# Church and State – Part 24 The Blair Bill – Section 5

## NATIONAL SUNDAY LAW,

ARGUMENT OF

ALONZO T. JONES

BEFORE THE

United States Senate Committee on Education and Labor;

AT

WASHINGTON, D. C., DEC. 13, 1888.

AMERICAN SENTINEL,

26 AND 28 COLLEGE PLACE, CHICAGO, ILL.; 1059 CASTRO ST.,
OAKLAND, CAL.; 43 BOND ST., NEW YORK,
1892.



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## Enter The Ark of Hope

The Great Controversy between God and Satan is primarily over

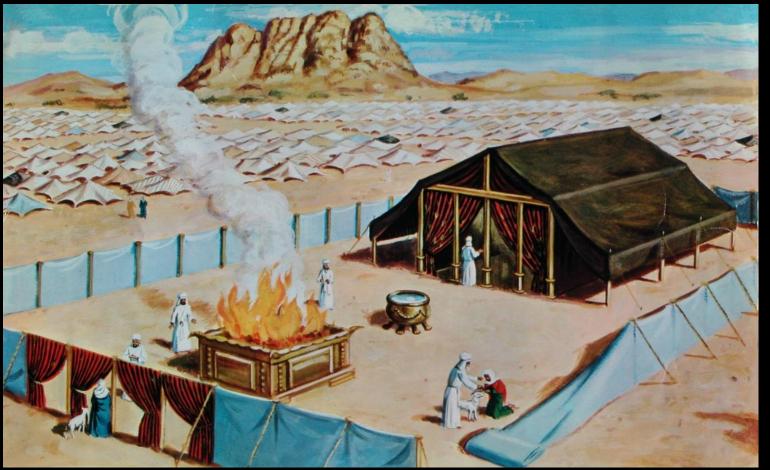
"WORSHIP"

Who will you Choose?



# Get into the Ark Sanctuary





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

Exodus 25:8

**Psalms 77:13** 



#### Health Snippet – Green Peas

#### **Health Benefits of Green Peas** (Seek Medical Advice)

Green peas, or "garden peas," are the small, spherical seeds that come from pods produced by the Pisum sativum plant. There are several different varieties of peas available, including yellow peas, black-eyed peas and purple peas. However, green peas are the most frequently consumed. They are considered a starchy vegetable along with potatoes, corn and squash.

1/2-cup (170-g) serving of peas provides the following nutrients:

Calories: 62, Carbs: 11g, Fiber: 4g, Protein: 4g, Vitamin A: 34%, Vitamin K: 24%, Vitamin C: 13%, Thiamine: 15%, Folate: 12%,

Manganese: 11%, Iron: 7%, Phosphorus: 6%, etc...

#### The Health Benefits:

- 1. They Support Healthy Blood Sugar Control.
- 2. The Fiber in Peas Benefits Digestion.
- 3. Protective Against Some Chronic Diseases: heart disease, cancer, diabetes.

#### **Downside or disadvantages of consuming peas**:

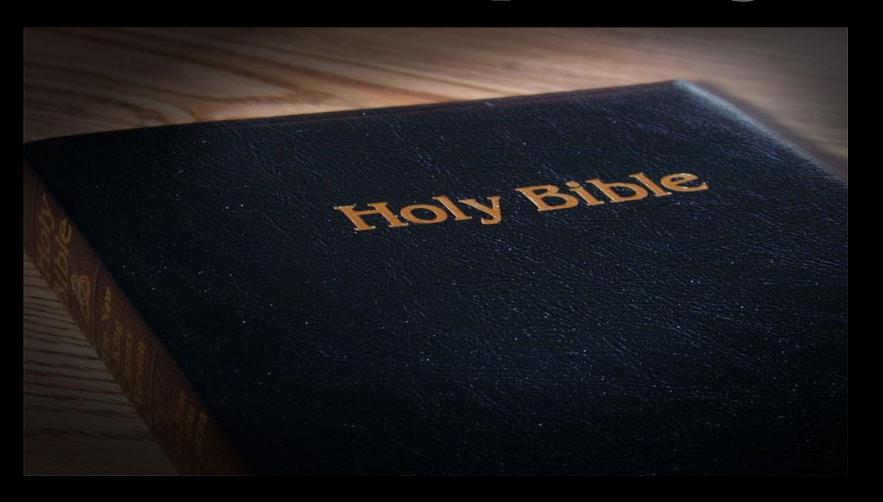
- 1. They Contain Antinutrients that may interfere with digestion and mineral absorption.
- 2. They in some cause bloating, an uncomfortable swelling of the stomach often accompanied by gas and flatulence.
- However, to help prevent these effects, try certain preparation methods and watching your portion sizes.

# 10 HEALTH BENEFITS OF PEAS

- 1. Prevents Stomach Cancer
- 2. Good Source of Protein
- 3. Regulates Blood Sugar
- 4. High in Micro-nutrients
- 5. Aids Liver Function
- 6. Immune Booster
- 7. Low Calories
- 8. High in Fiber
- 9. High Energy
- 10. Anti-Aging

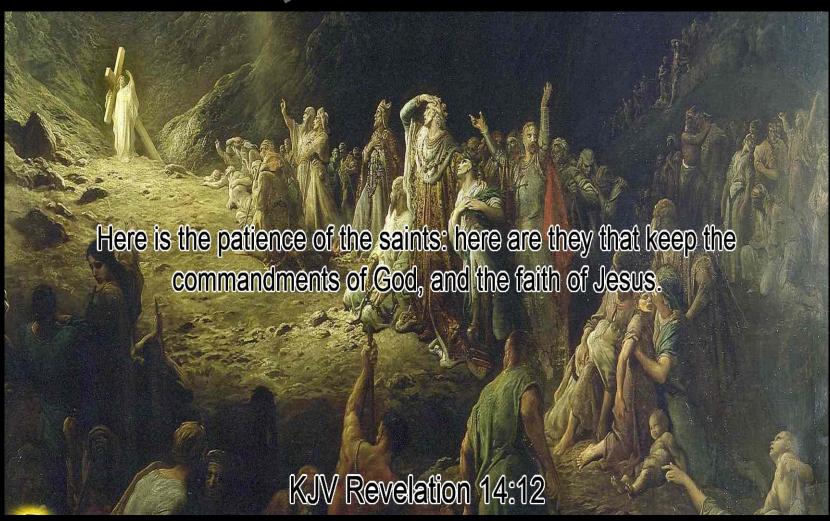


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# Yes, we Can!



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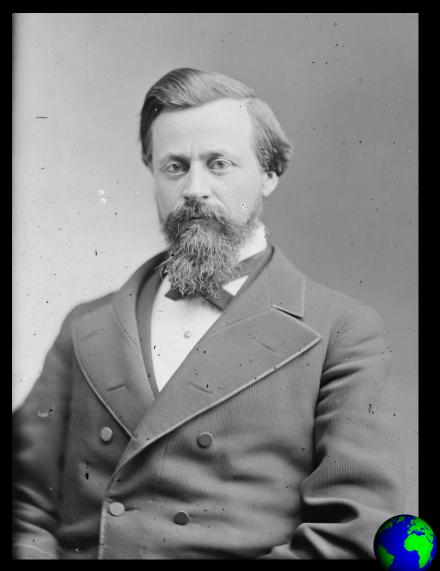
AMERICAN SENTINEL,

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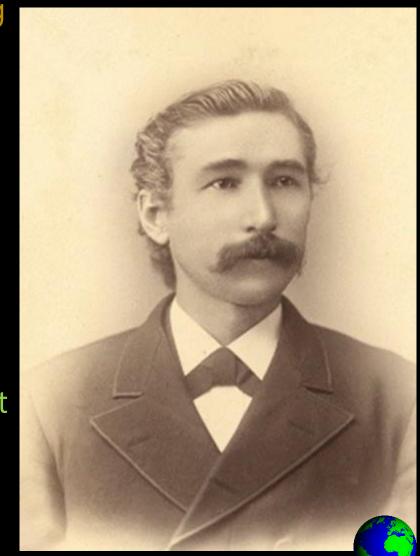
#### **Past** > **Present** > **Future**

