



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

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JESUS CHRIST was persecuted because he did not keep the Sabbath to suit the Pharisees, the scribes, and the priests, in his days on earth.

CHRIST was not only persecuted, but he was rejected, and a robber and murderer was chosen in his stead, and he was crucified, because he would not keep the Sabbath to suit the Pharisees, the scribes, and the priests.

ALTHOUGH Lord of the Sabbath, himself, yet he was denounced as a Sabbath-breaker, was spied upon, was persecuted, was rejected, and a robber and murderer chosen in his stead, and was crucified, because he would not conform to the narrow, bigoted ideas of the Sabbath held by the Pharisees, scribes, and doctors of the law.

ALL this is worthy of peculiar attention in every way, just now when the Pharisees, the scribes, the chief priests, the hypocrites, and the doctors of the law, are making such a great stir over the Sabbath question, and are spying upon, and persecuting, and imprisoning, people for "Sabbath-breaking," who are actually Sabbath-keeping, according to the plainest word of the Son, and according to the whole life's example of Jesus Christ himself.

THE first year and a half of the Saviour's ministry did not arouse much antagonistic attention from the church leaders and authorities. During this time their attention was that of curiosity to know what his work was to amount to. As he had not come in the worldly pomp and kingly power which their selfish designs had pictured, and as he did not show any signs of developing into it, they counted him as nothing, and expected to see his influence fade away and come to naught.

BUT, although Jesus indulged in no

empty show, and made no attempt to draw attention to himself, and always spoke in the quietest, simplest way, there was a power that attended his words which held the minds and hearts of the people, and which they readily contrasted with the words of the scribes; for "his word was with power," and "he taught as one having authority and not as the scribes." And, instead of the Pharisees and other church leaders seeing his influence and work fade away, they saw it steadily increase and grow so that it even began to threaten their own influence with the people. Then they began their open criticism.

It was at the end of the first eighteen months of his public ministry, when the man who was sick of the palsy, was let down through the tiling and was forgiven his sins and instantly restored by Christ's word, and was bidden to take up his bed and walk. "There were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea and Jerusalem," and they murmured against him as speaking blasphemies. Matt. 9:1-7; Mark 2:1-12; and Luke 5:17-26. Very shortly after this, however, at Jerusalem, he restored the man at the pool of Bethesda, who had been impotent thirty-eight years, and bade him also to take up his bed and walk. But *it was the Sabbath day when this was done*, and "the Jews therefore said unto him that was cured: It is the Sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed and walk." They asked who this was, and the man could not tell. Afterward, however, the man met Jesus in the temple and recognized him, and went and told the inquirers that it was Jesus who had made him whole, and therefore the one who had told him to carry his bed, and both on the Sabbath day. "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto and I work. Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his

Father, making himself equal with God." John 5:1-18.

Now Jesus is Lord of the Sabbath. He made it. He is the one whose power it commemorates. He is the one whom it brings to the mind of the faithful observer. It was literally impossible for Jesus to break the Sabbath; the Sabbath being the sign of what he is, and that men may know that he is what he is. Whatsoever he did therefore on the Sabbath was in itself Sabbath-keeping, and could not possibly be anything else. His Sabbath-keeping was precisely and in its fullness God's idea of Sabbath-keeping, and was in itself perfect righteousness. The Pharisees condemned it as utterly wrong because it did not comport with their ideas of the Sabbath, and demanded that the Lord should give up his own and adopt their ideas of the Sabbath. The contest, therefore, in that day was, whether the Lord's or man's idea of the Sabbath should prevail. To reject the Lord's idea of the Sabbath was to reject the Sabbath itself, and this was to reject the Lord himself. And when they clung to their own views against his, this was to put themselves above him, and to substitute themselves for him; and this was to put themselves above God.

SOON after the healing of the man at the pool, Jesus, his disciples, and some Pharisees, were going through a field of wheat on the Sabbath day, and the disciples pulled off some of the heads of wheat, rubbed out the wheat in their hands and ate it, for they were hungry. Then the Pharisees said at once to him, "Why do thy disciples that which is not lawful to do on the Sabbath day?" Jesus answered, "The Son of man is Lord of the Sabbath day." "If ye had known what this meant, I will have mercy and not sacrifice, ye would not have condemned the guiltless." "Wherefore it is lawful to do well on the Sabbath days."

THEN, if not on the same day, the next Sabbath Jesus went into the synagogue and taught, and there was a man there who had a withered hand. And the Pharisees narrowly watched Jesus to see whether he would heal this man on the Sabbath that they might accuse him.

Jesus knew their thoughts and their purpose, and as though to make the thing as open as possible, he said to the man with the withered hand, "Stand forth in the midst." The man stepped out, and thus every eye in the synagogue was fixed on him and Jesus. Then said Jesus to the Pharisees: "Is it lawful to do good on the Sabbath days, or to do evil? to save life or to kill?" They could make no answer. Then said Jesus to the man, "Stretch forth thine hand." "And he stretched it forth whole, as the other. Then the Pharisees went forth and straightway took counsel with the Herodians against him, how they might destroy him." Matt. 12:1-14; Mark 2:23-36; and Luke 6:1-11.

THIS counselling with the Herodians is worthy of notice. The Herodians, as the name clearly indicates, were the partisans of the family of Herod. They were a political rather than strictly a religious sect. And they were also the supporters of Rome as well as of the Herods, because the Herods were dependent on Rome for their power. The original Herod received his place as governor of Judea from the Roman Senate led by Mark Antony. And Rome was the support of the house of Herod throughout. The Pharisees were ever resentful of the Roman power and constantly galled under the Roman yoke; and were therefore, both on religious and political grounds, the sectarian enemies of the Herodians. But their hatred of Jesus, and their determination to suppress his heretical views and practices on the Sabbath question were so great as to lead them to forego all differences and distinctions of either a sectarian or a political nature, and to enter into intimate counsel with their sectarian enemies to further their purposes against the Lord. This alliance with the Herodians also explains the readiness with which the Pharisees finally secured the coöperation of Herod and Pilate in corruptly carrying out their more corrupt purposes against Jesus.

