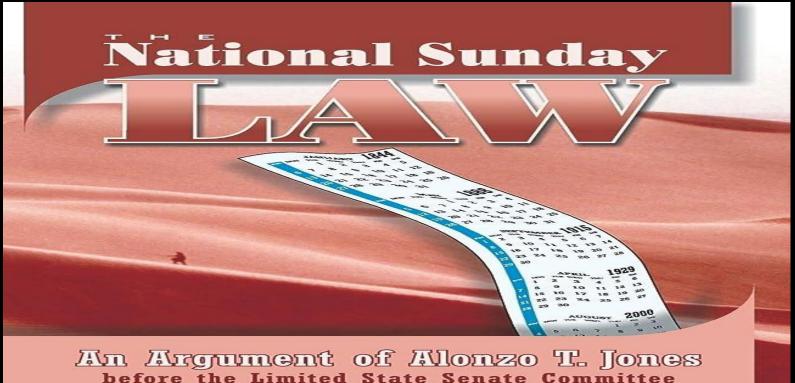
Church and State – Part 21 The Blair Bill – Section 2



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





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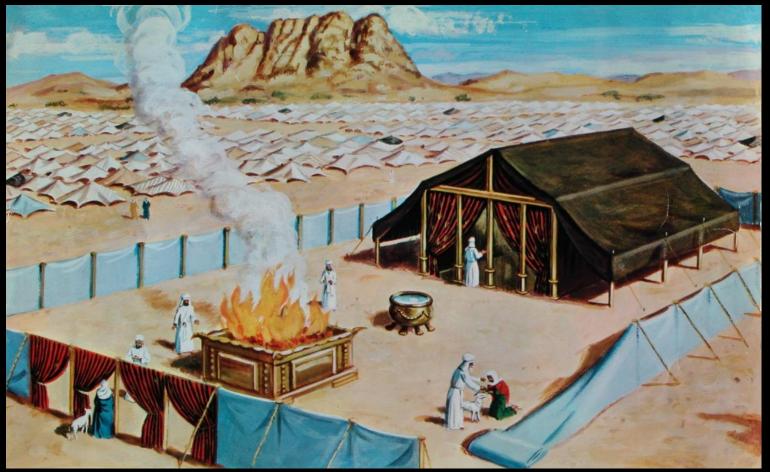
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And let them make me a sanctuary; that I may dwell among them.

Exodus 25:8

Psalms 77:13



Health Snippet - Bamboo Shoot

Health Benefits of Bamboo Shoot (Seek Medical Advice) It's estimated that there are up to 1,500 species of bamboo worldwide. Certain species like Bambusa vulgaris and Phyllostachys edulis are among the most common types used in cooking. But while bamboo has been a nutritional staple in Asian countries for centuries, Western nations are beginning to realize the potential of bamboo as a healthy, nutrient-packed food.

One cup (155 grams) of cooked bamboo shoots contains:

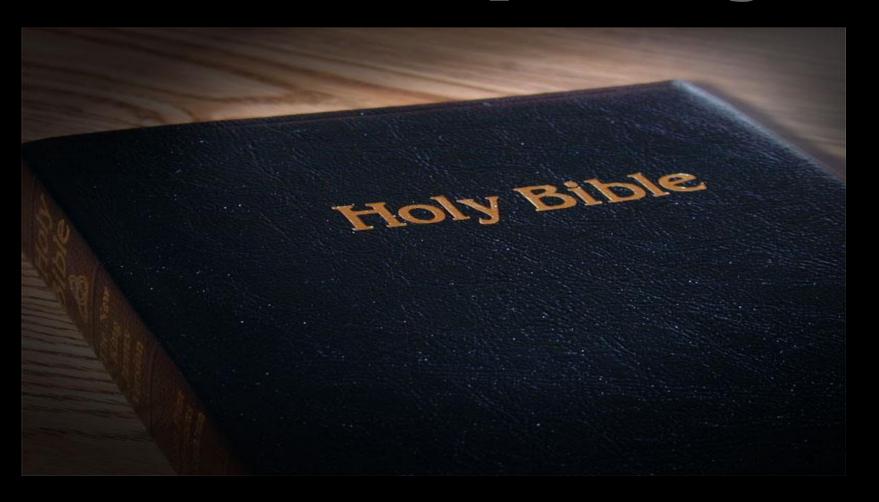
Calories: 64, Protein: 2.5g, Fat: 4.5g, Carbs: 5g, Fiber: 2g, Copper: 19%, Vitamin B6: 14%, Vitamin E: 9%, Vitamin K: 3%, Riboflavin: 3%, Thiamine: 3%, Phosphorus: 3%, Potassium: 3%, Iron: 3%, etc.

- Bamboo is a good source of several vitamins and minerals.
- 1. Some studies suggest that bamboo shoots could help reduce your cholesterol levels to improve heart health.
- 2. Bamboo Fiber promotes regularity and may even protect against issues like haemorrhoids, diverticulitis, colorectal cancer.
- 3. Bamboo shoots are low in calories but high in fibre, making them a great addition to a healthy weight loss diet.

Caution: Fresh bamboo contains toxins that are poisonous to humans, so bamboo shouldn't be eaten raw. Instead, it needs to be cut and boiled in salted water before use. After boiling the bamboo shoots for at least 20 minutes, peel off the leaves and soak the tender inside part of the bamboo in water for 30 mins.

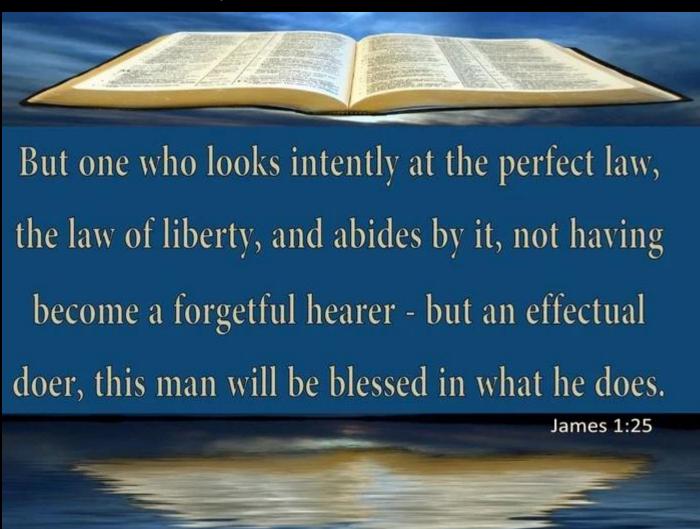


Can We Trust Bible Prophecy?



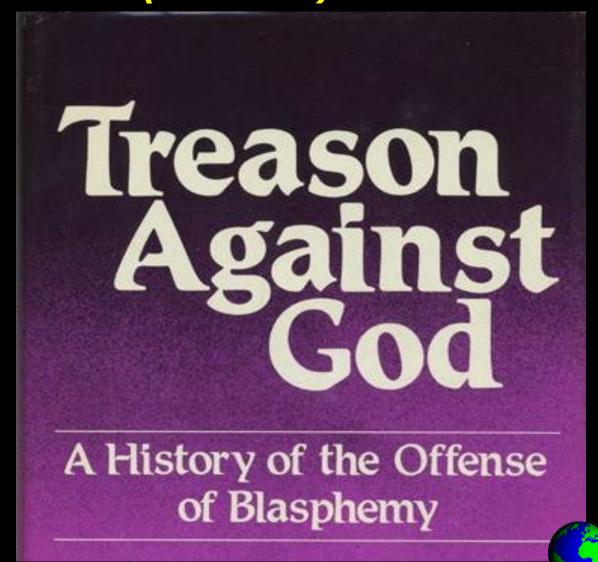


Yes, we Can!

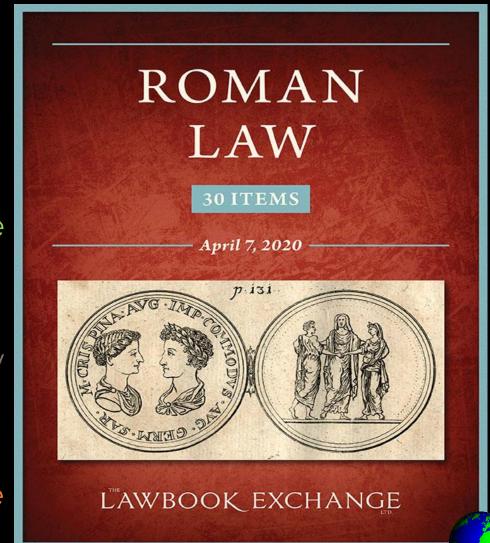




But if blasphemy be a proper subject of legislation by civil government, if it be right for a government to make itself the "defender of the faith," then it is perfectly proper for the laws of China to prohibit under whatever penalty it pleases, the preaching of the gospel of Jesus Christ within the Chinese dominions; because its offect is to loss on mon's rovernment for the effect is to lesson men's reverence for the deities recognized by China, and for the accepted religion of the country. It is the same way in any of the other countries named. And in that case there is no such thing as persecution on account of religion. The only persecutions that have ever been, were because of men's speaking against the accepted religion. If this principle be correct, then the Roman empire did perfectly right in prohibiting under penalty of death the preaching of the religion of Jesus Christ. NSLS27 34.1



Whenever Paul, or any of his brethren, spoke in the Roman empire, they blasphemed according to the Roman law. They were held as blasphemers, and were put to death under the very principle of this definition, which is the principle of the American statutes on the subject of blasphemy. The Christians had to tell the Roman empire that the Roman gods were no gods. They had to tell the Roman empire that the genius of Rome itself, which the Roman system held to be the supreme deity, was not such; but that it was subordinate, and that there was a higher idea of God and of right than the Roman higher idea of God and of right than the Roman empire or the Roman law knew anything of. They did speak deliberately against the chief deity of Rome, and all the gods of Rome. They did it with the express purpose of destroying reverence for them and for the accepted religion. Rome put them to death. And I repeat, if the principle of the American statutes against blasphemy is correct, then Rome did right. NSLS27 34.1