Senator Blair.—I have been all through this that the working people go through. I have been hungry when a boy. The first thing I can remember about is being hungry. I know how the working people feel. I have tugged along through the week, and been tired out Saturday night, and I have been where I would have been compelled to work to the next Monday morning if there had been no law against it. I would not have had any chance to get that twenty-four hours of rest if the Sunday law had not given it to me. It was a civil law under which I got it. The masses of the working people in this country would never get that twenty-four hours' rest if there had not been a law of the land that gave it to us. There is that practical fact, and we are fighting with that state of things. The tired and hungry men, women, and children, all over this country, want a chance to lie down, and rest for twenty-four hours out of the whole seven days. NSLS27 104.1



Mr. Jones.—So have I been through this that the working people go through. I have carried the hod by the day. I have swung the hammer and shoved the plane by the day. I am a working-man now just as much as I ever was, though not in precisely the same way; and I say to you that I never was robbed of that twenty-four hours' rest. Nor are there so many compelled to lose it as these Sunday-law advocates try to make out. Dr. Crafts said last night over in that convention that he had had communication with people in every nation but two, and— NSLS27 104.2

"In the world around, he could not find a man who had financially lost by refusing to work on Sunday. But many have gained by the conscientious sacrifice." NSLS27 105.1 Much testimony was borne in the Chicago convention last month to the same effect in this country; and in the convention now in session in this city, the Hon. Mr. Dingley, member of Congress from Maine, said last night that the American workingmen are indifferent to the efforts which are put forth in this direction. NSLS27 105.2



Senator Blair.—He is wrong about it. Mr. Dingley didn't know what he was talking about when he said that. NSLS27 105.3

Mr. Jones.—He said he had investigated the matter. NSLS27 105.4

Senator Blair.—I have investigated it, and I say that Mr. Dingley was simply labouring under a misapprehension. NSLS27 105.5

Mr. Jones.—Dr. Crafts said this morning that he talked two hours with a convention of labouring men at Indianapolis, answering their questions, until at the end of two hours they indorsed this movement. If they are crying for it, if they are fairly tearing their hair for it, how can it be possible that he had to talk two hours to persuade them that it was all right? NSLS27 105.6



- <u>Senator Blair</u>.—Take his statement in full, if you take it at all. He says they are crying for it. NSLS27 105.7
- Mr. Jones.—Then why was it necessary to talk to them for two hours? NSLS27 105.8
- <u>Senator Blair</u>.—Then you simply say he did not tell the truth? You discredit the witness? NSLS27 105.9
- Mr. Jones.—I do. NSLS27 105.10
- <u>Senator Blair</u>.—You say perhaps he did not tell the truth, that is all. I think he was right. NSLS27 106.1



Mr. Jones.—But the two things do not hitch together properly. If they are calling for it so loudly, certainly it ought not to require two hours to convert them. The fact is that the labouring men are not calling for it. Great effort is being made to have it appear so. But the Knights of Labor never took any such step except at the solicitation of Dr. Crafts. This bill had scarcely been introduced last corriger before Dr. Crafts made a trip to Chicago and other last spring before Dr. Crafts made a trip to Chicago and other cities, soliciting the indorsement of the Knights of Labor. Instead of their petitioning for this Sunday law, they have first been petitioned to petition for it; the object of it had to be explained, and objections answered, before they could even be brought to support it. The object of the petition for this bill was explained by Dr. Crafts to the Central Labor Union of New York, and its indorsement secured the Central Labor Union embraces a number of labour organizations, and the *Christian Union* declares the Central Labor Union to be a "radically Socialistic" organization. This, in itself, would not be particularly significant were it not for the fact that the arguments which Dr. Crafts presents to these organizations to gain their support are entirely Socialistic. Nor are these confined to Dr. Crafts. Other leaders of the movement also advocate the same principles. NSLS27 106.2





Dr. Crafts went to the General Assembly of the Knights of Labor at Indianapolis last month to get the delegates there to indorse the petition for the passage of this Sunday bill. He has referred to this in his speech here this forenoon and has made a portion of his speech to them and to the Locomotive Engineers a part of his speech here. A report of his speech at Indianapolis was printed in the *Journal of United Labor*, the official journal of the Knights of Labor of America, Thursday, Nov. 29, 1888. He said to them there:— NSLS27 106.3

"Having carefully read and re-read your 'declaration of principles' and your 'constitution,' and having watched with interest the brave yet conservative shots of your *Powderly* at intemperance and other great evils, I have found myself so closely in accord with you that I have almost decided to become a Knight of Labor myself. If I do not, it will be only because I believe I can advance your 'principles' better as an outside ally." NSLS27 107.1



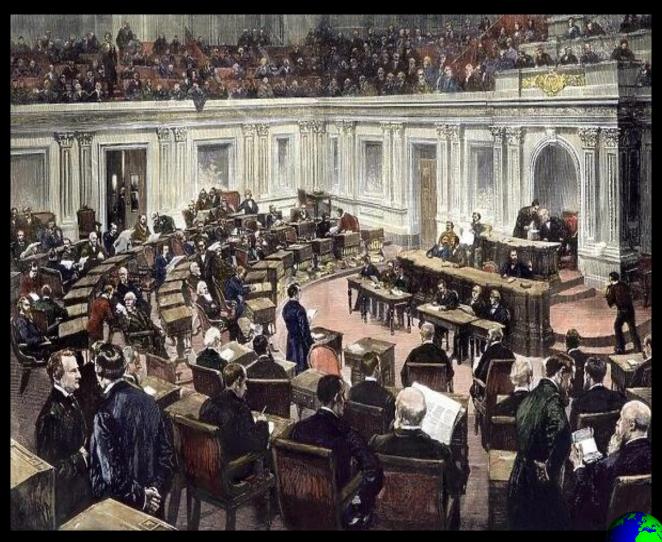


The following question was asked by one of the Knights:— NSLS27 107.2

"Would it not be the best way to stop Sunday trains to have the Government own and control the railroads altogether, as the Knights advocate?" NSLS27 107.3

Dr. Crafts answered:— NSLS27 107.4

"I believe in that. Perhaps the best way to begin the discussion of Government control for seven days per week is to discuss this bill for Government control on one day. If the railroads refuse the little we now ask, the people will be the more ready to take control altogether." NSLS27 107.5

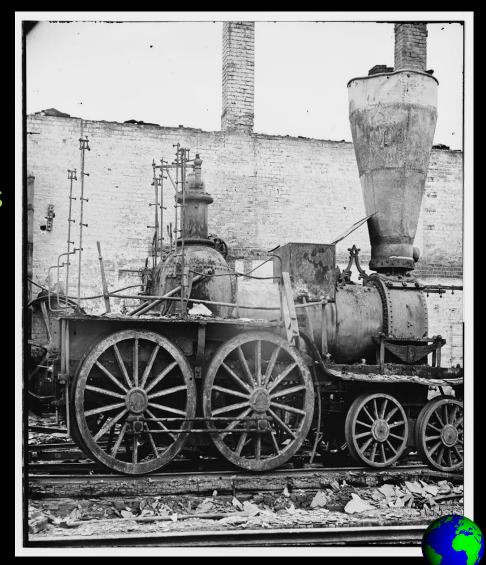


The Knights of Labor advocate the doctrine that the Government shall take control of all the railroads in Government shall take control of all the railroads in the country and hire the idle men in the country at regular railroad wages, and run the roads, as it now runs the Post-office Department, without reference to the question whether anything is made or lost by the Government. This is what gave rise to the above question. Dr. Crafts proposes to play into their hands by making the bid for their support, that if they will help the Sunday-law workers get Government control of the railroads one day in the week, then the Sunday-law workers will help the Knights to get Government control every day in the week. NSLS27 107.6

Another question that was discussed both there and at the convention of Locomotive Engineers at Richmond, Va., was the following:— NSLS27 107.7

"Will not one day's less work per week mean oneseventh less wages?" NSLS27 108.1

The response to this was as follows:— NSLS27 108.2



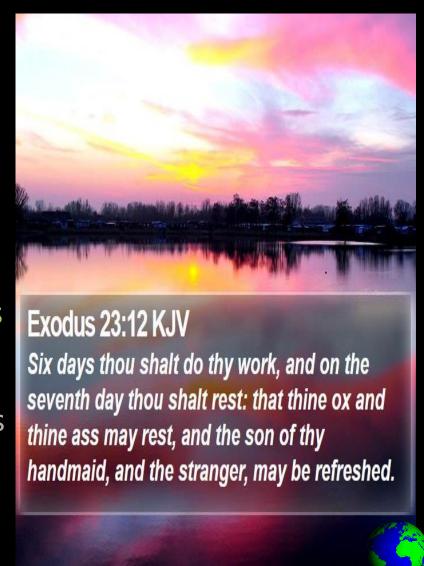
"As much railroad work as is done in seven days can be done in six days, and done better, because of the better condition of the men. And on this ground the engineers would be sustained in demanding, and, if necessary, compelling, the railroad company to so readjust the pay schedule that the men will be paid as much as at present." NSLS27 108.3

