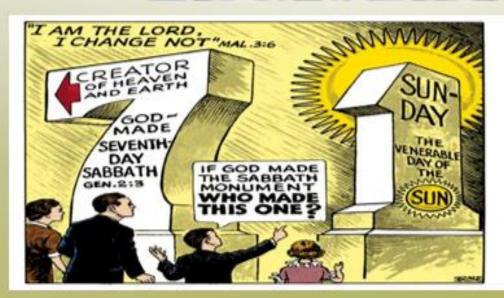
## Church and State – Part 23 The Blair Bill – Section 4

## SUNDAY



Only God can
CREATE and that is
the REASON we are
to obey and worship
HIM. Because He is
our CREATOR. He
owns US and this
WORLD by right of
having CREATED!

The SABBATH is the SEAL of the LAW.



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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** 



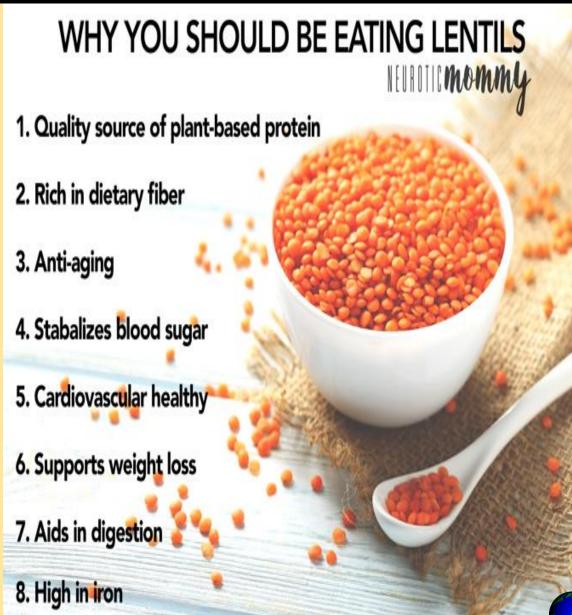
#### Health Snippet – Lentils

**Health Benefits of Lentils** (Seek Medical Advise)

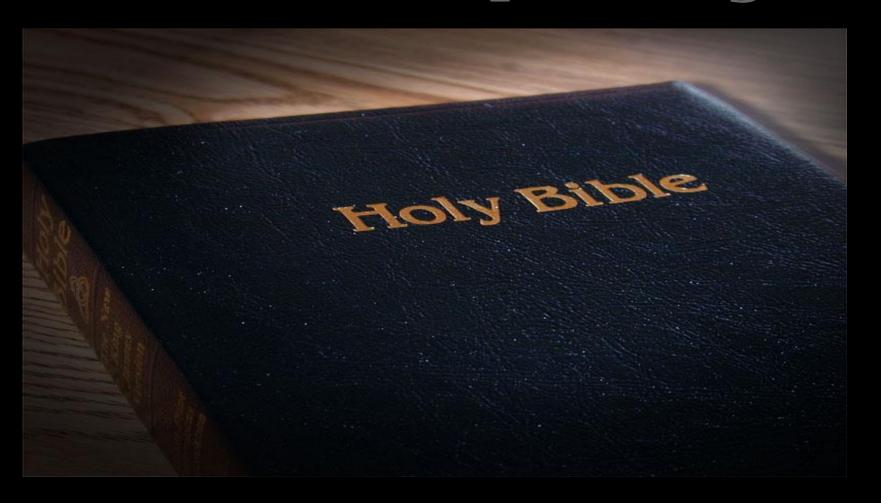
Lentils are edible seeds from the legume family. Well known for their lens shape and sold with or without their outer husks intact Here are some of the most common lentil types:

**Brown**: have an earthy flavour, hold shape well during cooking. **Puy**: 1/3<sup>rd</sup> of the size of green lentils and have a peppery taste. **Green**: vary in size and are usually a less expensive substitute. **Yellow and red**: are split and cook quickly (dal) have nutty flavour **Beluga**: black lentils that look almost like caviar, for warm salads. One cup (198 grams) of cooked lentils contains: Calories: 230, Protein: 17.9g, Fat: 0.752g, Carbs: 39.8g, Fibre: 15.6g, Thiamine (VB1): 30%, Folate (VB9): 90%, Copper: 55%, Iron: 37%, Zinc: 23% Health benefits of Lentils:

- 1. Lentils are iron-rich helps in Iron-deficiency anaemia, especially helpful for vegans and vegetarians.
- 2. Lentils help reduce blood sugar, significant decreases in post-meal blood sugars compared with eating rice or potatoes alone.
- 3. lentils may also help heart health by reducing LDL (bad) cholesterol and increasing HDL or (good) cholesterol.
- 4. Lentils are high in fiber, which supports regular bowel movements and the growth of healthy gut bacteria.
- 5. Has phytochemicals protect against chronic heart disease.
- Lentils are an excellent meat alternative as has high protein.



# Can We Trust Bible Prophecy?





### Yes we Can!

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. (Isaiah 8:20 KJV)



## Church and State – Part 23 The Blair Bill – Section 4

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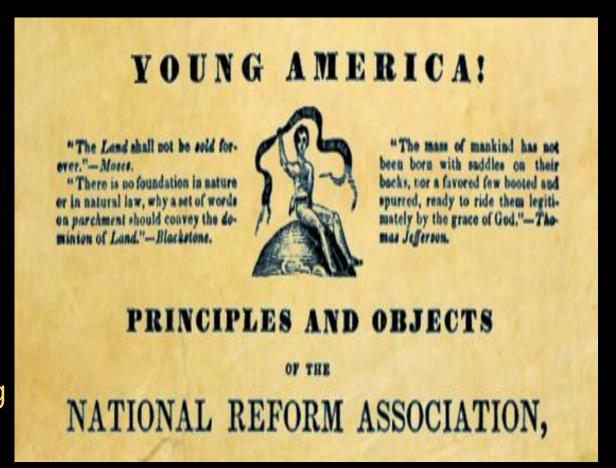
Mr Jones: When they shall have stopped all Sunday works; and all Sunday papers, and all Sunday trains, in order that the people may go to church and attend to things divine, suppose that then the people fail to go to church or attend to things divine: will the religio-political managers stop there? Having done all this that the people may be devoted, will they suffer their good intentions to be frustrated, or their good offices to be despised? Will not these now take the next logical step,—the step that was taken in the fourth century,—and compel men to attend to things divine? Having taken all the steps but this, will they not take this? Having compelled men to rest, will they stop short of an effort to supply the religious sanctions which alone can prevent a day of enforced rest from being a day of enforced idleness, and consequently of wickedness? The probability that they will not is strengthened by the fact that the theory upon which this is carried on is identical with that of the fourth century—the theory of a theocracy. NSLS27 84.2 century—the theory of a theocracy. NSLS27 84.2



I have cited the theocratical purpose of the Woman's Christian Temperance Union. The National Reform Association, whose secretary stood at this table to-day to plead for the passage of this bill, aims directly at the establishment of a theocracy in this Government. In their own words, they propose to make this republic "as truly and really a theocracy as the commonwealth of Israel." NSLS27 85.1

The Sunday-law Association also holds much the same theory. In the Elgin Sunday-law convention, Dr. Mandeville, of Chicago, said:— NSLS27 85.2

"The merchants of Tyre insisted upon selling goods near the temple on the Sabbath, and Nehemiah compelled the officers of the law to do their duty and stop it. So, we can compel the officers of the law to do their duty." NSLS27 85.3





Nehemiah was ruling there in a true theocracy, a government of God; the law of God was the law of the land, and God's will was made known by the written word, and by the prophets. Therefore, if Dr. Mandeville's argument is of any force at all, it is so only upon the claim of the establishment of a theocracy. With this idea the view theocracy. With this idea the view of Dr. Crafts agrees precisely, and Dr. Crafts is general field secretary for the National Sunday-law Union. He claims, as expressed in his own words, that—NSLS27 85.4 "The preachers are the successors of the prophets."—*Christian Statesman, July 5, 1888.* NSLS27 86.1



#### "CHRISTIAN STATESMANSHIP."

Sir John: Indians starving? Oh, well, they're not "friends of Dewdney," you know. I'll see that you don't come to want, though, Mr. Contractor. [Note: Edgar Dewdney was the Lieutenant-Governor of the North West Territories.]



