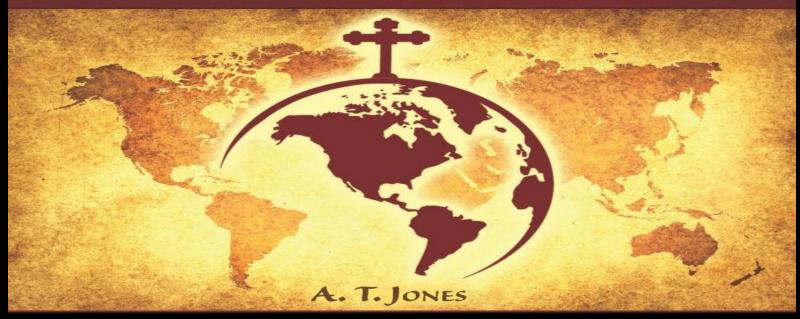
Church and State – Part 22 The Blair Bill – Section 3

ECCLESIASTICAL EMPIRE



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Enter The Ark of Hope

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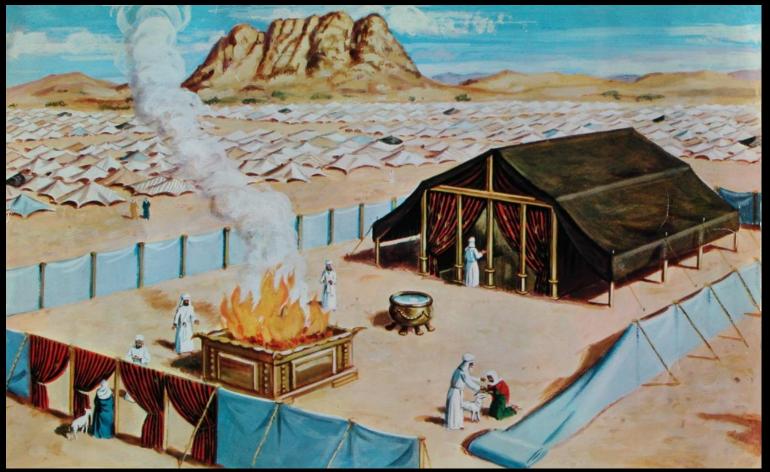
"WORSHIP"

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 - Beans: Chickpeas

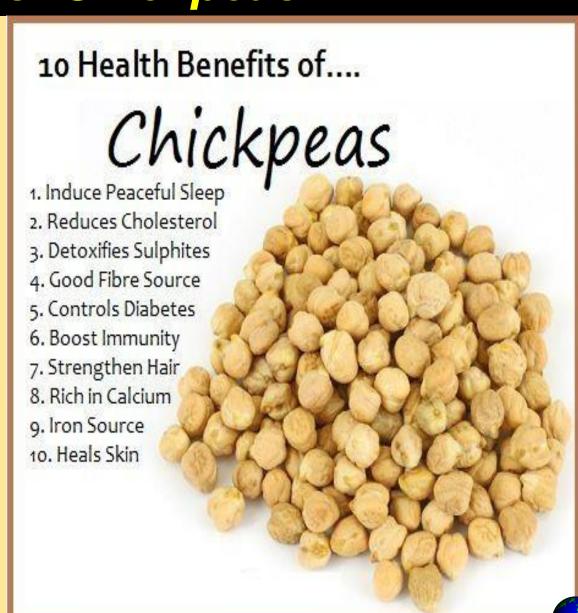
Health Benefits of Chickpeas (Seek Medical Advice)

Commonly eaten worldwide, beans and legumes are rich sources of fiber, essential vitamins and minerals, and plant-based protein. Beans or legumes are seeds of a family of plants called Fabaceae. They're great sources of fibre and vegetarian protein. You can incorporate beans into soups, tacos, salads, and other recipes. **Health benefits of Chickpeas**:

Also known as garbanzo beans, chickpeas are a great source of fibre and protein.

One cup (164 grams) of cooked chickpeas contains: Calories: 269 Protein: 14.5g, Fat: 4.25g, Carbohydrates: 45g, Fiber: 12.5g, Folate (V B9): 71%, Copper: 64%, Manganese: 73%, Iron: 26%, etc

- Chickpeas are particularly beneficial for reducing post-meal blood sugar and increasing insulin sensitivity.
- A study found that eating hummus led to a 5% decrease in afternoon blood sugar levels compared to eating granola bars with a higher sugar content.
- Eating hummus was also linked to reduced appetite and decreased snacking on desserts later in the day.
- Chickpeas also help improve the composition of gut bacteria and the production of short-chain fatty acids in the colon.
- Chickpeas may help protect against gut-related diseases.
- Chickpeas help reduce risk of several chronic illnesses.



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T H E I A W $\frac{\Gamma}{0}$

but I see in my members

another law waging war against

the law of my mind and making

me captive to the law of sin that

dwells in my members.

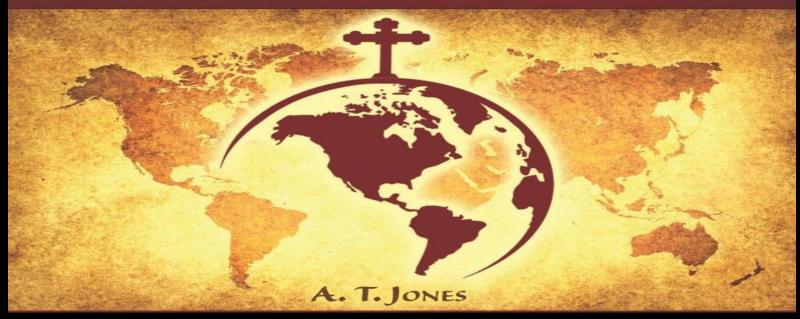
Romans 7:23

Knowing-Jesus.com



Church and State – Part 22 The Blair Bill – Section 3

ECCLESIASTICAL EMPIRE



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



Senator Blair.—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 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, 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: NSLS27 61.5



The Early History of God

Yahweh and the Other Deities in Ancient Israel



"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 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



The kingdom was then subject to Babylon. When Babylon fell, and Medo-Persia succeeded, it was overturned the first time. When Medo-Persia fell, and was succeeded by Grecia, it was overturned the second time. When the Greek empire gave way to Rome, it was overturned the third time. And then says the word, "It shall be no more, until he come whose right it is; and I will give it him." Who is he whose right it is?—"Thou ... shalt call his name Jesus. He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:31-33. And while he was here as "that prophet," a man of sorrows and acquainted with grief, the night in which he was betrayed he himself declared, "My kingdom is not of this world." Thus, the throne of the Lord has been removed from this world, and will "be no more, until he come whose right it is," and then it will be given him. And that time is the end of this world, and the beginning of "the world to come." NSLS27 62.2

WORLD HISTORY FORETOLD

Head of Gold BABYLON B.C. 605-539

PERSIA B.C. 539-331

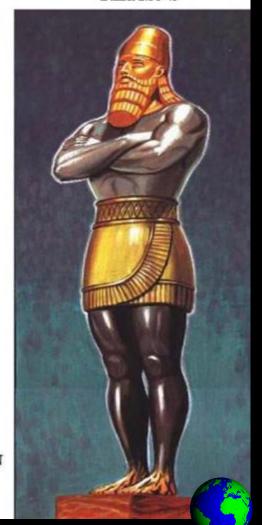
Thighs of Brass GREECE B.C. 331-168

Legs of Iron ROME B.C. 168- A.D. 476

Feet of Iron and Clay REVIVED ROMAN EMPIRE A.D 476 - 2nd Advent

The Europeon Union

Nebuchadnezzar's Dream Daniel 2:31-45



Therefore, while this world stands, a true theocracy can never be in it again. Consequently, from the death of the Christ till the end of this world, every theory of an earthly theocracy is a false theory; every pretension to it is a false pretension; and wherever any such theory is proposed or advocated, whether in Rome in the fourth century, or here in the nineteenth century, it bears in it all that the papacy is or that it ever pretended to be,—it puts a man in the place of God. NSLS27 62.2 Now I will read another statement as to the purpose of the Woman's Christian Temperance Union. It is from the annual address of the President of the National Union, at the Nashville convention, 1887. It is as follows:— NSLS27 63.1 "The Woman's Christian Temperance Union, local, State, national, and worldwide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and that is that Christ shall be this world's king;— NSLS27 63.2