That is to say, Dr. Crafts and the Sunday-law workers propose to stand in with the labouring men to compel employers to pay seven days' wages for six days' work. This is made certain by the following petition to the State legislatures, which is being circulated everywhere with the petition for this bill. I got this at the Chicago convention. Dr. Crafts distributed the petitions by the quantity there, and he is doing the same at the convention now in this city:— NSLS27 108.4



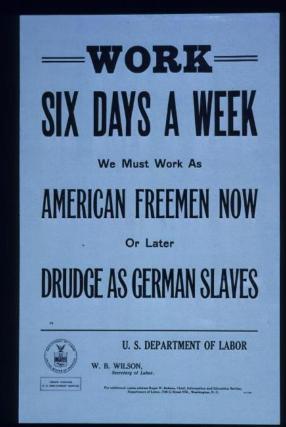
"To the State Senate [or House]: The undersigned earnestly petition your honourable body to pass a bill forbidding any one to hire another, or to be hired for more than six days in any week, except in domestic service, and the care of the sick; in order that those whom law or custom permits to work on Sunday may be protected in their right to some other weekly rest-day, and in their right to a week's wages for six days' work." NSLS27 108.5

Now a week consists of seven days. A week's wages for six days' work is seven days' wages for six days' work. This petition asks the legislatures of all the States to pass a law protecting employees in their *right* to seven days' wages for six days' work. No man in this world has any right to seven days' wages for six days' work. If he has a right to seven days' wages for six days' work, then he has an equal right to six days' wages for five days' work; and to five days' wages for four days' work; and to four days' wages for three days' work; to three days' wages for two days' work; to two days' wages for one day's work; and to one day's wages for no work at all. NSLS27 108.6



This is precisely what the proposition amounts to. For in proposing to pay seven days' wages for six days' work, it does propose to pay one day's wages for no work. But if a man is entitled to one day's wages for doing nothing, why stop with one day? Why not go on and pay him full wages every day for doing nothing? It may be thought that I misinterpret the meaning of the petition; that, as it asks that nobody be allowed to hire another for more than six days of any work it may make to hire another for more than six days of any week, it may mean only that six days are to compose a week; and that it is a week's wages of six days only that is to be paid for six days' work. That is not the meaning of the petition. It is not the intention of those who are gaining the support of the Knights of Labor by inventing and circulating the petition. NSLS27 108.6

Dr. George Elliott, pastor of the Foundry Methodist Church in this city,—the church in which this National Sunday Convention is being held,—the church that is now festooned with fourteen million petitions that they haven't got,—festooned, at least partly, with one seven-million-two-hundred-thousand-times-multiplied Cardinal,—Dr. Elliott, while speaking in favour of this bill this forenoon, was asked by Senator Call these questions:—NSLS27 109.1





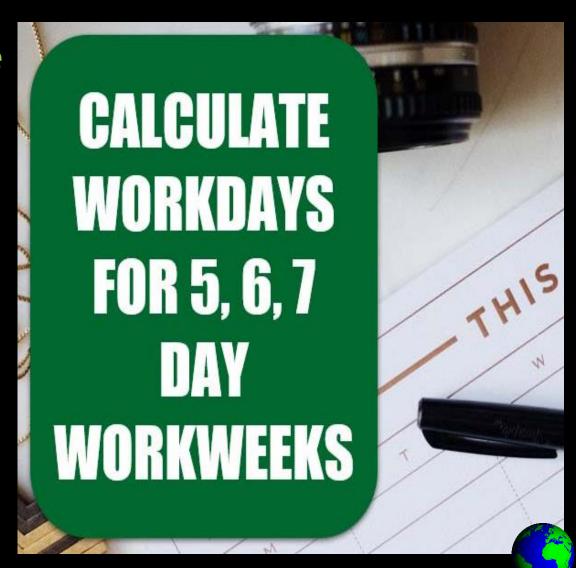


"Do you propose that Congress shall make provision to pay the people in the employ of the Government who are exempted on Sunday, for Sunday work?" NSLS27 109.2

"Mr. Elliott.—I expect you to give them adequate compensation. NSLS27 109.3

"Senator Call.—Do you propose that the same amount shall be paid for six days' work as for seven? NSLS27 109.4

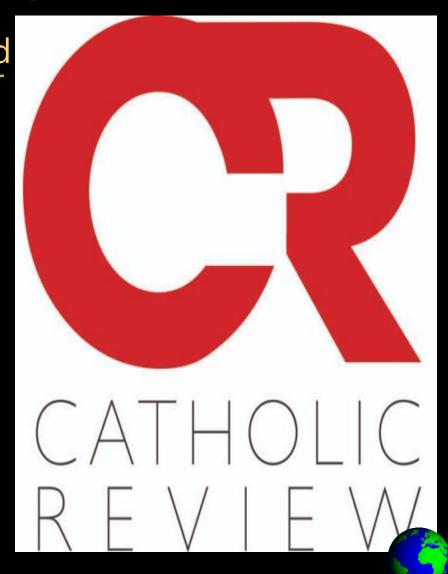
"Mr. Elliott.—I do; for the reason that we believe these employees can do all the work that is to be done in six days. And if they do all the work, they ought to have all the pay." NSLS27 110.1



There it is in plain, unmistakable words, that they deliberately propose to have laws, State and national, Which shall compel employers to pay seven days' wages for six days' work. This is sheer Socialism; it is the very essence of Socialism. No wonder they gained the unanimous indorsement of the convention of the Knights of Labor, and of the Locomotive Engineers, and the Socialistic Labor Union of New York City, by proposing to pay them good wages for doing nothing. I confess that I, too, would support the bill upon such a proposition as that if I looked no further than the money that is in it. NSLS27 110.2



But this is not all. The Knights of Labor not only accept the proposition, but they carry it farther, and logically, too. This principle has been advocated for some time be the Knights of Labor in demanding ten hours' pay for eight hours' work—virtually two hours' pay for doing nothing. The Christian Union and the Catholic Review propose to help the working-men secure their demanded eight-hour law, and then have the working-men help to get the six-day law by forbidding all work on Sunday. Dr. Crafts and Dr. Elliott go a step farther and propose to secure the support of the working-men by having laws enacted compelling employers to pay them full wages on Sunday for doing nothing. But the Knights of Labor do not propose to stop with this. The same copy of the Journal of United Labor which contained the speech of Dr. Crafts, contained the following in an editorial upon this point:— NSLS27 110.3

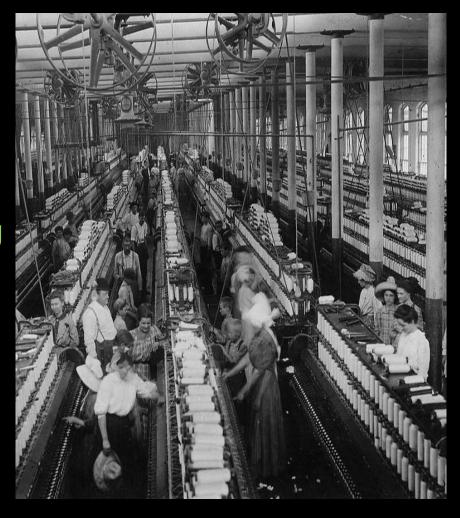


"Why should not such a law be enacted? All the work now performed each week could easily be accomplished in five days of eight hours each if employment were given to the host of willing idle men who are now walking the streets. It is a crime to force one portion of a community to kill themselves by overwork, while another portion of the same people are suffering from privation and hunger, with no opportunity to labour. The speech of the Rev. Mr. Crafts, published elsewhere, furnishes an abundance of argument as to why such a law should be put in force." NSLS27 110.4

So when the Sunday-law advocates propose to pay a week's wages for six days' work of eight hours each, because all the work can be done in six days that is now done in seven, then the Knights of Labor propose to have a week's wages for five days' work, because, by employing all the idle men, all the work that is now done in seven days can be done in five. NSLS27 111.1



