Church and State – Part 20 The Blair Bill – Section 1



The Argument of A. T. Jones Before the U.S. Senate Committee, December, 1888





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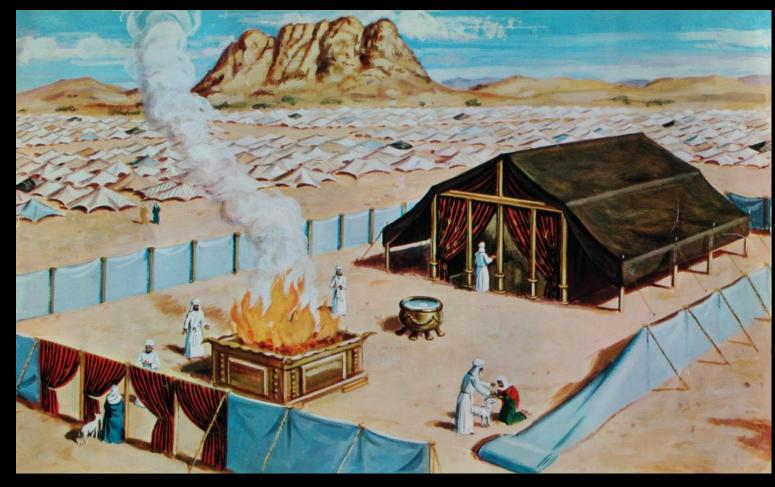
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The Great Controversy between God and Satan is primarily over "WORSHIP" Who will you Choose?









And let them make me a sanctuary; that I may dwell among them. – Exodus 25:8

Psalms 77:13



Health Snippet – Adzuki bean

Health Benefits of Adzuki bean (Seek Medical Advise) You may know adzuki beans as azuki beans, red beans, or red mung beans. Like other types of beans and peas, they are part of the legume family. There are at least 60 varieties of adzuki beans, and they're grown in more than 30 countries, especially China. They are naturally gluten-free, 100-gram (3.5 ounce) portion of boiled adzuki beans provides you with: 128 calories, 7.5 g protein, 0 g fats, 0 g cholesterol, 25 g carbohydrates, 7.3 g fibre, 28 mg Ca, 52 mg Mg, 168 mg P, 532 mg of K, etc...

- 1. <u>Prevent cell damage</u>: Adzuki beans contain at least 29 different types of antioxidants, help prevent some types of cell damage.
- 2. <u>Weight loss</u>: Adzuki beans may help you lose weight.
- <u>Heart health</u>: help decrease total and LDL or "bad" cholesterol.
 <u>Anti-aging</u>: study shows those eating Adzuki were living longer.
 Reduced chance of birth defects: 100-gram serving of adzuki beans provides with one-third of the folate you need in a day.
 <u>Muscle and bone strength</u>: Ca, P, K & Mg are minerals the body
- needs to keep muscles working right and bones less breakable.
- Soaking the beans for 12 hours reduces gas formation.

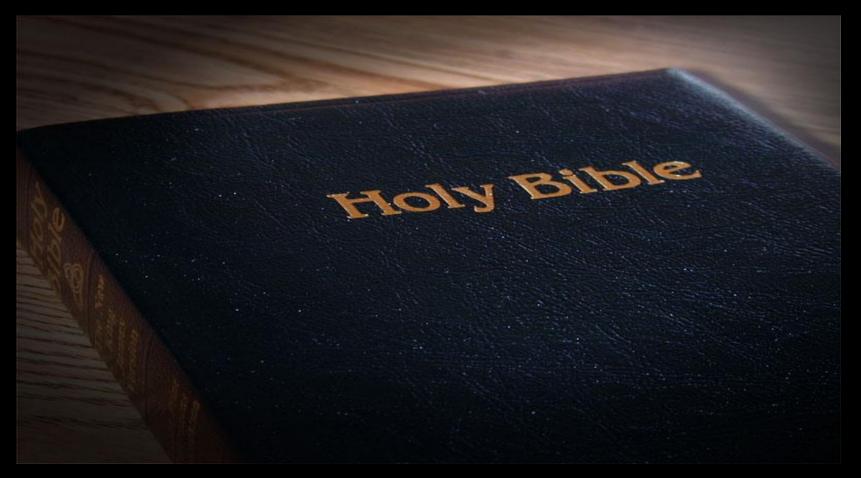
• 100-gram of sweetened adzuki bean paste contains 34 g sugar. Adzuki beans are used in sweet and savoury dishes and are healthy substitutes for meat. Add them to soups, stews, curries, chilli's, salads or grain bowls. Or cook with kale/other vegetables.

HEALTH BENEFITS OF ADZUKI BEANS



- Increases Antioxidants
- Builds Muscle Mass
- Improves Heart Health
- Reduces Diabetes
- Healthy Weight Management
- Improves Digestion
- Beneficial for Kidneys
- Prevents Birth Defects
- Improves Skin
- Treats Urinary Problems

Can We Trust Bible Prophecy?



Yes we Can



Ezekiel 20:12 KJV Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.



Church and State – Part 20 The Blair Bill – Section 1



The Argument of A. T. Jones Before the U.S. Senate Committee, December, 1888





Introduction

THIS pamphlet is a report of an argument made upon the national Sunday bill introduced by Senator Blair in the fiftieth Congress. It is not, however, exactly the argument that was made before the Senate Committee, as there were so many interruptions in the course of my speech that it was impossible to make a connected argument upon a single point. By these questions, etc., my argument was not only forced to take a wider range than was intended when I began to speak, but I was prevented from making the definite argument that I designed to present. I do not speak of these interruptions and counter-arguments by way of complaint, but only to explain why this pamphlet is issued. Nevertheless, it is a fact that while there were eighteen speeches before mine, occupying three hours, in all of which together there were only one hundred and eighty-nine questions and counter-arguments by all the members of the Committee who were present, I was interrupted by the Chairman alone, *one hundred and* sixty-nine times in ninety minutes, as may be seen by the official report of the hearing.- Fiftieth Congress, Second Session, Messages and Documents No. 43, pp. 73-

The Smithsonian Institution

1887-1899 (fiftieth Congress To Fiftyfifth Congress)

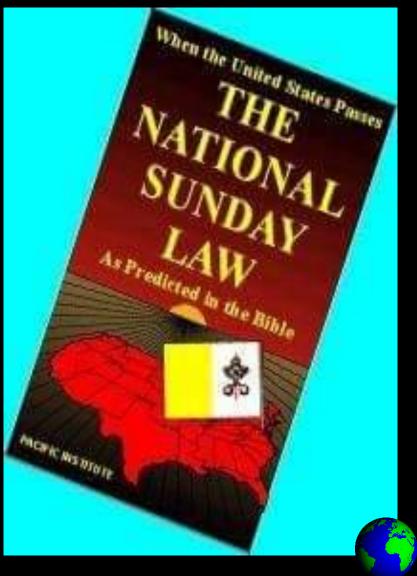


SMITHSONIAN INSTITUTION



Introduction (cont'd)

A national Sunday law is a question of national interest. While it is true that the Sunday-rest bill did not become a law, the legislation having died with the expiration of the fiftieth Congress, it is also true that those who worked for the introduction and passage of that bill are now laying plans to have another national Sunday bill introduced as soon as possible in the fifty-first Congress, and will do all in their power to secure its enactment into law. The scope that was given to the subject by the questions asked of me by the Senate Committee, has opened the way for a somewhat exhaustive treatment of the subject. These questions being raised by United States senators,— men of national affairs,—show that a wider circulation of this matter is not out of place. The subject is worthy of the careful attention of the whole American people. The principles of the American Constitution, the proper relationship between religion and the State, the distinction between moral and civil law, the inalienable civil and religious rights of men,—these are questions that never should become secondary in the mind of any American citizen. NSLS27 iii.2



