no uncertain sound. Such as do not favor amalgamation are schismatics, sectarians, heretics.

THERE is nothing more inconsistent, and few things more wicked, than this same thin, weakly, sickly, cringing, but withal intolerant and persecuting sentiment which teaches that it is a matter of indifference what a man believes so long as he does not know exactly what it is, and is ready to ostracize any man who does not fully agree with him.

ANOTHER point of interest in Mr. Moscrip's article is this:—

Co-operation of given communities through their single heads in a nation gives a national church. Co-operation of national churches through their heads is Roman Catholicism. And the State Church and the Roman Church mean the wildest forms of error enforced by the strong arm of the civil power unless the spirit of liberalism or of atheistic philosophy creates a public opinion which makes such enforcement impossible.

This is not a negation of the oneness of the followers of Christ; it is simply a denial that human organizations constitute the true Church, and that they can be safely trusted with the power which would be theirs were organic union to become an accomplished fact.

The early Christian Church had no bond of union but a common faith; and never was there perfect organic union until it was effected by civil power in the time of Constantine. The history of the Dark Ages chronicles the result. Whether or not organic union shall ever again be effected by any means, it is impossible to

predict. To us it seems very improbable; but the mawkish, religious sentimentalism of the times threatens a union, not only of Protestants, but of Protestants and Catholics, quite as destructive both to vital piety and to liberty of conscience as was the union which culminated in the Roman Papacy.

SPACE is given in another column to an article from the *Chicago Tribune* in reference to the organized effort now being made to secure the repeal of the Sunday closing proviso attached to the World's Fair appropriation bill. It is already evident that this movement will receive large support. It is very important that it should receive support. But it is of the highest importance that those who throw their influence in its favor should do so intelligently and from proper motives. A compromise usually combines the weakness and the viciousness of both extremes of which it is the mean. It would be so in this case. An unqualified repeal of the Sunday closing act should be demanded. Nothing less can consistently be asked. The petition should also be couched in such language as to show a full realization that this congressional legislation upon religion is unconstitutional. There should also be no reserve in stating the fact, that whatever evil precedent may be cited to the contrary, this, as well as all other religious questions, is totally without the sphere of civil jurisdiction.

To say that the majority of intelligent men in these United States do not know this, would be an insult to their intelligence. If they do not express themselves without reserve when called upon, it will be because of a truckling to time serving policy which it would be a compliment to call moral cowardice.

THE *Mail and Express* is alarmed lest Mr. Cleveland should welcome to Washington a Papal nuncio. In its issue of November 17, it said:—

It is indeed a significant coincidence that with the report of the reception given to Mr. Cleveland by the Catholic prelates last night there is published a special dispatch from Rome saying that "as soon as Mr. Cleveland has been inaugurated the Vatican will open negotiations for the establishment of a special United States Legation, and the reception at Washington of a Papal Nuncio."

The Romanists believe in the union of Church and State, and that the Sovereign Pontiff on the banks of the Tiber should be the head of both throughout the whole world; and those of them who reside in the United States are working as rapidly as possible for that result.

The conclave now sitting in the white marble palace in Madison Avenue is expected to arrange for the reappointment of a Jesuit Commissioner of Education as soon as Mr. Cleveland shall come into office again, for an appropriation for the Roman University in Washington, for the selection of another Cardinal, for the representation of the Vatican in Washington, for the control of the schools of the country, and generally for all other things which will hasten the ascendancy of the Roman power in all departments of our Government—national, State, and municipal.

What Mr. Cleveland's attitude toward the Roman Catholic Church will be it is not our province to even predict. Roman Catholicism, unlike other religions, has always been a political power; and so politicians have become accustomed to treat with it as with other political quantities. Both parties have for years catered more or less to Rome. It has probably seemed to them to be one of the necessities of the situation, and "not wise statesmanship" to do otherwise. If Mr. Cleveland should pursue this policy further his offense against correct principles would be greater only in degree than have some of the acts of his immediate predecessor.

We trust that the reception of a Papal nuncio at Washington is not one of the events of the near future; however, it would only be in keeping with the policy which has been adopted by the Government in all its departments—legislative, judicial, and executive.

FRANK RUSSELL, D. D., Field Secretary of the Evangelical Alliance, has an article in the *Christian at Work* of November 10, entitled, "The Church and the Community," in which he asks, "What is the Church?" and answers his own question in these words:—

Presumably in this discussion it is Christianity, the Church and all for which the Church stands as related to the community.

View this in the light of the decision of the Supreme Court that this is a Christian Nation, together with the decisions and "organic utterances" upon which the opinion is based, and who can deny that we already have in this country a union of Church and State in every essential particular?

THE Supreme Court of Nebraska has decided that Sunday laws are religious, in these words:—

As a Christian people jealous of their liberty and desiring to preserve the same, the State has enacted certain statutes which, among other things, in effect, recognize the fourth commandment and the Christian religion and the binding force of the teachings of the Saviour. Among these is the statute which prohibits sporting, hunting, etc., on Sunday.

The opinion was delivered by Chief Justice Maxwell on the 11th inst.

"It is remarkable," says the *Signs of the Times*, "how many clergymen declare against a union of Church and State, and at the same time advocate religious legislation in the form of Sunday laws, which is a direct invocation of State support of the Church."

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