Senator Blair.—"Shall be." NSLS27 63.3

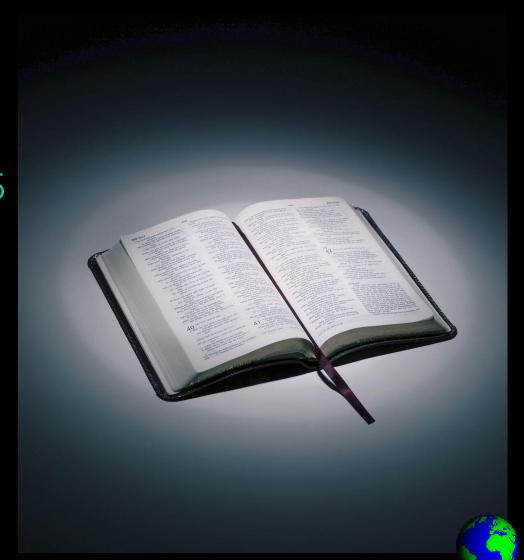
Mr. Jones.—"Shall be this world's king." NSLS27 63.4

Senator Blair.—But you are a clergyman, and you read the Bible to us. NSLS27 63.5

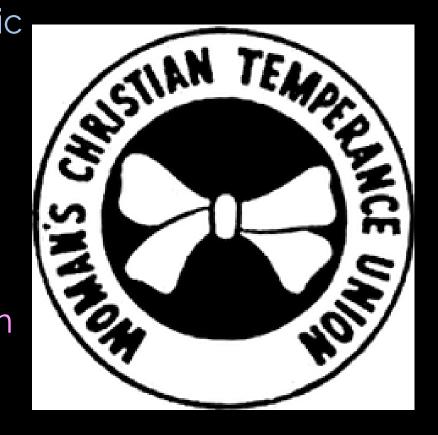
Mr. Jones.—I am going to read a passage presently right on this point. NSLS27 63.6

<u>Senator Blair</u>.—Is it not in the same Bible that the time when Christ is to be the king, is the present? NSLS27 63.7

Mr. Jones.—I am going to read a passage from the Bible in connection with this subject. Allow me to finish this extract:— NSLS27 63.8



"The Woman's Christian Temperance Union, local, State, national, and worldwide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and that is that Christ shall be this world's king;—yea, verily, THIS WORLD'S KING its realm of cause and effect,—king of its courts, its camps, its commerce;—king of its colleges and cloisters,—king of its customs and constitutions....
The kingdom of Christ must enter the realm of law through the gateway of politics." NSLS27 63.9 That emphasizes "this world's king." Jesus Christ himself said, "My kingdom is not of this world." Then assuredly the Woman's Christian Temperance Union stands against the words of Jesus Christ, in saying that he shall be this world's king; and that that kingdom is to enter the realm of the law through the gate-way of politics. Jesus Christ has his entrance through the gate-way of the gospel, and not through politics. NSLS27 64.1

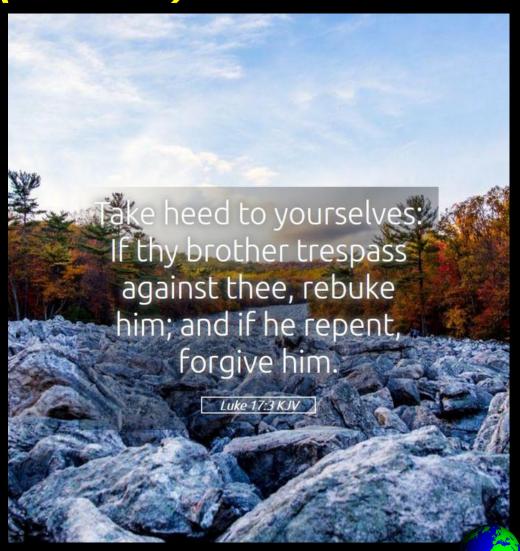




Nor did this purpose end with the Nashville National Woman's Christian Temperance Union convention. The proposition was repeated by the New York national convention last summer, in the following resolution:— NSLS27 64.2 "Resolved, That Christ and his gospel, as universal king and code, should be sovereign in our Government and political affairs." NSLS27 64.3

Well, let us apply the resolution. Suppose the gospel were adopted as the code of this Government. It is the duty of every court to act in accordance with the code. There is a statute in that code which says,— NSLS27 64.4

"If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if the trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." NSLS27 64.5

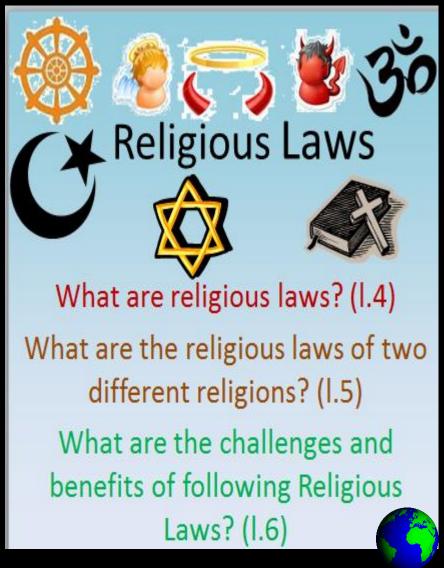


Suppose, then, a man steals a horse. He is arrested, tried, and found guilty. He says, "I repent." "Thou shalt forgive him," says the code, and the Government must conform to the code. He is released, and repeats the act; is again arrested and found guilty. He says, "I repent." "Thou shalt forgive him," says the code. NSLS27 64.6

And if he repeats the offense seven times in a day, and seven times in a day turns to the court, saying, "I repent," the Government must forgive him, for so says that which the Woman's Christian Temperance Union has resolved should be the governmental code. NSLS27 65.1



Any such system as that would destroy civil government in twenty-four hours. This is not saying anything against the Bible, nor against its principles. It is only illustrating the absurd perversion of its principles by these people who want to establish a system of religious legislation here. God's government is moral, and he has made provision for maintaining his government with the forgiveness of transgression. But he has made no such provision for civil government. No such provision can be made, and civil government be maintained. The Bible reveals God's method of saving those who sin against his moral government; civil government is man's method of preserving order, and has nothing to do with sin, nor the salvation of sinners. If civil government arrests a thief or a murderer and finds him guilty, the penalty must be executed, though the Lord does forgive him. NSLS27 65.2



The theocratical theory referred to seems to pervade the whole body, for the eighth district of the Woman's Christian Temperance Union, at Augusta, Wis., Oct. 2-4, 1888, representing fifteen counties, passed this resolution:— NSLS27 65.3

"Whereas, God would have all men honour the Son, even as they honour the Father; and—NSLS27 65.4

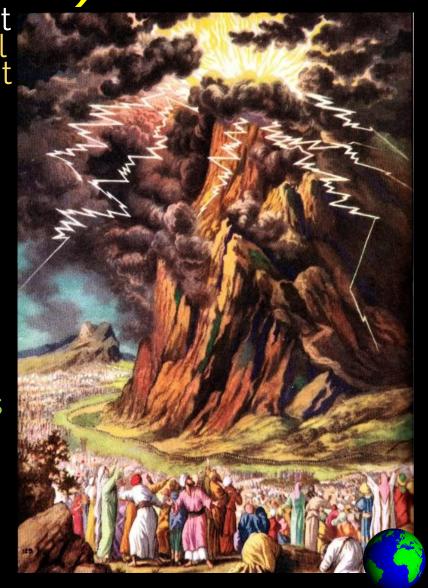
"Whereas The civil law which Christ gave from Sinai is the only perfect law, and the only law that will secure the rights of all classes; therefore,— NSLS27 65.5