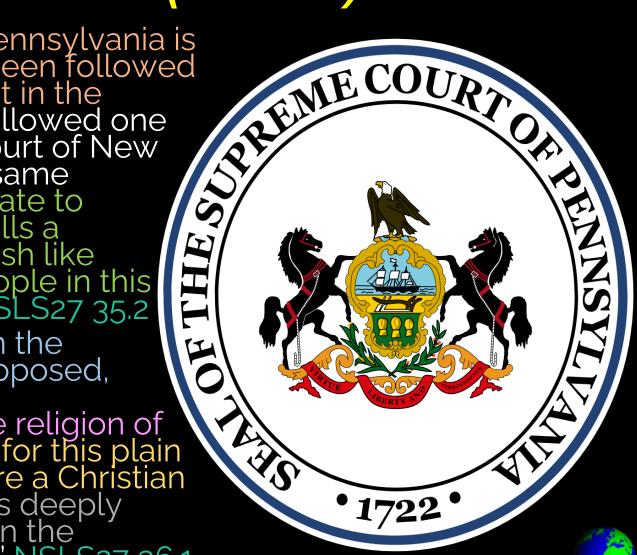


To make this clearer, I quote a passage from the Supreme Court of Pennsylvania in defence of this principle, in a decision upon this very subject, which says: "To prohibit the open, public, and explicit denial of the popular religion of a country, is a necessary measure to preserve the tranquillity of a government." That is precisely what the Roman empire did. Christianity did openly, publicly, and explicitly deny the popular religion of the country. It did it with intent to destroy men's reverence for the deities and the religion of that country. Rome prohibited it; and upon the principle of the decision of the Supreme Court of Pennsylvania, which is the principle of American law on blasphemy, Rome did right, and Christianity was a blaspheming religion. The principle of this decision seems to be that those who represent the popular religion of a country have so little of the real virtue of the religion which they profess, that if anybody speaks against it, it is sure to rouse their combativeness to such a degree as to endanger the public tranquillity. Therefore, in order to keep civil those who represent the popular religion, the State must forbid anybody to deny that religion. NSLS27 35.1



This decision of the Supreme Court of Pennsylvania is one of the grand precedents that have been followed in all the later decisions upon this subject in the younger States; but this decision itself followed one by Chief Justice Kent of the Supreme Court of New York in 1811, in which the embodies the same principles. He defends the right of the State to punish such offenses against what he calls a Christian people, and not equally to punish like offenses against the religion of other people in this country, by the following argument:— NSLS27 35.2

"Nor are we bound by any expressions in the Constitution, as some have strangely supposed, either not to punish at all, or to punish indiscriminately the like attacks upon the religion of Mohammed, or of the Grand Llama, and for this plain reason: that the case assumes that we are a Christian people, and the morality of the country is deeply engrafted upon Christianity, and not upon the doctrines or worship of those impostors." NSLS27 36.1



This is only to argue that if the morality of the country were engrafted upon the religion of Mohammed or the Grand Llama, and Christians were to speak against and deny that accepted religion, it would be proper that the State should punish those Christians for so doing. If that principle be correct, then a Mohammedan country has the right to prohibit the preaching of the gospel of Jesus Christ within its limits. NSLS27 36.2

According to these decisions, Luther and the reformers of his day were blasphemers. The penalty was death, in many cases at the stake, yet under this principle the State did right to put them to death in whatever way the law prescribed; because they did certainly make an open, public, and explicit denial of the popular religion of every country in which they lived, and of all Europe; and if the words of Luther were used today in any Catholic country, they would be counted as blasphemous, as a wilful and malicious reviling of the accepted religion. The reformers did hold up to ridicule and contempt the popular religion of all Europe. They did right, too; and when the State punished them, it was but carrying out the principles upheld by Chancellor Kent and the Supreme Court of Pennsylvania, and all the other States that have legislated on the subject of religion. NSLS27 36.3



As I have already stated, it was upon this principle precisely that the Roman empire forbade the preaching of the gospel the Christ. It only forbade an open, public, and explicit denial of the popular religion of the country, yet in forbidding that, it forbade the preaching of the gospel of Christ. But Christ sent forth his disciples to preach the gospel to every creature, and they did it in the face of the Roman law, and in opposition to the whole power of the Roman empire; and everybody in all the world has an undeniable right to make an open, public, and explicit denial of the popular religion of this country, or any other, if he thinks that religion to be wrong. NSLS27 36.4

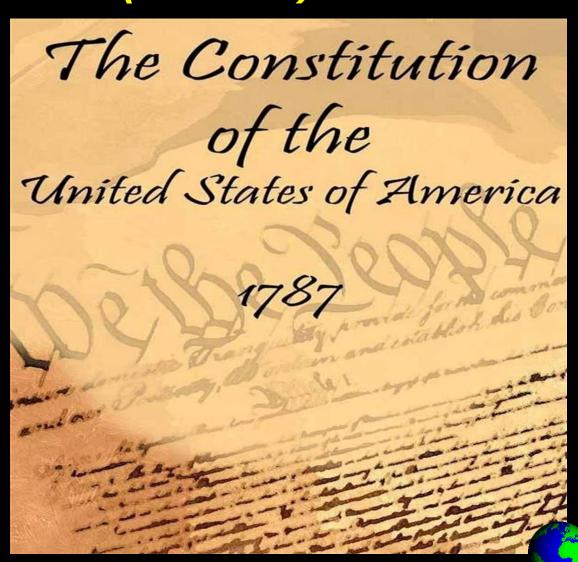
The principle of these decisions and of the civil statutes against blasphemy, is essentially a pagan principle, and not a Christian principle. It is peculiarly appropriate, therefore, that Chief Justice Kent not only cited the precedents of the church-and-state principles of the colonies and of the British government, but appealed to the pagan governments of antiquity and the papal institutions of modern Europe, as the basis of his decision. NSLS27 37.1

WHY DID ROME STOP BEING THE CAPITAL OF THE ROMAN EMPIRE?

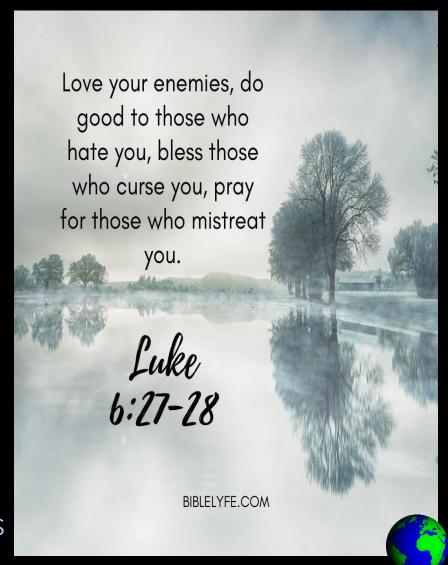




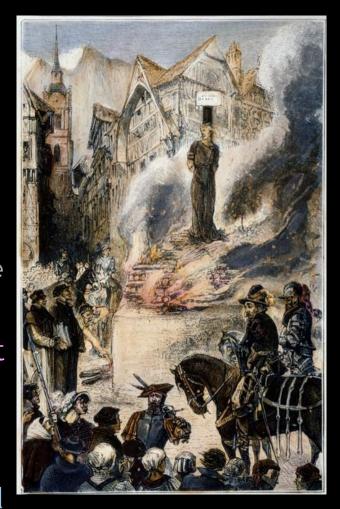
It is true that all these nations have set themselves up as the special guardians of their deities, and have prohibited the denial of the popular religion; and it is equally true that all these nations have resisted every step in enlightenment and progress that has ever been made in the march of time. The principles of the American Constitution which forbids legislation on the subject of religion, are Christian principles. And it is strictly in order for Supreme Courts in making decisions in behalf of what they boast of as the Christian religion, to base their decision upon something else than the course of the pagan governments of antiquity, and the papal institutions of modern Europe. Upon such a subject it would seem to be proper for them to refer to the teachings and the principles of the Author of Christianity, but singularly enough, NSLS27 37.1



It has never been done, and doubtless for the very good reason that it never can be done; for the teachings of Jesus Christ are directly against it. His teachings of Jesus Christ are directly against it. His word forbids civil government to have anything to do with what pertains to God. And instead of teaching his disciples to prosecute, to fine, and to punish by civil law those who speak against them or their religion, he says, "Love your enemies, do good to them that hate you, pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven." How can men be brought to respect God or Jesus Christ by civil penalties upon their bodies and goods? How can they respect the religion of men who are ready to prosecute and imprison them? Every principle of the thing is contrary both to the spirit and the letter of Christianity. The religion of Jesus Christ properly exemplified in the daily lives of those who profess it, is the best argument and the strongest defense against blasphemy, both as defined by the Scriptures and by the civil statutes. NSLS27 37.1



Laws, therefore, prohibiting "what a jury may call blasphemy," are pagan, and not Christian. The decisions of the Supreme Courts of New York and Pennsylvania upon this subject are pagan decisions, and not Christian; they are based upon pagan precedents, not Christian. The deadly persecutions of all history, pagan, papal, and so-called Protestant, are justified in these decisions. Michael Servetus was burnt for "blasphemy." The only use that ever has been, or ever is, made of any such laws in any country, is to give some religious bigots who profess the popular religion, an opportunity to vent their wrath upon persons who disagree with them. Any man who really possesses the religion of Christ will have enough of the grace of God to keep him from endangering the public tranquillity when his religion is spoken against. NSLS27 38.1 Therefore, I say that we are opposed to all laws of civil government against blasphemy, not because blasphemy is not wrong, but because it is a wrong of that kind with which civil government has nothing to do; and in this we stand wholly upon Christian principle. We stand exactly where the early Christians stood; for, I say again, when Paul spoke in the Roman empire, he was blaspheming, according to the law, was held as a blasphemer and an atheist, and was put to death as such, under the very principle upon which the American laws of blasphemy are sustained. NSLS27 39.1





Senator Blair.—The law was wrong, you say? NSLS27 39.2

Mr. Jones — Certainly the law was wrong. The Roman law was that no man should have particular gods of his own,—gods not recognized by the Roman law. NSLS27 39.3

