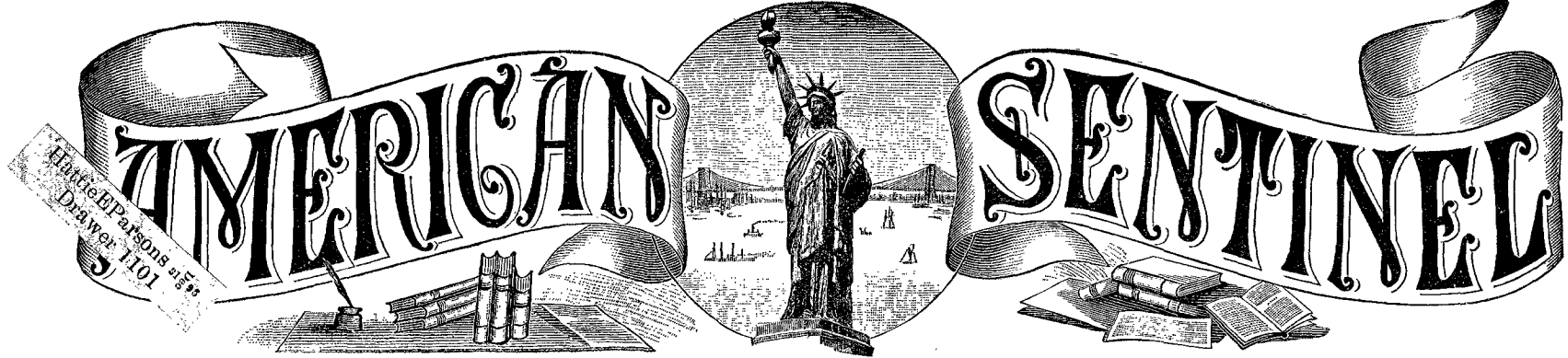



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"We stand again upon the verge, as it were, of that dark drama, and sorrow for 'the dead.'"

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DECORATION DAY AND ITS LESSON.

THE tragedy of war casts a long shadow. More than thirty years removed from the last echo of our nation's fratricidal strife, we stand again upon the verge, as it were, of that dark drama, and sorrow for the dead.

He that lacks time to mourn lacks time to mend,
Eternity mourns that. 'Tis an ill cure
For life's worst ills to have no time to feel them.
Where sorrow's held intrusive and turned out,
There wisdom will not enter, nor true power,
Nor aught that dignifies humanity.¹

Again we pause to pay our tribute of respect to the thousands who yielded up their lives in the great struggle, and to contemplate with sadness and awe, the scenes which memory unveils or voice and pen depict, characteristic of the great crisis in which our national existence hung trembling in the balance.

Why the War Was Necessary.

That our country was involved in a great civil war which spread death and ruin far and wide and brought bereavement into almost every home, is a familiar fact to all within our national borders. But what was the meaning of the fearful sacrifice which is commemorated in the scenes and exercises of this day? Why was it necessary that our nation should experience the terrible convulsion of civil war? The answer cannot be better given than in the words of the man who, during that terrible period, stood at the nation's head, and which were spoken by him upon that battle field where the climax of the struggle had been reached. We refer to President Lincoln's speech at the dedication of the Gettysburg national cemetery, Nov. 19, 1863. Mr. Lincoln said:—

Fourscore and seven years ago our fathers brought forward on this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle field of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate—we cannot consecrate—we cannot hallow—this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us—that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, and for the people, shall not perish from the earth.

Recognition of Human Rights, the Issue.

The mighty issue had been raised whether "government of the people, by the people, and for the people," should continue or should "perish from the earth;" and the fearful

sacrifice of life, the waste of blood and treasure, the suffering and misery and ruin, came in order that this Government might be preserved. And what is "government of the people, by the people, and for the people," that it should be preserved at such cost? Ah, it is that form of government, and the only form, which recognizes the rights of the people. It is government built upon the divine principles enunciated in the Declaration of Independence,—that "all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." Such was this Government in theory; and if it had been such in reality, the terrible scenes of the civil war would never have been enacted.

"O war! begot in pride and luxury,
The child of malice and revengeful hate;
Thou impious good, and good impiety!
Thou art the foul refiner of a State,
Unjust scourge of men's iniquity,
Sharp easer of corruptions desperate!"

Governmental Sanction of Human Slavery.

Our Government sanctioned, even in its fundamental law, a most glaring denial of that principle of equal individual rights upon which it professed to be based. The system of negro slavery had been planted in our land and had flourished until it had become too firmly fixed to be voluntarily given up. And when at length the Supreme Court of the United States, in the famous, or rather infamous, Dred Scott decision, gave its sanction to this iniquitous system by which man in the image of God was deprived of his God-given rights and treated as if he were a beast, the woe upon this nation was sealed. God could not longer tolerate such injustice to his creatures made in his own image; and the prophetic words of Thomas Jefferson, who foresaw that the time would come when our rights would revive or expire in a convulsion,² were fulfilled. The convulsion came, and the rights of the negro were revived. And with them, in a sense, our own rights revived; for the rights of one race of men are but the common rights of all mankind.

A New Effort to Overthrow Our Government.

But attempts to overthrow this Government have not been abandoned. What could not be directly accomplished by force of arms, is now sought by a more peaceful, but more subtle and dangerous means. A party has arisen in our nation, hostile to that conception of government set forth in the memorable address of President Lincoln, and which aims at nothing less than the overthrow of that ideal and the establishment of a theocratic government in its stead. A new slavery now threatens not one portion of the people merely, but all classes,—a slavery which would take away freedom of conscience, and bind about the soul the chains of religious despotism. This party have laid siege to our National Congress, and intend to prosecute the siege until Congress capitulates, and enacts for them such legislation as will place all "Christian" institutions and usages "upon an undeniable legal basis in the fundamental law of the land." And they have succeeded in drawing to their aid almost the entire religious forces of the land. They demand that the National Constitution shall be so amended as to recognize Jesus Christ as the Ruler of nations, and his will as being of supreme authority in civil affairs. Under such a consti-

tution American citizens of every class would inevitably become the victims of legislation which seeks to bind the conscience, regulating it by congressional action. "The individual conscience," it is said, "must yield to the conscience of the whole people, which is over him, and should be over him."³

Danger That the Effort Will Succeed.

Such is the doctrine of the party which is seeking to enslave the individual conscience; and its zeal and persistence, and the number and influences of those whom they have drawn to their support, combined with the general apathy of the people toward the issue involved, make the danger of their success exceedingly great. And when they do succeed, this "government of the people, by the people, and for the people," will have perished as certainly as though it had gone down in the shock of civil war. For their theocratic government and our popular government are utterly at variance with each other, the former demanding that our civil codes shall include the "revealed will of Jesus Christ," and denying that human governments "derive their just powers from the consent of the governed."

Our Present Duty.