Introduction (cont'd)

An eminent American jurist has justly observed that in a government of the people "there is no safety except in an enlightened public opinion, based on individual intelligence." Constitutional provisions against the encroachments of the religious upon the civil power are safeguards only so long as the intelligence of the people shall recognize the truth that no man can allow any legislation in behalf of the religion, or the religious observances, in which he himself believes, without forfeiting his own religious freedom. NSLS27 iv.1

In enlarging as I have upon the matter presented in the original hearing, the meaning or intention of any statement has not been changed in the slightest degree. The argument is submitted to the American people with the earnest hope that they will give thoughtful consideration to the principles involved. The positions taken will bear the severest test of every form of just criticism. NSLS27 iv.2 The bill proposed by Senator Blair, and upon which the argument was made, is as follows:— NSLS27 v.1 Government of the people, by the people, for the people, shall not perish from the earth.

– Abraham Lincoln

"50th CONGRESS, 1st SESSION. S. 2983.

"IN the Senate of the United States, May 21, 1888, Mr. Blair introduced the following bill, which was read twice, and referred to the Committee on Education and Labour:— NSLS27 V.2

"A bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship. NSLS27 v.3

"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 the agent, servant, or employee of any person or corporation, shall perform or authorize to be performed any secular work, labour, or business to the disturbance of others, works of necessity, 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 labour or service performed or rendered in violation of this section. NSLS27 v.4



"50th CONGRESS, 1st SESSION. S. 2983. (cont'd)

"SEC. 2. That no mails 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. NSLS27 V.5

"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 labour, the same not being labour 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 or employee of any person or corporation, who shall wilfully 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 be paid for the same. NSLS27 v.6



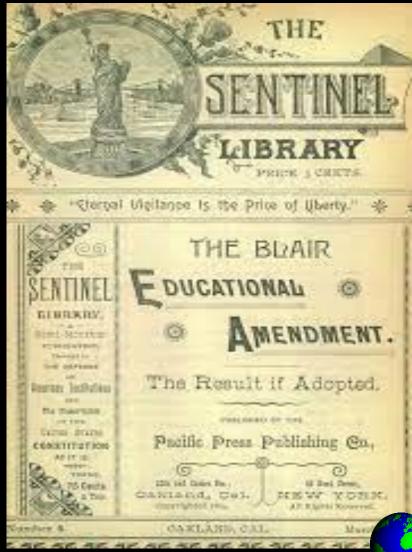
In is saide to may thick the many of Fermion II, Mr. Place hus, in a short space of time, herease more familiar to the people of the United States than that of any offer senatar shallos ficto to proter an east at work, and that the "Bair Bills" have been us ferred to offerar than way other accurren that have hern introduced into the Sociale. Prople who service pay attention to what goes on in Coognes, have taked of the bills as familiarly as through it had been the legalness of their liters in workh legislation. Many have applient than familiarly of them, who have very stills hypericky; of what these hels are, when wed why they was introduced, and what effect their pormaps would have. It is to answer these questions, and some others that would naturally grow out of these, experially is regard to the first billimited good, that this is written.

On the Odr of April, 1889, the Senate Committee on Education and Labor, Scratur H. W. Halo, chain man, gave a hearing to the friends of the Stradey. That Committee to reacposed of the following named Senators: Ellitr, of New Harspahira; Bower, of Colorado; Palmer, of Michigat; Wilson, of Lowa;

"50th CONGRESS, 1st SESSION. S. 2983. (cont'd)

"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 labour be performed or permitted in the military or naval service of the United States on the Lord's day. NSLS27 vi.1

"SEC. 5. That it shall be unlawful to pay or to receive payment or wages in any manner for service rendered, or for labour performed, or for the transportation of persons or of 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. NSLS27 vi.2



"50th CONGRESS, 1st SESSION. S. 2983. (cont'd) "<u>SEC. 6</u>. That labour 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 Sunday preservation of perishable and exposed property, and the regular and necessary transportation and delivery of articles of food in Last day of the week 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 or first day of the week? 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." NSLS27 vi.3 sven, Rev. A. H. Lewis, D. D., representative of the Seventh-day Baptists, had spoken, and asked that a section be added to the bill

granting exemption to observers of the Seventh day; but in answering the questions that were asked by the Chairman, Mr. Lewis compromised his position, and was followed soon after by Dr. Herrick Johnson, of Chicago, who remarked that Dr. Lewis had "given his whole case away." This is what is referred to in my introductory remarks to the effect that we did not intend to "give

Argument Of Alonzo T. Jones Before The Senate Committee, Washington, D. C.

Senator Blair. — There are gentlemen present who wish to be heard in opposition to the bill. Prof. Alonzo T. Jones, of Battle Creek College, Mich., is one of those who have spoken to me in regard to it. Will you not state, Prof. Jones, what your desire is? I have no doubt that we can obtain leave of the Senate to sit during its session to-day. It is exceedingly desirable to go on with this hearing, and complete it now. How would such an arrangement comport with your convenience? First, state, please, whom you represent, and your reasons for desiring to be heard. NSLS27 9.1

Mr. Jones. —Mr. Chairman, I represent the people known as Seventh-day Adventists. It is true, we have been entirely ignored by the other side. The very small "sect," as they stated it, of Seventh-day Baptists has been recognized, but we are more than three times their number, and many times their power in the real force of our work. We have organizations in every State and Territory in the Union. We have the largest printing-house in Michigan; the largest printing-house on the Pacific Coast; the largest Sanitarium in the world; a college in California and one in Michigan; an academy in Massachusetts; a printing establishment in Basel, Switzerland; one in Christiana, Norway; and one in Melbourne, Australia. Our mission work has enlarged until, besides embracing the greater part of Europe, it has also extended nearly around the world; and we desire a hearing, with the consent of the Committee. NSLS27 9.2



THE AMERICAN SENTINEL VOLUME 1 (1886-1888)

Alonzo T. Jones

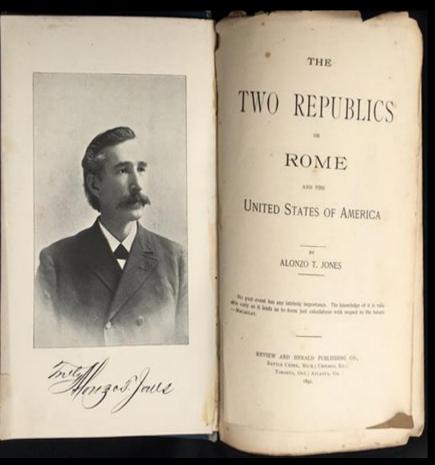


Argument Of Alonzo T. Jones Before The Senate Committee, Washington, D. C. (cont'd)