"Resolved, That civil government should recognize Christ as the moral Governor, and his law as the standard of legislation." NSLS27 65.6

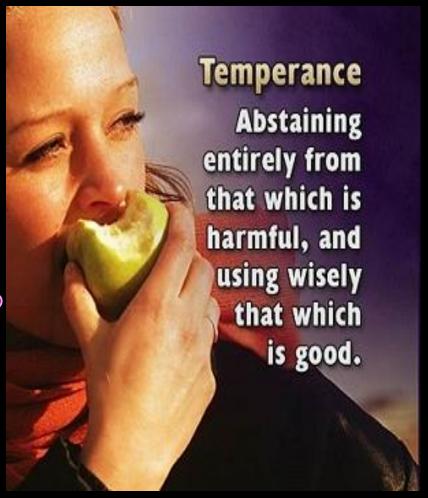


The law which Christ gave from Sinai is not a civil law; it is the moral law. But if that be a civil law, and this a civil government, what in the world does a civil government want with a *moral* Governor? These excellent women want with a *moral* Governor? These excellent women should be informed that civil government is based upon civil law and has civil governors only. Moral government is founded in moral law and has a moral Governor only. Any governmental theory that confounds these is a theocratical theory, which is precisely the governmental theory of the Woman's Christian Temperance Union, as is demonstrated by these proofs. And any theocratical theory of government since Christ died, is the theory of the papacy. NSLS27 66.1

These extracts prove that the purpose of the Woman's Christian Temperance Union is the establishment of "a practical theocracy." Please do not misunderstand me nere. There are none who have more respect or more good wishes for the Woman's Christian Temperance Union, in the line of its legitimate work, than have we. NSLS27 66.2



We are heartily in favour of union, of temperance union, of Christian temperance union, and of woman's Christian temperance union; but we are not in favour of any kind of political Christian temperance union, nor of theocratical temperance union. We sincerely wish that the Woman's temperance union. We sincerely wish that the Woman's Christian Temperance Union would stick to its text, and work for Christian temperance by Christian means; and not for Christian temperance by political means, nor for political temperance by theocratical means. I believe in Christian temperance. Not only do I believe in it, but I practice it. I practice Christian Temperance more strictly than the Woman's Christian Temperance Union even preaches it. But believing in it as thoroughly as I do and endeavouring to practice it as strictly as I believe in it, I would never lift my hand nor open my lips in any effort to compel men to practice the Christian temperance in which I believe and which I practice. Christianity persuades men, instead of trying to compel them. By the purity and love of Christ, Christianity draws men instead of trying to drive them. It is not by the power of civil government, but by the power of the Holy Spirit, that Christianity secures the obedience of men and the practice of Christian temperance. NSLS27 66.2





The establishment of a theocracy is the aim of the prime movers in this Sunday-law movement, as it was also the aim of the church leaders of the fourth century. And what came of that movement at that time? I read again:— NSLS27 67.1

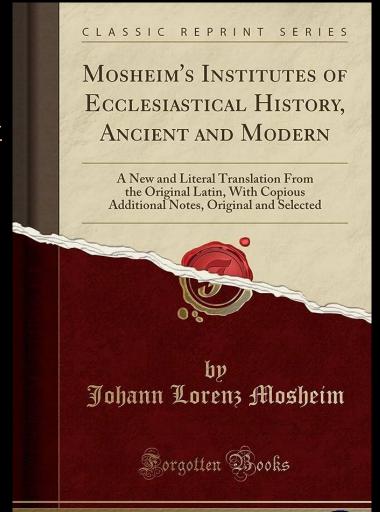
"This theocratical theory was already the prevailing one in the time of Constantine; and ... the bishops voluntarily made themselves dependent on him by their disputes, and by their determination to make use of the power of the State for the furtherance of their aims."—Neander, p. 132. NSLS27 67.2

This being their theory, which resulted in the determination "to make use of the power of the State for the furtherance of their aims," the question arises, What means did they employ to secure control of this power? The answer is, They did it by means of Sunday laws. NSLS27 67.3



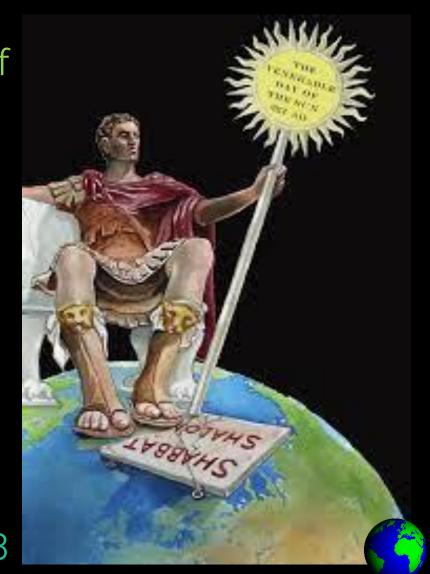
The first and greatest aim of the political church managers of that time was the exaltation of themselves; and second only to that was the exaltation of Sunday. These two things had been the principal aim of the bishops of Rome for more than a hundred years, when Constantine gave them a chance to make their schemes effectual by the power of the State. The arrogant pretensions of the bishop of Rome to secure power over the whole church, was first asserted on behalf of Sunday by Victor, who was bishop of Rome from A. D. 193 to 202. NSLS27 67.4

"He wrote an imperious letter to the Asiatic prelates commanding them to imitate the example of the Western Christians with respect to the time of celebrating the festival of Easter Ithat is, commanding them to celebrate it on Sundayl. The Asiatics answered this lordly requisition... with great spirit and resolution, that they would by no means depart in this manner from the custom handed down to them by their ancestors. Upon this the thunder of excommunication began to roar. Victor, exasperated by this resolute answer of the Asiatic bishops, broke communion with them, pronounced them unworthy of the name of his brethren, and excluded them from all fellowship with the church of Rome."—Mosheim, chap. 4, par. 11. NSLS27 68.1



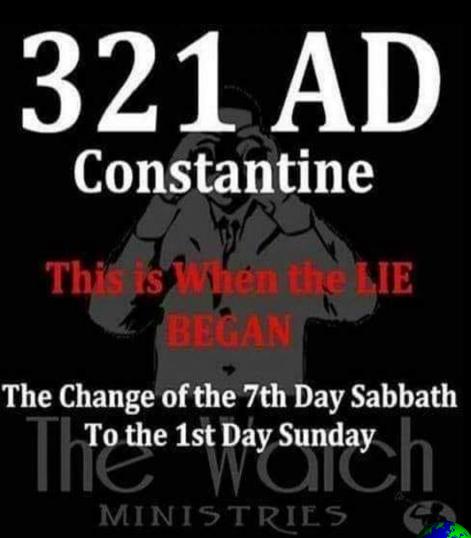
The one means by which these church managers secured from Constantine the use of the power of the State, was the famous edict prohibiting certain kinds of work on "the venerable day of the sun." That edict runs thus:— NSLS27 68.2

"Let all the judges and towns-people and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture, because it often happens that no other day is so fit for sowing corn and planting vines, lest the critical moment being let slip, men should lose the commodities granted by Heaven." NSLS27 68.3



