

they were intended for that class of men among whom they "will do the most good;" that is, the body of average politicians, who, when threatened with a boycott, become the most abject sycophants on the face of the earth. {DAR 617.1}.

All this, however, would be of no avail, if those who are really patriots at heart would awake to this danger before they find themselves committed to movements, the effects of which they did not foresee, and if the two houses of Congress would stand true to the Constitution which they are sworn to maintain; for this movement means nothing less than a subversion of that noble instrument. {DAR 617.2}.

Congress now legislate upon religious question. But alas! Congress has already turned its back on its sacred trust to fawn upon the church influence so rapidly rising. When the managers of the World's Fair of 1893, in Chicago, asked Congress for an appropriation in their behalf, churchmen brought their influence to bear upon the national legislators, and induced them to make it a condition of the gift that the gates of the Fair be closed on Sunday. In carrying this point a most remarkable scene occurred. A senator called for a Bible, and caused the clerk to read the fourth commandment of the decalogue; whereupon grave statesmen argued, and at length by vote decided, that the day enjoined by that commandment as the Sabbath, is Sunday! {DAR 617.3}.

This was legislating upon a religious question which the Constitution expressly forbids. (See Amendment I.) It broke down the barriers against the union of church and state, and opened the flood-gates for all the evils that invariably accompany such a union. The religious-amendment clergy hailed the event as a great triumph, and openly boasted that they had Congress in their hands, and could compel it to do their bidding. {DAR 617.4}

What the practical working of these changes will be is already made apparent. On the statute-books of most of the states of the American Union, are found Sunday laws; and as the agitation in behalf of the seventh day increases, religious zealots are not slow to use these laws to put the machinery of persecution in operation. Observers of the seventh day manifest no defiance of these laws in laboring on Sunday, as the higher law of God gives them an unalienable right to do; and they studiously refrain from disturbing others, or in any way infringing upon their rights, by boisterous or offensive labor. Yet it is construed to be "disturbance," if they are even seen anywhere at work, or even if it is known that they are at work anywhere, though unseen or unheard. If no other way appears for detection, they are searched out by ministers or church-members, or the police acting under their direction. Then follow arrest, conviction, and penalty by fine, imprisonment, or the chain-gang.

Up to Jan.1, 1896, over one hundred arrests of this kind had been made, some of them under circumstances of great oppression and cruelty, fines and costs had been imposed to the amount of \$2,269, and prisoners had served an aggregate of nearly fifteen hundred days in jail and chain-gangs. {DAR 618.1}

But public sentiment would not endorse such proceedings, and the leaders in the movement, noting this fact, decided to call a halt until such time as they would have public opinion molded in their favor. Hence there have been fewer cases of prosecution for non-observance of Sunday in recent years; but meanwhile a vigorous campaign has been carried on by the National Reform party, the "International Reform Bureau" or lobby at Washington, D.C., the "Lord's Day Alliance," the "Sunday League of America," the "New England Sabbath Protective League," and other religious bodies, having in view the creation of Sunday-law sentiment among the people, and in the state legislatures, and especially in the national legislature at Washington.

Within recent years, the contest between the friends and foes of American liberty, has been concentrated upon an effort to commit Congress to religious legislation by the enactment of a Sunday law for the District of Columbia. Bills for this purpose have been repeatedly introduced, and one introduced by Senator Johnston, of Alabama, in 1908, has been urged upon Congress continually up to this date (1911), being promptly reintroduced at the first opportunity after each failure of enactment: and the intention seems to be to keep pressing it upon Congress until that body yields to the demand, and the decisive step is taken which will give to the cause of religious legislation the endorsement of the national government. That will greatly strengthen the Sunday movement throughout the nation, and the work of securing and enforcing Sunday legislation in the state governments will be much more easily accomplished. {DAR 618.2}.

This tract is a 'must read'.

Church & State Union

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The movement to enact a Sunday law has been rapidly growing that even the US Congress is now bowing to pressure from this movement. In a convention of the friends of Sunday, assembled Nov. 29, 1870, in New Concord, Ohio, one of the speakers is reported to have said: "The question [of Sunday observance] is closely connected with the National Reform Movement; for until the government comes to know God and honor his law, we need not expect to restrain Sabbath-breaking corporations." Here, again, the idea of the legal enforcement of Sunday observance stands foremost; and the same principle would apply equally to individuals. {DAR 613.4}.

Lawmakers speak out in favour of Sunday law. Once more: the Philadelphia Press of Dec. 5, 1870, stated that some Congressmen arrived in Washington by Sunday trains, December 4, on which the Christian Statesman commented as follows (we give italics as we find them):- {DAR 613.5}.