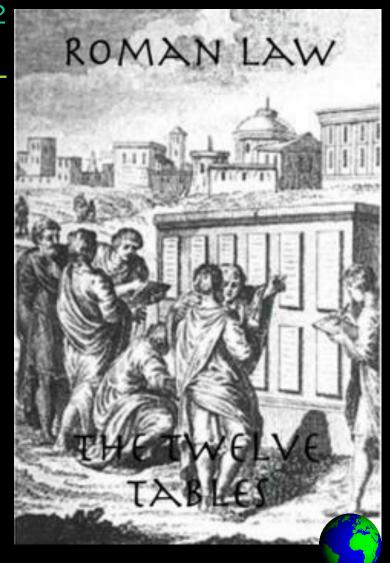
Senator Blair.—That law was not for the good of society? NSLS27 39.4

Mr. Jones.—No, sir. NSLS27 39.5

<u>Senator Blair</u>.—Certainly it was not. Then you have to repeal the law or obey it. NSLS27 39.6

Mr. Jones.—It ought to be repealed. NSLS27 39.7

Senator Blair.—During these eighteen hundred years we have contrived to repeal that law; but here comes an intelligent people who have evolved among themselves, as the result of a thousand or fifteen hundred years of history, among other things, the institution of the Christian Sabbath, by writing it in the laws of every State in this country, so that the whole American people made up of communities or States, have enacted the principle of this law. NSLS27 39.8



Mr. Jones — The same principle is under the bill before the Committee. There is the same principle under it all. If you can legislate in regard to the Sabbath, you can legislate in regard to blasphemy; you can legislate in regard to idolatry, and every other offense against God, as did both the Puritan and the papal theocracy. NSLS27 40.1

Senator Blair.—You deny the right of the majority, in other words, to make a law in conformity with which the whole shall practice in society? NSLS27 40.2

Mr. Jones.—I deny the right of any civil government to make any law respecting anything that pertains to man's relationship to his God, under the first four of the ten commandments. I wish right here to show further that this is not only the principle of the word of Jesus Christ, but also of the American Constitution. NSLS27 40.3

Before Christianity was preached in the world, the Roman empire had among its laws these statutes:—NSLS27 40.4



- 1. No man shall have for himself particular gods of his own; no man shall worship by himself any new or foreign gods, unless they are recognized by the public laws. NSLS27 40.5
- 2. Worship the gods in all respects according to the laws of your country, and compel all others to do the same. But hate and punish those who would introduce anything whatever alien to our customs in this particular. NSLS27 40.6
- 3. Whoever introduces new religions, the tendency and character of which are unknown, whereby the minds of men may be disturbed, shall, if belonging to the higher rank, be banished; if to the lower, punished with death." NSLS27 40.7

The Christians did have a particular God of their own, not recognized by the Roman law. They did introduce a new religion. The Roman empire enforced the law, and that is why the Christians were put to death. If things pertaining to God be a proper subject of legislation by civil government, then no Christian was ever persecuted, and there has never been persecution in this world. All the Roman empire did in killing Christians was to enforce the law. Then the question was with the Christians, at that time, and the question is with us, Is not the law wrong? and did not the Christians have the right to attack the law? That is what they did. When a Christian was brought before the magistrate, a dialogue followed something like this:— NSLS27 41.1

- The executive branch of the Government is responsible for enforcing the laws of the land.
- President
- 2 Vice President
- 3. Cabinet Members
 - Advises the President on policy issues and help execute those policies
- 4. Independent Agencies
 - Help execute policy or provide special services

Magistrate.—"Have you a particular God of your own,—a god not recognized by the Roman law?" NSLS27 41.2

Christian.—"Yes." NSLS27 41.3

M.—"Did you not know that the law is against it?" NSLS27 41.4

C.—"Yes." NSLS27 41.5

M.—"Have you not introduced a new religion?" NSLS27 41.6

C.—"Yes." NSLS27 41.7

M.—"Did you not know that the law is against it?" NSLS27 41.8

C.—"Yes." NSLS27 41.9

M.—"Did you not know that the penalty is death, for those of the lower ranks?" NSLS27 41.10

C.—**"Yes**." NSLS27 41.11

M.—"You are of the lower ranks?" NSLS27 41.12

C.—"Yes." NSLS27 41.13

M.—"You have introduced a new religion?" NSLS27 41.14

C.—"Yes." NSLS27 41.15

M.—"You have a God of your own?" NSLS27 41.16

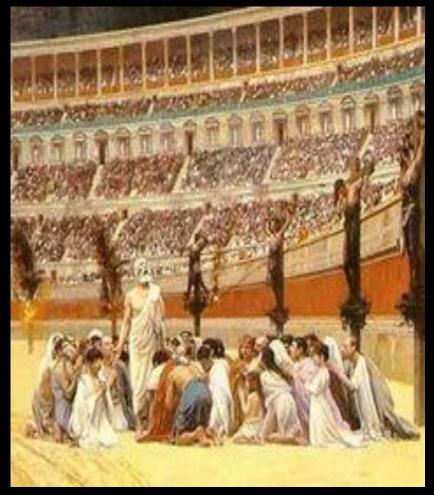
C.—"Yes." NSLS27 41.17

M.—"What is the penalty?" NSLS27 41.18

C.—"**Death**." NSLS27 41.19



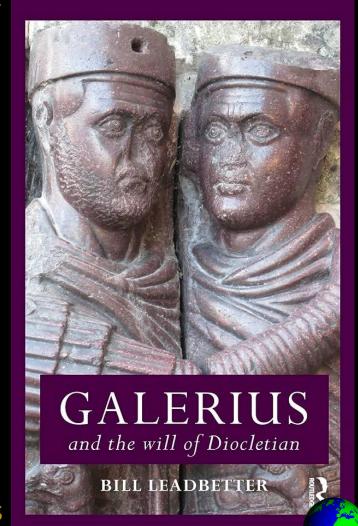
That was all. The Romans enforced the law upon the That was all. The Romans enforced the law upon the Christians in the first days of Christianity; and there was no persecution in it, if the principle be recognized that civil government has a right to legislate in religious things. The empire had this apparent advantage, too, that the law existed before Christianity was known in the world. Christianity appeared to Rome as nothing else than an uprising against the imperial power. Laws are made to be enforced; and to enforce the law is all that the Roman empire ever did, whether up to the time of Constantine, or at any other time. In fact, all the papacy did in the Middle Ages was to have the emperors enforce the law. We stand today just where the Christians did at that time; we come to the root of the whole matter, and deny the right of the civil the whole matter, and deny the right of the civil government to legislate on anything that pertains to our duties to God under the first four commandments. and assert the Christian and American principle that every man has the right to worship God according to the dictates of his own conscience. NSLS27 41.20





The principle that the Christians asserted was to render to Cesar that which is Cesar's, and to deny the right of Cesar to demand anything that pertains to God. They gave their lives in support of that principle, against the law of the Roman empire, and against the very existence of the Roman empire. This principle was asserted and maintained until it forced the Roman empire, with all its power, to recognize the right of every man to have a particular god of his own, and to worship that god as he chose. The Roman empire did come in the days of Constantine and Licinius to that point. At the death of Galerius, it was decreed in the Roman law, by the emperors Constantine and Licinius in the Edict of Milan, that every man should be at liberty to have any god he pleased, and worship him as he pleased. But it was the Christian principle that forced the Roman empire to that point in the face of all its laws and institutions of ages. NSLS27 42.1

Our national Constitution embodies the very principle announced by Jesus Christ, that the civil government shall have nothing to do with religion, or with what pertains to God; but shall leave that to every man's conscience and his God. As long as he is a good citizen, the nation will protect him and leave him perfectly free to worship whom he pleases, when he pleases, as he pleases, or not to worship at all, if he pleases. NSLS27 43.1

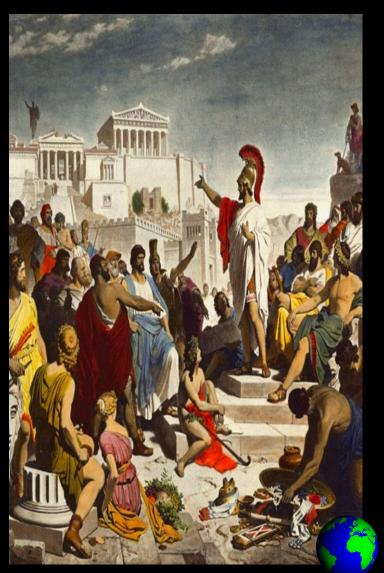


In Article VI. of the Constitution of the United States, this nation says that "no religious test shall ever be required as a qualification to any office or public trust under the United States." By an amendment making more certain the adoption of the principle, it declares in the first amendment to the Constitution, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This first amendment was adopted in 1789, by the first Congress that ever met under the Constitution. In 1796 a treaty was made with Tripoli, in which it was declared (Article II.) that "the Government of the United States of America is not in any sense founded on the Christian religion." This treaty was framed by an ex-Congregationalist clergyman, and was signed by President Washington. It was not out of disrespect to religion or Christianity that these clauses were placed in the Constitution, and that this one was inserted in that treaty. On the contrary, it was entirely on account of their respect for religion, and the Christian religion in particular, as being beyond the province of civil government, pertaining solely to the conscience, and resting entirely between the individual and God. This fact is so well stated by Mr. Bancroft in his "History of the Constitution of the United States," that I will here insert it:— NSLS27 43.2

The First Amendment "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or of the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."