This edict was issued March 7, A. D. 321, Only judges and towns-people and mechanics were to rest on Sunday; people in the country were at full liberty to work. But this did not satisfy the political managers of the churches for any great length of time. "The object of the first Sunday law," says Sozomen, "was that the day might be devoted with less interruption to the purposes of devotion." And as the government was now a theocracy, it was only consistent that all should be required to be religious. Consequently, an additional Sunday law was secured, which commanded all people to do no work on Sunday. NSLS27 68.4

"By a law of the year 386, those older changes effected by the Emperor Constantine were more rigorously enforced, and, in general, civil transactions of every kind on Sunday were strictly forbidden. Whoever transgressed was to be considered in fact as guilty of sacrilege."—
Neander, p. 300. NSLS27 69.1



Then as the people were not allowed to do any manner of work, they would play, and as the natural consequence, the circuses and the theatres throughout the empire were crowded every Sunday. But the object of the law, from the first one that was issued, was that the day might be used for the purposes of devotion, and that the people might go to church. Consequently, that this object might be met, there was another step to take, and it was taken. At a church convention held at Carthage in 401, the bishops passed a resolution to send up a petition to the emperor, praying—NSLS27 69.2

"That the public shows might be transferred from the Christian Sunday, and from feast-days, to some other days of the week."—Idem. NSLS27 69.3

History does not say whether or not this petition represented the names of fourteen million petitioners, the greater part of whom never signed it at all. History is also silent as to whether the petition was indorsed by any one man who could be counted for seven million two hundred thousand men. But history is not silent as to the reason why it was necessary to send up the petition. The petitioners themselves gave the reason, and it was this;— NSLS27 69.4





"The people congregate more to the circus than to the church."—*Idem, note 5.* NSLS27 70.1

In the circuses and the theatres large numbers of men were employed, among whom many were church-members. But rather than to give up their jobs, they would work on Sunday. The bishops complained that these were compelled to work: they pronounced it persecution and asked for a law to protect those persons from such "persecution." The church had become filled with a mass of people, unconverted, who cared vastly more for worldly interests and pleasures than they did for religion. And as the government was now a government of God, it was considered proper that the civil power should be used to cause all to show respect for God, whether or not they belonged to a church, or whether they had any respect for God. NSLS27 70.2





The people, not being allowed to work, crowded the circus and the theatre. They had no wish to be devoted; and as they were forced to be idle, a flood of dissipation was the inevitable consequence. Neander says of it:— NSLS27 70.3 "Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hinderance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart."—Idem. NSLS27 70.4



And further:— NSLS27 70.5



"Church teachers... were in truth often forced to complain that in such competitions the theatre was vastly more frequented than the church."—

Idem. NSLS27 70.6

And the church could not then stand competition; she wanted a monopoly. She got it, at last. NSLS27 70.7

This petition of the Carthage Convention could not be granted at once, but in the year 425, the desired law was secured; and to this also there was attached the reason that was given for the first Sunday law that ever was made; namely,— NSLS27 71.1

"In order that the devotion of the faithful might be free from all disturbance."—Idem, p. 301. NSLS27 71.2



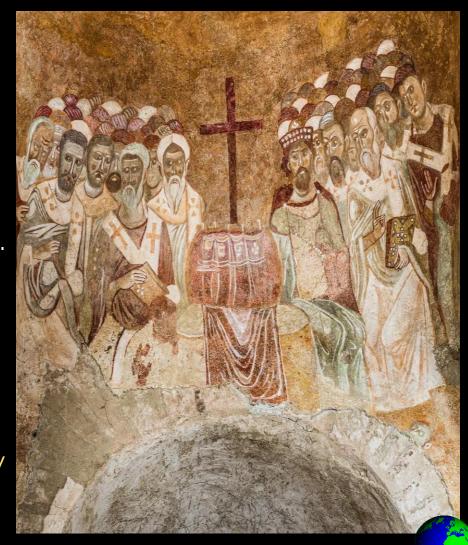


It must constantly be borne in mind, however, that the only way in which "the devotion of the faithful" was "disturbed" by these things, was that when the circus or the theatre was open at the same time that the church was open, the "faithful" would go to the circus or the theatre instead of to church, and therefore their "devotion" was "disturbed." And of course, the only way in which the "devotion" of such "faithful" ones could be freed from all disturbance was to close the circuses. all disturbance, was to close the circuses and the theatres at church time. Thus, and by this means, every reason for not being devoted was taken away from all the people. Then in the very next sentence Neander says:— NSLS27 71.3

"In this way the church received help from the State for the furtherance of her ends." NSLS27 71.4



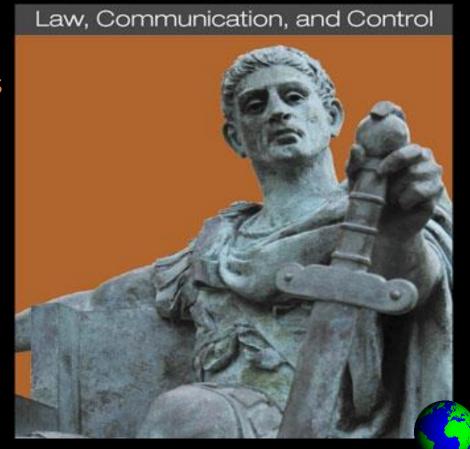
This statement is correct. Constantine did many things to favour the bishops. He gave them money and political preference. He made their decisions in disputed cases as final as the decision of Jesus Christ. But in nothing that he did for them did he give them power over those who did not belong to the church, to compel them to act as though they did, except in that one thing of the Sunday law. Their decisions, which he decreed to be final, were binding only on those who voluntarily chose that tribunal and affected none others. Before this time, if any who had repaired to the tribunal of the bishops were dissatisfied with the decision, they could appeal to the civil magistrate. This edict cut off that source of appeal, yet affected none but those who voluntarily chose the arbitration of the bishops. But in the Sunday law, power was given to the church to compel those who did not belong to the church, and who were not subject to the jurisdiction of the church, to obey the commands of the church. In the Sunday law there was given to the church control of the civil power, that by it she could compel those who did not belong to the church to act as if they did. NSLS27 71.5



The history of Constantine's time may be searched through and through, and it will be found that in nothing did he give to the church any such power, except in this one thing—'the Sunday law. Neander's statement is literally correct, that it was "in this way the church received help from the State for the furtherance of her ends." NSLS27 71.5

The work, however, was not done yet. True, the bishops had secured the power of the State to take away from the people all excuse for not being religious; but from the beginning of the whole scheme, the people had no real wish to be religious. They had none of the spirit of devotion in their hearts; and although the State had forbidden them to work, and had shut the Sunday circuses and theatres, still the people would not be religious. The next step to be taken, therefore, in the logic of the situation, was to compel them; and the theocratical bishops were equal to the occasion. They were ready with a theory that exactly met the demands of the case; and the great Catholic Church Father and Catholic saint, Augustine, was the father of this Catholic saintly theory. He wrote:— NSLS27 72.1

THE JUSTICE OF CONSTANTINE

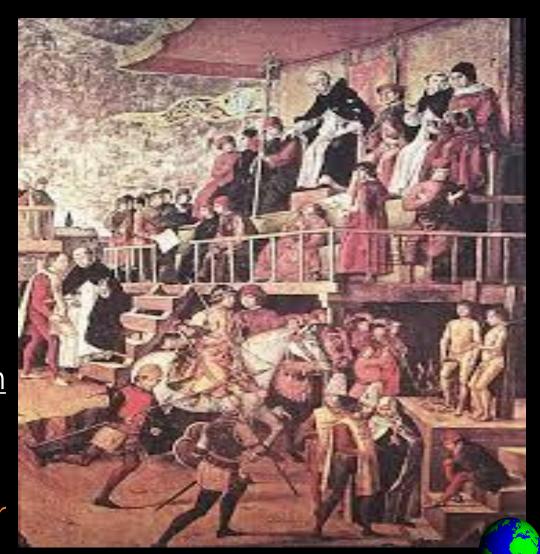


"It is indeed better that men should be brought to serve God by instruction than by fear of punishment, or by pain. But because the former means are better, the latter must not therefore be neglected.... Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development."— Schaff's Church History, vol. 2, sec. 27. NSLS27 72.2 Of this theory Neander remarks:— NSLS27 73.1 "It was by Augustine, then, that a theory was proposed and founded, which ... contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the Inquisition."—Church History, p. 217. NSLS27 73.2