And as Dr. Elliott has said, "If they do all the work, they ought to have all the pay." But if a week's wages are to be paid for five days' work of eight hours each, that is to say, if two days' wages can rightly be paid for no work at all, why should the thing be stopped there? If the Government is to take control of the railroads all the Government is to take control of the railroads all the time in order to pay two days' wages for doing nothing, and if the States are to enact laws compelling employers to pay employees two days' wages for doing nothing, then why shall not the Government, both State and national, take possession of everything, and pay the labouring men full wages all the time for doing nothing? For if men have the right to one day's wages for no work, where is the limit to the exercise of that right? The fact of the matter is that there is no limit. If a man is entitled to wages for doing nothing part of the time, he is entitled to wages for doing nothing all the time. And the principle upon which Dr. Crafts and his other Sunday-law confreres gain the support of the working-men to this Sunday bill is nothing at all but the principle of down-right Socialism. NSLS27 111.1





There is a point right here that is worthy of the serious consideration of the working-men. These Sunday-law workers profess great sympathy for the labouring men in their struggle with the grinding monopolies, and by Sunday laws they propose to deliver the workingmen from the power of these monopolies. But in the place of all these other monopolies, they propose to establish a *monopoly religion*, and to have the Government secure them in the perpetual enjoyment of it. They may talk as much as they please about the grasping, grinding greed of the many kinds of monopolies, and there is truth in it; but of all monopolies, the most greedy, the most grinding, the most oppressive, the most conscienceless the world ever saw or ever can see, is a religious monopoly. When these managers of religious legislation have delivered the working-men from the other monopolies—granting that they can do it—then the important question is, Who will deliver the workingmen from the religious monopoly?

# **SUNDAY LAWS**

In Force in the Province of Ontario

#### PROHIBIT

- I. LABOR. With certain exceptions this includes:
- IN THE WORK OF LABORERS, MECHANICS and MANUFACTURERS. IN ALL FARM WORK, such as SEEDING, HARVESTING, FENCING.
- (b) ALL FARM WORK, such as SEEDING, HARVESTING, PENCING DITCHING.
- (c) WORK ON BAILWAYS, such as SUILDING and CONSTRUCTION, and also REPAIR WORK, except in contribution, and TRAFFIC, excepting the forwarding of PASSENGER AND CERTAIN FREIGHT TRAINS.
- OF ALL BUILDING, TEAMING, DRIVING FOR BUSINESS PURPOSES, THE WORK OF BAKERS AND BARBERS, Esc.
- (a) THE WORK OF MUSICIANS AND PAID PERFORMERS OF ANY KIND.
  Works of necessity and supply excepted.
- BUSINESS. It is underedul to MAKE CONTRACTS or to BUT, SELLor DELIVER ANYTHING on Sunday, including Liquous, CIGARS, NEWSPAPERS, Eds. Generally appealing 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 soince, or at which a fee in charged, and the leadeness of AMUSEMENT or ENTERTAINMENT.
- 4. ALL EXCURSIONS for him and with the object of pleasure, by TRAIN, STEAMER or OTHER CONVEYANCE.
- ADVERTISING in Canada, understall things to take place on Sunday, other in Canada or across the line.
- IMPORTING, SELLING or DISTRIBUTING FOREIGN NEWSPAPERS on Sunday.
- 7. ALL GAMBLING, TIPPLING, USING PROFANE LAN-GUAGE, and all other acts which distants the public quiet.
- S. ALL PUBLIC MEETINGS, except in Churches.
- 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 Previous Peaker Sunday a CLOSE SEASON for all GAME and HUNTING and SHOOTING UNLAWFUL on that day.

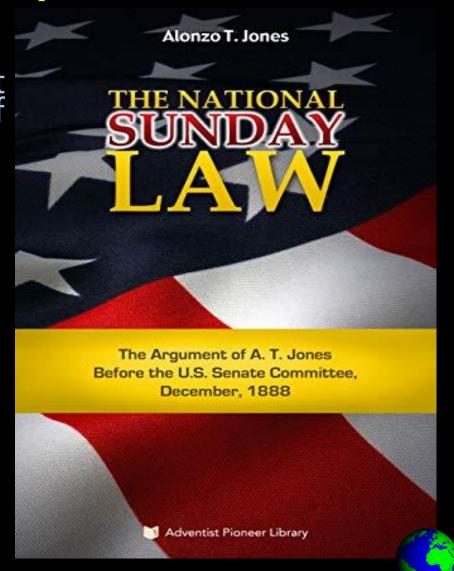
THE PENALTY IS FROM \$5.00 TO \$25.00.





Senator Blair.—Abolish the law of rest, take it away from the working people, and leave corporations and saloon keepers and everybody at perfect liberty to destroy that twenty-four hours of rest, and lawgivers and law-makers will find out whether or not the people want it, and whether they want those law-makers. NSLS27 112.2

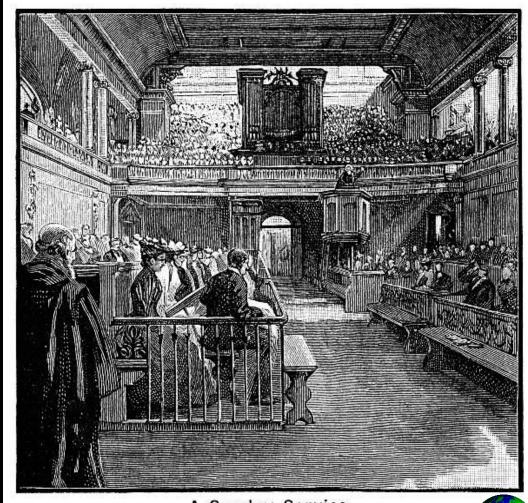
Mr. Jones.—There are plenty of ways to help the working-men without establishing a religious monopoly and enforcing religious observance upon all. There is another point that comes in right here. Those who are asking for the law and those who work for it, are those who compel the people to work on Sunday. In the Illinois State Sunday convention in Chicago last month, it was stated in the first speech made in the convention, "We remember how that the working-men are compelled to desecrate the Sabbath by the great corporations." NSLS27 112.3



The very next sentence was, "We remember also that the stockholders, the owners of these railroads, are members of the churches, that they sit in the pews and bow their heads in the house of God on the Sabbath day." NSLS27 113.1

Senator Blair.—That is only saying that there are hypocrites in this world. What has that to do with this proposed law? NSLS27 113.2

Mr. Jones.—I am coming to that. It has a good deal to do with it. The stockholders who own the railroads act in this way, those men said; and it was stated by a minister in that convention that a railroad president told him that there were more petitions for Sunday trains from preachers than from any other class. NSLS27 113.3



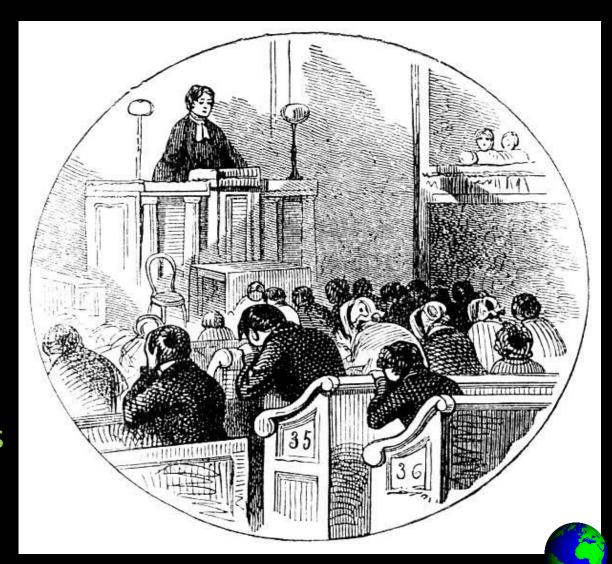
A Sunday Service.