AGAIN, at the feast of tabernacles, Jesus was teaching in the temple and said: "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; . . . and ye on the Sabbath day circumcise a man. If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me because I have made a man every whit whole on the Sabbath day?" "Then they sought to take him, but no man laid hands on him, because his hour was not yet come. And many of the people believed on him and said, When Christ cometh will he do more miracles than this man hath done? The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him." But the officers returned without him, and were met with the inquiry, "Why have ye not brought him?" They answered, "Never man spake like this man." The Pharisees replied, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed." And in their angry zeal they

were about to judge and condemn him right there, without any hearing, but Nicodemus put a check upon the proceedings by the inquiry, "Doth our law judge any man before it hear him, and know what he doeth?" The assembly broke up and every man went unto his own house. But Jesus went unto the "Mount of Olives." John 7:19-53; 8:1. While they went on with their wicked plotting against him, he himself went to the Mount of Olives to pray, and to pray for them. Ps. 31:13-15; 69:11-13. While they were allying themselves to political power, he was holding fast to God. While they were putting their trust in earthly power, he was showing his trust in God.

SHORTLY afterward he met the man who had been born blind, and anointed his eyes with clay, and sent him to the pool of Siloam, and the man went and washed and came seeing. His neighbors and others brought to the Pharisees him whose sight had been thus given him. "And it was the Sabbath day when Jesus made the clay, and opened his eyes, . . . therefore said some of the Pharisees, This man is not of God because he keepeth not the Sabbath day." John 9:14-16.

AGAIN, "He was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him." Luke 13:11-17.

AGAIN, "As he went into the house of one of the chief Pharisees to eat bread on the Sabbath day, they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath day? And they could not answer him again to these things." Luke 14:1-6.

Every time they watched to see whether he would do so and so on the Sabbath day, they saw just what they were looking for. And they saw it so plainly, too, that there was no mistaking it. Nor did he ever make any apology for it; nor did he ever attempt to prove that what he did could not have "disturbed" anybody.

JESUS went on in his blessed work, and the Pharisees followed with their accursed plotting. At last he raised Lazarus from the dead, and "many of the Jews believed on Jesus." And immediately the news was carried to the Pharisees. "Then gathered the chief priests and Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone all men will believe on him: and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. . . . Then from that day forth they took counsel together for to put him to death." John 11:45-53.

THEIR self-convincing and self-justifying argument was this: "This Christ perpetually disregards the Sabbath. He is a confirmed Sabbath-breaker. All who believe on him will follow his example, of course. And he is gaining such an influence that all the people will certainly believe on him if things are suffered to go on. And as surely as they do this they will all become, from his teaching and example, habitual Sabbath-breakers like himself. This will make a whole nation of Sabbath-breakers. Then the judgment of God will fall upon the land, and he will bring in the Romans like a flood as he did the Chaldeans before and sweep all away and leave the land desolate. The salvation of the nation depends upon the maintenance of the Sabbath. But this Christ continually disregards the Sabbath and will not yield. Therefore, as the salvation of the nation depends upon our maintaining the Sabbath, and as this fellow's teaching and influence is carrying the whole nation into Sabbath-breaking, it is plain enough that if we would save the nation we must get rid of him." Thus their blind zeal and bigoted prejudice led them to attempt to save the nation by rejecting and destroying the Saviour. This was then only to put themselves in the place of Christ, and even above him, as the saviours of the nation. So that, in the Sabbath question in that day, as well as in this, there was involved the question: Who is the Saviour? Is it Christ or man? Is it Christ, by the power and faith of God alone; or is it the self-appointed church-leaders, by the power and force of earthly government?

THEY tried one more tack, however, before proceeding to open violence: They set a trap by which to get him to say some word or give some sign which they could twist into a charge of treason or disrespect of authority so as to get him into the clutch of the law. "Then went the Pharisees and took counsel how they might entangle him in his talk. And they watched him. And they sent out unto him their disciples, with the Herodians, as spies, who should feign themselves to be just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor." And they asked him that question concerning the tribute, when he answered, "Render to Cæsar the things that are Cæsar's, and unto God the things which are God's." "And when they heard it, they were not able to take hold of that saying before the people: and they marvelled greatly at his answer, and held

their peace; and left him and went their way." Matt. 22:15-22; Luke 20:20-30. Then the very next day, "were gathered together the chief priests and the scribes and the elders of the people unto the court of the high priest who was called Caiaphas; and they took counsel together that they might take Jesus by subtlety, and kill him. But they said, Not during the feast, lest haply a tumult arise among the people, for they feared the people." Then came Judas to the chief priests and captains and offered to betray him secretly unto them. They gave him the thirty pieces of silver, "and he consented, and from that time he sought opportunity how he might conveniently deliver him unto them in the absence of the multitude." And the night of the very next day they captured him in Gethsemane, after midnight, and led him to Annas, and then to Caiaphas, then to Pilate, then to Herod, and back to Pilate. And when Pilate had insisted, even to the sixth time, that he found in him no fault, and spoke three times of releasing him and really sought a way to release him, then it was, that in their desperation, they cried: "If thou let this man go thou art not Cæsar's friend. Whosoever maketh himself a king speaketh against Cæsar." Pilate then took the judgment seat, and they demanded that Jesus should be crucified. Pilate said, "Shall I crucify your King?" And in utter renunciation of God and all that he had ever done for them, they replied: "We have no king but Cæsar." Then therefore he delivered him unto them to be crucified. "And they led him away to crucify him." "And they crucified him."

AND they did it all to save themselves and the nation. But this was to make themselves the saviours of themselves and others; for in doing it they rejected the Saviour both of themselves and of all men. Thus the Sabbath question in that day, as in all days, involved the question of, Who is the Saviour? Their efforts, then, to save themselves and the nation, resulted in the utter ruin of themselves and of the nation. They said, "If we let him alone, the Romans will come and take away both our place and nation." They did not let him alone, they persecuted him to death, and the Romans did come and take away both their place and nation. Their effort to save their place and nation only destroyed their place and nation.