Now put these things together. The government of Israel was a theocracy; the will of God was made known to the ruler by prophets; the ruler compelled the officers of the law to prevent the ungodly from selling goods on the Sabbath. This government is to be made a theocracy; the preachers are the successors of the prophets; and they are to compel the officers of the law to prevent all selling of goods and all manner of work on Sunday. This shows conclusively that these preachers intend to take the supremacy into their hands, officially declare the will of God, and compel all men to conform to it. And this deduction is made certain by the words of Prof. Blanchard, in the Flgin certain by the words of Prof. Blanchard, in the Elgin convention:— NSLS27 86.2

- "In this work we are undertaking for the Sabbath, we are the representatives of God." NSLS27 86.3
- And the chief of these representatives of God, will be but a pope again; because when preachers control the civil power as the representatives of God, a pope is inevitable. NSLS27 86.4



These quotations prove, to a demonstration, that the whole theory upon which this religio-political movement is based, is identical with that of the fourth century, which established the papacy. They show also that the means employed—Sunday laws—by which to gain control of the civil power to make the wicked theory effective, are identical with the means which were employed in the fourth century for the same purpose. The next question is, Will they carry the theory into effect as they did in the fourth century and onward? In other words, when they get the power to oppress, will they use the power? A sufficient answer to this would seem to be the simple inquiry, If they do not intend to use the power, then why are they making such strenuous efforts to get it? If Congress lets them have the power, they will surely use it. Human nature is the same now as it was in the fourth century. Politics is the same now it was then. And as for religious bigotry, it knows no centuries; it knows no such thing as progress or enlightenment; it is ever the same. And in its control of civil power, the cruel results are also ever the same. NSLS27 86.5







How appropriate, therefore, is it that Cardinal Gibbons should indorse the national Sunday bill! How natural, indeed, that he should gladly add his name to the number of petitioners in support of the movement to secure legislation in the interests of the church! He knows just how his brethren in the fourth century worked the same kind of scheme; he knows what the outcome of the movement was then; and he knows full well what the outcome of this movement will be now. He knows that the theory underlying this movement is identical with the theory which was the basis of that; he knows the methods of working are the same now as they were then; he knows that the means employed to secure control of the civil power now, are identical with the means employed then; and he knows that the result must be the same. NSLS27 87.1





He knows that when religion shall have been established as an essential element in legislation in this Government, the experience of fifteen hundred eventful years, and "the ingenuity and patient care" of fifty generations of statesmen, will not be lost in the effort to make the will not be lost in the effort to make the papal power supreme over all here and now, as was done there and then. And in carrying out the instructions of Pope Leo XIII., that "all Catholics should do all in their power to cause the constitutions of States and legislation to be modelled upon the principles of the true church," the Cardinal assuredly is glad to have the opportunity to add his name to the more than six millions of Protestants who are set for the accomplishment of the same task. NSLS27 87.1





To those Protestants who are so anxious to make religion a subject of legislation, it now appears very desirable; and it also appears a very pleasant thing to secure the alliance of the papacy. But when they shall have accomplished the feat, and find themselves in the midst of the continuous whirl of political strife and contention with the papacy, not alone for supremacy, but for *existence*,—then they will find it not nearly so desirable as it now appears to their vision, blinded by the lust for illegitimate power. NSLS27 88.1

And when they find themselves compelled to pay more than they bargained to, they will have but themselves to blame; for when they make religion a subject of legislation, they therein confess that it is justly subject to the rule of majorities. And then, if the Romish Church secures the majority, and compels the Protestants to conform to Catholic forms and ordinances, the Protestants cannot justly complain. Knowing, as we do, the outcome of the same kind of movement before, we do not propose to allow this scheme to be worked out here without a decided protest. NSLS27 88.2





Senator Blair.—You are entirely logical, because you say there should be no Sunday legislation by State or nation either. NSLS27 88.3

Mr. Jones.—Yes, sir, of course I am logical, all the way through. I want to show you the wicked principle upon which this whole system is founded, and the reason I do this is because the last step is involved in the first one. If you allow this principle and this movement to take the first step, those who get the power will see in the end that they take the last step. That is the danger. See how in the fourth century the logic of it ended only with the Inquisition. NSLS27 89.1

Senator Blair.—Was the Inquisition abolished by the abolition of the Sunday laws? NSLS27 89.2

Mr. Jones.—No; but the principle of it was established by Sunday laws. NSLS27 89.3



Senator Blair.—Then if the inquisition was established by the Sunday laws, how was it abolished, but by the abolition of the Sabbath? How can you remove an effect except by removing its cause? NSLS27 89.4

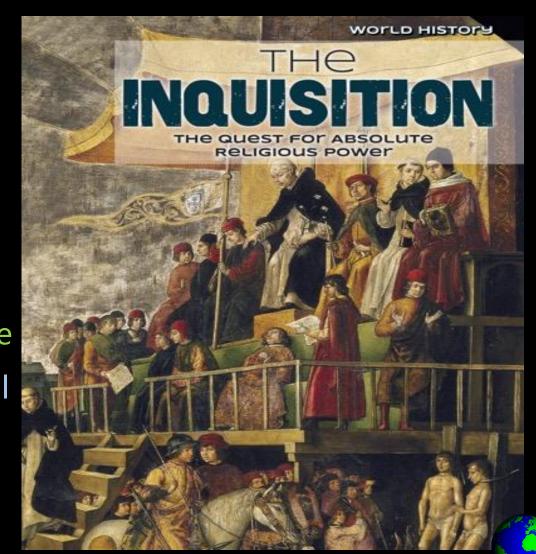
Mr. Jones.—The Sunday laws never have been abolished. NSLS27 89.5

Senator Blair.—Then the Sunday law could not have been the cause of the Inquisition. NSLS27 89.6

Mr. Jones.—The power which embodies the Inquisition still continues, and its emissaries have been in this country defending the Inquisition. That same power is now grasping for the control of the civil law, and the same causes generally produce the same effects. NSLS27 89.7

Senator Blair.—And the removal of the causes removes the effects with them. NSLS27 89.8

Mr. Jones.—Sometimes. NSLS27 89.9



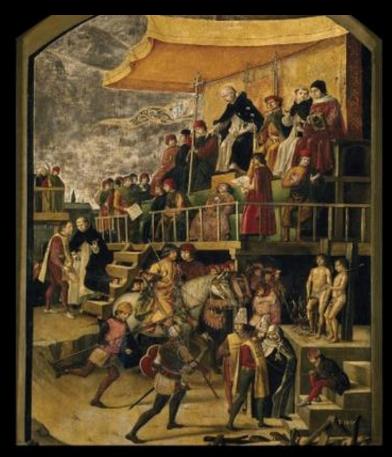
Senator Blair.—Therefore the Sunday laws were not the cause of the Inquisition, unless the Inquisition still exists. NSLS27 89.10

Mr. Jones.—No, the Sunday laws did not cause the Inquisition. NSLS27 89.11

Senator Blair.—I understood you to say that it did. NSLS27 89.12

Mr. Jones.—I say, through that the church received the power to make the principle and the work of the Inquisition effective. A certain exercise of power may be forbidden, and yet the means by which the power was obtained may not be forbidden. In other words, the power which was obtained through the deception of Sunday laws, may be prohibited in certain things, and yet allowed in many other things. NSLS27 90.1