Senator Blair.—Where do you reside? NSLS27 10.1 **Senator Blain**, — where do you reside: NSLS27 10.1 **Mr. Jones**. —At present in Michigan. My home for the past four years has been in California. I am now teaching history in Battle Creek College, Mich. I must say in justice to myself, and also in behalf of the body which I represent, that we dissent almost wholly, I might say, wholly, from the position taken by the representative of the Seventh-day Baptists. I knew, the instant that Dr. Lewis stated what he did here, that he had "given his case away." We have not given our case away, Senators, nor do we expect to give it away. We expect to go deeper than any have gone at this hearing, both upon the principles and upon the facts, as well as upon the logic of the facts. NSLS27 10.2 <u>Senator Blair</u>.—This matter is all familiar to you. You are a professor of history. Can you not go on this afternoon? NSLS27 10.3

<u>Mr. Jones</u>.—Yes, if I can have a little space between now and this afternoon to get my papers together. I have some references to read that I did not bring with me this morning. NSLS27 10.4

Senator Blair.—Very well. NSLS27 10.5



The "ARGUMENT"

Senator Blair.—You have a full hour, Professor. It is now half past one. NSLS27 10.6

<u>Mr. Jones</u>.—There are three particular lines in which I wish to conduct the argument: First, the principles upon which we stand; second, the historical view; and, third, the practical aspect of the question. NSLS27 10.7

The principle upon which we stand is that civil government is civil, and has nothing to do in the matter of legislation, with religious observances in any way. The basis of this is found in the words of Jesus Christ in Matthew 22:21. When the Pharisees asked whether it was lawful to give tribute to Cesar or not, he replied: "Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's." NSLS27 11.1

In this the Saviour certainly separated that which pertains to Cesar from that which pertains to God. We are not to render to Cesar that which pertains to God; we are not to render to God by Cesar that which is God's. NSLS27 11.2

Senator Blair — not the thing due to Cesar be due to

Render to Caesar the things that are Caesar's,

And to God

the things that are God's.

Matthew 22:2

<u>Mr. Jones</u>.—No, sir. If that be so, then the Saviour did entangle himself in his talk, the very thing which they wanted him to do. The record says that they sought "how they might entangle him in his talk." Having drawn the distinction which he has, between that which belongs to Cesar and that which belongs to God, if it be true that the same things belong to both, then he did entangle himself in his talk; and where is the force in his words which command us to render to Cesar that which belongs to Cesar, and to God the things that are God's? NSLS27 11.4

<u>Senator Blair</u>.—Is it not a requirement of God's that we render to Cesar that which is due to Cesar? NSLS27 11.5 <u>Mr. Jones</u>.—Yes. NSLS27 11.6

<u>Senator Blair</u>.—If Cesar is *society*, and the Sabbath is required for the good of society, does not God require us to establish the Sabbath for the good of society? and if society makes a law accordingly, is it not binding? NSLS27 11.7

<u>Mr. Jones</u> —It is for the good of society that men shall be Christians; but it is not in the province of the State to make Christians. For the State to undertake to do so would not be for the benefit of society; it never has been, and it never can be. NSLS27 12.1 Give to Caesar what is Caesar's, and to God what is God's.

LUKE 20:25

- Senator Blair.—Do you not confuse this matter? A thing may be required for the good of society, and for that very reason be in accordance with the will and the command of God. God issues his commands for the good of society, does he not? God does not give us commands that have no relation to the good of society. NSLS27 12.2
- Mr. Jones.—His commands are for the good of man. NSLS27 12.3
- <u>Senator Blair</u>.—Man is society. It is made up of individual men. NSLS27 12.4
- **Mr. Jones**.—But in that which God has issued to man for the good of men he has given those things which pertain solely to man's relationship to his God; and he has also given things which pertain to man's relationship to his fellow-men. With those things in which our duty pertains to our fellow-men, civil government can have something to do. NSLS27 12.5
- <u>Senator Blair</u> Man would obey God in obeying civil society. NSLS27 12.6



"...Fear God, and keep his commandments: for this is the whole duty of man."

Ecclesiastes 12:13 (KJV)



- Mr. Jones. —I will come to that point. In the things which pertain to our duty to God, with the individual's right of serving God as one's conscience dictates, society has nothing to do; but in the formation of civil society, there are certain rights surrendered to the society by the individual, without which society could not be organized. NSLS27 12.7
- <u>Senator Blair</u>.—That is not conceded. When was this doctrine of a compact in society made? It is the philosophy of an infidel. NSLS27 13.1
- Mr. Jones. It is made wherever you find men together. NSLS27 13.2
- <u>Senator Blair</u> Did you and I ever agree to it? Did it bind us before we were *compos mentis*? <u>NSLS27 13.3</u>
- Mr. Jones Certainly. Civil government is an ordinance of God. NSLS27 13.4
- <u>Senator Blair</u>.—Then it is not necessarily an agreement of man? NSLS27 13.5
- Mr. Jones.—Yes, sir, it springs from the people. NSLS27

The Nature and Danger of Infidel Philosophy

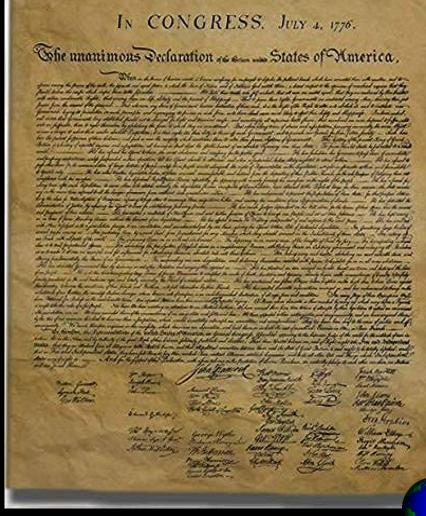




Senator Blair — As to the compact in society that is talked about, it is not conceded that it is a matter of personal and individual agreement. Society exists altogether independent of the volition of those who enter into it. However, I shall not interrupt you further. I only did this because of our private conversation, in which I thought you laboured under a fallacy in your fundamental proposition, that would lead all the way through your argument. I suggested that ground, and that is all. NSLS27 13.7 Mr. Jones.—I think the statement of the Declaration of Independence is true, that "Governments derive their just powers from the consent of the governed." NSLS27 13.8

<u>Senator Blair</u>.—I do not controvert that. NSLS27 13.9

<u>Mr. Jones</u>.—Of all men in the world, Americans ought to be the last to deny the social compact theory of civil government. On board the "Mayflower," before the Pilgrim Fathers ever set foot on these shores, the following was written:—



"In the name of God, Amen. We, whose names are underwritten, the loyal subjects of our dread sovereign, Lord King James, by the grace of God, of Great Britain, France, and Ireland, king, defender of the faith, etc., having undertaken for the glory of God, and advancement of the Christian faith, and the honour of our king and country, a voyage to plant the first colony in the northern parts of Virginia; do by these presents, solemnly and mutually, in the presence of God and one another, <u>covenant and combine ourselves together into a civil</u> body politick, for our better ordering and preservation, and furtherance of the ends aforesaid: and by virtue hereof do enact, constitute, and frame such just and equal laws, ordinances, acts, constitutions, and officers, from time to time, as shall be thought most meet and convenient for the general good of the colony; unto which we promise all due submission and obedience. In witness whereof we have hereunto subscribed our names at Cape Cod, the eleventh of November, in the reign of our sovereign, Lord King James, of England, France, and Ireland, the eighteenth, and of Scotland, the fifty-fourth, Anno Domini, 1620." NSLS27 13.11 The next American record is that of the fundamental orders of Connecticut, 1638-39, and reads as follows:- NSLS27 14,1



"Forasmuch as it hath pleased the All mighty God by the wise disposition of his divine providence so to order and dispose of things that we, the inhabitants and residents of Windsor, and Hartford, and Wethersfield, are now cohabiting and dwelling in and upon the river of Connecticut and the lands thereunto adjoining, and well knowing where a people are gathered together the word of God requires that to maintain the peace and union of such a people there should be an orderly and decent government established according to God, to order and dispose of the affairs of the people at all seasons, as occasion shall require; *doe therefore associate and convince ourselves to be as one public State or commonwealth*; and doe for ourselves and our successors and such as shall adjoined to us at any time hereafter, enter into combination and confederation together," etc. NSLS27 14.2

And, sir, the first Constitution of your own State—1784—in its bill of rights, declares:— NSLS27 15.1

"I. All men are born equally free and independent; therefore, all government of right originates from the people, *is founded in consent*, and instituted for the general good." NSLS27 15.2

"All men are by nature equally free and independent,

and have certain inherent rights... namely, the enjoyment of life and liberty, and pursuing and obtaining happiness and safety."