"In the earliest States known to history, government and religion were one and indivisible. Each State had its special deity, and often these protectors, one after another, might be overthrown in battle, never to rise again. The Peloponnesian War grew out of a strife about an oracle. Rome, as it sometimes adopted into citizenship those whom it vanquished, introduced in like manner, and with good logic for that day, the worship of their gods. No one thought of vindicating religion for the conscience of the individual, till a voice in Judea, breaking day for the greatest epoch in the life of humanity, by establishing a pure, spiritual, and universal religion for all mankind, enjoined to render to Cesar only that which is Cesar's. The rule was upheld during the infancy of the gospel for all men. No sooner was this religion adopted by the chief of the Roman empire, than it was shorn of its character of universality, and enthralled by an unholy connection with the unholy State; and so it continued till the new nation,—the least defiled with the barren scoffings of the eighteenth century, the most general believer in Christianity of any people of that age, the chief heir of the Reformation in its purest forms,—when it came to establish a government for the United States, refused to treat faith as a matter to be regulated by a corporate body, or having a headship in a monarch or a State. NSLS27 44.1

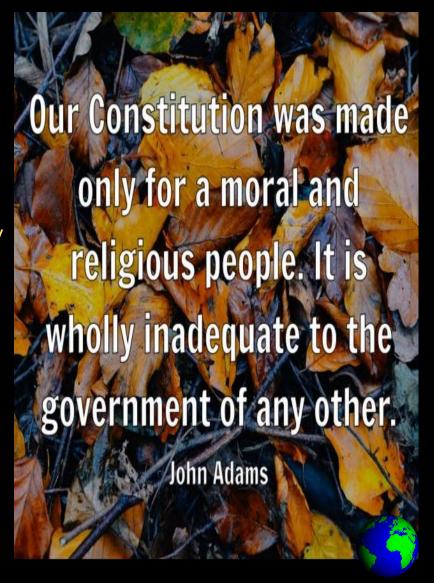


"Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained of God in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several States, withheld from the Federal Government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power."—Last chapter. NSLS27 44.2

At this point I am brought to the assertion of the second of the principles upon which we stand in our opposition to Sunday laws, or any other form of religious legislation: that is, the principle of the Constitution of the United States; and upon this principle I maintain that this proposed Sunday law is unconstitutional. NSLS27 44.3



The object of this Sunday bill is wholly religious. The last section shows the object of the entire bill; and that is, "to secure to the whole people rest, ... and the religious observance of the Sabbath day." No one, therefore, need attempt to evade the force of objections against this bill by saying that it is not the religious, but the *civil*, observance of the day that is required; because it is plainly declared in the bill itself, that it is not only to secure rest to all the people, but that it is also to secure the *religious* observance of the Sabbath day. There is not a single reference in the bill to any such thing as the civil observance of the day. The word *civil* is not used in the bill. It is a religious bill wholly. The title of the bill declares that its object is to secure to the people the enjoyment of the Lord's day as a day of rest, and to promote its observance as a day of religious worship!" The first section defines the Lord's day; the second section refers to the day as one of worship and rest; the third section refers to it as a day of religious worship; the fourth section refers to its observance as that of religious worship; and the sixth section plainly declares, what is apparent throughout, that the object of the bill is "to secure to the whole people rest, ... and the *religious* observance of the Sabbath day," on the first day of the week. NSLS27 45.1



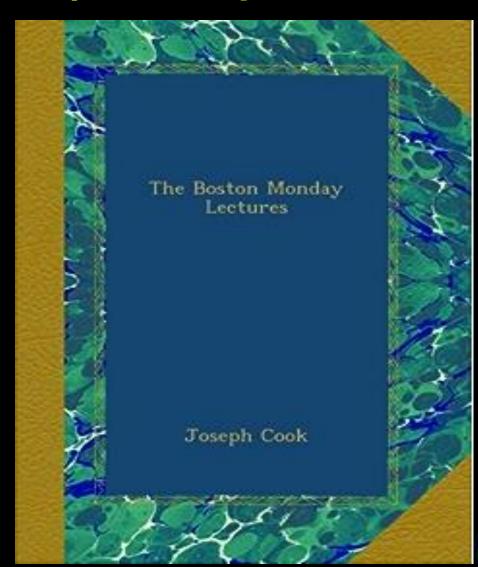
It is the religious observance of the day that its promoters, from one end of the land to the other, have in view. In the convention, now in session in this city, working in behalf of this bill, only yesterday Dr. Crafts said:— NSLS27 45.2

"Taking religion out of the day, takes the rest out." NSLS27 46.1

In the "Boston Monday Lectures," 1887, Joseph Cook, lecturing on the subject of Sunday laws, said:— NSLS27 46.2

"The experience of centuries shows, however, that you will in vain endeavour to preserve Sunday as a day of rest, unless you preserve it as a day of worship. Unless Sabbath observance be founded upon religious reasons, you will not long maintain it at a high standard on the basis of economic and physiological and political considerations only." NSLS27 46.3

And in the Illinois State Sunday convention held in Elgin, Nov. 8. 1887, Dr. W. W. Everts declared Sunday to be "the test of all religion." NSLS27 46.4



Sunday is a religious institution wholly; Sunday legislation, wherever found, is religious legislation solely; and this bill does not in its terms pretend to be anything else than religious. Being therefore as it is, religious legislation, it is clearly unconstitutional. In proof of this, I submit the following considerations:— NSLS27 46.5

All the powers of Congress are delegated powers. It has no other power; it cannot exercise any other. Article X. of Amendments of the Constitution expressly declares that— NSLS27 46.6

"The powers not delegated to the United States by the Constitution, or prohibited by it to the States, are reserved to the States respectively, or to the people." NSLS27 46.7

In all the powers thus delegated to Congress, there is no hint of any power to legislate upon any religious question, or in regard to the observance of any religious institution or rite. Therefore, this Sunday bill, being a religious bill, is unconstitutional; and any legislation with regard to it will be unconstitutional. Sunday being a religious institution, any legislation by Congress in regard to its observance, will be unconstitutional as long as the United States Constitution shall remain as it now is. NSLS27 46.8

The Bill of Rights

Ratified December 15, 1791

Article I

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.

Article II

A well regulated Militia, being necessary to the security of a free State, the right of the people to keep and bear Arms, shall not be infringed.

Article III

Ro Soldier shall, in time of peace be quartered in any house, without the consent of the Owner, nor in time of war, but in a manner to be prescribed by law.

Article IV

The right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures, shall not be violated, and no Warrants shall issue, but upon probable cause, supported by Oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Article V

No person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a Grand Jury, except in cases arising in the land or naval forces, or in the Militia, when in actual service in time of War or public danger; nor shall any person be subject for the same offence to be twice put in jeopardy of life or limb; nor shall be compelled in any Criminal Case to be a witness against himself, nor be

deprived of life, liberty, or property, without due process of law; nor shall private property be taken for public use, without just compensation.

Article VI

An all criminal prosecutions, the accused shall enjoy the right to a speedy and public trial, by an impartial jury of the State and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have compulsory process for obtaining Witnesses in his favor, and to have the Assistance of Counsel for his defence.

Article VII

In Suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved, and no fact tried by a jury shall be otherwise reexamined in any Court of the United States, than according to the rules of the common law.

Article VIII

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishment inflicted.

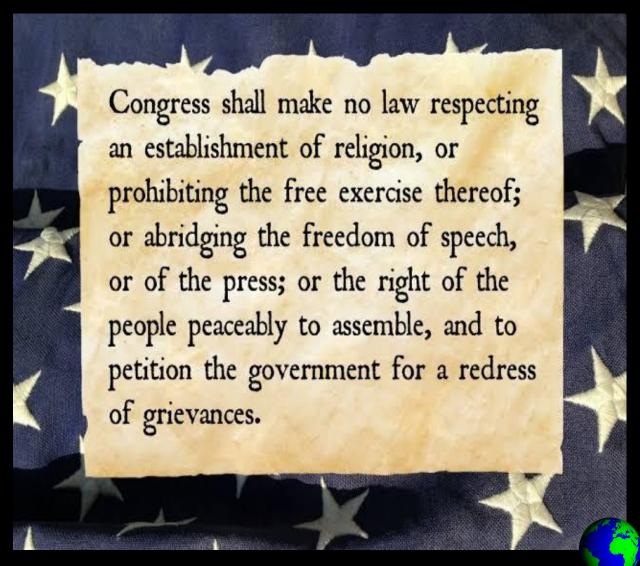
Article IX

The enumeration in the Constitution, of certain rights, shall not be construed to deny or disparage others retained by the people.

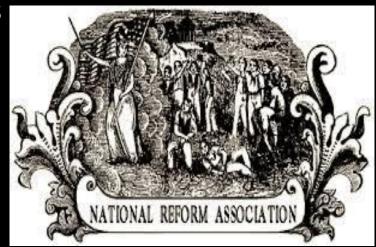
Article X

The powers not delegated to the United States by the Constitution, nor prohibited by it to the States served to the States respectively, or to the pe

Nor is this all. The nation has not been left in doubt as to whether the failure to delegate this power was or was not intentional. The first amendment to the Constitution, in declaring that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," shows that the failure to delegate such power was intentional, and makes the intention emphatic by absolutely prohibiting Congress from exercising any power with regard to religion. It is impossible to frame a law on the subject of religion that will not prohibit the free exercise of religion. Therefore the first amendment to the Constitution absolutely prohibits Congress from ever making any law with regard to any religious subject, or the observance of any religious rite or institution. NSLS27 47.1



More than this, the National Reform Association knows, and has been contending for twenty-five years, that for Congress to make any Sunday laws would be unconstitutional. Yet the National Reform Association is one of the most prominent agencies in urging forward this bill; and the Secretary of that Association stood at this table to-day to plead for its passage. And this only shows that they are willing knowingly to resort to unconstitutional means to secure their coveted power, and to accomplish their purposes. As for Dr. Crafts and his fellowworkers, whether or not they know it to be unconstitutional, we do not know. In the announcements of the national Sunday-law convention now (Dec. 11-13, 1888) being held in this city, it was stated that the church in which the convention was to meet would be festioned with the names of six millions of petitioners: would be festooned with the names of six millions of petitioners; but at the beginning of the first meeting it was stated that there were fourteen millions of them. A question was sent up asking how the number could have grown so much larger so suddenly. Mrs. Bateham was recalled to the platform to answer the question, and when she answered it, the cause of such a sudden and enormous growth was explained by the fact that Cardinal Gibbons had written a letter indorsing the bill, and solely upon the strength of his name, seven million two hundred thousand Catholics were counted as petitioners. NSLS27 47.2