Senator Blair.—The Lord made the Sabbath, and governed the Jewish nation for nearly three thousand years with a Sabbath. Do you think the Sabbath was for the good of the Jewish people, or for their injury? NSLS27 90.2



Characters Of The Inquisition



Mr. Jones.—It was established for the good of the human race. NSLS27 90.3

Senator Blair.—Including the Jewish people? NSLS27

Mr. Jones.—Yes, sir. NSLS27 90.5

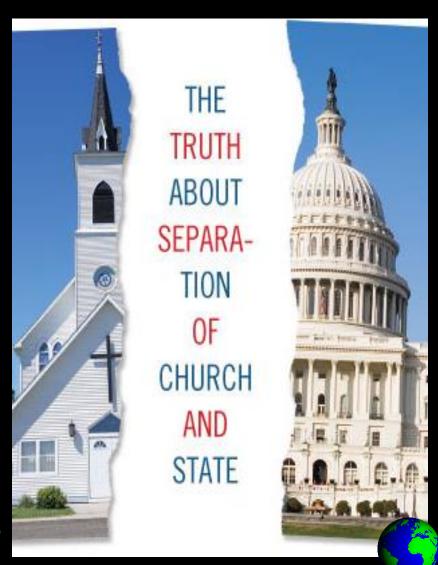
Senator Blair.—It was established as a part of the civil administration. NSLS27 90.6

Mr. Jones.—But the church and the State were one. NSLS27 90.7

Senator Blair.—Therefore what we call the civil administration was included in that theocracy. NSLS27 90.8

Mr. Jones.—The church and the State were one. They were united, and it was a theocracy. NSLS27 90.9

Senator Blair.—If the administration of the Sabbath during these three thousand years, at least, was for the good of the Jews and the human race, why will not the Sabbath be good for the Jews and the human race since the time of Christ, as well as before? NSLS27 90.10



Mr. Jones.—It is for the good of the human race. NSLS27 90.11

Senator Blair.—The civil law must administrate it if it is done. Then we will get no Sabbath now under our division of powers of government, unless we have the Sabbath recognized and enforced by the State authority? NSLS27 90.12

Mr. Jones.—Ćertainly we have a Sabbath.
NSLS27 91.1

Senator Blair.—Your proposition is to strike out the Sabbath from the Constitution and condition of society in these modern times? NSLS27 91.2

Mr. Jones.—No, sir. NSLS27 91.3

Senator Blair.—Certainly so far as its existence and enactment and enforcement by law are concerned. NSLS27 91.4

Mr. Jones.—Yes, by civil law. NSLS27 91.5



Senator Blair.—It was enforced in what we call the civil conduct of men under that theocratic form of government for at least three thousand years. NSLS27 91.6

Mr. Jones.—Certainly. NSLS27 91.7

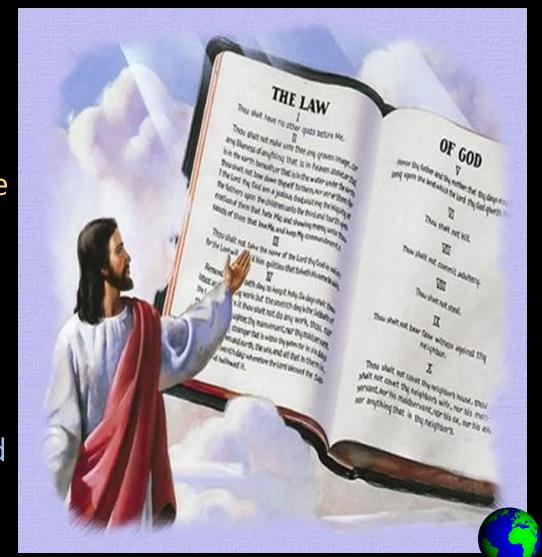
Senator Blair.—Now the observance of the Sabbath depends upon a compulsory observance of the law. NSLS27 91.8

Mr. Jones.—Not at all. NSLS27 91.9

Senator Blair.—It required the law of God which he enforced by death, by stoning men to death when they violated it, and we have the Sabbath day only by virtue of what we call the civil law, which is equally a part of God's law. NSLS27 91.10

Mr. Jones.—That government was not organized specially to enforce the Sabbath. NSLS27 91.11

Senator Blair.—They stoned men to death who violated the law. NSLS27 91.12



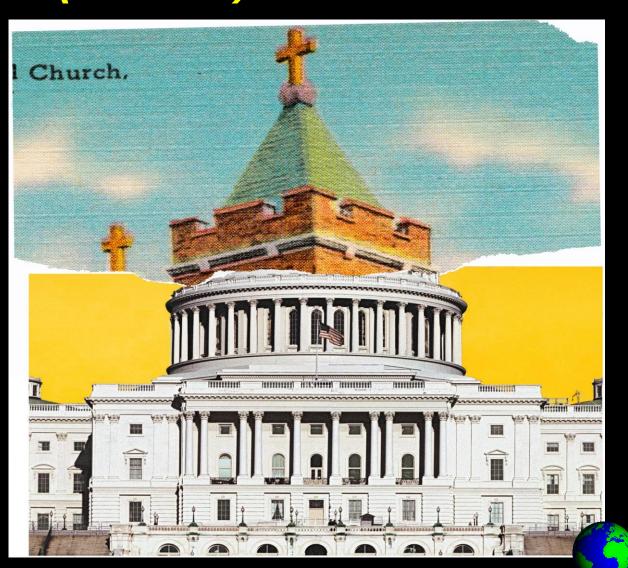
Mr. Jones.—Certainly; and likewise for the transgression of the other commandments. NSLS27 91.13

Senator Blair.—God enforced it, in other words, by human means.

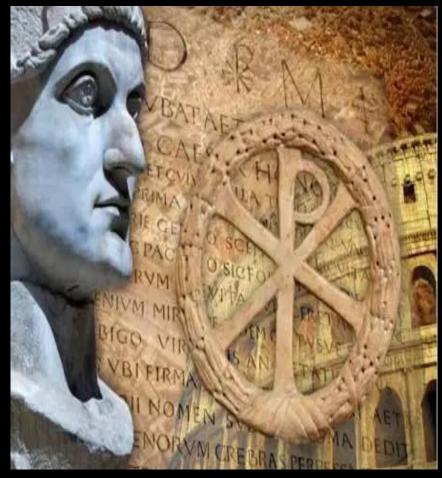
NSLS27 91.14

Mr. Jones.—Certainly; my answer to all that is that that was a theocracy,—a union of church and state. The church was the State, and the State was the church. NSLS27 91.15

**Senator Blair**.—You say now that there is no State to enforce it? NSLS27 91.16



Mr. Jones.—I say that no government can enforce the Sabbath, or those things which pertain to God, except a theocratic government—a union of church and state. Therefore, I say that if you establish such a law as is here proposed, you lead directly to a union of church and state. The logic of the question demands it, and that is where it will end, because the law cannot be enforced otherwise. These gentlemen say they do not want a union of church and state. What they mean by church and state is, for the State to select one particular denomination, and make it the favourite above all other denominations. That is a union of church and state according to their idea. But a union of church and state was formed by Constantine when he recognized was formed by Constantine when he recognized Christianity as the religion of the Roman empire. Everybody knows that that was a union of church and state, and that it ended in the papacy. A union of church and state is where the ecclesiastical power controls the civil power and uses the civil power in its own interests. That is where this movement will end, and that is one of the reasons why we oppose it. NSLS27 92.1





<u>Senator Blair</u>.—You say the church and state separated shall not do those proper things which the church and state always did when united in the theocracy? NSLS27 92.2