— George Mason, 1776

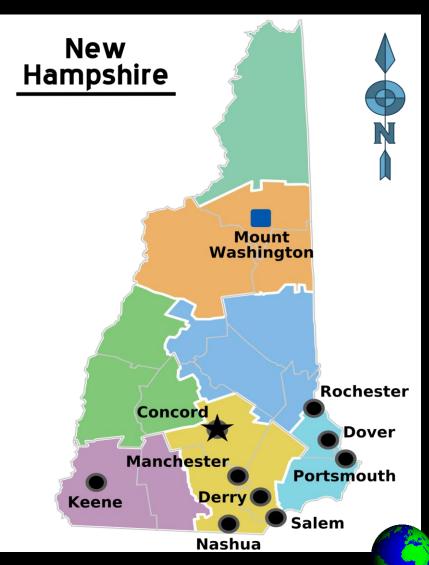


"III. When men enter into a state of society, they surrender some of their natural rights to that society, in order to insure the protection of others; and without such an equivalent, the surrender is void. NSLS27 15.3

"IV. Among the natural rights, some are in their very nature unalienable, because no equivalent can be received for them. Of this kind are the rights of conscience." NSLS27 15.4

And in Part 2, of that some Constitution, under the division of the "form of government," are these words"— NSLS27 15.5

"The people inhabiting the territory formerly called the province of New Hampshire, do *hereby solemnly and mutually agree with each other* to form themselves into a free, sovereign, and independent body politic, or State, by the name of the State of New Hampshire." NSLS27 15.6



In the Constitution of New Hampshire of 1792, these articles are repeated word for word. They remain there without alteration in a single letter under the ratification of 1852, and also under the ratification of 1877. Consequently, sir, the very State which sends you to this capitol is founded upon the very theory which you here deny. This is the doctrine of the Declaration of Independence; it is the doctrine of the Scripture; and therefore, we hold it to be eternally true. NSLS27 15.7

These sound and genuine American principles—civil governments deriving their just powers from the consent of the governed, and the inalienability of the rights of conscience,—these are the principles asserted and maintained by Seventh-day Adventists. NSLS27 15.8

<u>Senator Blair</u>.—But society is behind the government which society creates. NSLS27 16.1

Mr. Jones — Certainly. All civil government springs from the people, I care not in what form it is. NSLS27 16.2 Senator Blair — That is all agreed to. NSLS27 16.3







<u>Mr. Jones</u> — But the people, I care not how many there are, have no right to invade your relationship to God, nor mine. That rests between the individual and God, through faith in Jesus Christ; and as the Saviour has made this distinction between that which pertains to Cesar and that which is God's, when Cesar exacts of men that which pertains to God, then Cesar is out of his place, and in so far as Cesar is obeyed there, God is denied. When Cesar— civil government—exacts of men that which is God's, he demands what does not belong to him; in so doing Cesar usurps the place and the prerogative of God, and every man who regards God or his own rights before God, will disregard all such interference on the part of Cesar NSLS27 16,4

This argument is confirmed by the apostle's commentary upon Christ's words. In <u>Romans</u> <u>13:1-9</u>, is written:— NSLS27 16.5

LET EVERY SOUL BE SUBJECT TO THE GOVERNING AUTHORITIES. FOR THERE IS NO AUTHORITY EXCEPT FROM GOD, AND THE AUTHORITIES THAT EXIST ARE APPOINTED BY GOD.

- ROMANS 13:1

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." NSLS27 16.6

THERE **IS NO** POWER **BUT OF** GOD

It is easy to see that this scripture is but an exposition of Christ's words, "Render therefore unto Cesar the things which are Cesar's." In the Saviour's command to render unto Cesar the things that are Cesar's, there is plainly a recognition of the rightfulness of civil government, and that civil government has claims upon us which we are in duty bound to recognize, and that there are things which duty requires us to render to the civil government. This scripture in Romans 13 simply states the same thing in other words: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." NSLS27 17.1

Again: the Saviour's words were in answer to a question concerning tribute. They said to him, "Is it lawful to give tribute unto Cesar, or not?" Romans 13:6 refers to the same thing, saying, "For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing." In answer to the question of the Pharisees about the tribute, Christ said, "Render therefore unto Cesar the things which are Cesar's." Romans 13:7, taking up the same thought, says, "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom: fear to whom fear: bonour to whom bonour." Are Ordained Of God whom custom; fear to whom fear; honour to whom honour." These references make positive that which we have stated,—that this portion of Scripture (Romans 13:1-9) is a divine commentary upon the words of Christ in <u>Matthew 22:17-21</u>. NSLS27 17.2

The Powers That Be



Romans 13:1

The passage refers first to civil government, the higher powers,—the powers that be. Next it speaks of rulers, as bearing the sword and attending upon matters of tribute. Then it commands to render tribute to whom tribute is due, and says, "Owe no man any thing; but to love one another: for he that loveth another hath fulfilled the law." Then he refers to the sixth, seventh, eighth, ninth, and tenth commandments, and says, "It there by any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." NSLS27 18.1

There are other commandments of this same law to which Paul refers. There are the four commandments of the first table of the law,—the commandments which say, "Thou shalt have no other gods before me;" "Thou shalt not make unto thee any graven image or nay likeness of anything;" "Thou shalt not take the name of the Lord thy God in vain;" "Remember the Sabbath day to keep it holy." Then there is the other commandment in which are briefly comprehended all these, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," NSLS27 18,2

OWE no one anything EXCEPT to love one another for he who loves another has FULFILLED the law

Romans 13:8

Paul knew full well these commandments. Why, then, did he say, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself"?—Because he was writing concerning the principles set forth by the Saviour, which relate to our duties to civil government. NSLS27 18.3

Our duties under civil government pertain solely to the government and to our fellowmen, because the powers of civil government pertain solely to men in their relations one to another, and to the government. But the Saviour's words in the same connection entirely separated that which pertains to God from that which pertains to civil government. The things which pertain to God are not to be rendered to civil government—to pertain to God are not to be rendered to civil government—to the powers that be; therefore Paul, although knowing full well that there were other commandments, said, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself;" that is, if there be any other commandment which comes into the relation between man and civil government, it is comprehended in this saying, that he shall love his neighbour as himself; thus showing conclusively that the powers that be, though ordained of God, are so ordained simply in things pertaining to the relation of man with his fellow-men, and in those things alone. NSLS27 19.1 Thou shalt LOVE thy neighbour as thyself. Mark 12:31 KJV

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THETEN

COMMANDMENTS

Thou shalt have no other gods before me. II Thou shalt not make unto thee any graven image, III Thou shalt not take the name of the Lord thy God in vain.