THIS whole account was written for the warning and instruction of men in the ages to follow. And to no age or time could it possibly be more applicable, or more pertinent, than to just this day and time in the United States. Here the Pharisees, the scribes, and the doctors of the law have rejected God's idea of the Sabbath and have set up a man's. God's idea on this subject is clearly stated, "The seventh day is the Sabbath of the Lord thy God." Man's idea is and is declared, "Sunday is and shall be the Sabbath," and this plainly *instead* of the Sabbath of the Lord, as the Lord himself has stated the matter. To-day also the most widely separated sects, in profession, the Protestants, and the Catholics, have joined themselves together, as did the Pharisees and Herodians, to get control of governmental power to make effective their purpose to put down the Lord's idea of the Sabbath and exalt a man's—even

that of the man of sin. These too, to-day, like those of old, accomplished their purpose upon the governmental authorities by threats of political ruin, like those of old did upon Pilate. And to-day, in many parts of the land, these Pharisees are persecuting those who maintain the Lord's idea of the Sabbath, as expressed in his own words, just as those Pharisees back there did Jesus for doing the same thing. To-day these Pharisees are watching, and spying upon those who are loyal to God's idea of the Sabbath, just as were those back yonder watching Jesus and spying upon him for the same thing. To-day these Pharisees are doing all this to get these to compromise or give up the Lord's idea of the Sabbath and adopt man's idea, which is but the idea of the man of sin, as did those Pharisees back yonder to get Jesus to do the same thing.

AND we are most happy to know, and to have these Pharisees find out, that there are some people so much like Jesus, that when they are persecuted to get them to yield the Lord's Sabbath and adopt man's, they will not do it. We are glad to know that there are to-day some people who are so much like Jesus, that when they are conforming strictly to God's idea of the Sabbath and are therefore faithful Sabbath-keepers, they are yet persecuted and imprisoned as Sabbath-breakers. And we are especially glad to know that these people are so much like Jesus that when the Pharisees of to-day go sneaking and spying around them as the others did around Jesus, these see just what they are watching for, as the other Pharisees saw when they watched Jesus. And we sincerely hope that these people shall still be so much like Jesus that they will suffer persecution to the death as did he, rather than to compromise or yield one hair's-breadth of their allegiance to God's idea of the Sabbath, or to adopt to that extent man's idea of the Sabbath in the place of God's, or *even along with* the Lord's. For to put man's idea on an equality with the Lord's is at once to put it in the place of the Lord's. Of the Sabbath keeping Waldenses it is written, that "many of the true people of God became so bewildered that while they observed the Sabbath they refrained from labor also on the Sunday.—*Great Controversy, Vol. IV., p. 65.* God forbid that any of the true people of God in our day should become so bewildered as this! No. Far better be like Jesus and die for allegiance to God's truth, than to live by compromise with the lies and abominations of the Pharisees and Herodians, backed up by both Herod and Pilate.

A. T. J.

Fifth Anniversary of the American Sabbath Union.

ON December 10, 11, and 12, the American Sabbath Union celebrated its fifth anniversary, at the Marble Collegiate Church, on Fifth avenue, in this city. Sunday, December 10, Rev. D. J. Burrell, pastor of the church, delivered the anniversary sermon. The sermon, though delivered in Dr. Burrell's usual rhetorical and oratorical style, was remarkable for its lack of logic, and in the fact that so many of his statements, if taken in good faith, would have overthrown from its foundations the cause for which he pleaded. In his opening prayer the plea was made that man might respect the day that Christ observed, and in the course of

the sermon it was declared with much earnestness that Christ rested on the seventh day, and that we rest on the seventh day; and yet the whole intent of the discourse was to laud and uphold the work of an organization which has been for five years putting forth every effort to compel the observance of the first day. He stated the purpose of the Sabbath Union to be to "preserve the American Sabbath," and used as a text to support this the twelfth verse of the twentieth chapter of Ezekiel, which begins, "Moreover I gave them also *my Sabbaths,*" and continues,— "to be a sign between me and them, that they might know that I am the Lord that sanctify them."

Whenever God has made a covenant with his people, said Dr. Burrell, he has set a sign of it; the bow of promise, that he would not again destroy the earth by flood; the paschal lamb, as a sign by which to remember that they had been led up out of Egypt, and that One would come to lead them out again; and the Sabbath as a token that if they kept it they should live, and if they failed to keep it they should die.

But Dr. Burrell failed to show that there was any relation between the "American Sabbath," the first day, for which he spoke, and God's Sabbath, the seventh day, which he set as a perpetual remembrance of himself, that thus, retaining him in their hearts, his people might live and not die.

The doctor denied that this country had any national establishment, but declared in the same breath that this country had a nationally established rest-day, and by God's grace always would have. The American "Sabbath" is not ecclesiastical, but it is a "religious fact," and the proof of this is that "in 1892 it was solemnly decided that this is 'a Christian Nation.'"

With the rhetorical and elocutionary grace of the practised pulpit orator, Dr. Burrell poured forth for an hour such contradictory statements as these, and held his audience apparently in "spell bound" ignorance of his errors either of fact or reasoning.

At the public meetings addresses were delivered, and papers read, by Rev. Drs. J. H. Knowles, T. A. Fernley, T. L. Cuyler, C. H. Payne, W. W. Atterbury, A. H. Plumb, Charles L. Thompson, and J. M. King, Secretary of the National League for the Protection of American Institutions, whose subject, "Providential Mission of the American Sabbath Union," was significant as coming from the chief representative of an organization which poses before the country as standing for the separation of Church and State.

The great burden of the meeting was the battle against the Sunday newspaper. All the evil and moral disorders prevalent throughout the country were over and over again declared to have their origin in the deadening of the public conscience through Sunday newspapers. Measures were taken to perfect, enlarge, and strengthen the organization of the American Sabbath Union, and suggestions were made, which, if carried out, will draft into the service of the society the entire popular ministry of the country.