Mr. Jones.—No, sir. NSLS27 92.3

Senator Blair.—Then why do you say that the state— NSLS27 92.4

Mr. Jones.—I did not mean to deny your proposition; I think the way you intended, I mean "Yes," because I certainly do say that the church and state separated shall do those proper things which were done when they were united in the theocracy. NSLS27 92.5

Senator Blair.—If in this division of the powers of government into church and state, you exclude from the powers of the church the establishment and enforcement and regulation of the Sabbath, why do you not necessarily, if the Sabbath is a good thing, pass it over to the control of the State? NSLS27 92.6



Mr. Jones.—Because if the church will not recognize it and preserve it, the State cannot compel people to do it. The State that attempts it is bound to fail. NSLS27 93.1

Senator Blair.—Then you necessarily take the ground that God did wrong in the enforcement of the Sabbath during those three thousand years when his government was both church and state. NSLS27 93.2

Mr. Jones.—No, sir. If God would come himself to govern, and make himself governor, as he did of Israel, he could enforce the law as he did there. But until God does that, we deny the right of all the churches or anybody else, to do it. NSLS27 93.3

Mr. Senator Blair.—Even if it is for the good of society? NSLS27 93.4

Mr. Jones.—What they say is for the good of society is for the ruin of society. NSLS27 93.5





Senator Blair.—Do you understand that it is the church or the State that is making this law? NSLS27 93.6

Mr. Jones.—It is the State that is doing it, just as Constantine did it, to satisfy the churches. NSLS27 93.7

Senator Blair.—It may or may not satisfy the churches. The churches give their reasons here, which may be right or wrong, for the establishment of the Sabbath—for this Sunday legislation in all the States. The State, the whole people, make the law. You say that the whole people shall not make a good law because the churches ask for it. NSLS27 93.8

Mr. Jones.—I say the whole people shall not make a bad law, even though the churches do demand it; for any civil law relating to God is a bad law. NSLS27 93.9



Senator Blair.—Then what God did for three thousand years for the good of the Jews and the human race, was wrong? NSLS27 94.1

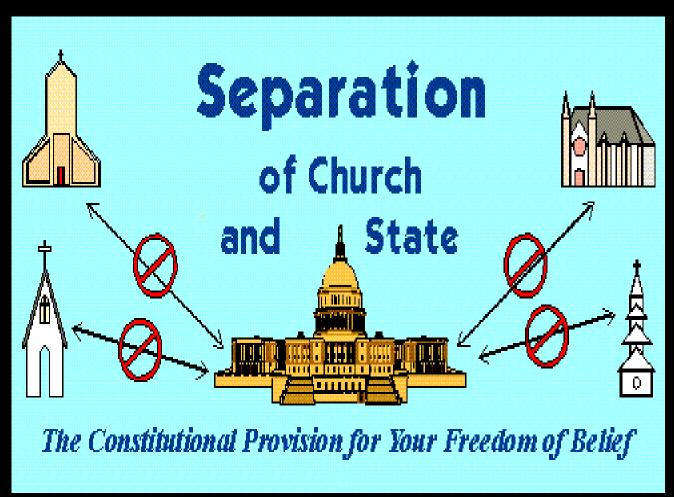
Mr. Jones.—No, sir; it was right. NSLS27 94.2

Senator Blair.—Then why not continue it? NSLS27 94.3

Mr. Jones.—Because he has discontinued that kind of government. NSLS27 94.4

Senator Blair.—We have done nothing in the world to divide the powers of government into those of church and state. We say those departments shall not interfere with each other. NSLS27 94.5

Mr. Jones.—Certainly. NSLS27 94.6



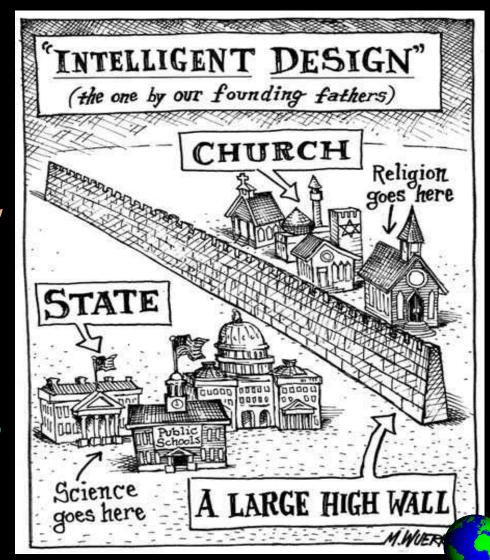


**Senator Blair**.—Here and in the States, we are trying to run the civil parts. We have taken jurisdiction of a portion of what God has entire jurisdiction, as to the church and state in the civil relations of men. The entire society does that. We put the sovereignty into the hands of everybody except women, and some of us are trying to do that. We have the same subject-matter, the good of society under our control, which under the theocracy was united into both church and state. If you do not let the State continue to do what was essential to society then, and is now, you are striking at one of the great ends for which government exists. NSLS27 94.7

Mr. Jones.—Not at all; because God has discontinued that kind of government. NSLS27 94.8 Senator Blair.—He has not discontinued the

necessity of laws for the regulation of society. NSLS27 94.9

Mr. Jones.—He has in that way. NSLS27 94.10



Senator Blair.—No; it is just as necessary that there should be a Sabbath now for the good of man, as when God made and enforced the law by his direct supervision under a theocracy. NSLS27 94.11

Mr. Jones.—But no government but a theocracy can enforce such laws. NSLS27 95.1

Senator Blair.—Then unless we have a theocracy, we shall have no Sabbath. NSLS27 95.2

Mr. Jones.—We shall have no laws regulating the Sabbath. NSLS27 95.3

Senator Blair.—The Sabbath did not descend to the Jews and to all mankind, because there was a theocratic form of government among the Jews. How did the Sabbath come to mankind at large, when there was no theocratic form of government? NSLS27 95.4



Mr. Jones.—Those nations never kept it. Nobody but the Jews ever kept it. NSLS27 95.5

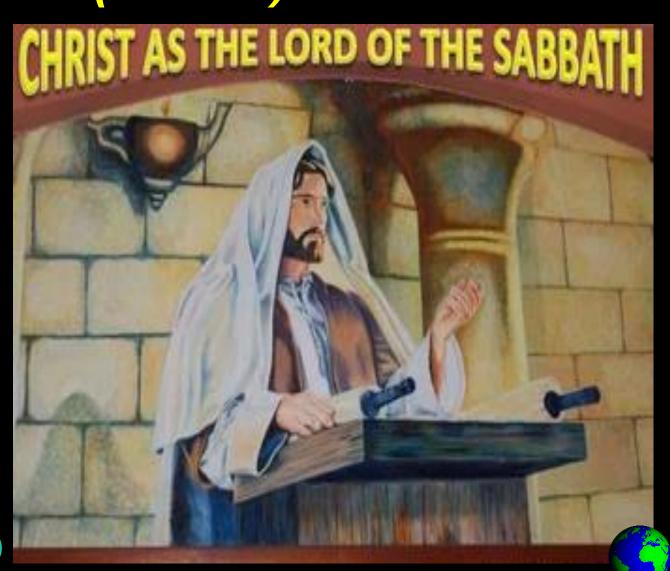
<u>Senator Blair</u>.—They could have kept it, because you say the Sabbath existed for all; not for the Jews alone, but for the human race. NSLS27 95.6

Mr. Jones.—Certainly, but if they did not keep it, it would do no good. NSLS27 95.7

Senator Blair.—It did not exist for good, then? NSLS27 95.8

Mr. Jones.—Certainly; a thing may exist for my good, and I may refuse to use it, as thousands do the salvation of Christ. NSLS27 95.9