> IV Remember the sabbath day, to keep it holy.

Honour thy father and thy mother. VI

Thou shalt not kill.

Thou shalt not commit adultery

VIII Thou shalt not steal.

Thou shalt not bear false witness

against thy neighbour.

Thou shalt not covet thy neighbour's house.

Further: as in this divine record of the duties that men owe to the powers that be, there is no reference whatever to the first table of the law, it therefore follows that the powers that be, although ordained of God, have nothing whatever to do with the relations which men bear toward God. NSLS27 19.2

As the ten commandments contain the whole duty of man, and as in the enumeration here given of the duties that men owe to the powers that be, there is no mention of any of the things contained in the first table of the law, it follows that none of the duties enjoined in the first table of the law of God, do men owe to the powers that be; that is to say, again, that the powers that be, although ordained of God, are not ordained of God in anything pertaining to a single duty enjoined in any one of the first four of the ten commandments. These are duties that men owe to God, and with those the powers that be can of right have nothing to do, because Christ has commanded to render unto God—not to Cesar, nor by Cesar—that which is God's. Therefore, as in his comment upon the principle which Christ established, Paul has left out of the account the first four commandments, so we deny, forever, the right of any civil government to legislate in anything that pertains to men's duty to God under the first four commandments. This Sunday bill does propose to legislate in regard to the Lord's day. If it is the Lord's day, we are to render it to the Lord, not to Cesar. When Cesar exacts it of us, he is exacting what does not belong to him, and is demanding of us that with which he should have nothing to do. NSLS27 19.3

<u>Senator Blair</u>.—Would it answer your objection in that regard, if, instead of saying "the Lord's day", we should say, "Sunday"? NSLS27 20.1

<u>Mr. Jones</u>.—No, sir, Because the underlying principle, the sole basis, of Sunday, is ecclesiastical, and legislation in regard to it is ecclesiastical legislation. I shall come more fully to the question you ask, presently. NSLS27 20.2

Now do not misunderstand us on this point. We are Seventh-day Adventists; but if this bill were in favour of enforcing the observance of the seventh day as the Lord's day, we would oppose it just as much as we oppose it as it is now, for the reason that civil government has nothing to do with what we owe to God, or whether we owe anything or not, or whether

Exodus 20:8-11

Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God.

Allow me again to refer to the words of Christ to emphasize this point. At that time the question was upon the subject of tribute, whether it was lawful to give tribute to Cesar or not. In answering the question, Christ established this principle: "Render therefore unto Cesar the things which are Cesar's, and unto God the things that are God's." That tribute money was Cesar's; it bore his image and superscription; it was to be rendered to him. *Now*, it is a question of rendering Sabbath observance, and it is a perfectly legitimate and indeed a necessary question to ask right here: Is it lawful to render Lord's day observance to Cesar? The reply may be in His own words: Show me the Lord's day; whose image and superscription does it bear?— The Lord's, to be sure. This very bill which is under discussion here to-day declares it to be the Lord's day. Then the words of Christ apply to this. Bearing the image and superscription of the Lord, Render therefore to the Lord the things that are the Lord's, and to Cesar the things that are Cesar's. It does not bear the image and superscription of Cesar; it does not belong to him; it is not to be rendered to him. NSLS27 20.4



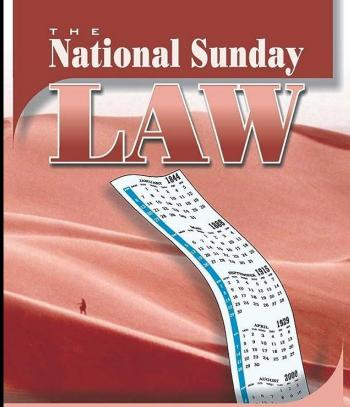
Again: take the institution under the word *Sabbath*: Is it lawful to render Sabbath observance to Cesar or not? Show us the Sabbath; whose image and superscription does it bear? The commandment of God says, it "is the Sabbath of the Lord thy God." It bears his image and superscription, and his only; it belongs wholly to him; Cesar can have nothing to do with it. It does not belong to Cesar; its observance cannot be rendered to Cesar, but only to God; for the commandment is, "Remember the Sabbath day, *to keep it holy*." If it is not kept holy, it is not kept at all. Therefore, belonging to God, bearing his superscription, and not that of Cesar, according to Christ's commandment, it is to be rendered only to God; because we are to render to God that which is God's, and the Sabbath is the Sabbath of the Lord thy God. Sabbath observance, therefore, or Lord's day observance, whichever you may choose to call it, never can be rendered to Cesar. And Cesar never can demand it without demanding that which belongs to God, or without putting himself in the place of God, and usurping the prerogative of God. NSLS27 21.1

Exodus 20:10

But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work.



Therefore, we say that if this bill were framed in behalf of the real Sabbath of the Lord, the seventh day, the day which we observe; if this bill proposed to promote its observance, or to compel men to do no work upon that day we would oppose it just as strongly as we oppose it now, and I would stand here at this table and argue precisely as I am arguing against this, and upon the same principle,—the principle established by Jesus Christ,—that with that which is God's the civil government never can of right have anything to do. That duty rests solely between man and God; and if any man does not render it to God, he is responsible only to God, and not to any man, nor to any assembly or organization of men, for his failure or refusal to render it to God; and any power that undertakes to punish that man for his failure or refusal to render to God what is God's, puts itself in the place of God. Any government which attempts it, sets itself against the word of Christ, and is therefore antichristian. This Sunday bill proposes to have this Government do just that thing, and therefore I say, without any reflection upon the author of the bill, this national Sunday bill which is under discussion here to-day is *antichristian*. But in saying this I am not singling out this contemplated law as worse than all other Sunday laws in the world. There never was a Sunday law that was not antichristian, and there never can be one that will not be antichristian. NSLS27 22.1



An Argument of Alonzo T. Jones before the Limited State Senate Committee on Education and Labor Dec. 13, 1888

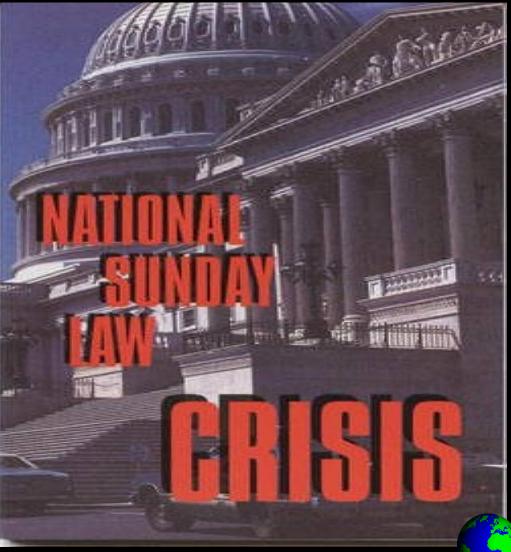
Senator Blair.—You oppose all the Sunday laws of the country, then? NSLS27 23.1 Mr. Jones.—Yes, sir. NSLS27 23.2

Senator Blair.—You are against all Sunday laws? NSLS27 23.3

Mr. Jones.—Yes, sir; we are against every Sunday law that was ever made in this world, from the first enacted by Constantine to this one now proposed; and we would be equally against a Sabbath law if it were proposed, for that would be antichristian, too. NSLS27 23.4