This was not a complete answer to the question, because the Cardinal's letter does not authorize any such use of it as they have made, at least so much of it as was made public does not. The whole of the letter was not made public there, because, Dr. Crafts said, it was for the Senate Committee. It was laid on the table here to-day. But so much of it as was read merely referred to the action of the Baltimore Council in commanding a stricter observance of Sunday, and said:— NSLS27 48.1

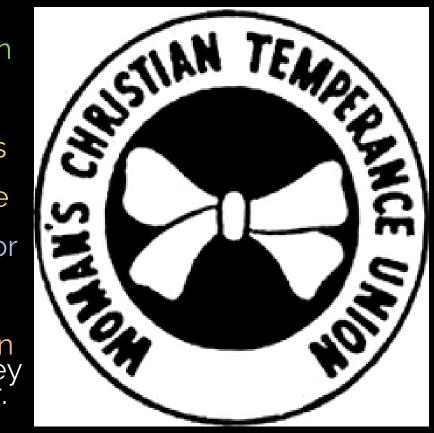
"I am most happy to add my name to those of the millions of others who are laudably contending against the violation of the Christian Sabbath by unnecessary labour, and who are endeavouring to promote its decent and proper observance by judicious legislation." NSLS27 48.2

This was all. He said, "I am happy to add my name," etc. He did not say that he added, or that he wished to add, seven million two hundred thousand others with his name, or in his name; yet this was done. But it was not so much to be wondered at, because the same principle had been acted upon before throughout the country, and when five hundred petitioners could be made out of *one* hundred, and two hundred and forty *thousand* out of two hundred and forty, it was perfectly easy and entirely consistent to make seven million two hundred thousand and one out of *one*. NSLS27 48.3





This thing was perfectly consistent also with the principle in another point. The petition reads: "We, the undersigned, adult residents of the United States, twenty-one years of age or more, hereby petition," etc. In counting these seven million two hundred thousand petitioners in behalf of the Sunday law, they thereby certified that all these were Catholics "twenty-one years of age or more." But there was not a man in that convention, and there is not a woman in the Woman's Christian Temperance Union, who does not know that there are not that many Catholics in the United States "twenty-one" are not that many Catholics in the United States "twenty-one years of age or more." They virtually certified that all the Catholics in the United States are "twenty one years of age or more," for they distinctly announced that "all the Roman Catholics" were petitioning for the Sunday law. But as they had virtually certified the same thing of the Protestant churches throughout the country, why should they not go on and swing in "all the Roman Catholics" in the same way? They could do the one just as honestly as they could do the other. When men and women professing themselves to be Protestant Christians will do such things as that to carry the Catholic Church with them, it is not to be wondered at if they should be willing to resort to unconstitutional means to make their religious zeal effective in national law. NSLS27 49.1





Senator Blair.—Then you assume that this bill and all Sunday laws concern only the relation of man to God, and not the relation of men to each other? NSLS27 49.2

Mr. Jones.—Yes, sir, that is the principle upon which we stand. NSLS27 49.3 Senator Blair.—Right there I find fault with your original proposition. You have got to establish, before you can defeat the ground of Sunday laws, that Sunday laws are not for the good of Cesar; that is, not for the good of society. NSLS27 50.1

Mr. Jones.—I have not had time to prove that yet. I will prove fully that Sunday laws are not for the good of anybody. NSLS27 50.2

<u>Senator Blair</u>.—Come to the point as soon as you can. That is the point in this case, as between you and the law proposed to be enacted. NSLS27 50.3

Mr. Jones.—Very good. For the State to compel men to do no work is to enforce idleness. Idleness is the root of unlimited evil. It is a true proverb that we learned in our boyhood, "Satan always finds something for idle hands to do." In this world, to compel men to be idle is to force them into a line of influences and temptations which in the very nature of things can end only in evil. It is well known, and it is one of the principal grounds of the complaints of those who are working for Sunday laws, that Sunday is, of all the week, the day of the most wickedness; that the record of crime and violence on Sunday exceeds that of any other day of the week, especially in large cities. NSLS27 50.4

SUNDAY LAWS

In Force in the Province of Ontario

PROHIBIT

- 1. LABOR. With certain exceptions this includes:
- (a) THE WORK OF LABORERS, MECHANICS and MANUFACTURERS,
- (b) ALL FARM WORK, such as SEEDING, HARVESTING, FENCING, DITCHING.
 (c) WORK ON RAILWAYS, such as BUILDING and CONSTRUCTION, and
- also REPAIR WORK, except in emergencies, and TRAFFIC, excepting the forwarding of PASSENGER AND CERTAIN FREIGHT TRAINS.

 (d) ALL BUILDING, TEAMING, DRIVING FOR BUSINESS PURPOSES,
- THE WORK OF BAKERS AND BARBERS, Etc.
 (e) THE WORK OF MUSICIANS AND PAID PERFORMERS OF ANY KIND.
 Works of necessity and mercy excepted.
- BUSINESS. It is unlawful to MAKE CONTRACTS or to BUY, SELL
 or DELIVER ANYTHING on Sunday, including LIQUORS, CIGARS,
 NEWSPAPERS, Etc. Generally speaking the only exceptions are
 DELIVERING PASSENGERS' BAGGAGE, MILK for domestic use,
 and SUPPLYING MEALS AND MEDICINES.
- ALL GAMES, RACES OR OTHER SPORTS FOR MONEY OR PRIZES, or which are noisy, or at which a fee is charged, and the business of AMUSEMENT OR ENTERTAINMENT.
- 4. ALL EXCURSIONS for hire and with the object of pleasure, by TRAIN, STEAMER or OTHER CONVEYANCE.
- 5. ADVERTISING in Canada, unlawful things to take place on Sunday, either in Canada or across the line.
- IMPORTING, SELLING or DISTRIBUTING FOREIGN NEWSPAPERS on Sunday.
- ALL GAMBLING, TIPPLING, USING PROFANE LAN-GUAGE, and all other acts which disturb the public quiet.
- 8. ALL PUBLIC MEETINGS, except in Churches.
- 9. HUNTING, SHOOTING, FISHING; also BATHING in any public place or in sight of a place of public worship, or private residence.

THE PENALTY IS FROM \$1.00 TO \$500.00

THE GAME LAW

Of the Province makes Sunday a CLOSE SEASON for all GAME and HUNTING and SHOOTING UNLAWFUL on that day.

THE PENALTY IS FROM \$5.00 TO \$25.00.





Dr. Crafts refers constantly to London as an exemplary city in the matter of enforced Sunday laws, but the fact was brought out last spring by a member of this Committee—Senator Payne—that the statement had lately been "made on authority, that London on Sunday is the most immoral and dissipated city in the world." Now why is this? They argue that it is because the saloons are open on Sunday. But the saloons are open every other day of the week. Then the saloons being open no more on Sunday than on any other day, why is it that there is so much more violence done on Sunday than on other days of the week?—It is because more men are idle on Sunday than on any other day of the week. Upon this point I quote an extract from the Cincinnati Commercial Gazette of March 10, 1888. NSLS27 50.5

"They declare Sunday the moral ruin of the people. They prove it by alleged statistics of criminal prosecutions to show that more crimes of violence are committed on Sunday than on all other days of the week. Why is this? Because the saloons are open?—They are open on other days. This reduces them to the sole reason that it is because it is a day of idleness. NSLS27 51.1



"Their argument is absolutely destructive to the beneficence of the custom of a rest day. They continually affirm that a Sabbath day is the very foundation of religion, morals, and society, and they as incessantly declare that the custom of Sunday cessation from work in the cities had made it a day of moral ruin. What is their recourse from the destruction moral run. What is their recourse from the destruction which they charge upon the day of idleness?—To make statutes more stringent to enforce idleness. Arguing that idleness on that day leads mankind to moral ruin, they call for a more rigid enforcement of idleness, to lead mankind to the ways of salvation. NSLS27 51.2

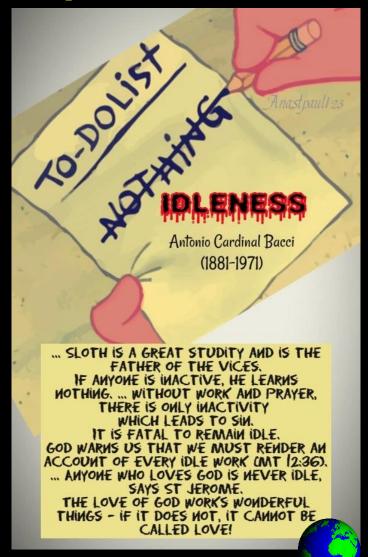
"Surely there is need to revise their basis in the same string and made it á day of day of their basis in the control of idleness."

Let us the control of the control of idleness and make it á day of day of the control of idleness. Arguing that idleness on that day leads mankind to moral ruin, they can be control of idleness. Arguing that idleness are represented by the control of the control of idleness.