<u>Senator Blair</u>.—I was taking your statement as true that it did exist for good outside of the Jews. NSLS27 95.10



Mr. Jones.—I said it was for the good of man. The Saviour said it was for the good of man. The Saviour died for the good of man. NSLS27 95.11

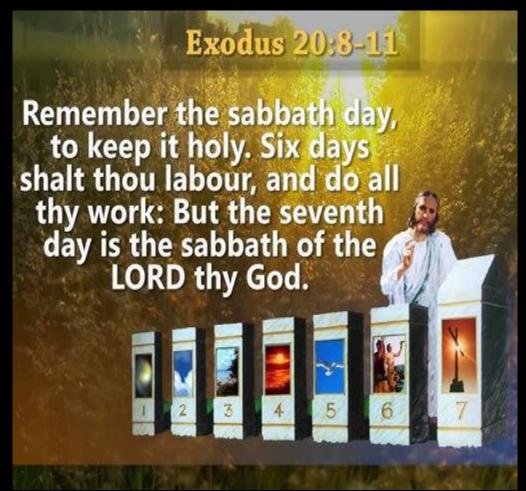
<u>Senator Blair</u>.—You would abolish the Sabbath, anyway? NSLS27 95.12

Mr. Jones.—Yes, in the civil law. NSLS27 95.13

Senator Blair.—You would abolish any Sabbath from human practice which shall be in the form of law, unless the individual here and there sees fit to observe it? NSLS27 95.14

Mr. Jones.—Certainly; that is a matter between man and his God. NSLS27 96.1

Senator Blair.—Your time has expired. Please take five minutes to close, as I have asked you some questions; still, they were questions that touched the trouble in my own mind. NSLS27 96.2





Mr. Jones.—Certainly; but I supposed that I was to have an hour to devote, uninterruptedly, to the points in questions. NSLS27 96.3

Senator Blair.—We have always been accustomed to conducting these hearings with reference to getting at the difficulties we had in our own minds, and I do not feel as though you could complain with an hour and ten minutes, if we give you ten minutes more. NSLS27 96.4

Mr. Jones.—Very good. Mr. Chairman, I have shown that in the fourth century this same movement developed a theocracy and in that the papacy, religious despotism, and oppression for conscience' sake. Now I want to show the secret of at least a portion of the present movement. The representative of the National Reform Association spoke here in behalf of this proposed legislation. That Association is asking for such a law and for such an amendment to the Constitution as you have proposed, in relation to the Christian religion in the public schools. That measure pleases them well, and this proposed Sunday law pleases them well. NSLS27 96.5

[aug. 1876]

The Union Veteran's, Soldier's & Sailor's, 929

#### National Reform Association

#### FIRST MEETING.

At a meeting of Union Veterans, Soldiers and Sailors, convened at the National Hotel, in the city of Washington, D. C., on the 15th of August, 1876, Gen'l Alpheus S. Williams, Representative in Congress from Michigan, was by unanimous vote called to the chair, and upon motion, Col. B. G. Daniels was elected Secretary. Now, npon a general interchange of views on the part of members of the convention, it was decided that no definite proceedings should be had, until after a meeting proposed to be held by said convention, on the afternoon of the 16th instant, at the same place, at which time it was proposed to consumate a perfect organization of the Union, and to bring into fruision a systemized plan of operations.

#### SECOND MEETING.

The Soldier's and Sailor's Reform Association held another meeting at the National Hotel, on the 16th inst.; Gen'l Alpheus S. Williams, of Michigan, in the chair, when the following named gentlemen were elected permanent officers:

#### President.

GEN'L JOSEPH HOOKER, U. S. A.,

with a Vice-President from each state to be named by the Executive Committee hereafter.

Resident Executive Committee.

GEN'L J. W. DENVER. GEN'L R. B. MITCHELL. COL, P. B. FOUKE. MAJOR C. G. ALESHIRE, MAJOR J. BROWN.

Secretary.
Col. B. GORDON DANIELS.

Corresponding Secretary.
Capt. John M. Butler.

The Executive Committee will in a few days publish an address, requesting all Veteran Union Soldiers and Sailors throughout the country, who favor reform in the national administration and the election of SAMUEL J. TILDEN, as Chief Magistrate to preside over the administration of the Government, to send their names and proper address to Col. B. G. Daniels, Secretary of this central Association for enrollment.

It is the purpose of the Association to show the country that a majority of Union Soldiers and Sailors are not in favor of the perpetuation of GRANTISM, in the Election of HAYES and WHEELER, as stated by Gen'l Dix, and other radical leaders; but, are in favor of Na-

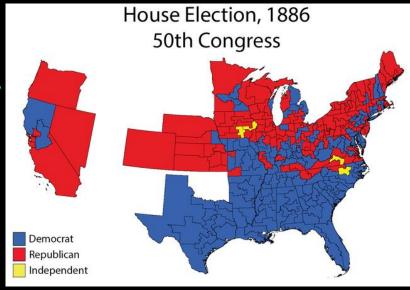
tional Reform, and the Election to the Presidency of Gov. TILDEN.

Senator Blair.—Just incorporate that proposed amendment to the Constitution in your remarks. NSLS27 96.6

Mr. Jones.—Very well; it is as follows:— NSLS27 96.7 "50th CONGRESS, NSLS27 96.8

"Joint Resolution, proposing an amendment to the Constitution of the United States respecting establishments of religion and free public schools. NSLS27 96.9

"Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amendment to the Constitution of the United States be, and hereby is, proposed to the States, to become valid when ratified by the legislatures of three-fourths of the States, as provided in the Constitution:— NSLS27

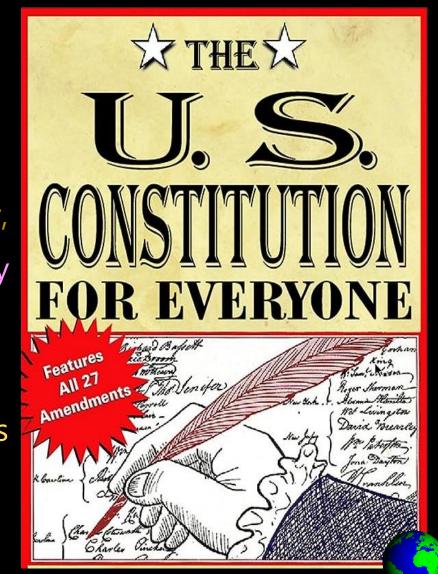




#### "ARTICLE"

"SECTION 1. No State shall ever make or maintain any law respecting an establishment of religion or prohibiting the free exercise thereof. NSLS27 97.2

"SEC. 2. Each State in this Union shall establish and maintain a system of free public schools adequate for the education of all the children living therein, between the ages of six and sixteen years, inclusive, in the common branches of knowledge, and in virtue, morality, and the principles of the Christian religion. But no money raised by taxation imposed by law, or any money or other property or credit belonging to any municipal organization, or to any State, or to the United States, shall ever be appropriated, applied, or given to the use or purposes of any school, institution, corporation, or person, whereby instruction or training shall be given in the doctrines, tenets, belief, ceremonials, or observances peculiar to any sect, denomination, organization, or society, being, or claiming to be, religious in its character; nor shall such peculiar doctrines, tenets, belief, ceremonials, or observances be taught or inculcated in the free public schools. NSLS27 97.3