PHILIP SCHAFF THE HISTORY OF THE **CHRISTIAN CHURCH**

The history of the Inquisition is only the history of the carrying out of this infamous theory of Augustine's. But this theory is only the logical sequence of the theory upon which the whole series of Sunday laws was founded. The church induced the State to compel all to be idle for their own good. Then it was found that they all were more inclined to wickedness. Then to save them from all going to the Devil, they tried to compel all to go to heaven. The work of the Inquisition was always for love of men's souls, and to save them from hell! NSI \$27.73.3 hell! NSLS27 73.3

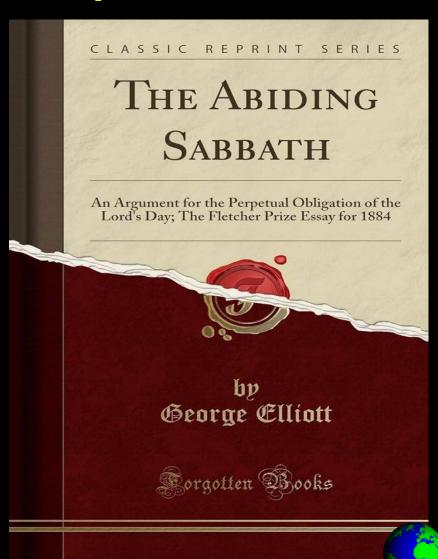
Allow me to summarize these statements from Neander: He says of the carrying into effect of the theocratical theory of those bishops, that they made themselves dependent upon Constantine by their disputes, and "by their determination to use the power of the State for the furtherance of their aims." NSLS27 73.4



Then he mentions the first and second Sunday laws of Constantine; the Sunday law of 386; the Carthage Convention, resolution, and petition of 401; and the law of 425 in response to this petition; and then, without a break, and with direct reference to these Sunday laws, he says: "In this way the church received help from the State for the furtherance of her ends." She started out with the determination to do it; she did it; and "in this way" she did it. And when she had secured the control of the power of the State, she used it for the furtherance of her own aims, and in her own despotic way, as announced in Augustine's Inquisitorial theory. The first step logically and inevitably led to the last; and the theocratical leaders in the movement had the cruel courage to follow the first step unto the last, as framed in the words of Augustine, and illustrated in the history of the Inquisition. NSLS27 73.4



That is the system with which Sunday laws belong. That is the theory upon which they are based. They have no other foundation. Mr. Elliott, who has spoken here in behalf of this bill, knows that there is no law in the Bible for keeping the first day of the week. I could read a passage from his own book: "The Abiding Sabbath," page 184, in which he confesses "the complete silence of the New Testament, so far as any explicit command for the Sabbath, or definite rules for its observance, are concerned." And everybody knows that the Old Testament does not say anything about the observance of the first day of the week as Sabbath. Everybody likewise knows that the Old Testament does not say anything about keeping the first day of the week as the day of the resurrection of the Saviour, or for any other reason. Dr. Johnson and others here this morning have said that the first day of the week was chosen because it was a memorial of the resurrection of the Saviour. It is the New Testament that talks about the resurrection of the Saviour, NSLS27 74.1

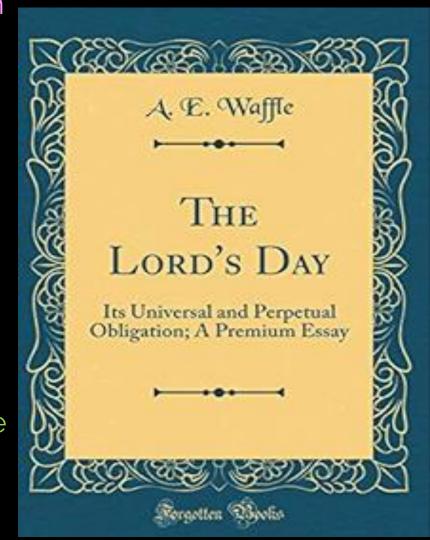


That is granted. Dr. Elliott confesses, and the American Tract Society publishes it, that there is "complete silence of the New Testament" in regard to it. Then what right have they to put it into law, and try to compel by civil law all people to keep as the Lord's day that for which there is no scriptural authority? Let me read another passage from another book, printed by the American Sunday-school Union. On page 186 of "The Lord's Day," written by Mr. A. E. Waffle, are these words:— NSLS27 74.1

"Up to the time of Christ's death, no change had been made in the day. The authority must be sought in the words or in the example of the inspired apostles." NSLS27 75.1

Then on the very next page he says:— NSLS27 75.2 "So far as the record shows, they [the apostles] did not, however, give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week." NSLS27 75.3

Dr. Schaff, in the Schaff Herzog Cyclopedia, says:— NSLS27 75.4





"No regulations for its observance are laid down in the New Testament, nor, indeed, is its observance even enjoined."—*Article Sunday*. NSLS27 75.5

If then, they confess that Christ gave no law for its observance, why do they want to compel people to observe it? What right have they to compel anybody to observe it? I deny their right to compel me or anybody else to do what Christ never commanded any man to do. NSLS27 75.6

<u>Senator Blair</u>.—You admit there was a Sabbath before Christ came? NSLS27 75.7

Mr. Jones.—Certainly. NSLS27 75.8

Senator Blair.—And he said came not to destroy, but to fulfil? NSLS27 75.9

Mr. Jones.—Certainly. NSLS27 75.10

Senator Blair.—Is there anything in the New Testament which destroyed the Sabbath already existing? NSLS27 75.11

The New Schaff-herzog Encyclopedia Of Religious Knowledge



JOHANN JAKOB HERZOG, PHILIP SCHAFF



Mr. Jones. —No, sir. NSLS27 75.12

Senator Blair.—Then why does it not continue to exist? NSLS27 76.1

Mr. Jones — It does exist, and we keep the commandment which provides for the Sabbath. NSLS27 76.2

Senator Blair.—Then you say there is a Sabbath recognized, and that is equivalent to its re-affirmation by Christ? NSLS27 76.3

Mr. Jones.—Certainly. NSLS27 76.4

Senator Blair.—I do not see from what you are stating, but that Christ recognized the existing law, and that it is continuing at the present time. You say that it is one day, and they say that it is another. NSLS27 76.5

Mr Jones.—But they are after a law to enforce the observance of the first day of the week as the Lord's day, when they confess that the Lord never gave any command in regard to it. The commandment which God gave says that the "seventh day is the Sabbath." NSLS27

Think not that I am come to destroy the law. or the prophets: am not come to destroy. but to fulfil. For verily I say unto you. Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law. till ALL be fulfilled. Matthew 5:17-18

Senator Blair.—Is it still the Sabbath? NSLS27 76.7

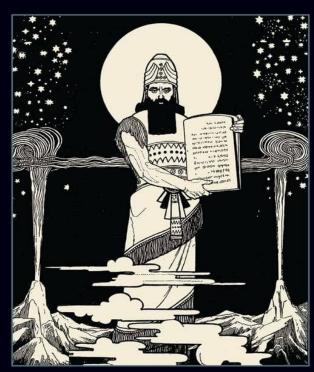
Mr. Jones.—Certainly, and we keep it; but we deny the right of any civil government to compel any man either to keep it or not to keep it. NSLS27 76.8

Senator Blair.—The civil government of the Jews compelled its observance? NSLS27 76.9