1. "Not one of those men who thus violated the Sabbath is fit to hold any official position in a Christian nation. . . . {DAR 614.1}
2. "The sin of these Congressmen is a national sin, because the nation hath not said to them in the Constitution, the supreme rule for our public servants, 'We charge you to serve us in accordance with the higher law of God.' These Sabbath-breaking railroads, moreover, are corporations created by the state, and amenable to it. The state is responsible to God for the conduct of these creatures which it calls into being. It is bound, therefore, to restrain them from this as from other crimes, and any violation of the Sabbath (by Sabbath-breaking is meant nothing else but Sunday-breaking) by any corporation should work immediate forfeiture of its charter. And the Constitution of the United States, with which all state legislation is required to be in harmony, should be of such a character as to prevent any state from tolerating such infractions of fundamental moral law. {DAR 614.2}.
3. "Give us in the national Constitution the simple acknowledgment of the law of God as the supreme law of nations, and all the results indicated in this note will ultimately be secured. Let no one say that the movement does not contemplate sufficiently practical ends." {1897 UrS, DAR 614.3}

Lawmakers in Sunday churches in a league. What these National Reformers desire and design to secure in their campaign, is expressed by one of the secretaries of said association, J.M. Foster, in the Christian Statesman, October, 1892. He says:- {DAR 614.4}. "But one danger lies in this: The church does not speak as a church. the American Sabbath Union has done a good work. The denominations have spoken. But the Christian organized church has not officially

gone to Washington and spoken. The work there has been largely turned over to associations. But the voice of God, authoritative, official, is through his church. Should there not be joint action of the denominations in this? They should, it would appear, appoint a joint committee to speak for God; and properly and courageously done, there can follow but the very same results. . . . Much is lost by the church failing officially to speak at the right time, and in the right place. No association is clothed with this authority. They are individual and social; but the church is divine. She can, and ought to, utter the voice of God in the halls of Congress, as an organized church." {DAR 614.5}.

Protestants speak like the beast. The italics are as we find them; but other declarations in the foregoing extract are equally deserving of emphasis. It may well be questioned whether any more arrogant and pompous words were uttered previous to the setting up of the papacy itself. What they complain that they lack, they of course intend to have. And look at the picture: The church (that is the different denominations, confederating on dogmas held in common, and represented by a "joint committee," - a central authority) is divine, and woe unto all dissenters from the authority of a divine church! So said Rome in its palmiest days of dungeons, stakes, and blood; so she would say to-day had she the power; and so apostatized Protestantism will say when it gets the power! And this "joint committee" is to "speak for God," "utter the voice of God" (a second vicegerent of the Most High, now claimed as a monopoly by the pope), and authoritatively and officially lay upon Congress the commands of God, for it to perform!

Such are the dark schemes for which these men are now working. Alas, that the realization of them should now stand as an attainable prospect before their eyes! Did ever Rome ask for more? And when these would-be spokesmen for God secure their object, will it not be, we still ask, Rome over again in a Protestant garb - a very image of the beast itself? {DAR 615.1}.

Missionaries to promote Sunday worship. Within recent years the influence of the National Reform party has been rapidly on the increase. It has now become international in its scope, and at frequent intervals, holds world conventions, at which plans are laid to set up the National Reform ideal of government in all other countries where it does not already exist. To this end much is hoped for from the influence of Christian missionaries, many of whom have seemingly been captivated with the idea of converting heathen governments to Christianity, and see greater results to come from that than from the slow process of converting heathen individuals. At a world convention held in Philadelphia, in November, 1910, the following pronouncement was made

on this point:- {DAR 615.2}.

"This conference expressed its appreciation of the fact that so many missionaries are alive to the importance of the kingship of Christ over the nations, and we urge upon all missionaries in all lands, the inculcation of these principles, and that they testify in their respective nations for the royal prerogative of Jesus in national life. {DAR 616.1}

Church leaders in league. Among those who participated in the program at this convention, were F.E. Clark, president of the World's Christian Endeavor Union, Bishop Neely of the Methodist Episcopal Church, the Rev. Dr. McCauley, district secretary of the Federal Council of Churches, Attorney John A. Paterson, of Toronto, representing the Canadian government, the Rev. David J. Burrell, president of the Alliance of Reformed Churches, besides missionaries from India and China, and from Roman and Greek Catholic countries. This affords striking evidence of the extent to which National Reform ideas have permeated the religious world. {DAR 616.2}.

Threats from national leaders. Another most significant and alarming step toward the accomplishment of these evil designs, is the position taken by the great "Christian Endeavor" movement, which has arisen to a membership of millions within a few years, and is a common channel through which all denominations can work. The political functions of this great body are centered in a "Christian Citizenship League," which boasts that it will have branches in every state, county, city, village and hamlet in the United States, and see to it that only Christian men are put into office. What remarkable "conversions" will then take place! How politicians will become "Christians" and the "millennium" hasten on! At the great Christian Endeavor convention, held in Boston, Mass., July 10-15, 1895, W.H. McMillan, as given in the published Proceedings, P. 19, said: {DAR 616.3}.

"Here is a power that is going to wrest the control of affairs from the hands of political demagogues, and place it in the hands of Him who is King over all, and rules the world in righteousness. Our political leaders have been counting the saloon vote, the illiterate vote, and the stay-at-home vote, and all other elements that have hitherto entered into their canvassings of probabilities; but they have not yet learned to count the Christian Endeavor vote. I want to serve notice on them now that the time is drawing near when they will discover that a political revolution has occurred, and they will be found coming home from Washington and our state capitals without a job." {DAR 616.4}.

These sentiments were cheered to the echo in the convention; and it is not difficult to foresee the effect they will have; for