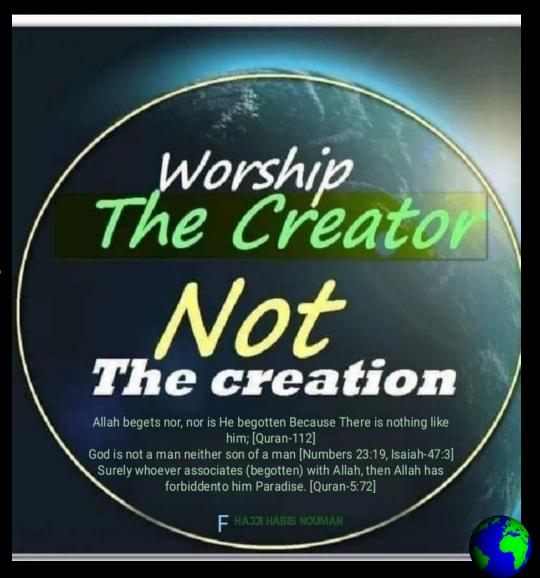
"Surely there is need to revise their basis in season before they can proceed rationally in legislation. Selling beer is no more a sin on Sunday than on other days. The reason why more crimes of violence are done on Sunday than on other days—if that is a fact—is not that the saloons are open, but that the men are idle. The good of a day of rest for the toilers has to be taken with the drawback of this unavoidable evil from idleness and indulgences of appositios. The cause is idleness and indulgences of appetites. The cause is the cessation of vocations." NSLS27 51.3



This argument is entirely sound. We submit to the consideration of any candid mind that it would be far better to allow men to follow their honest occupations on Sunday as they do on other days of the week, than to compel them to be idle, and thus forcibly throw them into the way of all the temptations and evil that beset men in this world. No State, therefore, can ever afford for its own good to enact laws making idleness compulsory, as Sunday laws do. More than this, to prohibit men from following their honest occupations at any time, under penalties of fine or imprisonment, or perhaps both, is for the State to relegate honest occupations to the realm of crime and put a premium honest occupations to the realm of crime and put a premium upon idleness and recklessness. It is well known that in many localities if a man will only be idle on Sunday, he can run into all sorts of dissipation and wickedness to any extent, except that of down-right violence, without any fear of prosecution or penalty of any kind. But if any quiet, industrious citizen chooses to engage in his honest occupation,—going quietly about his own business on his own premises on Sunday,—he is subjected to prosecution, to a penalty of a heavy fine, and perhaps imprisonment. This is nothing else than to put a premium upon wickedness. No State can afford to make crimes of honest occupations. No State can afford to put such a premium upon idleness and all its attendant wickedness. NSLS27 51.4



All these complaints of evil and violence and wickedness on Sunday, so enlarged upon by the people who are working for Sunday laws, is an open confession that wickedness is the an open confession that wickedness is the effect of enforced idleness, and this in itself is the strongest argument that can be offered against the very things for which they plead. The States of the Union have all these years been sowing the wind in this very thing, and now they are reaping the whirlwind. And, worse than all, they propose to cure the evils of all this enforced idleness by more stringently enforcing more idleness throughout the whole nation, and by the national power. NSLS27 52.1 It may be answered that this reflects upon the wisdom of God in appointing a day of rest; but it does not. God appointed the Sabbath for a purpose; and that purpose is that men should remember him in his works of creation, and worship him as Creator, NSLS27 53.1

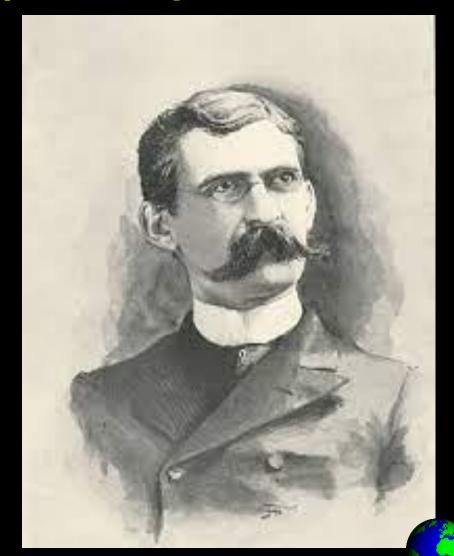


The intention of the commandment enjoining the observance of the Sabbath day, is the honour of God, and his worship as Creator. This worship and the religious sanctions which God has associated with the Sabbath, are considerations which will ever prevent the day from becoming a day of idleness of those who keep the Sabbath in obedience to him; and the worship of God and the religious sanctions which he has put upon the Sabbath, are the only things that ever can prevent the Sabbath from becoming a day of idleness. Those who advocate this Sunday bill well know this. This whole principle is embodied in that statement Dr. Crafts made to the Knights of Labor, that "if you take religion out of the day, you take the rest out." The same principle is also apparent in the words of Joseph Cook, before referred to, that you will in vain endeavour to secure the enforcement of a day of rest unless you enforce it as a day of worship; and unless it be founded on religious reasons, it cannot be long maintained. NSLS27 53.2



Thus these men themselves confess the point which I here make: that it is only the religious sanctions and worship that can ever keep a day of rest from being a day of idleness, and of consequent wickedness. But it is only God who can furnish those sanctions; the State never can. Therefore, next step in the proceeding on the part of those who are calling for this law is to have the State attempt to supply the religious sanctions which belong with the day of rest, and which only can keep it from being a day of idleness and a day of evil. But they know that the State has none of those religious sanctions; and they know that these will have to be supplied to the State by the church, and then the church will call upon the State, by its power, to force them upon the citizen. NSLS27 53.3

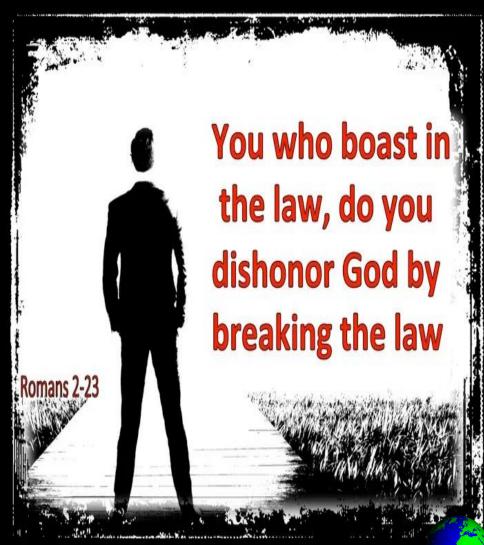
This is precisely what is proposed. Rev. Sam Small, in a sermon in Kansas City last winter, expressed the views of many more than himself, when he said:— NSLS27 54.1



"I want to see the day come when the church shall be the arbiter of all legislation, State, national, and municipal; when the great churches of the country can come together harmoniously, and issue their edict, and the legislative powers will respect it, and enact it into laws." NSLS27 54.2

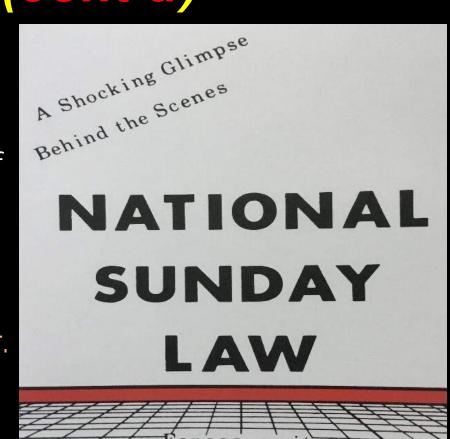
But any attempt to enforce religious observances only enforces hypocrisy and multiplies sin, because love for God is essential to every act of religious duty. For a man to tender obedience or homage to God when he has no love for God in his heart, only dishonours God, and does violence to his own nature. For anybody to obey God, or perform religious observances from interested motives, is sin; and for the State to exert its power in compelling men to act religiously, and power in compelling men to act religiously, and pretend to honour God when they have in the heart no love for God, is only to force them into hypocrisy, and to compel them to commit sin, which, increased and multiplied by the exertion of national power, can end only in ruin, and that speedily. NSLS27 54.3

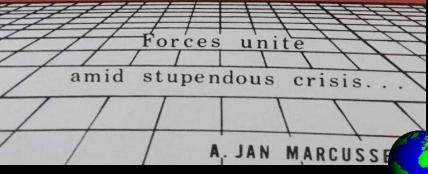
For as Mr. Buckle has most forcibly expressed it:— NSLS27 54.4



"In this way, men being constrained to mask their thoughts, there arises a habit of securing safety by falsehood, and of purchasing impunity with deceit. In this way, fraud becomes a necessity of life; insincerity is made a daily custom; the whole tone of public feeling is vitiated; and the gross amount of vice and of error fearfully increased." NSLS27 55.1 Consequently, it is only at its own peril that the State can ever enforce the observance of a day of rest. NSLS27 55.2

More than this, for the State to allow itself to be dictated to by the church as is here proposed by Mr. Small, is to render the church superior to the civil power, which can end in nothing but a religious despotism, which is the worst of all despotisms. Thus by every line of reasoning that can spring from the subject, it is demonstrated that for the State to fix a day of compulsory rest can only end in evil. Therefore, my proposition is proved, that Sunday laws are not for the good of anybody. NSLS27 55.3





Further: as it is only the religious sanctions which surround a day of rest, that can prevent it from being a day of idleness, and consequently of evil; and as God only can supply these sanctions, it follows that to God only, can Sabbath observance be rendered. He only can command it; he only can secure it; and being a duty which can be rendered only to God, we are brought again directly to the command of Jesus Christ, to render unto God, not to Cesar, that which is God's, which clearly forbids the State to have anything to do with Sabbath observance. NSLS27 55.4

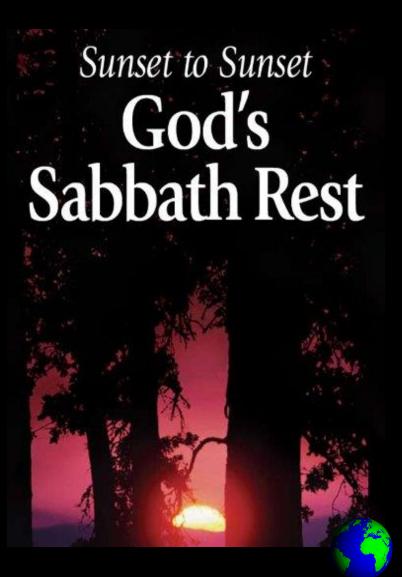
This whole line of argument is fully sustained by the Sabbath commandment itself. That commandment says: "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." NSLS27 55.5

Remember the Sabbath Day to keep it holy.