Mr. Jones.—That was a theocracy. NSLS27 76.10
Senator Blair.—Does it follow that when the only form of government is a theocracy and that embraces all that appertains to government, another form of government which is not a theocracy necessarily, cannot embrace the same subject-matter as the theocracy? If the subject-matter of a theocratical, a monarchical, or a republican form of government is not the same, to control the establishment of good order in society, pray what is it? NSLS27 76.11

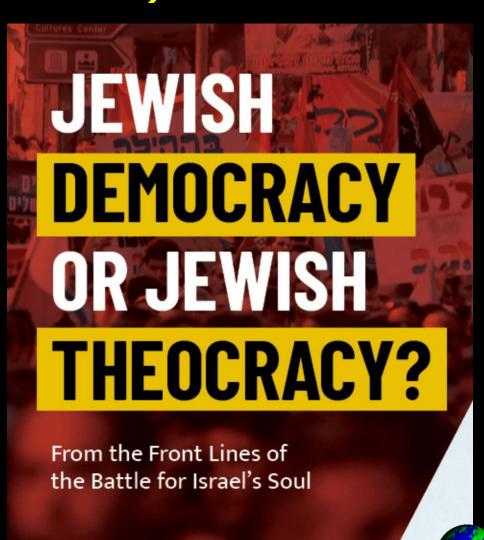
The Invention of Jewish Theocracy

THE STRUGGLE FOR LEGAL AUTHORITY
IN MODERN ISRAEL





We say, and it our form of government, that the people shall legislate, shall construe the law, and execute the law. Under the old theocratic form, God made the law, God construed it, and God executed it through his instrumentalities; but we do just the same thing by the will of the people, that under the theocratic form of government was done in the other way. Now if the Sabbath is necessarily for the general good of society, a republican form of government must make and enforce the observance of the Sabbath just as the theocracy did. You seem to be labouring, as it strikes me, under the impression that a civil government for the good of the people carried on by us under the republican form, cannot do anything that the theocratic form of government does when the theocratic is the only form. They necessarily cover the same subject-matter,—the control, the development, the good, and the health of society, it makes no difference which one it may be. NSLS27 76.11



Mr. Jones — A theocratic government is a government of God. NSLS27 77.1

Senator Blair.—So are the powers that be ordained of God. NSLS27 77.2

Mr. Jones.—This Government is not a government of God. NSLS27 77.3

Senator Blair.—Do you not consider the Government of the United States as existing in accordance with the will of God? NSLS27 77.4

Mr. Jones.—Yes, but it is not a government of God. The government of God is a moral government. This is a civil government. NSLS27 77.5

Senator Blair.—A theocracy is a civil government, and governs in civil affairs, as well as in the region of spirituality and morality and religion. NSLS27 77.6

Mr. Jones — Certainly, and God governs it, and nothing but a theocracy can enforce those things which pertain to man's relation to God under the first four commandments. NSLS27 77.7

Let every soul be subject to the higher Powers.



For there is no power but of God The powers that be are ordained of God.

Romans 13:1



Senator Blair.—But this proposed legislation is outside of the theocratic part of it. NSLS27 78.1

Mr. Jones.—Not at all; for it purposes by penalties to "promote" the religious observance of the Lord's day, while nothing but the government of God can do that. That is the point I am making here, that if you allow this legislation, you lead to the establishment of a new theocracy after the model of the papacy, and civil government has nothing to do with religious things. This bill is wholly religious; and if you begin this course of religious legislation, you will end only in a theocracy,—a man-made theocracy,—and that will be the papacy repeated. NSLS27 78.2

Senator Blair.—We have had the Sunday laws in this country for three hundred years. They have constantly become more and more liberalized. Have you ever known an instance, though the sentiment in favour of the Sabbath seems to be growing constantly stronger, where any State in this Union undertook to enact a law that anybody should go to church, which is the danger you seem to apprehend? NSLS27 78.3

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.
- ADVERTISING in Canada, unlawful things to take place on Sunday, either in Canada or across the line.
- 6. 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.
- 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



Mr. Jones.—Not yet. They are now after the first law. This will lead to that. The law of Constantine was enacted in 321, and it commanded at first only that towns-people and mechanics should do no work, that they might be religious. They did not ask for too much at first. As was said in a ministers' meeting in San Diego, Cal., about two months ago, "In this thing you must not ask for too much at first. Ask just what public sentiment will bear, and when you get that, ask for more." And as was said upon this bill by Dr. Crafts in this Capitol,— NSLS27 78.4

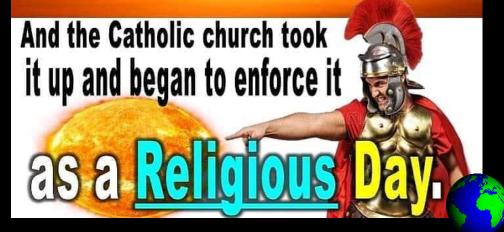
"We will take a quarter of a loaf, half a loaf, or a whole loaf. If the Government should do nothing more than forbid the opening of the post-offices at church hours, it would be a national tribute to the value of religion, and would lead to something more satisfactory." NSLS27 79.1

Then in telling what would be more satisfactory, he said:— NSLS27 79.2

Constantine made the 1st Sunday Law

A.D. 321 - First Sunday Law

- On the Venerable Day of the Sun ["venerabili die Solis"--the sacred day of the Sun] let the magistrates and people residing in cities rest, and let all workshops be closed.
- The First Sunday Law of Constantine 1, in "Codex Justinianus," lib. 3, tit. 12, 3; trans. in Phillip Schaff "History of the Christian Church," Vol. 3, p. 380.



"The law allows the local postmaster, if he chooses (and some of them do choose), to open the mails at the very hour of church, and so make the post-office the competitor of the churches." NSLS27 79.3 At another point in the same speech, Mr. Crafts referred to the proposed law as one for "protecting the church services from post-office competition." And in explaining how this could be done, he said:—NSLS27 79.4

"A law forbidding the opening between ten and twelve, would accomplish this, and would be better than nothing; but we want more." NSLS27 79.5

And, - NSLS27 79.6

"A law forbidding any handling of Sunday mail at such hours as would interfere with church attendance on the part of the employees, would be better than nothing; but we want more than this." NSLS27 79.7

He continues:— NSLS27 79.8

SCOTUS HEARING PA CASE

- Lancaster Cty. Postal Carrier
- Required to Work Sundays
- Violation of Religious Beliefs



"Local option in deciding whether a local post-office shall be opened at all on Sunday, we should welcome as better than nothing;.... but we desire more than this." NSLS27 79.9

How much more? Still, he continues:— NSLS27

"A law forbidding all carrier delivery of mail on Sunday, would be better than nothing; but we want more than that." NSLS27 79.11

And when will they ever get enough? It is precisely as it was when the Emperor Constantine forbade the judges, towns-people, and mechanics to work on Sunday. That was an imperial tribute to the "value of religion," and led to "something more satisfactory"—to the church managers. NSLS27 79.12

Senator Blair.—Have you ever heard of a proposition's being made in any legislative body to compel any one to attend church on Sunday? NSLS27 80.1

Religion at work

Supreme Court sides with Christian postal worker who quit over Sunday shifts.

The decision could have a big impact on the American workplace.