The attendance at these anniversary meetings was small,—ranging from forty to one hundred,—yet those gathered there were but an earnest of the legions of the clergy throughout the country who heartily support the cause of the American Sabbath Union. Their coöperation will

be insisted upon; it will be received,—and through them the people, by congregations, will be coerced. It is a great scheme. It will succeed,—until that terrible hour when, at Christ's second coming, the eyes of men will be opened to see all things and themselves as they are.

W. H. M.

National Reform Convention.

THE late National Reform Convention at Allegheny embraced a large number of themes, and its utterances on Temperance, Social Purity, Divorce Reform, the Labor Question, the Negro Question, the Chinese Exclusion Legislation, etc., were worthy of high commendation.

But the supreme question in the convention was Sunday observance. Its "Statement and Principles" declared as follows:—

Fourth.—That one of the most prominent of national moral questions at this time demanding prompt and right settlement is the relation of our Nation and Government to the Sabbath. We note the following momentous facts in the present attitude of our Nation to the Lord's day: 1. The act of Congress, in connection with an appropriation to the World's Fair, honored the Sabbath. 2. When a determined effort was made to repeal this act, Congress deliberately and firmly maintained it. 3. This was in harmony with the Sabbath laws of nearly all our States, and with the sentiment of the great majority of Christian citizens, about 25,000,000, of whom expressed the Sabbath sentiment of the country in meetings and petitions to Congress. And yet, 4. All this was not enough to prevent the United States Circuit Court and two county courts of one of our States from defeating the will of Congress and of the Christian people of the country. And, 5. This defeat of Sabbath sentiment and congressional action was, on the other hand, in harmony with the great tide of Sabbath-breaking amusements and Sabbath-breaking traffic, especially by great railway corporations, and newspaper companies, and the United States mail. This divided and opposing condition as to the Sabbath law cannot continue. As President Lincoln said of slavery, so it must be said of the Sabbath here: "Our Nation cannot continue to be both for and against it. It must become wholly the one or the other." As our Nation in that struggle in Lincoln's day put itself in right relation to Christ's law against slavery, so to-day we call upon it to put itself in right relation to the Sabbath which was made for man, and thus also to Him who is therefore Lord of the Sabbath.

Although compelled thus to chronicle the utter defeat of the efforts to accomplish a better state of things concerning Sunday, through congressional action, several speakers in the convention dwelt at length upon the "recent victories for Sunday," as shown in matters connected with the World's Fair. Nothing less than blind persistency would insist upon calling such repeated defeats "recent victories." We admire faith and optimism, but when optimism calls black, white, it seems a little like the small boy's clinching argument, "If it is not so, it is so, because my mother says it is so." If the quotation given above from the manifesto of the convention be true, as it certainly is, it is more than a farce to call such a state of things victories for Sunday. The wail of defeat is not the shout of victory.

But the practical and significant point in the utterances of the convention is found in the last item, which reads as follows:—

Fifteenth.—That we request the executive committee of the National Reform Association to send one or more agents to Washington to press at every opportune time, in cooperation with agents of other kindred reform organizations, any such bill or bills as may be before Congress in defense of our public schools, for the investigation or suppression of the drink traffic, or for divorce or any other Christian reform; that the committee labor as far as possible for the enactment of a national Sabbath law, and

for the promotion of such an amendment to the national Constitution as will justify beyond all peradventure the declaration of our Supreme Court that "this is a Christian Nation;" and that in aid of this practical work the members of this convention pledge their active, prayerful, and financial aid.

The purpose to besiege Congress vehemently and persistently until a national Sunday law is obtained was announced many times during the convention, and strenuous appeals for funds to prosecute the work of "Christian lobbyists" were heard at every session. The future of the National Reform movement is closely allied to this phase of "practical politics." Up to this time the advocates of this movement have been looked upon as "harmless cranks." Its success has not been probable enough to awaken much attention or much opposition. If the proposed efforts to be made at Washington should be pushed, and if some complication touching "party issues" should arise, the movement may be deemed worthy of some definite opposition and of some definite support as a political movement. This has not been the case up to date. The average congressman cares for "reform" only as it aids politics.

NATIONAL REFORM.

Anything like the probable success of the National Reform movement would undoubtedly result in increased wrong and persecution. While the design to persecute is disclaimed, and we think honestly, by the better class of leaders, the purpose to compel all men to regard Sunday on religious grounds is openly stated. These reformers have some definitions quite as queer as that which calls defeat "victory." They want no "union of the Church and State," but only "union of Christianity and State." That is exactly what the Roman Empire did from the time of Constantine forward. Roman Catholics now rejoice that there is no union of Church and State in the United States, as in Europe, and they only wish that the State should countenance and give proper aid and opportunity to Christianity, which means Catholicism. Our National Reformers want the same thing, only they want to define Christianity after the National Reform pattern, and not after the Roman Catholic. They aver, "we would not interfere with any man's conscience; all we want is a law to compel every man to give proper regard to Sunday as the American Sabbath." That means that Seventh-day Baptists, Seventh-day Adventists, and Jews can keep Saturday if they want to, but they must also keep Sunday, because "the civil law cannot make provisions for minorities." It means that men who believe that there is no religious obligation to observe any day must keep Sunday sacred to cessation from business, recreation and the like, according to the National Reform programme. It is a proposition to put into the national Constitution, and make, as a fundamental law of the Nation, a requirement compelling every man to treat Sunday as the National Reformer thinks it ought to be treated. All this is defined as "freedom of conscience." Great is the mystery of definitions. Seventh-day Adventists are now imprisoned in Maryland for quietly working on their farms on Sunday, but that is not "persecution;" oh, no, "persecution" has an unsavory sound; it is—it is only—ahem; it is merely, quietly and lovingly obliging them, *i. e.*, constraining them to obey the statute law of Maryland, touching the "blessed

American Sabbath," merely that "and nothing more."