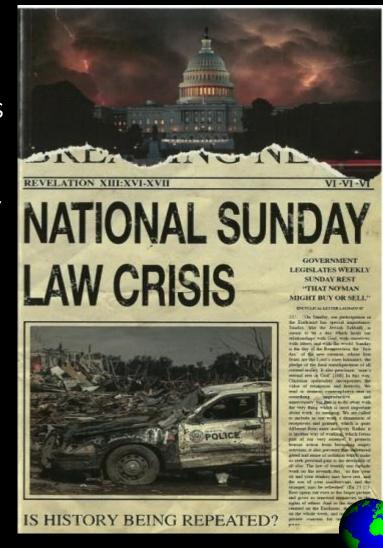
Senator Blair.—State and national, alike? NSLS27 23.5

Mr. Jones. —State and national, sir. I shall give you historical reasons presently, and the facts upon which these things stand, and I hope they will receive

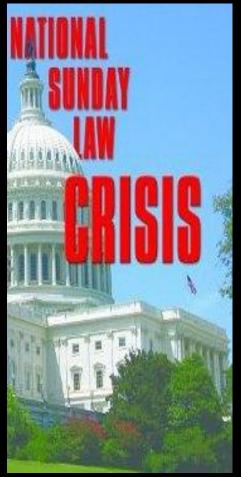


George Washington, I believe, is yet held in some respectful consideration—he is by the Seventh-day Adventists at least—and he said, "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and is to be protected in worshiping God according to the dictates of his own conscience." And so should we be protected, so of his own conscience. And so should we be protected, so long as we are law-abiding citizens. There are no saloon keepers among us. We are as a body for prohibition; and as for the principles of Christian temperance, we conscientiously practice them. In short, you will find no people in this country or in the world, more peaceable and law-abiding than we endeavour to be. We teach the people according to the Scripture, to be subject to the powers that be; we teach them that the highest duty of the Christian *citizen* is strictly to obey the law,—to obey it not from fear of punishment, but out of respect for governmental authority, and out of respect for God, and conscience towards him. NSLS27 23.7

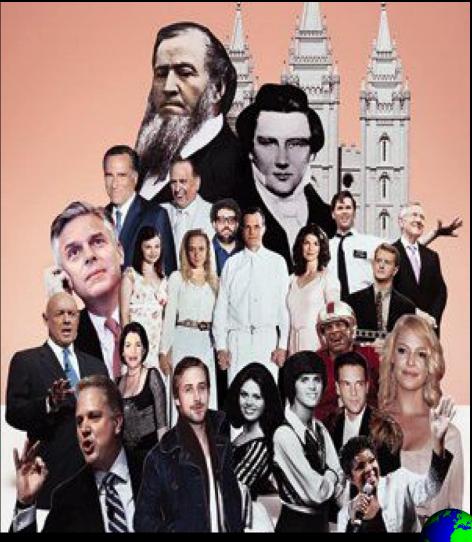
<u>Senator Blair</u>.—That is the common Mormon argument. The Mormons say their institution is a matter of religious belief. Everybody concedes their right to believe in Mormonism, but when they come to the point of practicing it, will it not be to the disturbance of others? NSLS27 24.1



Mr. Jones.—I should have come to that, even though you had not asked the question. But as you have introduced it, I will notice it now. My argument throughout is that the civil government can never have anything to do with men's duties under the first four of the ten commandments; and this is the argument embodied in Washington's words. These duties pertain solely to God. Now polygamy is adultery. But adultery is not a duty that men owe to God, in any way, much less does it come under any of the first four commandments. This comes within the inhibitions of the second table of the law of God—the commandments embracing duty to our neighbour. How men should conduct themselves embracing duty to our neighbour. How men should conduct themselves toward their fellow-men, civil government must decide; that is the very purpose of its existence. Consequently, the practice of polygamy lying wholly within this realm, is properly subject to the jurisdiction of civil government. My argument does not in the least degree countenance the principles of Mormonism, nor can it fairly be made to do so. I know that it is offered as a very ready objection; but those who offer it as an objection and as an argument against the principles upon which we stand, thereby make adultery a religious practice. But against all such objection and argument, I maintain that adultery is not in any sense a religious practice. It is not only highly irreligious, but it is essentially *uncivil*; and because it is uncivil, the civil power has as much right to blot it out as it has to punish murder, or thieving, or perjury, or any other uncivil thing. Moreover, we deny that honest occupations on any day of the week, or at any time whatever, can ever properly be classed with adultery. NSLS27 24.2



There are also people who believe in community of property in this world. Suppose they base their principles of having all things in common upon the apostolic example. Very good. They have the right to do that. Everyone who sells his property and puts it into a common fund, has a right to do that if he common fund, has a right to do that if he chooses; but suppose these men in carrying out that principle, and in claiming that it is a religious ordinance, were to take without consent your property or mine into their community. Then what?—The State forbids it. It does not forbid the exercise of their religion; but it protects your property and mine, and in exercising its prerogative of protection, it forbids theft. And in forbidding theft, the State never asks any questions as to whether thieving is a religious practice. So also as to polygamy, which is practiced among the Mormons. But let us consider this in another MONY NICI COTOF1



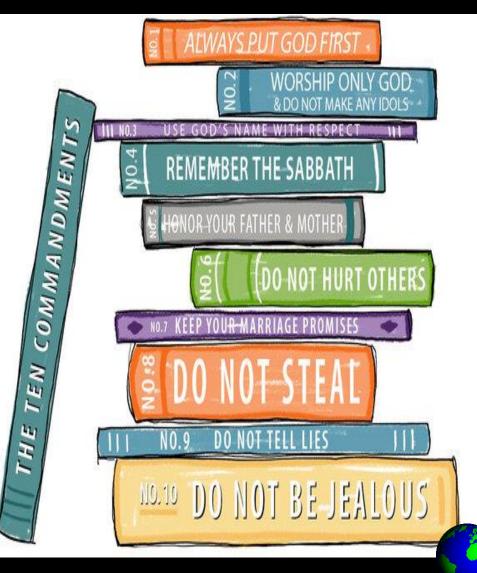
It is every man's right in this country, or anywhere else, to worship an idol if he chooses. That idol embodies his conviction of what God is. He can worship only according to his convictions. It matters not what form his idol may have, he has the right to worship it anywhere in all the world, therefore in the United States. But suppose that in the worship of that god he attempts to take the life of one of his fellow-men, and offer it as a human sacrifice. The civil government exists for the protection of life, liberty, property, etc., and it must punish that man for his attempt upon the life of his fellow-man. The civil law protects man's life from such exercise of any one's religion, but in punishing the offender, the State does not consider the question of his religion at all. It would punish him just the same if he made no pretensions to worship or to religion. It punishes him for his incivility, for his attempt at murder, not for his irreligion. I repeat, the question of religion is not considered by the State; the sole question is, Did he threaten the life of his fellow-man? Civil government must protect its citizens. This is strictly within Cesar's jurisdiction; it comes within the line of duties which the Scripture shows to pertain to our neighbor, and with it Cesar has to do. NSLS27 25.2

The rights of every man are diminished when the rights of one man are threatened.