<u>Senator Blair</u>.—There are a lot of hypocrites among the preachers, then. NSLS27 113.4

Mr. Jones.—Precisely; although you yourself have said it. I confess I have not the heart to dispute it. NSLS27 113.5

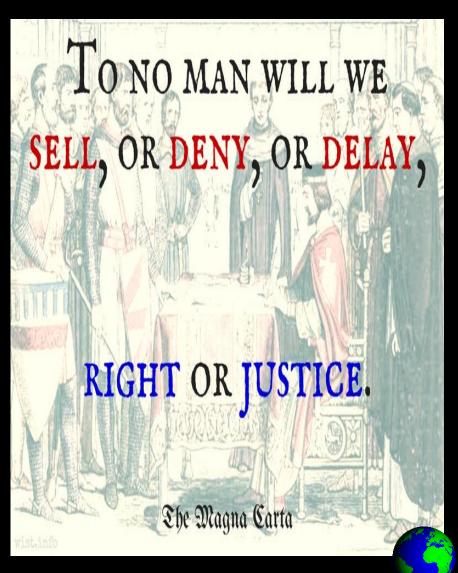
Senator Blair.—I do not find any fault with that statement. If it is true, it does not touch this question. NSLS27 113.6

Mr. Jones.—If these preachers and church members will not keep the Sabbath in obedience to what they say is the commandment of God, will they keep it in obedience to the command of the State? NSLS27 113.7



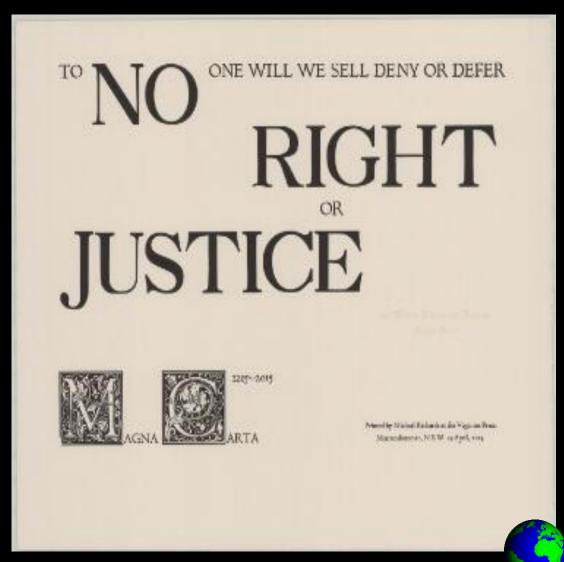
Senator Blair.—Certainly the hardworking man needs rest; the preachers, church members, and millionaires may do as they please: the bill comes in here and says that the national government, taking part of the jurisdiction of the civil government of the United States by a concession made by the States, by virtue of its control of interstate commerce, and the post-office business, and the army and navy, will take advantage of what the States have given to the general Government in the way of jurisdiction, and will not introduce practices which destroy the Sabbath in the States. That is the object of this legislation. That is all that is undertaken here. It is simply an act proposing to make efficient the Sunday-rest laws of the State, and nothing else. NSLS27 113.8

Mr. Jones —But those laws are to be enforced if Mr. Jones.—But those laws are to be enforced, if at all, by those who are so strongly in favour of them. NSLS27 114.1



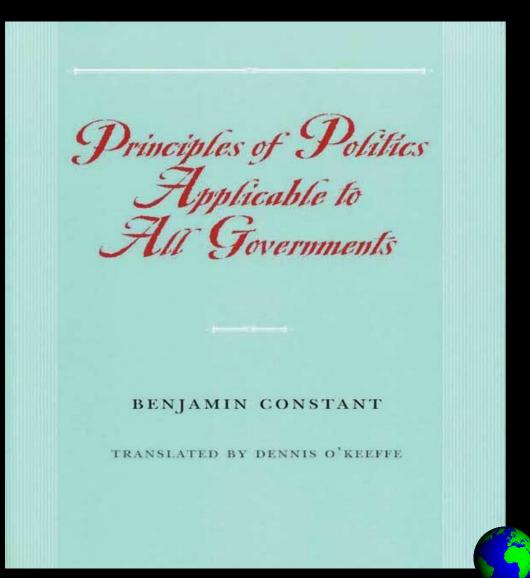
<u>Senator Blair</u>.—No, by the State. If these people were in favor of them, or not in favor of them, or violated them, that is another thing. A man may be for a law which he violates. A great many of the strongest temperance people in the world use intoxicating liquors. They say that they realize the evil, and that they are in favor of the enactment of law which will extirpate those evils. The strongest advocates I have ever seen of temperance legislation are men who have come to realize that the grave is just ahead of them. They cannot get rid of the appetite, but they pray the government: for legislation that will save the boys. NSLS27 114.2

Mr. Jones.—That is all right. I am in favor of prohibition straight; but not Sunday prohibition. NSLS27 114.3

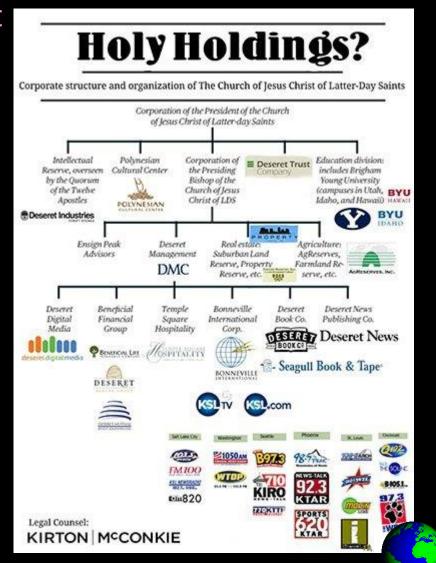


Senator Blair.—You cannot adduce a man's practice as a reply to the argument on a question that touches the public good. It does not vitiate a man's principle because he fails to live up to it himself. NSLS27 114.4

Mr. Jones.—But the secret of the whole matter is this: As an argument for the Sunday law, these men assert that the great railroad corporations desecrate the Sabbath, and by persistently running Sunday trains, also compel the railroad men to work and to desecrate the day. They at the same time assert that the men who own the railroads belong to the churches. If, then, the railroads compel their men to desecrate the day, and the owners of the railroads are church members, then who is it but the church members that are compelling people to desecrate the day? NSLS27 114.5



Further than this, they quoted at Chicago the statement of a railroad president, that the roads "get more requests for Sunday trains signed by preachers" than they do from other people. But as the church members own the railroads, and the preachers request them to run Sunday trains, then who is to blame for the "desecration" of the day but the preachers and their own church members? Can't the preachers stop asking for Sunday trains without being compelled to do so by the civil law? In the Chicago convention last month—November 20, 21—Dr. Knowles, who is secretary of this National Sunday-law Union, said that by the influence of William E. Dodge, even after his death, the Delaware & Lackawanna Railroad Company had resisted the temptation to run trains on Sunday until the present year. But five hundred ministers met in conference in New York and used competing lines on Sunday, and by this the hands of the Sunday observance committee have been tied ever since. After that, when the Delaware & Lackawanna directors were asked not to run Sunday trains, they replied,— NSLS27



"How can you come to us pleading for us to run no trains on Sunday, when your preachers by the hundreds on Sunday use our rival lines, which do run on Sunday. If your preachers ride on Sunday trains on other roads, we cannot see why they and other people cannot ride on our trains on Sunday. And if it is all right for these other roads to run trains on Sunday,—and certainly ministers of the gospel would not ride on them if it were wrong,—then we cannot see how it can be such a great wrong for us to run Sunday trains." NSLS27 115.1

That is a very proper answer. No wonder the Sunday committee's hands are tied by it. And yet that very conference of five hundred preachers, assembled in New York last summer, took the first decided step toward the organization of the National Sunday Association, of which Dr. Knowles himself is secretary. NSLS27 115.2



By these facts there is presented the following condition of things: (1.) Church members own the railroads; (2.) Preachers sign requests for Sunday trains; (3.) The church members grant the request of the preachers for Sunday trains, and the preachers ride on the Sunday trains, and other church members go on Sunday excursions; (4.) Then the whole company—preachers and church members—together petition Congress and the State legislatures to make a law stopping all Sunday trains! That is to say, they want the legislatures, State and national, to compel their own railroad-owning church members not to grant the request of the preachers for Sunday trains. In other words, they want the civil power to compel them all—preachers and church members—to act as they all say that Christians ought to act. And they insist upon quoting all the time the commandment of God, "Remember the Sabbath day to keep it holy." But if they will not obey the commandment of God, which they themselves acknowledge and quote, what assurance have we that they will obey the law of Congress or State legislature when they get it, especially as it will rest entirely with themselves to see that the law is enforced? NSLS27 115.3





Will they compel themselves by civil law to do what they themselves will not otherwise do? The sum of this whole matter is that they want the civil power to enforce church discipline; and that not only upon themselves, but upon everybody else. The whole system, and all the pretensions upon which this Sunday law is demanded, are crooked. NSLS27 115.3