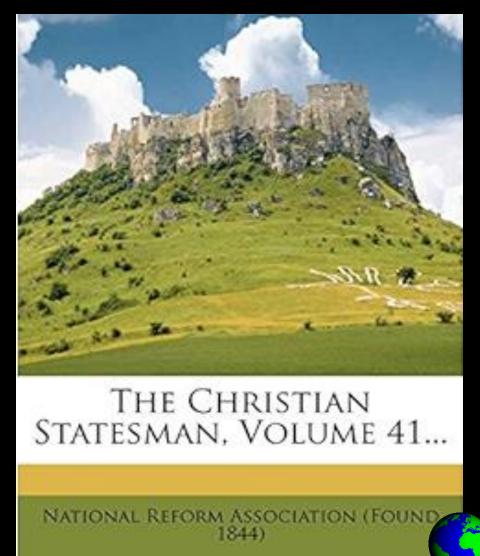


"SEC. 3. To the end that each State, the United States, and all the people thereof, may have and preserve governments republican in form and in substance, the United States shall guaranty to every State, and to the People of every State and of the United States, the support and maintenance of such a system of free public schools as is herein provided. NSLS27 97.4

"SEC. 4. That Congress shall enforce this article by legislation when necessary." NSLS27 97.5

What, then, do these men propose to do with the civil power when they can use it? The *Christian Statesman* is the organ of that Association, and in its issue of Oct. 2, 1884, said:— NSLS27 98.1

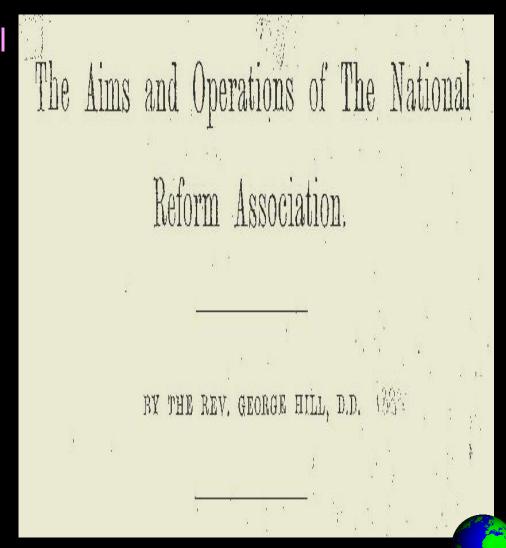
"Give all men to understand that this is a Christian nation, and that, believing that without Christianity we perish, we must maintain by all means our Christian character. Inscribe this character on our Constitution. Enforce upon all who come among us the laws of Christian morality." NSLS27 98.2



To enforce upon men the laws of Christian morality, is nothing else than an attempt to compel them to be Christians and does in fact compel them to be hypocrites. It will be seen at once that this will be but to invade the rights of conscience, and this, one of the vice-presidents of the Association declares, civil power has the right to do. Rev. David Gregg, D. D., now pastor of Park Street Church, Boston, a vice-president of the National Reform Association, plainly declared in the *Christian Statesman* of June 5, 1884, that the civil power "has the right to command the consciences of men." NSLS27 98.3

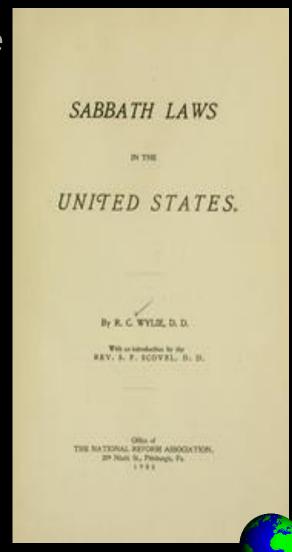
Rev. M. A. Gault, a district secretary and a leading worker of the Association, says:— NSLS27 98.4

"Our remedy for all these malefic influences, is to have the Government simply set up the moral law and recognize God's authority behind it and lay its hand on any religion that does not conform to it." NSLS27 98.5

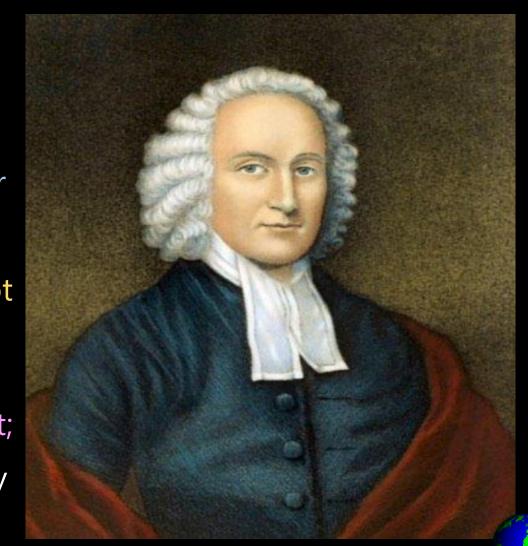


When they have the Government lay its hand on dissenters, what will they have it do? Rev. E. B. Graham, also a vice-president of the Association, in an address delivered at York, Neb., and reported in the Christian Statesman of May 21, 1885, said:— NSLS27 98.6 "We might add in all justice, If the opponents of the Bible do not like our Government and its Christian features, let them go to some wild, desolate land, and in the name of the Devil, and for the sake of the Devil, subdue it, and set up a government of their own on infidel and atheistic ideas; and then if they can stand it, stay there till they die." NSLS27 99.1

That is what they propose to do. And that is worse than Russia. In the *Century* for April, 1888, Mr. Kennan gave a view of the statutes of Russia on the subject of crimes against the faith, quoting statute after statute providing that whoever shall censure the Christian faith or the orthodox church, or the Scriptures, or the holy sacraments, or the saints, or their images, or the Virgin Mary, or the angels, or Christ, or God, shall be deprived of all civil rights, and exiled for life to the most remote parts of Siberia. This is the system in Russia, and it is in the direct line of the wishes of the National Reform Association. NSLS27 99.2

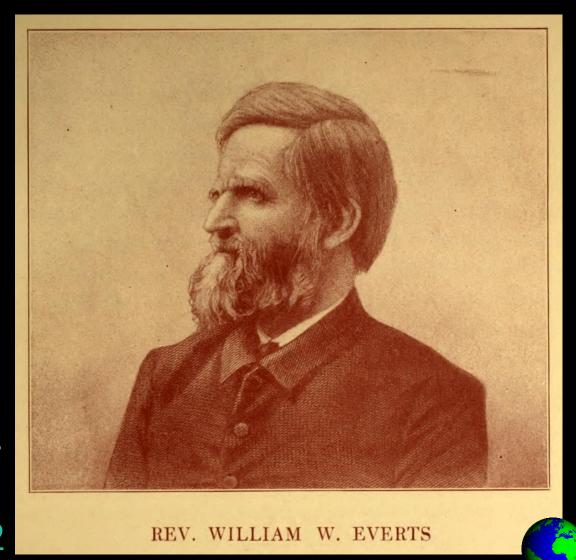


Nor is that all. Rev. Jonathan Edwards, D. D., another vice-president of that Association, makes all dissenters atheists. He names atheists, deists, Jews, and Seventh-day Baptists, then classes them all together as atheists. I will read his own words:— NSLS27 99.3 "These all are, for the occasion, and so far as our amendment is concerned, one class. They use the same arguments and the same tactics against us. They must be counted together, which we very much regret, but which we cannot help. The first-named is the leader in the discontent and in the outcry—the atheist, to whom nothing is higher or more sacred than man, and nothing survives the tomb. It is his class. Its labours are almost wholly in his interest; its success would be almost wholly his triumph. The rest are adjuncts to him in this contest. They must be named from him; they must be treated as, for this question, one party." NSLS27 99.4