June 29, 2023



Mr. Jones.—The propositions that are made are for that very purpose, to stop the Sunday trains, the Sunday newspapers,—in short, to stop all work on Sunday, so that the people can go to church. NSLS27 80.2

Senator Blair.—But these people come here and say that they have no such purpose, and they have been doing these things in the States for a hundred years, and during the Colonial period anterior to that time. Have you ever heard on the American continent, within the territory of what is now the United States, a proposition or a suggestion in a legislative body to compel anybody to attend church? NSLS27 80.3

Mr. Jones — Not in legislative body, but in ecclesiastical bodies. NSLS27 80.4

Senator Blair — Ecclesiastical bodies do not make the laws. Congress is not an ecclesiastical body. NSLS27 80.5

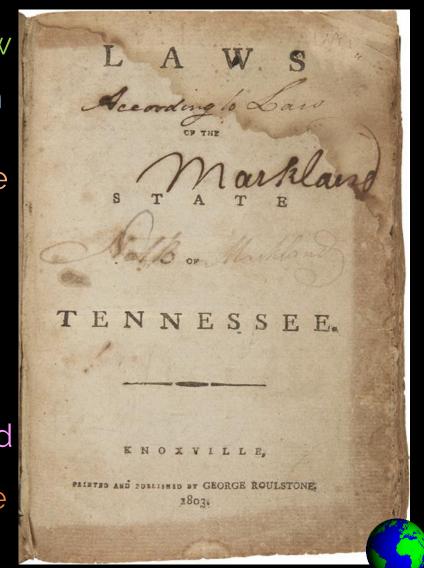


Mr. Jones.—But it is an ecclesiastical body that is seeking to secure and enforce this law, just as the New England theocracy did when "absence from 'the ministry of the word' was punished by a fine;" and then when people were compelled under such penalty to go to church and listen to the preaching, it was such preaching as, said one of the victims, "was meant to be digested, but only by the heart or stomach of an ostrich." NSLS27 80.6

Nor was this confined to Colonial times or to New England; for after the Colonies became States, North Carolina had a Sunday law,—has yet, for aught I know,—reading as follows.— NSLS27 80.7

"Be it enacted... that all and every person or persons shall on the Lord's day, commonly called Sunday, carefully apply themselves to the duties of religion and piety." NSLS27 81.1

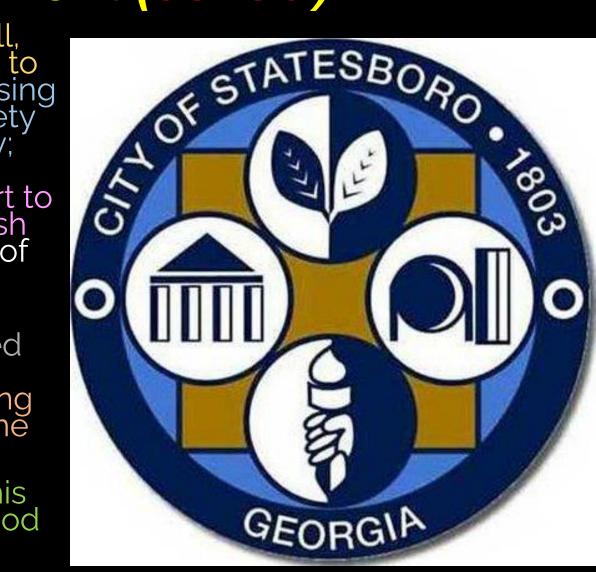
In 1803, Tennessee passed a law embodying the same words. But South Carolina and Georgia went farther than this; South Carolina enacted that— NSLS27 81.2



"All and every person whatsoever, shall, on every Lord's day, apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately; and having no reasonable or lawful excuse, on every Lord's day shall resort to their parish church, or some other parish church, or some meeting or assembly of religious worship." NSLS27 81.3

In 1803, Georgia likewise enacted a Sunday law whose first section required all persons to attend public worship. In 1821, the State of Connecticut, in revising its laws, made its Sunday law read in the first section, that— NSLS27 81.4

"It shall be the duty of the citizens of this State to attend the public worship of God on the Lord's day." NSLS27 81.5





This is precisely the line of things proposed by these men and women now working for this Sunday law. This is the first step in that direction. The whole object which they have in view in stopping work on Sunday, is identical with that of the fourth century; namely, in order that the people may be devoted, in order that they may go to church. The very intention of these men in securing the law is religious. NSLS27 81.6 I will refer you to some of the statements of the very men who stood in this room this forenoon, arguing for this Sunday bill. Dr. W. W. Everts, of Chicago, in a Sunday-law convention in Illinois, Nov. 8, 1887, declared Sunday to be the "test of all religion." Taking his own words, what can the enforcement of it ever be but the enforcement of a religious test? Dr. Crafts, who is so prominent in this work, said to the Knights of Labor at Indianapolis, as I have before quoted, and he repeated it in this city last night, "If you take religion out of the day, you take the rest out of it."

NSLS27 81.7

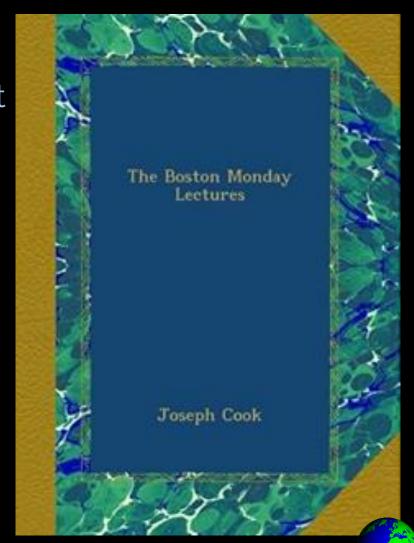


This statement was made in reply to a question as to whether a day of rest could not be secured to the working-men without reference to religion. Taking the statement of Dr. Crafts, therefore, its being a day of rest to anybody depends altogether upon whether religion is in it; for if you take religion out, you take the rest out. He, with these others, demands a law compelling the people to take the *rest*. Religion being in the rest, and the rest wholly dependent upon the fact that religion is in it, it is inevitable that their effort to secure a law compelling everybody to rest on Sunday is an effort to establish by law a religious observance. NSLS27 81.7

Again: in the Boston Monday lectureship of 1887, Joseph Cook said,— NSLS27 82.1

"The experience of centuries shows that you will in vain endeavour to preserve Sunday as a day of rest, unless you preserve it as a day of worship." NSLS27 82.2

Further: Dr. Everts said in the Elgin convention:—NSLS27 82.3

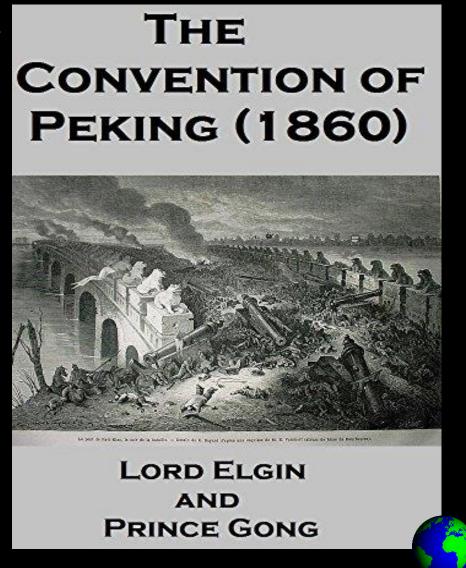


"The labouring class are apt to rise late on Sunday morning, read the Sunday papers, and allow the *hour of worship* to go by unheeded." NSLS27 82.4

And in Chicago only three weeks ago, Dr. Herrick Johnson named the matter with which he said the Sunday papers are filled—crime, scandal, gossip, news, and politics—and exclaimed:— NSLS27 82.5

"What a *melange!* what a dish to set down before a man before breakfast and after breakfast, *to prepare him for hearing the word of God!* It makes it twice as hard to reach those who go to the sanctuary, and *it keeps many away from the house of worship altogether.*" NSLS27 83.1 Dr. Everts said further in the Elgin convention:— NSLS27 83.2

"The Sunday train is another great evil. They cannot afford to run a train unless they get a great many passengers, and so break up a great many congregations. The Sunday railroad trains are hurrying their passengers fast on to perdition. What an outrage that the railroad, that great civilizer, should destroy the Christian Sabbath!" NSLS27 83.3