All that the National Reformers desire is a few words in the Constitution of the Nation, which will enable the President to call out the army, if need be, to compel all men, creedless, and of all creeds, to desist from running railroad trains, printing newspapers, and picking tomatoes on the "American," the "holy," the "civil," the "Christian," the "Lord's day" Sabbath. This is not to be spoken of as illiberal or as persecution! It is simply what National Reformers propose to *compel men to do*. That is all, and it is such a trifle that "Saturdarians" and all others ought to be ashamed to say a word about it. They ought rather to praise the Lord that steps are being taken to bring them into line along with those who know what is best for them. Nothing like definitions. There are noble men among these reformers who would not be illiberal, and they do not aim at persecution. But the accomplishment of their purpose, and the enforcement of the proposed constitutional amendment touching Sunday would make persecution unavoidable. Set the machinery in motion and abuses will follow. If the present Sunday laws were enforced everywhere, as they are in isolated cases in Tennessee and Maryland, "religious liberty" would be assailed in every State and on every day in the year. The desuetude into which existing laws have fallen is the only reason why so little persecution exists. It "begs the question" to say that the "civil Sunday" can be enforced without touching religion. The National Reformers are too consistent and too brave to resort to such a subterfuge. They honestly and openly accept the truth that any "Sabbath law" is a law touching religion, and ought to be enforced as such. We commend such honesty, erroneous as we believe their proposition to be. It is supreme nonsense to aver that men should be punished by fine and imprisonment for not keeping a civil holiday! If the Sunday law is only "civil," why not make and enforce similar laws concerning Christmas, Good Friday, Thanksgiving, Fourth of July, etc. If the law does not deal with Sunday as a religious institution, the days are parallel.

The truth is told in a single sentence. The National Reform movement, so far as Sunday is concerned, is the mistaken effort of good men to accomplish desirable ends on a false foundation and by wrong methods. It must fail at last, however earnest, devoted, and well-meaning its advocates may be.—*Sabbath Recorder*.

Christ and the Sabbath.*

CHRIST, as has been shown, was the agent through whom God created all things, visible and invisible. He is also the agent through whom the plan of redemption is carried out. And this comes in very naturally when we remember that redemption is only creation. Just two or three texts upon that point. In Eph. 2:10 we read: "For we are his workmanship, created in Christ Jesus unto good works." That is, redemption is creation, and Christ is the agent. So we have the scripture in 2 Cor. 5:17: "Therefore if any man be in Christ, he is a new creature," says the common version; the Revised Version suggests the marginal reading, "there is a new creation." So also in Gal. 6:15 the

*From No. 14, of the *Religious Liberty Library*, by Prof. W. W. Prescott.

same expression occurs: "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." And again is suggested the reading, "a new creation."

So Christ is the agent in the creation of the world; he is also the agent in our re-creation, which is redemption. Some texts from the Old Testament will show that this is no new idea, and that this is not particularly a New Testament teaching: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee." Isa. 43:1. The One who creates is the One who redeems, and redemption is simply creation over again. In another sense, it is simply carrying on God's plan of creation; it is simply finishing up the work which he began in the first place, in creating man in his image. It is that the image of God may be restored in the soul. That is what redemption is. So God carries forward during the time of probation the work of creation by creating us anew in Christ Jesus. Therefore redemption is creation, and the Lord, the Creator, is our Saviour. (See also Isa. 43:11, 44:21, 22.) The One who created, the One who formed, is the One who redeems. And note in connection with that that creative power is necessary for redemption. He who can create can redeem. He who can redeem can create. But the one who cannot create cannot redeem. This is, in fact, the very point that the Lord makes against all false gods in his challenge in Isa. 45:20-22: "Assemble yourselves and come; draw near together, ye that are escaped of the nations; they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together; who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Angels could not redeem because angels have not creative power. It is a mark of divinity; wherever you find divinity, there you find creative power, and that is redeeming power. That is to say, putting it in another way, we have the manifestation of the power of God in creating all things about us, and in redemption. It is all an illustration of the power of God.

Notice how closely this idea is associated with Christ, as we read again in 1 Cor. 1:24: "But unto them which are called, both Jews and Greeks, Christ the power of God." So in the creation of all things, visible and invisible, and in the plan of redemption, in the redeeming of those who put their trust in him, we have an expression to the world of the power of God. And Christ, through whom this whole expression is made, is called the power of God. What is the purpose of this display of the power of God that we see about us? What purpose ought every created thing to serve? We are taught this in Rom. 1:20: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead," or, as the Revised Version renders it, "even his everlasting power and divinity."

What purpose, then, ought every created thing to serve, everything that can be

seen?—It is that we may behold the power of God. And what is the purpose that our attention should thus be called to the power of God?—It is that we may believe in his power for creating the things not seen. We see the material universe. We look up and the heavens declare the glory of God. But the purpose of it all is that we may be reminded, whichever way we turn, whatever object we see, that the power of God is there, and that the power that created these things is the power pledged for the salvation of every one who believes in Jesus Christ.

Do not pass lightly by that point. Make it practical in daily experience. You cannot open your eyes in any direction that you do not see some indications of the power of God. Remember that everything speaks of the power of God, reminds us that the same power which created these things is pledged to us; remember when you see the heavens that they declare the glory of God, and remind you of his power, and that the same power which holds these things in their places is the power which is promised to hold you in your place; that, if God has raised you up to sit in heavenly places with Christ Jesus, his power is sufficient to keep you there: "Now unto him that is able to keep you from falling."

But have we nothing further to tell us of God? It is true that the heavens, that every created thing that we see, testify to us of the everlasting power and the divinity of God, but have we nothing which is a further sign to us of the power of God in redemption?—Indeed we have. It is very interesting to notice that there have been set up at different times signs to remind the people of God's dealings, as, for instance, when the people came through Jordan by the hand of God, Joshua set up a pillar as a memorial of the power of God in dividing the waters, that they might go through on dry land.

(To be continued.)

Separation Between Church and State.

This a Living Question.

I AM no alarmist; but I agree with the late General Grant, who wisely said at Des Moines, Iowa, in 1876: "If we are to have another contest in the near future of our national experience, I predict that the dividing line will not be Mason and Dixon's, but it will be between patriotism and intelligence on the one side, and superstition, ambition and ignorance on the other." Several Protestant churches are now taking public money for the sectarian education of Indians. The amount appropriated to Protestant denominations for this year is \$80,350, and to the Roman church \$365,045. I am no pessimist, but neither do I wish to be blinded by an optimism which refuses to see existing dangers, and which rejects appropriate remedies. The subject is, then, a living question, a question which will demand and receive during the closing years of this century the earnest thought of the most patriotic and devout citizens of this great Republic.