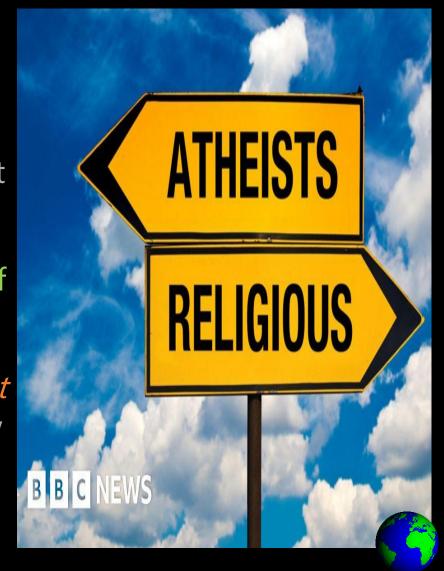


They class us as atheists, and are going to condemn all, alike; and you are asked to give them the power. Remember these are the views of the members of the National Reform Association, whose secretary stood at this table this morning in defense of this Sunday law. These extracts show what his ideas are, and how he would use them. Dr. Everts, of Chicago, who also was here, declared last month in Chicago, in my hearing, on the subject of this Sunday law, that "it is atheism or the Sabbath." NSLS27 100.1

Mr. Edwards continues:— NSLS27 100.2



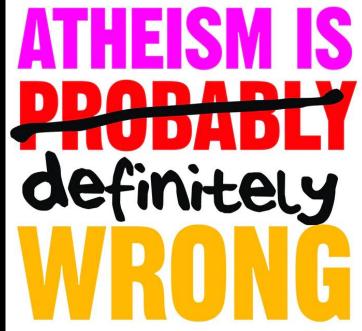
"What are the rights of the atheist? I would tolerate him as I would tolerate a poor lunatic; for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator. The atheist is a dangerous man. Yes, to this extent I will tolerate the atheist; but no more. Why should I? The atheist does not tolerate me. He does not smile either in pity or in scorn upon my faith. He hates my faith, and he hates me for my faith.... I can tolerate difference and discussion; I can tolerate heresy and false religion; I can debate the use of the Bible in our common schools, the taxation of church property, the propriety of chaplaincies and the like, but there are some questions past debate. Tolerate atheism, sir? There is nothing out of hell that I would not tolerate as soon! The atheist may live, as I have said; but, God helping us, the taint of his destructive creed shall not defile any of the civil institutions of all this fair land! Let us repeat, atheism and Christianity are contradictory terms. They are incompatible systems. They cannot dwell together on the same continent!" NSLS27 100.3



**Senator Blair**.—Many atheists are for Sunday laws. NSLS27 100.4

Mr. Jones.—Let them be so if they choose; but what I am striking at, is that these men have no right to say that I am an atheist simply because I do not believe in keeping Sunday. NSLS27 100.5

Senator Blair.—You come here and seriously argue against these people, because they and the atheists blackguard each other. What have we to do with that? They abuse each other. It is worse in the Christian than in the atheist, because the Christian has some rules to quide his conduct, which the atheist has not. Here seems to be some strong intemperate language which one human being makes use of towards another. An atheist or a Christian alike may find fault with that. I do not know any way that we can interfere with it; but if you claim to argue against this bill because these people abuse atheists, I reply to that by saying that many atheists are for this bill just as these people are. They unite in support of this bill, therefore mutual recriminations amount to nothing. NSLS27 101.1



There is a new breed of atheist in town, or at least that's the claim being made by the so-called 'New Atheists'.

Richard Dawkins, Sam Harris and Christopher Hitchens have all released best-selling books in the last few years arguing that atheism is the only reasonable way to understand life on planet Earth. What's new about this argument

Mr. Jones.—But the mutual recrimination amounts to this, that although this is confined simply to words between them now,— NSLS27

Senator Blair.—I do not think you ought to argue to us by taking this precious time of yours and ours to show that these people use intemperate language towards each other. NSLS27 101.3

Mr. Jones.—But I am doing it to show that they use the intemperate language now, but if they get the law, they will use more than the language against them. These men only want to make the State a party to their religious disputes. They want to get the nation by law to commit itself to the defense of religious observances, so they can add its power to their side of the controversy and send to "hell" or some other place where the Devil is, those who even accidentally disagree with them. NSLS27 101.4

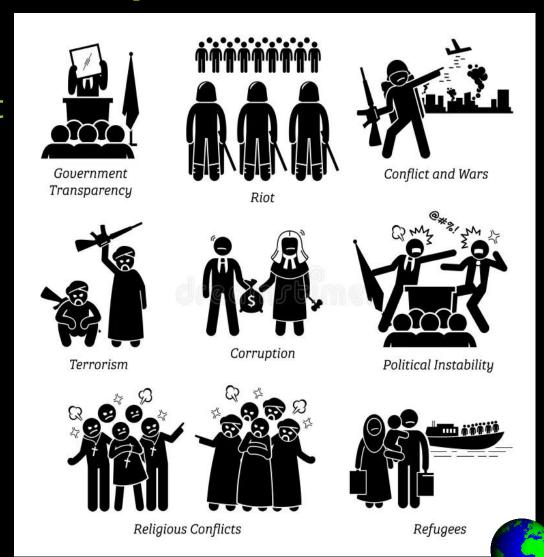
#### **Religious Conflict**





But the State has no business to allow itself to be made a party to any religious controversy. That has been the bane of every nation except this, and God forbid that this one should be dragged from its high estate and made the tool of the irregular passions of religious parties. The State will find its legitimate employment it seeing that these parties keep their hands off each other, and that the ebullitions of their religious zeal are kept within the bounds of civility. It is not safe to put civil power into the hands of such men'as these. But that is just what this Sunday bill will do if it shall pass. NSLS27 101.4

Senator Blair.—The atheist is for this proposed law. He is not intelligently going to support a law which enables these people to burn him at the stake. NSLS27 102.1



Mr. Jones.—I know he is not intelligently going to do it. NSLS27 102.2

Senator Blair.—He is liable to be as intelligent as they are. Mr. Hume was a very intelligent man; so was Voltaire; so was Franklin, if Franklin was an atheist; Franklin was a deist, at all events. NSLS27 102.3

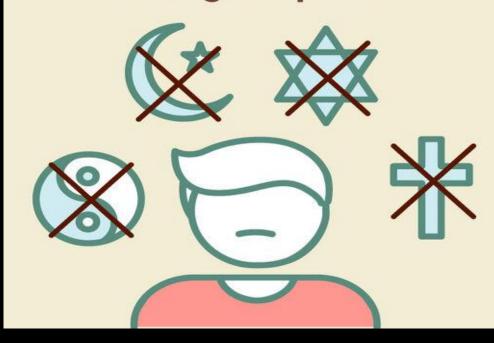
Mr. Jones.—It is safe to say that not one in ten of the people whose names are signed in behalf of this Sunday law now what is the intention of it, and what those will do with it when they get it. NSLS27 102.4

Senator Blair.—Then it is a lack of intelligence on their part. NSLS27 102.5

Mr. Jones.—I know people who signed that petition who would now be just as far from signing it as I would. NSLS27 102.6

# Atheist:

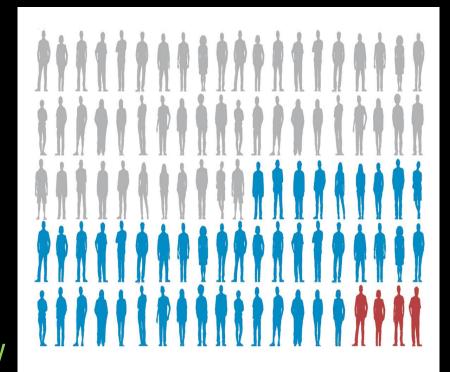
a person who does not believe in any god or higher power



Senator Blair.—That is because you told them of those terrible consequences which they had not believed would follow. The masses of the people do not believe that the Christian people of this country have united in every State in this Union for such a purpose. NSLS27 102.7

Mr. Jones.—Here is the principle: Here are six million Protestants and seven million two hundred thousand Catholics— NSLS27 102.8

Senator Blair.—Cardinal Gibbons has written a letter which is in evidence. He is for it, and a great many Catholics are also for it; but it does not follow that those Catholics are for it simply because Cardinal Gibbons wrote that letter. They were for it before Cardinal Gibbons wrote the letter. You must remember that the Catholics in this country are intelligent, as well as we. Some of them are ignorant, some of us are ignorant. NSLS27 103.1



45%

of Catholics go to church once a month and on major holidays.