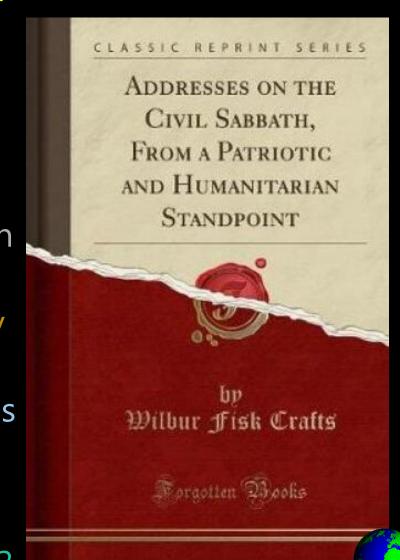
As to the enforcement of the law, it will fall to those who are working to get it; because certainly those who do not want it will not enforce it, and the officers of the law are not given to the enforcement of laws which are not supported by public opinion. This is proved by the fact that the State of Illinois and the city of Chicago now have Sunday laws that ought to satisfy any reasonable person, and yet not one of them is enforced. And the preachers of that city and State, instead of seeing that these are enforced, call convention after convention to work up more Sunday laws, both State and national. NSLS27 116.1



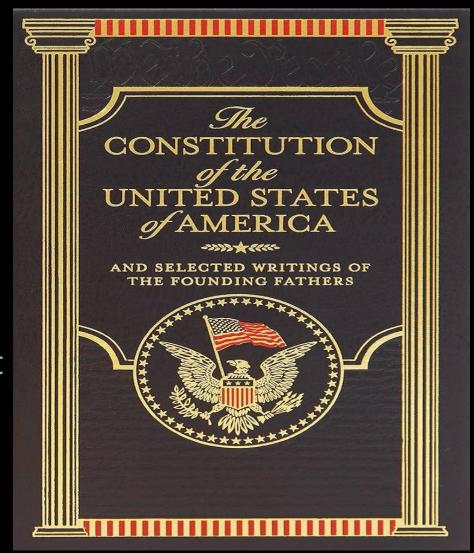
What, then, is the next intention?—It is to make it a political question in both State and nation, and make the enactment and enforcement of Sunday laws the price of votes and political support. This is proved by the following resolutions adopted by the Elgin Sunday-law convention:— NSLS27 117.1

"Resolved, That we look with shame and sorrow on the non-observance of the Sabbath by many Christian people, in that the custom prevails with them of purchasing Sabbath newspapers, engaging in and patronizing Sabbath business and travel, and in many instances giving themselves to pleasure and self-indulgence, setting aside by neglect and indifference the great duties and privileges which God's day brings them. NSLS27 117.2

"Resolved, That we give our votes and support to those candidates or political officers who will pledge themselves to vote for the enactment and enforcing of statutes in favor of the civil Sabbath." NSLS27 117.3



Such a resolution as this last may work in Illinois, though it is doubtful, but with their own statement made in that convention, it is certain that this resolution can never work under the Constitution of the United States. They stated in the convention that the Sabbath is "the test of all religion."
To demand that candidates or political officers shall pledge themselves to vote for the enactment and enforcement of statutes in favor of the Sabbath is, therefore, to require a religious test as a qualification for office. The national Constitution declares that "no religious test shall ever be required as a qualification to any office or public trust under this Government;" consequently, no Sabbath or Sunday-law test can ever be applied to any candidate for any national office or public trust. NSLS27 117.4

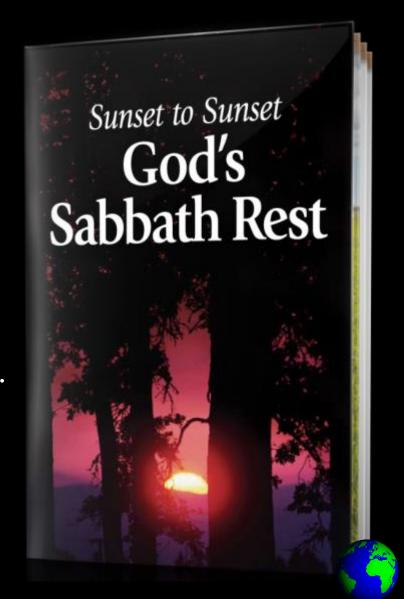




It is true they use the word *civil* in the resolution, but that corresponds with much of their other work. There is not, and there cannot be, any such thing as a *civil* Sabbath. The Sabbath is religious wholly, and they know it; and in all their discussion of this resolution and the subject generally in the convention, it was as a religious institution, and that only. NSLS27 118.1

Senator Blair.—Is there any other point you would wish to present? NSLS27 118.2

Mr. Jones.—There is another point, and that is, that we will be sufferers under such a law when it is passed. They propose to put in an exemption clause. Some of them favor an exemption clause, but it would not in the least degree check our opposition to the law if forty exemption clauses were put in, unless, indeed, they should insert a clause exempting everybody who does not want to keep it. In that case, we might not object so much. NSLS27 118.3



Senator Blair.—You care not whether it is put in or not? NSLS27 118.4

Mr. Jones.—There is no right whatever in the legislation; and we will never accept an exemption clause as an equivalent to our opposition to the law. It is not to obtain relief for ourselves that we oppose the law. It is the principle of the whole subject of the legislation to which we object; and an exemption clause would not modify our objection in the least. NSLS27 118.5

Senator Blair.—You differ from Dr. Lewis?

Mr. Jones.—Yes, sir, we will never accept an exemption clause, as tending in the least to modify our opposition to the law. We as firmly and as fully deny the right of the State to legislate upon the subject with an exemption clause as without. NSLS27 118.7



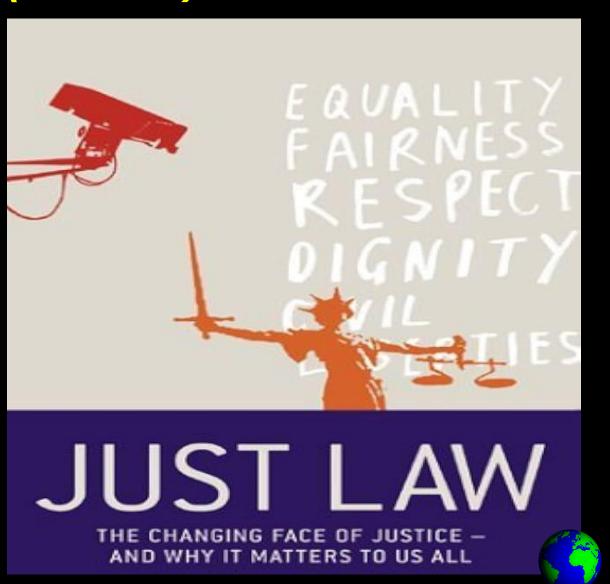
example of an exclusion clause



Senator Blair.—There are three times as many of you as of his denomination? NSLS27 118.8

Mr. Jones.—Yes, sir; there are nearly thirty thousand of us, and we ask for no exemption clause. We stand wholly upon the principle of the question. There should be no exemption from a just law. If the law is right, it is wrong to exempt. NSLS27 119.1

In 1887 Mrs. Bateham herself wrote and printed a "Letter to Seventh-day Believers," proposing in substance that if we would help them to secure a Sunday law, they would exempt us from is penalties. We replied then as we reply now and always. We will not help you to put upon others what we would not have put upon ourselves. NSLS27 119.2



**Senator Blair**.—You object to it? NSLS27 119.3

Mr. Jones.—We object to the whole principle of the proposed legislation. We go to the root of the matter and deny the right of Congress to enact it.