But to preserve this Government upon those principles of justice which have made it the world-wide champion of human rights, this nation drained the cup of woe and humiliation, and unnumbered thousands of her chosen sons poured out their blood upon the field of battle; and that blood now cries to us from the ground, that we who live to-day should dedicate ourselves to the great cause of human freedom; that we should guard with ceaseless vigilance the liberties secured to us by the wisdom and privations of the noble founders of our Republic; and that as we with gratitude remember our nation's dead, we each for himself "highly resolve" that our life service shall be freely given to the end that men may enjoy genuine religious liberty, and that "government of the people, by the people, and for the people, shall not perish from the earth."

THE ILLINOIS SUNDAY STATUTE AND THE SUPREME COURT DECISION.

LAST week we referred very briefly to the decision handed down on the 12th inst. by the Illinois Supreme Court, declaring unconstitutional the "Cody law" which prohibited barbers from following their trade on the first day of the week.

This decision is in line with, but goes much further than the decision by Judge Gibbon of the Cook County Criminal Court reviewed at some length in these columns November 28 of last year.

In declaring the statute in question void, Judge Gibbons said:—

I could never willingly consent to a law which would single out one class of citizens and visit them with penalties and punishment for actions which are innocent in themselves, from which all other classes are exempted.

The inference is that had the act in question been one of general application Judge Gibbons would have sustained it; indeed this is more than an inference, for he said also:—

I should gladly uphold impartial legislation or-

¹ Sir Henry Taylor.

² Jefferson's "Notes on Virginia," Query XVII.

³ Dr. David McAllister, editor *Christian Statesman*, in Report of Hearing before the Committee on the Judiciary, House of Representatives, March 11, 1896, page 29.

daining one day of rest in every seven; and if that day should fall on Sunday, it would meet with hearty approval from the great majority of the American people.

The decision by Judge Gibbons amounted to little more than a bid to the Sunday people to secure the passage of a statute of the general and sweeping character referred to,—a “law” that would prohibit not only one class but every class from “actions [on Sunday] which are innocent in themselves.”

But the decision of the Supreme Court is open to no such criticism. True, one reason assigned for declaring the statute void is that “the act affects one class of laborers, and one class alone;” but the fundamental reason assigned is that “the barber is thus deprived of property without due process of law, in direct violation of the Constitution of the United States and that of this State.”

“The statute declares,” says the court, “that it shall be unlawful for any person or persons to keep open any barber shops on Sunday. The owner is prohibited from doing any business whatever during one day in the week. The income derived from this place and his own labor and the labor of his employes is his property, but the legislature has by the act taken that property away from him. The journeyman barber is by the law denied the right of laboring one day in the week. His labor may be the only property he possesses. And yet this law takes that property away from him.”

As already stated the court holds that time and business opportunities are property, and declares the act void because it takes from men this property without due process of law. This is both good law and good sense. And when it comes to be realized by people generally that time is property it will be seen how immense is the tribute which, by means of Sunday “laws,” the churches levy upon the people! If any man is willing to pay such a tax out of regard for the Divine Being, that is his privilege; but how monstrous is the assumption on the part of the State of the authority to compel such payment!

But this decision does not stop with the barbers. If it is unconstitutional to deprive the barbers of one day each week because time is property, is it not manifest that the State cannot for the same reason deprive any man or set of men by legislative act, of any portion of their time by forbidding them to employ it in labor or business? It certainly is. Certainly no Sunday “law” worthy the name can now be sustained in the State of Illinois.

Indeed according to the decision of the Supreme Court the State of Illinois has never had a law protecting the first day of the week. The court says:—

Under the law of this State, as it existed prior to the passage of the act in question [the Cody law], each and every citizen of the State was left perfectly free to labor and transact business on Sunday or refrain from labor and business, as he might choose, so long as he did not disturb the peace and good order of society.

Just what would constitute a disturbance of the peace and good order of society it of course remains for the courts to decide, but in view of the Supreme Court decision under discussion it is clear that mental annoyance arising from religious bigotry and intolerance cannot constitute a disturbance “of the peace and good order of society” within the meaning of the law. It would seem that in view of the action of the highest court of the State the people of Illinois will be comparatively free for a time at least from the harassing bondage of meddlesome Sunday statutes.

A NATIONAL SUNDAY BILL.

We made brief mention last week of Senate bill number 3,136 introduced on the 13th inst. by Senator Kyle, read twice and referred to the Committee on Education and Labor. This bill is as follows:—

A BILL FOR SUNDAY REST.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no person or corporation or agent, servant, or employe of any person or corporation shall perform or authorize to be performed any secular work, labor, or business to the disturbance of others, works of necessity and mercy and humanity excepted; nor shall any person engage in any play, game, or amusement or recreation to the disturbance of others on the first day of the week, commonly known as the Lord's day, or during any part thereof, in any Territory, district, vessel, or place subject to the exclusive jurisdiction of the United States; nor shall it be lawful for any person or corporation to receive pay for labor or service performed or rendered in violation of this section.

SEC. 2. That no mail or mail matter shall hereafter be transported in time of peace over any land postal route, nor shall any mail matter be collected, assorted, handled, or delivered during any part of the first day of the week: *Provided,* That whenever any letter shall relate to a work of necessity or mercy, or shall concern the health, life, or decease of any person, and the fact shall be plainly stated upon the face of the envelope containing the same, the Postmaster-General shall provide for the transportation of such letter or letters in packages separate from other mail matter, and shall make regulations for the delivery thereof, the same having been received at its place of destination before the said first day of the week, during such limited portion of the day as shall best suit the public convenience and least interfere with the due observance of the day as one of worship and rest: *And provided further,* That when there shall have been an interruption in the due and regular transmission of the mails, it shall be lawful to so far examine the same when delivered as to ascertain if there be such matter therein for lawful delivery on the first day of the week.

SEC. 3. That the prosecution of commerce between the States and with the Indian tribes, the same not being work of necessity, mercy, or humanity, by the transportation of persons or property by land or water in such way as to interfere with or disturb the people in the enjoyment of the first day of the week, or any portion thereof, as a day of rest from labor, the same not being labor of necessity, mercy, or humanity, or its observance as a day of religious worship, is hereby prohibited; and any person or corporation, or the agent, servant, or employe of any person or corporation who shall willfully violate this section shall be punished by a fine of not less than ten nor more than one thousand dollars, and no service performed in the prosecution of such prohibited commerce shall be lawful, nor shall any compensation be recoverable or paid for the same.

SEC. 4. That all military and naval drills, musters, and parades, not in time of active service or immediate preparation therefor, of soldiers, sailors, marines, or cadets of the United States on the first day of the week, except assemblies for the due and orderly observance of religious worship, are hereby prohibited, nor shall any unnecessary labor be performed or permitted in the military or naval service of the United States on the Lord's day.

SEC. 5. That it shall be unlawful to pay or receive payment or wages in any manner for service rendered or for labor performed or for the transportation of persons or property in violation of the provisions of this Act, nor shall any action lie for the recovery thereof, and when so paid, whether in advance or otherwise, the same may be recovered back by whoever shall first sue for the same.

SEC. 6. That labor or service performed and rendered on the first day of the week in consequence of accident, disaster, or unavoidable delays in making the regular connections upon postal routes and routes of travel and transportation, the preservation of perishable and exposed property, and the regular and necessary transportation and delivery of articles of food in condition for healthy use, and such transportation for short distances from one State, district, or Territory into another State, district, or Territory as by local laws shall be declared to be necessary for the public good, shall not be deemed violations of this Act, but the same shall be construed, so far as possible, to secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the sabbath day.