Exodus 2088



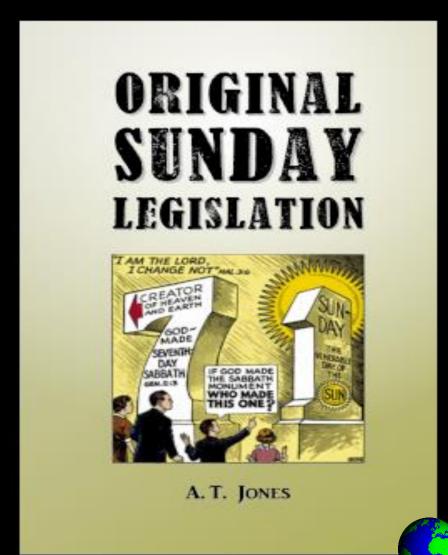
Here are the reasons: first, he rested on the seventh day; second, he blessed it and made it holy. That you may become tired is not given as a reason for doing no work on the seventh day. God does not say that on the seventh day you shall do no work, because if you should, you would overdo or break down your physical system. Nothing of the kind. Man's physical wants are not referred to in the commandment. It say, Work six days, because the Lord worked six days; rest on the seventh day, because the Lord rested on the seventh day; keep that day holy, because the Lord blessed it and made it holy. It is the Lord who is to be held in view. It is the Lord who is to be exalted. Therefore the fourth commandment and its obligations have solely to do with man's relationship to God. It is not man's *physical*, but his *spiritual*, needs that are held in view in the Sabbath commandment. It is intended to be a day in which to worship God,—a day of holy remembrance of him, and of meditation upon his works. The day is to be kept *holy*. If it is not kept holy, it is not kept at all. NSLS27 56.1



When the State undertakes to demand the observance of the Sabbath, or Lord's day, it demands of men that which does not belong to it, but which belongs only to God. When the State undertakes to secure the observance of the Sabbath, it undertakes that which, to it, is an impossible task, because holiness is not an attribute of civil government, nor has it either the power or the credentials to promote holiness; and as has been already demonstrated, all that it ever can do in any such effort is to enforce idleness and put a premium upon recklessness, which, for its own welfare, the State can never afford to do. If the State undertakes to supply, from whatever source, the religious sanctions which alone can keep the day from being one of idleness, generating evil, it only enforces hypocrisy, and increases sin. NSLS27 56.1

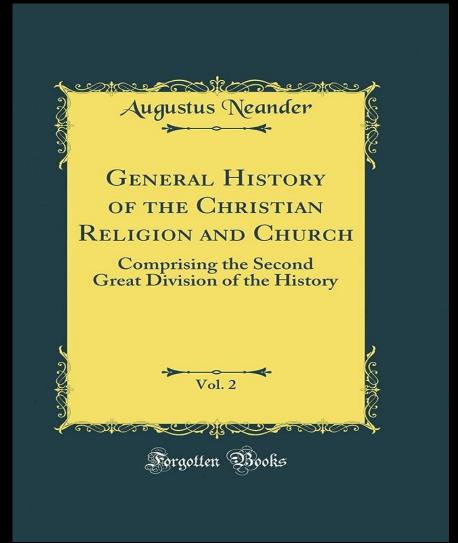
Therefore I repeat, that by every logical consideration of the subject, I have sustained my proposition that Sunday laws are not for the good of anybody or anything in this world. NSLS27 57.1

<u>Senator Blair</u>.—Do you understand that this bill undertakes to make anybody worship God? NSLS27 57.2



Mr. Jones.—Yes, sir, I affirm that it does; and I will prove it by statements made by those who stood here to-day. But I have some other points to make first; and here I propose to introduce my historical argument. I want you all to see that in this way the papacy was made in the fourth century. I shall read all that I do read, perhaps, on this point, from Neander's Church History, vol. 2, Prof. Torrey's edition, Boston, 1852. I can only refer to it by the page. As I have related, the Roman empire was forced by the principles of Christ, to recognize the right of every man to worship as he chose. This right was recognized in the Edict of Milan, A. D. 312. But liberty of conscience trembled in the balance but a liberty of conscience trembled in the balance but a moment, and then the bishopric, with that ambitious spirit that developed the papacy, took up the strain, and carried forward that line of work which ended in the imperious despotism of the Middle Ages. I want you to see just how that was done, and you will then have no difficulty in seeing the tendency of the present movement. NSLS27 57.3

Neander says: — NSLS27 58.1

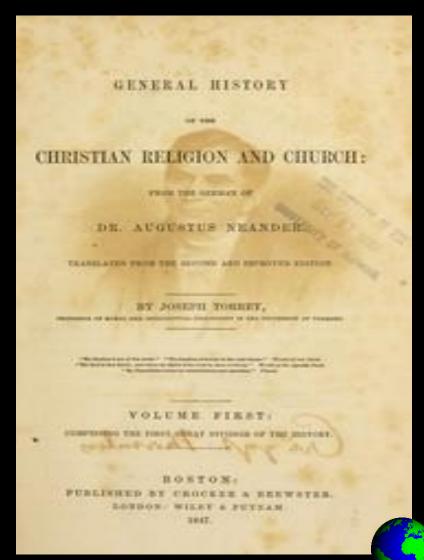




"There had in fact arisen in the church a false theocratical theory, originating not in the essence of the gospel, but in the confusion of the religious constitutions of the Old and New Testaments, which ... brought along with it an unchristian opposition of the spiritual to the secular power, and which might easily result in the formation of a sacerdotal State, subordinating the secular to itself in a false and outward way."—p. 132. NSLS27 58.2

A theocratical theory of government tending to subordinate the secular to itself, was the scheme. In other words, the church aimed to make the ecclesiastical power superior to the civil power. These theocratical bishops made themselves and their power a necessity to Constantine, who, in order to make sure of their support, became a political convert to the form of Christianity, and made it the recognized religion of the empire; for says Neander further:— NSLS27 58.3

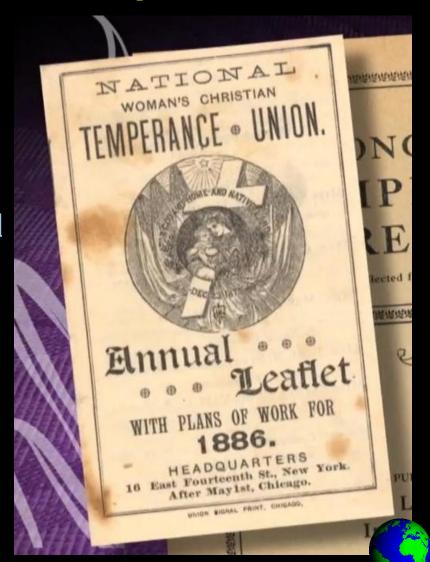
"This theocratical theory was already the prevailing one in the time of Constantine; and ... the bishops voluntarily made themselves dependent on him by their disputes, and by their determination to make use of the power of the State for the furtherance of their aims."—*Idem.* NSLS27 58.4



Out of that theocratical theory of government came the papacy, which did subordinate the civil to the ecclesiastical power, and that same spirit is to be guarded against to-day in the United States as much as in any other country. NSLS27 58.5

I want you to see that there is a theocratical theory underlying this whole scheme. Mr. Bateham has said that the Woman's Christian Temperance Union started this movement a short time ago, and that they had worked it up. What is their aim in civil government? I quote from the monthly reading of the Woman's Christian Temperance Union of September, 1886,—a monthly reading for all the local Unions throughout the country—the following:— NSLS27 58.6

"A true theocracy is yet to come, and the enthronement of Christ in law and lawmakers; hence I pray devoutly, as a Christian patriot, for the ballot in the hands of women, and rejoice that the National Woman's Christian Temperance Union has so long championed this cause." NSLS27 59.1



A theocratical theory, you see, is behind this movement, and is again coming in to interfere in civil things, to establish a theocracy, and to subordinate the civil power at last, to the ecclesiastical. NSLS27 59.2

<u>Senator Blair</u>.—Do you think the question of giving the ballot to women is a religious question? NSLS27 59.3

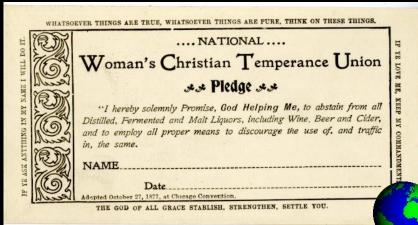
Mr. Jones.—No. I only read this for the purpose of giving the proof that there is a theocratical theory underlying this, as there was that in the fourth century, so as to show the parallel. NSLS27 59.4

Senator Blair.—But the parallel seems to imply that the extension of the suffrage to woman is by divine appointment, and is the introduction of a theocratic form of government? NSLS27 59.5

Mr. Jones.—Yes, they want the ballot so as to make a theocracy successful. NSLS27 59.6

Senator Blair.—Therefore you would be against woman's suffrage? NSLS27 59.7





Mr. Jones.—I would be against woman's suffrage, or any other kind of suffrage, to establish a theocracy. NSLS27 59.8

<u>Senator Blair</u>.—But that is not the question. It is possible these women have misstated their own idea there. NSLS27 59.9

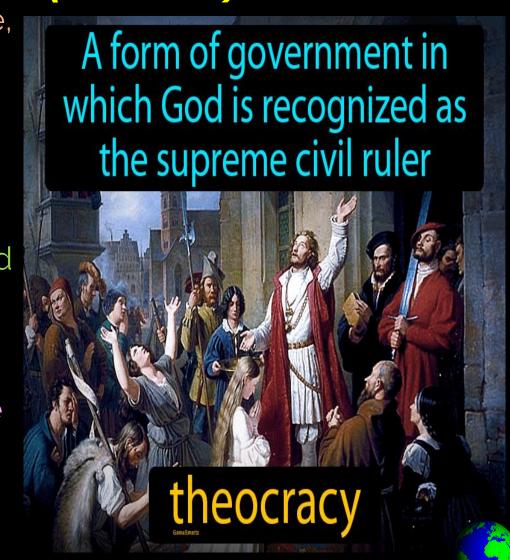
Mr. Jones.—No, because I have other proofs. Let me read them. NSLS27 59.10

Senator Palmer.—Do you suppose they intended there a practical theocracy? NSLS27 60.1

Mr. Jones.—I do, sir; but let me read further, and you will get their own words. NSLS27 60.2

Senator Blair.—If these women are trying to overthrow the institutions of the country, and are about to establish a sacerdotal State, we ought to know it. NSLS27 60.3

Mr. Jones.—That is true, and that is why I am speaking here; we want the nation to know it. NSLS27 60.4



Senator Blair.—These women need looking after, I admit. NSLS27 60.5

Mr. Jones.—They do in that respect, and there are many men concerned in the same business. NSLS27 60.6

Senator Blair.—Otherwise it would not be dangerous. NSLS27 60.7

Mr. Jones.—It would be dangerous anyway. A theocratical theory of government is dangerous any where. It is antichristian, as well as contrary to right and the principles of justice. NSLS27 60.8

<u>Senator Blair</u>.—Do you suppose that the government of heaven is a theocracy? NSLS27 60.9

Mr. Jones.—Yes, sir; but a civil government—a government of earth—is not. NSLS27 60.10

<u>Senator Blair</u>.—Then why is it dangerous? NSLS27

Mr. Jones — Governments of earth are not dangerous when properly controlled NSLS27 60.12

THEOCRACY

- A government run by religious leaders.
- Like a monarchy, a theocracy is an old form of government.
- The government claims to be directed by God or divinely blessed.
- There is no separation of church and state.
- Often times, citizens of other faiths are excluded or expelled.