I will give one more statement which sums up the whole matter. In a Sunday-law mass-meeting held in Hamilton Hall, Oakland, Cal., in January 1887, Rev. Dr. Briggs, of Napa, Cal., said to the State:— NSLS27 83.4

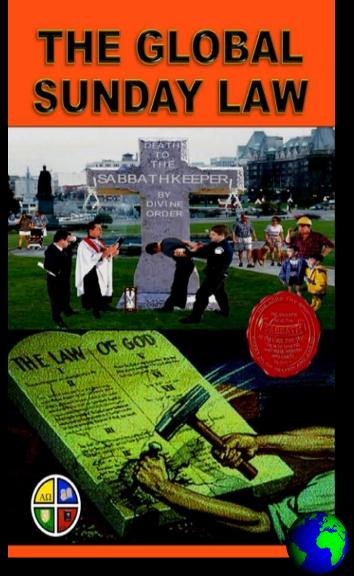
"You relegate moral instruction to the church, and then let all go as they please on Sunday, so that we cannot get at them." NSLS27 83.5

Therefore, they want the State to *corral* all the people on Sunday, so that the preachers can get at them. NSLS27 83.6

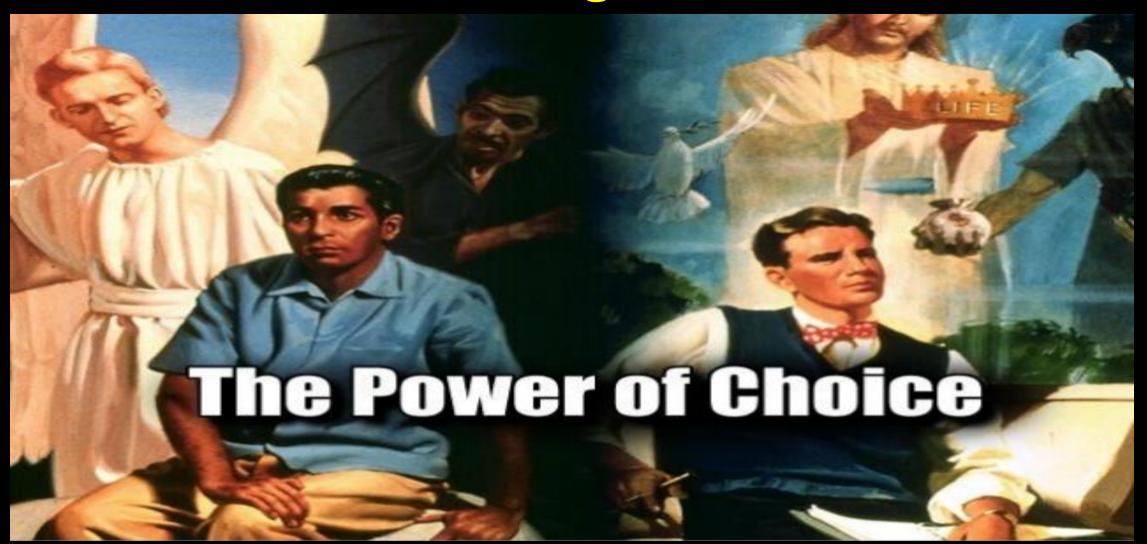
These statements might be multiplied indefinitely; but these are enough. The speeches, and the sermons, and the work, of those who are in favour of the Sunday laws, are all in the same line. They all plainly show that the secret and real object of the whole Sunday-law movement is to get the people to go to church. The Sunday train must be stopped, because church members ride on it, and don't go to church enough. The Sunday paper must be abolished, because the people read it instead of going to church, and because those who read it and go to church too, are not so well prepared to receive the preaching. NSLS27 83.7



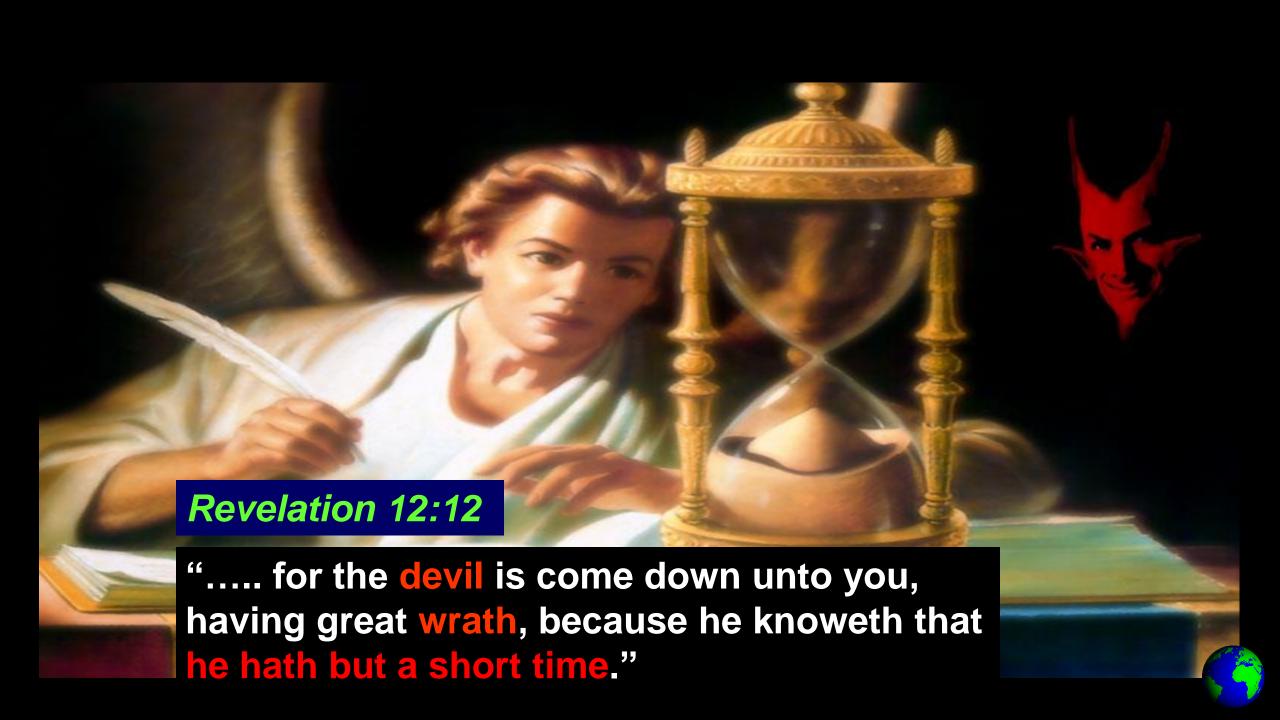
It was precisely the same way in the fourth century concerning the Sunday circus and theatre. The people, even the church members, would go to these instead of to church; and even if they went to both, it must be confessed that the Roman circus or theatre was not a very excellent dish—"What a *melange!*"—to set down before a man to prepare him for hearing the word of God. The Sunday circus and theatre could not afford to keep open unless they could get a great many spectators, and so break up a great many congregations; and as they hurried the spectators fast on to perdition, they had to be shut on Sunday, so as to keep "a great many congregations" out of perdition. It is exceedingly difficult to see how a Sunday circus in the fourth century could hurry to perdition anyone who did not attend it; or how a Sunday train in the nineteenth century can hurry to perdition anyone who does not ride on it. And if any are hurried to perdition by this means, who is to blame: the Sunday train, or the ones who ride on it? And Dr. Johnson's complaint of the Sunday papers, is of the same flimsy piece. If the Sunday paper gets into a man's house, where lies the blame; upon the paper, or upon the one who takes it and reads it? Right here lies the secret of the whole evil now, as it did in the fourth century: they blame everybody and everything else, even to inanimate things, for the irreligion, the infidelity, and the sin that lie in their own hearts. NSLS27 84.1



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