As we remarked last week, this bill is in some respects the most intensely religious

Sunday bill ever before Congress. It is entitled “A Bill for Sunday Rest,” but the closing words of Section 5 show its purpose to be to secure “the religious observance of the sabbath day,” by which is meant Sunday of course.

It is not the expectation of those who have secured the introduction of this bill that its passage can be secured during the present session if at all. Their purpose is to make it the basis of a vigorous campaign something similar to that conducted in behalf of the World's Fair Sunday closing clause. Congress will be overwhelmed with individual and representative petitions, until as was the case in the World's Fair legislation the petitioners from some states will outnumber the entire population.

The “representative” petition was sprung on the country in 1892 by Mr. Crafts, late of the *Christian Statesman*, now of the National Bureau of Reforms, or more properly speaking, of the national lobby for securing religious legislation by Congress. The scheme was worked in this way: The “petition” was first indorsed by vote of the highest representative body of each of the denominations interested in the matter; and then the entire membership of each denomination taking such action was counted as petitioners. Then presbyters, synods, State conferences, local associations, etc., etc., of the same denominations indorsed the “petition” and thus the entire membership of each denomination was counted again. Then the “petition” was adopted by local congregations, W. C. T. Unions, Christian Endeavor societies, etc., and thus the same individuals were counted again and again until, as before stated, some States furnished more “petitioners” than they had men, women, and children within their borders. We are doubtless entering upon a similar era of “reform.”

“CIVIL AND RELIGIOUS LIBERTY UNDER CHRIST'S LAW.”

THE *Christian Statesman*, of May 9, published an article so remarkable for the sound principles which it so plainly states, that we print it herewith, setting it in briefer, giving our comments in long primer type. The *Statesman* says:—

The law of Christ is the perfect law of liberty. If it were made the ultimate moral standard in both Church and State, and if all legislation and administration in these spheres of life were conformed to that final standard, civil and religious liberty would be enjoyed by all the subjects of both ecclesiastical and political authority.

This is sound doctrine. The law of Christ is the perfect law of liberty, “and if all legislation and administration” “were conformed to that final standard, civil and religious liberty would be enjoyed by all.” But while this is true, it is also a fact that Christ is the best expositor of his own law, and as he defined that law he gave no authority to any man to coerce his fellowman in matters of conscience. He plainly said, “Render unto Cæsar the things that are Cæsar's; and unto God the things that are God's;” and by so ordaining he necessarily declared the freedom of every man to act according to the dictates of his own conscience. But again we quote:—

It is true on the one hand, that if Christ's perfect law is not acknowledged as supreme, there may be a measure of liberty. So far as government is in fact administered in harmony with that law, even though there may be no acknowledgment of its supreme authority, true liberty will be enjoyed. It is reasonable to believe, however, that the acknowledg-

ment of the supremacy of that divine law, lying at the basis of all legislation and administration, will help to secure practical conformity to its just and benign requirements on the part of any human government.

This is another truth plainly stated. There are some things that God has revealed not only in the sacred Scriptures but in the great book of Nature. The founders of this Republic declared it to be a *self-evident* truth that "all men are created equal," and "that they are endowed by their Creator with certain inalienable rights." Wherever this truth is seen and recognized, true civil liberty may be enjoyed without any intelligent recognition of "Christ's perfect law," as such.

There is no divine law higher than the Golden Rule: "Whatsoever ye would that men should do to you, do ye even so to them." Indeed, it is the sum and acme of all law, and wherever there is practical recognition of this divine rule there is liberty. But there can be no practical recognition of the Golden Rule where there is an effort to coerce the conscience or to deny to men the rights of conscience.

In the next paragraph the *Statesman* discusses a phase of the question which should be considered seriously by everyone who proposes to clothe the Government, or any civil power, with authority to interpret the divine law. Our contemporary says:—

On the other hand, even when the perfect law of Christ is acknowledged as supreme in either Church or State, there may be such an interpretation and application of it as to infringe most grievously upon the civil and religious liberties of mankind. It only adds to the repulsiveness of despotism when men in power impose their own will upon others in the name of God. Rulers may formally acknowledge Christ's law as supreme, and then give their distorted and unjust interpretation of it the absoluteness of the law itself, and compel obedience to what is in fact opposed by that very law which the governing power is professedly seeking to enforce.

And this is just the very thing that is done and has been done by every government that has ever undertaken to enforce the divine law. It is just what this Government did when in its World's Fair legislation it undertook to decide what day is the Christian sabbath according to the fourth commandment; and it is just what the *Christian Statesman* and its co-laborers in the National Reform movement would do should they be successful in their efforts to incorporate into the Constitution their proposed "Christian" amendment. Nor is this all. The *Statesman* proceeds to show that even a church may err in its interpretation of the divine law, and that "to attempt to enforce obedience in such cases in either Church or State is an infringement of the liberty of the subjects or members." The truth of this is too patent to require demonstration or argument, and it is scarcely conceivable that this was written by the same man who, only a few weeks ago, declared before a committee of Congress that the individual must yield his conscience to the majority, as quoted on page 170 of this paper.

Our contemporary then proceeds after this fashion to show that Rome has failed to solve the problem of church authority, and denies very properly that the decisions of that church are entitled to rank with the utterances of the council held by the apostles at Jerusalem, as follows:—

Let us see how this infringement of liberty may have a place in the sphere of the Church. A church having the Christian name will as a matter of course make its final appeal to the law of Christ. But it is possible for any church to err in its understanding of that perfect law and to base unjust legislation upon it. Christ, the divine and infallible Head of the Church, has given the keys of rightful ecclesiastical authority to the human officers of

her government, and has promised to them his Holy Spirit to lead them into all truth. But this is not a promise of infallibility. It is parallel with the divine appointment in the civil sphere of the magistrate as "the minister of God." The civil magistrate is the minister of God in doing what is in harmony with the divine law of civil life. But if he transgresses that law, as he may, his authority in such transgression loses the only foundation on which it can rest. In like manner ecclesiastical rulers may transgress the divine law of the Church, and when they do so transgress, their authority so far becomes invalid. To attempt to enforce obedience in such cases in either Church or State is an infringement of the liberty of the subjects or members.

The attempt of Romanism to solve the difficulty as to authority by clothing the Church either in her ecumenical councils or in her supreme pontiffs, in their deliverance *ex cathedra* or as the official head of the ecclesiastical government, with infallibility, is in its very nature the subversion of the liberty of men. The appeal to the decision of the council at Jerusalem, of which we have the record in the 15th chapter of the Acts, as a warrant for the infallibility of the Church of later times, and for the irrefragability of her official decrees, is based on a mistaken ground. That council was divinely guided in doing what became a part of the infallible law of Christ. What it decreed was what seemed good to the Holy Ghost as well as to the council itself. Acts 15:58.