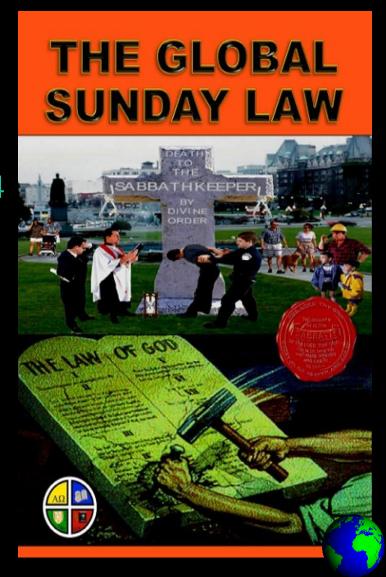
Senator Blair.—They only say that a true theocracy is yet to come. A millennium is supposed to be coming; perhaps they have reference to a millennium that we have not yet got, so that they will wait some years before they get it. NSLS27 60.13

Mr. Jones.—But I am going to read what kind of laws they propose to make to bring in the millennium. NSLS27 60.14

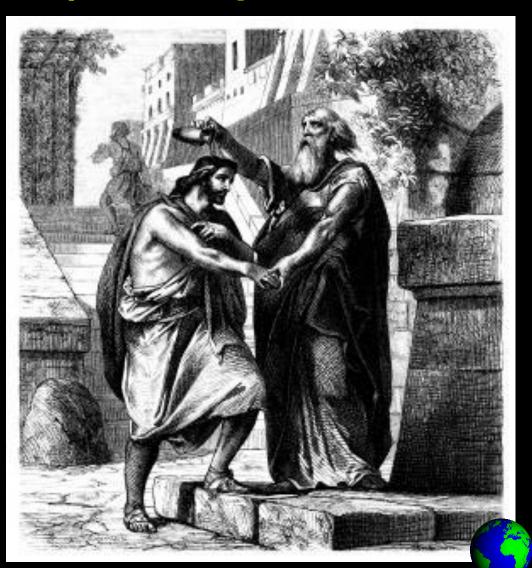
Senator Blair.—So far as you have read, you have not touched the question; for they say a true theocracy is yet to come, and it may be they are looking to the coming down of the New Jerusalem, for the time of the new theocracy. NSLS27 60.15

Mr. Jones.—No, because no true theocracy can ever come through civil laws, or through politics, or through the ballot. NSLS27 61.1

<u>Senator Blair</u>.—That is not sure at all. NSLS27 61.2 <u>Mr. Jones</u>.—It is by the Scriptures. NSLS27 61.3 <u>Senator Blair</u>.—I do not know; I have read the Bible several times. But go on. NSLS27 61.4



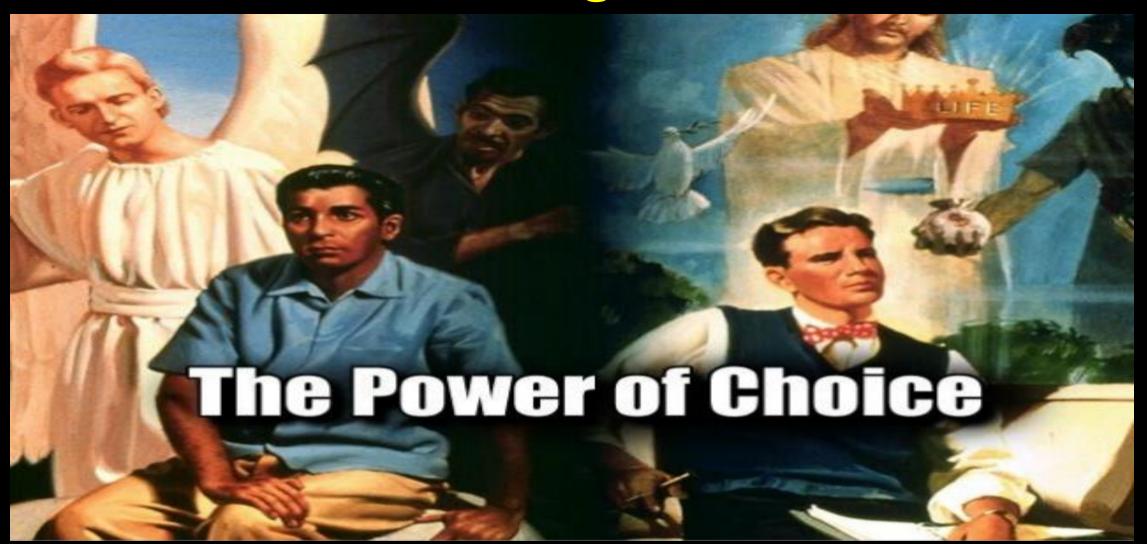
Mr. Jones.—The government of Israel was a true theocracy. That was really a government of God. At the burning bush, God commissioned Moses to lead his people out of Egypt. By signs and wonders and mighty miracles multiplied, God delivered Israel from Egypt, and led them through the wilderness, and finally into the promised land. There he ruled them by judges "until Samuel the prophet," to whom, when he was a child, God spoke, and by whom he made known his will. In the days of Samuel, the people asked that they might have a king. This was allowed, and God chose Saul, and Samuel anointed him king of Israel, Saul failed to do the will of God. king of Israel. Saul failed to do the will of God, and as he rejected the word of the Lord, the Lord rejected him from being king, and sent Samuel to anoint David king of Israel; and David's throne God established forevermore. When Solomon succeeded to the kingdom in the place of David his father, the record is:



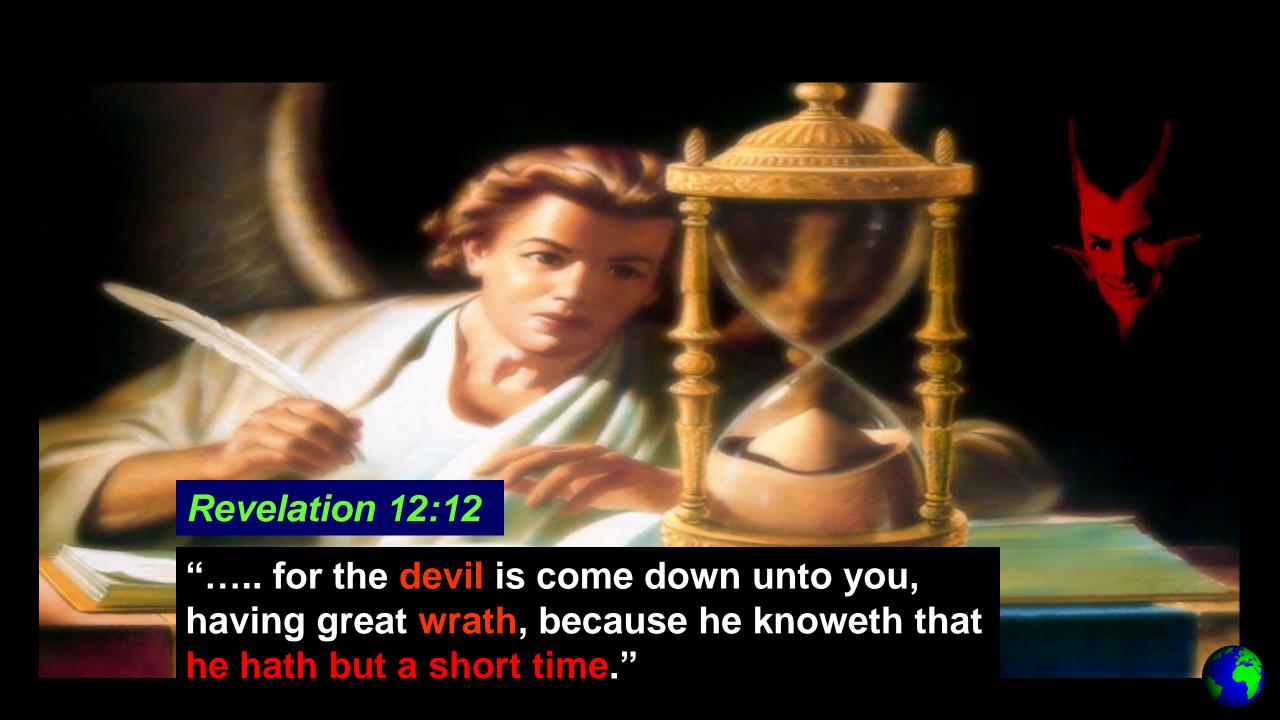
"Then Solomon sat on the throne of the Lord as king instead of David his father." 1 Chronicles 29:23. David's throne was the throne of the Lord, and Solomon sat on the throne of the Lord as king over the earthly kingdom of God. The succession to the throne descended in David's line to Zedekiah, who was made subject to the king of Babylon, and who entered into a solemn covenant before God that he would loyally render allegiance to the king of Babylon. But Zedekiah broke his covenant; and then God said to him:— NSLS27 61.5

"Thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him." Ezekiel 21:25-27; see chap. 17:1-21. NSLS27 62.1

God has given all:







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



Psalms 77:13

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