NSLS27 119.4

Senator Blair.—You say that the proposed exemption does not make it any better? NSLS27 119.5



Mr. Jones.—Not a bit; because if the rightfulness of the legislation be admitted, then we admit that it is the right of a majority to say that such and such a day shall be the Sabbath or the Lord's day, and that it shall be kept. The majorities change in civil government; the majority may change within a few years,—may change, in fact, at any election,—and then the people may say that the day which we believe should be kept must be observed, or they may say that this day shall not be kept. If we admit the propriety of the legislation, we must also admit the propriety of the legislation to the effect that a certain day shall not be kept, and it makes every man's observance of Sunday, or otherwise, simply the observance of Sunday, or otherwise, simply the football of majorities. That has been the course of religious legislation from the formation of the papacy onward, and that is the end of religious legislation of all kinds everywhere. NSLS27 119.6





Senator Blair.—Do you not think there is a distinction between a majority in a monarchical government, and a majority in a republican government? In a monarchical government the majority is simply one man who has power. NSLS27 120.1

Mr. Jones.—But in a republic when you throw this subject into civil affairs, it makes a great deal of difference. Why, sir, we would object to the passage of a law enforcing the observance of the day which we keep, and to accept an exemption clause would only be to contradict ourselves. Allow me to illustrate this: There was a time when we did not keep the seventh day as the Sabbath. While we did not keep it, we had the right not to keep it. We became convinced that we ought to keep it; and we are now doing so. We have the right to keep it. More than this, we have the right again not to keep it if we choose not to keep it. But if, while keeping it, we should consent to the State's assumption of power to compel us to do that which we have the right to omit if we please, we would therein resign our freedom of religious faith and worship. NSLS27 120.2





If these people would only think on this question, they would see that they themselves cannot afford to consent to this legislation, much less demand it. No man can ever safely consent to legislation in favor of the form of faith or worship which he himself professes. In so doing he resigns his right to profess some other form of faith if he should become convinced that other form is nearer the truth than his own. He virtually resigns his right to think any further on the subject of religious observances and must thenceforth accept them ready made from the legislative power; that is, as the majority may dictate. The Sunday observers may thus give away their religious liberty if they choose; but as for us, we do not proposé to do it. We are going to assert and maintain our rights. And when these give theirs away, we are going to assert their right to re-assert their rights. NSLS27 120

## WHO CHANGED THE

There can be no doubt that Christ, His disciples, and the first-century Christians kept Saturday, the seventh-day Sabbath. Yet, today, most of the Christian professing world keeps Sunday, the FIRST day of the week, calling IT the Sabbath. Wно made this change, and ноw did it occur?

To serious student of the Scriptures can deny violated the added man-made rules and traditions (Exodus 20:8-11).

(Mark 2:28; Luke 4:16).

#### Is There Any Biblical Support for Sunday Observance?

There is absolutely no New Testament text stating to Sunday-not a text, not a word, not even a hint answer may amaze you! or suggestion. If there were, those chapters and verses would be loudly heralded by Sabbath opposers. Had Paul or any other apostle taught a or any other person even suggesting such a thing be the original Sabbath Christ and the apostles kept? stoned to death for the sin of Sabbath-breaking. controversy over circumcision!

that God instituted the Sabbath at creation they placed upon the Sabbath (Mark 2:24). The total and designated the seventh day to be kept absence of any such controversy over a change in holy, "And on the seventh day God ended His work the day of worship is one of the best evidences which He had made; and He rested on the seventh showing the apostles and other New Testament day from all His work which He had made. And Christians did not change the day. On the contrary, God blessed the seventh day, and sanctified it: we have a record of many Sabbaths that Paul and because that in it He had rested from all His work his traveling companions kept long after the resurwhich God created and made" (Genesis 2:2-3). It rection of Jesus Christ, Read of them in your own was later codified as the Fourth Commandment Bible in Acts 13:14, 27, 42-44; 15:21; 16:13; 17:2; and 18:4. Acts 13:42-44 is especially significant in The Word of God makes it expressly clear that that Paul and Barnabas, when speaking at a Jewish Sabbath observance is a special sign or "mark" synagogue, were invited to speak again the next between God and His people. There is also no Sabbath. This would have been Paul's golden uncertainty that Christ, His disciples, and the first- opportunity to tell the people to meet with him the century Christians kept the seventh-day Sabbath as next day rather than waiting a whole week for the commanded-the day we now call "Saturday" Sabbath. But, "on the next Sabbath almost the whole city [Jews and Gentiles alike] gathered to hear the word of the Lord."

Yet, today most of the Christian professing world keeps Sunday, the first day of the week, calling it the Sabbath. The question arises then, who changed that God, Jesus, or the apostles changed the Sabbath the Sabbath to Sunday, and how did it occur? The

#### **Biblical Testimony**

The New Testament plainly shows we are to conchange from Sabbath to Sunday, the first day of the tinue keeping the commandments (Mathew week, an absolute firestorm of protest would have 5:17-18; 19:17; 28:20)-all ten of them. Where, arisen from conservative Jewish Christians. The then, do men get the "authority" to change the Pharisees and scribes would have insisted that Paul Fourth Commandment by substituting Sunday for

The Bible prophesied many centuries earlier that This would have been a much larger issue than the time would come when men would think to change times and laws (Daniel 7:25). Many Bible The self-righteous Pharisees had already falsely prophecies are "dual" in nature—that is, they have accused Christ of breaking the Sabbath because He a type and antitype, an earlier and a later fulfill-

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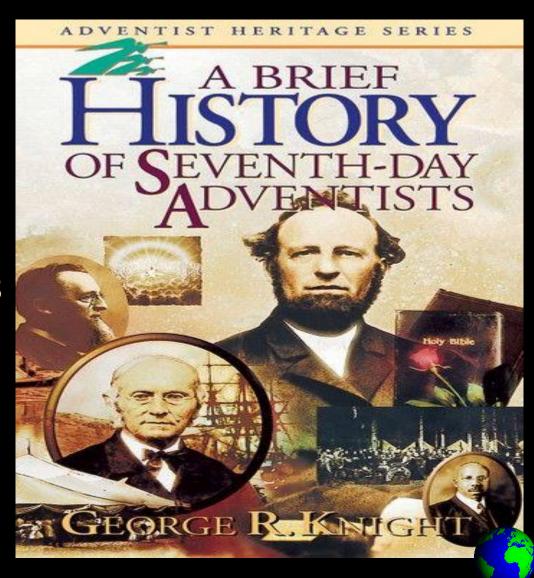
Another thing: An exemption clause is only a toleration clause in disguise. For us to accept it would be but to confess that all religious rights are summed up in the majority, and that we are willing to accept from them whatever religious liberty they think we ought to have. But no such confession, sir, will we ever make. To no such thing will we ever consent or submit. We are Americans, sir, and citizens of the United States, too, and we assert all the rights of American citizens. The vocabulary of American ideas knows no such word as "toleration." It asserts rights. As was said by the Senate Committee on this very subject sixty years ago, so say we,— NSLS27 121.1

"What other nations call religious toleration, we call religious rights. They are not exercised by virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotic power may invade those rights, but justice still confirms them." NSLS27 121.2

The Bill of Rights Amendments to the constitution Article I Freedom of speech, religion, press, petition and assembly. Article II Right to bear arms and militia. Article III Quartering of soldiers Article IV Warrants and searches. Article V Individual debt and double jeopardy Article VI Speedy trial, witnesses and accusations. Article VII Right for a jury trial Article VIII Bail and fines.

Nor is this all that there is to be said on this point. There is another principle involved. If we should accept the exemption clause, it would not help the thing. It would be exceedingly short. Suppose an exemption clause were given. There are people who would profess to be Seventh-day Adventists for the express purpose of getting a chance to open saloons or houses of business on Sunday. Therefore, in outright self-defence, the majority would have to repeal the exemption clause. NSLS27 121.3

**Senator Blair**.—Call Mrs. Bateham's attention to that. NSLS27 121.4

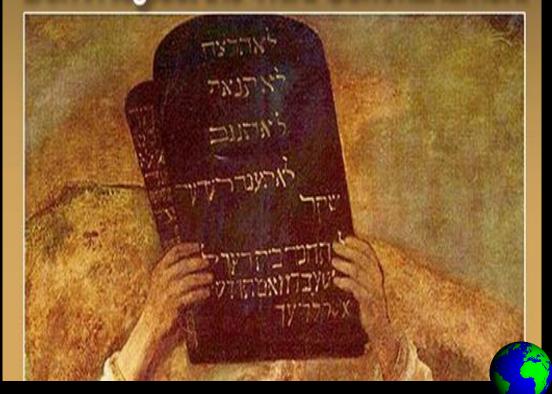


Mr. Jones.—Let me repeat it. If you give an exemption clause—it has been tried—there exemption clause—it has been tried—there are reprehensible men, saloon keepers, who know they will get more traffic on Sunday than they can on Saturday, and they will profess to be Seventh-day Adventists, they will profess to be Sabbath keepers. You cannot "go behind the returns," you cannot look into the heart, you cannot investigate the intention, to see whether they are genuine in their profession or not. They will profess to be Sabbath keepers, and then they will open their saloons on Sunday. Then in outright self-defence, to make you position effective, you will have to repeal that exemption clause. It will last but a little while. NSLS27 121.5

Senator Blair.—I agree with you there.