JFK

Therefore it is true that the State can never of right legislate in regard to any man's religious faith, or in relation to anything in the first four commandments of the decalogue. But if in the exercise of his religious convictions under the first four commandments, a man invades the rights of his neighbour, as to life, family, property, or character, then the civil government says that it is unlawful. Why? Because it is irreligious or immoral?—Not at all; but because it is uncivil, and for that reason only. It never can be proper for the State to ask any question as to whether any man is religious or not, or whether his actions are religious or not. The sole question must ever be, Is the action civil or uncivil. NSLS27 26.1

<u>Senator Blair</u>.—Now apply that right to this case—to the institution of the Sabbath among men for the good of men. NSLS27



Mr. Jones — Very good, we will consider that. Here are persons who are keeping Sunday. It is their right to work on every other day of the week. It is their right to work on that day, if they desire; but they are keeping that day, recognizing it as the Sabbath. Now while they are doing that which is their right, here are other people who are keeping Saturday, and others who are keeping Friday. The Mohammedans recognize Friday. But we will confine ourselves to those who keep Saturday, the seventh day, as the Sabbath. Those who keep Sunday, and who want legislation for that day, ask that other people shall be forbidden to work on Sunday, because they say it disturbs their rest, it disturbs their worship, etc.; and they claim that their rights are not properly protected. Do they really believe that in principle? Let us see. They will never admit (at any rate, I have never yet found one of them who would) that their work on Saturday disturbs the rest, or the worship, of the man who rests on Saturday. If their work on Saturday does not disturb the Sabbath rest, or the worship, of the man who keeps Saturday, then upon what principle is it that our work on Sunday disturbs the rest of those who keep Sunday? I have never found one on that side yet who would admit the principle. If their work does not disturb our rest and our worship, our work cannot disturb their rest or their worship. More than this: In a general Sunday convention held in San Francisco, at which I was present, there was a person who spoke on this very question. Said he: "There are some people, and a good many of them in this State, who do not believe in Sunday laws, and who keep Saturday as the Sabbath; but," said he, "the majority must rule. The vast majority of the people do keep Sunday; their rights must be respected, and they have a right to enact it into law." I arose and said, "Suppose the Seventh-day people were in the majority, and they should go to the legislature and ask for a law to compel you to keep Saturday out of respect to their rights. Would you consider it right?" There was a murmur all over the house, "No." NSLS27 26.3



<u>Senator Blair</u>.—Upon what ground did they say, No? NSLS27 28.1

<u>Mr. Jones</u>.—That is what I should like to know. They were not logical. Their answer shows that there is no ground in justice nor in right for their claim that the majority should rule in matters of conscience. NSLS27 28.2

<u>Senator Blair</u>.—That does not follow. At least it does not strike me that it follows. The majority has a right to rule in what pertains to the regulation of society, and if Cesar regulates society, then the majority has a right in this country to say what we shall render to Cesar. NSLS27 28.3

Mr. Jones —Very good, but the majority has no right to say what we shall render *to God*; nor has it any right to say that we shall render *to Cesar* that which is *God's*. If nine hundred and ninety-nine out of every one thousand people in the United States kept the seventh day, that is, Saturday, and I deemed it my right, and made it my choice, to keep Sunday, they would have not right to compel me to rest on Saturday. NSLS27 28.4



DEMOCRACY

"A democracy is nothing more than MOB RULE, where 51% of the people may take away the rights of the other 49%"

Thomas Jefferson

<u>Senator Blair</u>.—In other words, you take the ground that for the good of society, irrespective of the religious aspect of the question, society may not require abstinence from labour on Sabbath, if it disturbs others? NSLS27 28.5

<u>Mr. Jones</u> — As to its disturbing others, I have proved that it does not. The body of your question states my position exactly. NSLS27 28.6

<u>Senator Blair</u>.—You are logical all the way through that there shall be no Sabbath. This question was passed me to ask: "Is the speaker also opposed to all laws against blasphemy?" NSLS27 28.7

Mr. Jones.—Yes, sir. But not because blasphemy is not wrong, but because civil government cannot define blasphemy, nor punish it. Blasphemy pertains to God, it is an offense against him, it is a sin against him. NSLS27 29.1

<u>Senator Blair</u>.—Suppose the practice of it in society at large is hurtful to society? NSLS27 29.2 <u>Mr. Jones</u>.—That will have to be explained. How is it hurtful to society? NSLS27 29.3

Celebrating God's Creation! The Lord's Holy Sabbath Day! Saturday Psalms 119:18 KJV "Open Thou mine eyes, that I may behold wondrous things out of Thy lav

Senator Blair. — Suppose it be hurtful to society in this way: A belief in the existence of God, and reverence for the Creator, and a cultivation of that sentiment in society, is for the good of society; is, in fact, the basis of all law and restraint. If the Almighty, who knows everything, or is supposed to, and has all power, has no right to restrain us, it is difficult to see how we can restrain each other. NSLS27 29.4

<u>Mr. Jones</u>.—He has the right to restrain us. He does restrain us. NSLS27 29.5

Senator Blair.—To commonly blaspheme and deride and ridicule the Almighty, would, of course, have a tendency to bring up the children who are soon to be the State, in an absolute disregard of him and his authority. Blasphemy, as I understand it, is that practice which brings the Creator into contempt and ridicule among his creatures. NSLS27 29.6

Mr. Jones.—What is blasphemy here, would not be blasphemy in China, and many other countries. NSLS27 29.7

<u>Senator Blair</u>.—We are not dealing with pagan communities. A regulation that may be appropriate in a pagan community, would not answer men in a Christian community. Do you mean that there is no such thing as



Mr. Jones.—No; I do not mean that. NSLS27 29.9 Senator Blair.—The Chinaman hardly believes in any god whatever; at least in no such God as we do. Taking our God and these Christian institutions of ours, what do you understand blasphemy to be? NSLS27 29.10 <u>Mr. Jones</u>.—There are many things that the Scriptures show to be blasphemy. NSLS27 30.1 <u>Senator Blair</u> — The power of the law has undertaken in various States to say that certain things are blasphemy. NSLS27 30.2 <u>Mr. Jones</u>.—Precisely; but if the law proposes to define blasphemy and punish it, why does it not go to the depth of it, and define all and punish all? NSLS27 30.3

<u>Senator Blair</u>.—Perhaps it may not go as far as it ought. You say you are opposed to all laws against blasphemy, cursing, and swearing? NSLS27 30.4 <u>Mr. Jones</u>.—In relation to any one of the first four commandments. NSLS27 30.5

What Means 1:0 Blaspheme Against Holy Ghost

Senator Palmer.—Suppose that what is defined as blasphemy in the statutes of the several States, should detract from the observance of the law and regard for it, would you regard laws against it as being improper? NSLS27 30.6

Mr. Jones.—Under the principle that the Scripture lays down, no legislation in any way can be proper in regard to the first four commandments. There may be many ways in which it would appear very appropriate for civil government to do this or to do that; but when you have entered upon such legislation, where will you stop? NSLS27 30.7

<u>Senator Palmer</u> — Abstaining from blasphemy is a part of the education of the youth of the country. NSLS27 30.8

<u>Mr. Jones</u>.—That is true. If youth are properly educated, they will never blaspheme. NSLS27 30.9

Senator Palmer. — We pass laws for the education of the youth. The question is whether abstention from blasphemy could not be included in the scope of education. Take it on that ground. NSLS27 30.10 Bible Study for youth

Everyone should know Jesus Christ as the Lord, Saviour, Sanctifier, Healer, and Coming King of glory