To put the decrees of later councils or of supreme pontiffs on the same level is to make them in effect a part of the inspired and infallible word of God. The determination of Romanism to be possessed of an authority from which the consciences of men were to be allowed no release drove the system logically to the blasphemous dogma of the papal infallibility. And the very fact that this dogma imposes the papal decrees, given *ex cathedra*, or from the pontiff in his official position and character, upon the consciences of men, is the proof that it is an assault on their civil and religious liberties.

The supposed possession of such infallibility by any human being, individual or collective, necessarily begets and nourishes the spirit of despotism. It logically denies to individual men and collective bodies of men the right to investigate and interpret the divine law for themselves. It represses the exercise of the intellectual faculties and dulls the moral sense. God gives moral law to men in all the relations of human life in such a form in his Holy Word as to stimulate thought and quicken conscience. Each individual is to decide for himself, like Peter and John, when he ought to obey God rather than men. And church councils and Roman pontiffs are included in the word "men" in this case no less than the Jewish Sanhedrin. Require men to take God's law as given by any man or body of men as infallible, and the mainspring of the study of God's word and thus of all mental activity and moral quickening is destroyed. Men become mentally and morally dependent on the power that in any emergency of human life gives the infallible and irrefragable decision or decree to which all are required to submit.

The most essential principle of the Roman Catholic or papal system is this assumption of the right of a mere mortal man to give deliverance on moral and religious questions that are to bind the consciences of all other men as if the official utterances were the very voice of God. Where this principle is accepted no true civil or religious liberty can be enjoyed. Its assertion is a hindrance to all social progress. It imposes a barrier in the way of the communion of the individual soul with God as God speaks to each soul in his word. It represses the longings of the spirit of man for the indwelling of the Divine Spirit within itself to lead it into all truth. It denies both to the Church of Christ and to the State the progress in their individual members which is the only effectual means for the progress of the social and collective bodies themselves, and thus proves the worst of foes to civil and religious liberty.

It is true, as the *Statesman* says, that the supposed possession of infallibility by any human power, individual or collective, necessarily begets and nourishes the spirit of despotism, and this is the very thing against which James Madison warned the American people a century ago, when he declared: "It is at least impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith without erecting a claim to infallibility which would lead us back to the church of Rome." This, however, is the very thing which National Reformers propose to do, namely, to so amend the Constitution as not only to make it possible for the civil authorities "to adjudge the right of preference among the various sects that profess the Christian faith," but to

make it absolutely necessary for Congress or the courts to do that very thing, and this would erect a claim to infallibility that will inevitably lead the Government and the whole people, if not back to the church of Rome in name, at least back to the principles that governed that church, and to an image of the Roman hierarchy. The editor of the *Statesman* has certainly written better than he knew.

SOME "REASONS" FOR THE "CHRISTIAN AMENDMENT."

SOME of the "reasons" by which the party striving for the so-called "Christian" amendment to the Constitution are endeavoring to persuade the Christian people of the country to join with them in their effort, are given by the *Christian Statesman*, of April 25, in an article "prepared by direction of the sub-executive committee of the National Reform Association," to be "sent to bodies of Christians, such as presbyteries, conferences, conventions, ministers' associations, etc., etc., all over the country." That they are arguments only in name, will be readily apparent from a brief inspection; it is strange, indeed, that their sophistical character should not be apparent even to these "reformers" themselves. But the latter must of course be given credit for honesty in their opinions.

We are told, in the first place, that there are two theories of the relations of civil government to God and religion; that "the one is that civil government has nothing to do with God and cannot touch religion anywhere, which is the *secular* theory; the other is that it properly has to do and must have to do with God and religion, and this is the *Christian* theory."

In this statement of the case an attempt is made to mislead the reader at the very start by setting up a distinction which does not exist in fact. It is begging the question to say that the Christian theory demands that civil government must concern itself with God and religion. That is a religious theory, but not all that is religious is Christian. Pagan religion is much more widespread in our world than Christianity; and as a matter of fact this theory has pertained to all the great pagan systems of which history tells us. It had its origin in them, and through the Papacy—that combination of pagan principles and Christian forms—has been transmitted to our own times.

There are very many Christians who hold to the secular theory of civil government; not, however, in the sense of total disconnection from God as portrayed by the National Reform argument, but as being ordained of God, as declared in Romans 13:1. God has ordained that there should be civil government in this world, in order that the world may not be filled with anarchy, and "that we may lead a quiet and peaceable life, in all godliness and honesty." 1 Tim. 2:1, 2. God has created all men equal, and wishes all to live in the enjoyment of their equal rights. This is the secular theory of the ordained sphere of civil government, and it is the one which accords with Scripture and with the Golden Rule. It ought therefore to be held by all Christians.

The "reform" argument appeals to precedent in the matter of the employment of chaplains by the Government to officiate in connection with the transaction of public business by Congress, or with the exercises of the army and navy, and says, "The only thing consistent with the secular theory is to discontinue prayers in Congress." True;

and such prayers ought to be discontinued. It is all right for people to pray for Congress and for the success of all worthy undertakings with which that body may be concerned; but such prayer must be offered merely as the prayer of an individual, and not in the capacity of a government official, which is that of a representative of the people. Religiously, the people have no representative save Jesus Christ, he whom the high priest typified in the service of the sanctuary, in the days of the Jewish theocracy. To set up a religious representative of the people in Congress is really nothing less than blasphemy, though it is done, of course, with motives no one will impugn.

Persons acting in representative capacity naturally feel under some obligation to give expression in their official action to the wishes and ideas of those to whom they owe their appointment. Hence it is not strange that the official prayers in Congress should frequently, as they do, have a partisan coloring. Again, it is quite natural that "patriotism," in a time of some national crisis, should cause the official prayer to breathe forth anything but the gentle spirit of love to our enemies which is characteristic of Christianity. The last session of our National House of Representatives, which convened while the Venezuelan excitement was at its height, was opened with the prayer, "Heavenly Father, let peace reign throughout our borders. Yet may we be quick to resent anything like an insult to this our nation," etc. The business of a nation is not Christianity; it is not for this that it keeps its standing armies and builds its navies. It is not in pursuance of this that it demands reparation for an injury and satisfaction for an insult. And it cannot consistently hire an individual to pray for that which is contrary to its own policy. But any prayer that is dictated by anything else than the pure spirit of Christianity, is a mockery, and would far better remain unuttered. And it might be added, that any work for souls which is actuated by the love of temporal reward rather than by the movings of the divine Spirit, can only result in far greater harm than good.

The secular public-school system is next brought forward as an evil to be remedied by the proposed "Christian" Amendment; and the "reform" party, pointing to this system, exclaim, "Secular teaching, secular books, secular history, secular science,—every branch godless, Christless, religionless!" But this is mere assumption. Who can limit or locate the presence of God? Who can tell through what means God may be working? Is not his presence everywhere, indeed, save in sinful hearts which have shut him out by their own volition? May not God reveal himself to the student of the sciences, or of history, in the things which he studies? Does not all nature speak of his power and glory? Ah, it is not the secular books, or the secular teaching, which shuts out God and his lessons of divine truth from the mind; but it is the heart itself which welcomes the truth or turns from it, according as it is controlled by the forces of good or evil.