4%

are "core" Catholics, who attend Masses weekly and make other church activities happen.

Mr. Jones.—But here is the point. These people are complaining of the continental Sunday— NSLS27 103.2

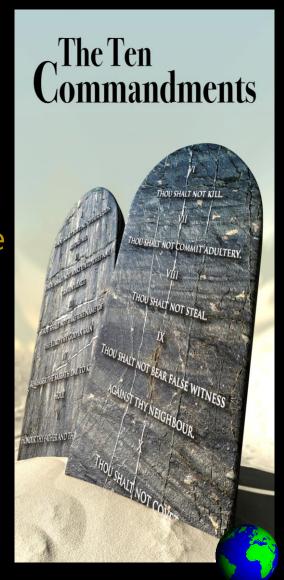
Senator Blair.—They do not complain of it because it is Catholic; they complain of it because it is not as good for the people as our form of Sunday— NSLS27 103.3

Mr. Jones.—Certainly. And in this movement, the American Sunday, they say, comes from the Puritans, and these people know— NSLS27 103.4

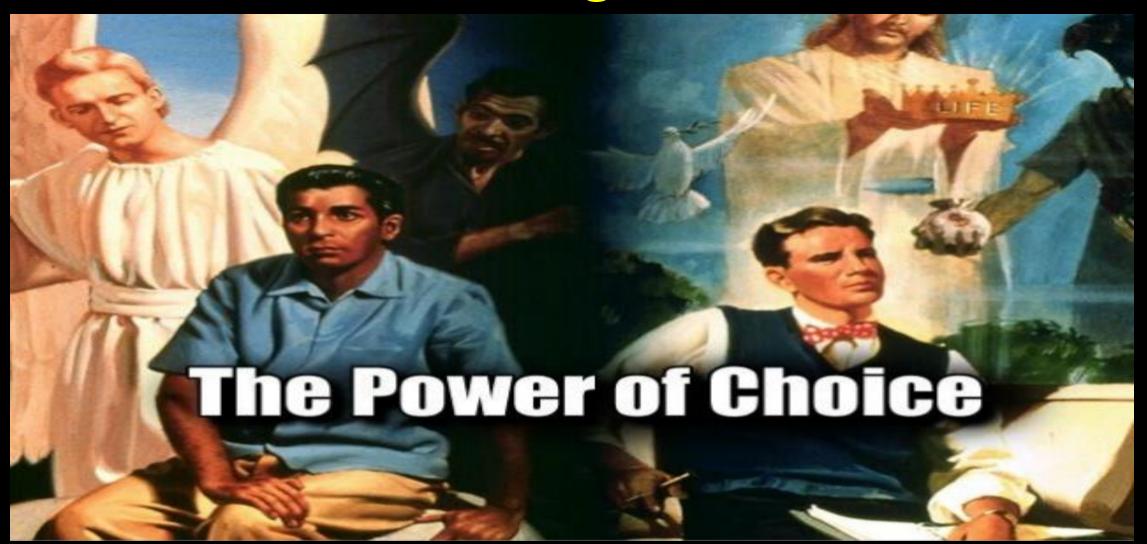
Senator Blair.—Do you argue against it because it comes from the Puritans, or because it comes from the Catholics? It comes from both, you say; we say it is for the good of society, and that God is for it, because it is for the good of man. NSLS27 103.5



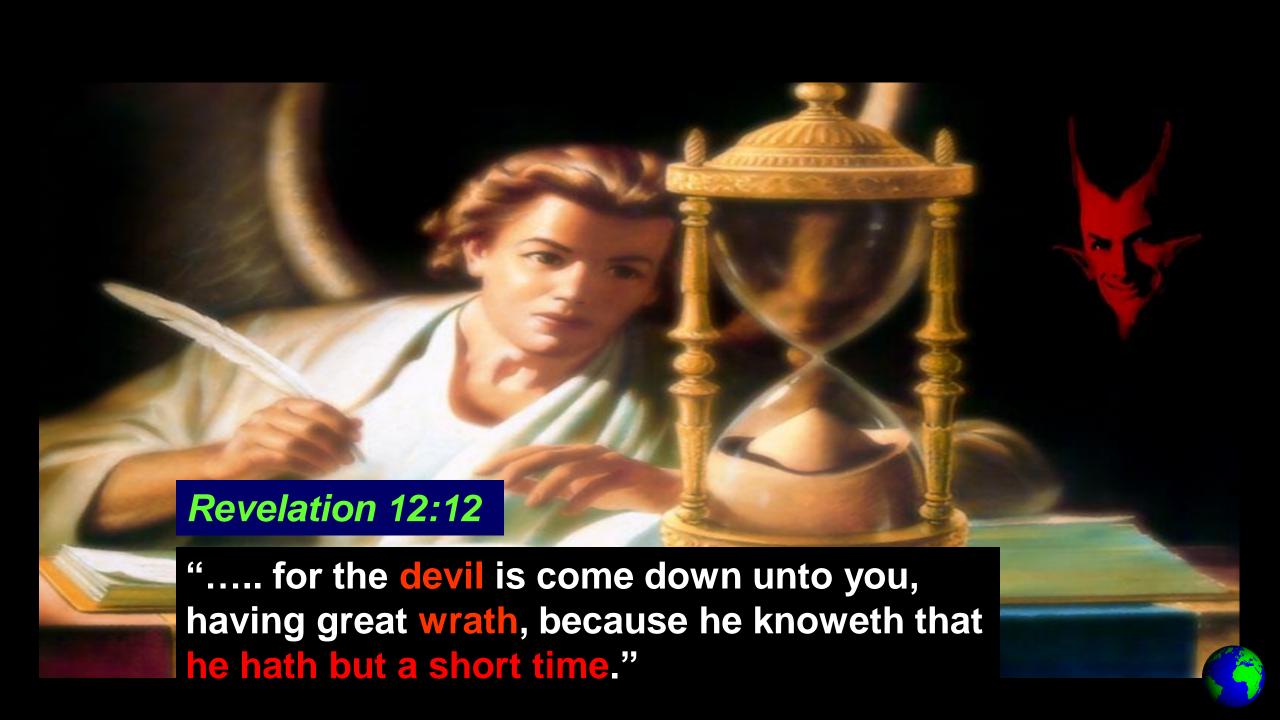
Mr. Jones.—But let me state the point that I am making I think everybody knows that it is perfectly consistent with the Catholic keeping of Sunday for the Catholic to go the church in the morning and to the pleasure resort if he chooses in the afternoon. These men stand here in convention and cry out against the continental Sunday and against its introduction here. Everybody knows that the continental Sunday is the Roman Catholic Sunday. Yet these men, while denouncing the continental Sunday, join hands with the Roman Catholics to secure this Sunday law. They have counted here six million Protestants and seven million two hundred thousand Catholics. Suppose this law were secured in answer to these petitions, would they then have a Puritan Sabbath, or a continental Sunday? In other words, would the six million Protestants compel the seven million two hundred thousand Catholics to keep Sunday in the Puritan, or even the Protestant way, or will the seven million two hundred thousand Catholics do as they please on Sunday, and let the six million Protestants whistle for "the breath of the Puritan" which Dr. Herrick Johnson invokes? More than this, if it should come to compulsion between these, would not the seven million two hundred thousand Catholics be able to make it unpleasant for the six million Protestants? NSLS27 103.6



# 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