Insistence on the entire separation of Church and State brings us, as citizens and Christians, into sympathy with the teachings of Christ and the apostles. Our Lord, with rare wisdom, recognized the authority of the State in all secular affairs. If ever there was a religious teacher

marked by sanctified common sense, that teacher was Jesus Christ. We have not recognized, as we ought, his remarkable shrewdness, his holy adroitness, and his sacred cleverness. When an effort was made to entrap him and to secure from him a pronouncement which his foes could use against him, he lightly stepped over the snares set for his feet and soon involved his enemies in the toils which they had laid for him. He at once perceived their wickedness. They asked a question which they expected would place him in a hopeless dilemma. If he replied with an affirmative, all the Pharisees would announce that he favored paying tribute to Cæsar. From this admission they would reason that his claims to be the Messianic King were ridiculous; they would also charge him with being neither patriotic nor pious. But if he answered with a negative the Herodians would proceed immediately to Pilate and make charges against him as a usurper. The Romans cared little for the religious affairs of the Jewish people; but, of course, they could not permit open revolt from their authority. Our Lord's answer was one of those great truths which go straight to the heart of the subject discussed. Under the theocracy, duties to the civil and divine ruler were practically one; but now that the hated Roman was civil ruler, the distinction between civil obligations and religious requirements was of the utmost importance. Jesus here gave a great object lesson on this subject. Holding up the coin, he emphasized obedience to Cæsar in secular things, and to God in sacred things. His enemies were confounded. Hostile as they were, they were obliged to acknowledge that he had placed them in the dilemma from which he had himself escaped. They saw also that he had declined to act the part of a political Messiah, and that he had fully answered a question as difficult as it was important. He here distinctively announced that there is a separation between the Church and the State. Later, in addressing Pilate, he affirmed that the legitimate powers of civil rulers were of divine origin.

Peter and the other apostles echo the truths taught by Christ when, in their reply to those who commanded them not to teach in the name of Jesus (Acts 5:29), they said: "We ought to obey God rather than men." They thus made a direct appeal to the best instincts of their enemies, both as judges and as men. The Sanhedrim, claiming to be appointed by God, must have seen the force of this appeal, for all admitted that the authority of God was superior to that of man. The announcement of this principle has had important bearings on human liberty from the first century even to the nineteenth. The Apostle Paul, in writing to the Romans, recognizes the fact that the civil power has its rights, and also that those rights are delegated and limited. In the letters to Timothy and Titus, and also in the first epistle of Peter, similar truths are taught, and similar courses of conduct are urged. It is affirmed in all these cases that when civil government makes demands contrary to religious duties, its authority is to be denied; but in other cases its mandates are to be obeyed. Baptists, to-day, in their insistence upon separation between Church and State, are in full harmony with the teachings of Christ and the apostles. Our highest privilege is to be in all respects pupils of Jesus Christ, and successors of the apostles.

Standing beside him and them we know that we are right. Here we have ever stood; and, God helping us, here we shall ever stand.

THE GROWTH OF A STATE CHURCH.

Insistence upon entire separation between Church and State brings us into sympathy with noble souls through all the centuries. The early Christians, as we have already seen, obeyed civil law in secular matters, but they dared to disobey when their Christian faith was in peril. Then they refused and received punishment with Christian submission and with heroic endurance. Their persecutions arose chiefly from the ancient laws which forbade the worship of deities which the State did not recognize. The Roman Government was tolerant of various religions, when their representatives were quiescent, but when Christians became active in propagating their faith they encountered fierce civil opposition.

With the conversion of Constantine, we enter upon a new era in the relation between Church and State. Then privileges were granted to the officers of the Church, giving them rights similar to those which had previously been enjoyed by pagan priests. The first exhibition of State churchism is thus a direct result of pagan ideas introduced into the Church. The emperor soon became known as Pontifex Maximus. Constantine did not hesitate to place the cross on one side of the coins in use, and the symbol of the sun-god on the other side. The emperors soon came to consider themselves as patrons of the Church. It is true that prominent bishops, such as Ambrose, Jerome, and others, vigorously denied the right of the emperors to pronounce on religious questions and duties. Thus the conflict between bishops and emperors continued, now one, and now the other, exercising the greater authority. In 494, Bishop Gelasius affirmed the superiority of the ecclesiastical over the secular power; and in 502 Bishop Symmachus resisted the assumptions of King Odoacer over the rights of ecclesiastical officers.

Charlemagne conceived the idea of a universal Christian monarchy; and he considered it his right to oppose or to indorse the election of even the Pope, as well as that of the bishops. His successors, however, were too weak to carry into effect the ideas which he had first promulgated. From this time on the popes increased their powers at the expense of those of the emperors. But in the ninth and tenth centuries the papal throne was nearly overthrown by the immoralities of some of the popes; and, as a result, the imperial power again greatly increased. About the middle of the eleventh century Hildebrand put forth exorbitant claims for the papal see; and soon the power of the emperors in the election of popes was annulled and given to the college of cardinals. Under the name of Gregory VII., Hildebrand, in 1073, took his seat upon the papal throne, and boldly claimed that the Church was the highest power in the world, and that the secular governments owed their existence to the permission of the Church. These assumptions led to unceasing conflicts with the German Emperor, especially as the views of Gregory were maintained by Alexander III. and Innocent III. Boniface VIII., in his famous bull, "*Unam Sanctam*," held the belief that it was necessary to salvation to believe that the Roman popes had power over everything earthly; but he suffered severely for his extraordi-

nary assumptions thus expressed. His own death, the transfer of the papal see to Avignon, and the great schism, were the direct fruits of the unholy seed which Boniface had sown. One of the Avignon popes revoked this blasphemous bull, as far as concerned France, although it was afterward restored by Leo X., in 1516.