There is a world-wide difference between the meanings of the terms "secular" and "godless." "Secular" has no reference to religion at all; "godless," on the contrary, means irreligion. The teaching of the discovered laws and phenomena of science is purely secular teaching; but it is not anti-Christian teaching. The laws of nature are the laws of God; and God has made all his works to testify of him. "The heavens declare the glory of God, and the firmament sheweth his handiwork." Ps. 19:1. And

further, we read that "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; so that they [all men] are without excuse." Rom. 1:20. Let the laws of God and the works of God speak for themselves, and they will never testify against their Maker.

But the religious amendmentists would have in our public schools teachers whose religious qualifications were determined by the State, to teach the word of God as interpreted and construed by the courts, or by some other human authority. They would convert these schools into sectarian institutions, thus making them no longer public, though maintained and controlled by the State. They would open the door for this injustice, in order that God might enter. But God will not walk hand in hand with injustice.

We are asked also to "remember that the logical and consistent friends of secular government are atheists, infidels, deists, Spiritualists, and skeptics generally." This is mere word-painting. The real truth is, as the amendment party must know, that their opponents will when the final issue comes, include all who may find themselves in the position of dissenters from the prevailing religious views. In every land where the government assumes to take charge of religious exercises and teaching, there are numerous dissenters who profess the Christian religion. It could not possibly be otherwise in this age of diversified religious beliefs.

Then let the National Constitution remain as it is,—the charter of the common rights and liberties of all. Let not any injustice be perpetrated in the name of God; and let religious teaching be left to the home, the church, and the denominational school, free from the compulsion of the civil arm, to be impressed upon the mind by the divine power of that Spirit which alone is able to reveal the things of God, and to guide the human understanding into all truth.

WORDS ARE NOTHING.

[New York Herald, May 14, 1896.]

THE Christian Endeavorers are a very admirable class of people, and on more than one occasion it has been a pleasure to commend their work. They ought not however, to waste valuable energy in the attempt to accomplish the impossible or the unnecessary. There is so much which must be done that it is poor policy to try to do what would be of no special value if it were done.

They have set themselves to the task of having the name of Deity inserted in the Constitution, and of late have sought the aid of certain Methodist and other conventions for the purpose of emphasizing their claim.

But the introduction of the name of Deity in a public document is not of any practical moment. Putting the word "God" everywhere does not put the Spirit of God anywhere. Mere words count for nothing when things rather than words are what we want. If by a popular vote you were to insert the Apostles' Creed into the Constitution it wouldn't make us all Christians.

The Constitution is a document containing a good deal of wisdom, and the men who framed it put into it all they thought necessary to political orthodoxy. They were God-fearing and worshipping men, whose faith

and faithfulness compare favorably with our own. They at least did not need the word "God" in print in order to keep them in the path of virtue, public or private. Do we?

It is better to have the thing without the word than the word without the thing. The Endeavorers should bend their energy to get what the word stands for rather than insist on the word itself.

TRYING TO EVADE THE FACTS.

[Evangel and Sabbath Outlook, May 14.]

THE *Christian Statesman* is anxious to evade the facts which were brought out at the late "hearing" on the "Constitutional Amendment" at Washington, D. C. We do not wonder at this anxiety, for the application which various members of the Judiciary Committee made not only sustained the claims of the *Evangel and Sabbath Outlook* as to the Bible Sabbath, but they showed the self-destructive nature of the amendment scheme. The *Statesman* takes the usual way of trying to escape from its own defeat by finding fault with some one else. It pays its compliments to us as follows:—

The *Evangel and Sabbath Outlook* is responsible for the following misrepresentation which has been copied into other journals:—

"In the cross-questioning, which was put upon the speakers who closed the debate for the affirmative, various members of the committee, able lawyers, brought out the weak points in overwhelming confusion. This part of the hearing developed the fact that the Sabbath question is a prominent feature of this movement. The logic of the situation was set forth by a member of the committee, when, by questioning, he showed that under the amendment, if a case of 'Sabbath-breaking' were carried to the Supreme Court, the advocates of the amendment would be compelled to abandon Sunday and keep the Sabbath. He showed that no 'interpretation' could permit any other decision under the text of the Bible. That episode alone was worth a volume of arguments in favor of the Sabbath."

The *Statesman's* attempt to evade the facts in the case runs as follows:—

The question asked by the member of the committee was in reference to the interpretation by the Supreme Court, in case the members of the court believed the seventh-day Sabbath to be the Sabbath of the Bible. He did not show "that no 'interpretation' could permit any other decision under the text of the Bible." With the simple acknowledgment of the Bible in the Constitution our Supreme Court as it has always been made up, would interpret the Bible as Christians with so great unanimity have always interpreted it in our country as teaching the observance of the first-day sabbath. But if by any possibility the majority of the judges of the Supreme Court should ever be Seventh day Baptists, or Adventists or Jews, and should interpret the Bible as enjoining the observance of the seventh-day Sabbath, then the nation which believed in the first-day sabbath would have to speak more definitely and in its own sovereign legislation lay down the constitutional basis so clearly that the Supreme Court could not override the explicit expression of its will in this matter of Sabbath law.

Since the *Statesman* wrote the above the official report of the hearing is at hand, as noted in another column. We are content to place before our readers those points in the hearing on which our "misrepresentation" (?) was based since the case is shown to be far more telling against the *Statesman* than our conservative report made it. It is rather unfortunate for the *Statesman* that the Committee concluded to publish this report. It will also be seen by the following that the friends of the amendment introduced the Sabbath question at the hearing. We quote as follows:—

(Dr. McAllister is defending the Amendment.)

THE CHAIRMAN—I want to know whether you intend

at all to subject the true meaning of the Bible itself to the construction of the courts?

DR. MCALLISTER—No, sir; it cannot come in that way.

THE CHAIRMAN—It is not a question whether it would or would not. I ask you what you intend.

DR. MCALLISTER—This is what is intended. Let me give you an illustration. You had the question in Congress as to whether the gates of the World's Fair should be kept open on sabbath or not. That was a practical question, and that was a question on which the law-making power had to decide. Now, Congress must take into consideration, as it did then, what the word of God says. The senator from Pennsylvania sent up to the clerk's desk a copy of the Bible with the page marked on which was "Remember the Sabbath day to keep it holy."

A VOICE—That is the seventh day.

DR. MCALLISTER—It is not the seventh day. "Remember the Sabbath day to keep it holy." That is what it says. There was a case of Congress having to decide whether the gates would be open on a particular day or not, and the appeal was made to the authority of the divine word. The Congress, having the law making power, having thus decided, the courts should be bound by the law-making power; for it is not the business of the courts to make laws.

MR. BURTON—Now, suppose we adopt this amendment, and a party should be arrested for breaking the sabbath, the first day of the week, commonly called Sunday; that he should be convicted, and he should appeal to the Supreme Court of the United States, and say, "You have adopted the Bible as the standard in civil affairs, claiming that the Sabbath day is Saturday," and that the Supreme Court of the United States should decide that it was Saturday?