NSLS27 122.1

# SABBATH KEEPERS Don't Neglect the Third Commandment



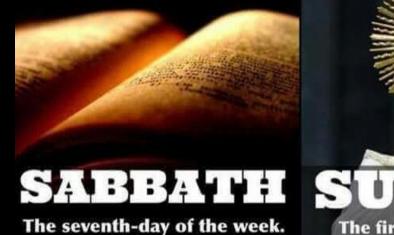
Mr. Jones.—For that reason these people cannot afford to offer an exemption clause; and for the reason that it puts the majority in the power of our conscience, we deny the right to do anything of the kind. I ask the organizations represented here to think of this after this hearing is over. It will bear all the investigation they choose to give it. NSLS27 122.2

Senator Blair.—I should like to call everybody's attention to the point. If you need any legislation of this kind, you would better ask for legislation to carry out your purposes, and be careful that in the effort to get the assistance of the parties against you, you do not throw away the pith and substance of all for which you ask. NSLS27 122.3



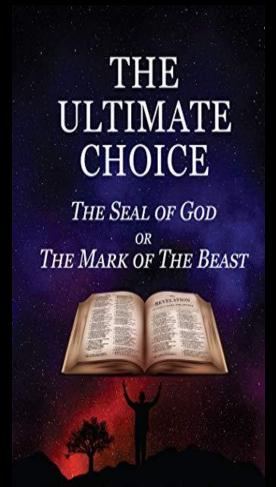






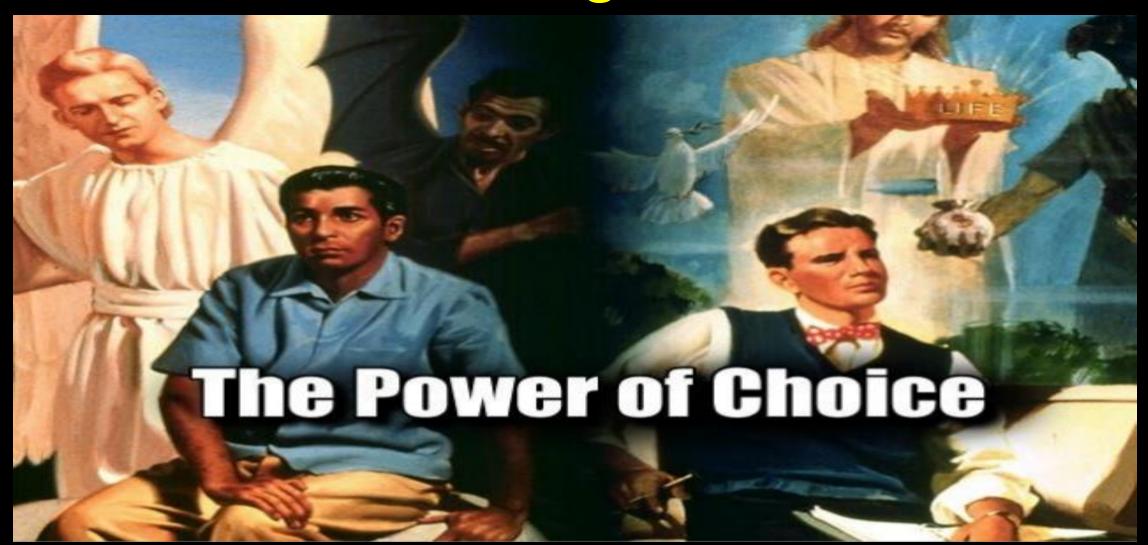


Mr. Jones.—Yes, sir, that is the point. To show the workings of this principle, I will state that Arkansas in 1885 had an exemption clause in its Sunday law. That exemption clause, it was claimed, was taken advantage of by saloon keepers to keep open on Sunday. A delegation went to the legislature of Arkansas, and asked them to repeal the exemption clause, so that they could shut the saloons on Sunday. The legislature did it. If they had shut the saloons on Sunday, that would have been all well enough. But they did not even try it. There was not a saloon keeper arrested under that repealed law; there were only two men not keeping the seventh day, who were arrested under it; there was not a man who did not keep the seventh day fined under it; but there were Seventh-day Bantists the seventh day fined under it; but there were Seventh-day Baptists and some Seventh-day Adventists, poor almost as Job's turkey, who were prosecuted and fined. One man had his only horse taken from him, and his cow, and at last his brethren contributed money to save him from jail. Such men were prosecuted time and again; and the lawyers of the State, under the leadership of Senator Crockett, succeeded in carrying through the legislature, against the persistent opposition of the church managers, a bill restoring the exemption clause, to save these poor, innocent people from the persecution that was being carried on. NSLS27 122.4

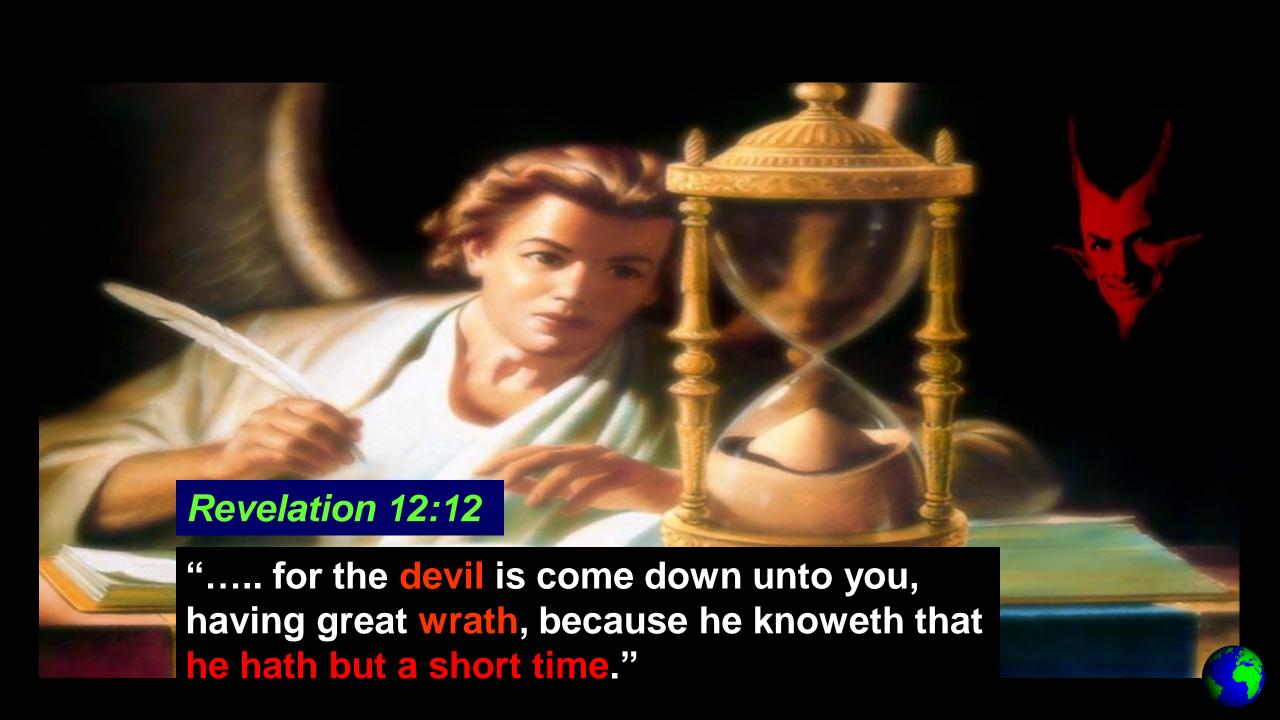




## God has given all:







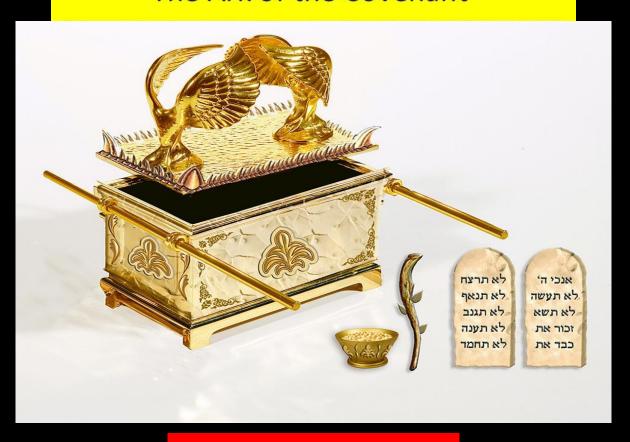
## Enter The Ark of Hope

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