Mr. Jones.—Idolatry (and covetousness is idolatry) is no more than a violation of the first commandment: "Thou shalt have no other Gods before me;" and if the State can forbid the violation of the third commandment and the fourth, why may it not forbid the violation of the first and the second, and in that case supplant God at once, and establish an earthly theocracy? That is the only logical outcome. NSLS27 31.1

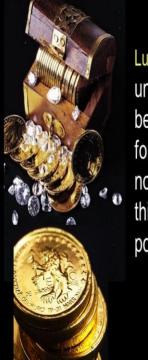
<u>Senator Blair</u>.—Covetousness is a state of mind; but when it becomes practice by stealing—taking from another without consideration—the law interferes. NSLS27 31.2

Mr. Jones — Certainly. NSLS27 31.3

<u>Senator Palmer</u>.—There is an infection in blasphemy or in covetousness. For instance, if one covetous man in a neighbourhood should infuse the whole neighbourhood with covetousness to such an extent that all would become thieves, then covetousness would be a proper subject of legislation. NSLS27 31.4

<u>Mr. Jones</u>.—Never! You forbid the theft, not the covetousness. You cannot invade the condition of mind in which lies the covetousness. NSLS27 31.5

Beware Of COVETOUSNESS



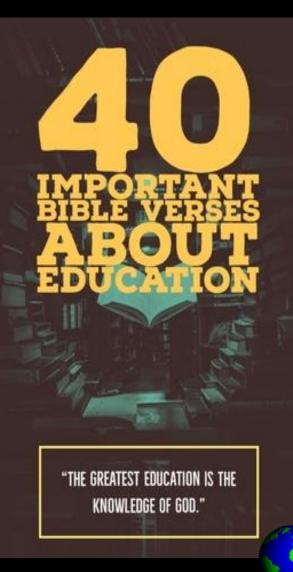
Luke 12:15 "And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

<u>Senator Blair</u>.—We do not say that we must invade the condition of mind; but society has a right to make regulations, because those regulations are essential to the good of society. Society by a major vote establishes a regulation, and we have to obey what is settled by the majority. NSLS27 31.6

<u>Mr. Jones</u>.—How shall it be discovered what is blasphemy, as it is only an offense against God? In the Puritan Theocracy of New England, our historian, Bancroft, says that "the highest offense in the catalogue of crimes was blasphemy, or what a jury should call blasphemy." NSLS27 31.7

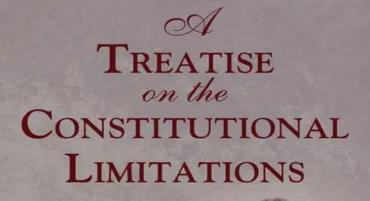
<u>Senator Blair</u> — But the law was behind the jury, and said that the practice should be punished. If a jury of twelve men said that one had committed the overt act, then it could be punished. It was the majority who made the law, and the jury only found the question of fact after the law had been violated. The jury did not make the law. This is a question as to making the law. NSLS27 31.8

<u>Mr. Jones</u>.—It is not wholly a question only of making the law. The question is whether the law is right when it is made. There is a limit to the law-making power; and that limit is the line which Jesus Christ has drawn. The government has no right to make any law relating to the things that pertain to God, or offenses against God, or religion. It has nothing to do with religion. NSLS27 32.1



Blasphemy, according to Judge Cooley, in his "Constitutional Limitations," "is purposely using words concerning the Supreme Being, calculated and designed to impair and destroy the reverence, respect, and confidence due to him, as the intelligent Creator, Governor, and Judge of the world; ... a bad motive must exist; there must be a wilful, malicious attempt to lessen men's reverence for the Deity, or for the accepted religion." NSLS27 32.2

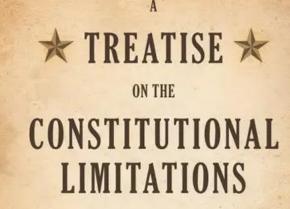
It is seen at a glance that this comes from the old English system of statutes regulating "offenses against God and religion." That is where this statute is placed in every system of civil law; it could not be placed anywhere else. But offenses against God are to be answered for only at his tribunal; and with religion, or offenses against it, the civil power has nothing to do. It is a perversion of the functions of civil government to have it made a party to religious controversies. It will have ample exercise for its power and jurisdiction to keep religious disputants as well as other people civil, without allowing itself ever to become a partisan in religious disputes and the conservator of religious



Which Rest Upon the Legislative Power of the States of the American Union

THOMAS MCINTYRE COOLEY

But according to Judge Cooley's definition, blasphemy is an attempt to lessen men's reverence, not only for the Deity, but for "the accepted religion" as well. But any man in this wide world has the right to lessen men's reverence for the accepted religion, if he thinks that religion to be wrong. Consequently, as I said a moment ago, that which would be counted blasphemy here would not be counted blasphemy in China; and that which is in the strictest accordance with the word of God and the faith of losus. of Jesus Christ here, is necessarily blasphemy in China, or in Turkey, or in Russia. A man who preaches the gospel of Jesus Christ in China commits blasphemy under this definition. He does make a wilful attempt to lesson men's reverence for their Accepted religion, and for the deities recognized in their religion. He had to do so, if he is ever to get them to believe in Christ and the religion of Christ. He has to bring them to the place where they will have no reverence for their deities or for their accepted religion, before they ever can accept the religion of Jesus Christ. It is the same way in Turkey, or any other Mohammedan country, or any heathen country. Wherever the gospel of Jesus Christ is preached in any Mohammedan or heathen country, it is blasphemy under this definition, because its sole object is not only to lesson men's reverence for their deities and for their accepted religion, but to turn them wholly from it, and if possible to obliterate it from their minds. NSLS27 33.1



WHICH REST UPON THE LEGISLATIVE POWER OF THE STATES OF THE AMERICAN UNION

> FIFTH EDITION 1883

THOMAS M. COOLE

God has given all:

The Power of Choice

Revelation 12:12

"..... for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."

Enter The Ark of Hope

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

– John 10:16

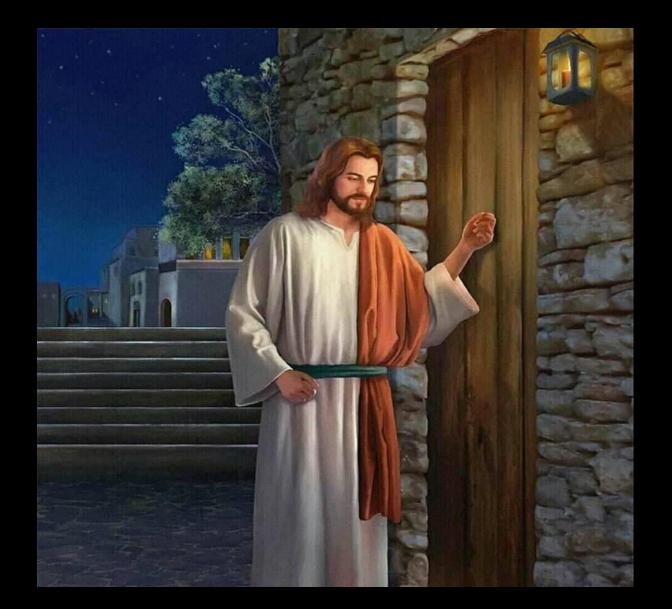
The Ark of the Covenant







Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. – Revelation 3:20





ARE YOU READY TO MEET JESUS?