DR. MCALLISTER—The Supreme Court of the United States would have to go by the law.

MR. BURTON—Very well; but when they did go by it that is the end of it.

DR. MCALLISTER—Certainly.

MR. BURTON—Now, do you want to put into the Constitution of the United States a clause which will permit the Supreme Court of the United States to say that you must keep Saturday or else you violate the law of the land?

DR. MCALLISTER—No, sir.

MR. BURTON—That is just what you are trying to do. (pp. 32, 33.)

MR. BURTON—Suppose in case of war the President should call out the militia, and it should be said, "Under the Bible which you have adopted as the standard we are not permitted to fight," and the Supreme Court should say, "that is true," what would become of your army?

DR. MCALLISTER—He can do that now.

A MEMBER—Oh, no!

DR. MCALLISTER—Certainly he can; and he could not interfere with the Congress of the United States in the case of war.

MR. JONES—But could he not then raise the case to the Supreme Court and have a decision?

DR. MCALLISTER—He can raise any case now, just as the case may be raised to-day in regard to the sabbath law.

DR. LEWIS—There are to-day in the United States by the last census, and I give my statement on the authority of Mr. Charles Buell, who was a prominent member of the census corps, one million of people observing the Sabbath according to the Bible, Seventh-day Baptists, Adventists, and Hebrews. Now, I put the question to you, Doctor: Is it not the purpose of this movement—it has certainly been so announced—to compel us, who, on conscientious biblical grounds, hold to the seventh day, according to the Bible and not according to a tradition, is it not the purpose to compel us to submit?

DR. MCALLISTER—No, sir.

DR. LEWIS—It has been so announced.

DR. MCALLISTER—I am not responsible for any such announcement.

MR. BURTON—Conceding that it is not the purpose, would it not be the result?

DR. MCALLISTER—No, sir; not at all. It could not be. Now, let me give my answer as to this matter in regard to the Bible. In the first place, my good friend, Dr. Lewis, says explicitly that the seventh-day Sabbath is the Bible ground. That is his interpretation. He has a right to interpret it in that way. I say that the first day of the week is the Bible ground. And that is the way it ever will be. Now, here comes the Congress of the United States, and it must decide; the nation must decide.

MR. BURTON—Let me ask you why should anyone decide except the individual?

DR. MCALLISTER—The Congress must decide.

MR. BURTON—But why?

DR. MCALLISTER—You meet here to do certain work, and like every man, you have to decide whether

you will work seven days or six. You must decide whether you will work seven days or not. You have to give a decision. The next point is that when you decide not to work more than six days you must decide which day you will rest. And you have decided to rest on Sunday, the first day. Why? Because it is a Christian country. It is the Christian sabbath. (P. 34.)

MR. CONNOLLY—Suppose the Bible has already settled that question, how could any act of Congress interfere with it if that is to be in the Constitution?

DR. MCALLISTER—Because we must interpret the Bible. [Laughter.] Those gentlemen on the other side look at that as ridiculous, and yet you have to interpret every law. Congress has to interpret every law.

MR. BURTON—Supposing the Supreme Court should decide that Saturday was the seventh day?

DR. MCALLISTER—No, sir; they would not. The people themselves are back of the court.

SEVERAL MEMBERS—Oh, no.

DR. MCALLISTER—Now, gentlemen, don't get this thing mixed up. I have been making the matter perfectly clear between constitutional law and statutory law. Now, if the legislature, in its enactment of statutory law, feels that the first-day sabbath is in harmony with the Constitution, then of course it puts that interpretation on its acts. If the Supreme Court overrules it, there is a conflict, and the question goes back as to what the constitutional law is. Then the sovereign people, the maker of constitutions, if they have not got their will sufficiently clear, can act.

MR. CONNOLLY—They could put it back the way it is now. (p. 36.)

MR. CONNOLLY—In two ways—by the long way or by waiting till the Supreme Court die and by putting in new men; but until it is changed by either of these ways, if we should adopt this and a case of this kind should come up, and the Supreme Court should hold that Saturday was the Sabbath, you would have to respect their decision. You would have to worship for at least thirty years on Saturday. It would take thirty years to change the Constitution back again.

DR. MCALLISTER—Is that a fair representation? Would that compel me to worship on Saturday any more than the Seventh-day Adventists are compelled to worship on Sunday at present?

MR. CONNOLLY—No, sir; not in one sense, but you could not work on Saturday.

If we can understand the evasion of the *Statesman*, it is this. The Supreme Court would interpret the Bible according to the theological creed of the judges, and not according to the letter of the law. If the court should happen to be Seventh-day Baptists, they would "interpret" the law which says "the seventh day is the sabbath" to mean what it says. If they were of a different faith, they would interpret "seventh" to mean "first," especially if a majority of the people so believed. That is putting an estimate upon the candor and judicial ability of the highest court in the nation, so low that our readers shall undoubtedly rise above it, and will agree with Congressman Burton, that in seeking the amendment, those who so sharply oppose the Sabbath, seek to compel themselves to observe it. We do not wish to see the Sabbath restored under a decision of the Supreme Court of the United States, but rather under the ruling of the Supreme Statute of the Christian world—the Bible. But we would willingly risk the test of our position with the Supreme Court.

SUNDAY AND THE BICYCLE.

THE bicycle is making such inroads into Sunday as a sacred day that many of the ministers of the Sunday-keeping churches are up in arms against it, and some are demanding the legal prohibition of Sunday cycling. The difficulties surrounding this question are however great. Can bicycle riding be

prohibited while horseback riding and carriage riding are permitted? Can one kind of vehicle be forbidden on Sunday while other kinds are permitted? It would seem that such discrimination cannot be made. It follows that the "abuse" complained of by the Sunday preachers must either continue, or all riding, driving, etc., must be prohibited on Sunday, except riding or driving "reverently to and from church." This would be only an adaptation to modern manners and customs of the famous "Blue Law" of Connecticut which forbade outdoor exercise upon Sunday, "except walking reverently to and from meeting."

Of course if this matter were left to the individual conscience there would be no trouble, for in that case those who felt free to ride would do so while others would walk; but as it is becoming quite the thing to erect statutory standards for the conscience, it is probable that ere long we shall see legislatures besieged to enact "laws" regulating or even prohibiting the use of bicycles on Sunday.

TAMPERING WITH THE CONSTITUTION.

[New England Evangelist.]

SPEAKING of the Constitution brings to mind the insane idea that there was a fatal mistake in its construction, in that there is contained in it no recognition of the Almighty, nor of the Christian religion; and that it is the consequent duty of all Christians, and of the Church as such, to endeavor to amend that charter of our civil government by securing therein a proper recognition of both. To this end there exists a national organization of persons whose conceptions of the things of Cæsar and of God are so imperfect or confused that they imagine that the former must acknowledge the latter in his secular affairs, else the divine kingdom may perhaps perish from the earth! Now, for our part, we believe that it was God's will that his name be left out of that *Magna Charta* of the land of liberty, and that he was on hand to see that it was left out. We appreciate the mistaken zeal with which some are laboring to correct God's mistakes; but we would say to any such that their efforts would better avail something for the good of mankind in this case, if they would devote themselves to getting the name of God written in the hearts of men, rather than upon the pages of the civil Constitution. The Lord has never told us to seek by such means to promote the glory of his name and kingdom.