When we come to the time of the Reformation, we find all these principles entering vigorously into the grave discussions of the hour. Luther and Calvin, Zwingli and Melancthon, and others, condemned the claims of the Church of Rome. At times they saw the truth, but through a glass darkly; at other times they were involved in hopeless confusion, and, seemingly, in Egyptian darkness. Some of their writings show that they wished to keep the two powers separate, and that they favored the government of the Church by the Church; but, as many reformers clung to the idea of a Christian State, whose magistrates had a right to punish heresy, there was no clear teaching regarding separation of Church and State. I do not charge Calvin with the execution of Servetus; but I have a right to rebuke him for not exercising the power which he possessed to prevent that execution. State churchism came finally to be established in the Lutheran and Reformed countries. The Roman Church used force to suppress Protestantism; Protestantism, therefore, justified itself in using force to maintain its existence. Rationalism and infidelity later exercised some influence in restricting the power of the Church. The French Revolution, in 1789, shook ecclesiastical structures to their very foundations. The Congress of Vienna, in 1815, led eventually to the recognition of Lutheran and Reformed churches, as well as Roman, as State churches in different countries.

PRECIOUS TRUTHS MAINTAINED BY BAPTISTS.

The persecutions in the Old World which drove many dissenters to the New World, opened the discussion afresh on the virgin soil of America. All through these bloody periods there were brave Baptists who saw, who held, and who were willing to die for the truth. They held substantially the principles which are maintained by Baptists to this hour. They opposed infant baptism, which was the cause of many of the greatest evils which ever dishonored the pages of Church history. They condemned vigorously the doctrine of salvation by baptism. Among these were the Paulicians of Eastern Europe, and the Petrobrusians and Henricians in the West. They vigorously preached the Baptist doctrine of salvation by faith alone. They saw that infant baptism was responsible, in large part, for the union of Church and State; and also for the bloody persecutions which resulted from that union. In the times of the Reformation these truer disciples of Christ were numerous in Switzerland, Bavaria, the Tyrol, the Rhine country, and the Netherlands. They rightly denied their nickname of Anabaptists, declaring that infant baptism was no baptism at all.

In bearing testimony against infant baptism and in favor of infant salvation, Baptists also testified to the doctrine of separation between Church and State. This testimony was not merely a lucky thought of astute Baptist philosophers; it was the logical outcome of distinctive Baptist principles. How came they to be so much wiser than all other religious bodies?

Their wisdom lay in the fact that they grasped the great principles laid down by Christ and the apostles. They preceded all others in declaring the true relations between civil and ecclesiastical bodies, because they held correct scriptural principles, while all others were involved in the meshes of unscriptural tenets. Baptists thus were the first to condemn the use of force in religion. Down to a comparatively late date, if a man said that the civil magistrate should not interfere in strictly religious matters, it was known thereby that he was a Baptist. . . . A glance over the brilliant path which Baptist heroes and martyrs have made through the dark centuries will arouse in all our people a holy enthusiasm for the loyal adherence of our fathers to the Word of God, and for the heroic faith which made them willing to do or die in support of the truths they held. We would be unworthy sons of these noble and sainted sires if we did not bless God for their lives, if we did not consecrate ourselves afresh to the maintenance of the principles for which they were willing to go to the dungeon and the rack, to the gibbet and the stake. In this land of freedom we put the crown of our gratitude and of their enduring fame on the brows of these martyred and sainted heroes.—*Robert S. MacArthur, D.D., in the Examiner.*

Sunday Closing Pure Selfishness.

THAT the movement for Sunday closing of barber shops and other places of business is purely selfish, will be seen from the following report in the Providence, R. I., *Journal* of October 6, 1893:—

The Olneyville Barbers' Association met Wednesday evening to consider the proposed re-opening of shops on Sunday morning. The association voted that the practice of keeping the shops closed on Sundays shall be continued, and that action shall be taken to compel all barbers in Olneyville and vicinity to observe the Sabbath closing law. The association will station watchers near the shops which will be opened Sundays, and will produce evidence to prosecute. They will summon customers as witnesses against proprietors and workmen, and this is likely to make customers shun the shops to avoid being drawn into court.

Nothing could be more selfish than this. First, the Olneyville Association propose "to compel all barbers" "to observe the Sabbath closing law." Why? Because that should any keep their shops open on Sunday morning and get a little money this would prevent the others from standing an equal chance to get a little of it on Monday; and so, for the love of gain, they propose to compel, by law, all to comply with their wishes; no matter if one should happen to differ from conscientious motives, not believing in Sunday keeping, he would have to be watched by the "association," which would procure evidence to prosecute him. In so doing they deny him the right to the use of one seventh of his time. In this, "the god of this world," mammon, is exercising authority over the rights of others. Truly, the words of the Apostle Paul are fulfilled: "For the love of money is the root of all evil." To make their prospect of equal gain sure they "will summon customers" as witnesses against workmen and proprietors so as to close the shops, and that the customers may be frightened from the shops on Sunday as they will want to "avoid being drawn into court." The customer is frightened, the barber is wronged, and all done in the name of the Sunday closing law to gratify the greed

for gain. What greater tyranny could there be?

At the same meeting a proposition was made by the Providence Association to unite with the Olneyville Association that these measures might be carried out.

November 2nd, another meeting was held and reported by the same paper, which says:—

The matter of Sunday closing was discussed. The committee reported that one shop on Plainfield Street was open on the Sabbath, and that a complaint had been entered with the town sergeant. The committee stated that the town sergeant was slow, and they proposed to do something to expedite the closing of this store.

By this report we see that the association is carrying out its plans of watching, and entering complaints against those who still open their shops on Sunday. Moreover, because the town sergeant was a little slow to carry out their wishes in enforcing the Sunday closing law, they propose to hurry up the town sergeant, or, perhaps, boycott him at the next election.

By this we see that oppression and selfishness are constantly increasing, and the words of Paul in 2 Tim. 3:1-5, are being fast fulfilled: "This know also, that in the last days *perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers,*" etc. Cannot all see by the signs of the times that we are in the last days, and that perils are thickening all around us? Are we ready to meet the Lord when he shall appear to gather his jewels?