Of the same nature as the before-mentioned effort to amend the National Constitution in the supposed interest of the Christian religion, is the endeavor to secure primary or additional legislation to enforce the observance of the Lord's day, or so-called Christian sabbath, as a religious institution. Probably many who are active in this endeavor do not advocate it with the purpose of forcing a religious institution upon any, but to make the observance purely a *civil* one so far as the law is concerned. Nevertheless, it is essentially a *church* movement, and its supposed benefits are not expected to be social or political, but spiritual. With the establishing of a civil day for rest we have nothing to do, except as citizens of a free country; and it may be considered as a matter of social and political expediency, as in a hundred other things. But as to the Church, and the establishing of a day of religious observance, we would dispose of the whole question by saying that if God has ordained any

day to be kept, it must be that there is abundant inherent power in the religion itself to maintain it, for God does not call upon the civil authorities to uphold the ordinances of his church.

The growth of Christianity would have been small indeed in the early centuries of its era if it had depended upon the enactment of a Lord's day or sabbath observance by Nero and the Roman Senate. We have no hesitation whatever in maintaining that Christian people have no more warrant for endeavoring to secure and enforce the legal observance of a day of Christian worship as such, or as a matter of church interest, than they have to secure and enforce a similar enactment that people shall be baptized and observe the Lord's supper. It would be well if those who are zealous in getting the civil power to back up the traditions of men, would look to the end whence they are tending.

LOW GROUND ON WHICH SUNDAY-OBSERVANCE IS URGED.

BY REV. A. H. LEWIS, D. D.

No institution rises higher than the average reasons which men give for its existence. If there be both higher and lower reasons supporting it, and the lower reasons be urged to the exclusion of the higher, the institution is correspondingly degraded. This is an inevitable law, against which it is useless to complain. The history of the Sunday question presents some marked illustrations of this truth. The popular interpretation of the meaning of the fourth commandment is, in the narrowest sense, materialistic. That interpretation makes physical rest to be the central point in the matter of Sabbath-keeping. A "rest day once in the week," is as high as the average theory rises. Instead of making the rest secondary, as it really is, to the higher idea of spiritual rest and religious instruction, the order is reversed, and the religious phases of the question are either secondary, or wholly eliminated. Such a view places the whole question on the low, earthly, human plane. Such a conception cultivates the idea that when one has rested from ordinary business or labor, he has sabbatized. Whereas, the higher truth is, that he only has sabbatized, according to the spirit of the fourth commandment, who has rested, that he might thereby attain communion with God, spiritual rest and religious culture.

This low conception necessarily appeals to the lower motives as a ground of obedience; indeed, the popular theory has gone so far that no motive higher than the individual choice enters into the mind of the average man in the matter of Sunday observance. But where anything like authority is sought, it is sought on the lower plane, thus increasing the evil which the conception of sabbatizing already noticed has begun. For instance, it is urged that man's physical health demands rest one day in seven; that this is most conducive to long life; that thus men are enabled to do more work, therefore, to earn more money; that machinery wears longer when permitted to rest; that beasts of burden are more valuable if permitted to rest; that soundness of mind and soundness of body demand periodic rest. It is further urged, that the interests of the commonwealth are thereby served, since the individual health and the productive power, and the economic habits of the individual members of the commonwealth, are all increased by giving the

body periodic rest. Even religious teachers often appeal to this line of argument, either because there is no higher conception in their own mind, or because they think the masses can be made to apprehend the low-ground argument, rather than the higher. Whatever reason may induce this appeal, the result is the same in each case,—a low conception, the lowest conception which can possibly be called true, in regard to Sabbath-keeping.

Such arguments and conceptions neither appeal to religious conscience, nor cultivate it. When we add to this the fact, that since the introduction of no-sabbathism in the second century, the great mass of those who have professed Christianity have held to and taught that theory, we have an additional reason why the public mind is conscienceless concerning Sunday. When this no-sabbath philosophy drove the Sabbath from the church, the void which was left was filled (through the action of civil law) by not only the Sunday, but by many other festivals. This shows why the low-ground conception has become the prevailing one, and why the popular appeal is to the lowest arguments. There is no place in the general theory concerning Sunday for the higher argument, or the divine authority. The results which are upon us, therefore, are legitimate.

While there is a degree of truth in these low-ground appeals, more careful investigation is revealing the fact that much of the argument so claimed is not supported by facts. The report of the Massachusetts Bureau of statistics made a few years ago, shows that the effect of Sunday labor in different departments indicates that there is no perceptible loss in physical strength, or in the money earned by Sunday laborers. They get pay for seven days' work in the week, and while some of them would prefer the leisure, none were found suffering in their physical health for want of it. It must be granted that investigation in this direction has not gone far enough, nor been continued long enough, to make a positive argument, *pro* or *con*, upon this point. If, however, the popular claim concerning the advantages and disadvantages of Sunday labor were true, with the rapid increase of Sunday labor throughout the land, there would already have come a corresponding decrease in general health, and general prosperity, which has not come, and is not promised by existing facts.

"ALL MUST REST, OR NONE CAN."

[Sabbath Recorder.]

THE statement is made in several ways by the advocates of Sunday legislation that the possibility of rest for any is contingent upon compulsory resting on the part of all. If this be true, no one has ever had a day of rest, and no one has such a day at the present time. Those who advocate stricter Sunday legislation urge, as a prominent reason, that hundreds of thousands of people are now engaged in business on Sunday; this being the fact, and the logic of the claim which stands at the head of this article being correct, the most devout, who give Sunday wholly to worship and deeds of love, do not yet have a day of rest, neither can they have until the whole are compelled to rest, for their sakes. Putting the facts alongside this claim is sufficient answer to the claim. They show it to be false. Several other facts show the same thing.

Devout Jews in all lands, and through all the centuries, though often persecuted and bitterly opposed, have conscientiously and

successfully rested from their labors and business, not only upon the Sabbath, but upon many other religious festivals. If there were no other facts in history bearing on this point, other than those in connection with the Hebrew nation, the foregoing claim would be absolutely condemned. For more than two centuries in the United States, the Seventh-day Baptists, and in later years the Seventh-day Adventists as well, have observed the Sabbath strictly, finding no trouble in securing a day of rest and worship, though in "the insignificant minority"—as the friends of Sunday legislation describe them—and in the midst of the world's busiest day. What is needed to secure a day of rest and worship, or, better still, "keep the Sabbath according to the commandment," is a conscience toward God, and a determination to obey him. All else is valueless, and the strictest legislation does no more than create a legal holiday.