H. J. FARMAN.

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NEW YORK, DECEMBER 21, 1893.

NO PAPER NEXT WEEK.

According to our usual custom we omit one paper about the holidays. Our subscribers lose nothing by this as fifty numbers constitute a volume of the "Sentinel." The next number will be issued early in the new year and will bear date of January 4, 1894.

On another page (397) we publish an article on the "Separation between Church and State," by Rev. Dr. MacArthur, of the Calvary Baptist Church, this city.

DOCTOR MACARTHUR writes as a Baptist, and claims much for his denomination; but to that people much is certainly due. For centuries Baptists were, under God, almost the sole defenders of religious liberty, and to them the people of the United States are largely indebted for the freedom hitherto enjoyed in this land in the profession and practice of religion.

BUT while it is true that Baptists have in the past stood stiffly for religious liberty, it is equally true that within a few years the mass of Baptists have, in some respects, proved recreant to their principles, and have, with other Protestants, clamored for governmental support of religious institutions. Doctor MacArthur is himself prominent in the American Sabbath Union, an organization which has done more than any other to secure national recognition of Sunday as "the Christian Sabbath."

SUNDAY is not only a religious institution, but it is an ecclesiastical institution; and the demand made in its behalf by the united churches under the lead of the American Sabbath Union was not one whit better in principle than is the proposed crusade of the Papists on State funds, in behalf of their denominational schools. The Papists do not ask aid for their schools alone, but only that there shall be an equitable distribution of school funds among all schools giving secular instruction coming up to the requirements of the State, whether Protestant or papal. This is simply inviting Protestants to a concerted action in the matter of school funds similar to the united demand made on the general Government in behalf of the Sunday institution. Consistency demands of the Baptists opposition to Sunday legislation as well as to all other State interference in religious matters.

BUT whether consistent or not, Doctor MacArthur says some excellent things. One paragraph alone fully justifies the position of those who have gone to prison rather than deny their faith by observing

a false and counterfeit Sabbath. "The early Christians," says the doctor, "obeyed civil law in secular matters, but they dared to disobey when their Christian faith was in peril. Then they refused and received punishment with Christian submission and with heroic endurance. Their persecutions arose chiefly from the ancient laws which forbade the worship of deities which the State did not recognize. The Roman Government was tolerant of various religions, when their representatives were quiescent, but when Christians became active in propagating their faith they encountered fierce civil opposition."

THE principle which the doctor states and applies to the early Christians, is equally true of the Seventh-day Adventists of our own day, and his language needs but little change to express the exact truth concerning the Adventists and the persecution which they are called upon to endure. We paraphrase his words thus: The Adventists obey civil law in secular matters, but they dare to disobey when their Christian faith is in peril. Then they refuse and receive punishment with Christian submission and heroic endurance. Their persecutions arise chiefly from old laws still upon our statute books which require the observance of a pagan festival as the Christian Sabbath. Our civil authorities are tolerant of Adventists when they are quiescent, but when they become active in propagating their faith, and are consistent in living it out, they encounter fierce civil opposition.

THIS is the situation in a nutshell. Human nature has not changed at all, and times have changed but little since the days of the Cæsars. The spirit of persecution is not essentially different now from what it was then, while the pretexts for it are almost identical with those of thirteen hundred years ago.

In discussing the Roman Catholic raid on the public schools, the *Mail and Express* says:—

The State and the Church are separated in this country by an impassable gulf—one that civil and ecclesiastical despots have endeavored in vain to bridge. Such attempts have always resulted in calamity. Years ago De Tocqueville said: "In Europe, the Church and the State are intimately united. Hence both are in decay." Shall such be the result in our glorious country? This is the question which we shall soon have to answer. Let the answer be both emphatic and final. Religion is a matter between man's conscience and his God. No government can interfere with it, except to guarantee perfect freedom to all, in the exercise of that faith which each has seen fit to embrace.

These are good sentiments, and yet the *Mail and Express* has, for years, been one of the most persistent advocates of religious legislation to be found anywhere in this country. The "impassable gulf—one that civil and ecclesiastical despots have endeavored in vain to bridge," has been bridged in "free" America by the

action of the Supreme Court, applauded by the *Mail and Express*, and by the Sunday legislation of the Fifty-second Congress—legislation demanded by the *Mail and Express*, in the interests of the combined churches of the land.

In the Senate, on Dec. 11, Mr. Cullom, of Illinois, in offering petitions from his constituents said:—

I also present a petition signed by the pastors of a pretty large number of churches in Chicago, praying Congress to make an appropriation (I understand from outside sources that the sum required will not be over \$10,000) for a small chapel in connection with the marine hospital located in Chicago, and on the ground which belongs to the Government, and is in part occupied by the marine hospital. The proposed chapel is to be for the accommodation of sick persons who are in the hospital, so that they may have an opportunity to attend church. I move that the petition be referred to the committee on Public Buildings and Grounds.

Is this not a logical conclusion from the appointment of chaplains by the Government? If it is the duty of the United States to provide teachers of religion in Government institutions, why does it not follow that it is the duty of the United States to furnish churches and chapels in which the teaching may be given? This being so, why is it not the right and duty of the Government, then, to decide what form of religion shall be taught by its paid chaplains, and in the building which it has provided? This acknowledged, as how can it be denied if the premises are granted, how does the Government differ from a great ecclesiastical organization, and what is it but an image to the Papacy?

A TELEGRAPHIC news item from Chicago says that the clergy of that city will "form a central union religious body for aggressive work in municipal affairs." This is about the time when the "unco guid" of Chicago should give all their time and attention to the management of municipal affairs, otherwise their attention might be uncomfortably drawn to the fact that there are many tens of thousands more of the poor this winter than they always have with them, needing the immediate exercise of their Christian charity. Will this religious central union feed the hungry, clothe the naked, and visit the widow and the fatherless in their affliction?

At a meeting of the Catholic clergy of Baltimore it has been determined, under the advice and counsel of Cardinal Gibbons, to withdraw the propositions which have lately been made in Maryland and New York for State aid to parochial schools "for the present."

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