The arguments upon which men attempt to base statements like that which heads this article, are futile, illogical, and deceptive. Facts deny the statement, and the attempted argument based upon the statement is destructive of regard for God and of conscience toward him. Not the outward compulsion of civil law, but the inward choice of the heart, settles the question, and regard for any day as a Sabbath will be destroyed in proportion as men induce themselves to believe that such regard must depend upon similar regard on the part of others, or upon the fact that others do or do not cease from their labors. It would be as logical to ask civil legislation to forbid all profanity, upon the claim that the ability to refrain from taking the name of the Lord in vain on the part of one depended upon compelling all thus to refrain. He who respects God as he ought will not take his name in vain, though he dwell in the midst of blasphemy. He who regards the Sabbath as he ought will observe it as God requires, though he dwell in the midst of those who forget God, and trample upon his law.

THE absurdity of the Roman Catholic production of infallibility for the pope from the decisions of a number of fallible cardinals, is paralleled by the "national reform" doctrine that the people, being incompetent to govern themselves, should by their votes evolve a form of government which will be free from the defects of popular government. It would seem that these "reformers" have yet to learn that a stream cannot rise higher than its fountain head.



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NEW YORK, MAY 28, 1896.

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MAY 20, the grand jury of Union County, N. J., found a presentment against the officials of the city of Elizabeth for failure to enforce the Sunday "laws." No particular official is mentioned, but the action of the jury is regarded as a great victory for the Sunday forces.

A DISPATCH from Jacksonville, Ill., under date of May 22, says: "The grand jury has returned indictments against the heads of the Illinois College and the Catholic and parochial schools for not having flags on their school buildings. Among those indicted are Bishop Ryan, of the Alton Diocese, and Vice-General Hickey, of Springfield."

RELIGIOUS toleration was secured in Maryland by the Roman Catholic minority for themselves from a "Protestant" governor and legislative assembly, as has been repeatedly proved in these columns; but the Catholic press never tires of boasting how "the church" established religious liberty in that colony.

A GOOD deal of comment has been occasioned by the fact that Vice-President Stevenson was seen walking arm-in-arm in the Capitol at Washington a few days since with Cardinal Satolli. Such an event would be without significance were it not for the fact that the Catholic Church has always and everywhere meddled to a great extent in politics.

A DISPATCH from Rome under date of May 15, says that "the Pope has issued an encyclical letter to the Hungarian episcopate regarding the celebration of the thousandth anniversary of the founding of the Hungarian kingdom. His Holiness recalls the *entente* which endured so long between the Church and Hungary, and deplores the recent 'departure of Hungary' from that relation. He asks the civil authorities of Hungary to act in accord with the Catholic Church, and beseeches the Hungarian people to follow in the footsteps of their ancestors."

IN connection with the recent consecration of the "Right Reverend" Thomas O'Gorman as Bishop of Sioux Falls, S. D., Bishop Keene, of the Catholic University, said:—

The Church recognizes as her own sphere faith and morals; she possesses and claims no mission in civil and political matters. If the Church encroaches upon the sphere of the State we should bid her be away. *If the State enters into the sanctuary of conscience, the proper empire of the Church, the appeal is to God, and the State is ordered to hold off its hands.*

Separation of Church and State, as it is in America, Church and State revolving freely in their separate and distinct spheres, Catholics fall behind none of their fellow-citizens in admiring it and demanding its continuance. The Catholic Church wishes no aid from the State in the preaching of the gospel.

But liberty from the State she wishes and clamors for as a sacred and inalienable right, liberty in its fullest gifts under the common law of the land. I am a Catholic, I am a priest and bishop, but I am an American citizen, and I must be debarred from no rights and privileges accorded to other citizens because I am a Catholic; my words betray no fear for the future.

This language sounds well, but it must be understood in harmony with other utterances from representative Roman Catholic sources. It is true that the Roman Catholic Church demands liberty for "the church," but it is also a fact that by liberty the Roman Catholic Church always and everywhere means monopoly for herself. It will not be forgotten by the American people that in one of his latest encyclicals, Pope Leo XIII. plainly stated that separation of Church and State was not the highest or most desirable condition; and that notwithstanding the fact that "the church" had prospered in America, that prosperity would have been greater had the church "enjoyed the favor of the laws and the patronage of the public authority."

IMPORTANT NOTICE.

OUR readers will be glad to learn that the International Religious Liberty Association, with headquarters formerly at Battle Creek, Mich., has removed to this city. Mr. A. F. Ballenger, formerly of the editorial staff of this paper, has been appointed Corresponding Secretary, and has taken an office adjoining the editorial room of the AMERICAN SENTINEL. This places the SENTINEL in close touch with the Association, and will, we are sure, add much to the efficiency of both the paper and the Association. All the correspondence for the International Religious Liberty Association should hereafter be addressed to 39 Bond St., New York City.

ARCHBISHOP IRELAND, one of Rome's leading prelates in this country, in a recent speech directed against the American Protective Association, illustrated the manner in which Rome is accustomed to ignore both history and the intelligence of the American people, by the following utterance: "The liberties, the democracy, the spirit of progress which are the glories of America, are the outcome of the deepest principles of the Catholic Church. Liberty and progress came into the world with her." The intrinsic value of this may be seen by placing beside it this statement from Bancroft's History of the United States, Vol. V., page 295:—

The British gained numerous recruits from immigrants. Cultivated men of the Romish Church gave hearty support to the cause of independence; but the great mass of its members, who were then but about one in seventy-five of the population of the United States and were chiefly newcomers in the middle States, followed the influence of the Jesuits, in whose

hands the direction of the Catholics of the United States still remained, and who cherished hatred of France for her share in the overthrow of their order. In Philadelphia Howe had been able to form a regiment of Roman Catholics.

This early opposition of the Catholics to American independence reflects of course much less upon the character of the Catholic people than upon their condition of mental and moral subserviency to the will of their superiors, who were well versed in "the deepest principles of the Catholic Church." The evil work of the Papacy is due not to the character of the mass of its adherents, but to the nature of its principles.

A RECENT Constantinople dispatch says that "as a result of the vigorous action of the foreign ambassadors and ministers, the Porte has ordered that the enforced conversion of Christians to Islamism at Biredjik be stopped. The Sultan has ordered the withdrawal of the local troops at that place and the substitution of regular troops, and has decreed also that a commission proceed at once from Marash to Biredjik to arrange for the rebuilding of the mosque and the Christian church and to remain there until confidence in future order is completely restored."

The fact is that the political difficulties in Armenia have given the Mohammedans an opportunity of venting the hate which they have against all people bearing the name of Christian; and these so-called forced conversions to Moslemism would be a common occurrence not only in Armenia, but wherever the Turks bear rule, were it not for the influence of civilized nations.

IN the Presbyterian General Assembly at Saratoga, on the 22nd inst., Eld. L. P. Main, of Kearney, Neb., introduced a resolution expressing "lack of sympathy with the criminal prosecution of those persons who honestly and conscientiously observe the seventh day of the week instead of the first;" *but his motion was tabled.*

The report on "sabbath observance" was presented by Eld. William R. Worrell, of New York. It denounced all work on Sunday, various theories of individual liberty, excursions, ball games, bicycle riding, lax views of the "sabbath," social entertainment and the Sunday newspapers. The resolutions which were adopted reaffirmed former deliverances as to the perpetual binding obligations of the fourth commandment, and called upon all people to discontinue practices adverse to the strict observance of Sunday!

AMERICAN SENTINEL

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